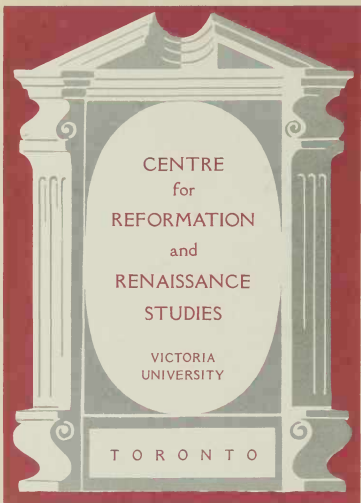




FACULTY
of
PROCURATORS
in
GLASGOW.



CENTRE
for
REFORMATION
and
RENAISSANCE
STUDIES

VICTORIA
UNIVERSITY

T O R O N T O

Coryat's Crudities

Coryat's Crudities

In Two Volumes

Volume I

GLASGOW

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One thousand copies of this book have been printed
for sale in Great Britain and Ireland, of which one
hundred copies are on hand-made paper

Coryat's Crudities

Hastily gobbled up in five Moneths travells in France, Savoy, Italy, Rhetia commonly called the Grisons country, Helvetia alias Switzerland, some parts of high Germany and the Netherlands; Newly digested in the hungry aire of Odcombe in the County of Somerset, and now dispersed to the nourishment of the travelling Members of this Kingdome

By

THOMAS CORYAT

VOLUME I

Glasgow

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PUBLISHERS' NOTE

THOMAS CORYAT, son of the Rev. George Coryat, Rector of Odcombe, was born in the Parsonage house at Odcombe in Somersetshire about 1577. In the beginning of the year 1596 he became a commoner of Gloucester Hall, Oxford, 'where continuing about three years he attained, by the help of a great memory, to some competency in logic, but more by far in the Greek tongue, and in humane learning. Afterwards he was taken home for a time, then went to London and was received into the family of Henry, Prince of Wales.'¹ On the 14th May 1608 he sailed from Dover on the journey of which an account is given in the 'Crudities.' On his return home he proposed to publish his book of travels, but finding it difficult to induce any bookseller to undertake its publication he applied to many of the eminent men of his day to write 'panegyricke verses upon the Authour and his booke.' By the help of Prince Henry, who seems to have had a certain liking for him, 'Coryat's Crudities' was published in 1611 with the 'Panegyricke Verses' prefixed as an Introduction; the volume being printed by 'W. S.' (William Stansby). Two appendixes, 'Coryats Crambe,

¹ Anthony à Wood *Athenae Oxonienses*, Ed. Bliss, 1815, Vol. II. Col. 208.

PUBLISHERS' NOTE

or his Colwort twice sodden and now served in with other Macaronicke dishes as the second course to his Crudities,' printed by William Stansby, and 'The Odcombian Banquet dished fourth by T. the Coriat and served in by a number of Noble Wits in prayse of his Crudities and Crambe too. Imprinted for T. Thorp,' also appeared in 1611.

In 1612 Coryat set out again, this time for the East, but before doing so he went to Odcombe and hung up in the parish church the shoes in which he had walked from Venice. These shoes, of which an illustration is given on page 113, were still hanging in Odcombe Church at the beginning of the eighteenth century. Starting on his Eastern journey on the 20th October 1612 he sailed to Zante, where he arrived on the 13th January 1613; he then proceeded to 'Troy' and on to Constantinople. From Constantinople he appears to have proceeded to Smyrna, from Smyrna to Alexandria and thence to Cairo. Returning to Alexandria he sailed to Joppa and from there went to Jerusalem. From Jerusalem he went to Sidon and sailed to Scanderoon or Alexandretta; he then went to Aleppo and joined a caravan for Persia, passing through Ecbatana, Kazvin, and Ispahan where he remained two months. From Ispahan he journeyed with a caravan to Lahore, meeting on the frontier of India Sir Robert Sherley, who was travelling from 'the court of the Mogul to the King of Persia's court.' From Lahore Coryat proceeded to Agra and thence to Ajmere, where he remained for eight months. At Ajmere he learned Persian, Turkish, and Arabian, and became so proficient 'in the Indostan or more vulgar Language,' that, as the Rev. Edward



PUBLISHERS' NOTE

Terry¹ tells us, 'there was a woman, a Landress, belonging to my Lord Ambassador's house, who had such a freedome and liberty of speech that she would sometimes scould, brawl, and rail from the Sun-rising to Sun-set; one day he undertook her in her own language, and by eight of the clock in the morning so silenced her, that she had not one word more to speak.' During his stay at Ajmere he sent home a number of letters, which were published in 1616 with the title 'Thomas Coriate Traveller for the English Wits: Greeting. From the Court of the Great Mogul, Resident at the Towne of Asmere in Easterne India.' From Ajmere he went to Surat, 'but there being over-kindly used by some of the English who gave him Sack, which they had brought from England, he calling for it as soon as he first heard of it and crying, "Sack, Sack, Is there such thing as Sack? I pray give me some Sack" and drinking of it, though, I conceive, moderately (for he was a very temperate man) it increased his Flux which he had then upon him; and this caused him within a few daies after his very tedious and troublesome Travels (for he went most on foot) at this place to come to his Journies end; for here he overtook Death in the Month of December, 1617. and was buried (as aforesaid) under a little Monument, like one of those are usually made in our Church yards.'²

It is greatly to be regretted that no complete journal

¹ *A Voyage to East India observed by Edward Terry (then chaplain to the Right Honorable Sr Thomas Row Knight, Lord Ambassador to the Great Mogol).* London. 1655.

² *Ibid.*

PUBLISHERS' NOTE

of Coryat's Eastern travels is in existence. From his Letters from Ajmere and from the few fragments of his Journal printed in 'Purchas His Pilgrimes' it is clear that had Coryat lived to publish his complete journal it would have made a worthy sequel to the 'Crudities.'

This edition of the 'Crudities' is a reprint of the original edition of 1611, but side-notes have been inserted, and references to the pages of the original text have been given in the margin. The foot-notes are Coryat's. The letters i, j, u and v have been altered to conform to modern usage, and ordinary printers' errors, both of spelling and punctuation, have been corrected. Coryat's original index was much condensed, and it has been replaced by a fuller one in this Edition.

GLASGOW,
February, 1905.

CERTAIN

THE FIRST VOLUME

OF

Coryat's Crudities

Containing his Observations of France, Amiens,
Paris, Fontaine Belean, Nevers, Lyons,
Savoy, Italy, Turin, Milan, Cremona,
Mantua, Padua and the Most
Glorious, Peerlesse and
Mayden Citie
of Venice

CERTAINE

Opening and Drawing Distiches,

TO BE APPLIED

as mollifying Cataplasmes to the Tumors, Car-
nosities, or difficult Pimples, full of matter,
appearing in the Authors front, conflated of
Stiptike and Glutinous Vapours arising out of
the Crudities: The heads whereof are par-
ticularly pricked and pointed out by
letters for the Readers better
understanding.

A

First, th' Author here glutteth Sea, Haddocke and
Whiting
With spuing, and after the world with his writing.

Or,

Yee Haddocks twixt Dover and Calais,* speake Greeke;
For Tom fild your mawes with it in Whitsun † weeke.

B

THough our Author for's Venerie felt no whips smart,
Yet see here he rides in a Picardie Cart.

* Imperat. † Viz. anno 1608, when he beganne to travell.

AN EXPLICATION OF THE

C

THis Horse pictur'd shoves, that out *Tatter-de-mallian
Did ride the French Hackneyes, and lye with th' Italian.

Or,

Our Author in France rode on Horse without stirrop,
And in Italie bathed himselfe in their syrrop.

Or,

His love to strange horses he sorteth out prettilie,
He rides them in France, and lies with them in Italie.

D

HE hath crost ¹Sea and ²Land, now the cloudes
(saith the text)
Of th' Ayre³ he is climbing; 'ware Tom, ⁴Fire is next.

E

Here to his Land-Friggat he's ferried by Charon,
He bords her; a service a hot and a rare one.

Or,

Here to a Tutch-hole he's row'd by his Gondelier,
That fires his †Linstocke, and empties his Bandolier.

F

Here his Friggat shootes eggs at him empty of
Chickens,
Because shee had made his purse empty of Chicquins.

Or,

Here shee pelts him with egges, he saith, of Rose water,
But trust him not Reader, 'twas some other matter.

* A word that in the Helvetian tongue signifieth a ragged traveller.

¹²³⁴The foure Elements.

† That is, the beauty of her countenance, and sweet smatches of her lips did enflame his tongue with a divine & fierye enthusiasme, and emptied the Bandolier of his conceipts, & inventions, for that time.

EMBLEMES OF THE FRONTISPICE

G

IN vaine here doth Coryate pipe and dispute,
His wench was, Jewes will not be caught with his
flute.

Or,

Thy Cortizan clipt thee, ware Tom, I advise thee,
And fie from the Jewes, lest they circumcise thee.

H

HE longs for sweet grapes, but going to steale 'em,
He findeth soure graspes and gripes from a Dutch
*Skelum.

Or,

Here is the combat our Author may glorie at,
With Halberd the Boore lays on, and with Greeke
Coryat.

I

Here is his Trophee victoriously dight
With case, shoes, and stockings, and lice put to
flight.

Or,

See here his poore case, his shoes clowted with cunning,
His stockings strong-smelling, and lice away running.

Or,

See our louse-bitten Travellers ragged device,
Of case, shoes, and stockings, and Canniball lice.

Or,

This Gibbet the false case and hose doth requite,
That harbour'd the Vermine that their Maister did bite.

* A Rascall in Dutch

AN EXPLICATION OF THE

K

THis should be his picture, 'tis rather his Embleme,
For by §(K) it notes him, though 't little †re-
semble him.

Or,

This picture unlike him, shoves hee's not come home as
He went, but chang'd, and turn'd travelling Thomas.

Or,

This picture unlike him, shoves hee's not himselfe,
But chang'd since he proved a Travelling Elfe.

Or,

Know Reader, the notes and contents of this booke,
Are not to be ghessed by th' Authors carv'd looke.

L

THese be the three countries with their Cornu-copia,
That make him as famous, as Moore his Utopia.

Or,

Here France gives him scabs, Venice a hot Sunne,
And Germanie spewes on him out of her Tunne.

M

THe horse he bestrid till he mounted his chaire
Doth kindly bestride him at Bergamo faire.

Or,

He courted a wench, but pennance for his game ô
He doth by lying with horses at Bergamo.

§ As being the first letter of his name in Greeke.

† But you differ in opinion (Mr. Laurence) from all my other
friendes that have compared together the counterfaieted and the
living figure.

EMBLEMES OF THE FRONTISPICE

Or,

The Italian horse more then French his love feeles,
For he rode on the one, and lay at th' others heeles.

N

MOst Politicke Thomas, now thou art no *fol I see,
For wanting no money, thou beggest in Policie.

LAURENCE WHITAKER.

Here follow certaine other Verses, as Charmes
to unlocke the mystery of the Crudities.

A

Here, like Arion, our Coryate doth draw
All sorts of Fish with Musicke of his maw.

B

Here, not up Holdborne, but downe a steepe hill,
Hee's carried 'twixt Montrell and Abbeville.

C

A Horse here is saddled, but no Tom him to backe,
It should rather have bene Tom that a horse did
lack.

D

Here up the Alpes (not so plaine as to Dunstable)
Hee's carried like a Cripple, from Constable to
Constable.

E

A Punke here pelts him with eggs. How so?
For he did but kisse her, and so let her go.

F

Religiously here he bids, row from the stewes,
He will expiate this sinne with converting the Jewes.

* The French word for a Foole.

EMBLEMES OF THE FRONTISPICE

G

ANd there, while he gives the zealous Bravado,
A Rabbin confutes him with the Bastinado.

H

Here, by a Boore too, hee's like to be beaten,
For Grapes he had gather'd before they were eaten.

I

Old Hat here, torne Hose, with Shoes full of gravell,
And louse-dropping Case, are the Armes of his
travell.

K

Here, finer then comming from his Punke you him
see,
*F. shews what he was, K. what he will bee.

L

Here France, and Italy both to him shed
Their hornes, and Germany pukes on his head.

M

ANd here he disdain'd not, in a forraine land,
To lie at Livory, while the Horses did stand.

N

BUt here, neither trusting his hands, nor his legs,
Beeing in feare to be rob'd, he most learnedly begs.

BEN JONSON.

*Not meaning by F. and K. as the vulgar may peevishly and wittingly mistake, but that he was then comming from his Courtesan a Freshman, and now having seen their fashions, and written a description of them, he will shortly be reputed a knowing, proper, and well traveled scholer, as by his starch'd beard and printed ruffe may be as properly insinuated.

THREE
CRUDE VEINES
ARE PRESENTED IN

This BOOKE following (besides the fore-
said CRUDITIES) no lesse flowing in the
body of the BOOKE, then the CRUDITIES
themselves, two of Rhetoricke and one
of POESIE.

That is to say, a most elegant Oration, first written
in the Latine tongue by HERMANNVS KIRCHNERVS, a
Ciuill Lawyer, Oratour, Cesarean Poet, and professor of Elo-
quence and Antiquities in the famous Vniuersitie
of MARPVRG in the Langrauiat of Hafsia, in
praise of Trauell in generall.

Now distilled into English Spirit through the ODCOMBIAN
Limbecke. *This precedeth the CRUDITIES. Another also com-*
posed by the Author of the former, in praise of Trauell of Germanie
in particular, sublimed and brought ouer the Helme in
the Scyllitorie of the said Trauelling THOMAS:
This about the Center or Nauell of the
CRUDITIES.

Then in the Posterne of them looke, and thou shalt find the
Posthume Poems of the Authors Father, comming as neere
Kinsemen to the worke, being next of blood to the
Booke, and yonger brothers to the
Author himselfe.

LONDON,
Printed by W. S. Anno Domini
1611.

TO THE HIGH AND MIGHTY PRINCE
Henry, Prince of Wales, Duke of Cornwall
and Rothsay, Earle of Chester, Knight
of the most noble Order of the
Garter, &c.



THough I am very confidently perswaded
(most gracious Prince the Orient Pearle
of the Christian world) that I shall expose
my selfe to the severe censure at the least,
if not the scandalous calumniations of
divers carping criticks, for presuming to
dedicate to your Highnesse the greene
fruits of my short travels, especially since I am no schollar,
but a man altogether unworthy to be dignified with so
laudable a title: yet there are some few reasons that have
emboldned and encouraged me to present these my silly
Observations unto your Highnesse, whereof these two
are the chiefest. First, that if your Highnesse will deigne
to protect them with your favourable and gracious
Patronage, as it were with the seven-fold shield of Ajax,
or the ægis of Pallas (a favour that I most humbly crave
at your Highnesse hands) against the envious cavillations
of such criticall Momi as are wont to traduce the labours
of other men; it may perhaps yeeld some little encourage-
ment to many noble and generose yong Gallants that
follow your Highnesse Court, and give attendance upon
your Peerlesse person, to travell into forraine countries,
and inrich themselves partly with the observations, and
partly with the languages of outlandish regions, the
principall meanes (in my poore opinion) to grace and

*The Epistle
Dedicatorie.*

CORYAT'S CRUDITIES

*The Epistle
Dedicatorie.*

adorne those courtly Gentlemen, whose noble parentage, ingenuous education, and vertuous conversation have made worthy to be admitted into your Highnesse Court : seeing thereby they will be made fit to doe your Highnesse and their Country the better service when opportunity shall require. For the description of many beautifull Cities, magnificent Palaces, and other memorable matters that I have observed in my travels, may infuse (I hope) a desire to them to travel into transmarine nations, and to garnish their understanding with the experience of other countries. Secondly, because amongst other things that I exhibite in this my Journall to your Princelie view, that most glorious, renowned, and Virgin Citie of Venice, the Queene of the Christian world, that Diamond set in the ring of the Adriatique gulfe, and the most resplendent mirrour of Europe, I have more particularly described, then it hath been ever done before in our English tongue. The description of which famous Citie (were it done with such a curious and elegant stile as it doth deserve) I dare boldly say is a subject worthy for the greatest Monarch in the world to reade over. But for mine owne part I am no schollar (as I have already said) and therefore unable to delineate & paint out the singular beauty thereof in her genuine colours with such an exquisite pensill as an eloquent historiographer ought to doe. Notwithstanding those Observations that I gathered thereof during the time of my aboade there (which was about the space of sixe weekes) I have written though not as eloquently as a learned traveller would have done, yet as faithfully and truly as any man whatsoever; Being often holpen both by the discourse of learned men, and certaine Latin bookes that I found in Italie, wherehence (I confesse) I derived many principall notes, with which I have beautified the description of many other Italian Cities.

But me thinks I seeme to heare some Momus objecting unto me now I speake thus of Venice, that this is Crambe bis cocta, as it is in the proverbe. For we have the historie of Venice (he will perhaps say) already translated

THE EPISTLE DEDICATORIE

out of Italian into English. Therefore what neede we more descriptions of that Citie? Truly I confesse that Cardinall Contarens Commonwealth of Venice hath beene so elegantly translated into English, that any judicious Reader may by the reading thereof much instruct himselfe with the forme of the Venetian government. But that booke reporteth not halfe so many remarkable matters as mine doth (*absit dicto invidia*) of the antiquities and monuments of that famous Citie, together with the description of Palaces, Churches, the Piazza of S. Marke, which is one of the most beautifull places (I beleeve) that ever was built in any Citie whatsoever of the whole world, and other memorable things of no meane importance. Howbeit were this true that the historie of Venice hath been more then once divulged in our mother tongue, yet I hope your Highnesse will not miscensure me for communicating to my country new notes of this noble City, with a corollarie of Observations that (I am sure) were never before printed in England, seeing (according to the old speech) *δὲς καὶ τρις τὰ καλά*.

Howsoever, if the curious Reader that is wholly addicted unto novelties, will not so well accept my notes of Venice, for that the historie of the Venetian commonwealth hath beene already printed in our language: nevertheless I conceive some hope that the descriptions of other Cities which I surveyed in divers countries in my travels, as in France, Italie, Switzerland, and some parts of high Germanie, will yeeld more matter of newes unto him, because none of these Cities have beene described in our language that I could ever heare of. And whereas I have written more copiously of the Italian, Helveticall, and German Cities, then of the French, that is to be attributed partly to my industrie (whatsoever the same was) which I used more in Italie, Switzerland, and Germany by many degrees then in France; being often dissuaded by some of my fellow travellers from gathering any Observations at all till I came into Italie: and partly to the helpes of bookes which I found in Italie and

*The Epistle
Dedicatorie.*

*The Epistle
Dedicatorie.*

Germanie, wherewith I have something enlarged the descriptions of those Cities. For seeing I made very short aboade in divers faire Italian Cities, as Cremona, Mantua, &c. (where I desired to have observed al the principall matters thereof) and thereby was barred of opportunity to note such things at large as were most memorable; I held it expedient to borrow some few notes from a certaine Latin booke printed in Italie, rather then to write so briefly of the same, as the shortnesse of time would not otherwise permit me. The like I did in Germanie, being sometimes beholding to Munster for some speciall matter which neither by my owne Observations, nor by the discourse of learned men I could attaine unto, especially about the institution of the Bishopricks of certaine Cities through the which I passed.

I meant to have digressed into the praise of the excellency of travell into forraine countries, the more to stirre up yong Gentlemen and every good spirit that favours learning, to so worthy an exercise; had I not prevented my selfe by translating those two elegant Orations out of Latin into English, that were made by that learned German Hermannus Kirchnerus of Marpurg; which I have inserted into my Booke; the one in commendation of travell in generall, the other of Germanie in particular; which are seasoned with such savourie Attick conceits, and adorned with those flosculi & pigmenta eloquentiæ, that I may fitly apply unto them that prety Distiche of the Poet Lucilius:

Quàm lepidè lexeis compostae, ut tesserulae, omnes
Arte pavimento, atque emblemate vermiculato.

And surely for my owne part I will say I never read any orations in all my life composed with a more terse and polished stile (Tullies only excepted) though I have in my daies perused some part of the Orations of learned Melancthon, the Phœnix of Germanie, Antonie Muretus, my owne Rhetoricall countryman Robert Turner, &c.

THE EPISTLE DEDICATORIE

Therefore since these two Orations do yeeld stronger motives, and more forceable arguments to animate the learned to travell into outlandish regions, then my poore invention can afford: I have thought fit to turne them into our mother tongue, according to my simple skill, and to present them also to your Highnesse, together with the Observations of my travels; both because I hope they will be very delectable to every Reader that loveth to heare of forraine affaires, and also for that they agree with the argument of my booke.

*The Epistle
Dedicatorie.*

As for these my Observations in forraine countries, I was so farre from presuming to dedicate them to your Highnesse before the consummation of my future travels, that I resolved rather to conceale them from the world, and to bury them for a time in oblivion, if the importunity of some of my deare friends had not prevailed with me for divulging the same: whereof one amongst the rest, namely that right worshipfull Gentleman my most sincere and entire friend, M. Lionel Cranfield was the originall and principall animator of me; and another of my friends, even learned M. Laurence Whitaker, that elegant Linguist and worthy traveller, now Secretarie to my illustrious Mecænas Sir Edward Philips, Master of the Rolles, hath often urged unto me that proverbiall verse:

Πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἄκρου.*

By which he signified that many sinister accidents might happen unto me betwixt the time of my next going out of England, and my arrivall againe in my country; and so consequently my friends and country might be deprived of the fruits of my past travels, and of those to come: by these and such like perswasions of my friends I was animated to publish the Observations of my travels much sooner then I thought to have done, and to addresse them to your excellent Highnesse; not that I hold them worthy to undergoe your Highnesse censure, seeing many

* Many things doe often slip twixt cup and lip.

CORYAT'S CRUDITIES

The Epistle Dedicatorie. of them deserve rather ad *salsamantarios amandari*, as learned Adrian Turnebus* writeth of his *Adversaria*, and (as Horace saith:)

Deferri in vicum vendentem thus & odores,
Et piper, & quicquid chartis amicitur ineptis. ||

But because they shall be an introduction (if your Highnesse will vouchsafe to Patronize them with your Princely protection) to farre more memorable matters that I determine by God's gracious indulgence to observe hereafter in most of the famous Cities and Princes Courts of Germanie and Italie: as also in Constantinople, with divers ancient Cities of Greece, and the holy Land, as Jerusalem, Jericho, Samaria, and other sacred places mentioned in the Scriptures, and celebrated for the miracles done therein by our blessed Saviour. Of which Cities (if God shall grant me a prosperous issue to my designements) I hope to write after a more particular manner then any of our English travellers have done before me. Wherefore most humbly beseeching your Highnesse to pardon my presumption, I recommend your Highnesse to the mercifull clientele of him whose throne is the heaven, whose foote-stoole is the earth.

By him

That travelleth no lesse in all humble and
dutifull observance to your Highnesse
then he did to Venice and the
parts above mentioned,

Your Highnesse poore Observer,

THOMAS CORYATE,
Peregrine of Odcombe.

* *In Epistola ad Hen. Memium.* || *Horat. 2 lib. Epist.*

The Epistle to the Reader.



HAVING lately considered in my serious meditations (candid Reader) the unmeasurable abundance of bookes of all artes, sciences, and arguments whatsoever that are printed in this learned age wherein we now breathe, in so much that me thinks we want rather readers for bookes than bookes for readers; my thoughts beganne to be much distracted like those of Æneas, of whom Virgil speaketh thus :

The Epistle to the Reader.

Atque animum, nunc huc celerem, nunc dividit illuc,
In partesque rapit varias, perque omnia versat.*

Yea I was plunged in an Ocean of doubts, whether it were best that my Observations gathered in forraine countries should be continually confined within the bounds of my poore studie, and so at length squalere situ, & cum tineis ac blattis rixari; or be presented to the view of my country, being (I confesse) by so much the more doubtfull to evulge the same, by how much the more I am no schollar, but only a superficiall smatterer in learning, and therefore most unwilling to incurre the censure of such severe Aristarches as are wont *ὀβελίζειν* and with their censorious rods doe use to chastise the lucubrations of most kinde of writers. But at length post varias cogitationum fluctuationes, by the counsell of certaine of my deare friendes I put on a constant resolution, and determined to expose the abortive fruits of my travels

* *Ænei.* 4.

CORYAT'S CRUDITIES

*The Epistle to
the Reader.*

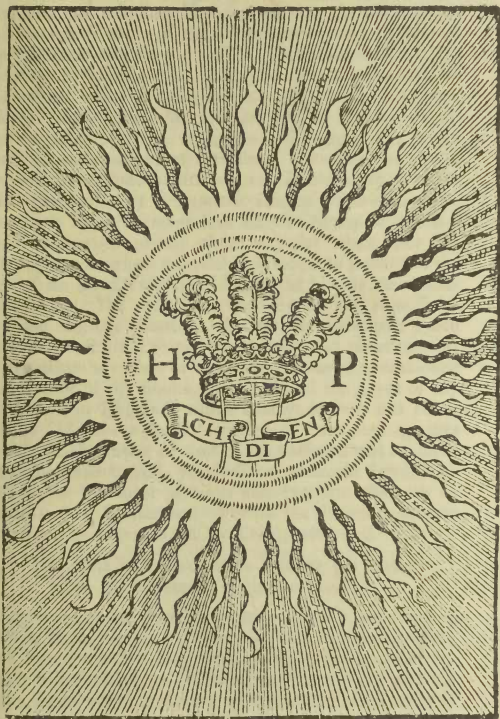
to the sight of the world (after they had for the space of two whole yeares lurked in a kinde of Cimmerian darknesse) which if they cannot endure, but will be dazeled with the least glimpse thereof, I wish the same of them that elegant Angelus Politianus* did of his Latin translation of Homer, even that I might aut Thetidi aut Veneris largiri marito.

Since then I have thus farre ventured with them, I will take occasion to speake a little of the thing which begat and produced these my observations, even of travell into forraine countries, whereby I may the better encourage Gentlemen and lovers of travell to undertake journeys beyond the seas. Of all the pleasures in the world travell is (in my opinion) the sweetest and most delightfull. For what can be more pleasant then to see passing variety of beautifull Cities, Kings and Princes Courts, gorgeous Palaces, impregnable Castles and Fortresses, Towers piercing in a manner up to the cloudes, fertill territories replenished with a very Cornucopia of all manner of commodities as it were with the horne of Amalthea, tending both to pleasure and profit, that the heart of man can wish for: flourishing Universities (whereof only Germany yeeldeth no lesse than three and twenty) furnished with store of learned men of all faculties, by whose conversation a learned traveller may much informe and augment his knowledge. What a singular and incomparable comfort is it to conferre with those learned men in forraine Universities and noble Cities, whose excellent workes we reade in our private studies at home, as with Isaac Casaubonus the pearle of Paris: Paulus Æmylius in Padua: Rodolphus Hospinianus, Gasper Waserus, Henricus Bullingerus in Zurich: Amandus Polanus, Joannes Jacobus Gryneus in Basil: Janus Gruterus, David Pareus, Dionysius Gothofredus at Heidelberg: Joannes Piscator at Herborne: Bonaventura Vulcanius at Leyden? Most of whom it was my good hap not only to see in my travels, but also to my

* *In Epistola ad Jacobum Cardinalem Papiensem.*

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THE EPISTLE TO THE READER

unspeakable solace to enjoy very copious and fruitfull discourse with them. Againe, what a contentment is it to a holy and religious Christian to visit the monuments and tombes of some of the ancient Saints and Fathers of the primitive Church; as of S. Augustine in Pavia, S. Ambrose in Milan? &c. Also the ἐρείπια and ruines of the houses wherein those famous men lived, as Cicero, Varro, Virgil, Livie, &c. that are to this day shewed in sundry places of Italie, strike no small impression in the heart of an observative traveller. Likewise the places wherein divers famous battels have beene fought, so much celebrated partly by the ancient Roman historiographers, and partly by other neotericke authors (many of which I exactly observed in my short voyage) when they are surveyed by a curious traveller, doe seeme to present to the eyes of his mind a certaine Idea of the bloody skirmishes themselves. Yea such is the exuberancie and superfluity of these exoticke pleasures, that for my owne part I will most truly affirme, I reaped more entire and sweet comfort in five moneths travels of those seven countries mentioned in the front of my booke, then I did all the dayes of my life before in England, which containd two and thirty yeares. Moreover the knowledge of forraine languages (which the shortnesse of time did not affoord me) acquired by industrious travell, yeeldeth an ornament beyond all comparison the most precious and excellent that can be incident to a Gentleman. For if the learning of two languages be commended by Ovid, who said:

Nec levis ingenuas pectus coluisse per artes
Cura sit, & linguas edidicisse duas.

Much more praise doth he deserve that by travelling in France, Italie, Spaine, Alemannie, and the Netherlands, doth learne the five languages of those noble countries, which being added to his owne mother tongue and the Latin, do answere the number of the seven liberall sciences. These certainly, and more, have been learned by famous travellers, as by Gulielmus Postellus a Frenchman of

*The Epistle to
the Reader.*

*The Epistle to
the Reader.*

excellent learning, who spake twelve languages. Julius Cæsar Scaliger that incomparable schollar, nine. Joseph Scaliger that died not long since in Leyden a University of Holland, spake ten. Gaspar Waserus that ornament of Zurich, my kind friend, speaketh eight. These are meanes that adde much more grace and honour to an ingenuous Gentleman, then he can purchase unto himselfe by all the exterior gifts of fortune. For though gentility be of it selfe gracious, yet it is much more excellent when it is adorned with the experience of forraine countries. Even as a gold ringe of it selfe is faire and beautifull, but much more resplendent when it is decked with a rich Diamond or some other precious stone. I will also illustrate this matter by some famous examples that I have noted in my poore readings. The Patriarch Jacob travelled in his old age with his children out of the land of Canaan into Ægypt. Very memorable is the travell of the Queene of the South mentioned in the holy Scripture, who travelled out of her country of Saba (which is a part of Arabia) to Hierusalem, to the end to heare Salomons wisdome. Pherecydes the Master of Pythagoras was a traveller. Also Pythagoras himselfe travelled out of his country of Samos into Italie. Polybius that excellent historiographer travelled into many countries with Scipio Africanus whom he instructed in learning. Apollonius Tyaneus that famous Pythagorean Philosopher, whose life Philostratus hath described in eight bookes, travelled for learning sake into Ægypt, Persia, India, Greece. Dionysius Areopagita an Athenian borne into Ægypt also, and divers other countries. Likewise Plinie the Naturalist, and Cornelius Tacitus the historiographer spent some time in travell. The like did S. Hierome one of the foure Doctors of the west Church. The Emperour Adrian travelled over most of the Provinces of the Roman Empire, and for a time made his residence in Athens for learning of knowledge. Him did the Emperour Antoninus Bassianus Caracalla imitate in the like action, though not with so good successe.

THE EPISTLE TO THE READER

Also that eloquent orator Hermannus Kirchnerus in his two orations of travell which I have rudely translated out of Latin into English, and inserted into my observations, mentioneth these notable examples of travelling, namely Euclide, Plato, Aristotle, Anacharsis, Zamolxis, Lycurgus, Hippocrates, Cicero, Galen, and Dioscorides. Moreover Vincentius Gonzaga Duke of Mantua then travelled in divers parts of Germanie when I was abroad. All which from the first to the last (Jacob only excepted, who travelled for other causes) aymed at this maine scope in their travels, as it were their Helice and Cynosura, to purchase experience and wisdom; that they might be the better able to benefit their country and commonweale. In which they differed much from many of our English travellers, to whom I may very truly apply that memorable speech of Æschines, in his Oration against Timarchus, οὐ τὸν τρόπον ἀλλὰ τὸν τόπον μόνον μετήλλαξαν.* But I will proceede no further in this point, seeing the foresaid elegant Orations of Kirchnerus doe more artificially paint out the fruits of travell in their naturall colours then I am able to doe.

The Epistle to the Reader.

But now I will descend to speake something of my own travels. It hath bene oftentimes objected unto me since my coming home, by certaine Gentlemen of eminent note, and as it were laid in my dish as a choaking peare, that for the short time that I was abroad I observed more solid matters then any English man did in the like space this long time. For I copied out more inscriptions and epitaphes (said a certaine Knight that shall passe namelesse) that are written upon solid peeces of stone, then any judicious traveller would have done in many yeares. For which cause he branded me with the note of a tombe-stone traveller. Whereas it had bene much more laudable (said he) to have observed the government of common-weales, and affaires of state. I answered him, that because I am a private man and no

* This is answerable unto that in Horace. *Cælum non animus mutant qui trans mare currunt.*

The Epistle to the Reader. statist, matters of policie are impertinent unto me. For I observe that memorable distich :

Vive tibi, quantumque potes praelustria vita,
Sævum praelustri fulmen ab arce venit.

Besides I have observed that in some places it is dangerous to prie very curiously into State matters, as divers travellers have observed by their deare experience ; a most tragical example whereof I heard to have beene shewed in the City of Strasbourg not long before my arrivall there. Moreover I hope that every gentle Reader that shall with a milde censure peruse my observations, will say it was impossible for me in the space of five months to observe all these matters in descriptions of Cities that I have handled ; and politique affaires also. But because this objection shall not justly take hold upon me, that I am a tombestone traveller, if God shall grant me happy succeſſe in my next journey, I will so farre wade into a few matters of policie for the better satisfaction of the Reader, as I may with security of my life attaine unto. Surely I doe not a little wonder that the observing of inscriptions and epitaphes should be objected unto me by way of disgrace. For who that * τὸν ἐγκέφαλον ἐν τοῖς κροτάφοις (to use that sentence of Demosthenes) καὶ μὴ ἐν ταῖς πτέρναις καταπεπατημένον φορεῖ, will deeme it a vanity to write out those sweet elegancies that many epitaphes doe present to the reader, whereof some few for example sake I will briefly recite. The epitaph of Pope Lucius the third, which I have mentioned in my notes of Verona, is so pretty, that I thinke it cannot but affect every learned Reader.

Luca dedit lucem tibi Luci, Pontificatum
Ostia, Papatum Roma, Verona mori.
Imò Verona dedit tibi verè vivere, Roma
Exilium, curas Ostia, Luca mori.

Also this witty epitaph that was given me by a learned

* *In Oratione de Haloneso*, that is, who that hath his wit in his head, and not in his heeles, &c.

THE EPISTLE TO THE READER

man in my travels, was written upon the tombe of a Grammarian in the City of Gaunt. *The Epistle to the Reader.*

Grammaticam scivi, multos docuique per annos,
Declinare tamen non potui tumulum.

Who will not applaud that upon learned Joannes Picus Earle of Mirandula in the City of Florence?

Joannes jacet hic Mirandula, cætera norunt
Et Tagus, & Ganges, forsan & Antipodes.

And that upon Rodolphus Agricola in Heidelberg, composed by famous Hermolaus Barbarus, as I have mentioned in my notes of that City.

Invida clausurunt hoc marmore fata Rodolphum
Agricolam, Frisii spemque decusque soli.
Scilicet hoc uno meruit Germania laudis
Quicquid habet Latium, Græcia quicquid habet.

Let them therefore reprehend me as long as they list for the collection of those epitaphes and inscriptions in my booke. For mine owne part I am so farre from thinking my selfe worthy of taxation for the same, that I rather feare I have ministred just cause of reprehension to the learned for omitting so many notable epitaphes as I might have found in divers famous Cities of my travels, especially Paris, Milan, and Padua.

I suppose that divers which will reade my observations, will blame me for that I have not translated the Latin verses of Julius Cæsar Scaliger, which I have prefixed before the description of certaine of the nobler Cities, and the epitaphes and inscriptions, into English. Because many men that cannot understand them in Latin, would take some pleasure to reade them in English. To this I answere, that if I should have turned them into English, many of them would have lost part of their grace by my improper translation. Because the Latin tongue hath certaine proper and peculiar elegancies, which when they are translated into another language, seeme to leese

CORYAT'S CRUDITIES

*The Epistle to
the Reader.*

something of that genuina venustas that it hath in her owne originall no otherwise then certaine plants that being removed from their naturall soile to a strange place, will not prosper as well as they did before. Therefore I thought good to labour but little in this businesse of translation, saving only in those two memorable things which I have translated for the benefit of the unlearned Reader, the one, S. Bernards Epistle to the Bishop of Spira. The other the historie of the three Kings of Colen. Also whereas I understand that some have objected against me, that I deserve to be taxed for reporting certaine things which I received only by tradition and report of other men, not by my owne certaine experience; I would have them know, that I am not the first that hath grounded much of his matter upon the speches of other men; For I have observed that Herodotus, Diodorus Siculus, Justin, Quintus Curtius, and divers other ancient historians, as well amongst the Greeks as Latines, have done the like, as they may easily observe that peruse their workes. But I am sure I doe very seldome depend upon the report of others, and when I trust to the tradition of them, they are men of such learning from whom I derive those matters, that I thinke a man neede not doubt to alleage them for authentike authours. As in Zurich learned Hospinian told me that their City was founded in the time of Abraham. And the like notes I received from other learned men, whose testimonies I approve as much as the written authority of grave authours.

It remaineth now that I am to make one instant request unto thee (curteous Reader) and with the same will shut up my Epistle: Even to desire thee whatsoever thou art (if thou shouldest intend to translate my booke into Latin in my absence, when I shall be abroade in my next travels) manum de tabula tollere. Intermeddle not I intreate thee (gentle Reader) with my booke, neither thrust thy sickle into my harvest, except thou shalt certainly understand by credible report that I have

THE EPISTLE TO THE READER

miscarried in my voyage. For if God shall grant me happy successe in my next travels, and a safe arrivall in my country, I determine (*θεοῦ διδόντος*) to translate both these and my future observations into Latin for the benefit not only of my owne country, but also of those countries where I have already travelled, and hereafter resolve to travell. Though truly I doe ingenuously confesse my Latin stile is so barren and penurious, that it were much fitter for another man to performe it then my selfe. As for these Observations which I now exhibite unto thy gentle censure, take them I pray thee in good part till I present better unto thee after my next travels, considering that it is not in my power to yeeld unto thee such exquisite notes of travell as great schollars gather in the course of their travels, since I neither professe my selfe a schollar, nor acknowledge myselfe worthy to be ranked amongst schollars of meane learning, but only wish to be accounted a poore well-willer of the Muses. Notwithstanding though my beggarly learning can not ayme at such weighty matters as are fit to be searched for by a learned traveller, yet I will promise thee (if thou wilt only winke at some light matters inserted into these my Observations) to impart many such memorable things unto thee after the end of my next journey, as are oftentimes omitted by travellers of that learning, that I am not worthy to loose their shoe-latchet, yea such as doe as farre excell me,

*The Epistle to
the Reader.*

Ante alios quantum Pegasus ibat equos.

Therefore in the meane time joyne with me in thy best wishes for happy successe in my future travels; and so I commend thee to him whom I beseech to blesse thee at home, and me abroad.

Thy benevolent itinerating friend,

T. C.

The Odcombian Legge-stretcher.

THE CHARACTER

OF THE

Famous Odcombian, or rather Polytopian

THOMAS the CORYATE

Traveller, and Gentleman Author of these
Quinque-mestriall Crudities

Done by a charitable Friend, that thinks it
necessary, by this time, you should
understand the Maker, as well
as the worke

*Ben Jonson's
Character of
the Author.*

HE is an Engine, wholly consisting of extremes, a Head, Fingers, and Toes. For what his industrious Toes have trod, his ready Fingers have written, his subtle head dictating. He was set a going for Venice the fourteenth of May, anno 1608. and returned home (of himselfe) the third of October following, being wound up for five moneths, or thereabouts: his paises two for one. Since, by vertue of those weights he hath bene conveniently able to visite Town and Countrie, Fayres and Mercats, to all places, and all societies a Spectacle gratefull, above that of Niniveh, or the Citie of Norwich; and he is now become the better Motion, by having this his Booke his Interpreter: which yet hath exprest his purse more then him,

A CHARACTER OF THE AUTHOUR

as we the rest of his Commenders have don, so unmercifully charging the Presse with his prayse. But to that Gale, he sets up all sayles. He will beare paper (which is cloth) enough. He hath ever since the first designe of printing hereof, bene à Deliciis to the Court; but served there in his owne cloathes, and at his owne costs: where he hath not bene costive of acquaintance to any, from the Palatine to the Plebeian; which popularity of his (it is thought by some of his Odcombian) may hurt him. But he free from all other Symptomes of aspiring, will easily outcary that; it being a motlie and no perfect ambition: the rather, because when he should have been taken up for the place (though he hastily prevented it with a tender of himselfe) hee conditioned to have no office of charge or neerenesse cast upon him, as a Remora of his future travaile; for to that he is irrecoverably addicted. The word Travaile affectes him in a Waine-oxe, or a Packe-horse. A Carrier will carry him from any company that hath not been abroad, because he is a Species of a Traveller. But a Dutch-Post doth ravish him. The mere superscription of a letter from Zurich sets him up like a top: Basil or Heidelberg makes him spinne. And at seeing the word Frankford, or Venice, though but on the title of a Booke, he is readie to breake doublet, cracke elbowes, and overflowe the roome with his murmure. Hee is a mad Greeke, no lesse than a merry: and will buy his *Egges, his Puddings, his Ginger-bread, yea cobble his shoes in the Atticke dialect: and would make it a matter of Conscience to speake other, were he trusted alone in a roome with an Andiron of state. The greatest Politick that advances into Paules he will quit, to go talke with the Grecian that begs there; such is his humility; and doth grieve inwardly he was not borne that countryman for that §purpose. You shall perceive a veine or

*Ben Jonson's
Character of
the Author.*

* I meane when he travelled. A thing, that I know he scorned to do since he came home.

§ Not to beg, but to talke Greeke the better with the natural Grecians.

CORYAT'S CRUDITIES

*Ben Jonson's
Character of
the Author.*

thread of Greeke runne through his whole discourse, and another of Latine, but that is the courser. He is a great and bold Carpenter of words, or (to expresse him in one like his owne) a Logodædale: which voyce, when he heares, 'tis doubtfull whether he will more love at the first, or envy after, that it was not his owne. All his Phrase is the same with his manners and haviour, such as if they were studied to make Mourners merry: but the body of his discourse able to breake Impostumes, remove the stone, open the passage from the Bladder, and undoe the very knots of the Gout; to cure even where Physick hath turned her back, and Nature hung downe her head for shame; being not only the Antidote to resist sadnes, but the Preservative to keepe you in mirth, a life and a day. A man might undo the Colledge that would practise with onely him. And there is no man but to enjoy his company, would neglect any thing but businesse. It is thought he lives more by letting* out of ayre, then drawing in; and feared, his belly will exhibite a Bill in Chauncery against his Mouth for talking away his meales. He is alwaies Tongue-Major of the company, and if ever the perpetuall motion be to be hoped for, it is from thence. He will aske, How you doe? Where you have bene? How is it? If yow have travelled? How yow like his booke? with, what newes? and be guilty of a thousand such curteous impertinences in an howre, rather then want the humanity of vexing you. To conclude this ample Traveller in some bounds you shall best know him by this: he is frequent at all sorts of free tables, where though he might sit as a Guest, hee will rather be served in as a Dish, and is loth to have any thing of himselfe kept cold against the next day. To give the Non-ultra of him in a word, he is so substantive an Author as will stand by himselfe without the neede of his Booke to bee joyned with him.

Here endeth the Character, attended with a
Characterisme Acrostich.

*I meane in the fore parts, not the hinder.

A CHARACTER OF THE AUTHOUR

To the Right Noble Tom, Tell-Troth, of his *Ben Jonson's*
Travailes, The Coryate of Odcombe, and his *Acrostic on*
Booke now going to travell. *the Author.*

T rie and trust Roger, was the word, but now
H onest Tom Tell-Troth puts down Roger, How?
O f travell he discourseth so at large,
M arry he sets it out at his owne charge;
A nd therein (which is worth his valour too)
S hews he dares more then Paules Church-yard durst do.

C ome forth thou bonnie bouncing booke then, daughter
O f Tom of Odcombe that odde Joviall Author,
R ather his sonne I should have cal'd thee, why?
Y es thou wert borne out of his travelling thigh
A s well as from his braines, and claimest thereby
T o be his Bacchus as his Pallas: bee
E ver his thighes Male then, and his braines Shee.

Ben. Jonson.

An Introduction to the ensuing Verses.

An Introduction to the Panegyric Verses.



Here present unto thee (gentle Reader) the encomiastick and panegyrick Verses of some of the worthyest spirits of this Kingdome, composed by persons of eminent quality and marke, as well for dignity as excellencie of wit; such as have vouchsafed to descend so low as to dignifie and illustrate my lucubrations without any demerit of theirs* (I do ingenuously confesse) with the singular fruits of their elegant inventions, which they have expressed in the best and most learned languages of the world, two only excepted, which are the †Welch and Irish. But in that I exhibite unto thy view such a great multitude of Verses as no booke whatsoever printed in England these hundred yeares, had the like written in praise thereof; ascribe it not I intreate thee to any ambitious humour of me, as that I should crave to obtrude so many to the world in praise of my booke. For I can assure thee I sollicited not halfe those worthy Wights for these verses that I now divulge; a great part of them being sent unto me voluntarily from divers of my friends, from whom I expected no such courtesie. At last when I saw the multitude of them to increase to so great a number, I resolved to put above a thousand of them into an Index expurgatorius, and to detain them from the presse. Whereupon the Princes Highnesse (who hath

* Mistake me not Reader. I referre this word to the word Lucubrations.

† *Ironia.*

AN INTRODUCTION

most graciously deigned to be the * Hyperaspist and Mœcenas of my booke) understanding that I meant to suppress so many, gave me a strict and expresse commandement to print all those verses which I had read to his Highnesse. Since then that inevitable necessity hath been imposed upon me, I have here communicated that copious rhapsodie of poems to the world that my learned friends have bountifully bestowed upon me; wherein many of them are disposed to glance at me with their free and mery jests, for which I desire thee (courteous Reader) to suspend thy censure of me till thou hast read over my whole booke.

*An Introduction
to the
Panegyric
Verses.*

* You shall understand the meaning of this word in a marginal note upon the verses imediately ensuing.

[Panegyricke Verses

PANEGYRICKE VERSES UPON THE
AUTHOR AND HIS BOOKE.

Incipit Ἀποδημοντόφιλος.

Ἀποδημοντό-
φιλος.

LOrdings, full well I hope you know
I never shot in Phæbus bow,
Or clim'd Parnassus hill:
Yet must I needes in dogrell rime
Crave your sweet patience for a time,
Full sore against my will.
I am not now to tell a tale
Of George a Greene, or Jacke a Vale,
Or yet of Chittiface:
But I must be the Chanti-cleere
Of one that is withouten peere,
A horne replete with grace.
For he at Odcombe was y-bore,
Whereas the fates were heard to score
The fortunes of his birth:
Goe pretty dandy-prat to schoole
(Said they) thou shalt no little foole
Be counted for thy mirth.
The child in time was waxen great,
And all the Sophists he did threat
Their problemes to confound;
Grammarians sore did stand in feare
The coynage of his words to heare,
So uncouth was their sound.
For by a naturall instinct
The Graces to his lips were linkt,
(Forsooth his lips were faire.)
His mouth did open ere he spake,

PANEGYRICK VERSES

And swifter farre then Ducke and Drake
His words flew through the ayre.
The stony hearts that could not bide
A Church-Ale at a Whitsontide,
He suppld with his speech :
And like a Captaine bold and stout
He did advance his Eagles snowt,
Faire thrive it I beseech.
Not Mahound, no nor Termagaunt
Could ever make halfe their avant
Of deedes so sterne and fell,
As can this child Sir Thopas Squire,
Inspired with a sparke of fire
Stolne out of wisdomes cell.
He hammers words upon his teeth
(Rime thereunto I can unneeth)
Yet still I will proceede ;
Like as a Beare doth licke her whelp,
Their roughnesse so his tongue doth helpe,
When polishing is neede.
Now Lordings mercy doe I aske,
That since I under-went this taske
His name I have conceald ;
He keeps the Magazine of wit,
And beares the privy key of it,
Which may not be reveal'd.
Yet in despite of bread and ale,
Unbuckled now shall be the male,
Betide what may betide :
His name is Coryate I wis,
But whether he be flesh or fish,
I cannot yet decide.
For like the errant Knight Ulysses,
Through the Seas amongst the fishes
He lanced forth his hulke :
The sides whereof were heard to groane
No lesse than twenty miles and one
Under his grievous bulke.

'Αποδημοντό-
φιλος.

CORYAT'S CRUDITIES

'Αποδημοντό-
φίλος.

Then either without scrippe or bagge
 He usde his ten-toes for a nagge
 From Venice for to hie.
 Thorough thicke, and thorough thinne
 Untill he came unto his Inne,
 His winged heeles did flie.
 He travaild North, he travaild South
 With * Hyperaspist in his mouth
 A word of his devising.
 For nature letters pattents gave
 To him the priviledge to have
 Of words naturalizing.
 To trees and steeples as he went
 He did his homage verament,
 And salu-ed them each one.
 He registred their names alwaies;
 Contrary if that any saies,
 The booke is to be showne.
 A Cortizan then lycoras
 More sweet in Venice towne there was,
 That wisht him for her owne:
 But shee could never him hand fast;
 For as a Gelding he was chaste,
 Though Gelding he were none.
 The Barcarvola appetite
 His Gondola directed right
 Unto a female Elfe;
 Yet would he not play Cupids Ape,
 In Chaucers jest lest he should shape

* A word that the author once used in an Oration to the Prince, metaphorically signifying (as being derived from these two Greeke wordes ὑπὲρ, that signifieth above, and ὀσπίς, a shield, that is, one that opposeth his shield in the defence of his friend against the blow of an enemy) a Patron or Protector. Which word by a kind of conversion may be not improperly applied (as a certaine conceited Gentleman lately said) to the authour himselfe. *Hyperaspist quasi hyperhorispist*, that is, one upon whom never Asses pist, but Horses once pist on him, as when he lay upon straw at their heeles in Bergamo a Citie of Lombardie.

PANEGYRICK VERSES

A Pigsnye like himselfe.
This wandring Squire full oft I heard
The circle of his beard had squard,
And skowred every haire ;
That sweeter then the Eglentine,
And then the purple Columbine
He did appeare more faire.
He had a kind of simple blush
That kept him still from being flush,
When Ladies did him wooe :
Though they did smile, he seem'd to scowle,
As doth the faire broade-faced fowle,
That sings To whit to whooe.
It was no crochet of his braine
That put his legs to so great paine
In passing to and fro :
But sure it was the quintessence
Of study, that beyond all sence
Had made his wits to crow.
With Latin he doth rule the roast,
And spowteth Greeke in every coast,
Ne'r may his well-spring fade :
He over-speakes the English tongue,
And picketh gold out of the dongue
That ancient Poets made.
If any Zoilus will carpe,
Or take upon him for to harpe
Upon his learned strings :
On foote to Venice let him goe,
And then at his returning show
What fruite from thence he brings.
For had our Coryate beene a Jade,
In halfe the journey that he made
He had beene foundered cleane :
But now by foote, by cart, and saile,
Tom Coryate is come from Itaile,
From Italie I meane.
The squeazie humour of his braine

'Αποδημουντό-
φίλος.

CORYAT'S CRUDITIES

'Αποδημοντό-
φίλος.

Before he parted from this maine,
Neare perished his skull :
Now since the Sunne beganne to sup,
And drinke those grosser vapours up,
He is no more a Gull.
Oh let the fardels of his leaves
Be held more pretious then the sheaves
Pitched up in harvest time ;
Ne ever any man alive
May see them sayling from Queene-hive :
Now Muse stay heere thy rime.

Explicit 'Αποδημοντόφίλος.

Incipit Henricus Nevill de Abergevenny.

Henry Nevill.

GOldilockt God that doest on Parnasse dwell,
O thou that sweetly playest on a fiddle
To sisters Nine, that Aganippes Well
Do much frequent, there bathing to the middle ;
Lend me thy notes, that I may sweeter sing
Of Tom of Odcombe then doth Odcombe ring.

Oh that some errant Knight could now be seene,
That he might dubbe thee ; crying, Up Sir Thomas :
Their dangers and adventures lesse have beene
That erst did wander to the land of promise.
Thou mak'st Sir Bevis and sir Guy a fable,
With all the daring knights of the round table.

Unto thy shoes, thy shirt, thy fustian case,
That hang at Odcombe, trophees of thy travailes,
Joyne this fayre book of thine, which makes thee passe
Great Merlin Cockay in recounting marveiles.

Whilst pendant scutchins others tombes adorne,
O're thine these faire atchivements shall be borne.

Explicit Henricus Nevill de Abergevenny.

PANEGYRICK VERSES

Incipit Joannes Harrington de Bathe.

THou glorious Goose that kept'st the Capitoll,
Afford one quill, that I may write one storie yet
Of this my new-come Odcombe-friend Tom Coryet,
Whose praise so worthy wits and pens inroll
As (with good cause) his custome is to glory it :
So farre am I from judging his a sory wit,
Above earth, seas, ayre, fire, Ile it extoll
To Cinthias sphære, the next beneath the starres.
Where his vast wit, and courage so audacious
Of equall worth in times of peace, and warres,
(As Rolands erst) encombring roomes capacious
Lie stored some in hogsheads, some in jarres.
This makes the learn'd of late in forren parts
Finde Phœbes face so full of wennes and warts.

John Harrington.

Explicit Joannes Harrington de Bathe.

Incipit Ludovicus Lewknor.

OLd wormy age that in thy mustie writs
Of former fooles records the present wits,
Tell us no more the tale of Apuleius Asse,
Nor Mydas eares, nor Io eating grasse.
This worke of Toms so farre them all exceeds,
As Phœbus fiddle did Pans squeaking reeds.
He writes not of a gnat, nor frogge, nor woodcocks
bill,
Of steeples, townes, and towers, entreats his geeses
quill
Among the rest hee of a wondrous tub doth tell,
The wine whereof more Poets made then Tempes Well.
In Odcomb'd Toms regard the * Cyclops heards were thin,
Our Tom quicke cattell fed whole legions on his skinne.
So did poore bare Philosophers in former times,
And so do Poets now that make the lowzy rimes.

Ludovic Lewknor.

* *Homer. Virgil.*

CORYAT'S CRUDITIES

LudovicLewknor. Five months with this in child-birth lay Toms labring
Muse,

In all which time he seldome chang'd his shirt or shoes.
The care and toyle was his, thine are the gaines,
Cracke then the nut, and take the kernell for thy paines.

Explicit Ludovicus Lewknor.

Incipit Henricus Goodier.

*Henry
Goodier.*

IF in an evennesse all wisdome lie,
Tom thou art wise, thou dost all evenly.
Once thou didst wench, and thou wert carted once,
Once thou didst * steale, & once they beate thy bones.
Once didst thou beg, and if thou then didst get
Nothing by begging, thou art even yet.
What onely he saw he onely writes, if than
He only reade it, hee's an even man.
Our spies write home no ill of him; he went,
He staid, he came an even § Innocent.
The Jesuites could not shake him: for he would not
Take orders, but remaine an || Idiote.
If any thinke him dull or heavy, know
The Court and cities mirth cannot be so.
Who thinks him light, aske them who had the taske
To beare him in a trunke unto the maske,
He is so equall, that if he were laid
Into those scales whereby the prooffe is made,
Whether the woman or the plume prevaile,
He and his booke would hardly turne the scale.

Explicit Henricus Goodier.

* Viz. grapes.

§ A harmelesse man.

|| A lay man, or private man, as being derived from the Greeke word ιδιωτης, which signifieth a private man.

PANEGYRICK VERSES

Incipit Joannes Payton junior.

MAgnifique Cæsar that in worth surpasses
The greatest of our greatest Turkish Basses,
All the long night oft times did waking tarry,
And made the night the day his Secretary:
Yet if in little volumes you revoke it,
His worke of many yeares lies in your pockit.
But thou ô Coryate mak'st Cæsar but a *Javell,
And writest huge volumes of twise ten weekes travell:
Twise twenty weekes a dwarfish birth will aske,
Thou in twise ten brought'st forth this mighty taske;
Then if abortive birth had not prevented,
What Atlas would thy Gyant-braine invented?
Sith seven such countries none so soone could passe
As thou the learned Coryate Thomas.
Yet thy large writings wonder more I at,
Thou Odcombs only Grace Tom Coryat,
For of the twaine much rather would I misse his
That wrote the ten yeares travels of Ulysses:
For who considers well, he quickly finde should
That thou wrotest perfect, seeing Homer blind-fold.

*John Payton
junior.*

Explicit Joannes Payton Junior.

Incipit Henricus Poole.

DOn Coryate once I saw, but his booke never,
Yet meane I to commend them both together:
Him for his booke, his booke for him I praise:
The workman's fame the workmanship doth raise
To great esteeme, no foule tongue can defile it,
The work's of worth, for Coryate did compile it.
The goods wherewith this westerne barge is fraught,
Thou gentle Reader shalt enjoy for nought;
They cost thee nothing but a thankfull minde,
Which this our author hopes in thee to finde:

Henry Poole.

* In *Prisciano vapulante.*

CORYAT'S CRUDITIES

Henry Poole. Who in his travell hath observed more,
Then ever any wyzard did before ;
And what he hath observed, with his pen
He here presenteth to his country-men :
That he whom five moneths travell made so witty,
Should live obscure at home, were it not pittie ?
Then Coryate feede thy Muse in forraine parts,
Swallow their secrets, and devoure their arts ;
Whereof when thou saturitie shalt gaine,
Come home, and then disgorge thy selfe againe.

Explicit Henricus Poole.

Incipit Robertus Phillips.

*Robert
Phillips.*

Since every pen is press'd to praise
Thee travelling Wonder of our daies,
My Muse would chide, should she not sing
The praise of thee most wandring thing,
Who with thy restlesse feete and painefull wit
A booke of wonders now hast writ ;
In which thy worke we plaine do see
How well thy feete and wit agree.
What others thought too heavy and too high,
As Tombes, Steeples, with the Butter-flie,
Thou hast brought home, though not in solid stuffe :
For which let not our carping Criticks huffe :
For thou the substance wouldest not bring
Of ought which might be termed a *solid thing.
Alas poore Tom, they do mistake thy age
Who thinke thou art not past the making sage ;
Or that thy journey had some other ends
Then to delight and recreate thy friends.
And if perhaps some man may call thee foole
For this thy end, good Tom pull out thy toole,

* If you meane solid stones, you are in the right Sir. If solid Observations, I referre my selfe to the Readers censure after he hath thoroughly perused my booke, whether I have brought home any solid thing or no.

PANEGYRICK VERSES

Thy booke I mean, demaund if that an Asse
 Could have observed so much as he did passe :
 Or could have got such praise in rime
 As thou shalt shew to future time ;
 By which thou shalt so lively pourtrayed bee,
 As that the *Asse himselfe himselfe may see.
 Thy danger with the Boore, thy hazard with the Jewes,
 Thy scabs at Turin, and solace in the stewes,
 Let others chaunt, I list not tell them over,
 Nor of thy liquid case twixt France and Dover ;
 Though there thou madest so great a savour,
 That few received it for a favour.

*Robert
Phillips.*

I onely will commend thy constant nature,
 Who didst returne the †simple creature
 That thou wentst forth, and having trudg'd
 Much ground, at length art judged
 By the full praise of every Muse,
 Which ushereth in thy booke of newes :
 Therefore brave Champion of the Whitson-ale,
 Let thy fayre journall to the presse hoise saile,
 That after ages too may know thee,
 As well as we that now enjoy thee.
 Who to the end that gratefull we may seeme,
 Thee of the ‡Marrot worthy doe we deeme.

Explicit Robertus Phillips.

Incipit Dudleus Digges upon the Author
 and his paynes.

O Ur Author will not let me rest, he sayes,
 Till I write somewhat in his labours praise ;
 I thinking straight upon Deliverie,
 Protest his labour such a Prodigie,

*Dudley
Digges.*

*I meane any criticall carper that shall taxee thee for thy Booke.

† Not composed of the vices of those countries through which thou
 traveld'st, which doth often happen to many of our English men that
 returne home corrupted in manners and much worse then they went
 forth.

‡ That is, the Lawrell, so called from one *Marrot* a French Poet.

CORYAT'S CRUDITIES

*Dudley
Digges.*

As may a Mountebanke Man-midwife gravell
To see a man that was five mon'ths in travell,
So fairly brought abed, and of a birth
*So—but of that judge by these gossips mirth.
Joy to the glad Dad, who such §fondnes shewes,
That by a hundred markes the wise child knowes
Who twas, and can in print already call,
Coryate the kind Father, and the Naturall.

In genium liber iste tuum Coriate sepultum
Continet, inde petat qui caret ingenio.

Explicit Dudleus Digges.

Incipit Rowlandus Cotton.

*Rowland
Cotton.*

Columbus, Magelan, and Drakes brave story
Are yet remembred unto their glory.
But thy high deeds with theirs when I compare,
I say thy travels have with theirs no share.
I wonder then this writing age hath fail'd
To tell ere this how farre Tom Coryate sail'd
In five mon'ths time, and most or all on foote.
What man alive that ever else did do't?
It cannot be but that the world did looke
That thou thy selfe hereof shouldst write a booke,
What good acceptance such a booke shall finde,
Thou need'st not doubt, there's no man so unkind
That will make scruple for to be thy halfe
Since thou the heifer art that beares the calfe.
Tis thy first borne Tom, I pray thee love it;
And whosoever shall thy issue covet,
I wish there may befall him this one curse,
To treade thy steps againe, and with thy purse.
Yet one thing Tom I do dislike in sooth,
Thou dost not spare thy selfe to tell a truth.

* ἀποσιώπησις. As that in the first Ænei. of Virgil. *Quos ego.*

§ This is that which the Latines call *Indulgentia*, the Grecians φιλοσοργία.

PANEGYRICK VERSES

What need'st thou in thy storie be so nice,
 To tell thy child of all thy nits and lice?
 Yet it becomes thee well, and much the rather,
 The sonne, I thinke, will prove so like the father.
 But pardon Tom, if I no further tell
 Those gifts which in thee do by nature dwell.
 Who tels the Asse that he hath two long eares,
 Or Chanti-cleare that he a coxcombe weares?
 Why, all the world doth know as well as I
 That never any did as much descrie,
 So many nations, manners, and so soone,
 Except alone the man that's in the moone.
 Let other wits that with a nimbler wing
 Do cut the emptie ayre, thy praises sing;
 My Muse intreats thee to resume thy penne,
 And to relate unto thy countrey-men
 Whether thy father Joviall were or sad,
 And what complexion thy faire mother had
 When they were linked in wedlocks lovely band,
 And whether of them had the upper hand:
 How many mon'ths thy mother did intombe
 Thy tender body in her fruitfull wombe:
 What milder planet governed in the skie
 In the horoscope of thy nativity,
 Thy mothers midwife, and thy nurses name,
 The shire and houshold whence thy linage came.
 Who trained up thy youth, and in what place,
 Whether where Isis hides her dewie face,
 Or where the silver streames of Chame do glide,
 Shaddowed with willowes upon either side;
 That other men may learne to get a sonne
 To see those countries which thy selfe hast done.
 This calculation yet would breed a danger,
 And 'twere not fit to teach it every stranger;
 Lest when the world thy learned booke should view,
 A foole might get as wise a child as you.

Explicit Rowlandus Cotton.

[Incipit Robertus

*Rowland
Cotton.*

CORYAT'S CRUDITIES

Incipit Robertus Yaxley.

*Robert
Yaxley.*

IF the Author had a curious coate
With cap of costly die,
And crowne of cocke for crest thereon,
With whetstone hanging by,
Then might he tell of travellers,
And all the thriftlesse traine,
Which proudly forth on Asses pricke,
Twixt Italy and Spaine.
For Thomas is by travell tri'd,
And truth of him to tell,
Ther's few of them that now go forth
Returne home halfe so well.
Then buy this booke ye Brittons bold,
But read it at your leisure :
For it and he, and he and it,
Were made to shew you pleasure.

Explicit Robertus Yaxley.

Incipit Joannes Strangwayes.

*John Strang-
wayes.*

THou crav'st my verse, yet do not thank me for it,
For what rimes can praise enough Tom Coryate?
Kemp yet doth live, and only lives for this
Much famous, that he did dance the Morris
From London unto Norwich. But thou much more
Doest merit praise. For though his feete were sore,
Whilst sweaty he with antick skips did hop it,
His treadings were but friscals of a poppet.
Or that at once I may expresse it all,
Like to the Jacks of jumbled virginall.
But thou through heats and colds, through punks and
trunks,
Through hils and dales hast stretcht thy weary stumps,
Feeding on hedge-row fruits, and not on plum-trees,
Onely through zeale to visite many countries.
But stay a while, and make a stand my Muse,

PANEGYRICK VERSES

To think upon his everlasting shoo's.
Come to my helpe some old-shod pilgrime wight,
That I of you may tread the way aright
Which leads unto his fame, whilst I do stile
How he did go at least nine hundred mile
With one poore paire of shooes, saving alone-a
He onely once did sole them at *Verona.
So that it grew a question whether
Thy shoes or feete were of more lasting leather.
Which at that time did stand thee in most use,
When as the Jewes would cut off thy prepuce ;
But thou that time like many an errant Knight,
Didst save thy selfe by vertue of thy flight.
Whence now in great request this Adage stands ;
One paire of legges is worth two paire of hands.

*John Strang-
wayes.*

Explicit Joannes Strangwayes.

Incipit Gulielmus Clavel.

COryats travels doe bewitch my pen,
Worke miracles, making the dumbe to speake :
My dumbe-borne Muse yet never knowne to men
Doth by his charmes her silent custome breake.
For if his worthy actes had not beene such,
The world could not have drawn from me thus much.

*William
Clavel.*

They only force from me both praise and wonder,
Who past beliefe have conquerd many dangers :
It can not be describ'd what he brought † under,
Leaving the skars of his renowne with strangers.
Then frolicke man and in thy country rowse thee,
Although abroad thou scornd'st not to be lowsie.

Send out thy copious booke to common view,
Make many laugh, some scorne, move most to pittie.
Those that travell, (as no man hath his due)

* You should have said Zurich.

† You meane some merry matter Sir.

CORYAT'S CRUDITIES

William Clavel. Shall still confesse with shame thy booke is witty ;
And after ages will admire no doubt
This Gog-Magog thy Gyant-wit brings out.

Explicit Gulielmus Clavel.

Incipit Joannes Scory.

John Scory. **T**HAT thou a traveller mayst called bee,
Thanks to thy braines that travell, not to thee ;
That thou a rare read-schollar clepyd art,
Give more thanks to thy tongue, then to thy arte.
Yet have thy feete in five moneths pass'd more Cities,
Then ere thy Poetrie will make good ditties.
Ballets unfit to stand before thy booke,
Wherein who so with judgments eies will looke,
May see a monster of five moneths begetting.
More rare than that of thy own Sires begetting.
Some say, when thou wert borne (O wondrous hap)
First time thou pist thy clouts, thou drew'st a map.
But that thou spakest as soone as thou wert borne,
There is no doubt. For else how couldst thou learne
In so short time to talke so long and much,
And to such purpose. Yet I heare no Dutch,
Nor French, nor Spanish, nor the Italian tongue ;
So mightst thou do thy Greeke and Latin wrong ;
Of which thou utterst such abundant store,
That thy full braines can now containe no more.
Well Tom, since Europe thou hast seene in part,
Now into Asia and Africke make a start.
Boldly encounter all the monsters there :
For seeing thee they needs must flie for feare.
But still be sure thy buckler be thy booke,
Medusaes shield had ne're so grim a looke.

Explicit Joannes Scory.

PANEGYRICK VERSES

Incipit Joannes Donne.

John Donne.

OH to what heighth will love of greatnesse drive
Thy leavened spirit, Sesqui-superlative?
Venice vast lake thou hadst seene, wouldst seeke than
Some vaster thing, and foundst a Cortizan.
That inland Sea having discovered well,
A Cellar-gulfe, where one might saile to hell
From Heydelberg, thou longdst to see; And thou
This Booke, greater than all, producest now,
Infinite worke, which doth so farre extend,
That none can study it to any end.
Tis no one thing; it is not fruite, nor roote;
Nor poorely limited with head or foote.
If man be therefore man, because he can
Reason, and laugh, thy booke doth halfe make man.
One halfe being made, thy modesty was such,
That thou on th' other halfe wouldst never touch.
When wilt thou be at full, great Lunatique?
Not till thou exceed the world? Canst thou be like
A prosperous nose-borne wenne, which sometime growes
To be farre greater than the Mother-nose?
Goe then; and as to thee, when thou didst goe,
Munster did Townes, and Gesner Authors show,
Mount now to Gallo-belgicus; Appeare
As deepe a States-man, as a Gazettier.
Homely and familiarly, when thou commest backe,
Talke of Will Conqueror, and Prester Jacke.
Goe bashfull man, lest here thou blush to looke
Upon the progresse of thy glorious booke.
To which both Indies sacrifices send;
The west sent gold, which thou didst freely spend,
(Meaning to see't no more) upon the presse.
The east sends hither her deliciousnesse;
And thy leav's must embrace what comes from thence,
The Myrrhe, the Pepper, and the Frankinsence.
This magnifies thy leav's; but if they stoope
To neighbour wares, when Merchants doe unhoope

CORYAT'S CRUDITIES

John Donne. Voluminous barrels, if thy leav's doe then
Convay these wares in parcels unto men,
If for vaste Tomes of Currans, and of Figs,
Of Medcinall, and Aromatique twigs,
Thy leav's a better methode doe provide,
Divide to Pounds, and Ounces subdivide;
If they stoope lower yet, and vent our wares,
Home-manufactures, to thicke popular faires,
If omniprægnant there, upon warm stals
They hatch all wares for which the buyer cals,
Then thus thy leav's we justly may commend,
That they all kinde of matter comprehend.
Thus thou, by meanes which th' Ancients never tooke,
A Pandect makest, and Universall Booke.
The bravest Heroes, for publique good
Scattered in divers lands, their limmes and blood.
Worst malefactors, to whom men are prize,
Doe publique good, cut in Anatomies;
So will thy Booke in peeces: For a Lord
Which casts at Portescues, and all the board,
Provide whole Books; Each leafe enough will be
For friends to passe time, and keepe companie.
Can all carouse up thee? No: thou must fit
Measures; and fill out for the half-pinte wit.
Some shal wrap pils, and save a friends life so,
Some shall stop muskets, and so kill a foe.
Thou shalt not ease the Critiques of next age
So much, at once their hunger to asswage.
Nor shall wit-pyrats hope to finde thee lie
All in one bottome, in one Librarie.
Some leav's may paste strings there in other books,
And so one may, which on another looks,
Pilfer, alas, a little wit from you,
But hardly *much; and yet, I thinke this true;
As Sybils was, your booke is misticall,
For every peece is as much worth as all.

* I meane from one page which shall paste strings in a booke.

PANEGYRICK VERSES

Therefore mine impotency I confesse ;
The healths which my braine beares, must be farre lesse ;
Thy Gyant wit o'erthrowes me, I am gone ;
And rather then reade all, I would reade none.

John Donne.

In eundem Macaronicon.

QUot, dos hæc, LINGUISTS perfetti, Disticha fairont,
Tot cuerdos STATES-MEN, hic liure fara tuus.
Es sat a MY P'honneur estre hic inteso : Car I LEAVE
L'honra, de personne nestre creduto, tibi.

Explicit Joannes Donne.

Incipit Richardus Martin.

To my friend that by lying at the signe of the
Fox doth prove himselfe no Goose, Thomas
Coryate, the Traveller, a Sonet.

*Richard
Martin.*

O For a bonny blith and bousing ballet
To praise this Odcomb'd Chanti-cleere that hatched
These Crudities which (with his shoes) he patched,
All hitting right as it were with a mallet,
Before us here he sets both bag and wallet,
Where met are many scraps (you see) unmatched :
His feete, hands, head (daies and nights) walkt, wrote,
watched :

And hardly did he lie on any pallet.
Much oyle he sav'd both from his shoes and sallats,
Which thriftily he ate while they were cobled ;
Then (for his fruite) these Crudities he gobled,
Which since he season'd hath for sundry palats.
To him therefore vaile travellers your bonnets,
Of him write Poets all your Songs and Sonnets.

Explicit Richardus Martin.

[Incipit Laurentius

CORYAT'S CRUDITIES

Incipit Laurentius Whitakerus.

*Laurence
Whitaker.*

Ad Lectorem bipedem de Authore *Polypode,
deque proverbio ipsi usitato, eque Demos-
thene citato, scil. τὸν ἐγκέφαλον ἐν ταῖς πτεριναῖς,
καὶ μὴ ἐν τοῖς κροτάφοις φορεῖν, Οἰκτόστιχον.

Οὐ μόνον ἐν κροτάφοις, ἀλλ' ἐν πτεριναῖς Κοριᾶτος
Δείκνυσιν ἐξ ἔργων νοῦν ἀπόδημον ἔχειν ;
Αγγιχωῶς ταχέως τὲ τόσ' οὔρεα σκληῖρα ποδιζων,
Τὰς τ' ἀγορὰς, προβολὰς, κοίλαδας, ἦδε ναπὰς.
'Ἐν μὲν ὁδῶ θάπτων οὐκ ἦν πόδας ὠκὺς Ἀχιλλεύς,
Μείονα μὴδ' αὐτοῦ γράμματ' ἔπαινον ἔχει.
Τοῦνεκα τῶν πτερινῶν νοὸν ἐμφαίνουσι πορείαι,
Καὶ τοῦ τῶν κροταφῶν δεικέλον ἐστὶ βίβλος,

Ad Odcombiam (nimium, bona si sua norit,
fœlicem) de indigenâ ipsius celeberrimo,
Pedite celerrimo, †Pugile acerrimo, ‡Vigile
macerrimo, Tomo compacto Coriaceo, Thoma
Coriato.

ERige turrigerum prærupta Odcombia collem,
E gremio Monstrum prosilit ecce tuo.

Prosilit historicus, vates, rhetor, peregrinans,

Cui non dant fœtum Punica regna parem.

Bisque biceps author prolem dat τεσσαραμῶρφον,

Historiis, miris, rhetoris arte, metris.

Neu Monstri nomen lævum quis dixerit, audi ;

Rectiùs hos dici nil potuisse scias.

Monstrum à monstrando Criticus denominat, ecquis

Tot vel tanta alius quæ tibi monstret, habet?

Te mundo monstrat, notam facit, & tibi mundum ;

Subjiciens oculis extera mira tuis.

* Vel quia Polypodis instar crebra loci mutatione multos passus pro-
fectus, vel quia multipedum animalculorum multos morsus perpeusus est.

† Ob validam ipsius cum Judæo Veneto, & Vangione rustico luctam.

‡ Ob maciem ex nocturna lucubratione, hodæporetica monitione, &
Cruditarum molitione contractam.

PANEGYRICK VERSES

Visere sed vatis terras magis usque remotas
 Pluraque fert animus mira referre tui.
 Hunc post emensos tantos, Odcombia, cursus
 Exceptum gremio, chara, foveto tuo.
 Semper ut hoc cunctis Portentum nobile monstres,
 Visere qui cupient Theseos ora tui.

*Laurence
 Whitaker.*

To the most peerelesse Poetical Prose-writer, the
 most Transcendent, Tramontane Traveller,
 and the most single-soled, single-souled, and
 single-shirted Observer, the Odcombian Gallo-
 belgicus.

Wonder of worlds, that with one fustian case,
 One payre of shoes, hast done Odcombe the grace
 To make her name knowen past the Alpine hils,
 And home return'd hast worne out many quilts
 In writing faire thy large red-lin'd Rehearsall
 Of what thou saw'st with sharpe eyes which did pearce all
 Stone Tombes, great gates, and manners of the people,
 Besides the height of many a *Tower and Steeple,
¹Snailles, ²Butterflies, black ³sheep, ⁴black hogs, & ⁵Storks
 And the neate use of eating meate with ⁶forkes:
 And, that of stuffe thou might'st leave out no odd piece
 To raise thy worke, th' hast writ o' th' Switzers ⁷Cod-
 piece:

Thou saw'st the Venice ⁸Donna's, & didst quarrell
 With the Dutch †Boore, thou saw'st the monstrous
 †barrel:

But O thy temper! seldome wast thou drunke,
 Nor hadst but one night's solace with thy punke:
 Nor in thy pilgrimage wert much a sinner,
 But when thou didst ||steale bread to save a dinner.

* Pp. 113, 183, 451.

¹P. 68. ²P. 76. ³P. 68. ⁴Ibid. ⁵P. 41. ⁶P. 90.
⁷P. 386. ⁸P. 261. † P. 524. † P. 486.

[The references are to the pages of the original text.]

CORYAT'S CRUDITIES

*Laurence
Whitaker.* Thou in all sorts of travell hadst thy part,
But most on foote, and sometimes in a cart. †
Nor didst thou scorne for all spruce Criticks mockings,
T' accept of gift a Prussians aged stockings.
Thow sawst the field of many a famous battell,
And home thou cam'st well furnisht with quicke cattell;
Yet must I say thy fortune therein was ill,
For thou wentst nak't to wash thy shirt at Basil;
And having seene Cloysters, and many a Monke,
Becam'st thy selfe a Recluse in a trunke.

But Il'e not write thy labours Inventory,
Ple say but this of thee, and of thy story,
Thou well describ'st the marvels thou didst see,
And this thy booke as well describeth thee.

SONNET composé en rime à la *Marotte, accommode au style de l'Auteur du liure; faict en louïange de cet Heroique Geant Odcombien, nomme non Pantagruel, mais Pantagruel, c'est à dire, ny Oye, ny Oison, ains tout Grue, accoustré icy en Hochepot, Hachis, ou Cabirotrade, pour tenir son rang en la Librairie de l'Abbaye St. Victor à Paris, entre le liure de Marmoretus de baboinis & cingis, & celuy de Tirepetanus de optimitate triparum; & pour porter le nom de la Cabirotrade de Coryat, ou, de l'Apodemistichopezologie de l'Odcombeuili Somerseti (Soti) en, &c.

SI de ce pais le pourpris spatieux,
(D'ou est sorti ce §Badin precieux)
Ou bien la Suisse, ou mesme l'Alemagne
Pouroit fournir quelque douce compagne
D'esprit pareil, & de condition
Semblable à luy, le vieil Deucalion

|| Beleeve him not reader, he brings this in onely to make up the rime.

† P. 9.

* A scavoir seloa le style de Clement Marot vieil Poete Francois.

§ Cest a dire, Voyageur du mot Grec, βαδίλειον.

PANEGYRICK VERSES

Et Pyrrhe en eux seroient resuscitez :
Car ne nasquit de leurs cailloux iettez,
Que tas de gens, & un monde nouveau :
Ainsi des pierres, ou nostre || Blaireau
Aietté l'oeil (fut-ce aux Ponts, ou Potences,
Clochers, Statues, qui tiennent balances)
Est né soudain un grand hideux volume
De beau discours, qui s'est rendu l'enclume
De nos esprits, un monde de fadeze,
Dont le goutteux se resiourir soit aise.
Tay toy Rablais, rabbaissé soit l'orgueil
De tes Endouilles, qui d'un bel accueil
Receurent ton *Geant en la † Farouche,
A ce Geant d'Odcombe pierre & souche
Parla, fournit des comptes, l'entretint
Le muguetta, voire & son sens maintint
En ce travail : Mais scais-tu bien pour quoy ?
Son Chef Cresté luy donna ceste loy,
Que des hommes du lieu ne sachant le language,
Parmy troncs & cailloux il passeroit sa rage.

*Laurence
Whitaker.*

Explicit Laurentius Whitakerus.

Incipit Hugo Holland.

In persona & laudem authoris.

Οὐ πολύμητις ἐγὼ, πόδας ἀλλά μὲν ὠκίς Οἰδυσσεύς,
Ἐβδομασι βλέψας πλάνουπλέον ἕκοσι κείνου,
Παντ' ἰδὼν ἅττα γράφω ξένος ὀφθαλμοῖσιν ἐμάντου
Ποσσιπατῶν ἕξω, γαίαν δὲ ἐνὶ πατρίδι χερσὶ.

*Hugo
Holland.*

|| Un certain animal, qui a la veue fort percante.

* Pantagruel.

† Une Isle ainsi appellee par Rablais.

[Sonetto

CORYAT'S CRUDITIES

Sonetto.

Hugo
Holland.

QUi può mirar ognun, chi non è cieco,
 Un gallant huomo ch' in Italia è stato:
 Ma del parlare hà mai motto imparato,
 Troppo pecante erà portarsi seco.
 Egli pur bravamente parlat Græco,
 Havendo mai la Græcia caminato:
 Ma quel viaggio, di ch' ei n' hà parlato,
 Gli a piu gran stento, e piu gran lode ceco.
 E per vedere i lidi del Leuante;
 El signor Turco, e'l messer prete Gianni:
 Donde tornando un Paladin errante,
 Con qualche spesa di quatrini e d'anni:
 Ne conterà, fra cose tali e tante,
 Il Turco un pantalon, e'l prete un Zanni.

To Topographically Typographical Thomas.

I Sing the man, I sing the wofull case,
 The shirt, the shoes, the shanks that serv'd to trace
 Seven Countries wide, the greater was his paine,
 That two to one he ever came againe,
 Yet two for one he came: O Muse, O Maid,
 (If Maid or Muse) say what hath so beraid
 This silly *soule, and drove him to such labours,
 As had his hide bene onely made for tabours?
 Recount my Girle, what did he with the French,
 Before he courted the Venetian wench?
 How could he leave his well-boyl'd beere, & scape,
 To drinke the raw bloud of the Germane grape?
 Wherewith his watrie teeth being set on edge,
 He nigh had lost of teeth his double §hedge.
 At home much did he suffer, much abroad,
 And never once (poore † Asse) did cast his load,
 Yet further went then Scaracalasio,

* *Insignem pietate virum.*

§ *ἕρκος ὀδόντων.* Hom.

† Note reader that a traveller must have the backe of an Asse, the mouth of a sow, the eye of a hawke, a merchants eare, &c.

PANEGYRICK VERSES

And after litter'd lay at Bergomo.
This usage did he beare abroad uncivill,
At home too was he borne not farre from Evill.
In Odcombe parish yet famous with his cradle,
A chicke he hatcht was of an egge unaddle.
Whence a yong Cockrel he was sent for knowledge
To Winchester, and planted in the Colledge:
Not there to prove a goose (for he is none)
But that he might with other Cocks come on.
Where loe a dwarfe in stature he so pliant
Grew in the Greeke, that he became a Giant,
Pronouncing then Demosthenes each letter
More plaine, and reading all then Homer better,
This Prince of Poets, that of Rhetoritians.
His Latine too deserves more praise then Priscians,
For Coryate lives, and Priscian he is dead,
No marvaile; Coryate brake so oft his head.
Now when in Greeke and Latin he could gravell
His schoole fellowes, forsooth he needs will travell;
Not for bare language, but (his charges earning
On the by) on the maine, for reall learning.
Be Basil prooffe and Zurich too, and Frankfort,
As thou in print maist see, if thou him thanke for't.
What would he with more tongues? he hath enough,
That which he hath is fine neat-leather tough:
And yet at Calais to confound the Masse
Some say he spake the tongue of Balaams Asse.
And others, that with Sampsons Asses jawbone.
He slew whole hoasts: so is he rough and rawbone.
T'were but a frump to name the Asses backe,
Each common traveller beares thereon his packe:
I therefore leave the Asse for feare he doubt,
Or others for him, that I should him flout.
But as the Serpent (not the goose) that hisses,
So is he wise, and equald with Ulysses;
Who townes of many men hath seene & manners:
The more was he beholding to the tanners.
If he had but one onely paire of shoes.

*Hugo
Holland.*

CORYAT'S CRUDITIES

Hugo Then how much leather thinke ye could he loose?
Holland. He hath seene Paris garden and the Lions,
And Paris Garden of all France, and Lyons,
With all the townes that lye twixt this and Venice,
Where (howbeit some say he played at tennis)
He more prevaile against the 'xcoriate Jewes,
Then Broughton could, or twenty more such Hughs,
And yet but for one petty poore misprision,
He was nigh made one of the Circumcision.
But holla, that's a part that must be privy ;
Now go we to the towne of learned Livy.
Where being before Licentiat, he proceeded
To beg like a poore Paduan, when he needed.
Then through Vicenza and Brescia doth he goe
Among the Cogleons, those of Bergomo.
Who made him lye in litter like a Villan :
Then viewes he, in his case of fustaine, Milan.
(Not Milan fustaine though) yet such a trophæ
As might become a Soldan or a Sophe.
Which in his frontispice he doth extoll,
Like those of Marius in Romes Capitoll.
And well the case was lin'd with poudred Ermin.
Though others thinke it was some stranger vermin.
Now should I tell his travels with the Dutch,
But that my Muse doth feare to drinke too much.
For, if the water of poore Hippocrene
Doth make her drunke, what wil the wine of Rhene?
Both Heidelberg I passe, and the great hogshead,
Which he bestrid him selfe, like a great hogs-head.
Who list the paines or pleasure take to looke,
Shall this and more finde printed in the booke.
Whose merits here I will no further raise :
That were my friend to sell, and not to praise.
Perhaps I know some that have seene the Turke,
Yet would be whipt ere they wrote such a worke.
But what a volume here will rise anone,
When he hath seene both Turke and Prester John?
Enough: yet in his Crudities behoofe,

PANEGYRICK VERSES

This will I say: It is a booke of prooffe.
Wherein himselfe appeares (I will be plaine)
No foole in print, nor yet a knave in graine.

*Hugo
Holland.*

A Parallell betweene Don Ulysses of Ithaca and
Don Coryate of Odcombe.

The Preamble to the Parallell.

IF morall Plutarch had done nothing else,
Yet would we praise him for his parallels;
Where he with every Greeke doth match a Roman.
I that would be his Ape, can fancie no man,
(Though learned Hackluyt hath set many forth)
Amongst our English, who for wit and worth
May be compared with the Ithacan,
Unlesse that Brute the brave Odcombian.
What do you tell me of your Drakes or Candishes;
We never were beholding to their standishes.
This man hath manners seene, and men outlandish;
And writ the same: so did not Drake nor Candish.
If Drake be famous because he did wander
About the Seas, Tom may be well a Gander,
That ravisheth with his harmonious quill
More eares than any Swan on Parnasse hill.

The Parallell it selfe.

ULysses was a merry Greeke they say,
So Tom is, and the Greeker of the tway.
Ulysses left at home an aged Syre,
And Tom an aged mother by the fyre.
Ulysses was an Islander I trow,
How then? I pray you is not Coryate so?
Perhaps Ulysses did in wit excell,
Our Coryate though doth of more learning smell.
Ulysses had a ship of no great bulke,
And Coryate went to Calais in a hulke.
Ulysses in the Trojan horse was hid,
The Heidelbergian barrell Tom bestrid.

CORYAT'S CRUDITIES

*Hugo
Holland.*

Good harnessse did Ulysses garde and grace,
Where Coryate nought had but a fustian case.
Ulysses hardly from his Circe sluncke,
As hardly Tom from his Venetian Puncke.
By land Ulysses in a Chariot rode,
And Coryate in a Cart, the greater lode.
Ulysses with sterne Ajax had to doe,
With the Dutch Boore so had poore Coryate too.
At home left Ulix store of beasts and chattell,
And Coryate home came guarded with more cattell.
Ulysses us'd to drinke the Æthiop wine,
With whitson-ale his cap doth Coryate line.
Just twenty yeares Ulysses with his Greeks
Did wander: Coryate just as many weeks.
Ulysses all that while had but one carvell,
Tom but one paire of shoes, the greater marvell.
Minerva holpe Ulysses at a lift,
And Pacience Coryate, for there was no *shift.
Ulysses heard no Syren sing: nor Coryate
The Jew, least his præpuce might prove excoriate.
Ulysses had a wife to lust unprone,
But Coryate had a chaster, having none.
Ulysses seem'd a beggar all to torne,
So Coryate did; and was I dare be sworne.
Ulysses in his travell builded Flushing,
Where Coryate ending, or'e the Sea came brushing.
One Homer only sung Ulysses praise,
But Coryats all the Poets of our daies.

The Epilogue of the Parallel.

TAKE Reader with a laughing looke
This Odcome new-come well-come booke.
Looke with the like thou take these parallels,
In sober sadnesse we shall marre all else.
For Coryate with us both will quarrell,
And teare himselfe out of his parell.

* Because he came from Venice with one shirt.

PANEGYRICK VERSES

*Hugo
Holland.*

In each point though they doe not jumpe,
I trust they doe yet in the lumpe.
Nor would I joyne them head and feete ;
Lines parallell doe never meete.
Yet one day meete may thou and I,
And laugh with Coryate ere we die.

Englyn un-odl inion.

YNôd y mourglod ae am arglwydh mawr,
*Hwuad-môr cyfarwydh :
Dymma 'nawr DWM un arwydh,
Ond thydan gwaithlhwddwn gwydh?

Ad Janum Harringtonum Badensem, Equitem ;
non Equitem Badensem, sed auratum.

These Latin verses following were written to be sent to the worthy and learned Knight above-named, by the Author of the former, for the obtayning of his encomiasticks upon my booke : but though they never came to that worthy Knights hands, I have thought good to insert them here, because it was the authors pleasure to have them printed with the rest of his Panegyricks.

O Bone, cui translatus olet miserabilis Ajax,
Qui sat es ingenio & carmine notus eques.
Inficiat furui vis ne fumosa Tobacci,
Neu piper attactu mordeat acre suo :
Ne scombros metuant (metuunt quoque carmina scombros)
Thusùe gravi picum condat odore rogam.
His concede precor folliis, ferventèr †solentis
Sub Clypeo Ajacis posse latere tui.

Explicit Hugo Holland,
Cambro-Britannus.

* *Sir Francis Drake.*

† Itane amicum tuum perstringes (*mi Hollande*) cum tuis Mephiticis
& graveolentibus facetiis ? num tu Stercutio dedicabis, quæ alii mei
amici Musis & Palladi consecrant ? absit, absit.

CORYAT'S CRUDITIES

Incipit Robertus Riccomontanus.

*Robert Rich-
mond.*

COryate, thou Coryphæus of Odcombe Whitson-Ale,
Who since art our Choregus o'er many a hill and
dale :

Thy skill in Artes and Armes doe to us evenly show,
As thou art borne to Mars, so to Mercurio.
Others write bookes prophane, and others that are holy,
But thine a Dosis is against all Melancholy :
A worke of worth, that doth all other workes out-pace
A furlong at the least, thou needst not bate an ace.
A booke of price twill be, if ever there were any,
A hundred Sowses is thy due, thou shalt not bate a peny.

The mayor of Hartlepoole upon a day,
Hearing King Harry was to come that way,
Put on's considering cap, and Kendall gowne,
Consulting with his brethren of the Towne,
What gift they should present as he came by :
A Skatefish (quoth his Councill) sweet and dry :
Nay (quoth the Mayor) weele give him halfe one more :
Soft (quoth another) now your mouth runnes or'e :
" As there Masse Mayor, who could not doe but ore-doe,
" So Coryate here, who tels us all, and more * too :

Of mounts, of founts, of rockes, of stockes, of stones,
Of Boores, of whoores, of tombes, of dead mens bones,
Of bowers, of towers, and many a stately steeple,
Helvetians, Rhetians, and many an uncouth people :
Nothing escapes his note, that's worth due observation,
The § Gallowes scapes him not without due salutation.
Speake O thou clocke at Strasbourg, and stones at Foun-
tainebeleau,

If Coryate you forget, and not your wonders shew :
Weepe Rhenish drops O Palsgraves Tun, if thou be here
forgotten,
No, no, he hath thee hoopt so well, thy ribbes will n'ere
be rotten.

* Not more than truth, but more then other travellers.

§ For the Author hath written of some of speciall note in his booke.

PANEGYRICK VERSES

The Ladyes of Lubricity that live in the Bordello
Are painted in their proper hew by him that is sans
fellow :

*Robert Rich-
mond.*

He lively them decyphereth, he doth them nought for-
beare,

He strips them to their petticoates, he hits them to a haire.
Who to refresh his graver Muse did often walke per
spasso,

Sometimes to heare the Ciarlatans, and sometimes to the
Ciasso.

And yet herein my ventrous Sir, ywis yee were too curious,
Such places oftentimes doe make most temperate men
most furious.

And who dare sweare for you, I pray, that went for satis-
faction,

(You say your selfe) and so may be evicted of the action?

So that by your confession, sans verdict of a Jurie,

In each place else you shew your wit, but there you shew'd
your fury.

Say what you list, sweare and protest, for all this great
Bravado,

It will be said, at least be guest, you were the Puncks
Privado,

And so you'l lose great store of those, whose verse may
give you glory,

Epecially the female frye, the learned Signiorie.

You'le have none such to praise you much: they will
suspect the wench

Hath turn'd your Greeke and Latin both into a perfect
French.

Change then thy word (to satisfie) being all one with
Sfogare,

And then thy worke P'le dignifie, to be ad omnia quare.

For who could say so much as thou (whereof thine be the
thanks)

Or of the refractory Jew, or of the Mounte-bankes?

The stubborne Jew (if it be true) was by thee catechized

At Venice: which at Rome is since by Bellarmine baptized.

CORYAT'S CRUDITIES

*Robert Rich-
mond.* For sure that Jew from Venice came, we finde it so
recorded,
In late Gazettas: which or lies, or trifles ne'er afforded.
In which great act to doome aright, and not as partials,
The greater share is Coryats, the lesse the Cardinals.
Now, who shal reade thy worthy work, and heare thy large
discourses
Will swear thou knowst the Mountebanks, and tracest al
their courses.
Thou hitst the naile in all things else aright: But O the
Boore,
That caytif kerne, so stout, so sterne, ill thrive he ever-
more,
That capt thee for a bunch of grapes: ten thousand Tivels
supplant him.
I see well science hath no foeman nisi ignorantem.
Hadst thou had courage to thy skill, and with this Gyant
coped,
(But ô such skill and courage both in one can not be
hoped.)
Thou mightst with Guy and Bevis bold, in martial praise
have shared,
And Odcombe might with Hampton, & with Warwick
have compared.
Oh then my Muse a higher pitch had flowen, and had
thee set
All pari to Sir Lancelot tho, before Sir Dagonnet.
Yet brave I grant is thy revenge for that his grosse abuse,
Thy poynant pen hath stab'd him in, O piercing lance of
Goose:
Record we in the rolle of fame the Goose and Oxe
together,
Whose shoes did beare him hence, and home, O ever-
lasting leather.
Some newes yee shoes, for you did use with Coryate still
to be,
And might us give (if you could speake) some notes as
well as he.

PANEGYRICK VERSES

Twere meete that now from shoes I go, to socks & slippers
next, *Robert Rich-*
mond.
And yet its fit I them omit, I finde them not ith Text :
And one bare word of one bare shirt I hope shall be
enoughe,
He loves the naked truth too well, such shifting to
approve :
For nought feares he back-biters nips, in doublet or in
canyons,
He holds them ever as they are, the travellers com-
panions,
Couragious Coryate, for one Dutchman that thee sore
assayled,
Thou hast a hundred Picquardes slaine, and to the table
nayed.
Some men may think that this is strange : well he that list
may cavell,
Wise Coryate thinks no luggage light for him that meanes
to travell.
Leave we the baggage then behinde, and to our matter
turne us,
As Coryate did, who left at home his socks and his
cothurnoes.
For now of wonders must I treat, wast not thinke you a
wonder,
To goe two thousand miles at least, in five months space,
not under ?
And of strange notes, foure hundred leaves, twenty
thousand lines to write,
This farre surpasseth Hercules his fifty in a night.
Besides, rare man he tell you can the manners of each
stranger,
Yet, t'understand one word they speake, he never was in
danger.
Then lanch thee forth (thou man of worth) when this thy
worke is done
According to thy great designe, as far as shines the
Sunne.

CORYAT'S CRUDITIES

*Robert Rich-
mond.*

And bring us notes of all the world, when thou hast past
it thorow,
Weele have a caske to put them in, shall put downe
Heydelborow.

Explicit Robertus Riccomontanus.

Incipit Gualterus Quin.

In lode del l'Autore.

La Cornamusa di Gualtero Quin.

Walter Quin.

SE' l gran guerrier, chi tanto fece & scrisse,
Se stesso, è l mondo insieme ingarbugliando,
Per commandar a tutti, mentre ei visse,
De' suoi gran vanti andava trionfando;
Ben è ragon Tom-asino galante,
Ch' altiero e bravo tu ti pavoneggi,
Poiche nel far, e scriver stravagante.
Vinci il gran Giulio, non che lo pareggi,
Di quel ch' egli hebbe in parecchi anni oprato
Con schiere armate, scrisse un libriccivolo:
Ma dal cervello tuo un libracciò è nato
Di quel, c' hai fatto in pochi mesi solo:
Latino & Greco sapeva esso assai;
Ma del l' Inglese era affatto ignorante:
To' l vinci in questo, e pur d'avanzo sai
Greco e Latino, per far un Pedante.
Un gran rumor e terribil fracasso
Fece ei, per metter sotto sopra il mondo:
Di dar da rider con solazzo & spasso
A tutti, fu de' tuoi disegni il fondo.
Molte migliaia di schiere nemiche
Morir ei fè con lancia, dardi, e stocchi:
Mai non ti piacquer Archibugi, ô Piche,
Ne Morte alcuna, fuor che de pidocchi:
Quei chi scamparon l'punghie tue prigioni
Portasti addosso: come quel guerriero
Di squadre morte i Prencipi & padroni

PANEGYRICK VERSES

Walter Quin.

Menossi avanti trionsante e altiero.

Ei vincitor ascese in Campidoglio,
Con pompa e boria, in carro trionfale :
Contadinesco carro senza orgoglio
Per trionfar ti piacque ; manco male.

Colui mostrando, come andava ratto
Nel vincer, scrisse, Io venni, viddi, vinsi :
L' hai detto meglio tu vincendo il patto,
Che ti fè scorrer e quinci, e costinci.

Francia, Lamagna, Italia, Helvetia, Rhetia
Non scorse già senza armi quel bravaccio ;
Come scorresti tu ratto a Venetia,
E indietro a casa tua con poco impaccio.

Solo un Vilan Tedesco, imbrocchiato, e tristo,
Con bastonate ben ti pestò gli ossi :
Forse ch'ei sceso dal vecchio Ariovisto
Di casa Giulia pensò che tu fossi.

Ma per disgratia se'n valor attivo
A Giulio alcun sopratesse il vanto ;
Egli è pur forza ch'in valor passivo
Voto e sentenza egli dia dal tuo canto.

Nè suoi viaggi gran fatica ei prese,
Non perô senza Cavai, Muli, & Cocchi :
Tu sempre andavi a pie, mal in arnese.
Vincendo i cingani, stafferi, & scrocchi.

Elquel ch' a schivo hauria per morbidezza,
Bastotti un par di scarpe in quel viaggio,
Che rattoppasti spesso con destrezza ;
Di Lesinesca industria vero saggio.

Questa lode anc' hai di buon Lesinante
(Di che quel prodigo non fu mai degno)
Ch'una camiscia & veste, da buon fante :
Sola portasti allhor senza aschio, ô sdegno,

Parsa a lui peste faria la tua rogna,
Che nel grattarla dandoti solazzo,
Ballar ti fè come al suon di sampogna,
O Violin di quel francese pazzo.

L'haurian ucciso i tuoi stenti, & disagi

CORYAT'S CRUDITIES

Walter Quin.

Nel mangiar, bever, dormir, appiccarti
Pulci, pidocchi, & cimici malvagi,
Guastar le gambe, è l culo scorticarti :
Nel travagliar col corpo il capo ancora,
Quindi il cervello ogn' hora lambicando ;
Per ciascun passo, che pria facesti, ora
Righe altrettante dal cervel stillando.

S'ei questi affanni mai sofferti haurebbe,
Manco gl' affronti, ente, & scorni, ch' omai
Non senti sordo & cieco, soffrirebbe ;
Trastullo a te si fan pur questi guai.

Poiche in oprar, dungue, èn patir l'agguagli,
Anzi lo vinci, Tom-asino invitto,
Qual Cornamusa si gonfi, & travagli,
Chi uvol cantarti con decoro & dritto.

Explicit Gualterus Quin.

Incipit Christophorus Brooke Eboracensis.

*Christopher
Brooke.*

As for these titles that follow, bestowed upon me by this worthy Gentleman, I would have thee know (reader) that as I acknowledge my selfe utterly unworthy of them, so I meant to have suppressed and concealed them, but that it is the Authors pleasure to prefixe them before his verses. Therefore for obeying of his will I have thought good, much against mine owne will, to expresse them in this place, even these.

To the no lesse learned, then wise and discrete
Gentleman, Mr. THOMAS CORYATE,

In some few moneths travell borne & brought up to
what you see viz. :

To be the delight of a world of noble wits,
To be a shame to all Authors, as the Gout and Quartan
Feaver have bene to all Physitians.

This plaine song sendeth CHRISTOPHER BROOKE,
his poore friend, to attend the

PANEGYRICK VERSES

descant of his famous booke, through all Hands,
Tongues, Arts, Trades, Mysteries, and
Occupations whatsoever.

*Christopher
Brooke.*

THe subtle Greeke Ulysses needs must travell,
Ten years, forsooth, over much sand and gravell,
And many Cities see, and manners know,
Before there could be writ a booke or two
Of his adventures: and he travel'd still
(Else there are lyars) sore against his will:
But this rare English-Latine-Grecian,
Of Orators and Authors the blacke Swan,
A voluntarie journey undertooke
Of scarce sixe moneths, and yet hath writ a booke
Bigger than Homers, and (though writ in prose)
As full of poetry, spite of Homers nose.
If he liv'd now that in Darius Casket
Plac'd the poore Iliad's, he had bought a Basket
Of richer stufte to intombe thy volume large,
Which thou (O noble Tom) at thine own charge
Art pleas'd to print. But thou needst not repent
Of this thy bitter cost; for thy brave Precedent
Great Cæsar is, who penned his owne gestes,
And (as some write) recited them at feastes.
And at's owne charge had printed them they say,
If printing had bene used at that day.
The Presse hath spent the three for one you got
At your returne: whats that? poore thing God wot.
Manure this land still with such bookes my friend,
And you shall be paid for it in the end.
For I (me thinkes) see how men strive to carry
This Joviall Journall into each Library.
And we ere long shall well perceive your wit,
(Grave learned Bodley) by your placing it.
Therefore lanch forth great booke like Ship of fame.
Th' Hopewell of Odcombe thou shalt have to name.

Explicit Christophorus Brooke Eboracensis.

CORYAT'S CRUDITIES

John Hoskins.

Incipit Joannes Hoskins.

Cabalistical Verses, which by Transposition of Words, Syllables, and Letters, make excellent Sense, otherwise none.

In laudem Authoris.

EVEN as the waves of brainlesse butter'd fish,
With bugle horne writ in the Hebrew tongue,
Fuming up flounders like a chafing-dish,
That looks asquint upon a Three-mans song :
Or as your equinoctiall pasticrust
Projecting out a purple chariot wheele,
Doth squeeze the spheares, and intimate the dust,
The dust which force of argument doth feele :
Even so this Author, this *Gymnosophist,
Whom no delight of travels toyle dismaies,
Shall sympathize (thinke reader what thou list)
Crownd with a quinsill tipt with marble praise.

---vv--vv-vv
---vv--vv-vv
---vv--v-v-v
---vv-v-v-v

Encomiological Antispasticks,

Consisting of Epitrits, the fourth in the first syzugie, which the vulgar call Phaleuciac hendecasyllables; trimeters Catalectics with Antispastic Asclepiads, trimeters Acatalectics consisting of two dactylicall commaes of some learned named Choriambicks, both together dicoli distrophi, rythmicall and hyperrythmicall, amphibologicall, dedicated to the undeclinable memory of the autarkestickall Coryate, the only true travelling Porcupen of England.

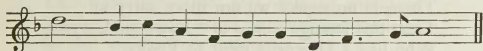
* This word Gymnosophist is derived from two Greeke words *γυμνός* and *σοφιστής*, which signifie a naked sophister. And he therefore calls the Author so, because one day he went without a shirt at Basil, while it was washing.

PANEGYRICK VERSES

Also there is this tune added to the verses, and pricked *John Hoskins.*
according to the forme of Musicke to be sung by those
that are so disposed.



Admired Coryate, who like a Porcupen, Dost



shew prodigious things to thy countrimen.

ADmired Coryate, who like a Porcupen
Dost shew prodigious things to thy countrimen.
As that beast when he kills doth use his owne darts,
So doe thy prettie quils make holes in our hearts.
That beast lives of other company destitute,
So wentest thou alone every way absolute.
That beast creepeth afoote, nec absque pennis,
So didst thou trot a journey hence to Venice.
Live long foe to thy foe fierce as a Porcupen,
Live long friend to thy friend kinde as a Porcupen.
Henceforth adde to thy crest an armed Histrix,
Since thy carriage hath resembled his tricks.

The same in Latin.

SE jaculo, sese pharetra, sese utitur arcu,*
In reliquis Histrix dum parat arma feras.
Se comite ad Venetam tendens Coriatius urbem,
Se duce, se curru, se fuit, usus equo.
Et decantat iter se nunc authore stupendum,
Nec minus à reditu se quoque teste sapit.
Ergò non immeritò peregrinans dicitur Histrix,
Et laudes à se, non aliundè capit.

* Claudian ad Stymphalum.

CORYAT'S CRUDITIES

John Hoskins.

NO more but so, I heard the crie,
And like an old hound in came I
To make it fuller, though I finde
My mouth decayes much in this kind.
The cry was this, they cri'de by millions,
Messengers, Curriers, and Postillians,
Now out alas we are undone
To heare of Coryats payre of sho'ne ;
There is no newes we are more sorry at
Then this strange newes of *Rawbone Coryate.
Who like a Unicorne went to Venice,
And drinking neither Sack nor Rhenish,
Home in one payre of shoes did trample,
A fearefull and a strange example.
But whats the newes of learned people
In Pauls Churchyard & neere Pauls steeple?
Hang up his shoes on top of Powles,
Tyed to his name in parchment rowles,
That may be read most legibly
In Tuttlefields and Finsbury.
Fame is but winde, thence winde may blow it
So farre that all the world may know it:
From Mexico and from Peru
To China and to Cambalu:
If the wind serve, it may have lucke
To passe by South to the bird Rucke.
Greater then the Stymphalides
That hid the Sunne from Hercules.
And if fames wings chance not to freeze,
It may passe North ninetie degrees,
Beyond Meta incognita,
Where though there be no hollyday,
Nor Christen people for to tell it,
Horrible Beares and Whales may smell it.
Thence may it on the Northern seas,
On foote walke to the Antipodes,

*A great Gyant swift on foote, of whom mention is in Poly-chronicon.

PANEGYRICK VERSES

John Hoskins.

Whose feete against our feete do pace
To keepe the centre in his place.
But when those fellows that do wonder
As we at them, how we go under
From clime to clime, and tongue to tongue,
Throughout their hemispheare along,
Have tost these words as bals at tennis,
Tom Coryate went on foote from Venice.
This travelling fame, this walking sound
Must needs come home in coming round,
So that we shall cry out upon him,
His fame in travell hath outgone him.
When all have talked, and time hath tried him,
Yet Coryate will be semper idem.

SCilicet haud animum cœli mutatio mutat,
Et patriam fugiens se quoque nemo fugit.
Thersites Phrygiis Thersites perstat in oris,
Nec Plato in Ægypto desinit esse Plato.
Nec Thomas * Tomyris visis remigrabit ab Indis,
Nec † Cordatus erit qui Coriatus erat.
When all have talked, and time hath tri'de him,
Yet Coryate will be semper idem.

Explicit Joannes Hoskins.

* Nec vir peregrinans fœmina, nec Anglus Romanus fiet.

† I meane egrigiè cordatus homo Catus Ælius Sextus.

[Incipit Joannes

CORYAT'S CRUDITIES

Incipit Joannes Pawlet de George Henton.

John Pawlet. These ensuing verses lately sent unto me by my right worshipful and generose countryman and neighbour in Somersetshire, Mr. John Pawlet of George Henton, had such a glorious title prefixed before them, that I ment to have excluded it out of my booke, because I am altogether unworthy of those Panegyricke termes. But because this worthy Gentleman doth crave to have it placed before his lines, I doe with his elegant verses present the same also unto thee, viz.

To the Darling of the MUSES and Minion
of the GRACES,

My deare Country-man and friend,

M. THOMAS CORYATE, of Odcombe,

Some call thee Homer by comparison;
Comparisons are odious, I will none:
But call thee (as thou art) Tom Coryate,
That is; the Man the World doth wonder at.
Whose Braine-pan hath more Pan then Braine by ods,
To make thee all Pan with the semi-gods.
Which pan, when thy fleete wits a wandring goe,
Is *rung to keepe the swarme together so.
So (recollected) thou with them did'st flie
To the worlds Gardens, France and Italie,
Where (like a Bee, from every honeyed floure)
The †oddest sweets did'st sucke; which makes thee scowre
At home for life: where, in a ‖Combe as odde
Thou squirtst it, to feede those that flie abrode.

Explicit Joannes Pawlet.

* Discretion beates upon his braine-pan to keepe wits together.

† That is, choisest.

‖ *Odcombe*, the place of his birth; the hungry aire whereof first digested his *Crudities*, as he himselfe affirms in his Title-page of this present worke.

PANEGYRICK VERSES

Incipit Lionel Cranfield.

Great laude deserves the Author of this worke,
Who saw the French, Dutch, Lombard, Jew, & *Lionel Cran-*
Turke; *field.*

But speakes not any of their tongues as yet,
For who in five months can attaine to it?
Short was his time, although his booke be long,
Which shewes much wit, and memory more strong:
An yron memory; for who but he
Could glew together such a rhapsodie
Of pretious things? as towers, steeples, rocks,
Tombes, theaters, the gallowes, bells, and clocks,
Mules, Asses, Arsenals, Churches, gates, Townes,
Th' alpine mountaines, Cortezans and Dutch clownes.
What man before hath writ so punctually
To his eternall fame his journeys story?
And as he is the first that I can finde,
So will he be the last of this rare kinde,
Me thinks when on his booke I cast my eies,
I see a shop repleate with merchandize,
And how the owner jelous of his fame,
With pretious matter garnisheth the same.
Many good parts he hath, no man too much
Can them commend, some few Ple only touch.
He Greeke and Latin speakes with greater ease
Then hogs eat akornes, or tame pigeons pease:
His ferret eies doe plod so on his booke,
As makes his lookes worse than a testie cooke.
His tongue and feete are swifter then a flight,
Yet both are glad when day resignes to night.
He is not proud, his nature soft and milde,
His complements are long, his lookes are wilde:
Patient enough, but oh his action
Of great effect to move and stirre up passion.
Odcombe be proude of thy odde Coryate,
Borne to be great, and gracious with the State;

CORYAT'S CRUDITIES

Lionel Cran- How much I him well wish let this suffice,
field. His booke best shewes that he is deeply wise.
Explicit Lionel Cranfield.

Incipit Joannes Sutclin.

John Sutclin. **W**Hether I thee shall either praise or pittie,
My senses at a great Dilemma are :
For when I thinke how thou hast travaild farre,
Canst Greeke and Latin speake, art curteous, witty,
I these in thee and thee for them commend ;
But when I thinke how thou false friends to keepe
Dost weare thy body, and dost leese thy sleepe,
I thee then pity and doe discommend.
Thy feete have gone a painfull pilgrimage,
Thou many nights dost wrong thy hands and eyes
In writing of thy long Apologies ;
Thy tongue is all the day thy restlesse page.
For shame intreate them better, I this crave,
So they more ease, and thou more wit shalt have.
Explicit Joannes Sutclin.

Incipit Inigo Jones. All Mol. Mag.

Tho. Cor.

Inigo Jones. **O**Dde is the *Combe from whence this Cocke did come,
That Crowed in Venice gainst the skinlesse Jewes,
Who gave him th' entertainment of Tom Drum ;
Yet he undaunted slipt into the stewes
For learnings cause ; and in his Atticke rage
‡ Trod a tough hen of thirty yeares of age.
Enough of this ; all pens in this doe travell
To tracke thy steps, who Proteus like dost varie

* This is a figure called by the Grecians *τμήσις*, that is, a division, when the word is so divided asunder as here : Odde is the Combe for Odcombe is the place from whence &c. as in Ennius, saxo cere comminuit brum, for cerebrum.

‡ Beleeve him not Reader. Reade my Apologie in my discourse of the Venetian Cortezans, p. 270.

PANEGYRICK VERSES

Thy shape to place, the home-borne Muse to gravell.
 For though in Venice thou not long didst tarrie,
 Yet thou the Italian soule so soone couldst steale,
 As in that time thou eat'st but one good meale.

Inigo Jones.

For France alas how soone (but that thou scornedst)
 Couldst thou have starch'd thy beard, ruff'd thy hose?
 Worne a foule shirt twelve weekes, and as thou journeyedst,
 Sung Falaliro's through thy Persian nose?
 For faces, cringes, and a saltlesse jest,
 And beene as scab'd a Monsieur as the best.

Next to the sober Dutch I turn my tale,
 Who doe in earnest write thee Latin letters,
 And thou in good pot paper ne're didst faile
 To answeere them; so are you neither debtors.
 But sympathize in all, save when thou drink'st
 Thou mak'st a *crab-tree face, shak'st head, and wink'st.

Last, to thy booke the Cordiall of sad mindes,
 Or rather Cullis of our Od-combe Cocke
 Sodden in travell, which the Critique findes
 The best restorer next your Venice smocke.
 This booke who scornes to buy, or on it looke,
 May he at Sessions crave, and want his booke.

Explicit Inigo Jones.

Incipit Georgius Sydenham Brimptoniensis.

Upon the cloying Crudities, chewed in the braines of the
 Author, and cast up in the presse of the Printer, by the
 sole travell and proper charge of CORDATE CORYATE,
 my conceited Country-man and Neighbour.

George Sydenham.

COULD any one have done this but thy selfe,
 O thou most peerlesse most renowned elfe?
 Regardlesse of thy stockings and of thy shoes,
 Afoote to wander through a vale of woes;

* The modesty of the Author being such, and his temperance in drinking, that he sometimes frowneth when a healtie is drunke unto him.

CORYAT'S CRUDITIES

*George Syden-
ham.*

Where though thou venturd'st for to walke alone
Like Hercules; so 'tis of Coryate knowne,
That he did n'ere in all his journey flie once
From Dogs, from Beares, from Bulls, nor yet from
Lyons.

In France I heard thou meeting with a Boare,
(I doe but tell it as twas told before)
His fearfull head thy sword at one blow cuts
So cruelly, that out came all his guts.
At Heydelberg thou didst bestride the Tunne,
And boldly badst the bravest Dutchmans Sonne
Come sit with thee, and drinke untill there were
Not left a drop for any other there.

An act worthy thee, save who saw thee ride
Twixt Odcombe crosse and Yevill, and bestride
Like Alexander Phillips horse, would swear
Thy former deeds with this might not compare.
Comming to Venice, thy unmatched feature
Made straight a wench thinke thee a lovelier creature
Then thou thoughtst Mary, when thou knowest, poore
Tom,

How glad thou wert to come and kisse her *bomme,
These things of travellers all make me to say,
That wandering Coryate beares the bell away.
Now being returnd unto thy native land,
Here thou hast drawne with thine owne curious hand
A worke more strangely praised, and by more,
Then ever worke has yet by many a score:
A worke that all the world hath longd to see,
And now send post to fetch this raritie.
A worke that hath long time expected beene,
And now beyond all expectation scene;
A worke that serves men for all kind of uses,
Mistake me not, I meane not for abuses;
A worke that none but thine one selfe could handle,
Nor thou have done it without many a candle:

* Her cheeke or hand; a Chaucerisme.

PANEGYRICK VERSES

A worke that will eternize thee till God † come,
And for thy sake thy famous Parish Odcombe.

*George Syden-
ham.*

Explicit Georgius Sydenham Brimptoniensis.

Incipit Robertus Halswell.

HAdst thou bin still in travell, ne're brought forth,
How great had bin thy praise, how great thy worth?
Dame Admiration hath but our true mother,
Peruse this worke, and thou shalt finde her brother.

*Robert Hals-
well.*

Explicit Robertus Halswell.

Incipit Joannes Gyfford.

In praise of the Praise-transcending (mine old
friend) THOMAS CORYATE.

IF any aske, in verse what soare I at?
My Muse replies: The praise of Coryate.
He, who the immense straight passing over
Twixt sandie Calais, and twixt chalkie Dover,
With observations strange doth edge you on,
To steale the fruits of many a region.
And teacheth, without travaile, how to travell,
O're spuing billowes, and o're gavlling gravell.
Mount then Pierian Birds, or proudly strut,
In praise of's braine, more fresh then freshest nut.

John Gyfford.

Again, for old acquaintance.

WIt now or never helpe me to renowne
The oddest Combe that Od-combe ere did crowne :
The wonder of this age, which doth admire
How Travell, Wit, and Art do all conspire
To make him Table-talke, and pointed at,
Filling mens mouthes, and eyes with Coryate.
And yet he is to none he lives among,
Moate in their eyes, nor blister on their tongue.

† Till Doomes day.

CORYAT'S CRUDITIES

John Gyfford. Nay, he's a spectacle unto all eyes
 That makes great things of small (in wordy wise!)
 And unto tongues, most idle in their talking,
 Hee's like Greeke wine, that sets them still a walking.
 Never did Time, since first he held the Sithe,
 Produce Art such a Cutter of Queene-hithe.
 Wee stile him so; because that Hithe, or Banke,
 Whereon the Queenes of Art their Pupils ranke
 Doth yeeld such Cutters, that is, such as are
 The most acute, as thou art (Tom) and spare.
 For prooffe whereof, loe here a booke as full
 Of Cut-worke, as of hot braines is his Scull.
 Heere he cuts out with sharpest edge of wit,
 (That *blunts when ought that's hard doth meete with it)
 Many a faire Collop from the CONTINENT,
 To broyle on wits fire, Trav'lers to content.
 Of France he makes a rasher on the coales:
 And casts such salt of wit into her holes,
 That he doth make it sav'rie to the pallet
 Of Pilgrims, travelling with bag and wallet.
 But this, (O this) I muse at most (perchance)
 That thou should'st note such pretty things in France;
 Sith (when I crost it in my wandrings)
 I could not see the same for greater things.
 But 'twas my fault such small things to decline,
 That might have made my fame as huge as thine.
 Of Italy, and all things (every way)
 That lie in compasse of five months surway,
 He so hath chopt it out to us in parts
 (With liberall pen, the toole of liberall Arts)
 That, in each part, we see, as in a streame
 (O eloquence) the lively face of them.
 Munster put up thy pen, thou art put downe
 By Odcombs issue; then come Combe his crowne:
 Or stroke him on the head for shewing thee
 Each Gallowes † hid in thy Cosmographie.

* Through the subtil finesse of the edge.

† Munster shewes not where one Gallowes stands in all his Booke.

PANEGYRICK VERSES

John Gyfford.

Pomponius Mela, and Ortelius,
Nay, Plinie, with thy bookes voluminous,
Goe, get ye gone, or lowly to him fall;
For his now Goose-quill farre out-flies yee all.
Well maist thou Germany upon him spue,
That to thy stomacke bitter is as Rue.
Sith he obscures the glory of thy men
That glorifi'd thee with their grosser pen:
For he is more particular by ods
In his descriptions, nay, he turnes the clods
Of every soyle to see what underlies,
And that expresseth, be it wormes, or flies:
And, not a Jebit, wheele, nor ought beside
Whereon (for some offence) a man hath di'de,
If neere his walke, (nay though farre off it lay)
But too't he went, and doth the same display.

England rejoyce, who now a man hast bred
That is all wit, and learning, save the head,
And that's all Sconce the powers of sense to keepe,
Where they, from wits incursions, safely sleepe.
Then O yee Gallants of the English Court,
Let Coryats travels travaile you with sport.
And as great Alexander, Homer making
His pillowes bolster (for his pleasure waking)
Made sport with him: so, let our Coryats worke
Under your bolster or your buttons lurke
To sport, and pleasure you by night and day;
For, tis a Sermon better then a play.
Sermon we call it, sith it is a speech
Of all that lay within his travels reach.
Then to this Sermon of those holy things
(For he (among) doth talke of God and Kings)
If any be dispos'd t'apply their care,
Or that about them rather it would beare,
They shall be sav'd from woe, in words of mirth,
By Coryats booke, his wits sole Heaven on Earth.

Explicit Joannes Gyfford.

CORYAT'S CRUDITIES

Incipit Richardus Corbet.

*Richard
Corbet.* Spectatissimo, punctisque omnibus dignissimo, Thomæ
Coryato de Odcombe, Peregrinanti, Pedestris ordinis,
Equestris famæ.

QUòd mare transieris, quòd rura urbesque Pedester,
Jamque colat reduces patria læta pedes:
Quodque idem numero tibi calceus hæret, & illo
Cum corio redeas quo coriatus abis:
Fatum omenque tui miramur nominis, ex quo
Calcibus & soleis fluxit aluta tuis.
Nam quicumque eadem vestigia tentat, opinor
Excoriatus erit, ni Coriatus eat.

In librum suum.

De te pollicitus librum es, sed in te
Est magnus tuus hic liber libellus.

I Do not wonder Coryate that thou hast
Over the Alpes, through France and Savoy past,
Parch't on thy skin, and foundred in thy feete,
Faint, thirstie, lowzie, and didst live to see't.
Though these are Romane suffrings, and do show
What creatures backe thou hadst, couldst carry so.
All I admire is thy returne, and how
Thy slender pasterns could thee beare, when now
Thy observations with thy braine engendred
Have stuf't thy massie and voluminous head
With Mountaines, Abbies, Churches, Synagogues,
Preputiall offals, and Dutch Dialogues:
A burthen far more grievous than the weight
Of wine, or sleepe; more vexing than the freight
Of fruit and Oysters, which lade many a pate,
And send folkes crying home from Billingsgate.
No more shall man with mortar on his head
Set forwards towards Rome: no. Thou art bred
A terror to all footmen, and all Porters,
And all lay-men that will turne Jewes exhorters,

PANEGYRICK VERSES

To flie their conquered trade. Proud England then
 Embrace this *luggage, which the Man of Men
 Hath landed here, and change thy Welladay
 Into some home-spun welcome Roundelay.
 Send of this stuffe thy territories thorough
 To Ireland, Wales, and Scottish Edenborough.
 There let this booke be read and understood,
 Where is no theame nor writer halfe so good.

*Richard
 Corbet.*

Explicit Richardus Corbet.

Incipit Joannes Dones.

LOe her's a Man, worthy indeede to travell;
 Fat Libian plaines, strangest Chinas gravell.
 For Europe well hath seene him stirre his stumpes:
 Turning his double shoes to simple pumpe.
 And for relation, looke he doth afford
 Almost for every step he tooke a word;
 What had he done had he ere hug'd th' Ocean
 With swimming Drake or famous Magelan?
 And kiss'd that unturn'd †cheeke of our old mother.
 Since so our Europes world he can discover?
 It's not that ‡French which made his ||Gyant see
 Those uncouth Ilands where words frozen bee,
 Till by the thaw next yeare they'r voic't againe;
 Whose Papagauts, Andoûilets, and that traine
 Should be such matter for a Pope to curse
 As he would make; make! makes ten times worse,
 And yet so pleasing as shall laughter move:
 And be his vaine, his gaine, his praise, his love.
 Sit not still then, keeping fames trump unblowne:
 But get thee Coryate to some land unknowne.
 From whence proclaim thy wisdom with those wonders,
 Rarer then sommers snowes, or winters thunders.
 And take this praise of that th'ast done already:
 'Tis pittie ere thy flow should have an eddie.

John Dones.

Explicit Joannes Dones.

*I meane his booke. †Terra incognita. ‡Rablais. ||Pantagruel.

CORYAT'S CRUDITIES

Incipit Joannes Chapman.

To the Philologe Reader in commendation of our
Philogræicall writer, Topographicall Tom Coryate
of Odcombe.

*John Chap-
man.*

OUr Odde Author hath Comb'd his fertile pate
Of his knowledge, that thou mightst learne to prate
Of travell, his heeles bearing thy head over
To and againe, from Venice unto Dover
Though thou sit still, and at his simple charge
Paies for thy mirth, more then in Graves-end barge,
Tilt-boate, or the Tavernes thou canst finde:
For here is musicke without noise or winde.
A volume which though 'twill not in thy pocket,
Yet in thy chest thou maist for ever locke it
For thy childrens children to reade hereafter,
Being disposed to travell, or to laughter.
Nor must thou wonder so much stuffe should come
From nimble Tom Coryats quill of Odcombe.
His little eyes set in his living head
See farther then great eyes in one that's dead;
So he a Schollar but at Winchester,
Doth take mens eares more then did Stone or Chester.
They could doe nought but rayle, or flatter all;
His jests and acts are purely naturall,
Stuffed full of Greeke and Latin whipt into him,
Having learning just enough to undoe him,
Unlesse thou pittie on his charge doe take,
And helpe buy of his bookes for thine owne sake.
Here is not stifled much stuffe in few wordes;
His *little matter many lines affordes.

* Mistake me not Reader; I therefore call it little, as having relation to the shortnes of the time that he spent in his travels, viz. five moneths, in which short time though an ordinary traveller would have written but little; yet if you reade his book, you may perceive that in that short space he found matter enough to afford many lines of Observations to his country-men.

PANEGYRICK VERSES

Buy then, and passe not by the writers glorie,
That for thy sake hath penn'd this learned storie ;
Wherein he hath three travels undergone,
To pace, to pen, to print it too alone.
Few Orators so copiouslie endite,
So thou but reade, he cares not || what he write.
He tels all truth, yet is no foole, nor child,
No lyar ; yet he is the traveller styl'd :
But brought no more tongues home then set him forth.
Now let his booke for me commend his worth ;
Of whose full merits I could write much better,
But that I feare to make his worke my detter.

*John Chap-
man.*

Explicit Joannes Chapman.

Incipit Thomas Campianus.

Medicinæ Doctor.

In Peragrantissimi, Itinerosissimi, Montiscandentissimique *Thomas Cam-*
Peditis, Thomæ Coryati, viginti-hebdomadarium Diari- *pian.*
um, sex pedibus gradiens, partim verò claudicans,
Encomiasticon.

AD Venetos venit corio Coryatus ab uno
Vectus, & ut vectus, penè revector erat.
Nave una Dracus sic totum circuit orbem,
At rediens retulit te Coryate minus.
Illius undigenas tenet unica charta labores,
Tota tuos sed vix bibliotheca capit.

Explicit Thomas Campianus.

Incipit Gulielmus Fenton.

SHeeloosht arfraindren convay alefill,
Emnanght elsloopen seraght emneghtill ;
Ofaght contraltight erpon emselah,
Prutalt artennah semank semnelah.

*William
Fenton.*

|| I meane how much he writes of his Observations in forraine countries.

CORYAT'S CRUDITIES

In English thus.

*William
Fenton.*

FAire starre of learning which on us dost shine,
With beauteous lustre and aspectfull cheare,
Goe lend thy light awhile beyond the line,
And blaze on the Antipodian hemispheare.

Explicit Gulielmus Fenton de Knockfergus.

Incipit Joannes Owen.

To his ingenious and judicious friend, Mr. Thomas
Coryate, in commendation of this learned worke.

An Epigramme.

John Owen.

CHrysippus colwort, Lucian the Flie
Commend in learned writ above the skie;
Fannius the Nettle, Favorin the Fever;
Whose praise with Sunne and Moone endure for ever.
In spite of some that seeme, but are not holy,
Erasmus spent much wit in praise of folly.
Some later wits have writ the Asses praise,
O that those lads were living in thy daies!
For if they prais'd base things in learned writ,
How much more would they praise thy learned wit?

In laudem ejusdem.

Distichon.

TOt liber hic laudes, quot habet vulpecula fraudes:
Vix humeris tantum sustinet Atlas onus.

To the Reader, in Praise of this worthy Worke,
and the Author thereof.

THe Fox is not so full of wiles
As this booke full of learned smiles:
Come seeke, and thou shalt finde in it
Th' Abridgment of Great-Britains wit.

Explicit Joannes Owen.

PANEGYRICK VERSES

Incipit Petrus Alley.

Peter Alley.

CAnnons, Culverings, Sakers, and Sling's,
Curriers, Calivers, and warlike Ginnes,
Breathe forth your bowels, make the aire thunder
Of Coryate of Odcombe, Somersets wonder.
Sound Trumpets, beate Drums, sing merrily Fife,
Bellonas musicke encouragers of strife.
Awake men of warre, Ulysses appears
Whose travels report more dangerous feares.
Send in your Sentinels, your Corporals call,
Examine your Serjeants and Officers all.
Nor Captains, nor Colonels, nor Generals great
Have made the like journey, or like retreat.
Twixt Venice and Flushing on foote he went
With one paire of shoes ere they were halfe spent ;
Over hils, dales, valleys, and plaines,
Until his journeyes end he attaines.
But what mishap to him there befell,
His booke who shall reade, is able to tell.
His dangerous encounter with cruell Jewes,
His courting a Cortezan in the Stewes,
His perils in Cities, Townes, and Dalpes,
His fearfull climbing of the steepy Alpes ;
Above the clowdes through the middle region,
With adventures more then beyond a legion.
His bickering with the barbarous Boore,
Was one of the least by many a score ;
But his politique handling of the clowne
Is very well worth the setting downe :
And cunning recoverie of his hat
With humble haviour and gentle chat.
Many more hazards he leaves to expresse,
Only to make the volume the lesse.
For if he should all to the presse send,
His booke I doubt will never have an end.
Then Souldiers sit downe, let your ensignes be torne,
Coryate hath conquered you with his shoes but halfe worne,

CORYAT'S CRUDITIES

Peter Alley. Let no man murmur (Pythagoras dixit)
Gainst Coryats attempts, quæ supra vixit
Et vivat et regnet with a famous stile,
He and his shoes that trod many a mile.

Explicit Petrus Alley.

Incipit Samuel Page.

To the most worthy Patriot, his most desired friend,
Mr. Thomas Coryate of Odcombe, Gentleman and
Traveller.

Samuel Page.

I Sing the man, helpe me ye sacred Nine,
A fitter taske for you to undertake
In your owne numbers and immortall line,
His numberlesse deservings to partake
To his own natives, whose expecting eye
Now stands wide open for his historie.

Drinke your springs drie you Heliconian Dames,
Here's worke for nine such nines to write his praise,
Whose variable eye his Odcombe fames
For strange ingrossements made in so few daies.
Put all your wits distillement in your pen
To doe him right that shames all other men.

No curious ambition moved our friend
T'exhale the secrets of a forraine state,
He scorn'd to make a tongue or two his end
To come a diphthong home; it better sate
With his projection and intendements wise,
To turne his Microcosme all into eyes.

His eyes on all have set all eyes on him,
Whose observations past, whose present pen
Whose future circlings of this globe, will dimme
The wondred glory of all other men,
And give the world in one synoptick quill,
Full prooffe that he is Brittaines Perspicill.

PANEGYRICK VERSES

Goe on brave goer, and grave writer write ;
Thy farre-sight eye, and thy long-hearing eares
Shall prompt thy tongue to speake, thy Pen t'indite
Thy Ulyssæan travels of tenne yeares.
Thine is thy gentrie, and thy vertue thine,
But thy experience (Brittaine saith) is mine.

Samuel Page.

Thy first walke was the surface and outside
Of some choyce rarities in stranger earth :
Thy second travels promise farre and wide
Of greater wonders yet a nobler birth :
Thou didst but shave the lands thou saw'st of late,
Thy future walkes will them EX-CORRIATE.

Explicit Samuel Page.

Incipit Thomas Momford.

WELL may his name be called Coryate,
Not of the outward plet or hairie skinne,
But of the heart or very Cor of wit.
For his conceits shew that his head's within
His wit, and in his travels and his works
Most strange adventures & experience lurks.

*Thomas Mom-
ford.*

When he fear'd theeves in policy he begs,
To save his purse & himselfe from further danger ;
He did escape the force of rotten eggs,
Thrown out by whores upon an innocent stranger.
Upon the monstrous Tun he sate astride,
In all these things his wit was soundly tri'de.

His worthie deeds can never be exampled,
That in a stable lodg'd himselfe all night,
Ventred his bones with wild jades to be trampled,
And there endured many a bloodie bite,
Our English travellers with all their brags,
Cannot compare with Mr. Coryats rags.

How much are we bound to him for his paines,
That for our sakes as plainly as he can,

CORYAT'S CRUDITIES

*Thomas Mom-
ford.*

Writes all these things, not for the hope of gaines,
But to the capacitie of an English man.
He might as well have set us all to seeke,
If (as he speakes) he had writ his mind in Greeke

Explicit Thomas Momford.

Incipit Thomas Bastard.

*Thomas
Bastard.*

PUt downe, put downe Tom Coryate
Our latest rares, which glory not;
Since we thy spials did peruse
Fraught with the quintessence of newes.
On several subjects thou has grated,
Of men, of bookes yet unrelated.
There's nothing left for traveller,
Nor for the timmest Cavalier
For table talke, in my poore sense
Thou put's downe all intelligence.
The like of things as thou hast noted,
Nor is, nor was, nor shall be quoted.
Nor in the chanting Poets theames,
Nor in the wisest sickmens dreames:
Nor in the bookes of Bacon Friar:
Nor in Herodotus the lyar:
Nor in the mud of Nilus thicke,
With wormy monsters crawling quicke.
To thee give thanks for thoughtlesse skill,
Reportes which never dropt from quill.
Which could'st if thou would'st underborne it,
Have spoke of state, but thou didst scorne it.
Thou hast seene Kings, there is no doubt,
But wisely didst thou leave them out.
Choosing by judgements ayme to hit,
What all have mist for want of wit.
Whilst snow on loftie Alpes shall freeze,
And paint the dales rich butterflies,
Thy name shall live, nor be forgotten,
When Sivil Oranges be rotten.

PANEGYRICK VERSES

And thou shalt weare our English Bayes,
And surfeit yet not die of praise.

*Thomas
Bastard.*

Explicit Thomas Bastard.

Incipit Gulielmus Baker.

The Anatomie, dissection, or cutting up of that great
Quack-salver of words, Mr. Thomas Coryate our British
Mercurie.

TO praise thee or thy worke (which is the moddell
Of most the wit enskonsed in thy noddell)
Were madnesse; since the Poets of our daies
Run giddie in the circle of thy praise.
When thou wast borne, some say, & all do thinke,
The urine that thou mad'st, was perfect inke.
Cosmographers bespoken have thy head,
(The eares first pared off, and polished)
For a terrestriall Globe: and Coryate
Thy ——— shall serve to be a Promontorie at
Nicest exactnesse: precious is thy life,
When arts and nature for thee are at strife:
So full of joviall glee, that men hereafter
Shal terme thee eldest Son to wrinkled laughter,
Better than Rhubarbe purging melancholy,
One that hath got of words the monopoly:
That evesdrops a phrase, and like a spie
Watcheth each bumbast word, as it doth flie.

*William
Baker.*

His presence is more grateful unto all
Then a new play, or on some festivall
Strange squibs and fire-works, which do clime the skies,
And with their glaring sparkes mate vulgar eyes.
Tis thought if longer he in England tarries,
He will undoe cooks shops and Ordinaries.
For who, to save a dinner, on him steales,
Forgetteth hunger, and out-laughes his meales.
He knew and felt the Boores, yet was not boorish,
He new and felt the whores, yet was not whorish,

CORYAT'S CRUDITIES

William Baker. As Phœbus in his full of noone-tide pride,
Passing through muddie clouds, doth pure abide,
He is a gemme most worthy to be hung
And worne in choicest eares: but his blown tongue
With talke sets ships agoing on their waies,
When they lie bed-rid, and becalmd on seas.

Upon this unmatched worke, the true hieroglyphicke of
that observative, and long-winded Gentleman Thomas
Coryate.

OUr travelling frie, liquorous of Novelties,
Enquire each minute for thy Crudities;
And hope, that as those haddocks tooke refection,
Cast from thy sea-sicke stomacks forc't ejection,
And straight grew travailers, and forsooke our Maine,
To frolicke on the grav'ly shelves of Spaine:
So they by thy disgorgement, at their will
Shall put downe Web, or Sir John Mandevil.
For such an itch of travell is begotten,
(To the states good, and thy praise be it spoken)
Thy booke shall vent the kindome better far
Then erst the Irish or Low countrie war.
Here native Graces carelesly do lurke
Skorning Arts borrowed dressings: and thy worke
Simple as truth, not artificiall,
But like thy selfe naked, and naturall.
Yet here a riddle is, will pose the wise,
Tom speaketh truth, and yet was full of lice.
And for his volume, this I dare to say,
When he did make this worke he did not play;
For such huge meritorious paines he tooke,
That if he be sav'd, twill be by his booke.

Explicit Gulielmus Baker.

PANEGYRICK VERSES

Incipit Τὸ Ὅρον-ὀξὺ.

Τὸ Ὅρον-ὀξὺ.

A Wake thou Cocke of great renowne,
 And crow the praise of Odcombes towne,
 For breeding such a worlds wonder,
 Whose writings move the ayre to thunder.
 Thou art the Theefe of travellers treasury,
 By bartering thy wit for extreme usury.
 Which is as fine as cobweb lawne,
 And runneth like the streame of Dawne.
 Thy Goate-like sense the ravisher of fame
 Hath parcell-gilt thy memory and name.
 Thy inventorie of thy braines endeavours
 Hath plumed thee with the Peacocks feathers.
 Which made thee flie to learne our newes,
 And brought thee home from Venice stewes.
 Where Emilia faire thou didst fro'st-bit,
 And shee inflamed thy melting wit:
 Thy braine like Baldus doth ebbe and flow,
 But fixed is thy wit by standing in the snow
 To keepe out the Connies from leaping the wall,
 Which proves thee a Priest of the Order of Ball.
 Thou art the Syren that those inchaunt
 That with their eares thy Muse doe haunt.
 Thou art the Phœnix that in the wagtailes nest was borne,
 Whereby thy birth high mounted hath thy horne.
 If thou (sweet Tom) such praise must have,
 What then must he that got the knave?
 But let him be as may bee,
 Thou art his hony and hony-combe, men see.

Explicit Τὸ Ὅρον-ὀξὺ.

[Incipit Josias

CORYAT'S CRUDITIES

Incipit Josias Clarke.

Anagramma in nomen Authoris Thomas Coriatus.

Hoc totus amaris.

Josias Clarke.

URbes egregias vidisti Cosmopolita,
Corporis aut animi quis magè quæso labor?
Vidisti, & calamo tradis memoranda fideli,
Hoccinè vicit amor, vicerit annè labor?
Vicit amor patriæ, permiscens utile dulci,
Seria, describis tincta lepore, tua.
Nomen & omen habes idcircò, **HÔC TOTUS AMARIS,**
Digna notanda facis, digna legenda notas.

Explicit Josias Clarke.

Incipit Thomas Farnaby alias Bainrafe.

*Thomas
Farnaby.*

Οἱ ἀδιαπταμένη θαλεροῦς νέον εἰαρινοῖσιν
Ἄνθεσι λειμῶνας βαία μέλισσα τρέχει,
Ἐκ τέ ῥόδων θύμον τέ δρόσον μύσασα βέβριθε
Ῥάντισθέντα σκέλη νεκταρέου μέλιτος.
Τοῖος νοῦντ' ἴδων Κορίατος τ' ἄστυα πολλῶν,
Τοῦτ' ἄρα δαιδάλεον κηρίον εὐθετέει.

The same in English.

IN verdant meadows crown'd with springs fresh pride
The painefull Bee tastes every fragrant flower ;
His thighes full fraught, on nimble wing doth glide
Home, to store up his wealth in hony bower.

From travailes strange, so Coryate late come home,
With flowing Nectar filles this hony Combe.

LYcurgus, Solon, and Pythagoras
Have by their travails taught learned Thomas,
That an Ulysses is not borne at home,
But made abroad. Wherefore he leaves Odcombe,
And the Transalpine countries visits. Where he
By horse, by cart, on foote full many a wearie

PANEGYRICK VERSES

Journey endur'd, with curious observation
 Noting the lives and manners of each nation.
 Whence with wing-footed speede making returne, all
 His right and left adventures in this journall
 Hath Gobled up in hast. And simply true
 Shames not to write how he at Sea did spue.
 There shall you reade of woods surpassing Arden,
 Cloud-touching hilles, Alcinous Paris Garden.
 Strange Butter-flies. His Circe neate and mundula
 Pelting the Greeke in his Venetian Gondola.
 But past the besieging of his she Pergamo
 An Irish lodging takes with jades at Bergamo.
 Of Epitaphes and Letters he cites volumes,
 Measures Pyramide steeples and high columnes.
 Scapes the Dutch Boore, th' Irus or Cyclop——
 At Heydelberg bestrides the monstrous כד Cadh.
 Which with dimension trine justly מוד Madadh.
 In brieft from Venice he to Flussing hobbled
 With no more shirts then backs, shoes seldom cobled.
 Which shirt, which shoes, with hat of mickle price,
 His fustian case, shelter for heards of lice
 (Like some world-circling ship, or silver shield
 Of Macedons, or trophey of fought field)
 Hang Monuments of eviternall glory, at
 Odcombe, to th' honour of Thomas Coryate.
 So that when death his soule and body sever,
 Bell-weather fame shall ring his praise for ever.

*Thomas
 Farnaby.*

Explicit Thomas Farnaby aliàs Bainrafe.

Incipit Gulielmus Austin.

HOW shall my pen describe thy praise,
 Thou only wonder of our daies?
 Since tis a taske that best befits
 Our Poets chiefe, I meane the Wits.
 I wish, since I to write am bent,
 My style as high as those in Kent.

*William
 Austin.*

CORYAT'S CRUDITIES

*William
Austin.*

But shall I praise thy booke or person?
The gravest lines of learned Gerson,
Or smoothest verse e're came from Ovid,
Unable is to tell us of it.
For none can do't mong'st living men,
Just as it is but Coryats pen.
To him alone belongs the glory
Of all yee see written before yee.
To him that farre and neere hath travaild,
Gone, and retourn'd, his wit ungraveld;
Slep't in his clothes, like westerne Pugge,
Sans Monmouth cap or gowne of Rugge;
And now for Trophye of rich price
Hangs up his garments full of lice,
Which heretofore like weedes of prooffe
Served him to keepe the cold aloofe.
When as he past the Jesuit parts,
Who were not able with their arts,
And all their arguments to finde
One hole to pierce his constant minde.
But conquering still along did passe,
Nor could they all make him an As-
Sassinate of his Prince or Peere,
For still his conscience kept him cleere.
But if his purpose do not varie,
He meanes to fetch one more vagarie.
To see before his comming backe,
The furdest bounds of Prester Jacke.
When going on I hope hee'l worke
All Christendome against the Turke.
And then unyoake his weary teame
In China or Jerusalem.
Oh may he goe, that they may there
Admire his wit as we do heare.
Whose Chastity and Temperance
Italie knowes as well as France.
A Cortezan or Curteous one
He hates like Puncke of Babylon

PANEGYRICK VERSES

*William
Austin.*

He never learn'd of bright Apollo,
The Dutch Garraus or German Swallow.
Nor never have I heard him noted
For drinking drunke with herring bloted.
Learning's his love, and he a Scholler,
In Greeke and Latin doth extoll her ;
By whose pure helpe and sacred art,
(Which he long since hath learn'd by heart)
Hee'l guard him selfe if foes inviron,
As well with verses as old yron ;
And sting a man with Inke and Paper,
More Satyre like then with a Rapier.
And now of late a booke hath writ
In praise of learning and his wit.
From Odcombe doe his Muses flow,
Then must there Come Odde trickes I trow.
The famous booke of Mandevill
Tell not of things so strange and evill,
Of jests, mistakings, and misprisions,
Of Pagans, Jewes, and circumcisions,
Of Tombs, Sepulchers, dead mens bones,
Of Epitaphes, of stockes and stones,
And how in Venice at a supper :
But why should I thy praises slubber ?
Since thou thy selfe in lines of worth
Hast writ it downe and set it forth
At thine owne proper cost and charge,
As the Church-wardens doe their large
And spacious windowes in the Church,
Where schoolboies boms are breetcht with burch.
Besides thy front showes not a little
Thy rare conceit. For in thy title
Whole sholes of Gudgins gaping skip
To catch thy larges from the ship ;
And dance for joy in hope to winne thee,
Because they feele ther's somewhat in thee.
Nay more than this thy very picture
Seemes of itselve to reade a Lecture

CORYAT'S CRUDITIES

*William
Austin.*

Betweene three comly Virgins plac'd,
Figuring the Countries where thou wast.
Italie diet, wine from France,
Germanie gives thee utterance.
The world ere long on fame shall raise thee,
Then what neede my poore pen to praise thee?
Yet ere I end, I'le prophesie,
If any shall like thee flie hie,
And touch Pernassus in discourse
With flying pen like winged horse:
Thy name above shall him renowne.
For all the wits about the towne
Shall honoured Laurell on him set,
And call him second Coryet.
And thus adiew, since time doth barre us
I take my leave, Thine usque ad Aras.

Explicit Gulielmus Austin.

Incipit Glareanus Vadianus.

De THOMA CORYATO Odcombiensi apud Britanno-Belgas
cive, homine Heteroclito & Anomalo, atque Planeta
extra suum Zodiacum erratico, Legenda plumbea.

*Glareanus
Vadianus.*

§ Ἄρμα virumque cano, nostris qui raptus ab oris
Armoricosque; sinus rostratis navibus intrans,
Multa tulit fecitque miser; longoque peracto
Terrarum tractuque maris, per inhospita mundi
Littoraque, & rigidis loca multa impervia saxis,
In proprium tandem rediit: fessusque viarum
Consedit, repetens luctus tristesque labores.

§ Hemistichion hoc sic Anglicè reddendum censent Critici, viz. (I sing the harmlesse man) ut ille olim, [Oratio pro Archia poeta] A praier for the Arch-Poet. Si quærat, quomodo in dictione (ἄρμα) includatur [harmlesse] notandum est postremum a esse *στερήτικον μόριον*, atque ita implicare (harmlesse vel without harme:) Si ulterius quærat, quare privativa hæc particula quæ præfigi debet, postponitur, sciendum est in voce perinde ac in re notare velle Authorem Coriaticam Hysterologiam.

PANEGYRICK VERSES

Quos dum commemorat, pleno & * mendacia folle
Spirat, Magnâtum mensas condire secundas
Suevit, & immodico pulmonem extendere risu ;
Unus mœroris Medicus, laterum unus Aliptes,
Unica Theriace quæ noxia toxica pellens,

Πάνθ' ὅσα μὲν σπλάγχθοισιν ἐνίσταται ἄλγεια παύει.

Postquam conscendit navem, portuque solutus

In mare monstriferum ventorum irremigat alis,
Protinus hic Pelagi & Telluris inutile † pondus,

Sarcinaque ipse sibi, ructat, singultit, & udis

Prospiciens oculis late *εὐρέα νῶτα θαλάσσης,*

“ De corio Coryate tuo nunc, inquit, aguntur

“ Judicia, ô Odcomba vale, multralia, mactra,

“ Armamenta mei ruris ; mutasse dolemus

“ Cymbia pro cymbâ, en in remos ramus abivit :

“ Arbor in antennas & malos, hortus in æquor,

“ Mobile pro fixo ; pro terrâ, tergora Ponti,

“ Pro clivo clavum teneo, pro mergite mergos .

Dumque hæc conqueritur, stomacho quatiente cerebrum,

Nauseat, & nutat, tussit, sreat, oscitat, æger

Arquatusque vomit quantum stabula alta ducentis

Apta bobus mittunt steriles lætamen in agros.

Compellat socios subitò Navarcha stupentes,

Tollite sublimem, totumque immergite ponto.

ὅσα γὰρ ἀνθρώπων κλύζει κακά πάντα θαλάσσα,

Atque ita perlotum vicino in littore sistunt.

Convalet Antæus, duplicataque robora sumit.

Egreditur, tactâque semel tellure, repentè

Inde velut Xerxes inflixit verbera ponto,

Et jussit cohibere minas, compescere fluctus.

Tum porrò perrexit iter, cinctuque Gabino

Induit interulam croceo medicamine tinctam

Sexipedes contra vermes, cimicesque rotundos ;

* Nimis me perstringis mi Glareane. Arbitraris enim (sed perperam) illud usitatum adagium in vernacula nostra lingua, esse verum. Travelers may lie by authority.

† Scio te alludere ad illud Homericum, ἐτώσιον ἄχθος ἀρούρης. Sed non mihi arridet tua allusio.

CORYAT'S CRUDITIES

Glareanus Quam per tot menses pedicoso in corpore gessit,
Vadianus. Quot solet in matris puer efformari alvo.
 Balteus injectus pugili latus alligat ense,
 Ense Medusæum quali caput abstulit olim
 Perseus, huic Harpe nomen: vel quale sacravit
 Pausanias ferrum quod Myrtalis usque vocatum est.
 Hoc unum intererat, Coryatidi quod sua *Morglai
 Non acies, non cuspis erat, sed plumbea lamna
 Nescia bellorum, vaginæ & pacis amatrix,
 Hanc non Herculeum pectus, non dextera vibrat,
 Brachia fulta toris, validis neque mota lacertis,
 Sed vir Cèrvinus, volucrique fugacior ullo,
 Perpetuâ glacie cujus præcordia frigent,
 Tergaque qui gladiis potius quàm pectora vertit.
 Æmulus Alcidæ meruit πòδας ὠκὺς Ἀχιλλεύς
 Clamari titulo, sed non ἔυκνημος Ἀχιλλεύς.
 Ut cui nec vestis nec velamenta superbis
 Apta sedent humeris, pedibus neque mollis aluta,
 Ocreáve aut suras solitus vincire cothurnus,
 Empta sed à verpis Judæis byssina diplois,
 Calceus aut soccus quem suprâ fibula mordet;
 Et benè suppactas soleas cui subula junxit,
 Hirtaque seta suis docti cerdonis ab arte.
 Non alio hic Goozman jumento fortiter usus
 Viribus infractis Gallos penetravit & Umbros,
 Victor Hyperboreos populos superasset & ultrâ,
 Si non audisset gentem feritate tremendâ
 Torpentes mactasse asinos ad Apollinis aras.
 Flexit iter, tumidum guttur miratus ad Alpes.
 Longa per Insubres tenuit via mollis euntem.
 Morantemque diu, multumque & multa morantem,
 Dives ager fructu, generosa vite, ficuque
 Explevit pingui mensâ, fluidisque racemis.
 Antè etenim generis gentisque oblitus, & exors
 Ipse sui decoris, mendicos inter, agyrtas,
 Erronumque greges, perhibetur ad oppida circùm

* Gladius Guidonis Warwicensis.

PANEGYRICK VERSES

*Glareanus
Vadianus.*

Ostiaque à populo *stipem petiisse viritim,
Furfure contentus, siliquis, & pane-secundo,

Quacunque incedit, pedibus retinacula solvit,
Fertque sub axilla soleas, ut rusticus agnum,
Visurus claram (sic spes est) § Sandaliôtin,
Dum Cimicus, Cynicus, pede nudus asymbolus, excors,
Calcat Apenninum per devia lustra ferarum,
Quà rudunt Onagri grunnit amica luto sus,
Agnoscit generis positas in pulvere plantas
Bestia quæque sui, simul & vestigia lambunt.
Nam Coryate tuo Cervus, Lepus, Ursus, & Urus,
—olidusque caper, corio clauduntur in uno.

Hinc loca contuitus quà brachia porrigit æquor
In terræ gremium, cingitque amplexibus arctis;
Spectat ubi Venetos urbs inclyta ditat & ornat,
Quæ procul in saxis extracta à margine terræ,
Inconcussa natat turrata in gurgite salso.
Pro portis illi est Nereus; pro mœnibus æquor;
Prata, maris campus; plateæ, pons; cymba, caballus.
Huc convertit iter, portasque ingressus, hianti
Ore stupens, oculis circumspicit omnia limis,
Miratusque, gradum sistit; secumque locutus
Nil ultra est, inquit; Gades hîc sunt laboris:
Erroris monumenta mei hoc in littore ponam.

Vênit ad illuviem populi, putidumque lupanar,
Scortorumque greges, nimiumque ibi fortitèr hærens,
Cereus in vitium, capitur †meretricis amore.
“Quam sic aggreditur; Medea, Empusaque mundi,
“O sexus cremor une tui, tremor une virilis,

*Valde erras mi Glareane; semel enim dun taxât in peregrinatione
mea stipem emendicavi, idque occasione quadam inusitata impulsus.
Quod tum hieroglyphice in Itinerarii mei frontispicio, tum etiam in
libri meî contextu disertis verbis expressi, viz. 465.

§Insulam Sardiniam, ita dictam ob speciem quam habet pedis &
calcei humani.

†Hic etiam poetico tuo more figmenta cudis, & rem vehementer exag-
geras, Vadiane; nec istam meam ad meretricem a Vadiano meo excogi-
tatam oratiunculam jam subsequentem aliter quæso (Lector) existimes
quam rem omnino fictitiam.

CORYAT'S CRUDITIES

Glareanus “ Liliaque & lolium, tu spica & spina, silexque,
Vadianus. “ Motacilla salax, & plena cruoris hirudo :
 “ Quæ quia te matulam purgandis renibus offers,
 “ Italus, & Calaber, Siculus tibi seruit, & Afer :
 “ O lux cruxque hominum, naturæ Ens mobile, Res, In-
 “ Dividuumque vagum, Transcendens, classe reponi
 “ Quod nequit, & noles, nisi compede vincta, teneri.
 “ Μοὶ Κυπρίσ ἀργυροπέζα, σὺ μοὶ ῥοδοδάκτυλος ἠώς ;
 “ Sume parallelum me nunc tibi, sume Colurum,
 “ Ipse tibi Centrum, Circumque ferentia dicar,
 “ Si mensâ dignêre tuâ, dignêre cubili ;
 “ * Julius & Paulus pacto annumerabitur isti.
 “ Illa refert contrâ, Balatro, barathrumque macelli,
 “ Cumanumque pecus, furfurque & furcifer idem,
 “ Vapulo, Vappa, floces, & olivæ lenis amurca,
 “ Quis furor est ambire meos vage castor amores ?
 “ Non mea sic lodix, nitidi neque culcitra lecti
 “ Tam vili prostant ; Tibi sin marsupia turgent,
 “ Ingredere, & strumam facilè vomicaque levabo.
 Succedit tecto ; cui sic lepa nequiter infit :
 “ Turde malum tibi nempe cacas, viscoque teneris
 “ Ipse tuo : Bulgam ponas, tumidamque crumenam,
 “ Exibis levior, nec sarcina tanta gravabit.
 “ Quorsum hæc drachmarum grando, nullius in usum ?
 Ponere cunctantem, baculo bene fustigat, æde
 Exturbatque suâ pluvia lotioque madentem.
 “ Inclamans, cite pes, fuge Dactyle, nec tibi tardi
 “ Injiciant remoras Spondæi, aut claudus Iambus.
 Quodque unum potuit, meretrix, Valedicit amante,
 Et blandita breves versus cantillat eunti.

Animule, vagule, blandule,
 Quos nunc abibis in locos ?
 Pallidule, rigide, nudule,
 Nec, ut soles, dabis jocos.
 Mene deseris petulce ?
 Mene præteris subulce ?
 Pergin' ire per Britannos ?

* Paparum numismata.

PANEGYRICK VERSES

*Glareanus
Vadianus.*

Ebrios per Alemannos?
Scythicis premi pruinis,
Corporisque tot ruinis?
Cursitare per culinas,
Latitare per popinas?
Pulices pati nigellos,
Homines ubi misellos
Lictor suevit alligare,
Loris terga perfricare.
Ergo mihi ne sit malè,
Coryate vale, vale.

Sic post Iliaden, æstumque, Ætnamque malorum,
Et per Odysæam gravium leviumque laborum,
Unctus, & emunctus, variis functusque periclis,
In patriam remeat peregrinis moribus auctus,
Hybernô bombyce scatens & lende Brigantum.

Atque ita sandaliis sacro laqueare repostis
O *Crispine tuo, crepidarum qui regis artem,
Et qui mustricolæ monstras sutoribus usum,
Clarus in Odcombæ pago, magè clarus in ipsa
Metropoli Regni, decantatusque per urbis
Compitaque, & vicos, camposque, viasque, domosque,
Fit Procerum risus, jocus Aulæ, fabula vulgi.

Ad Curiatorum familiæ abortivum
Embryonem,
Thomam Coryatum.

TErgeminos inter fratres è Curibus ortos,
Romanos totidem qui pepulere Duces;
Quisque suum, in pugnâ præceps, & anhelus in armis,
Hostis mortiferum vulnus ab ense tulit.
Tu genus ô Coryate tuum deducis ab istis,
Inflexoque parum nomine, nomen habes.
Degener hoc tantùm, quòd honor tibi vilior algâ est,
Nec quæsita manu, sed pede parta salus.

* Crispinus sutorum & Cerdonum divus Tutelaris.

CORYAT'S CRUDITIES

Glareanus De cute, de corio pernox & perdia cura est,
Vadianus. Vix tamen in toto est pectore mica salis.*
 Cum sic particulam divinæ negligis auræ,
 Corporis obveniat jam coriago tibi.

A Declaration of Nereus prophesies touching the
 Fall of Glassenburie Abbey, and the rising of
 Odcombe, by two fishes, the Whiting and
 the Pilchard to the Tune of Pastor cum
 traheret per freta navibus.

Some § Barde a bird of Merlins ayrie
 Of Glassen Abbie had forespeld
 That it should stand, and not be feld,
 Till Whiting over it did ferrie.
 Whiting a Monke, vassall to Rome
 For treason meant against his King
 Upon the † Torre in a roape did swing,
 And so fulfild the Wizards doome.
 Of ‡ Odcombe it was said of yore,
 That it in darkenesse long should sit,
 Unknowne to men till unto it
 Should come of skalie Pilchards store.
 Tom Coryate made all this good,
 Borne on a shole of herring frie,
 As once, poor groome, half wet, half drie,
 On Dolphins backe Arion stooode.
 The || Country Boores dasht with the matter
 Began on him to skance awry,

* Verum est salis Armoniaci, aut si quod est ejusmodi.

§ This is one of the Oracles that Sybilla Cumæa stitched up in her
 leaves. And therefore, Credite me vobis folium recitare Sybillæ.

† A Terrasse or Mount of earth neare Glassenburie.

‡ This prophesie is yet to be seene in one of the Tavernes, as you
 travell upon via lactea, where Erigones Dogge chased Arctophylax his
 Beare so far North, that they were both frozen into fiery starres.

|| This is no jest, but res feliciter gesta; for upon a noverint universi,
 he recovered a hundred Marks. And is now matriculated among those
 to whom God sendeth good fortune.

PANEGYRICK VERSES

*Glareanus
Vadianus.*

But he with bill in Chancery
 Shot them cleane through twixt wind and water.
 Paules chaine for joy did stretch and yawne,
 Saint Marie Overies shot the bridge,
 And gald-breech fame rode post bare-ridge
 To sprede the newes on Antwerpe Pawne.
 The *Pleiade of Poets fell a quaffing
 At Hippocrenes fountaine head,
 London her selfe fell sicke abed
 Surfeited on a jole of laughing.
 And as the purple-wing'd King-fisher
 Sitting upon a willow stumpe,
 For a poor minnow in doth plumpe,
 And eates her raw, yer one can dish her.
 So nimble Tom, the traveller Trip-goe,
 Who feasting fasts, and sitting walks,
 And waking dreames, and silent talks,
 Whose spirits alwaies stand on tip-toe;
 Whose minde on travels still indockt,
 Eates Observations by the eyes,
 Hath spu'd a booke of Crudities,
 Which Vulcans forge will not concoct.
 And as about the time of †Easter,
 T'enrich the towne and trade of shipping,
 The winde which evermore is skipping,
 Is said to come and dwell at Chester:
 So Tom the jaile from Ilchester
 (To grace his towne out of pure love)
 Will by replivie soone remove
 To Odcombe, now cald Pilchester.

*The seven stars of Greece are by Isacius reckoned to have beene, Theocritus, Aratus, Nicander, Apollonius, Homerus Tragicus, Andromaches Byzantius, and Lycophron. Which are easily put downe by our Pleiade of English Poets, Chaucer, Sir Philip Sidney, Spencer, Daniel, and those others who have made their Diatribes upon Tom Coryats Parva naturalia.

† Prov. At Easter the winde is at Chester. Because it is good for Ireland.

CORYAT'S CRUDITIES

L'Envoy.

*Glareanus
Vadianus.*

O Let the Hurlie-Burlie Fate
Requite thy love with lasting hate ;
Long live, late come to thy enterring,
Nor flesh, nor fish, nor good red herring.
And thou O Odcombe laugh and tickle
To see thy Pilchard in his pickle,
Who late in Court, both wet and shrunck,
Lay close embrined in a trunck.

François.

Asne-Bucephalæosis ; ou Recapitulation & Sommaire du
gros fatras du Sieur Tho. Coriat.

Les poetes a leur Muses.

C Est assez, belles Muses ; Bouchez les escluses, Al' Aganippée : Où pour leur lippée. Les Poetes grenouillent, Et puis y gazouillent D'une extreme rage Leur dous chant ramage. Eux faisans leur Feste Au coq porte-creste : Et lavants la teste A la lourde beste : Ont perdu toutes-fois	Et leur charbons & bois, Leur Peine excessive, Savon & lessive. Leur rimes roulantes Et carmes coulantes, De belle cadence Comme sault en potence. Sus doncq, belles Muses Bouchez vos escluses, Car Tom, le bon drole, Ha jové son role. La farce est finie, Tai toy, Poesie.
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Ital.

Risposta delle Muse.

TAcete matti ; che messer Thomasso,
D'un Mevio è fatto un Torquato Tasso ;
Il cui spirito gentil en un batter d'occhio,
Trascorre dal capo, fin al ginocchio ;

PANEGYRICK VERSES

I piedi dan' salto, la testa capricci,
Quelli fan' il camino, questa i bisticci
Povero viandante chi preso ne' lacci
D'amor, se ne torno coperto di stracci.
Chi per no tener piu sale in Zucca
Che Cavallo di Bergamo, ò bue di Lucca ;
Partíssi sciocco, volgendosi pazzo,
Del mondo il scherzo, trastullo, e solazzo.

*Glareanus
Vadianus.*

Espannol.

Concierto de los entrambos.

EA pues, acabense los chistes y pullas,
Cantada la missa queden las casullas.
El Chronista Thomas pone fin al travajo ;
Despues de averse mostrado badajo :
Y dicho donayres y mil disparates,
Que hazen ventaja de muchos quilates
Aquantos han escrito. Quien vende tal mosto,
De poca cosecha haga su Agosto.
Y digan los niños ; Tata, madre, coco,
He aqui passa Tom tonto y loco.

Explicit Glareanus Vadianus.

[Incipit Joannes

CORYAT'S CRUDITIES

Incipit Joannes Jackson.

John Jackson.

Can it
Be possible for
A naturall man
To travell nimbler then
Tom Coryate can? No: though
You should tie to his horne-peec'd
Shoes, wings fether'd more then Mer-
Cury did use. Perchaunce hee borrowed
Fortunatus Hatte, for wings since Bladuds time
Were out of date. His purse he hath to print
What hee did write, else, who had read of thee, O
Wandering Wight? Who else had knowne what thou
Hast felt and seene, where and with whom; and how farre
Thou hast beene? Ere thou to Odcombe couldst thy Tro-
phyes bring? Thy hungry praises in his Egge I sing,
At thy request, else in another fashion I would
Have pointed at thy commendation: Thy other
Heliconian friends bring store of Salt, of
Pepper, and Vineger sowre, to furnish thy
Italian Banquet forth, whereby is
Plainly shown thy wondrous worth.
Feast Coryate, feast the world
Still with thy travel, discharge
The Presse, and care
Not then who
Cavell.

Explicit Joannes Jackson.

PANEGYRICK VERSES

Incipit Michael Drayton.

A brief Prologue to the verses following.

*Michael
Drayton.*

Deare Tom, thy Booke was like to come to light,
Ere I could gaine but one halfe howre to write;
They go before whose wits are at their noones,
And I come after bringing Salt and Spooones.

MAny there be that write before thy Booke,
For whom (except here) who would ever looke?
Thrice happy are all we that had the Grace
To have our names set in this living place.
Most worthy man, with thee it is even thus,
As men take Dottrels, so hast thou ta'n us.
Which as a man his arme or legge doth set,
So this fond Bird will likewise counterfeit:
Thou art the Fowler, and doest shew us shapes,
And we are all thy Zanies, thy true Apes.
I saw this age (from what it was at first)
Swolne, and so bigge that it was like to burst,
Growne so prodigious, so quite out of fashion,
That who will thrive, must hazard his damnation:
Sweating in panges, sent such a horrid mist.
As to dim Heaven: I looked for Antichrist
Or some new set of Divels to sway hell,
Worser than those that in the Chaos fell:
Wondring what fruit it to the world would bring,
At length it brought forth this: O most strange thing;
And with sore throwes, for that the greatest head
Ever is hard'st to be delivered.
By thee wise Coryate we are taught to know,
Great, with great men which is the way to grow.
For in a new straine thou com'st finely in,
Making thy selfe like those thou meant'st to winne:
Greatnesse to me seem'd ever full of feare,
Which thou found'st false at thy arriving there,
Of the Bermudos, the example such,
Where not a ship until this time durst touch;

CORYAT'S CRUDITIES

Michael Kep't as suppos'd by hels infernall dogs,
Drayton. Our Fleet found there most honest courteous hogs.
Live vertuous Coryate, and for ever be
Lik'd of such wise men, as are most like thee.
Explicit Michael Drayton.

Incipit Nicholas Smith.

Nicholas **T**Was much all Country wits to overshine ;
Smith. At Court, where there are hundreds just like thine,
How found they thee? how keepe they thee? except
As Rome being told that onely whilst she kept
The target fall'n from heaven, her state should grow,
Made many like, that none the right might know :
So, to possesse and keepe thee, precious man,
They make themselves as like thee as they can.
Hence flow those verses. In this (Tom) appears
Thy greatnesse, Thou art judged by thy Peers.
Explicit Nicholas Smith.

FINIS.

PANEGYRICK VERSES

I Am persuaded [Reader] thou wilt censure me for a most absurd writer, to adde unto these precedent verses that have the word Finis subscribed unto them, more Panegyricks upon my booke. Neither indeed can I altogether free my selfe from an imputation of some absurditie committed herein. But let this I intreate thee a little excuse the matter, that after all these former verses were printed, I was most importunately perswaded by them that have no small interest in me, to adjoyne these ensuing unto the rest, by way of a supplement or overplus. Therefore seeing I could not conveniently give the repulse unto the Authors of the verses following to insert their lines into my booke: take them I intreat thee in as good part as the former, especially seeing many of them doe expresse [besides much merry matter] very elegant and wittie conceits.

Incipit Laurentius Emley.

These verses immediately following were lately sent me by a learned Gentleman of Magdalen Colledge in Oxford: who though he never saw me, hath vouchsafed to grace my booke with his Encomiasticks. *Laurence Emley.*

To the never-enough wondred at

Mr. THOMAS CORYATE.

ITching desire hath caus'd us long to know
Thy face (deare Coryate) admired so:
Which that we might the better view at ease,
The Pencill speakes Vera effigies.
But, let th' engraver know, it is not true,
Since of thy minde it gives us not the view.
It well may shew the draught of flesh and bone,
But that may be applied to many one.
The Minde of Man is it most glory beares:
Since by the minde himselfe himselfe appears.

CORYAT'S CRUDITIES

*Laurence
Emley.*

To shew thy minde, thy selfe hast thought it meet
To make us most beholden to thy feete :
Thy feete, whose soles employment who so mocks,
Doth ill, for it appears that they wore sockes.
For 'tis discoverd by the sweete effect
That thou to keepe them sweete didst ne're neglect.
Thy feete sought forth what thy faire fist describes,
God shield those hands from chilblains, feete from kibes.
Let those be vext with such that private lurke,
And suffer shoes, sailes, Printers to want worke :
But thou the friend of Artes, manure thy wit :
Thine Odcombe live in thee, not thou in it.

Harsh was the handling of the halberd-swaine,
Who grutched grapes to thy divinest vaine ;
And little knew the threatening turbant-slave
The grace that thy returne to us should have.
Though we may doubt much of the Pencils grace
That drops but lowsy matter from thy Case.

Faire-flowry France, and full-gorg'd Germany,
With their third sister sweet-lipt Italy.
Loath for to leave him whom they held so deare,
Sweete company with thee to us would beare.

But being fixed that they cannot move,
They send with their faire face, imprest their love :
And Germany, since thee she needs must misse,
In kind remembrance blowes thee a full kisse.

Then if thou please more Countries yet to see,
Thou shalt finde thousands more in love with thee :
In love with thee, whom thy digested bookes
Will make as well knowne as thy carved lookes.
There shalt thou finde many an Horse or Asse
To helpe thee, that thy Chariot may passe.
There shalt thou find many a double droane
Which under thy wits burden oft shall groane.

But, though thou travell through the spacious round,
Let not thy Impe, thy Babe, thy booke change ground.
Though thou discover strange lands by thy wit,
Let them send hither and discover it.

PANEGYRICK VERSES

For pittie 'tis but that the world should know
 That 'tis thine owne deare Babe that thou lov'st so,
 And the true braine-bred child of Coryate,
 As Pallas was begot of Joves owne pate.
 Thus Coryate, write thy friends as thou maist see,
 For none, but their owne foes, will envie thee.

*Laurence
Emley.*

Explicit Laurentius Emley.

Incipit Georgius Griffin.

Anagramma : { Thomas Coriatus
 Tu cos amatoris
 vel
 Tuta cos amoris.

CO es amatoris; quis non probat? esset amator
 Si quisquam, exemplar Te petat ille suum.
 Cos es amatoris, nec tantum hoc, cos es amoris;
 Nam tibi faurices tot, quot habes, dominas.
 Et bene succedant cum tot (Coryate) puellæ,
 Cos & amatoris cos & amoris eris.

*George
Griffin.*

Explicit Georgius Griffin.

Incipit Joannes Davis Herefordiensis.

In the lowd, alowd, or well deserved renowne of our
 Britaine-Ulysses: his present worke, together with a
 description of the particulars of the Vinet, Title-page,
 or Frontispice.

John Davis.

IF Art, that oft the learn'd hath stammered,
 In one *Yron head-peece (yet no hammer-head)
 May (joyn'd with Nature) hit Fame on the †Cocks-
 combe;
 Then, tis that Head-peece that is crown'd, with ‖Od-
 combe:

* Because like Yron it is strong to containe the remembrance of
 so many deere Observations.

† A metaphore for the head.

‖ Crownd together with Odcombe for producing him.

CORYAT'S CRUDITIES

John Davis. For, he hard Head (and hard, sith like a Whetstone
 It gives wits edge, and drawes them too like Jetstone)
 Is Caput mundi for a world of schoole-tricks,
 And is not ignorant in the learned'st—tricks.
 H' hath seene much more then much, I assure yee,
 And will see New Troy, Bethlem, and Old-Jurie :
 Meane while (to give a Taste of his first travell,
 With streames of Rhetoricke that get Golden-gravell)
 He tels how he to Venice once did wander ;
 From whence he came ¹ more witty then a Gander :
 Whereby he makes relations of such wonders,
 That Truth therein doth lighten, while Art thunders.
 All Tongues fled to him that at Babell swerved,
 Lest they for want of warme Mouthes might have sterved ;
 Where they doe revell in such Passing-measure,
 (Especially the Greeke wherein's his pleasure)
 That (Jovially) so Greeke, he takes the ² guard of
 That hee's the merriest Greeke that ere was heard of :
 For, he as t'were his Mothers Twittle-twattle
 (That's Mother-tongue) the Greeke can prittle-prattle.
 Nay, of that Tongue he so hath got the Body,
 That he sports with it at Russe, Gleeke, or ³ Noddy.
 For his Invention, in his Bookes rare ⁴ Brass-face
 Is seene the glory of it, that doth passe ⁵ Grace.
 The ⁶ first doth shew how in a shippe he sailed,
 When out of England he (go—ing) tra—vailed :
 For, as he notes him selfe (and right well noteth)
 No man goes out of England but he boateth :
 Where he (halfe ore board) spralleth like a Paddocke ;
 And spues into a ⁷ Whales mouth called a Haddocke.

¹ The word (more) for the reason of the excellency: and Gander for the Rimes necessity.

² He pleasantly preserves it in pristine purity.

³ Games at Cards, whereby is meant all manner of sports.

⁴ The Frontispiece graven in brass.

⁵ Excels the grace of all other fore fronts or Title pages.

⁶ The first shewes how he sailed out of England in a ship.

⁷ Whale by the figure Hyperbole, or rather Meiosis.

PANEGYRICK VERSES

John Davis.

Right o're against it, there is seene ⁸ th' Apparell
 Which he did weare when he found out the Barrell
 Of Heydelberg: shoes, stockings, hose, and dublet,
 With so much of his blood as fils a goblet.
 Dropping in Creepers from his Travels Trophie;
 Lice Ile not stile them, lest thou should cry, O fie.
 But, that which is most wondrous to consider
 Is, one so leane so long should be their feeder:
 And that the Clothes which he went out with all too
 Should serve him and the Lice (which were not small)
 too

Till his returne, with but a little patching,
 When's Rags (like catch-polles) greedy were in catching:
 So, like an Israelite in Desert wast-land,
 His ⁹ Weedes held out till he had fully trac't-land:
 And for a Monument to After-Commers
 Their Picture shall continue (though Time ¹⁰ scummers
 Upon th' Effigie) to make Eyes delighted
 With that which by no Art can be more sprighted;
 And shew the marvell of this ¹¹ Metaphysicke,
 That would have fil'd some Trav'ller with the ¹² Tyssicke.
 And so t'would him have done, but that his Senses
 Were ¹³ senselesse in pursuit of Excellences.

Then (from that Trophey to descend a little)
 Yee see when he his Gorge with ¹⁴ Grapes did vittle,
 Was out-rag'd by a Boore, who did abhorre it,
 Till Tullies golden sentences paid for it
 Disburs'd by Coryats Tongue, which did so trolle it
 That Cicero him selfe could not controlle it:

⁸ The second shewes his over-worne apparell in his travell.

⁹ His clothes which like weeds were now good for nothing but to be throwne away.

¹⁰ Canker or rust the Brasse whereon it is graven.

¹¹ Because they hold out (as it were) supernaturally.

¹² Going so bare.

¹³ Desire of glory made his mind not feele what his body felt.

¹⁴ The third shewes how he fed upon the Boores grapes without leave.

CORYAT'S CRUDITIES

John Davis. Which fill'd the Boore with wonder to the Wozen,
That made him vomit sweet wordes by the dozen
In Toms deare praise, while he most like a Wag-with
Tooke of his Grapes as much as he could wag-with.

Then yee descend, where he sits in a ¹⁵Gondolow
With Eggs throwne at him by a wanton Room-be-low;
Who lookes so masculine as shee were some Boy,
Playing the pleasant Tomboy with her Tom-boy.
Within which Eggs was sweetest water powred,
That he to her might thereby be allured:
Which shewes the manner how he went in Venice,
When as he tooke surveigh of that strange Sea-peece.

Then doe yee fall upon a goodly ¹⁶Woman,
Which, for her stature, you would take for some man
Drest in th' Italian fashion, and doth stand for
Faire Italie it selfe, and so is scand for:
Who on the one side serves for a supporter
Of that ¹⁷long Round, wherein he is made shorter
By halfe (at least) then his length naturall,
And lookes as if he danc'd a Caterbrall,
With Ruffe about his necke set on so finely,
That you would sweare he nothing doth supinely.

On th' other side the Round stands one as tall too,
Drest like a French-fem, in a farthingall too,
Upholding (as the other did) the Rundle,
Whose clothes, about the Bumme, tuckt like a bundle,
Doe make her stand for France; and so she may well,
For shee hath Stuffe to make her Doo and say well,

Then, O ascend, before your last ascending,
And looke on that that's farre above commending.
A dainty ¹⁸Dame (not dainty of her vomit)
Powres downe upon him (like a blazing-commet)

¹⁵ The fourth, shewes his survaying of Venice in a Gondola.

¹⁶ The fifth, a goodly woman representing Italie.

¹⁷ An Ovall-round wherein hee is pictured to the wast.

¹⁸ The sixth a woman ore his head with the tunne of Heydelberg
on hers, casting upon him, representing Germanie.

PANEGYRICK VERSES

John Davis.

The streame of her aboundance from her Gullet,
 And hits him on the ¹⁹Noddle, like a Bullet,
 From whence it glanceth all those Fruits to water,
 That in his way he gather'd, like a Cater;
 Which Damsell, with her free ebriety,
 Doth lie, or sit, or stand for Germany.
 Upon her head shee weares (beneath it smirking)
 Of Heydelbergs the fore-remembered ²⁰Firkin.
 This, this it is that's Creame of all Invention.
 And farre surmounts the milke of wit's intention.

Then vaile your Eye againe that is aspiring.
 And see the ²¹Horse and Cart he had for tyring.
 On one side stands (below) an Horse, or Hobby,
 Or Hobby-horse (I mean no Hawlke cal'd Hobby)
 Saddle and bridled ready for his travell,
 When he his owne feete spurgald had with gravell.

On th' other side the ²²Picardinian Chariot
 Which some call Cart (that ²³carted wandring Coryat)
 Whence, if we looke up, first our eye is meeting
 How Coryate from the ²⁴Jew is Gentilly fleeting,
 Lest if he staid he should be made a Præpuce;
 And so of men, the only womans Refuse.

From whence looke up, and next shall your beholders
 See Coryate carryed on the Atlas sholders
 Of such strong ²⁵Porters as do helpe men over
 The Alpes within a Chaire without a cover:
 All which (express so farre past wits regality)
 Doe shew the pow'r of Coryats singularity.

¹⁹ A familiar name for the head.

²⁰ By the figure Tapinosis.

²¹ The seventh the horse he sometimes used in his travell.

²² The eight, the Picardicall Cart he travelled in.

²³ That is, conveyed him from place to place.

²⁴ The ninth shewes how he fled from the Jew lest he should have circumcised him.

²⁵ The tenth shewes how he was carryed in a chaire over or on the Alpes.

CORYAT'S CRUDITIES

John Davis.

Then, on the top, but yet without the Vinet,
He lyeth at the heeles of many a ²⁶Ginnet,
As then in stable stooode on points of litter,
To shew his lodging was as hard as bitter :
For, both together he (most senslesse) feeles there,
And so on litter lyes he by the ²⁷heelles there,
Right o're against these proude brave Spanish stal-
lions

Is scene how he hoth begge of Theeves ²⁸Italians,
With cap in hand, and lowly genuflexion,
Lest they should sincke him till the Resurrection :
So, shun'd the fatall handes of the Banditie
With wit that lackt not all of most almightie.

Hold Muse, no more, unlesse thou wilt be martyr'd
Within his world of fame that ne're was quarterd :
For, if thou seek'st in numbers to containe it,
'Twill make thy browes sweate, and thy nose to raine
it.

But though we cannot in this Frontispice
Number thy Stations, yet we may count thy lice,
Which (Tom) from one that (roaving) had no refuge,
Drop downe, to make the Glories flood a Deluge.
Within which Flood my Muse (like a Diudapper,
In Fames wide mouth wagging my Pen, her clapper)
Is so ore-whelm'd, that as shee strives for more breath,
The Flood engulphes her, and her wordes devoureth.
So fare well Tom (shee saies) great Natures wonder,
I lye thy fame a thousand fathoms under :
For, it prevails above the Alpes (high Mountaines!)
But when it ebbes, Ile spring in Castall Fountaines.
All to bewet the earth with streames of praises
Running to none but thee in fluent Phrases ;

²⁶The eleventh shewes how he lay on litter at the horse heels in the stable of some Inne.

²⁷Horse heeles.

²⁸The twelfth and last shewes how he begg'd of Italian theeves, lest they should have robbed him.

PANEGYRICK VERSES

Untill I make a second Inundation,
To wash thy purest fames ²⁹Coinquination ;
And make it fit for finall ³⁰Conflagration,
So to prevent fell Envies indignation.

John Davis.

Explicit Joannes Davis Herefordiensis.

Incipit Richardus Badley.

In Praise of the most observant Traveller, Mr. Thomas
Coryate of *Odcombe, and of his most Axiopisticall
Hodæpory.

*Richard
Badley.*

DEare friend, (this attribute he'le not deny,
That thy greate Booke shall in the Churchyard buy ;)
If to admire, and to commend were one,
Thou should not neede this poore Encomion.
For thy stupendious paines so mee amaze,
That (as thy selfe) I can do nought but gaze :
Not wondring, thou observd'st so much by day,
As that thou writ, and couldst beare all away :
This is thy praise, some travellers lament
Their better notes to have bene from them rent.

Yet in thy booke the module is descried
Of many a Citie, and Castle fortified,
Of Townes, of Turrets, and their Trenches deepe,
Of Rocks, of Rivers, and the Mountaines steepe,
The Camps, where Romane fields were fought,
And where their lives so dearely many bought.
If Schedules of this nature had bene found
About Sir Politick, 'twold have made him swound.

The fruits of France thou no where dost conceale,
Nor those of Germany thou mean'st to steale ;

²⁹ Alluding to that love which men bore to women in the old world, sith like love our Author beares to men ; for whose love and commodity he hath put himselfe to this cost and pains.

³⁰ Burning in flames of glory and wonder, as in the judgement-day.

* Vide Cambd. Brit. An ancient village within the County of Somerset, about six miles from another village called Coscombe.

CORYAT'S CRUDITIES

Richard Th' Italian rarities are here depainted,
Badley. So are their Alpes, on which thou never fainted.

In brieft, thy book's an universall Chart,
 Wherein the works of Nature, and of Art,
 So prodigally there thou dost containe,
 That thou shalt heare, [No Nigard of thy paine.]

Upon that subject those immortall Rimes
 (Which shall outface the endlesse bounds of times)

Thy honour'd friends compos'd, I cannot prize,
 Whether thy name, or their's t' immortalize :

In which their candour and syncerity
 Towards thee, will shine to all posterity.

Howse'ver yet they at thy labours jeast,
 I justly thinke th'art greatest in the least :
 For many things (I heare those friends report)
 Do more augment my wonder, then their sport.

And pray, what Traveller's so observative,
 That doth us not of worthy things deprive?

As the French fashion of their gallows rare ;
 The Switzers Codpeece, with their Nuns so faire ;
 That curious cage of birds in Amiens towne :
 Their Foole at Whitsontide, who put thee downe.

But oh brave pictures! France, or Italy
 Whether, think'st thou, deserves the Mastery?
 There was that master-piece of such perfection,
 Apelles need not scorne t'have laid th' complexion :

Wherein proud Art (Dame nature to excell)
 Within an Ale-house painted had full well,
 The pilfring pastime of a crue of Apes,
 Sporting themselves with their conceited Japes
 About a Pedler that lay snorting by,
 Not dreaming of their theevish knavery ;
 Whose packe unclosed, his trinkets on the twigs
 Some fasten, whilst the others dance their jigs,
 This piece did please, and so content thy eye,
 Thou judg'st it worthy immortality.

Another picture was that Non-parell.
 Which a Venetian shop had then to sell,

PANEGYRICK VERSES

*Richard
Badley.*

In which luxurious Art did so surmount,
That now the French piece thou didst Apish count,
And this the Paragon, which did reveale
The lively picture of a Should'r of Veale.
This did so farre excell you of the Apes,
That well it might compare with Zeuxis grapes ;
And thou those Birds deceived might'st parallell,
If thy then-wambling stomacke truth would tell.

The Ducall Gallowes there (I heard) you saw,
Which twich him up, when he offends their law :
These are beyond those screwed ones of France,
Where men do passe away, as in a trance.

Thy bitter journey o're the clowdy rockes,
Deserv'd the sweetest wines Piemont up-locks :
For he no sweet hath merited (they say)
That hath not tasted of the sower by th' way ;
Yet had that wine an undeserv'd effect,
Which did so on thy hands and face reflect.

That stone at Padua, whereon Bankrupts sit,
Oh into England th'adst transported it.
As he his brazen torment first did prove,
So mightst thou this have hanseld, for thy love.

Briefly, for triall of a religious lurch,
Thou nimbd'st an image out of Brixias Church.

Yet cannot I supresse, without disgrace,
The love thou bare thy Natalitiall place.
For in the midst of thy most Alpish waies,
When ruinous rocks did threat to end thy daies,
No doubt, thou could'st have wisht thyselfe at home,
To live, and lay thy bones in sweete Odcombe.
But after thou hadst past those furious pikes,
Which feare and terrour to the Pilgrime strikes ;
And did the Garden of our world descrie,
Within the wombe of fertill Lombardie :
Immortall Mantua could not steale thy love,
Nor once from Odcombe thine affections move.
Wherein, Ulysses-like, thou didst display
Such love, as he bore to his Ithaca.

CORYAT'S CRUDITIES

*Richard
Badley.*

What should I speake of that rare Patience,
When thou wast forced (with no small expence)
To exercise it on those Hackneys vile,
Which rather would lie down, then ride a mile.

Thy continence no Lais could diffame,
For thou camest forth, unburned of the flame.

But oh! how providently didst thou cant,
When thou didst play the crafty Mendicant?
This tricke (they say) did stand thee in stead,
Or else thou might'st have hopt without thy head.

Now if these notes may immateriall seeme,
To them that know rightly how to deeme,
I pardon crave in thy behalfe and mine,
If in our judgements we have miss't the line:
For with thee in this point I sympathize,
Oft vainer objects do my sence surprize.

But whither Muse? two long Mid-sommer daies
Are not enough for to depaint his praise:
Thinke thou not neare his industry to come,
Who in five moneths saw most of Christendome:
Reserve thou rather thy Poeticke vaine
Him to salute, when he returnes again
From that victorious voiage he intendeth
To th' utmost confines, where the round world endeth,
Or if Dame Nature hath some world in store,
Which never was discovr'd heretofore,
Yea thither our Columbus with his lance,
Thy conqu'ring colours (O Odcombe) shall advance.

BUT;

I feare that whilst I sing his praises hie,
Many will taxe me for prolixitie:
If for this fault my Coryate pardon give,
I will not them desire mee to relieve.
For of thee onely (O Polypragmon great)
I pardon for my exorbitance intreat:
The sesquipedall belly of thy Tome
Pleading for mee, to stoppe the mouth of Mome.

Explicit Richardus Badley.

PANEGYRICK VERSES

Incipit Joannes Loiseau de Tourval
Parisiensis Δ.

Elegie encomiastique, a Maitre Monsieur Thomas *Jean Loiseau*
Coryate, dont l'heureuz Anagramme est, Ca, ho, *de Tourval.*
Maitre.*

Tous ces Gallans esprits de qui l' Artiste Muze
Change un Sot, en Socrate, en Febus, une buze,
Qui d'un fat, d'un batard, d'un animal sans yeuz,
Font un superlatif des hommes & des Dieuz ;
Sur les maigres seillons d'une folâtre arene,
Perdent bien à credit & leur tenis & leur peyne.
Mais puisqu' à dire vray, je ne suis pas meilleur
Que tant de gens de bien, ce m'est beaucoup d'honneur
De danser avec euz, comme le bal me meine,
Et, quoy qu' humble & de loin, suyure leur belle veine,
Silz sont folz, l'estre aussi ; les consciencieux
Avoir noz beaux écrits n'en jugeront pas mieux :
Mais le grand † Sibolot que nous voulons decrire
Est bien tel voirement qu'on n'en peut assez dire ;
Et certes ne croy pas qu'onques du monde l'oeil
Ait veu, on puisse voir un qui luy soit pareil.
Vray bon homme, si douz & si plein d'innocence,
Que son plus haut savoir luy est comme ignorance :
Nouveau Ulysse à pie, dont les voyages lons,
Ont bien montre qu'il a l'esprit jusqu' auz talons,
Voire jusqu' auz Souliers, tant cette ame beniste,
Se delecte d'emplir un double cuyr de beste :
Souliers judicieux, Souliers qui clair-voyans
A force de servir au ‡ Monstre de noz ans,

* Reste le mot de trois lettres.

† C'est pource qu'il est parent des Sybiles, en Grec, ou bien à lenuy
de ce grand Philosofe qui florissoit en France, souz Henry III. à la grand'
joye de toute la Cour, & estoit ordinairement vetu de couleur de
Laurier.

‡ Pource qu'il est rare en tout savoir ; ou bien, rare de savoir ; ou
bien de savoir rare ; ou bien, qu'il a le savoir, ou le cerveau rare ; Ou
bien, pource qu'il nous montre, ou plutot desmontre à vivre.

CORYAT'S CRUDITIES

*Jean Loiseau
de Tourval.*

Quoy qu'aver maints ennnuyz, maints trouz, maints
petassages,
Ne l'ont jamais voulu quitter en ses voyages ;
Sages comme loyauz, afin d'entrer en part
De l'honneur qu' aujour d' huy à leur maitre on
depart,
D'estre un jour étalez en son brave Epitafe,
Et au lieu d'eperons mis sur son Cenotafe,
Remportans cet honneur vers la Posterité,
Qui'lz etoyent Souliers preuz, & de grand loyauté.
Souliers, heureux Souliers, à qui bien j'accompare
De tous ces beaux esprits la brigade tres-rare ;
Car comme ces Souliers en voyages, sejours,
Tavernes, Cabarets, le porterent tousiours ;
Ainsi tousiours quelcun de la bande subtile
Le porte à son coté tout du long de la Vile,
Et, pensans telle fois se sauver à repos
Dedans leur Cabinet, le portent sur le dos :
Et n'y a bon repas, bien qu' abonde la soupe
Si le Joyeuz n'y est pour defrayer la troupe.
Voire de telz encor ay-je ouy raconter,
Qui ont tant affecté ces Souliers imiter,
Que ne pouvant si bien de leur peau luy faire offre
Pour en faire chaussure, ilz l'ont mis dans un coffre,
Porte, comme un cors Saint, jusque devant le Roy,
Dont le bon homme fut un peu en desarroy ;
Et moy mesme aujourdhuy, tout glorieuz, j'attache
Mes vers à ces Souliers & de veau & de vache,
Pour ma tasche d'honneur ; car de monter plus bas,
Petit comme je suis, il ne m'apartient pas,
Aussi je ne pourrois. Or quant à sa doctrine,
Son savoir mirlifie, digne qu'on *lémbeguine,
Son livre exuperant, fruyt d'un pareil esprit,
Ia n'avienne pour moy qu'il en soit trop peu dit :

* Non comme un Enfant, non ; ny comme a l'hotel de Bourgogne ;
mais les plus anciens & savans avocats d'Angleterre portent pour orne-
ment & prerogative une coiffe de linge delie, comme une espece de
beguin pardessouz leur Chapeau.

PANEGYRICK VERSES

Jay voulu seulement faire comme les autres,
Pardonnez moy, Messieurs; Et comme l'un des vôtres
A sagement loüe Silvestre on son Bartas,
Je confesse, simplet, que je ne l'enten pas;
Et bien qu'onques ailleurs mon nom nay' voulu mettre,
Je suis content quil soit y mis en grosse lettre.

*Jean Loiseau
de Tourval.*

Explicit Joannes L'oiseau de Tourval
Parisiensis Δ.

Incipit Henricus Peacham.

Memoriæ Sacrum.

Seu calcei Laureati Thomæ Coryati Odcombiensis,
Peregrinantium nostri Seculi facilè Principis.

*Henry
Peacham.*



Ad Thomam nostrum.

CUr Coryate tibi calcem Phœbeia Daphne
Cinxerit, & nudæ Laureæ nulla comæ?
Insanos mundi forsân contemnis honores,
Ignibus & Lauro es tutus ab *Æmilia.
Veriùs at capitis pleni (Coryate) miserta
In calces imos Musa rejecit onus.

[To the

* Authoris amicæ Venetæ.

CORYAT'S CRUDITIES

Henry
Peacham.

To the famous Traveller ever to be esteemed the joy of his
Somersetshire, Thomas Coryate of Odcombe, professed
enemy to the Gentle-Craft or Mysterie of Shoo-makers.

WHy doe the rude vulgar so hastily post in a mad-
nesse

To gaze at trifles, and toyes not worthy the viewing?
And thinke them happy, when may be shew'd for a penny
The Fleet-streete Mandrakes, that heavenly Motion of
Eltham,

Westminster monuments, and Guild hall huge Corinaeus,
That horne of Windsor (of an Unicorne very likely)
The cave of Merlin, the skirts of old Tom a Lincolne.

King Johns sword at Linne, with the cup the Fraternity
drinke in,

The Tombe of Beauchampe, and sword of Sir Guy a
Warwicke :

The great long Dutchman, and roaring Marget a Barwicke,
The Mummied Princes, and Cæsars wine yet i'Dover,
Saint James his Ginney Hens, the *Cassawarway moreover,
The Beaver i'the Parke (strange beast as er'e any man
saw)

Downe-shearing willowes with teeth as sharpe as a hand
saw.

The Lance of John a Gaunt, and Brandons still i'the
Tower ;

The fall of Ninive, with Norwich built in an hower.

King Henries slip-shoes, the sword of valiant Edward.

The Coventry Boares-shield, and fire-workes seen but to
bedward.

Drakes ship at Detford, King Richards bed-sted i'Leyster,
The White Hall whale bones, the silver Bason i'Chester ;
The live-caught Dog-fish, the Wolfe and Harry the Lyon,
Hunks of the Beare-garden to be feared, if he be nigh on.
All these are nothing, were a thousand more to be scanned,
(Coryate) unto thy shooes so artificially tanned :

* An East Indian bird at Saint James in the keeping of Mr Walker,
that will carry no coales, but eate them as whot as you will.

PANEGYRICK VERSES

That through thicke and thinne, made thee so famous a *Henry*
Trotter, *Peacham.*
And bore thee o're the Alpes, where sidewaies, long, like
an Otter
Thou climb'dst and clambred'st, there single solie
recounting,
(Another Alcides) thy labours lustily mounting.
And as Alcides did scorne to weare any linnen,
So Coryate shirtlesse did as well as if he had beene in
The bravest Lyons hide, with the taile downe fairly
depending :
But matchless Coryate, since now thy labour hath ending,
And since th'art well againe unto thy Country returned :
Thy very heeles by me shall be with Laurell adorned.

—
In the Utopian Tongue.

NY thalonin ythsi Coryate lachmah babowans
O Asiam Europam Americ-werowans
Poph-hinggi Savoya, Hessen, Rhetia, Ragonzie
France, Germanien dove Anda-louzie
Not A-rag-on ô Coryate, ô hone vilascar
Einen tronk Od-combe ny Venice Berga-mascar.
Explicit Henricus Peacham.

Incipit Jacobus Field.

OF all the Toms that ever yet were nam'd *James Field.*
Was never Tom like as Tom Coryate fam'd.
Tom Thumbe is dumbe, untill the pudding creepe,
In which he was intom'd, then out doth peepe.
Tom Piper is gone out, and mirth bewailes
He never will come in to tell us tales.
Tom foole may go to schoole, but nere be taught
Speake Greeke with which our Tom his tongue is fraught.
Tom-Asse may passe, but for all his long eares
No such rich jewels as our Tom he weares.

CORYAT'S CRUDITIES

James Field. Tom Tell-Troth is but froth, but truth to tell
Of all Toms this Tom bears away the bell.

Explicit Jacobus Field.

Incipit Glareanus Vadianus.

*Glareanus
Vadianus.*

A Skeleton or bare Anatomie of the Punctures and
Junctures of Mr. Thomas Coryate of Odcombe, in loose
verse called by the Italians, *versi sciolti*, because they
go like Tom-boyes, *scalciati* without hose or shoe,
bootlesse and footlesse: Perused this last Quarter of the
Moone, and illustrated with the Commentaries of Mr.
Primrose Silkeworme, student in Gastrologia and
Tuff-moccado.

BEauclerke¹ of ²Odcombe, Bellamy of Fame,
Learnings quicke Atome, wits glosse on Natures
text,

³Sembriefe of time the five finger of game,
Ambs-ace of blots, sweep-stake of what comes next.

March-pane of Mirth, the ⁴Genoua past of love,
The Graces ⁵gallipot, ⁶Musicks fiddle-sticke,

¹ A shrunke word of two into one, such as are, Hardyknowt, or Hoggsnout, the name of Pope Sergius. So Atome for Ah Tom.

² The Arpinum of this second Cicero. A village before Ignoble; now by him raised to tenne rials of plate, and of which himselfe is the Chorographical Mapped.

³ A musickall note containing foure odde humored crotchets, and sixteene semiquavers as madde as March hares.

⁴ He meaneth a pantrie coffin made of paste, in which the white Blackmoore (as Gusman de Alfarach calleth the Genouesi Moros blancos) stew certaine powerfull words called parole intoineate to charme Bridegroomes points nover L'esquillette.

⁵ It is a vessel into which womens teares blended with loves sighes are distilled through a Serpentine or Crusible into a pure elixir, to cure Junoes kibe-heele.

⁶ The Augures lituus or bended staffe, wherewith in the scale of Musicke men take the Altitude and elevation of a flat from the sharpe in Chromatique Symphonie.

PANEGYRICK VERSES

*Glareanus
Vadianus.*

The spout⁷ of sport, and follies turtle Dove,
⁸Noddie turn'd up, all made, yet lose the tricke.
 Thou Chesse-board pawne, who on one paire of shoes
 Hast trode the foote-ball of this worlds Center,
 Discovering places⁹ couch'd betweene the poles,
 Where honest vertue never yet durst enter.
 How should I sing thy worth in fitting layes,
 With starveling verses of an hide bound Muse,
 And crowne thy head with misletoe for bayes,
 Unlesse thy¹⁰ knapsacke did new thoughts infuse?
 Such Gallo-Belgicke Mercuries are not chipt
 From every billet, nor each axle-tree:
 Nature her selfe in thee herselfe out-stript
 When she produc'd this vagrant Humble-Bee,
 Whose buzze hath filld this worlds circled round,
 Hing'd on the Articke and Antarticke starre,
 And whose great fame finds now no other bound
 Then from the Magellan strait to Gibraltar.
 Whose glorious deeds out-face and fiercely daunt
¹¹Guzman of Spaine, and Amadis of France,
 Uterpendragon, Urson, and Termagant,
 Great Don Quixote, and Joane of Orleance.

⁷ The spout of sport, as a chimney is of smoake.

⁸ Noddy ego, being Anagrammatized is Don Diego, who was a famous reader in the Bay of Mexico, where in steed of the seven liberall sciences, the seven deadly sinnes are publikely read and professed.

⁹ He meaneth the Gallery of Donna Amorosa the old Countess of Orgueil in Arabia deserta, which is a meere magazin of verdugals, whither those courteous Dames called Cortesans (as M. Thomas himselfe hath elegantly unshaled the word unto us) that doe enter to barter or chaffer, elles perdent la vertu, mais la galle leur demeure.

¹⁰ He meaneth a soldiers or a travellers trusse, or fardle, or budget, which the old Romans called mulos Marianos.

¹¹ These stories are found written in the Annales of the ebs and flouds of the Caspian sea, and in the third tome of the wars between the Milt and the Splene. Tit. Diaphragma, cap de Rumbis; whither for brevities sake I remit the Reader. For to set tales upon Fables is as directly against the Pragmaticks of Spaine, as to weare seda sobre seda, satten upon silke, or creame upon milke.

CORYAT'S CRUDITIES

Glareanus Ludgate the floud-gate of great Londons people,
Vadianus. With double doores receives a wight so dapper :
 Bell-man and knell-man, gentrie of the steeple,
 Do peale thy praise with Rouse & Bow-bell clapper.
 Whiles I thy goodly frame do seeke to scanne,
 How part to part doth mortise, knit, and linke,
 I boulted have my spirits to the branne,
 And left my wits fast fettred in the Clinke.
 For Tom's a ¹²cap-stone, and a turne-spit jacke,
 A skrewed engine Mathematicall,
 To draw up words that make the welkin cracke
 Out of a wit strangly dogmaticall.
 Tom¹³ is an Irish Harpe, whose heart-strings tune,
 As fancies wrest doth straine or slacke his cord,
 Sometimes he warbleth sweet as a stewd prune,
 And sometimes jarres out of a crackt sound-board.
 Tom¹⁴ is the padlocke of all secrecie,
 Whose tongue the tell-tale of whats done and more,
 Vents out the barmy froth of surquedrie,
 By thirteene to the dozen, thirtie to the skore.
 Tom's a ¹⁵Bologna sawcidge lovely fat,
 Stuff with the flesh of a Westphalian sow,
 The shoing-horne of wine, that serveth pat
 To make the feeble strong, the strong to bow.
 Tom is a ¹⁶twinne, and yet an Odde, and both,

¹²This is a terme in the Art Trochelicke or Hydraulick waterworks, according to which Quintilian saith of an old man that he doth pituitam trochlea educere : He pulleth up his tough fleame with a Crane and a Pulley.

¹³D. Stapleton hath written a booke de Tribus Thomis. This is a Tom fit to be comprised in tribus Tomis.

¹⁴I reade in Thomas de Combis of one Thomas, surnamed the sage, sapient the eight of that name, who for special merite was chosen Tribune of the wether-cocks of Ipswich, a man nobly and lineally descended from great Solon, because on one paire of soles he footed it to Venice.

¹⁵A French Quelque chose farced with oilet holes, and tergiversations, and the first blossoms of Candid Phlebotomie.

¹⁶Tom in Hebrew signifieth a twinne.

PANEGYRICK VERSES

Twinne shoes, odde shirt, and both by combination : *Glareanus*
 Which Odde-twinne-triple-one, to speaken troth, *Vadianus.*
 Hath runne a wild-goose race, a pilgrims station :
 This, and all this, is Tom, and yet ¹⁷ much more,
 A Mandrake growne under some ¹⁸ Heavie-tree,
 There where S. Nicolas knights not long before
 Had dropt their fat axungia to the lee.
 The ¹⁹ neck-weed-gallow-grasses sapling plant,
 A Mushrum startled with a thunder-clap,
 Which without noble stocke or such like vaunt
 In one nights space grew out of Floraes lap.
 Yet for all this, Tom, thou hadst proved soone
 Abortive, and a fondling worth but little,
 Had not thy sire, the man that's in the Moone,
 Oft fed thee in thy youth with ²⁰ Cuckow spittle.
 Then treade the steps of th' Author of thy birth,
 Who once doth every Moneth surround the earth.

Explicit Glareanus Vadianus.

Incipit Richardus Hughes Cambro-Britannus
 Regi à Pedibus.

Englyn unodl inion.

ICandish a Drâk i gwendid lhywiaist
 Mewn lhawer afindid :
 Dyscaist fwy mewn dwy eskid,
 Yr hên gorph, na rhain i gid.

Richard
Hughes.

Explicit Richardus Hughes Cambro-
 Britannus Regi à Pedibus.

¹⁷ He is the Retracian side of Fortunes title Page, who is said
 utramque paginam implere.

¹⁸ A land-mark neere Excester, disterminating life and death to those
 Pilgrims that upon the high waies bid men stand, in steed of bidding
 them good-morrow.

¹⁹ The herbe knot-grasse, called in Greeke Throtbolarios, or Stopp-wind-
 pippion, wherewith they were wont to give the Commonwealth a vomit,
 vide Aristoxenum de foraminibus tiliarum. Pag. 44000 paulo post finem.

²⁰ May it please thee Reader to be advertised out of Germany, that
 this is nothing else but honie dew, called syderum saliva.

CORYAT'S CRUDITIES

Incipit Thomas Coryatus.

Thomas Coryat. Thomæ Coryati hujus operis Authoris ad Benevolum Lectorem de suo Viaggio, Leonini & Macaronici Scazontes.

* Φεῦ τῶν τοῦ ἀποδημοῦντος ὑποδημάτων.

ILle ego qui didici longos andare caminos
Vilibus in scrutis, celeri pede, senza cavallo ;
Cyclico-gyrovagus coopertos neigibus Alpes
Passavi, transvectus equo cui nomina, Ten-toes.

Nulla viandanti mihi fit mutatio vestis ;
Non cum pennachis nigri berretta veluti
Bambalea in testâ ; nulla est guippona satini
Toscano de more nitens ; sed plena pidocchis,
Et de fustagnâ squalens pourpointa Milanâ
Courans espaldas, nec habens paupercula faldas.
Una capatorum mihi paia est, una camisa.

His ego comptus, iter capio, rodeando per acres
Grisonas & Rhætos, me tessaro-trochlea raptat
Esseda, per foltas sylvas, altasque sierras.
Menses bis binos, valles clivosque supinos
Transegi superans. Video te grassa Verona,
Bergamaque Italiæ nova Pergama, quâ stabulatus
† Succidus urinâ madui benè lotus equinâ.

Venegiam ingressus, spaciosam Dive Piazzam
Marce tuam lustro, Mercatorumque Rialtum.
Dumque suis scalmis Golfum mea Gondola verrit,
Æstu barca Maris nuotat ; novus æstus amoris
Æmyliana tuas subitò me truccat ad ædes.
Ulcera bubarum, terret me paura verollæ
Bordellas intrare vetans, & rumor honesti.
Me torret tua bionda Chioma, & tua guancia bella
Purpureas imitata rosas ; duo giglia pura
† Morbidæ utræque manus ; Lactis vas, poppa bianca

* Vox admirantis. † Succido. Italice wet, moist.

‡ Morbido. Ital. Smooths.

PANEGYRICK VERSES

Lactis candorem sobrat, lactisque cremorem :
Crapula me cepit, quare conversus, avorton
Parturii, crudos boccones ore momordi :
Pectoreque evomui, quos nunc submittere stampæ
Allubuit : tu lector ave, nostræque Cucinæ
Cruda, tui stomachi foculo, benè digere frusta.

*Thomas
Coryat.*

Explicit Thomas Coryatus.

FINIS.

[An Oration

AN ORATION,

Made by Hermannus Kirchnerus,

A Civil Lawyer, Orator, Cæsarean Poet, and Professor of Eloquence and Antiquities in the famous Universitie of Marpurg, in the Landgraviate of Hassia, and pronounced in the same Universitie, by a Noble Scholler of his, George Haunschildt, of Furstenfeldt, a Moravian, concerning this subject: That young men ought to Travell into forraine Countryes, and all those that desire the praise of Learning, and atchieving worthy actions, both at home and abroad.

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F any of you (most noble Auditors) hath heretofore marvelled what is the reason, that both in ancient times, and especially in this our age, there have bin found so many young men of a most noble and excellent towardnesse and witte, who though they could live at home a most peaceable, pleasant and quiet life in the very bosomes of their dearest parents, in abundance of riches, in all plenty of dainties, in infinite delights, in the imbracings of their friends and kinsfolkes, in the love of their most sweete country, and the happy solace of their owne houses; yet neglecting all these things, and the most pleasant fruition of their fathers habitation, desire to goe into a

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certain voluntary banishment out of their native countries, and with a valiant and couragious minde, to expose themselves to the tempests of forraine climates, and to the bitter stormes of fortune; and to undergoe so many and so great difficulties, labours and toyles, so many calamities, misfortunes and miseries, even to the uttermost hazard of their life and welfare: I will bring the matter to passe by meanes of this my Oration, which is written of the incredible utility of travel, and the admirable sweetnesse thereof, that from henceforth he shall cease to marvell, or rather, which is the chieftest thing of all, I doubt not (my fellow Academicks) but that, if according to your singular benevolence, favour, and humanity, you will lend me your gentle eares and willing mindes (which I expect from you) and will somewhat diligently and attentively weigh the arguments and reasons of my speech, there is not one of you all which wil not presently desire, having trussed up his necessaries, and packed up his fardels, to draw on his bootes, put his riding hat upon his head, raise himselfe upon his wings, hoise sailes, and mount on horsbacke (according to the proverbe) and post the neerest way to forraine and remote Nations; imitating Ulysses that most worthy example of travelling, to compasse the whole circumference of the earth, by farre Voyages, and with Æneas in Virgil, to be tossed up and downe both by land and Sea. For I will shew, that there can be no nearer way to the attayning of true wisdome, and all experience of a civill life, no speedier meane to aspire to the government of a Common-weale, no plainer path to purchase immortality of praise, dignity, honour and glory; and in summe I will prove, that in the whole life of man there is nothing sweeter, nothing pleasanter, nothing more delightfull then travell.

Wherefore (my gentle Auditors) I most earnestly crave this of you, that you would affoord this my Oration, which is as it were a travell of the minde, the favourable gale of your benevolence, and the faire Sun-shine of your gracious attention, and yeeld the sayles of your favour, to

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the end I may the better accomplish my purpose, and bring my course to a wished end. And that which I have first of all proposed unto my selfe (my Auditors) is such a thing, as may easily be knowne and perceived without my Oration, or any other mans. For whereas all of us are to endeavour, as much as in us lieth, that we may seeme rather to adorne and amplifie, then cast away or diminish that dignity and excellency, which by a speciall priviledge is given by God unto man above all other creatures; and since such is the infirmity of our nature, such a darknesse in abstruse matters, such stupidity of wit, such dulnesse of minde, such blindnes and slendernes of judgement, that unlesse there be added unto us a certaine diligent institution and right information, we cannot perceive, know, or understand any thing at all in humane studies, or ingenuous arts, and divine sciences: Surely I thinke there is none of you so voyde of discretion, or ignorant of all these things, when he perceiveth farre greater and thicker darkenes and mistes in us, then that the subtilty of our wits, and the clearenes of our mindes can of its owne strength discover and shew it selfe, which doth not understand, that we ought to procure our selves abroad and from forraine countries those helpes and instruments, wherewith the sharpnesse of the minde, and that force and naturall brightnesse may be stirred up, polished and instructed: and that therefore from our tender years, sith that age is most capable of disciplines, we are to seeke for Masters, use faithfull instructors and informers of our life and manners, which may correct our rudenesse, instruct our ignorance, garnish our wits, and from their most glittering and resplendent light kindle light & understanding in us, & instill and infuse into us arts, sciences, & necessary, most profitable, and excellent learning; which if we cannot have in our owne provinces and countries, we ought to trace them out by sea and land, and with all diligence and industry, to seeke for them like pretious pearles. For that high ruler of mankind, that supreme and potent Author, & preserver

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of al things, hath by his divine will and heavenly providence so disposed this Universe, and so prudently distinguished it with that admirable diversity and order, that one country is more fruitfull then others; so that in one and the selfe same region all & the same things do not grow: as Arabia is more plentiful of Frankinsence and spices then other countries; one Territory yeeldeth plenty of wine, another of corne, another greater store of other things; according to that of the Poet:

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Here corne, there grapes more plenteously do grow.

So also those copious and admirable wits, so arts, sciences, and disciplines, which make us more human, or rather more divine, are not included in one place, in one province, or one house; neither are all found in one man, but are divided and dispersed throughout the whole compas of the earth, and a very singular felicity of those things doth appeare more in some places then in other, even by the very genius of the place, and by I know not what destiny, and a certain kind of divinity: & as certain peculiar stars are fixed in their severall places, so those lights are even from above given unto certaine countries, and to certaine Nations, whom they do illustrate and beautife, that we see here great praise of eloquence to flourish, there of more solid Philosophy: here the excellency of the Mathematicke sciences, there, of Astrology is esteemed: here the dignity of physicke, there the majesty of the civill law: and again in another place, the truth of holy religion, and the purity of heavenly doctrine doth raigne. If we will be partakers of these such excellent gifts, covet to enjoy these so great riches and delights, and desire to be beautified with these so singular ornaments of learning, we must needs undertake journeyes and long voyages to those renowned places, wherin this fragrancy and most heavenly plenty doth harbor. For art useth neither wings nor feet that it should eyther go or fly unto us, neither can all these things be knowen by the mute sounds of books, but we must rather go unto those learned men,

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know & search for many things, and gather many things by our eyes and sight. For good God, what Historiographer can you exemplifie unto me, of what credite, knowledge or experience soever he was, that hath not for the most part beene personally present at those matters, which hee hath thought good to commit to the monuments of letters that hath not with his owne eyes seene those places whereof he maketh a description to others; that hath not observed the manners and behaviour of those men, whom he eyther praiseth or dispraiseth? What Orator that hath not from all places sought out the very flowers of languages, and gathered together the art of all those things wherewith the mind of an Orator ought to be furnished, and which hath not noted the pronounciation, gestures, and elegant actions of most eloquent men? What Astrologer that hath not observed that high fabricke of heavenly things in the divers climes of Heaven, and noted that most swift motion of the Spheares, and the immutable order of the Starres? What Naturalist that hath not sought out the mysteries of nature, and searched out the admirable variety of all naturall things? What Physitian that hath not sifted the divers kindes of humors and diseases, and dived into the force and vertue of all severall hearbes, the incredible multitude whereof is distinguished with insatiable variety? What Civilian that hath not knowen the divers manners of sundry Nations and people, their customes, Statutes and Lawes? What Divine that hath not travelled unto those places, wherein the purity of Religion doth flourish, which hath not learned besides other necessary artes, the Greeke and Hebrew tongues, whereby he may the better fight for the Charter of the everlasting King of heaven, against the trumpery reliques of Gods desperate enemies, and be the better able to confute the sophisticall fallacies, and foolish quirkes of heretiques, that are devised for the deceite and overthrow of the godly? Therefore if thou wouldest aske counsell of nature her selfe, which is that most provident and faithfull mother of us all, and wouldest

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demand of her the meanes and shortest way to attaine to divers kindes of learning; certes she would shew thee no other then that of travell. Travell, she would say, travell to Athens, Marseilles, Bononia, Padua, Paris, and betake thy selfe to other Mart townes of learning, which do every where flourish. Desirest thou to be instructed in heavenly doctrine, and aspirest thou to the knowledge of divine things? follow thou the Church of Christ, still travelling in pilgrimage; which because it is not affixed to any certaine countrey, nor tyed to any one particular place, but being tossed to and fro after the manner of a little Barke, with waves and the injuries of tempests, and driven about in the Sea of the whole world, lives here and there in banishment; so that I would have thee learne subtilty from some Austine, perspicuity from Athanasius, sweetnes from Gregory, and eloquent learning from Nazianzen, and some Nyssen. Desirest thou the glory of wisdom in the knowledge of the civill law, and the science of the sacred lawes? Goe then into Greece with those most noble Decemviri of Rome: enquire for Solons tables: gather the Ordinances of Lycurgus: with Sulpitius go to the Mutii, and aske counsell of the Papiniani, Nasicæ, Scipiones, and Ulpiani. Dost thou propose unto thy selfe the praise of learning in the faculty of physick? then do thou with Hippocrates, with Galen, with Dioscorides, with Paracelsus, that were most excellent Physitians travell into Lemnos, into Arabia, into Greece; and as often as thou hast travelled about any Region, so often I would have thee perswade thy selfe thou hast read a new leafe in the booke of nature. Dost thou covet to excell in the Mathematickes, in Astronomy, in the Optickes, and in the whole course of Philosophy? Imitate Euclide, of whom we reade that hee followed the Atticke Muses, being disguised in womens attire, when it was not lawfull for any of the Megarean men to enter into the City of Athens. Travell thou to some Pythagoras, some Archimedes, some Ptolemeus, some Aristotle, if thou hearest that any of them are revived. Doost

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thou labour to attaine to dignity and honour by eloquence? seeke for some Demosthenes, some Isocrates, some Hortensius, some Cicero. Doost thou apply thy minde to the study of History? goe then to Livie, if there be any in the world, with those that are said to have come to Rome from the farthest Caliz, to heare that milkie fountain of eloquence. Associate thyselfe with Cæsar, Polybius, and Pausanias, and accompany the Scipioes and Metelli, even to their Tents and skirmishes, and to the middest of their warlike conflicts. That this was the onely way to true wisdome, those auncient lovers of wisdome knew, whom no length of journeys, no difficulties of sea voyages, no injuries of tempests could discourage. This doth witnes that divine Plato, who having travelled as far as Nilus, purchased the greatest part of his divine wisdome from the very innermost closets of Egypt, who searched for all the abstruser mysteries thereof, with the admirable subtilty of his wit, sifted all the monuments of antiquity with most singular industry, and entred into the very marrow and pith itselfe of Moses truth. This doth wisse that most noble Philosopher Anacharsis, so famous amongst the Auncients, who having escaped from the barbarous rudenesse of the Scythians, and travelled very long journeys, with singular endeavour & alacrity of minde, came to Athens, & there shaked off the deformed ugliness of his grosse ignorance and barbarisme; whereof he had never quitted himselfe, if he had preferred his domesticall lurking corners before the desire of travell. This doth wisse that great Aristotle, who by his daily travels purchased himselfe such wisdome, such learning, such knowledge of true Philosophy, and such understanding, that you may justly call him the father of all the Philosophers that ever have beene; yea the very sonne and miracle of nature. This doth wisse Zamolxis and infinite more, who having travelled from their owne houses, naked in a manner, destitute of all better discipline and nurture, and voyde of humanity, have returned home singularly furnished and adorned with all

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kinde of qualities of the minde, and all such worthy gifts as can be incident to a man.

Will you have me produce to you Cicero, that notable ornament of eloquence? who that hee might attaine to that glory of speaking that he hoped for, travelled into Greece, and at Athens besides Antiochus, a most sharpe and wise Philosopher, conversed with Demetrius a Syrian, a most noble and eloquent master of eloquence, and very industriously exercised himselfe with him. After that he travelled over all Asia, and bestowed the like diligence with the excellent Orators thereof. Againe after that he sailed to Rhodes, and now the third time applied himselfe to Molo that most singular Pleader, whom hee had before twice heard in Rome; to the end that now at length he might with his great industry and diligence supply the defect of nature, which denied him the instruments of pleading. Will you have me shew you great troupes of worthy fellowes, that went out of the City of Rome? For albeit the Romanes were seated in the principall habitation of the whole earth, and contained within the wals of their Citie, as it were an abridgement and Epitome of all Regions and all Countries; yet they went to Marseilles in France and travelled into Greece, and from Athens returned home adorned with the Atticke learning. For indeed they considered that all wits, whatsoever naturall instinct of towardnes they have, do waxe dull and even die, being included within the narrow bounds of their domesticall seats, & that there is no dulnes of mind, no darkenes so great which is not in a manner kindled with the course of travels, and in all respects made more cleere and vigorous. But to what end doe I recall your eares to the statues of ancient men, even to the almost abolished Images of antiquity, and to dead examples? Why doe I not rather place your eyes upon these living faces and countenances, whose sight and cleernes we enjoy? Why doe I not even with this finger shew you the most noble fruites of travell in that worthy man Mr. John Ferivarius, the Rector of our Universitie, who carrieth before us as

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the Scepter, so also the very Torch or Lampe of all vertues? who by his travelles of France, Italy, the Netherlands, and survay of other Provinces, hath attained to very great learning, & such experience of matters, that hath made him very much commended and esteemed even amongst strangers. Behold that admirable toppe of Civilians; I name thee (most famous Vulteius) upon thee I convert the minds and eyes of all my Auditors, which mayest be a living Oration unto us of travell, worthy to be prayesd; who hast visited France, discoursed with the Doctors of France, hast travelled over Italy, and disputed there with Menochius: hast also travelled into Denmarke, having worthily performed a noble Embassage to the King. Cast your eyes upon the other most reverend and famous men that are here present, which have undertaken very difficult and long journeys for learning sake, and by the same have attained to that singular knowledge, and admirable experience of all things, wherewith they do not onely beautifie this University, and with great praise instruct us, but also do make famous and renowned amongst other Nations, our whole Province of Hassia, and also all Germany, which is our common country. But if (my noble Auditors) our eyes cannot endure the brightnesse of these most glittering lights, that are even dazeled as it were in the Sun-shining at mid-day: let us propose before our eyes that most beautifull Theatre of the Universe, let us behold whatsoever is abroad in the world; let us looke into Provinces, see Cities, runne over Kingdomes and Empires: surely we shall finde those people to be rude, slouthfull, incivill, rough, outragious, foolish, barbarous, voyde of all humanity, civility, and courteous entertainment, proude, arrogant, puffed up with a self-love and admiration of themselves; also effeminate, wanton, given to sleepe, banquetings, dice and idlenes, corrupted with the allurements of all pleasures, and the inticements of all concupiscences; those I say, which have used no journeys, no Sea-voyages, no travels, which have not exercised any commerce or intercourse with other

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Nations. Again we shall perceive those to be of a facill nature, modest, courteous, loving, gentle, kind in entertainment, and by the very bent of vertue inclined to good discipline, whose wits the heat of divers travels hath ripened, the performance of many journeys hath mollified, and the known manners and discipline of other men have instructed. For who is so wicked, whom so many and excellent examples of vertue and piety, so many heroicall exploits of worthy and valiant men, whose lively images he beholdeth, and the true shining vertue and admirable beauty thereof will not invite and allure to imitation? Who is so unseemly attired, whom the most exquisite neatnes in the habits and apparell of other nations, the laudable elegancy and courtesy in actions and gestures, and the most sweet conceits in speech will not make more polished, and refined? Who is so crabbed, austere, and angry, whom the humanity, affability, gentlenes, and placability of our consorts and companions, that communicate with us in our journeys and Innes, wil not change? Who is so tender, effeminate, & cowardly, whom the heat of the sun, cold, snow, raine, hard seats, stony pillows, and such infinite inconveniences of travels, so many wailayings, and dangers of theevs, wil not make more couragious & valiant? Who is so simple, improvident and incontinent, whom the subtilty of spies, the wonderful cunning of Inkeepers and baudes, and the great danger of his life, will not stirre up to vigilancy, prudence and temperance? Who is so hard hearted and inhospitable, whom the benevolence, benignity, and helpe of strangers wil not mutually induce to the like offices of humanity? Who that is tossed with many wandrings and errors, as Dido was in Virgil, and not ignorant of other folkes miseries, will not learne to succor those that are in distresse? Who is so impious, whom the sundry calamities that offer themselves to travellers, the labors, perillous saylings, waves, tempests, momentary casualties of adverse fortune and dangers; and againe Gods freeing of them from the same will not incite to the serious & ardent invocation of

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Gods eternal majesty, and to the often celebration and praise of his holy name? Whom will not the most sweet sonets of chirping birds provoke to sing hymnes and verses to his creator? Finally, whom will not travell it selfe put in minde of the slippernes, uncertainty, & shortnesse of this life? But why should I declare or amplifie the matter with many wordes? Let us propose the ancient Grecians as a notable example; who certainly could never have attained to so great wisdome and learning, wherwith they afterward illuminated the whole earth, nor aspired to that praise of vertue, and glory of dignity, unlesse having survayed almost all the parts of the world, they had purchased themselves incredible experience of all things? These were the first that durst saile in a ship, the first that in that Argonauticall voyage, adventured to assay all the narrow arms of the Sea; the first that tried al the dangerous Syrtes & rocks, and that skirmished with the North-east, South-west, and South windes (to use the Poet Horaces phrase) that they might search out those golden fleeces, which they knew by fame, that is, the mysteries of all naturall things, and hidden sciences, and the very innermost secrets of wisdome. Hither went those sayles of Jason: hither did those oares and ships so famoused through the whole world, and praised by the verses of all ages, bend their course. But why do I not rather declare the singular commodities of travel in our owne Germanes? who though they did heretofore but little differ from the savage fiercenesse of wilde beastes, wandred in Fennes and Woods after the manner of beasts, and by a kinde of inveterate hatred, were enemies to learning: yet notwithstanding they have so much profited by their travels, that (as Bodin is constrained to confesse, who otherwise is a man very sparing of the Germane praise) they seeme to excell the Asiatickes in humanity, the Romanes in military discipline, the Hebrewes in Religion, the Grecians in Philosophy, the Egyptians in Geometry, the Phenicians in Arithmeticke, the Chaldeans in Astrologie, and finally in variety of trades, all people

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whatsoever. From these did the Italians themselves, which are otherwise most witty and inventive, send for most cunning artificers, to measure the bounds of their groundes. From these did Pope Leo, when he was disposed to mend the computation of the course of the Sunne and Moone, call Astrologers, and most excellent Mathematicians, by sending Ambassadors into Germany, no otherwise then Cæsar did heretofore into Egypt. O thou excellent travell, and above all things most laudable; unto whom not onely nature her selfe, the mother of us all, but also all the elements, all the starres, all the windes, and the glorious brightnesse of heaven doe seeme to afford their grace and favour, and to impart their vertue: thee O travell, justly doe we call that most renowned Schoole, wherein we are instructed in good artes, sciences, and disciplines, to true wisdom and learning; thee doe we truly call the Seminary of the worthiest vertues, wherewith we attaine to the greatest happinesse and blisse. You see (my Auditors) how great and singular benefites and commodities travell doth communicate to every man; but if you will deigne to heare me with the same benevolent attention that you have begun, I will shew that it doth impart farre greater benefites to Common-weales. For no man can be fitter and with greater praise advanced to the sterne of a Common-weale, no man more worthily and with greater profite of the Citizens, promoted to those glorious honours of publike affairs, then he that having before travelled much and long with Ulysses, hath seene the divers manners and rites, and the beautifull Cities of many people: knowen the ordinances and decrees of many Common-weales: noted their customes: searched their lawes: sought for the originals and increase of Kingdoms: scanned the causes of the translations and overthrow therof: hath observed what is in every Citie worthy of praise, what fit to be amended: hath learned what deserveth imitation, in the constitution of their judgements: considered what is memorable in the

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ordination of their magistrates, in the managing of their counsels, what also in their pleading place, in their field, in their Senate house, in the regal court; also what in the institution of their youth in their Schooles, in their Temples; what againe in all their distinct Offices, in their Tribes, in their Arts, in their services, and manuarie trades: hath also noted what is worthy of observation in the pitching of their Campes, the making of their Trenches, the fortifying their Cities and Bulwarkes; what in their Watches, in the mustering of their armies, in the forme of their battel array, in the ordering of their forces; what in their skirmishes, their stratagemes, their surprizals of wals and Cities, and what in the sacking of the enemies tents. Surely this is the man whom Plato doth call a Philosopher, who before he came to the administration of the Common-weale, disputed not at home in his half-mooned *chaire, of certaine thorny positions of Logicke, and other captious cavillations; or made subtile formes of Syllogismes and Dilemmaes; or wrote Geometricall circles in the dust of Archimedes; or meated the pace of fleas, as it is in one of Aristophanes Comedies; or composed the world of moats, or cast all his care and thoughts upon the waves of a narrow arme of the Sea; or in his †barrell conteyned a Kings wealth: but, which by traversing the Common-weales of many Nations, hath searched out all the wayes and meanes that pertain to a civill life, and the governing of a humane society. O happy is that Common-weale, which hath from above gotten some such ruler. O blessed is that Empire, to whom so happy a Governour sent downe from the very heavens hath happened. For this man understandeth what things are to be shunned, what to be embraced, what doth weaken, dissipate and overthrow a Kingdome, and what againe doth strengthen, establish & preserve it. To this end we reade that the Romans sent their children to Marseilles (which I have already named unto you) that from a well governed Citie they might learne those artes that are fit to rule the

* Hemicyclo.

† Or tub.

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Common-weale. For this cause we reade that Cyrus travelled though yet but a childe, and was sent to King Astyages court; and that Theseus being but a stripling did therefore chuse rather to undertake the most dangerous land journey, then to use the shortnesse of a Sea voyage; and we know that Hercules did for that cause travell over the whole world a foote, and purchased himselfe eternity of name. By this meanes have all Cities, all Common-weales, all Kingdomes and Empires beene established. For some Nations have borrowed from others good manners, rites, lawes, statutes, arts and good disciplines. Lycurgus, when he travelled into Crete and Egypt, informed his owne Common-weale afterward with the lawes of those people. The Romanes having translated the lawes and customes of Greece into their Citie (which they did by the advice of one Hermodorus an Ephesian and a stranger) established their Empire. Our Germanes have borrowed from other nations, and others again from them good arts, disciplines, lawes, constitutions, and elegant manners; as Contareus, a man of singular learning and wisdome, when he perceived in our Germany, that it was not lawfull for every man promiscuously to teach private schooles as in Italy, but that with great care and great diligence, and not without publike authority & publike salaries good men were chosen to those offices, whose life and maners were well approved, lest perhaps tender youth might be corrupted by them; being returned home into his country, thought it not amisse to perswade even his Venetians with great praise to entertaine this laudable custome, as being very profitable to them, and to receive it into their Commonweale, which is otherwise very wisely governed. What man, I pray you, could better or more worthily, or with greater gravity, greater praise, greater dignity, performe an Ambassage committed unto him eyther by a Prince or a Common-weale? What he, who (as the Comicke Poet saith) doth alwaies shroude himselfe in his house as a lame Cobler? He that did never put his foote out of his owne countrey soyle? He

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that never saw any people besides his home-bred countrymen? He that never beheld any other Rivers, other Havens, other Bridges, then those amongst whom he hath alwaies lived? He that never viewed other Castles, other Cities, other Provinces, other Regions then that wherin he was born and brought up? He that never learned any other tongue besides his owne? Or rather he, which leaving his most sweete country dwellings hath travelled over many strange countries and many nations? hath observed the maners, lawes, and customes of all men? hath gotten the knowledge of divers languages? hath frequented many Princes Courts, many Palaces, many Assemblies for elections of Magistrates, and the famous meetings of great and eminent personages? Hath mollified his rough and rude matters amongst strangers? hath acquired unto himselfe learning, knowledge, the use of humane actions, and true wisdom? Who being familiarly acquainted with all places and customes, knoweth whither to goe, where to turne out of the way, that he may not omit the best occasions of atchieving matters for the good of his country, and cast himselfe into danger? Who finally hath learned how to apply himselfe to the time, be silent in time, speake in time, observe grave, illustrious, and mighty men to whom he is sent, converse gently and courteously with them, modestly and readily pronounce that which he hath to deliver, and opportunely to urge and prosecute the matter, that he may receive answer again? Or what other Counsellor can a Prince chuse himselfe, whereby he may be able to helpe himselfe by the faith, vertue, care, study, & vigilancy of good counselles, then him who having by his travels gotten the experience of divers men and many things, and other knowledge, hath with Ulysses visited Alcinous his Court, and with Themistocles seene the wealth of the Persians? Who knoweth with what power, what vertue, what strength and ornaments every Kingdome doth flourish, and also knoweth the variety of civill employments, offices and ordinations? Who hath searched out the meanes of

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warre and peace, the helps and succour thereof? For this Counsellor is like that opticke Glasse, wherein not onely the space of three or tenne miles, but also of a whole Province, yea and of the whole world itselfe may be represented: this is that true watch-tower which Hierome is said to have wished for, from the which al the Kingdoms and all the Empires of the world may be seene and viewed. And to conclude, what Captain of warre is to be appointed over an army, if not he that hath searched the maners of other people, their nature and the affections of their mindes, & hath seene their skirmishes and exercises in military affaires? Who hath himselfe borne armes in the field, put an helmet upon his head, worn a brestplate, drawn his sword & thrust his dart and speare into the body of his enemy? Who hath bin in many conflicts, many expeditions, sieges and battels, & hath tried which nation is nimblest to make a sudden sally, and to pursue the flying enemy; which is readiest to possesse and scale the wals, which is fiercest to battell, which is stoutest to entertaine the shocke in the open field, which again is strongest in the troupes of horses, which is hardiest in the foot battell, which is puissantest in the Sea fight, and which is subtlest for contriving of an ambush, and inventing of stratagems and warlike engines? Who having followed the wars, hath observed true military discipline, where when, how, with what forces, with what forme of battel array it is fit to fight, what order is to be observed in strengthning the Flankes and rereward of the Armie, what souldiers are to be placed in the front if any daunger should ocure? Who by his travells hath found out the conditions of many places, the qualities of Regions and Provinces, the site of Rivers, Valleys, and Woodes, the neerest wayes and by-wayes, the meanes to charge the enemy, plot an ambush, devise a stratageme, and surprize a Campe? Who being skilfull in many tongues doth use from his own mouth to hearten the Souldier he hath in his armie to fight, and kindle their courage to battell? For never could the territories of Empires be amplified,

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never their bounds enlarged, never new Kingdomes purchased, without travels. For never could the Kingdome of Spaine have attained to so great power and strength, had not Columbus and Americus sayled to the South pole, and by their travels discovered new Islands. Never had the Romanes attained to such an extent of their Empire, unlesse Julius Cæsar had travelled over the whole West part of the world, found out Britaine, before time unknown to the Romanes, and gone to Cleopatra into Egypt. If Pompey had never travelled into Africa and Asia, Scipio had never fled so farre as Numantia.

But what meane I to light a Torch unto you in a matter that is the cleerest of all things? Will you have me relate unto you other commodities that redound unto men by travels? I will shew unto you that Kings and other men have beene famous by travels. For this is not a rare thing to be seene, that they whom their domesticall fortune hath forsaken, and even exposed to the scoffe of the world, should be entertained by the benevolence of out-landish fortunes, and the gentle gale of forraine favours, and be promoted to high dignities and honors. For how fared it with Tarquinius Priscus? who having travelled into Latium out of Hetruria, wherin he was born, and in which he suffered a base repulse, did he not get a Scepter & Diadem amongst strangers? What also did Fulco Earl of Anjow? Was he not in his travels made King of Hierusalem? By travell Themistocles purchased those dignities of the King of Persia, which at home in his owne countrey, he could never have attained to, being created Lord of three most beautifull Cities, Minusium, Magnesium, and Lampsacum. By travell Cadmus built Thebes, by travell Antenor built Padua, Babylon was built by travellers, Alba by Trojan travellers: Noble Lisbone had her originall from travell; and surely my Oration would grow to be infinite, if I would goe about to reckon up those Empires, Kingdomes, Cities, and Townes, which would have beene none at all, if there had beene no course of travell. I would have the auncient wildernesses

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themselves speake, the hills, and unmanured places, which you see now most of all inhabited; I would have them, I say, magnifie Travell with these wordes: O singular and most glorious fruites of travell, O the excellent commodities thereof, O most noble and even golden fleeces, and helpe much greater then al praise, which doe not onely delight and raise the private life of men, but also advance, amplifie, and preserve the publique felicity it selfe. O most worthy, most excellent, and with all praises to be extolled are all those men, which contemning all difficulties and dangers, desire to blesse their friends with such and so great benefits, joy their Common-weale, and decke their most deare country with everlasting memory, laud, glory and immortality of their name. For if they heretofore amongst the Romanes obtained immortall glory, which eyther graced, defended, or preserved their Common-weale by their counsels or endeavours, by how much the more everlasting praise and immortall renowne doe they deserve, which for the common profite, for the benefite and prosperous estate of the Common-weale refused not to expose themselves to so great and so many tempests and perils, and voluntarily to cast their life and welfare into dangers for the safety of their countrey? And though (my courteous Auditors) all those things which you have hitherto heard from me, could not be procured by the helpe of travell, so that neither wealth, nor honours, nor dignity, nor wisdom, nor authority, nor experience of all things can be thereby gotten: howbeit such is the sweetnesse of travelling and seeing the world, such the pleasure, such the delight, that I thinke that man voyde of all sense, and of a stony hardnes, which cannot be said to be moved with so great pleasure, that he had rather remaine in his owne house, as it were in a prison or gaole, then to converse in the most beautifull Theatre of nature, and the full court of all delights. O sluggish, abject, servile, and most dejected minde of all, which includeth it selfe within the narrow bounds of his owne house, and doth in a manner banish it selfe into an Island. Truly

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I know not what greater punishment of deportation there can be, and of condemnation to eternal fetters, or to the mettall mines, then to be deprived and spoyled of all those things, which are to be seene by the admirable workmanship of nature in the heaven, earth and sea, and for whose sakes these spheares of our eyes, these lights, this sharpnes of sight, these senses were given unto us, that we might survey and contemplate all these things: these feete, these ankles, these motions, and faculties of running were graunted unto us, that we might goe unto and seeke for the most remote places: these handes, these fingers, these sinews were given unto us that we might touch and feele the miracles of the Omnipotent; and being knowen unto us by his workmanship, might magnifie that high Architect, and Artificer of all things. How many things also are there, with the onely fame and hearing whereof we finde our mindes to be stirred up, delighted, and tickled with a wonderfull recreation? I will omit so many beautifull townes, so many populous Cities, and most glorious buildings, so many marble Palaces, so many Capitols, so many Babylonian Towers, so many auncient Pyramides of Egypt, so many Colossi, so many Solomonicall Temples, so many statues: I will omit so many well fortified Castels and Mountaines, as it were heaped up by the fabulous Giants; so many strong Fortresses, so many Armories, that are to be admired even by Mars himselfe; so many artificiall workes, that do take away all fame and admiration from those seven auncient miracles of the world: I will omit so many rich treasuries, and the Colchicall fleeces of the Ancients, so many treasures which would even amaze the ancient Cræsi, golden Midæ, and the Roman Crassi: so many most plentifull Store-houses, and publique Magazines, for the sight whereof, even Triptolemus himself, the first inventer of husbandry and corne, would undertake very long journeys. But I will draw your eyes especially unto those things, which being wrought by the admirable cunning of nature bring incredible pleasure, not onely to the outward senses, but

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farre greater sweetnes to the mind also. For whom wil not so many pleasant Tempes and Paradises, so many Parkes full of all kind of beasts, so many greene walkes, full of all sorts of hearbs, so many gardens of the Hesperides, Alcinoi, Tantali, Adonides and Semiramides, so many shady groves of all the Veneres and Graces, and the unspeakeable fragraney of celestiaall flowers, whom I say will not these things so recreate, refocillate and move that he should endeavour to creep with the very Torteise even with hands and feet, to enjoy so great pleasure? O wearisome life, O bitter and most miserable life, which art deprived of such a most wished for benefit of nature, and of so great pleasure & joy of al things. For what is this else then to consume his age in grief and darknes, and a brutish kind of solitarines in that auncient denne of Trophonius, which tooke away from man all better affections, jovialnes, serenity, & the very fountain of mirth? what I say is this els, & how much doth it differ from that domestical darknes, which is destitute of the most pleasant light of travell? For how much do they that lurke in these most thicke & palpable mists differ from stocks and stones which want all kind of motion? Surely all living creatures that are to be found in this most wide and vast world are delighted with running abroad & free motion. We see that the birds do flie abroad in the ayre, & do swiftly flitter their wings now to one place, now to another: we note the storks and swallows to flie away every yeare in the winter moneths, and to returne again in the spring: we behold the wilde beasts to wander here and there in woodes and forrests, fishes in Lakes and Rivers, and Sea-monsters in the Ocean: and if any of these creatures are imprisoned and taken by the wily craft of men, we find by daily experience that they doe with great longing and desire crave their former liberty, and by all meanes whatsoever to recover it. The very starres also themselves are moved with a most swift course, and all the nobler planets, and that high machine of all celestiaall things is turned about with incredible swiftnesse. O most

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sordid and abject men, and unworthy of the very name of men, who doe suffer these brute creatures, which are voyd both of reason and speech, to take away from them the nobility and excellency of nature, and doe not leave themselves any place, as much as amongst them. Goe forth therefore thou, whatsoever thou art that desirest to maintaine, and retaine the dignity of thy nature, go forth, I say, from these most miserable lurking holes, put off thy fetters, cast away that night from thy eyes, remove that mouldy rust and languishing faintnesse from thee, shake off thy drowsie disease, goe forth of thy grave and sepulchre, wherin as if thou wert a man halfe dead, thou dost not enjoy the most pleasant sight and taste of naturall things. Art thou in the world? & yet hast thou not seene the world? Art thou in the earth? and yet hast thou not seene the face of the earth? Art thou in nature? and yet hast thou not knowen nature? Truely I will now say that thou art not onely more madde, but also more cruell towards thine own eyes, then that mad Democritus, which is said to have deprived himselfe of his eyes, and to have burnt up the sight thereof. For he, to the end he might kindle the sight of his minde, and as it were draw away that little skin from his inward thoughts, which he thought came unto him by the meanes of his outward eyesight, had rather suffer the dulnesse of his eyes then of his minde. But thou dost procure thy selfe not only that outward blindnes, but also an inward darkenesse, an incredible stupidity, and a life truly dead. What I pray you is more pleasant, more delectable, and more acceptable unto a man then to behold the heighth of hilles, as it were the very Atlantes themselves of heaven? to admire Hercules his pillars? to see the mountaines Taurus and Caucasus? to view the hill Olympus, the seat of Jupiter? to passe over the Alpes that were broken by Annibals Vineger? to climbe up the Apennine promontory of Italy? from the hill Ida to behold the rising of the Sunne before the Sunne appears? to visite Pernassus and Helicon, the most celebrated seates of the Muses? Neither indeed is

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there any hill or hillocke, which doth not containe in it the most sweete memory of worthy matters: there shalt thou see the place where Noahs Arke stood after the deluge: there where God himselfe dwelt, and promulged his eternall law amongst the thunders and lightnings: there Elias to have hid himselfe under a Juniper tree, and to have received his food from Ravens: there the servant of the Lord to have fedde his father-in-laws sheepe, and to have seene the great Jehova in a burning bush: there Peter to have wished he had built himselfe three Tabernacles? there our Saviour to have ascended from the earth after his resurrection, to the right hand of his everlasting Father. Or is thy minde delighted with prophane monuments? In one place thou shalt understand how the little cloude of the lingering Fabius stood against Hannibal, and how he by his lingering restored the State of Rome. In another place the town of Cannæ, which was the eternall wound of the Romane Empire; in another place the discomfiture at Trebia, and Thrasimenus, and else where other ruines of memorable matters. For you shall not put as much as one steppe eyther in Greece or Italy, wherein there do not occure considerations of most remarkable matters. Or haddest thou rather convert thine eyes to the wondrous workes of nature? Behold a lake of Ireland, which turneth wood into Iron by an admirable prodigy of nature: or see the Islands of Scotland, swimming after the manner of the auncient Cyclades, and flitting up and downe in the water as the sport of the tempests; there thou wilt wonder to see certaine trees, from whose fruite falling into a water that runneth underneath, duckes and geese do grow. In Moravia my most sweete countrey I will shew thee Frankinsence and Myrrhe not to grow upon shrubbes, but most miraculously to issue out of the very bowels of the earth. Thou wilt wonder to see pots digged out of a certaine mountaine in Silesia, which are framed and fashioned by the very workmanship of nature her selfe. In Prussia, the pleasantest of all Regions, wherein the

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very Gods themselves (if they were delighted with a terrestriall habitation) might dwell, thou shalt see amber cast and belched forth by the vomiting of the Sea, as it were from Neptune himselfe. Wilt thou now have me bring thee to Ætna, Vesuvius, *Hecla the mouths of Hel, and the burning gulfs of flames? for the searching out of the cause whereof, we reade that Plinius Secundus perished. But whither are we carried away? I perceive the like happeneth unto me that doth unto them which for recreation sake doe enter into a Barke, and passe by the coast of the shore, when at length being deceived by the sense of delight, they are carried away from the Sea shore to the middle of the surging waves, and so launch forth a great way from the haven by the prosperous windes, even contrary to their first intent: In like manner I am affected with this travell of my minde, so that I have farther passed with this course of my speech then I first determined.

But that I may not abuse the favourable sale of your benignity, which you have very bountifully afforded unto me, I will strike sayle and betake my selfe to the haven. For I see that I have easily obtained the thing that I aymed at. I see that your mindes have beene so moved, that they now beginne to travell within themselves: I see that you waxe weary of your rest, and of longer continuing in your owne houses: I see that your countenances and lookes do bend towards the gate; I see your feete to itch, and that the very motion of your bodies do argue an inclination to travell. But to the end that none of those who like the Snaile doe alwayes carry their houses on their backes, may recall you in the middle of your way, and by contrary speches divert you from the desire of travell; I think that I shal undertake a worke worthy my labor, if I shal fortifie your mindes and eares against the cries of other men. For some say that travels are both pernicious to a Common-weale, and hurtfull to a private life: that by travell new manners, new vices,

* A burning mountaine of Island north from Scotland.

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new staines, new diseases are drawn into a Common-weale.

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Let none of you (my worthy Auditors) be so ignorant of matters, that he may not perswade himselfe that these things are rather to be imputed to every mans perverse nature and education, then to travel. Surely every where men live with bad manners, and vices are every where learned: at home examples of lust and other enormities doe abound no lesse then abroad; and at home there are Davi, Phormiones, and Gnathones which doe greatly corrupt youth. To what end dost thou object unto me Paris and Lais? At home also there are Thaides, at home Sirenes, at home Medeas. Iniquity in all places is fertill and fruitfull. Nay rather if any domesticall vices are so rooted in any by reason of their perverse manners and disciplines, that they are altogether turned into nutriment and blood, I thinke that none other remedy can be used then travell, which is wont to wash away our blemishes, and by little and little to weare out whatsoever is disjoynted, and rough in our naturall manners.

Howbeit I confesse there are corruptions also amongst strangers; there are pleasing angling hookes of pleasure, and inticing allurements: for some are branded with the marke of levity, some of luxury, some of disloyalty. But what good corne I pray you is there ever found, wherewith some cockle is not mingled? Therefore it is so far that for that cause you should thinke men ought not to travell, that it shold rather further our course. For there is no surer mean in us to confirm & strengthen our vertue, then if we shall make triall of our nature by conversing in the midst of the conflicts of vices, and as it were in the hote skirmishes and brunt of the battell. Then I will say thou art valiant, temperate, and continent, not if thou dost never converse amongst intemperate and voluptuous men, and dost sparingly live at thine owne house with thy slender pittance, lurking like a noone-daies Grashopper; but if amongst the woers of Penelope themselves, amongst

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the huge bolles of the Lapithæ, and the swine of Circe, amongst the middle of the Sirenes thou preserve thy continencie, and with Ulysses returne home inviolated from Calypso and Circe. For by so much the more renowned and glorious was Ulysses travell, by how much the more it was accompanied with danger. Let us therefore thinke that we are to travell in that maner, that as we see the river Rosne run through the lake Losanna, or the fountaine Arethusa through the Sea, and yet is not sprinkled with any outward saltnes, nor the purity of the water thereof changed: so let us passe through nations of divers manners, that we may returne home untouched with any contagion of perverse maners. But what answer shall we make to those that complaine that money is spent by travell? Pray what are they that object this? Surely such as thinke nothing blessed, nothing glorious, nothing fortunate, nothing to be desired but onely riches. Verily they are most unworthy to whom nature should give any other sense, who had rather want those true and eternal riches, vertue, wisdom, and the knowledge of most worthy and profitable matters which are purchased by travel, then money. They are worthy to remaine for ever lame and blinde with their Mammon, and most unworthy to enjoy the benefites of nature, or and other pleasures which are procured by travell. As though the dice and dicing boxe, domesticall idlenesse, domesticall luxury, and the gulfe of domesticall gormandising, doth not farre exceed the necessary charges of travell. Surely the same gulfe of prodigality is at home that is abroad, the same occasion of wasting our fortunes and patrimony, the same good fellowship, the same diet, the same dishes. But let us heare some timorous fellowes: they feare lest their friends should fall into agues, they feare their sicknesse, they feare their death; Why, do men perish rather abroad then at home? What, is there no contagion at home? No consumption? Are there not for the most part greater pestilences and contagious diseases at home? Why doe we so often

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flie from home, and seeke for a secure life abroad as it were in a Sanctuary? How many diseases doth domesticall rest breed a man? At home the gout, at home the infirmity of the handes, at home diseases of the feet, at home consumptions do reigne, and do accompany our domesticall chaire, our domesticall pillowes, and our softer beddes, which are oftentimes cured with meere motion and travell.

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Travel.*

But doe you thinke that there is a greater safegard of our life at home then abroad? since the very Angels themselves even with great Armies doe travell with us, and that supreme ruler of our destinies doth govern our paths; so that the childe Jesus flieth with us into Egypt: out of Egypt the fiery pillar returneth with us: in the ship Christ sitteth with us; freeth his Jonas and his Paul miraculously from the tempests, reconcileth our enemies and Esaus unto us: preserveth our life from theeves, bringeth us into our Inne when we are wounded, taketh care of us and payeth a penny for us to our Host. But I feare (sayest thou) amorous potions and poysons abroad: Why dost thou lesse feare them at home? At home there is a step-mother, at home witches and sorcerers, at home hatred and enmity. How many by their travels have procured themselves a free evasion from domesticall calamities and miseries, and from deadly dangers, and have sought comfort abroad? The Patriarch Jacob committed himselfe to travell that he might avoyd domesticall treachery. But what meane I to detain you longer then you would? I see nothing doth any longer hinder you, the gates are open, and all the way is open for you. Let us follow the most wise counsell of Apollonius, who affirmeth that it besemeth yong men to travell no otherwise then if they were banished out of their country. Let us therefore abroad seeke for the knowledge of learning and all arts, abroad science, abroad wisdom, abroad the garnishing of our manners and languages, abroad counsell and action, and experience of all things: from abroad let us bring joy and comfort to

CORYAT'S CRUDITIES

*Hermann
Kirchner's
Oration on
Travel.* our parents, worship and ornament to our family, delight to our friends and kinsfolkes, commodity and profite to our Common-weale, glory and immortall honour to ourselves: and consequently let us prepare our life, which is nothing else then a dayly travell, to that last and heavenly pilgrimage, by the custome of these travels here on earth.

FINIS.

LAURENCE WHITAKER'S ELOGY

MR. LAURENCE WHITAKERS ELOGIE OF THE BOOKE.

This Epistle ensuing was written by my deare friend M. Laurence Whitaker, to a learned neighbour of mine in the towne of Evill, one M. John Seward, a reverend Preacher, as his censure or Elogie of my Booke, to the end the said M. Seward might include it in a Letter that he wrote to one Doctor Mocket, Chaplaine to the Bishop of London that then was, for obtaining his approbation that my Booke might be printed. Therefore seeing it is a wittie and elegant Epistle, I have thought good to insert it in this place, and to prefixe it immediately before my booke, though the Author thereof be disposed in some places to be merry with me.

SIR,



Have, with some difficulty at length traced over the high Alpes of this lofty worke of that worthie Orator, Traveller, and Historiographer, Mr. Thomas Coryate: In which long journey though I have met with many a rough and rocky passage, yet I have bene so eased with the delight of many smooth and levell allies of his owne pleasant invention, that they have bene to me insteade of an Alpine chaire to carry me at ease over the difficult and invious precipices. Shall I commend the worke unto you? Shall I use any reasons to presse, and to prove the fitnes of it for the Presse? No, in stead of good juyce to give it a sweete relish, I should presse out tarte ver-juyce to give it a distast, and a suspicion of defect, as if it had

*Laurence
Whitaker to
John Seward*

CORYAT'S CRUDITIES

*Laurence
Whitaker to
John Seward.*

crackes and flawes in it, that needed to be playstered up with the mortar of commendation. All I will say of it, shall be this: It is a garment of many colours so curiously and gracefully intermixed; it is a garden of fayre flowers, so pleasantly planted and ordered; it is a ship of rare out-landish commodities, that hath lading, yea and ballasse of such worth and price, that no disgrace can it be to it, though in this garment were found some rent, in this garden some weeds, in this ship some trash. I will say of the Author no worse then Horace saith of Homer,

——— Sic veris falsa remiscet,
Primo ne medium, medio ne discrepet imum.

What said I? Veris falsa? Nay more, sacra profanis, lasciva modestis, ludicra seriis: Nay, I will say with Ovid, that there be in it

Mollia cum duris, sine pondere habentia pondus.

No Apothecary could have observed a more judicious symmetry in the mixture of his potions and electuaries; no cooke in the decent composition of his sallets or stewed brothes. Nay both symmetricie and mixture is here such, that though I said I would not commend the worke; yet I cannot hold, but for the one and the other, I must say as Horace saith, he is

Primus ad extremum similis sibi—

And againe,

Omne tulit punctum, &c.———
Lectorem delectando, pariterque monendo.

How strongly hath he fortified his booke with many a fortresse and Citadel? How loftily hath he adorned it with many a high tower and steeple? Nay, how richly and pompously hath hee set out all the Countries he hath passed through (being, as his title speaketh, in number seven, equall with the wonders of the world, the wise men of Greece, and the mouthes of the monster breeding Nile) having allowed to everyone of them a hundred & odde

LAURENCE WHITAKER'S ELOGY

Pages to attend them; nay for every mile almost seven lines to describe it, as by his exact Arithmeticke he can make it appeare to you? To conclude, if the Pearle of the Netherlands, Lipsius, were living, I know he would not thinke me too bold, if I gave of these Monita & exempla Hodæporetica, the same censure, that the Regius & Apostolicus Censor doth of his Monita & exempla Politica; Quis ea prælo digna non censeat, cum erudita sint, cum pulchra varietate lectorem mirificè oblectent, cum ad illustrationem antiquitatum multùm conferant, & nihil contineant, quod Catholicæ fidei adversetur?

*Laurence
Whitaker to
John Seward.*

And so commending the Author to your
accustomed favour, and his worke
to your best furtherance,
I rest

Your verie loving friend

LAURENCE WHITAKER.

[Coryats Crudities

CORYATS CRUDITIES.

My Observations of France.



Was imbarked at Dover, about tenne of the clocke in the morning, the fourteenth of may, being Saturday and Whitsun-eve, Anno 1608, and arrived in Calais (which Cæsar calleth Ictius portus, a maritime towne of that part of Picardy, which is commonly called le pais

reconquis; that is, the recovered Province, inhabited in former times by the ancient *Morini.) about five of the clocke in the afternoone, after I had varnished the exterior parts of the ship with the excrementall ebullitions of my tumultuous stomach, as desiring to satiate the gorman-dizing paunches of the hungry Haddocks (according as I have hieroglyphically expressed it in the front of my booke) with that wherewith I had superfluously stuffed my selfe at land, having made my rumbling belly their capacious aumbrie.

A Seasick Traveller.

[p. 2.]

Monsieur de la Genet a Worthy Deputy.

Presently after my arrival, I was brought with the rest of my company to the Deputy Governor of the towne, whose name was Monsieur de la Genet: the principall Governors name (whom we saw not) was Monsieur de Vic, who hath one wooden leg. The Deputy was a very worthy and gallant Gentleman, and shewed himselfe very affable unto us. For he asked us many questions, as about our King, and the newes of Ireland, &c. and very courteously intreated us; and after this familiar parle dismissed us to our lodging. For it is

*Of whom Virgil speaketh thus, Extremique hominum Morini. *Ænei.* 8.

OBSERVATIONS OF CALAIS

the custome of the towne, that whensoever any strangers arrive there, they are brought before the Deputy Governor, to the end to be examined about the occasion of their comming thither, whither they travell, and to have their names inrolled before they goe to their lodging. I lay in Calais Whitsun-eve and all Whitsun-day; where I observed these particulars: A little on this side the towne, when I was on the Sea, I saw a thing which I much admired; the sands of Calais, which appeared so plain a great way off, that I thought they had not beene covered with any water at all, but drie firme ground for men to walk on for recreation. The other sands on that part of the water that our ship sayled on, being not to be seene. These are such as we cal in Latine Syrtes, that is, quicke sands. Sometimes at a low ebbe they are all uncovered with water, insomuch that the people of the towne doe then walke upon them as upon firme land. But a certain English man within these few years, was deceived by those sands: for when he walked alone there, he was suddenly overtaken and overwhelmed with the waters: for a monument whereof, there are erected two wooden pillars in the water a little from the haven.

*The Sands of
Calais.*

There are two Churches in this towne, to the greatest whereof I went on Whitsun-day, where I saw their Masse (but not with that superstitious geniculation, and elevation of hands at the lifting up of their consecrated Wafer-cake, that the rest used) and many ceremonies that I never saw before. This amongst the rest: about the middle of their Masse there was an extreme crackling noise from a certain hollow place in the vault of the middle of the Church. This is the same place, as I take it, where they let up and downe their Bels. After the noyse there was powred downe a great deale of water, immediately after the water ensued a great multitude of Wafer-cakes, both white, redde and yellow: which ceremony was done to put them in minde of the cloven tongues, that appeared that day of Pentecost to the *Apostles in Hierusalem.

[p. 3.]

*Strange
Ceremonies.*

* Acts 2.

CORYAT'S CRUDITIES

*Sacrament in
one kind.*

Here I observed a great prophanation of the Lords supper, committed by their irreligious ἀπίολατρεία which in stead of Christ doth worship the God Maozim.† Also I saw their mutilated Sacrament, whereof I much heard before. For I saw the Priest minister the Sacrament to the lay people under one kind only, namely that of bread, defrauding them of the Wine, contrary to the holy institution of Christ and his Apostles, and the auncient practise of the Primitive Church, which was ever continued from age to age till the time of *Alexander the third of that name Pope, who about the time of the Emperour Fridericus Barbarossa, Anno 1170, began to deprive the Laity of the other part of the Sacrament.

The high Priest being in very rich copes, went abroad in Procession round about the Church-yard, after one of their Masses was done (for that day many Masses were said in the Church) having a rich silver Crosse carried before him, and accompanied with many that carried silke banners and flags after a very Ethnicall and prophane pompe.

*A Fair
Monument.*

At the north side of the Quire I saw a faire monument of an English Lady, and this Epitaph cut in the stone upon it.

[P. 4.]

Corpus quiescit marmore, & excitandum tempore,
Vultum dei mens aspicit, formamque splendidissimam
Mater sepulta pulvere, lotus puer baptisate,
Utrumque gleba contegit, uterque surget protinus.
Partus dolore concidit, matris sinu somnum capit,
Utrumque cælum possidet, cum Rex poli devenerit.
Mariæ Wentworth mortuæ Eques Wentworth parens est
Dominus Præses Calesiæ. Anno Christi millesimo,
Adjunge quingentesimum quartumque ac quinquagesi-
mum,
Habesque vitæ terminum. Dies quo tanta fœmina
discessit
Is est ordine alter Septembris flebilis
Deflendit orbe lugubri.

† Dan. 11, 38. * Chroni. Charionis, lib. 4. in vita Henrici Aucipis.

OBSERVATIONS OF CALAIS

These were the words that were ingraven upon her Tombe, but so intricate and harsh, that every Latinist cannot understand them. At the west end of the Church there is a beautiful and faire table exceeding large, wherin is painted Christ sitting on the Rain-bow, with the soules of the Saints, and the godly on the right hand of him, and the devil on the left hand, with a gaping mouth, devouring the soules of the wicked.

They have a very strict order in this towne, that if any stranger of what Nation soever he be, shal be taken walking by himself, either towards their Fortresse, which they call the Rice-banke, or about the greene of the towne, he shall be apprehended by some Souldiers, and carried to the Deputy Governor, and committed to safe custody til he hath paid some fee for his ransome.

*Strict order
kept in Calais.*

They have two very strong Forts belonging to this towne, whereof one is the Fortresse before named, called the Rice banke, which is situate in the midst of the quicke sands hard by the Sea; insomuch that the Sea at every flowing in of the tide, beateth violently on the wals with the waves thereof. It is a pretty way distant from the town, and had the denomination of Rice banke upon this occasion: About the year 1540, Calais being in the hands of the English, it happened that an English Sea-captaine being at Sea, tooke a Barke of Dunkerke laden with Rice: which when he had brought into Calais haven, he acquainted the Governor of the towne with it; who to reward him for his prize, took but halfe this Barks lading to himselfe, and bestowed the other halfe upon the Sea-captaine, and granted him this favour besides, that for the better utterance of it, he should receive the ordinary pay of the ordinary Souldiers, which garded a little Fort standing in the Sea before Calais haven, and in stead of that money which was allowed them for their victuals, he should feed them with Rice, so long as his Barks lading lasted: whereupon the said little Fort hath ever since been called the Rice-banke, of the abundance of Rice, buttered and boiled in Pottage, which at that time was

*Two Strong
Forts.*

[p. 5.]

*Soldiers Fed
with Rice.*

CORYAT'S CRUDITIES

*The Citadell
Fort.*

eaten in it. The other Fort is a Citadell, built on a firme land on the west side of the towne, which seemeth to be a very great building: but because it is inaccessible to strangers, I adventured not to approach near unto it to survay the particulars, for feare of danger. This Citadell is always fortified with a strong garison of Souldiers. The Market-place is very spacious and faire, being so large both for bredth and length, that I never saw the like in all England: on one side whereof there is a goodly fair Towne house built of stone worke of a great heighth.

Their land-gate which is built in the south part of the towne, leading to Boulogne is faire and new, being built all with bricke.

*The Surpris-
ing of Calais
by the
Spaniards.*

Before I make an end of my observations of Calais, I will relate one memorable history concerning the surprising of the towne by the Spaniards, and the recovery of it again by the Frenchmen, which is this. Anno 1596. the Archduke Albert having cast off his Cardinals hat, and being invested Governor of the low Countries for the King of Spaine, came from Brussels with an army of fifteen thousand footemen, and foure thousand horsemen, and caused a report to be scattered abroad that he would succour la Fere a town of Picardie belonging to the King of France, then held by the Spaniard, and besieged by the French; and having in the moneth of Aprill found meanes to put in some little succour into la Fere, secretly and cunningly turned head towardes Calais: Monsieur de Rosne Governour of Graveling, a towne of the Archdukes hard by Calais, understanding that Monsieur de Visdossein then Governor of Calais, carried himselfe but carelesly and remissely in his government, and having gotten some secret intelligence with some of the inhabitants, promised the Archduke to make him Master of Calais before the French King should be able to succour it. So Rosne before any body knew his intent got into the country of Calesis, took the Pont de Nieullet a fort first built by the English men, and the Rice-banke, and so stopped the entrance of all succour that could come by Sea. The

[p. 6.]

OBSERVATIONS OF CALAIS

Archduke having notice of this, came with his armie, and beleaguerd Calais of all sides, tooke the suburbes, and upon the seaventeenth day of Aprill planted his Cannon against the towne, and played upon it. The inhabitants being thus violently assaulted desire a parley, and some eight or nine days truce, till they might receive the succour they expected from the King. The Archduke accorded them sixe dayes truce, upon condition that they would yeeld him presently the town, and the artillery in it, and either themselves stay in the towne with their goods, or retire unto the citadell: so they yielded him the towne and their houses well furnished, and retired themselves pellmell unto the citadell. The French King came to Boulogne with some forces, and sent some two hundred men to succour the citadell, but to little purpose. For the Governour and all the souldiers were so terrified with the Archdukes Cannon, that they were forced to yeeld the citadell to him. The four and twentieth of Aprill, the Governour Vidossein and eight hundred Gentlemen, Souldiers, and townesmen were slaine in the assault, and so the French had a great losse, and the Spaniards a large spoile. And thus the Archduke tooke it and held it til the peace at Vervins concluded the twelfth of June Anno 1598. at which treaty Calais and other places then in the hands of the Spaniards, were yeilded up to the French, and hath so ever since continued, 1607. Thus much of Calais.

*Calais
beleaguered.*

*Eight hundred
Frenchmen
slain.*

[P. 7.]

I Departed from Calais about eleaven of the clocke in the morning on Whitson-munday, and came to Boulogne in Picardie, which was sixteene miles distant from it, about seaven of the clocke in the afternoone. Betwixt Calais and Boulogne I saw two Churches grievously demolished, which was done in the time of the civill warres, and two Monasteries extremely ruined, whereof one was situate in a solitary place on the left hand by the side of a wood.

Boulogne is divided into two parts, the higher and the lower: in the higher Boulogne there is a very strong and

Boulogne.

*The Great
Castle of
Boulogne.*

great Castle invironed with exceeding deepe trenches and a strong wall, within the which there are many townsmens houses. For this higher part is so full of private houses, that though you would take this for a meere Castle being farre from it, yet when you come into it you will finde it a populous towne, and well inhabited. Amongst the rest of their buildings, I observed a Monastery of Canon Monkes, which is right opposite to the gate as you enter the towne; whereof I saw two walking together in long blacke vailes over their gownes that reached to their shoes. These were the first Monkes that ever I saw: in the lower towne which is about a hundred paces distant from the higher, are three faire streets: in one whereof there is a Colledge of Franciscan Friers, called the Cordeliers. This lower Boulogne also is fortified with a strong wall, which was made by our English men, after they had conquered the same, but whether in the time of Edward the third or Henry the eight I know not.

[p. 8.]

*The old man
of Boulogne.*

About a mile from the towne there is a very high and strong watch tower built upon the toppe of an eminent hill, which our English men do commonly call the old man of Boulogne. This tower in a clear day is easily to be seene from Dover Castle: it is said that Julius Cæsar was the first founder of this tower, which he erected to the end to fortifie that place for his souldiers against the Gaules, and the bordering Britaines whom at that time he oppugned.

*Gallowes of
Freestone.*

I went from Boulogne about sixe of the clocke the next morning, being Tuesday the seaventeenth day of May, and came to Montrel a town of Picardie, which was sixteene miles beyond it, about foure of the clocke in the afternoone. Betwixt Boulogne and Montrel I observed these things; a little beyond Boulogne there is a Gallowes, consisting of two goodly faire pillers of free-stone, where there is no cross beame as upon our English gallowes, but that crosse beame is erected when any are hanged, and taken down againe immediately after the execution. No offendours are hanged there, but only

OBSERVATIONS OF MONTREUIL

fellons. A little beyond that there is a place of execution made of timber, at the toppe whereof there is a wheele, whereon the bodies of murderers only are tormented and broken in peeces with certaine yron instruments, wherewith they breake their armes first, then their legs and thighes, and after their breast: If they are favoured their breast is first broken. That blow on their breast is called the blow of mercy, because it doth quickly bereave them of their life. This torment of the wheele I find in Aristotle to have been used amongst the ancient Grecians also. Who in the seventh booke of his Ethicks and third Chapter, useth the word τροχιζέυς which signifieth to be tortured with the wheele. Againe, a little beyond that place there is a little chappell made conduitwise, wherein is erected the picture of Christ and the Virgin Mary; there I saw three women and a man praying to that picture. This was the first of those kinde of chappells that ever I saw, but afterward in Savoy, Piemont, and some places of Lombardy, I saw very great store of them.

*The
Tormentors'
Wheele.*

[p. 9.]

About eight miles beyond Boulogne I saw a very ruinous Monastery, which belike was battered down in the civil warres. About two miles on this side Montrel there was a Whitsuntide foole disguised like a foole, wearing a long coate, wherein there were many severall peeces of cloth of divers colours, at the corners whereof there hanged the tailles of Squirrels: he bestowed a little peece of plate, wherein was expressed the effigies of the Virgin Mary, upon every one that gave him money; for he begged money of all travellers for the benefite of the Parish Church.

*A
Whitsuntide
Fool.*

Montrell is a strong walled towne, situate on a hill, having a very strong fortification on the toppe thereof, invironed with a strong wall. There are two gates at the entrance of the towne, at each whereof there is a garde of souldiers that examined us before we came into the towne. The principall Church of the towne is our Ladies Church. Our Hostesse of Montrel prayed the Virgin

Montreuil.

CORYAT'S CRUDITIES

Mary to blesse me, because shee thought I was a Papist, but when shee understood I was a Protestant, shee seemed to pittie me.

*A Country
Cart.*

I departed from Montrel in a cart, according to the fashion of the country, which had three hoops over it, that were covered with a sheet of course canvasse, about sixe of the clocke the next day in the morning, being Wednesday, and the eighteenth day of May; and came to Abbeville about eleaven of the clocke that morning, betwixt Montrel and Abbeville twenty miles. About ten miles

[p. 10.]

*The Forrest
of Veronne.*

on this side Abbeville we entered into a goodly Forrest called Veronne, which is reported to be forty miles in compasse: at the entrance whereof a French man that was in our company, spake to us to take our swords in our hands, because sometimes there are false knaves in many places of the Forrest that lurke under trees and shrubbes, and suddenly set upon travellers, and cut their throtes, except the true men are too strong for them. Also there are wild Bores and wild Harts in that Forrest; but we saw none of them. About five miles on this side Abbeville there is a goodly Parke, invironed with a faire brick wall, wherein there is Deere: a little on this side Abbeville there is a stately gallowes of foure very high pillars of free stone, which is joyned together with two crosse beames of stone, whereon the offenders are hanged.

*A stately
gallowes.*

Abbeville.

Abbeville is a goodly faire Citie of Picardy, wherein are many beautifull buildings both publique and private. And many Monasteries of men and women: it is very well peopled: the wals are moated about in some places, especially about the new wall at the East end of the towne: that wall is very stately, being of an exceeding heighth, and goodly armes of the King, &c. made therein.

Picquigny.

I went from Abbeville about one of the clocke the same day, and came about eight of the clocke in the evening to a countrey village in Picardy called Picquigny, fourteene miles there hence distant. Most of the country betwixt these places is exceeding fertill, having as faire meadows, and fruitfull corne fields as I saw in all France. After

OBSERVATIONS OF AMIENS

I had travelled about sixe of those fourteen miles, I over-tooke a certaine Frier, attired in white habites, whose name was Carolus Wimier: I walked with him as farre as Picquigny: he was Ordinis Præmonstratensis, a young man of the age of two and twenty years, and a prety Latinist: he went to Amiens to be fully confirmed in his Orders by the Bishop of Amiens. I found him a very good fellow and sociable in his discourses; for he and I were so familiar, that we entered into many speches of divers matters, especially of Religion, wherein the chiefest matter that we handled was about the adoration of Images.

Carolus Wimier, a sociable Fria

[p. 11.]

I came to the goodly Citie of Amiens, which is the Metropolitan and capitall Citie of Picardy, about sixe of the clocke a Thursday morning, being sixe miles distant from Picquigny. I remained there all that day, and the next day about two of the clocke in the afternoone I tooke my journey there hence by Coach towards Paris.

Amiens.

About some two furlongs before I came to Amiens, I saw two very ancient and stately Abbayes demolished, one on the right hand, and the other on the left.

My Observations of Amiens.

Julius Cæsar Scaliger hath written these verses upon Amiens.

Scaliger's Verses upon Amiens.

TERRORI fuerat peregrinis Gallia turmis,
TERRORI Gallis Belgia sola fuit.
Germanus Belgas cum vincit, Belgica Belga
Cum tueor, Belgii Belgia sola fui.

This Citie is called in Latin Ambianum, which name some say, was imposed upon it by the Emperour Gratian, because it is compassed about with the river Somna; before it was called Samorobrina, and it is said to have been built by the Emperour Antoninus Pius, and his adopted sonne Marcus Aurelius. It is (as I said before) the Metropolitan of Picardy; well walled and situate in a very fertill plaine: it is much greater then Abbeville, and very populous: I lay at the signe of the Ave Maria,

CORYAT'S CRUDITIES

[p. 12.]

where I read these two verses written in golden letters upon the Linterne of the doore, at the entering into the Inne. This in Greeke, Τῆς φιλοξενίας μη ἐπιλανθάνεσθε, that is, Forget not your good entertainment: and this in Latine, Hospitibus hic tuta fides.

The Cathedral Church.

The Cathedral Church of this Citie is dedicated to our Lady, being the very Queene of al the Churches in France, and the fairest that ever I saw till then. This Church was built by a certaine Bishop of this Citie, about foure hundred years since, whose monument is made in brasse at the west end of the Church, with certaine Latin inscriptions about it; but such is the strangnesse of the character, that I could not understand it.

Beautiful Pictures.

There are in the body of this Church two very sumptuous rows of faire pillars of free-stone, eight in a row, on each whereof there are hanged divers most beautiful tables of pictures very exquisitely drawn and richly gilt, which is indeede the principal thing that doth so beautifie and adorne this Church, and make it famous above all the French Churches. Some of these pictures are of the king of France and his Queene Mary de Medices, and Monsieur Biron, and many of the other French Nobility; many of Christ and the Virgin Mary, others of religious men and Saints, and some of certaine benefactors of that Church. Truely such is the beauty and resplendent grace of these pictures, that it will even amaze a stranger that never saw the like; on some pillars two pictures being hanged, whereof many are of that largenesse, that they answer the full proportionable length of a tall mans body.

A marvellous rich Pulpit.

Towards the upper end of the body of the Church on the left hand as you enter from the west gate, there is a marveilous rich Pulpit, the richest that ever I saw till then, being curiously adorned with many stately pictures and gilt Images. I take it to be double gilt, and that over head is answerable to the rest in sumptuousnes.

[p. 13.]

There is a convenient and pretty roome on the right hand of the walke, which doth inviron the Quire, wherein is

OBSERVATIONS OF AMIENS

very neatly kept a certaine Tabernacle, made in the forme of a Turret, which is garnished with many pictures, and sumptuously gilt: this dooth the fraternity of the shoemakers carry in solemne procession every St. Stephens day.

In the next roome unto that in the same side of the walke is very cunningly made in brasse, a Globe or Spheare of the world, both heaven and earth, very costly gilt, wherein are represented the fixed starres and planets, and the twelve celestiall signes.

A Globe of the World.

The outside of the west end of the Church, over the dore is most beautifully decked with exceeding abundance of Images, wherein many of the principall Histories of the Scripture, both of the olde and new Testament, are very lively set forth. Also at the west end of the Church without the dore the statue of St. Christopher is most excellently pourtrayed in stone.

The principallest relique that is kept in this Church is the forepart of St. John Baptists head, which is inclosed in a peece of gold that is beset with many precious stones. Againe, the same peece of gold is put into another rich Cabinet, made of crystall; out of the which it is taken, whensoever it is shewed to any strangers or any other: it is never shewed but at sixe of the clocke in the morning, in a certaine little high Chappell, consecrated to that purpose. There are about three or foure paire of stairs, that leade to the same. From the time that the dore of this Chappell is opened, which is about sixe of the clocke in the morning there beginneth a Masse there, and continueth till seven, and then it is shut: so that they which come after it is shut, cannot see it till the next day. It is the custome both of strangers and all others that see it (if they are of any ability) to lay downe some money, as an offering in a little dish hard by the head, which is afterward distributed to the poore. Innumerable was the company of Cockle and Muskle shels and beads, and other religious reliques, which I saw hanged up over the dore of this little Chappell. I was at the Nunnery of the Carmelite Nunnes, right opposite to the entry whereof

St. John Baptists Head.

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Carmelite Nuns.

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there was a very goodly Altar ; at whose sides there were very curious and rich hangings of white lawne, as I conceived it, or some other very fine linnen most exquisitely wrought with needle-worke, and that by the Nunnes themselves, as it was reported. I saw only two Nunnes that kept the dore, but I could not be suffered to see the rest within the Nunnery, because forsooth they never see any man, for fear of inticements to vanity. Also I saw another Nunnery of Franciscan Nunnes, where there was another fair Altar ; I came into their Church at the time of prayers in the afternoone, the Nunnes being then at their Vespers, in a higher loft or chappell, unto the which I could not have accesse. But I saw them at service sitting in two rowes opposite to each other. They wore white vailes about their heades, and black over the same which covered their whole body to their feete: one of these was a very beautifull woman.

*Franciscan
Nuns.*

There is now building in Amiens a very faire Nunnery for the same Carmelite Nunnes, which doe now live in another Nunnery that is more obscure, and lesse delightfull for their contemplation. They remove shortly from that wherein they now live to that which is now building, because it is a more private and solitary place for their meditation, and the service of God. Unto this new Nunnery there belongeth a faire garden full of fine spacious walkes, beset with sundry pleasant trees. I was at the Monastery of the Capucins, in whose Church there were two faire altars, with many pictures of Christ and Saint Francis. They have a faire garden belonging to their Monastery, neare to which they have a Cloister, wherein are hanged many religious pictures, emblemes, and posies tending to mortification.

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A rich altar.

At Saint Germans Church there is a wondrous rich altar, very abundantly decked with precious ornaments, especially a gilt Tabernacle. This is the fairest Altar by many degrees that I saw in all the City.

The towne house which is very neare to the gate as you come into the city from Pickeney is very faire, being

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three stories high, and built with bricke, having goodly armes in it.

The fairest cage of birds that I saw in al France, was at the signe of the Ave Maria in Amiens, the workmanship whereof was very curious with gilt wyers. In the same were four Turtle Doves, and many gold Finches, with other birds which are such as our hempseede birds in England.

*Cage of
Birds.*

The first Pilgrime that ever I saw was in Amiens, a very simple fellow, who spake so bad Latin that a country Scholler in England should be whipped for speaking the like. He told me that he had lived two yeares at Compostella, a city and University of Galicia in Spaine, where Saint James is much worshipped, wherehence he then came, and was upon going to Rome. He had a long staffe in his hand with a nobbe in the middle, according to the fashion of those Pilgrims staffes, a chaine about his necke full of extraordinary great beades, and a box by his side, wherein was the picture of our Lady and Christ in her armes.

A Pilgrim.

Now I will relate as memorable a history of the Spaniards surprising of this city, and the recovery of it again by the Frenchmen, as I have done before in my observations of Calais.

Anno 1597, Henry the fourth King of France having newly ended his Parliament assembled that yeare at Rouen, and consulting of putting in execution the lawes there made, and of raising a mighty army to chace the Spaniards out of Picardie; heard newes of the surprize of Amiens, which happened thus. Hernand Teillo Governour of Dourlans a towne in the Frontiers of Picardie, now belonging to the French King, but then held by the Spaniard, having intelligence by some French men that were then fugitives in Flanders, that the French King had brought into Amiens forty peeces of artillery, and a great quantity of powder, intending there to make a magazine of munition for the next Sommers wars, understanding also that the citizens of

*The surprize
of Amiens by
the Spaniards.*

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CORYAT'S CRUDITIES

*Soldiers
attired like
Peasants.*

*A merry
device.*

[p. 17.]

Amiens were stout and mutinous, and had refused a garrison of Switzers, which the French King would have sent them; informed the Archduke of this, and used meanes to hold further intelligence with some of the most mutinous within the towne: in confidence whereof he framed this plot. Upon the tenth of March he caused forty or fifty souldiers to be attired like peasants with fardels upon their heads and shoulders, and pistols and daggers under their coates: and marches himselfe up to the towne with some five thousand footemen, and seaven hundred horsemen, and lodges them overnight in ambuscado neare to the town. The next morning early he sends these disguised souldiers to the gate of the towne, called la porte de Montrescut, who following a cart that was going in at the gate, one after an other, as soon as ever the cart was gotten under the portcullice, one of the peasants untied closely a sacke of walnuttes, which he carried, and let them all fall out; and while the corps de garde, which kept the gate were scrambling to gather them up, another of these disguised souldiers, cuts the hairness of the horse, and so with cart and horse barricadoed, and stopped the passage of the gate: and then the rest drew forth their weapons, seised upon the rest that guarded the gate, and made themselves masters of it. Then presently they gave the Signall to Hernand Teillo, that lay under the towne with his ambuscado: so he with al his men came by troupes unto the towne, got up to the market place, seised themselves of all the fortresses and Churches, of the Arsenal, and all the munition at noone day, whiles the people were at the sermon, and so made themselves masters of the towne, without any manner of resistance. The French King presently resolved to beleaguer it againe, caused great forces to be levied out of France, yea and out of the most parts of Europe, and particularly foure thousand out of England, who did speciall service in the siege. He made the Marshall of Biron, Lieutenant generall of his army: and though the Archduke came with a great power to succour the besieged, yet the

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French Kings men continued the siege so resolutely, the Kings owne presence and the arrival of all the best commanders of France so encouraged and strenghtned them that they defeated divers of the Archdukes forces; Hernand Teillo was slaine in defence of a fort the third of September, which much comforted them also. At last the King and his army charged the Archduke and his forces so close, that he forced them to retire: and so being retired seaven leagues from the towne, upon the nineteenth of September, the towne yeelded upon composition after the siege of sixe moneths and somewhat more; and the five and twentieth of September, all the Spanish forces marched out of the towne, with bagge and baggage, colours displaid and drum beaten, which were in all about two thousand footemen, and five hundred horsemen, a hundred and threescore carts laden with baggage, and some thousand women of the towne. After they were gone forth, the King entred the towne with a thousand Gentlemen on horseback, and sung a Te Deum in the Cathedrall Church, and so hath ever since held the towne. Thus much of Amiens.

*Hernand
Teillo slain.*

*The Spaniards
march out.*

I Tooke my journey from Amiens towards Paris in [p. 18.]
Coach, the twentieth day of May being friday, about two of the clocke in the afternoone, and came that night by seaven of the clocke in the evening, to a village in the country fourteen miles therehence called Bretueil. In that space I observed only these two things, a village exceedingly ransacked and ruined, by meanes of the civil warres. And about some few miles on this side Bretueil, certaine vineyards which were the first that ever I saw.

Bretueil.

I went from Bretueil on Saturday, being the one and twentieth of May, about five of the clocke in the morning, and came about noone to a towne in the Province of Beauvoisis called Clermont, situate upon the toppe of a hill, being fourteen miles from Bretueil. This Clermont is a meane and ignoble place, having no memorable thing therein worthy the observation. Only I talked with a

Clermont.

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*A Friar born
in Ireland.*

certaine Franciscan Frier there, borne in Ireland, who seemed to be a pretty Schollar and a man of good parts. He was then travelling to Abbeville to preach there. I observed this in him, that he was as well able to discourse of al particular politique and state matters of England, as any man in our company: and hee spake passing good English. This also I observed in Clermont, in the middest of a streete there was erected a gibbet with the picture of a certaine fellow called Antony Peel, who was painted hanging on a gallowes in the same picture. Under the which his offence was mentioned by way of a proclamation for apprehending of him. The reason why his picture was set forth in that manner, was this: That as his picture was there hanged, so should he also if he might be apprehended. This custome is observed in many places of France.

*A picture
hanged instead
of a man.*

*The Castle of
Clermont.*

In this towne is an old decayed Castle, belonging in auncient time to the Counts of Clermont, the first of whom Robert was youngest sonne to Saint Lewes King of France, and from whom Henry the 4, King of France and Navarre, lately slaine by that butcherly Ravilliacke, was lineally descended.

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I departed from Clermont about three of the clocke in the afternoone, and about sixe of the clocke came to a little towne hard by the ferry where we were transported into the Ile of France, called Saint Liew. This was twelve miles from Clermont: in this space I observed no memorable thing.

Saint Liew.

The next morning being Trinity Sunday about foure of the clocke, I was transported over a river called the Oyse, which doth part Picardie from the Ile of France. That day I dined at a Parish called Saint Brixie, which was twelve miles beyond Saint Liew. Betwixt Saint Liew and Saint Brixie I observed these things. An exceeding rich and fertile country, full of corne, especially rie, meadowes, pastures, wooddes, many sweete rivers, a great multitude of goodly and sumptuous houses on both sides as we rod, most whereof were said to be the Advocates of Paris.

Saint Brixie.

OBSERVATIONS OF SAINT DENIS

Also many goodly rowes of wall-nutte trees, about three or foure miles after we were entred into the Isle, the fairest that ever I saw till then, about two hundred at the least in a row. About two miles on this side Saint Brixé, there is a most magnificent Palace built of faire white free stone with many lofty turrets on the toppe of a hill, in a beautifull parke. The place is called Escovan. This place belongeth to Monsieur Montmorencie the high Constable of France, who hath seaventeene Townes and Parishes in the country belonging to it, which are very neare bordering about it.

*The Palace of
Escovan.*

I went from St. Brixé about one of the clocke in the afternoone, and came to Paris, which was eight miles therehence, about sixe of the clocke that day: the things that I observed betwixt St. Brixé and Paris were these: seven faire Pillars of free stone erected by an equall distance from each other, betwixt St. Denis and Paris. In each of these is erected the Image of St. Denis the Areopagite in stone, with his two companions Rusticus and Eucherius. This S. Denis was S. Pauls Disciple, and the first that preached the Gospell to the Gaules. There is a certaine speech of his written in some of the Ecclesiasticall authors, which is this: Aut Deus naturæ patitur, aut mundi machina dissoluetur. He spake that in Egypt whither he betooke himselfe for learning sake, when he saw that admirable eclipse of the Sunne, which was at the time of Christs passion, being mentioned in the sacred Evangelists. The reason why these pillars or crosses are erected to the honour of S. Denis, is, because they report (and indeed the legend of Saints, which was composed by Jacob de Voragine Bishop of Genua affirmeth it) that when he walked betwixt Paris (where he was beheaded for the Gospell sake) and a pretty towne four miles from it, which is now called by his name, he rested seven times by the way with his head in his hand, before he came to the towne. A miracle too great to be true, though indeed I heard of the like example in Zurich the Metropolitan City of Swicerland,

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St. Denis.

*A miracle too
great to be
true.*

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as I will hereafter mention in my observations of that Citie.

*Gallows on
Mount Falcon.*

A little on this side Paris, even at the towns end, there is the fayrest Gallowes that ever I saw, built upon a little hillocke called Mount Falcon, which consisteth of fourteene fair pillars of free-stone: this gallowes was made in the time of the Guisian massacre, to hang the Admiral of France Chatillion, who was a Protestant, Anno Dom. 1572.

My Observations of Paris.

Julius Cæsar Scaliger hath written this hexastichon in praise of Paris.

FRancigenæ Princeps populosa Lutetia gentis
 Exerit immensum clara sub astra caput.
 Hic civis numerum, ars precium, sapientia finem
 Exuperant, superant thura precesque Deos.
 Audiit obstupuitque hospes, factusque viator
 Videt, & haud oculis credidit ipse suis.

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*The Great-
ness of Paris.*

This Citie is exceeding great, being no lesse then ten miles in circuit, very populous, and full of very goodly buildings, both publique and private, whereof the greatest part are of faire white free-stone: wherewith it is naturally more plentifully furnished then any Citie of Christendome that ever I read or heard of. For the whole citie, together with the suburbes, is situate upon a quarre of free stone, which doth extend it selfe to a great part of the territorie round about the citie, and ministreth that inexhausted plenty of stone for their houses. It is round and invironed with very auncient stone wals that were built by Julius Cæsar when he made his residence here in the midst of his French conquests, from whom some have not doubted in former times to call it the citie of Julius. In those wals it hath at this time fourteene faire gates. As for her name of Paris, she hath it (as some write) from Paris the eighteenth King of Gallia Celtica, whom some write to have been lineally descended from Japhet, one of the three sonnes of Noah, and to have founded this citie: but the

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name of Lutetia it doth well brooke, *Conveniunt rebus nomina sæpe suis*, being so called from the latin word *Lutum*, which signifieth durt, because many of the streetes are the durtiest, and so consequently the most stinking of all that ever I saw in any citie in my life. It is divided into three parts, the University, the Citie, and the Town by the noble river Sequana, commonly called *la riviere de Seine*, which springeth from a certaine hill of Burgundy called *Voga*, neare to the people of *Langres*, in Latin *Lingones*. The University whereof I can speake very little, (for to my great grieffe I omitted to observe those particulars in the same that it behoved an observative traveller, having seene but one of their principall Colledges, which was their famous *Sorbona*, that fruitfull nursery of Schoole-divines) was instituted in the yeare 796, by the good Emperour Charles the great, who used the helpe of our learned Countreyman *Alcuinus* his Master, and the Schollar of Venerable *Beda* in the erecting thereof. But to returne againe to the noble River *Seine*: There was building over it when I was in the Citie, a goodly Bridge of white free-stone, which was almost ended. Also there is another famous bridge in this Citie, which farre excelleth this before mentioned, having one of the fairest streetes of all the Citie, called our Ladies street, in French *la rue de nostre Dame* built upon it. I have heard that *Jucundus* a certain Bishop of this citie, built this bridge; of whom I have likewise heard this elegant distichon:

*Jucundus duplicem struxit tibi Sequana pontem,
Hunc tu jure potes dicere Pontificem.*

He calls it *Duplicem*, because there was another bridge neare unto that called the little bridge, built by the same man at the same time.

Besides there are three faire bridges more built upon this river, whereof the one is called the bridge of exchange, where the Gold-smiths dwell, *S. Michaels* bridge, and the bridge of birdes, formerly called the millers bridge.

Dirty Street

The University.

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Bridges over the Seine.

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The reason why it is called the bridge of birdes, is, because all the signes belonging unto shops on each side of the streete are signes of birds.

*The Cathedral
Church of
Our Lady.*

[p. 23.] The Cathedrall Church is dedicated to our Lady, which is nothing so faire as our Lady Church of Amiens: for I could see no notable matter in it, saving the statue of St. Christopher on the right hand at the coming in of the great gate, which indeed is very exquisitely done, all the rest being but ordinary, as I have seene in other Churches. The street which is called la rue de nostre Dame (as I have before written) that is, our Lady streete is very faire, being of a great length, though not so broad as our Cheapside in London: but in one thing it exceedeth any street in London; for such is the uniformity of almost all the houses of the same streete which stand upon the bridge, that they are made alike both in proportion of workmanship and matter: so that they make the neatest shew of all the houses in Paris.

The Via Jacobæa is very full of booke-sellers that have faire shoppes most plentifully furnished with bookes.

*The Exchange
of the
Merchants.*

I was at the *Pallace where there is the exchange, that is a place where the Marchants doe meete at those times of the day, as our Marchants doe in London. But it is nothing comparable to the place of our Marchants meeting in London, being a plaine pitched walke subdio, that is under the open ayre. As for their exchange where they sell many fine and curious things, there are two or three pretty walks in it, but neither for length, nor for the rooffe, nor the exquisite workmanship is it any way to be compared with ours in London. In this Palace there are sundry faire buildings, whereof one is very spacious and broad, and of a great heighth, adorned with many goodly pillars of free-stone, wherein the Advocats and civil Lawyers with many others do walke; and it serveth the French men in that manner as our Westminster hall doth us English men. A little within this hall there is another goodly and beautiful roome, wherein the Judges sit in

* Built by Philip the faire, Anno 1313.

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judgment: there do the Advocats and Civilians plead, and discusse matters of controversie. There I saw two grave auncient Judges sit in judgment in their scarlet gownes, accompanied at the bench with many other Civilians that were attired in blacke gownes, with certaine tippetts and formalities that they weare upon pleading days, as the badges of their profession. The roofoe of this roome is very rich, being sumptuously gilt and embossed with an exceeding multitude of great and long bosses hanging downward, which were likewise gilt.

*The hall of
Judgment.*

I went the three and twentieth of May being Trinity Munday in the afternoone to the Kings Palace, which is called the Loure: this was first built by Philip Augustus King of Fraunce, about the yeare 1214, and being afterward ruined by time, was most beautifully repaired by Henry the second. Therein I observed these particulars: A faire quadrangular Court, with goodly lodgings about it foure stories high, whose outside is exquisitely wrought with white free-stone, and decked with many stately pillars and beautiful Images made of the same stone. As we go up towards the hall there are three or foure paire of staires, whereof one paire is passing faire, consisting of very many greeses. The roofoe over these staires is exceeding beautifull, being made ex fornicato seu concamerato opere, vaulted with very sumptuous frettings or chamferings, wherein the formes of clusters of grapes and many other things are most excellently contrived. The great chamber is very long, broad and high, having a gilt roofoe and richly embossed: the next chamber within it, which is the Presence, is very faire, being adorned with a wondrous sumptuous roofoe, which though it be made but of timber worke, yet it is exceeding richly gilt, and with that exquisite art, that a stranger upon the first view thereof, would imagine it were either latten or beaten gold.

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*The King's
Palace.*

I was also in a chamber wherein Queene Mary doth often lie, where I saw a certaine kinde of raile which encompasseth the place where her bedde is wont to be,

*The Queen's
Chamber.*

CORYAT'S CRUDITIES

having little pretty pillars richly gilt. After this I went into a place which for such a kinde of roome excelleth in my opinion, not only al those that are now in the world, but also all whatsoever that ever were since the creation thereof, even a gallery, a perfect description whereof will require a large volume. It is divided into three parts, two sides at both the ends, and one very large and spacious walke. One of the sides when I was there, was almost ended, having in it many goodly pictures of some of the Kings and Queenes of France, made most exactly in wainscot, and drawen out very lively in oyle workes upon the same. The roofe of most glittering and admirable beauty, wherein is much antique worke, with the picture of God and the Angels, the Sunne, the Moone, the Starres, the Planets, and other Celestiall signes. Yea so unspeakeably faire it is, that a man can hardly comprehend it in his minde, that hath not first seene it with his bodily eyes. The long gallery hath at the entrance therof a goodly dore, garnished with foure very sumptuous marble pillers of a flesh colour, interlaced with some veines of white. It is in breadth about ten of my paces, and above five hundred in length, which maketh at the least half a mile. Also there are eight and forty stately partitions of white free stone on each side of this long gallery, each being about some twelve foote long, betwixt the which there are faire windowes: the walles of the gallery are about two yardes thicke at the least. The gallery is covered with blew slatte like our Cornish tile. In the outside of one of the walles neare to the River Seine, there are four very stately pillers of white free stone, most curiously cut with sundry faire workes, that give great ornament to the outward frontispice of the worke. On the west side of the gallery there is a most beautifull garden divided into eight severall knots. The long gallery, when I was there was imperfect, for there was but halfe of the walke boarded, and the roofe very rude, the windowes also and the partitions not a quarter finished. For it is reported that the whole long gallery shall be

The Gallery.

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*The long
Gallery.*

*Walls two
yardes thick.*

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made correspondent to the first side that is almost ended. At the end of the long gallery there were two hundred masons working on free stone every day when I was there, to make an end of that side which must answer the first side that is almost ended. Neare to which side there is a goodly Pallace called the Tuilleries, where the Queene mother was wont to lie, and which was built by her selfe. This Pallace is called the Tuilleries, because heretofore they used to burne tile there, before the Pallace was built. For this French word Tuillerie doth signifie in the French a place for burning of tile.

*Two Hundred
Masons.*

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*The Palace of
the Tuilleries.*

The sixe and twentieth day of May being Thursday, and Corpus Christi day, I went to the foresaid Pallace which shall be joyned to the Loure by that famous gallery, when it is once ended.

This Palace of the Tuilleries is a most magnificent building, having in it many sumptuous roomes. The chamber of Presence is exceeding beautifull, whose rooffe is painted with many antique workes, the sides and endes of this chamber are curiously adorned with pictures made in oyleworke upon wainscot, wherein amongst many other things the nine Muses are excellently painted. One of the inner chambers hath an exceeding costly rooffe gilt, in which chamber there is a table made of so many severall colours of marble, and so finely inlayed with yvorie, (which kinde of worke is called in Latin cerostratum) that it is thought to be worth above five hundred pound. The staires very faire, at the edge whereof there is a goodly raile of white stone, supported with little turned pillers of brasse. The staires are winding having a stately rooffe with open spaces like windowes to let in the aire. On the southside of the Pallace there is a faire walke leaded, but without any rooffe, where I saw a goodly peece of Jeate in the wall of a great length and breadth. But it was so hackled that it seemed to be much blemished. There is a most pleasant prospect from that walke over the railes into the Tuillerie garden, which is the fairest garden for length of delectable walkes that ever I saw,

*The Chamber
of Presence.*

Ivory Work.

CORYAT'S CRUDITIES

*The Tuileries
Garden.*

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but for variety of delicate fonts and springes, much inferior to the Kings garden at Fountaine Belean. There are two walkes in this garden of an equall length, each being 700 paces long, whereof one is so artificially roofed over with timber worke, that the boughes of the maple trees, wherewith the walke is on both sides beset, doe reach up to the toppe of the rooffe, and cover it cleane over. This roofed walke hath sixe faire arbours advanced to a great heighth like turrets. Also there is a long and spacious plot full of hearbes and knots trimly kept by many persons. In this garden there are two fonts wherein are two auncient Images of great Antiquity made of stone. Also there is a faire pond made foure square, and built all of stone together with the bottome, wherein there is not yet either fish or water, but shortly it shall be replenished with both. There I saw great preparations of conduits of lead, wherein the water shal be conveighed to that pond. At the end of this garden there is an exceeding fine Eccho. For I heard a certaine French man who sung very melodiously with curious quavers, sing with such admirable art, that upon the resounding of the Eccho there seemed three to sound together.

*Pompous
Ceremonies on
Corpus Christi
Day.*

Seeing I have now mentioned Corpus Christi day, I will also make relation of those pompous ceremonies that were publiquely solemnized that day in the streetes of the city, according to their yearlie custome: this day the French men call Feste de Dieu, that is, the feast of God. And it was first instituted by Pope Urban the fourth, by the counsell of Thomas Aquinas, a little before the raigne of the Emperour Rodolphus Habsburgensis.

About nine of the clock the same day in the morning, I went to the Cathedrall Church which is dedicated to our Lady (as I have before written) to the end to observe the strange ceremonies of that day, which for novelty sake, but not for any hartly devotion (as the καρδιαγνώστης God doth know) I was contented to behold, as being the first that ever I saw of that kinde, and I hartily wish they may be the last. No sooner did I enter into the Church

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but a great company of Clergy men came forth singing, and so continued all the time of the procession, till they returned unto the Church againe, some by couples, and some single. They walked partly in coapes, whereof some were exceeding rich, being (in my estimation) worth at the least a hundred markes a peece; and partly in surplices. Also in the same traine there were many couples of little singing choristers, many of them not above eight or nine yeares old, and few above a dozen: which prety innocent punies were so egregiously deformed by those that had authority over them, that they could not choose but move great commiseration in any relenting spectator. For they had not a quarter so much haire left upon their heads as they brought with them into the world, out of their mothers wombs, being so clean shaved away round about their whole heads that a man could perceive no more then the very rootes. A spectacle very pittifull (me thinks) to behold, though the Papists esteeme it holy. The last man of the whole traine was the Bishop of Paris, a proper and comly man as any I saw in all the city, of some five and thirty yeares old. He walked not sub dio, that is, under the open aire, as the rest did. But he had a rich cannopy carried over him, supported with many little pillers on both sides. This did the Priests carry: he himselfe was that day in his sumptuous Pontificalities, wearing religious ornaments of great price, like a second Aaron, with his Episcopall staffe in his hand, bending round at the toppe, called by us English men a Croisier, and his Miter on his head of cloth of silver, with two long labels hanging downe behind his neck. As for the streets of Paris they were more sumptuously adorned that day then any other day of the whole yeare, every street of speciall note being on both sides thereof, from the pentices of their houses to the lower end of the wall hanged with rich cloth of arras, and the costliest tapistry that they could provide. The shewes of our Lady street being so hyperbolical in pomp that day, that it exceeded the rest by many degrees. And for the greater

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*Little Singing
Choristers.*

*The Bishop of
Paris.*

*The streets
sumptuously
adorned.*

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CORYAT'S CRUDITIES

*Rich Plate
exposed.*

*Artificial
Rocks.*

*The Sacrament
of the Altar.*

*Solemn
Masses.*
[p. 30.]

addition of ornament to this feast of God, they garnished many of their streets with as rich cupboards of plate as ever I saw in all my life. For they exposed upon their publique tables exceeding costly goblets, and what not tending to pompe, that is called by the name of plate. Upon the midst of their tables stood their golden Crucifixes, with divers other gorgeous Images. Likewise in many places of the city I observed hard by those cupboards of plate, certayne artificiall rocks, most curiously contrived by the very quintessence of arte, with fine water spowting out of the cocks, mosse growing thereon, and little sandy stones proper unto rockes, such as we call in Latin tophi: Wherefore the foresaid sacred company, perambulating about some of the principall streets of Paris, especially our Lady street, were entertained with most divine honours. For wheras the Bishop carried the Sacrament, even his consecrated wafer cake, betwixt the Images of two golden Angels, whensoever he passed by any company, all the spectators prostrated themselves most humbly upon their knees, and elevated their hands with all possible reverence and religious behaviour, attributing as much divine adoration to the little wafer cake, which they call the Sacrament of the Altar, as they could doe to Jesus Christ himselfe, if he were bodily present with them. If any Godly Protestant that hateth this superstition, should happen to be amongst them when they kneele, and forbear to worship the Sacrament as they doe, perhaps he may be presently stabbed or otherwise most shamefully abused, if there should be notice taken of him. After they had spent almost two houres in these pompous (I will not say theatricall) shewes, they returned again to our Lady Church, where was performed very long and tedious devotion, for the space of two houres, with much excellent singing, and two or three solempne Masses, acted by the Bishops owne person. With his crimson velvet gloves and costly rings upon his fingers, decked with most glittering gemmes. Moreover, the same day after dinner I saw the like shew performed by the Clergy in the holy

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procession in the morning. Queene Margarite the Kings divorced wife being carried by men in the open streets under a stately cannopy: and about foure of the clocke, they made a period of that solemnity, all the Priests returning with their Sacrament to our Lady Church, where they concluded that dayes ceremonies with their Vespers.

*Queen
Margaret.*

There are not Termes in Paris as in London, but one Terme only, that continueth the whole yeare, so that every weeke in the yeare, saving in the vintage time, which is in September, the Civilians meete together at the Palace for the debating of matters of controversie. But they do not repaire to Paris for matters of justice from all the parts of France, as in England we doe to London from al the remotest shires of our land, because it would be both an exceeding charge and trouble to the inhabitants of the country to be drawn to Paris, the head city of the land, seing some of the people dwell at the least four or five hundred miles from Paris. Therefore for the avoiding of this inconvenience, they keepe their Courts of Parliament in certaine principall cities, unto the which all they that dwell in that Dominion, whereof the city is head, make their repaire for determining their suites of law: these cities are in number eight. Paris in the Isle of France: Tholosa in Languedoc: Rouen in Normandy: Burdeaux in Aquitaine: Aix in Province: Gratianopolis, alias Grenoble, in Dolphinie: Dijon in Burgundie: Rhenes in little Britaine.

*Courts of
Parliament
kept in eight
principal
Cities.*

I observed in Paris great abundance of mules, which are so highly esteemed amongst them, that the Judges and Counsellors doe usually ride on them with their foot clothes.

Also I noted that Gentlemen and great Personages in Paris doe more ride with foote-clothes, even foure to one [p. 31.] then our English gentlemen doe.

They report in Paris that the thorny crowne wherewith Christ was crowned on the Crosse is kept in the Palace, which upon Corpus Christi day in the afternoone was publicly shewed, as some told me, but it was not my chance to see it. Truly I wonder to see the contrarieties

*The Crown of
Thorns.*

CORYAT'S CRUDITIES

*The Vanities
of Papistical
Relics.*

amongst the Papists, and most ridiculous vanities concerning their reliques, but especially about this of Christs thorny crowne. For whereas I was after that at the city of Vicenza in Italy, it was told me, that in the Monastery of the Dominican Fryers of that citie, this crown was kept, which St. Lewes King of France bestowed upon his brother Bartholomew Bishop of Vicenza, and before one of the Dominican Family: wherefore I went to the Dominican Monastery, and made suit to see it, but I had the repulse; for they told me that it was kept under three or four lockes, and never shewed to any, by any favour whatsoever, but only upon Corpus Christi day. If then this crowne of Paris, whereof they so much bragge, be true, that of Vincenza is false:* Lo the truth and certainty of Papistical reliques. I lay at the house of a certain French Protestant in the suburbes of St. Germans, who in the civill warres fought against the Papists, and was most grievously wounded, who shewed me his wounds. His name was Monsieur de la Roy.

*Isaac
Casaubon.*

[p. 32.]

I enjoyed one thing in Paris, which I most desired above all other things, and oftentimes wished for before I saw the citie, even the sight and company of that rare ornament of learning Isaac Casaubonus, with whom I had much familiar conversation at his house, near unto St. Germans gate within the citie. I found him very affable and courteous, and learned in his discourses, and by so much the more willing to give me entertainment, by how much the more I made relation to him of his learned workes, whereof some I have read. For many excellent bookes hath this man (who is the very glory of the French Protestants) set forth, to the great benefite and utility of the Common-weale of learning: as all the workes of Aristotle Greek and Latin, though indeed the Latin translation of other men: annotations upon Strabo, Diogenes Laertius, Suetonius, Plinies Epistles, Theocritus and Persius: Athenæus illustrated with a learned Commentary: Theophrasti characters: Polybius translated: a

* If that of Vincenza be true, this of Paris is false.

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learned Discourse de Satira Romana & Græca: Apuleii Apologia: Gregorii Nysseni Epistola de euntibus Hierosolyman: Inscriptio antiqua: Historia Augusta: with which excellent fruits of his rare learning he hath purchased himselfe great fame in most places of the Christian world. Surely I beleeve he is a man as famous in France for his admirable knowledge in the polite learning and liberall sciences, as ever was Gulielmus Budeus in his time. Lately hath this peerlesse man made a happy transmigration out of France into our renowned Island of great Britaine, to the great joy of the learned men of our Nation, whom he doth exceedingly illuminate with the radiant beames of his most elegant learning; my selfe having had the happinesse to enjoy his desirable commerce once since his arrivall here. Two most memorable notes I derived from him, which I shall not this long time commit to oblivion: whereof the one was, that it was great pittie there is not found some learned man in England that would write the life and death of Queene Elizabeth in some excellent stile, that might propagate the memory of so famous, religious, and learned a Queene to posterity, as a lively patterne for other Christian Princes, if not to imitate, at the least to admire. Certainly it is greatly to be wished that some notable man of profound learning (with whom our Kingdom is as plentifully furnished, in my opinion, as any nation of al Christendome) would undertake this so laudable a taske, wherewith he might immortalize and consecrate to eternity the rare gifts of that incomparable Queene, most deservedly called the Phœnix of her sex: a worke that would be very acceptable (being exquisitely handled) not onely to the learned men of our owne Nation, but also to al forraine Countries that embrace the reformed religion. I would to God that these few lines wherein I have made relation of that learned mans speeches, may minister occasion to some singular scholler to take in hand this worthy enterprise. The other was, that I might see the next morning (if I would be abroad in the streetes) a certaine prophane and superstitious

*Isaac
Casaubon now
in Britain.*

*A worthy
enterprise.*

[p. 33.]

CORYAT'S CRUDITIES

*The ceremony
of carrying the
bed.*

ceremony of the Papists, which might be very fitly compared to a ceremony of the Pagans in Greece, called *παστοφόρια*, which signified the carrying of a bedde. For even as they carried a bedde abroad in solemne procession upon certaine dayes, with the Images of some of their gods upon it: so may you to morrow morning being Corpus Christi day (sayd he) see in the streets of this City a bedde carried after a very Ethnicall manner, or rather a Cannopy in the forme of a bedde, under the which the Bishop of the city with certaine Priests that carry the Sacrament do walke; which indeed I saw performed with a great company of strange ceremonies, as I have before written.

In the Church of St. Germans Abbey, which is in the Suburbes of the City, I saw a gray Frier shrift a faire Gentlewoman, which I therefore mention because it was the first shrifting that ever I saw. Thus much of Paris.

[P. 34.]

*Images of the
French Kings
at S. Denis.*

I Went to S. Denis, which is foure miles from Paris, the foure and twentieth of May, being Tuesday, after dinner, where I saw many remarkable and memorable things. I passed through a Cloyster before I came into the Church. These are the particulars that I saw: in a certaine loft or higher roome of the Church I saw the images of many of the French Kings, set in certain woden cupbords, whereof some were made onely to the middle with their Crownes on their heads. But the Image of the present King is made at length with his Parliament roabes, his gowne lined with ermins, and his crowne on his head. There also I saw the crowne wherewith the Kings of France are crowned, and another wherewith the Queenes are crowned, being very rich and beset with many pretious stones of exceeding worth: the gowne faced with ermins, which they weare upon the day of their inauguration: their bootes, which they weare then also, being of watchet Velvet, wherein many Flower de-luces are curiously wrought: their spurres of beaten gold; a sword of King Salomons, whose handle was massie golde:

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his drinking cuppe made of a rich kinde of stone: a rich drinking cup of John of Gaunt, Duke of Lancaster: two Crucifixes of inestimable worth, beset with wonderfull variety of precious stones, as Carbuncles, Rubies, Diamonds, &c. two Scepters of massie gold that the King and Queene do carrie in their handes at their coronation: a representation of our Lady Church in Paris, made of silver, being a monument of exceeding value; for it containeth the riches of our Lady Church, as gold and jewels, &c. All these things I saw in that roome. When I went out of that loft, I descended a paire of staires, and came into the Quire, where very neare to the high Altar, I saw the Sepulchres and monuments of the auncient Kings and Queenes of France, made in Alabaster. Amongst the rest, the monument of Carolus Calvus King of France, and afterward Emperour, who bestowed on that Church one of the nayles wherewith Christ was crucified, as they affirme: that nayle I saw set in a faire peece of silver plate double gilt, at the top whereof there was a silver Theca or Sheath, which contained the nayle. This Carolus lived about the yeare 841, and died in Mantua, as I will hereafter declare in my observations of that Citie. A most inestimable rich crosse, very gorgeously adorned with wondrous abundance of pretious stones of divers sorts, which King Dagobert, who was the founder of that Church, bestowed upon it: a Font of baptisme, made of porphyrie stone which was also bestowed on that Church by the said King, who after he had conquered Poitiers brought it there hence to this Church. The same Dagoberths monument I saw there, and under his Effigies this Epitaph is written:

*Rich
Treasures.*

*Monuments of
the ancient
Kings of
France.*

[p. 35.]

Fingitur hac specie bonitatis odore refertus
Istius Ecclesiæ fundator Rex Dagobertus
Justitiæ cultor, cunctis largus dator æris:
Affuit & scleris ferus ac promptissimus ultor.
Armipotens bellator erat, velutique procella
Hostes confregit, populosque per arma subegit.

*Carolus
Martellus.*

Also the monument of Carolus Martellus the grandfather of Carolus Magnus. He was a very renowned and famous man in his time, Duke of Brabant, and stiled in Latin by the title of Major domus, that is, the prefect of the Kings house: a very eminent title of dignitie used in those days in the French Court; which whosoever enjoyed (as did this Martellus for the space of six and twenty yeares) was esteemed the principal man of all France next to the King. This man is much ennobled by many classical Historiographers for his worthy exploits, especially for that most glorious victory that he got of Abidirimus king of the Saracins, whom he slew neare the citie of Tours in France, together with his whole armie that contained three hundred and seventie five thousand men; but of his owne side he lost but one thousand and five hundred persons. The Epitaph written upon his Tombe is this:

[p. 36.]

ILle Brabantinus Dux primus in orbe triumphans,
Malleus in mundo specialis Christicolarum,
Dux Dominusque Ducum, Regum quoque Rex fore
spernit,
Non vult regnare, sed Regibus imperat ipse.

*An Unicorn's
horn.*

*The Queen
Mother's
Monument.*

Besides the Tombe of Carolus, which was the eldest of Carolus Magnus three sonns, by his second wife Hildergardis, daughter of the famous Godfrey Duke of Almannie. This Carolus was by his father made king of Germany: an Unicorne's horne valued at one hundred thousand crownes, being about three yardes high, even so high that I could hardly reach to the top of it: the monument of the late Queene mother Katharine de Medicis, exceeding richly made of Alabaster with her statue, and her husbands upon it Henry the second. This Tombe is valued at twenty thousand crownes, at two corners whereof there are two very sumptuous Images that represent Virgins made of a rich kind of mettall: each of those Images cost two thousand crownes. About the Tombe are many rich marble pillars, whose base is made of marble also: an exceeding rich shrine, wherein the

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body of St. Denis the Deus Tutelaris, or Patron of Fraunce was intombed, with his two companions Rusticus and Eucherius. Upon that shrine I saw St. Denis his head inclosed in a wonderful rich helmet, beset with exceeding abundance of pretious stones: but the skull it selfe I saw not plainly, only the forepart of it I beheld through a pretty crystall glasse by the light of a waxen candle. Moreover amongst many other monuments I saw the monument of the Cardinall of Bourbon, and his statue very curiously made over it in Cardinals habites with his armes and scutchin. Thus much of St. Denis Abbay.

*St. Denis the
Patron of
France.*

PETER Molinus a most famous and learned Protestant preacheth usually every second Sunday at a place called Charenton, about four miles from Paris, where he hath a very great Audience, sometimes at the least five thousand people. There preach also two other very learned men, Monsieur Durand, and Monsieur de Montigny.

*Peter
Molinus.
[p. 37.]*

The eight and twentieth day of May, being Saturday, I rode in post from Paris about one of the clocke in the afternoone to the kings stately Palace of Fountaine Beleau, which is eight and twenty miles from Paris, and came thither about eight of the clocke in the morning: the king kept his Court here at that time.

A little after I was past the last stage saving one, where I tooke post-horse towards Fountaine Beleau, there happened this chance: My horse began to be so tiry, that he would not stirre one foote out of the way, though I did even excarnificate his sides with my often spurring of him, except he were grievously whipped: whereupon a Gentleman of my company, one Master I. H. tooke great paines with him to lash him: at last when he saw he was so dul that he could hardly make him go with whipping, he drew out his Rapier and ranne him into his buttocke neare to his fundament, about a foote deep very neare. The Guide perceived not this before he

*A grievous
mischance.*

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came to the next stage, neither there before we were going away. My friend lingred with me somewhat behinde our company, and in a certain poole very diligently washed the horses wound with his bare handes; thinking thereby to have stopped his bleeding; but he lost his labour, as much as he did that washed the Æthiopian: for the blood ranne out a fresh notwithstanding all his laborious washing. Now when the guide perceived it, he grew so extreame cholericke, that he threatned Mr. I. H. he would goe to Fontaine Bebeau, and complaine to the Postmaster against him, except he would give him satisfaction; so that he posted very fast for a mile or two towards the court. In the end Mr. I. H. being much perplexed, and finding that there was no remedy but that he must needes grow to some composition with him, unlesse he would sustaine some great disgrace, gave him sixe French crownes to stop his mouth.

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This Palace hath his name from the faire springs and fountaines, wherewith it is most abundantly watered, that I never saw so sweete a place before; neither doe I thinke that all Christendome can yeeld the like for abundance of pleasant springs.

About some three or four miles before I came to Fontaine Bebeau, I passed through part of that forrest, which is called Fontaine Bebeau forrest, which is very great and memorable for exceeding abundance of great massy stones in it, whereof many millions are so great that twenty carts, each being drawn with ten Oxen, are not able to move one of them out of their place. The plenty of them is so great both in the forrest and neare unto it, that many hils and dales are exceeding full of them, in so much that a man being a farre off from the hils and other places whereon they grow, would thinke they were some great city or towne. Also in the same forrest are many wild Bores and wild Stagges.

*The forest of
Fontainebleau.*

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My Observations of Fontaine Beleau.

THis Pallace is more pleasantly situate then any that ever I saw, even in a valley neare to the forrest on both sides. A little way off there are those rocky hills whereof I have already spoken. There are three or foure goodly courts fairely paved with stone belonging to it. In the first there is an exquisite pourtraiture of a great horse made of white stone, with a pretty covering over it contrived with blew slatte. The second is farre fairer, wherein there is a gallery sub dio, railed with yron railles, that are supported with many little yron pillers. In the third which leadeth to the fonts and walkes are two Sphinges very curiously carved in brasse, and two Images likewise of Savage men carved in brasse that are set in a hollow place of the wall neare to those Sphinges. The Poets write that there was a monster neare the city of Thebes in Bœotia, in the time of King Oedipus, which had the face of a maide, the body of a dogge, the wings of a bird, the nailes of a Lyon, and the taile of a Dragon, which was called Sphinx, according to which forme these Sphinges were made. In this Court there is a most sweet spring or fontaine, in the midst whereof there is an artificiall rocke very excellently contrived, out of the which, at foure sides, there doth spout water incessantly through four little scollop shels, and from a little spout at the toppe of the rocke. There are also some pretty distance from the corners of the rocke, foure Dolphins heads made of brasse, that doe alwaies spout out water as the other. Hard by this font there is a pond of very goodly great Carpes, whereof there is wonderfull plenty. The whole pond is very great, but that part of it which is derived towards this font is but little, being invironed with a faire raile and little pillers of free stone. In one of the gardens there is another stately font, in whose middle there is another excellent artificial rocke with a representation of mosse, and many such other things as pertaine to a naturall rocke. At

*The Palace of
Fontainebleau.*

[p. 39.]

*A Sweet
Spring.*

Great Carps.

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*A Stately
Font.*

the toppe of it there is represented in brasse the Image of Romulus very largely made, lying sidelong & leaning upon one of his elbowes. Under one of his legs is carved the shee Wolfe, with Romulus and Remus very little, like sucklings, sucking at her teats. Also at the four sides of this rocke there are foure Swannes made in brasse, which doe continually spout out water, and at the foure corners of the font there are foure curious scollop shels, made very largely, whereon the water doth continually flow. This font also is invironed with a faire inclosure of white stone. Also the statue of Hersilia, Romulus his wife, is made in brasse, and lyeth a pretty way from that fountaine, under a part of the wall of one of the galleries. The knots of the garden are very well kept, but neither for the curiosity of the workemanship, nor for the matter whereof it is made, may it compare with many of our English gardens. For most of the borders of each knot is made of Box, cut very low, and kept in very good order. The walkes about the gardens are many, whereof some are very long, and of a convenient breadth, being fairely sanded, and kept very cleane. One amongst the rest is inclosed with two very lofty hedges, most exquisitely made of filbird trees and fine fruits, and many curious arbours are made therein. By most of these walkes there runne very pleasant rivers full of sundry delicate fishes. The principall spring of all which is called Fontaine Beleau, which feedeth all the other springs and rivers, and wherehence the Kings Pallace hath his denomination, is but little, yet very faire. For Henry the fourth, who was King when I was there, hath lately inclosed it round about with a faire pavier of white stone, and paved the bottome thereof whereon the water runneth, and hath made fine seats of freestone about it, and at the west end thereof hath advanced a goodly worke of the foresaid white free stone, made in the forme of a wall, wherein are displayed his armes.

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*The gardens of
Fontainebleau.*

Two things very worthy the observation I saw in two

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of the walkes, even two beech trees, who were very admirable to behold, not so much for the height; for I have seen higher in England: but for their greatnesse. For three men are hardly able to compasse one of them with their armes stretched forth at length. Neare unto a little stable of the Kings horses, which was about the end of the walkes, I was let in at a dore to a faire greene garden, where I saw pheasants of divers sorts, unto which there doth repaire at some seasons such a multitude of wild pheasants from the forrest, and woodes, and groves thereabout, that it is thought there are not so few as a thousand of them. There I saw two or three birds that I never saw before, yet I have much read of admirable things of them in Ælianus the polyhistor, and other historians, even Storkes, which do much haunt many cities and townes of the Netherlands, especially in the sommer. For in Flushing a towne of Zeland, I saw some of them: Those men esteeming themselves happy in whose houses they harbour, and those most unhappy whom they forsake. These birds are white, and have long legs, and exceeding long beakes: being destitute of tongues as some write. We shall reade that they were so much honoured in former times amongst the auncient Thessalians, by reason that they destroyed the Serpents of the country, that it was esteemed a very capital offence for any man to kill one of them: The like punishment being inflicted upon him that killeth a Storke, that was upon a murderer. It is written of them that when the old one is become so old that it is not able to helpe it selfe, the young one purveyth foode for it, and sometimes carryeth it about on his backe; and if it seeth it so destitute of meate, that it knoweth not where to get any sustenance, it casteth out that which it hath eaten the day before, to the end to feede his damme. This bird is called in Greeke *πέλαργος*, wherehence commeth the Greeke word *ἀντιπελαργεῖν*, which signifieth to imitate the Storke in cherishing our parents. Surely it is a notable example for children to follow in helping

*Great Beech
Trees.*

Pheasants.

[p. 41.]

*Storks kept in
Flushing.*

*A notable
example.*

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and comforting their decrepit parents, when they are not able to helpe themselves. Besides I saw there three Ostriches, called in Latin *Struthiocameli*, which are such birds that (as Historians doe write of them) will eate yron, as a key, or a horse shoe; one male and two female. Their neckes are much longer than Cranes, and pilled, having none or little feathers about them. They advance themselves much higher then the tallest man that ever I saw. Also their feete and legs, which are wonderfull long, are pilled and bare: and their thighs together with their hinder parts are not only bare, but also seeme very raw and redde, as if they had taken some hurt, but indeed they are naturally so. Their heads are covered all with small stubbed feathers: their eies great and black: their beakes short and sharp: their feete cloven, not unlike to a hoofe, and their nailes formed in that manner, that I have read they will take up stones with them, and throw at their enimies that pursue them, and sometimes hurt them. The feathers of their wings and tailes, but especially of their tailes are very soft and fine. In respect whereof they are much used in the fannes of Gentlewomen. The Authors do write that it is a very foolish bird: for whereas hee doth sometimes hide his necke behind a bush, he thinks that no body sees him, though indeede he be seene of every one. Also he is said to be so forgetfull, that as soone as he hath laid his egges, he hath cleane forgotten them till his young ones are hatched.

*Three
Ostriches.*

[p. 42.]

Foolish Birds.

*The King's
Horses.*

I saw two stables of the Kings horses, where in there are only hunting horses, in both as I take it about forty; they were fine and faire geldings and nagges, but neither for finesse of shape comparable to our Kings hunting horses, nor as I take it for swiftnesse. A little without one of the gates of the Pallace, there stood some of the Kings garde orderly disposed and setled in their rankes with their muskets ready charged and set on their restes, who doe the like alwaies day and night. Many of their muskets were very faire, being inlayed with abundance

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of yvorie and bone. Seing I have now mentioned the garde, I will make some large relation thereof according as I informed my selfe partly at the French Court, and partly by some conference that I have had since my arrivall in England, with my worthy and learned friend M. Laurence Whitaker.

The French guard consisteth partly of French, partly of Scots, and partly of Switzers. Of the French Garde there are three rankes: The first is the Regiment of the Gard, which consisteth of sixteene hundred foote, Musketeers, Harquebushers and Pikemen, which waite always by turns, two hundred at a time before the Loure Gate in Paris, or before the Kings house wheresoever he lyeth. The second bee the Archers, which are under the Captaine of the Gate, and waite in the very Gate, whereof there be about fiftie. The third sort bee the Gard of the body, whereof there are foure hundred, but one hundred of them be Scots. These are Archers and Harquebushers on horsebacke: Of the Switzers, there is a Regiment of five hundred, which waite before the Gate by turnes with the French Regiment, and one hundred more who carie onely Halberts and weare swords, who waite in the Hall of the Kings house, wheresoever he lyeth. The Archers of the Garde of the body weare long-skirted halfe-sleeved Coates made of white Cloth, but their skirts mingled with Red and Greene, and the bodies of the Cotes trimmed before and behind with Mayles of plaine Silver, but not so thicke as the rich Coates of the English Garde. The Switzers weare no Coates, but doublets and hose of panes, intermingled with Red and Yellow, and some with Blew, trimmed with long Puffes of Yellow and Blewe Sarcenet rising up betwixt the Panes, besides Codpieces of the like colours, which Codpiece because it is by that merrie French writer Rablais stiled the first and principall piece of Armour, the Switzers do weare it as a significant Symbole of the assured service they are to doe to the French King in his Warres, and of the maine burden of the most laborious

[P. 43.]

The French guard.

Archers.

600 Switzers.

The attire of the guard.

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[P. 44.]

Great spoils.

*The Scottish
guard.*

employments which lye upon them in time of Peace, as old suresbyes to serve for all turnes. But the originall of their wearing of Codpieces and partie-coloured clothes grew from this; it is not found that they wore any till Anno 1476 at what time the Switzers tooke their revenge upon Charles Duke of Burgundie, for taking from them a Towne called Granson within the Canton of Berne, whom after they had defeated, and shamefully put to flight, together with all his forces, they found there great spoyles that the Duke left behind, to the valew of three Millions, as it was said. But the Switzers being ignorant of the valew of the richest things, tore in pieces the most sumptuous Pavilions in the world, to make themselves coates and breeches; some of them sold Silver dishes as cheape as Pewter, for two pence half-pennie a piece, and a great Pearle hanging in a Jewell of the Dukes for twelve pence, in memorie of which insipid simplicite, Lewes the eleventh King of France, who the next yeare after entertained them into his Pension, caused them to bee uncased of their rich Clothes made of the Duke of Burgundies Pavilions, and ordained that they should ever after weare Suites and Codpieces of those varyegated colours of Red and Yellow. I observed that all these Switzers do weare Velvet Cappes with Feathers in them, and I noted many of them to be very clusterfisted lubbers. As for their attire, it is made so phantastically, that a novice newly come to the Court, who never saw any of them before, would halfe imagine, if he should see one of them alone without his weapon, hee were the Kings foole. I could see but few roomes of the Palace, because most of the Scots that waited the Sunday morning when I was there, hapned to dine at a marriage of their country woman in the towne, so that I could see them no more all that day, otherwise they promised to have procured me the sight of most of the principall roomes. Only I saw some few roomes wherein the Scottish garde doth use to waite, and the chamber of Presence being a very beautifull

OBSERVATIONS OF FONTAINEBLEAU

roome, at one end whereof there was an Altar and the picture of Christ, &c. with many other ornaments for the celebration of the Masse: and at the other end the fairest chimney that ever I saw, being made of perfect alabaster, the glory whereof appeareth especially in the workemanship betwixt the clavie of the chimney, and the rooffe of the chamber, wherein the last King, Henry the fourth, is excellently pourtrayed on a goodly horse, with an honourable Elogium of his vertues, and his happy consummation of the civil warres, written in golden letters in Latin, above his pourtraiture. At the corners of the toppe are most lively expressed two goodly Lyons, with many other curious devices that doe marvailously beautifie the worke. This chimney cost the King fourescore thousand French crownes, which amount to foure and twenty thousand pound starling, as a certaine Irish Gentleman, which was then in the Presence, told me. Before I went out of the chamber of Presence the Priest beganne Masse, being attired in a very rich Cope. Many of the great Noblemen and Gentlemen of the Court repaired to the Masse. Amongst the rest there was one great personage Monsieur le Grand, chiefe Gentleman of the Kings chamber next to the Duke of Bouillon, Master of the horse, and one of the Knights of St. Esprit, that is, of the holy Ghost. The Ensigne of which knighthood he wore in his cloake, which was a Crosse of silver richly wrought therein. In the midst whereof was expressed the effigies of a Dove, whereby is represented the holy Ghost. The Irish Gentleman told me his yearly revenues were two hundred thousand French crownes, which do make threescore thousand pound starling. As for this order of knighthood, it was instituted Anno 1578, by Henry the third of that name, King of France and Poland; and the reason why he intituled it the order of St. Esprit, was, for that upon the feast of Pentecost, which we commonly call Whitsunday, the Noblemen of Poland created him King of their country. These Knights of the holy Ghost, together

*The chamber
of Presence.*

[p. 45.]

*A fair
Chimney.*

*Monsieur le
Grand.*

*The Order of
the Holy
Ghost.*

CORYAT'S CRUDITIES

with the Knights of St. Michael, are proper only to France, as the Knights of the Toizon D'or, that is, the golden Fleece, together with the knights of St. Iago, otherwise called St. James, are to Spaine; those of the Annunciation to Savoy; St. Stephano to Florence; and St. Georges knights to England. The Dolphin was expected at the Masse, but I went downe before he came up, and met him accompanied with divers Noblemen of the Court, comming forth of one of the gardens, who ascended directly to the chamber of Presence to heare Masse. He was about seven yeares old, when I was at the Court. His face full and fat-cheeked, his haire black, his looke vigorous and couragious, which argues a bold and lively spirit. His speech quick, so that his wordes seeme to flow from him with a voluble grace. His doublet and hose were red Sattin, laced with gold lace.

[p. 46.]

*The Dauphin
of France.*

The Title of Dolphin was purchased to the eldest Sonne of the king of France by Philip of Valoys, who beganne his raigne in France Anno 1328. Imbert, or Hubert, the last Count of the Province of Dolphinie and Viennois, who was called the Dolphin of Viennois, being vexed with the unfortunate and untimely death of his only sonne, resolved to cloister up himselfe in a Convent of Jacobin Friers, and to sell his Signiory to the Pope, who was then John the two and twentieth, for a very smal price, which Signiory was then newly created a County, being formerly a part of the kingdome of Burgundy. But the Nobility of his country perswaded him rather to sell his estate to the French king, so he sold it to Philip of Valoys, upon condition that the eldest sonne of the king of France should ever after during his fathers life, be called the Dolphin, and the first that bore that name was Charles the fifth, during the life of king John his father, which Charles beganne his raigne Anno 1364.

*The Title of
Dauphin.*

Also I saw the Duke of Orleans the kings second sonne carried betwixt a Gentlewomans armes into the garden. He was but a yeare and ten monthes old when I saw him, as a Scot of the garde told me. He is a

*The Duke of
Orleans.*

OBSERVATIONS OF FONTAINEBLEAU

marvailous full faced child. A little before him there [p. 47.]
went an other Gentlewoman, carrying a redde taffata
fanne, made in the forme of a little cannopy laced, and
fringed with silver lace, with a long handle in her hand,
which shee carryed over the childe head, to keepe away
the sunne from his face. Besides, I saw the young
Prince of Conde, being a Gentleman of the age of
twenty yeares or thereabout: he is the next man of
France to the King. Also I saw a worthy and gallant
gentleman of Germany, a Protestant, who hath done the
Emperor great service in his warres against the Turke:
he hath beene at our English Court, where he hath beene
very royally entertained by our king, and knighted, and
at his departure our king bestowed a very royall reward
upon him, as an Irish Gentleman told me at the French
Court. While he was in England, he was a great Tilter:
he went very richly at Fountaine Beleau. His cloake
gorgeously beautified partly with silver lace, and partly
with pearle. In his hat he wore a rich Ruby, as bigge as
my thumbe at the least. Thus much of Fountaine Beleau.

*The Prince of
Condé.*

Costly attire.

I Rode in post from Fountaine Beleau the nine and
twentieth of May being Sunday, about seven of the
clocke in the evening, and by eight of the clocke came
to a Countrey village called Chappel de la Royne, about
sixe miles from it: in which space I observed nothing
memorable, but onely two wilde Stags in the Forrest of
Fountaine Beleau.

*Chappel de la
Royne.*

Most of the crosses that I saw in Fraunce had little
boughes of boxe, set about the tops of them, and some
about the middle; which what it meant I know not, only
I imagine it was put up upon good friday, to put men in
minde, that as Christ was that day scourged amongst
the Jews for our sins, so we should punish & whip our
selves for our own sinnes. The abundance of Rye in
France is so great, even in every part thereof, through
the which I travelled, that I thinke the hundredth part
thereof is hardly to be found in all England and Wales.

*Abundance of
Rye.*

[p. 48.]

CORYAT'S CRUDITIES

Also I observed great store of hemepe in France, such as is more forward in growth about Whitsontide, then most of our English hemepe about Mid-summer.

Montargis.

I departed from Chappel de la Royne the thirtieth day of May being Munday, about five of the clocke in the morning, and came to a towne called Montargis, being eighteene miles from it, about eleven of the clocke: betwixt which places, and a few miles beyond Montargis, I observed a thing that I much admired, that whereas I saw an infinite abundance of Walnut-trees some few miles on this side and beyond Montargis, almost all that I saw on this side the Towne were so starved and withered by the last great frost and snow (as I take it) that happened the winter immediately before, that I could not see as much as one leafe upon many thousand trees, that grew partly in closes and partly in the common fields. But all those that I saw a few miles beyond Montargis, whereof in two severall places especially there was an innumerable company, did flourish passing green and beare abundance of leaves and fruit: which contrary accident I attribute to the sterility of the ground in one place, and to the fertility thereof in another.

*Walnut trees
starved by
frost.*

At the towne Montargis there is a very goodly Castle of the Duke of Guise strongly fortified, both by the nature of the place, and by art: it hath many faire turrets, and is situate in so eminent and conspicuous a part of the towne, that it might be seene a great way off in the Country.

*A doleful
spectacle.*

A little on this side Montargis I saw a very dolefull and lamentable spectacle: the bones and ragged fragments of clothes of a certaine murderer remaying on a wheele, whereon most murderers are executed: the bones were miserably broken asunder, and dispersed abroad upon the wheele in divers places. Of this torment I have made mention before.

[p. 49.]

I went from Montargis about one of the clocke in the afternoone, and came to a Towne about sixe of the clocke, eighteene miles therehence, called Briare, where I lay

Briare.

OBSERVATIONS OF BRIARE

the thirtieth day of May being Munday. About a mile or two before I came to Briare I first saw that noble River Ligeris, in French the Loire, which is a very goodly Navigable River, and hath his beginning from a place about the confines of the territorie of the people Arverni: this River runneth by Orleance, Nevers, Bloys, Ambois, Tours, Samur, Nantes, and many other noble cities and townes: in some places it is above a mile broad, and hath certaine pretty little Islands full of trees and other commodities in divers places thereof: as in one place I saw three little Islands, very neare together, whereof one had a fine grove of trees in it. Upon this river came a great multitude of Normanes into France, out of some part of the Cimbrical Chersonesus, which is otherwise called Denmarke, or (as others thinke) out of Norway their originall countrey, in the time of the Emperour Lotharius, and did much hurt in divers places of the countrey, till Carolus Calvus, then king of France, gave them a great summe of money to depart out of his territories. On both sides of this river I saw in divers places very fat and fruitfull veines of ground, as goodly meadowes, very spacious champaigne fieldes, and great store of woods and groves, exceedingly replenished with wood.

*The Loire a
navigable
River.*

The windowes in most places of France doe very much differ from our English windowes; for in the inside of the roome it hath timber leaves, joyned together with certaine little iron bolts, which being loosed, and the leaves opened, there commeth in at the lower part of the window where there is no glasse at al, the open aire very pleasantly. The upper part of the window, which is most commonly shut, is made of glasse or lattise.

*Windowes in
France.*

[p. 50.]

The French guides otherwise called the Postilians, have one most diabolically custome in their travelling upon the wayes. Diabolical it may be well called: for whensoever their horses doe a little anger them, they wil say in their fury Allons diable, that is, Go thou divell. Also

*A diabolical
custome.*

CORYAT'S CRUDITIES

if they happen to be angry with a stranger upon the way upon any occasion, they will say to him *le diable t'emporte*, that is, The divell take thee. This I know by mine owne experience.

La Charitie. I rode in Post from Briare about five of the clocke in the morning the one and thirtieth day of May, being Tuesday, and came that day to a towne called *la Charitie*, thirty miles therehence, about twelve of the clock, where I dined. Betwixt Briare and *la Charitie* I saw a pretty little towne on the left side of the Loire situate on a hil, where there was a very stately and strong Castle that belongeth to the King.

Nevers. I rode from *la Charitie* about two of the clocke in the afternoone, and came to the citie of *Nevers* about sixe of the clocke that day, being eight miles therehence. Betwixt *la Charitie* and *Nevers* I observed nothing but this: a little on this side *Nevers* I saw the greatest abundance of faire and beautifull Vineyards that I observed so neare together in all France: yea so exceeding was the plenty thereof, that I do not remember I saw halfe so many about any citie or towne whatsoever betwixt *Calais* and that.

*Fair
Vineyards.*

My observations of the Citie of *Nevers* called
in Latin *Niverna*.

[p. 51.] **T**He city of *Nevers* is seated something higher then many other cities that I saw betwixt *Calais* and that: It hath the goodly river Loire running by it, over which there is a faire wooden bridge: it is a Ducall and Episcopall citie. The Duke was then at the Court when I was at *Nevers*. I saw his Palace being a little from the Cathedrall Church, having pretty turrets, and a convenient court, inclosed with a faire wall: but the Palace it selfe was but meane, being farre inferiour not onely to most of our English Noblemens and knights houses, but also to many of our private Gentlemens buildings in the country. The Cathedral Church which is called *Saint*

*Nevers a
Ducal City.*

OBSERVATIONS OF NEVERS

Sers is pretty, neyther very faire nor very base, having faire imagery at the east and west gates thereof. Amongst some other remarkable things that I observed in this Church, this was one: in one of the Wainscot leaves that cover the picture of Christ and our Lady (for in most of their Churches where they have pictures well made, they keep them so curiously, that they have leaves of fine thin wainscot to cover them) in one I say of these wainscot leaves, this excellent Latin poesie is written out of S. Augustin: O anima Christiana, respice vulnera patientis, sanguinem morientis, precium redimentis. Hæc quanta sint cogitate, & in staterâ cordis vestri appendite, ut totus vobis figatur in corde, qui pro vobis totus fixus est in cruce. Nam si passio Christi ad memoriam revocetur, nihil est tam durum, quod non æquo animo toleretur.

*The
Cathedral
Church.*

*An Excellent
Latin Poesy.*

In this Church there is a most sumptuous Tombe of the last Duke and Duchesse: the pillars thereof are many, which are made of very rich flesh coloured marble, interlaced with veynes of white. The Sextin that shewed me the Church, told me very simply that it was jasper stone. Also there are many faire and great square peeces of touch-stone about this monument: and their Epitaph written in Latin in capitall letters of gold in a piece of touch-stone in that side of the Tombe, which is in the Quire neare the high Altar. Besides there is much Alabaster about this Tombe, and their statues are very fairely erected in Alabaster upon the toppe of the monument. Right opposite unto this there is erected a faire monument also of the Dukes father and mother done in Alabaster with their statues very artificially made at the toppe, and their Epitaphs in Latin: but this monument is farre inferiour to the other.

*A Tomb of
Jasper.*

[p. 52.]

This following was written upon the tombe of a certaine Bishop of Nevers, that was buried in the Quire of the same Church. First above the rest this is written in golden letters upon a peece of touch-stone.

Sapientia amara inexpertis.

CORYAT'S CRUDITIES

Under that this,
Arnaldi Sarbini Nivernensis Episcopi
Stemmata. 1592.

Last this,
Magnus sedis bonos, sedi at præstat esse honori.

*The high
Altar.*

The high altar of the Church is very sumptuous, being beautified with stately pillars of marble, and great square peeces of touch stone, very like to those of the last Dukes Tombe.

The Quire is hanged with a great deale of very faire tapistry or cloth of arras.

There is a Jesuitical Colledge in Nevers, whose printed bills in Latin of certain matters touching the victories of Carolus Quintus and other things I saw hanged up by the South gate of the Cathedrall Church, and in another place of the citie.

*Roguish
Egyptians.*

I never saw so many roguish Egyptians together in any one place in all my life as in Nevers, where there was a great multitude of men, women and children of them, that disguise their faces, as our counterfet western Egyptians in England. For both their haire and their faces looked so blacke, as if they were raked out of hel, and sent into the world by great Beelzebub, to terrifie and astonish mortall men: their men are very Ruffians & Swashbucklers, having exceeding long blacke haire curled, and swords or other weapons by their sides. Their women also suffer their haire to hang loosely about their shoulders, whereof some I saw dancing in the streets, and singing lascivious vaine songs; whereby they draw many flocks of the foolish citizens about them.

[p. 53.]

Wooden shoes.

In Nevers I saw many wooden shoes to be solde, which are worn onely of the peasants of the countrey. I saw them worn in many other places also: they are usually sold for two Sowses, which is two pence farthing. Thus much of Nevers.

OBSERVATIONS OF MOULINS

I Rode in Post from Nevers the first day of June being Wednesday, about seven of the clocke in the morning, and came to a towne called Moulins, being twenty six miles distant from it, about noone. The only thing that I observed betwixt Nevers and Moulins, was a goodly faire pitched casse-way a little beyond Nevers, the fairest indeed that ever I saw, which lasteth about some mile and halfe, being but newly made as I take it, and of a very convenient breadth.

At Moulins which is a very faire towne, I observed two things: the Castle which is a very strong and stately Fort, belonging to the King. And whereas there was a Fayre there that day that I came into the towne, I saw more Oxen and Kine there then ever I did before at any Fayre, each couple both of Oxen and Kine being coupled together with yoakes, and not loose, as our Oxen and Kine are sold at Fairs and Markets in England. These were so exceeding thicke from the one end of the Market place, which is very broad and long, to the other, that I did with no small difficulty passe through them to mine Inne. *Moulins.*
Store of Oxen.

I went from Moulins about three of the clocke in the afternoone, and came to a place called St. Geran, being sixteen miles from it, about half an houre after eight of the clock in the evening: in this space I saw nothing but one very ruefull and tragicall object: ten men hanging in their clothes upon a goodly gallows made of freestone about a mile beyond Moulins, whose bodies where consumed to nothing, onely their bones and the ragged fitters of their clothes remained. *St. Geran.* [p. 54.]

I saw the Alpes within a few miles after I was passed beyond St. Geran: they appeared about forty miles before I came to them. Those that divide Germany and Italy are by themselves, and they that divide France and Italy are by themselves: which Alpes are sundred by the space of many miles the one from the other. *The Alps.*

I rode in post from St. Geran about foure of the clock in the morning the second day of June being Thursday, and came that day to dinner to a place called St. Saphorine

CORYAT'S CRUDITIES

St. Saphorine de Lay. de Lay, being twenty miles beyond it, by two of the clocke: in this space I observed nothing memorable.

I departed from St. Saphorine de Lay about three of the clocke in the afternoone, and came to an obscure towne called Tarare being seven miles from it, about eight of the clock in the evening. I observed these three things betwixt St. Saphorine de Lay & Tarare: almost all the flocks of sheepe that I saw there (for there I saw very many) were coale blacke: great abundance of pine trees about al the mountains, over the which I passed. For the whole countrey betwixt St. Saphorine de Lay & Tarare is so ful of steepe mountaines, that a man can have no even way, but continually high up-hils and steepe down-hils til he commeth to Tarare. The third was many faire woodes upon the tops and sides of those mountaines.

Tarare. In Tarare I observed one thing that I much admired, a woman that had no hands but stumpes instead thereof (whether she had this deformity naturally or accidentally I know not) did spinne flaxe with a distaffe as nimbly and readily, and drew out her thread as artificially with her stumpes, as any woman that ever I saw spinning with her hands.

[p. 55.]

Lyons. I went a friday morning being the third day of June about sixe of the clocke from Tarare in my bootes, by reason of a certaine accident, to a place about sixe miles therehence, where I tooke post horse, and came to Lyons about one of the clocke in the afternoone. Betwixt the place where I tooke post and Lyons, it rained most extremely without any ceasing, that I was drooping wet to my very skinne when I came to my Inne. I passed three gates before I entred into the city. The second was a very faire gate, at one side whereof there is a very stately picture of a Lyon. When I came to the third gate I could not be suffered to passe into the city, before the porter having first examined me wherehence I came, and the occasion of my businesse, there gave me a little ticket under his hand as a kind of warrant for mine

OBSERVATIONS OF LYONS

entertainment in mine Inne. For without that ticket I should not have beene admitted to lodge within the walles of the City.

My observations of Lyons.

Julius Cæsar Scaliger hath written this hexastichon upon this City.

*Scaliger's
Verses on
Lyons.*

Fulmineis Rhodanus qua se fugat incitus undis,
Quaque pigro dubitat flumine mitis Arar
Lugdunum jacet, antiquo novus orbis in orbe,
Lugdunumve vetus orbis in orbe novo.
Quod nolis, alibi quæras: hic quære quod optas,
Aut hic, aut nusquam vincere vota potes.

Lyons is a faire city being seated in that part of France which is called Lyonnois, and very auncient. For it was founded by a worthy Roman Gentleman* [p. 56.] Munatius Plancus, a Scholler of Ciceroes, and an excellent Orator. He beganne to lay the foundation thereof about the nineteenth yeare of Augustus his raigne, and three and twenty yeares before Christs incarnation, at what time he governed Gallia Comata. Also at the same time he built the goodly city of Rauraca alias Augusta in Switcerland, which was but a little way distant from the famous city of Basil, but at this day so ruined, and defaced that there remaine only the ruines thereof. In the city of Basil I saw in the Court of the Prætorium or Senate house a goodly statue newly erected to the honour of this Munatius Plancus as a memoriall, for the founding of that city of Rauraca, with an honourable Elogium subscribed underneath the same. But the fairest of the two was this city of Lyons, which is situate under very high rocks and hils on one side, and hath a very ample and spacious plaine on the other side. It is fortified with a strong wall, and hath seven gates, many faire streets, and goodly buildings, both publique and

*Foundation of
Lyons.*

* Unto this man Horace wrote an Ode, as it appeareth
Carmi. lib. 1. Ode, 7.

CORYAT'S CRUDITIES

private. Very populous, and is esteemed the principall emporium or mart towne of all France next to Paris. It is the seat of an Archbishop, who is the Primate and Metropolitan of France. The present Archbishop whose name is Bellicure sonne to the Chancellor of France, is but young being not above thirty yeares old. Most of the buildings are of an exceeding height, sixe or seven stories high together with the vault under the ground. For they have vaults or cellars under most of their houses. I observed that most of their windowes are made of white paper. In many places of the city the whole window is made of white paper only, in some partly of white paper as the lower part, and partly of glasse as the higher part: almost all their houses are built with white free stone.

*Archbishop
Bellicure.*

*Windows
made of white
paper.*

[p. 57.]

The Romanes were wont heretofore to stampe their coynes of gold and silver in this city, and their tributes and rents were brought thither from all the places of France, which yeilded so great a revenue to the Romans, that only France was accounted the principal proppe of the Roman Empire. After Lyons was begunne to be inhabited and planted by the Romans, many of the great Gentlemen of Rome and generall Captaines of the Roman armies, being delighted with the opportunity of the place, came to make their habitation there, and built many sumptuous and magnificent Pallaces in the city. There was about the time of Jesus Christ being on the earth, such a lamentable fire in the city that it utterly consumed the same, and turned it into ashes; Which Seneca in an Epistle to his friend Liberalis, a man of Lyons mentioneth with these words, *Unius noctis incendium totam stravit urbem, ut una scilicet nox interfuerit inter urbem maximam & nullam: tanta fuit incendii vis & celeritas.* Afer which time it was very sumptuously repayed againe. And about some foure hundred and fifty yeares after it was thus wasted with fire, Attyla King of the Hunnes, exceedingly ruinated the same, who when he came out of Pannonia, defaced many goodly cities in

*A lamentable
Fire.*

OBSERVATIONS OF LYONS

France, Italy, and Germany, as I wil hereafter more particularly declare in the description of some of the Italian and German cities.

There are two faire Rivers that runne by this Citie, whereof one is called in French Sone; in Latine it hath two names, Arar, mentioned by the ancient Ethnicke Poets, and Sangona, so called from Sanguis, because the blood of the holy Martyrs of Christ (which were most cruelly tormented and put to death by some of the persecuting and Tyrannicall Emperours of Rome in the Amphitheatre, whose ruines I saw at the top of an high Hill on one side of the Citie) distilled in so great abundance from the Hill into a certaine streete, that hath ever since that time been called Gongilion quasi Goggylion (as I take it) which commeth from the Greeke word γογγυζειν that signifieth to murmure, that it brake foorth afterward with a marveilous violence into the River Arar, which it embrewed and died with a crimson colour for the space of twentie miles: at the last that bloud was congealed together in a little Mountaine or great Congeries at the Citie Matiscona, till in the ende it was dissolved to nothing. Upon this occasion I say, had this river Arar his other name Sangona. The first originall of this River springeth in the Territorie of those people of France, that are called Sequani which are those of Burgundy. There is a faire stonie Bridge built over this Arar, supported with ten Arches, which is said to have beene made at the charge of one of the Bishops of the Citie, called Humbertus. The other River is called Rhodanus, much famoused by the ancient Latine Poets for the swiftnesse thereof: for I observed it to be the swiftest River of all those that I saw in my Travels, onely the Lezere in Savoy excepted, and it runneth much swifter than the Arar neere unto it, whereat I did not a little wonder. This River springeth from the Rheticall Alpes, out of a certain high Mountaine called Furca, where it taketh a very small beginning, but being afterward amplified with a great multitude of

Two Fair Rivers.

[p. 58.]

The River Arar dyed with blood.

Rhodanus a swift River.

CORYAT'S CRUDITIES

little Rivers that descend from the Alpes, it runneth through the Country of Valesia, & so passing through the great Lake Lemanus, it issueth againe out of the same at Geneva, and thence passeth down to the Citie of Lyons. Some derive the word Rhodanus from the Latine word *rodere*, which signifieth to gnaw, because in certaine places it doth continually gnaw and eate his bankes. Suetonius writeth in the life of Julius Cæsar, that Cæsar after his returne to Rome, from the warres of Africa, having foure Triumphs granted him, procured the portraiture of this River Rhodanus to be curiously wrought in Gold, and was publikly presented in his first triumph, which was that of France, in regard it was the principall River of that Country, for the conquering whereof he spent almost ten yeares. Over this River also there is a very faire Bridge, and ten pretie water Milles I sawe on the water neere to the Bridge, seven on one side, and three on the other. A little beyond the townes end, the River Arar and the Rhodanus doe make a confluent, where the Arar after it hath mingled it selfe with the Rhodanus leeseeth his name. I saw a Barracado of boats chained together over the Arar, to the end that no Boates that are within the Citie may goe fourth, nor any without come in, without the licence of the Magistrates.

Rhodanus signifieth to gnaw.

[p. 59.]

Ten Water Mills.

A barricade of boats.

High stairs.

There is in the South side of the Towne, neere the Rockie-hils, an exceeding high paire of Staires, which containeth one hundred and foureteene stonie greeses; above these staires there is a long stony walke at the least halfe a mile high, and very steepe, which leadeth to the top of the Hill where there are many old Monuments, whereof one is the Temple of Venus built on the very top of the hill, but now it is converted to a Colledge of Canon Monkes. Also there are to be seene the ruines of that huge amphitheatre, wherein those constant servants of Jesus Christ willingly suffered many intollerable and bitter tortures for his sake: I call it a huge amphitheatre, because it is reported it contained

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at least fiftie thousand persons. As for those Martyrs which suffered there, frequent mention of them doeth occurre in most of the ancient Ecclesiastical Historians, especially Eusebius Bishop of Cæsarea, who writeth a no lesse Tragical then copious Historie of the cruell sufferings of Attalus, Sanctus, Maturus, and the vertuous woman Blandina, all which were in this place most cruelly broyled in iron Chaires for the faith of their Redeemer in the fourth persecution of the Primitive Church, under the Emperour Antoninus Verus. He that will reade the Tragical and most pitifull Historie of their Martyrdome, which I have often perused not without effusion of teares, let him reade the Epistle of the brethren of Lyons and Vienna, to the brethren of Asia and Phrygia, in the fifth Booke and second Epistle of Eusebius his Ecclesiastical Historie. Amongst many other things, that have famoused this Citie, the death of Pontius Pilate the chiefe Prefect or President of the Romanes in Judea, (under whom our blessed Saviour suffered death) was not the least; not that I affirm the Citie was any thing the better for that he died in the same, but I saw it was more famoused, that is, the more spoken of over all places of Europe: For whereas Pilate shortly after Christ's ascension, was by the commandment of Tiberius Cæsar the Emperour, summoned to come to Rome, so great matters were there objected against him, that he was deprived of his Authority, and afterward banished to this Citie of Lyons, in which at last he slew himselfe, as good Historiographers doe Record. Here also Magnentius, who had beene proclaimed Emperour against Constantius the Emperor, and the yongest of the three Sonnes of Constantine the Great, here I say he slew himselfe as desperately as Pilate before named, shortly after he had beene conquered in a great Battell near the Citie of Mursia in Spaine, by the Armies of the said Constantius.

Here was that good Emperour Gratian slaine by the

Martyrs' sufferings.

[p. 60.]

Pontius Pilate slew himself at Lyons.

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Tyrant Maximus, about the twentie ninth yeare of his age, as he was flying into Italy to his brother Valentinian, for aide against the rebellious legions of Britannie. Neere unto this Citie was Clodius Albinus overthrowne in a very memorable and famous Battell by the Emperour Septimius Severus, with whom he contended about the Empire of Rome; where Severus after hee had taken him in fight, strooke off his head as some write, others affirme that he rode over his dead carkasse with a swift horse, and afterward threwe his body into the River Rhodanus.

*A famous
battle.*

[p. 61.] There are many Churches in this city, whereof these
*Nine and
thirty
Churches.* are the names. Saint Johns is the Cathedrall, in which I was: S. Paules wherein I was also: The Capucins: The Minims: The Observantines: The Carthusians: S. Georges: S. Justus: S. Irenæus: S. Justine Martyr: The Augustinians: The Celestines: Sancti Spiritus: Mary Magdalens: St. Katharines: The Carmelites: The Jesuites: The Franciscans: S. Clares: S. Peters: S. Sorlins: S. Claudius: The desert Temple where Nunnes dwell: S. Vincentius: S. Antonies: The Church of the Penitentiary Friers, of the order of S. Lewes the holy King of Fraunce: S. Marcellus: The Benedictines: S. Æneas where there was heretofore a Colledge of Athenians: S. James the great, a Church that is called forum Veneris: S. Nicesins: S. Cosmas and Damianus: S. Stephens: S. Claraes: S. Roche: S. Laurence: A Church called Hospitium Dei, which is an Hospitall of poore folkes: A Church of the Comfortines. The totall number is nine and thirty.

The two Churches of Irenæus and Justinus Martyr, were (as some say) built by themselves. But I doe not beleeve that to be true, because the persecution of the Church was so violent in their time under the Pagan Emperours of Rome, that I thinke there were no Churches then built for the exercise of Christian religion. These were great companions and consorts together about little more then a hundred yeares after Christ: Whereof

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one, namely Irenæus, was the first Bishop of Lyons, he was the Scholler of Polycarpus, Bishop of Smyrna in Asia, who was one of the three Schollers of S. John the Evangelist. The same Irenæus hath written many books of the heresies before, and in his time, which bookes are yet extant. The other was converted to Christianity from Ethnicisme, and hath written many excellent Treatises in Greeke, much esteemed in this age; as an Apology for the Christians to the Emperour Adrian, and Antoninus Pius: against Triphone the Jew, &c. at last they both were martyred. The ruines of the auncient Church of S. Irenæus I saw my selfe on one side of the river Arar. I was at the Colledge of the Jesuites, wherein are to be observed many goodly things: The severall Schooles wherein the seven liberall sciences are professed, and lectures thereof publiquely read. In their Grammar schoole I saw a great multitude of yong Gentlemen and other Schollers of meaner fortunes at their exercises. It is a very faire Schoole adorned with many things that doe much beautifie it, especially the curious pictures, as one holding a sword in his hand, whereunto there is added this Greeke Motto *ἐν μονάδι τρίας*. Another that hath his heroycall embleme, which is an Homericall Hemistichium *εἰς κοίρανοις ἔστω*. The other part of the verse is *οὐκ ἀγάθον πολυκορανιῆ*. Their Cloyster is very faire and newly garnished with the pictures of sixe of the Apostles. Neare to the which, they have a faire little garden. One of the Jesuits that used me very kindly, shewed me their library, which is an exceeding sumptuous thing, and passing wel furnished with books. He shewed me the King of Spaines Bible, which was bestowed on them by the French King Henry the fourth. Of all faculties they have great store of bookes in that library, but especially of Divinity. Also there they have the pictures of their Benefactors, whereof most were Cardinals, as Cardinall Borromeus Archbishop of Milan; Cardinall Turnonensis, &c. Besides, they have the workes of all the learned men of their order

*Irenæus First
Bishop of
Lyons.*

[p. 62.]

*A fair
Grammar
School.*

*The library of
the Jesuits.*

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*Edmund
Campion.*

[p. 63.]

that have written, and the Pictures of all those of that order that have suffered death for preaching their doctrine. Amongst the rest the picture of Edmund Campion, with an Elogium subscribed in golden letters, signifying why, how, and where he dyed. Lastly, he brought me into their Church, where he shewed me a very faire Altar beautified with most glorious pillers that were richly gilt, those pillers he told me were to remaine there but a little while, and to be taken away againe. Of the Society of them there are threescore and no more. But of those punies, those tyrones that are brought up under those threescore, there are no lesse then a thousand and five hundred, who have certaine other Schooles in the towne farre remote from this Colledge, which serveth for another Seminary to instruct their Novices.

*Benedictine
Monks.*

*A pleasant
Garden.*

On Sunday being the fift day of June, I was at even-song at the Monastery of the Benedictine Monks, where I saw tenne of them at prayer in the Quire of their Church: they were attyred in blacke gownes with fine thin vayles of blacke Say over them: one of them was as proper a man as any I saw in all France. In a Chappel which is but a little from their Quire there is a very ancient and rich table, wherein the picture of Christ and the Virgin Mary is most exquisitely drawne, and gilt over: but it hath lost much of his pristin beauty: it is reported that it hath beene the fairest picture of all France. Neare to this Monastery there is a very pleasant and delectable garden of the Arch-bishop of Lyons, the fairest that I saw in all France, saving that of the Tuilleries and Fontaine Beleau: in it are sundry fine walkes, and great abundance of pleasant fruits of divers sorts, and a great many pretty plots, both for pleasure and profite. Also there is a fine nursery of young trees, and the sweetest grove for contemplation that ever I saw, being round about beset with divers delicate trees, that at the Spring time made a very faire shew.

Many of the Kings Mules which are laden with merchandise come to Lyons, where they lay down their

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burdens, who have little things made of Osier like Baskets hanging under their mouths, wherein there is put hay for them to eat as they travell: over their forehead and eyes they have three peeces of plate, made eyther of brasse or latten, wherein the Kings armes are made: also they have pretty peeces of pretty coloured cloth, commonly redde hanging from the middle of their forehead downe to their noses, fringed with long faire fringe, and many tassels bobbing about it. *The King's Mules.* [p. 64.]

I spake with a certaine Pilgrime upon the bridge over the Arar, who told me that he had been at Compostella in Spaine, and was now going to Rome, but he must needs take Avignon in his way, a French towne which hath these many years belonged to the Pope. I had a long discourse with him in latin, who told me he was a Roman borne. I found him but a simple fellow, yet he had a little beggarly and course latin, so much as a Priscianist may have. *A Simple Pilgrim.*

I lay at the signe of the three Kings, which is the fayrest Inne in the whole citie, and most frequented of al the Innes in the towne, and that by great persons. For the Earle of Essex lay there with all his traine before I came thither: he came thither the Saturday and went away the Thursday following, being the day immediately before I came in. At that time that I was there, a great Nobleman of France one Monsieur de Breues (who had laien Lidger Ambassadour many years in Constantinople) lay there with a great troupe of gallant Gentlemen, who was then taking his journey to Rome to lie there Lidger. Amongst the rest of his company there were two Turkes that he brought with him out of Turkey, whereof one was a blacke Moore, who was his jester; a mad conceited fellow, and very merry. He wore no hat at all eyther in his journey (for he overtooke us upon the way riding without a hat) or when he rested in any towne, because his naturall haire which was exceeding thicke and curled, was so prettily elevated in heighth that it served him alwaies instead of a hat: the *The Inn of the Three Kings.* *A black moor jester.*

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*A scholarly
Turk.*

[p. 65.]

other Turk was a notable companion and a great scholler in his kinde; for he spake sixe or seven languages besides the Latin, which he spake very well: he was borne in Constantinople. I had a long discourse with him in Latin of many things, and amongst other questions I asked him whether he were ever baptized, he tolde me, no, and said he never would be. After that wee fell into speeches of Christ, whom he acknowledged for a great Prophet, but not for the Sonne of God, affirming that neither he nor any of his countrey men would worship him, but the onely true God, creator of heaven and earth: and called us Christians Idolaters, because we worshipped images; a most memorable speech if it be properly applied to those kind of Christians, which deserve that imputation of Idolatry. At last I fell into some vehement argumentations with him in defence of Christ, whereupon being unwilling to answer me, he suddenly flung out of my company. He told me that the great Turke, whose name is Sultan Achomet, is not above two and twenty years old, and that continually both in peace and warre he doth keepe two hundred thousand souldiers in pay, for the defence of those countries in which they are resident: a matter certainly of incredible charge to the great Turke: in which I perceive that he farre exceedeth the auncient Romane Emperours, that had both a larger Empire and better meanes to defray the charge then himselfe. For they kept in al their Provinces of Asia, Europe and Africa but five and twenty legions, each whereof contained sixe thousand and a hundred foot-men (according to the authority of Vegetius) and seven hundred twenty sixe horse-men, besides twelve Prætorian and Urban cohorts in the cite of Rome, for the guard of the Emperours Palace: whereof the first which was the principall of all, contained one thousand, one hundred and five foot-men, and one hundred thirty and two horse-men: the others equally five hundred and fiftie foot-men and sixtie six hors-men: which number I finde to fall short by more

*The Great
Turk.*

*The Army of
Ancient Rome.*

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then thirty thousand of those that the Turke keepeth this day in his garisons. Many other memorable things besides these this learned Turke told me, which I will [p. 66.] not now commit to writing.

At mine Inne there lay the Saturday night, being the fourth of June, a worthy young nobleman of France of two and twenty years olde, who was brother to the Duke of Guise and Knight of Malta. He had passing fine musicke at supper, and after supper he and his companions being gallant lustie Gentlemen, danced chorantoes and lavoltoes in the court. He went therehence the Sunday after dinner, being the fifth day of June.

*The brother to
the Duke of
Guise.*

At the South side of the higher court of mine Inne, which is hard by the hall (for there are two or three courts in that Inne) there is written this pretty French poesie: On ne loge ceans à credit: car il est mort, les mauvais paieurs l'ont tué. The English is this: Here is no lodging upon credit: for he is dead, ill payers have killed him. Also on the South side of the wal of another court, there was a very petty and merry story painted, which was this: A certain Pedler having a budget full of small wares, fell asleep as he was travelling on the way, to whom there came a great multitude of Apes, and robbed him of all his wares while he was asleepe: some of those Apes were painted with pouches or budgets at their backs, which they stole out of the pedlers fardle, climbing up to trees, some with spectacles on their noses, some with beades about their neckes, some with touch-boxes and ink-hornes in their hands, some with crosses and censour boxes, some with cardes in their hands; al which things they stole out of the budget: and amongst the rest one putting down the Pedlers breeches, and kissing his naked, &c. This pretty conceit seemeth to import some merry matter, but truely I know not the morall of it.

*A Merry
Story.*

I saw a fellow whipped openly in the streets of Lyons that day that I departed therehence, being munday the sixth day of June, who was so stout a fellow, that though

*Open
Whippings.*

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he received many a bitter lash, he did not a jot relent at it.

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Bills of Health.

At Lyons our billes of health began: without the which we could not be received into any of those cities that lay in our way towards Italy. For the Italians are so curious and scrupulous in many of their cities, especially those that I passed through in Lombardy, that they will admit no stranger within the wals of their citie, except he bringeth a bill of health from the last citie he came from, to testifie that he was free from all manner of contagious sicknesse when he came from the last citie. But the Venetians are extraordinarily precise herein, insomuch that a man cannot be received into Venice without a bill of health, if he would give a thousand duckets. But the like strictnesse I did not observe in those cities of Lombardy, through the which I passed in my returne from Venice homeward. For they received me into Vicenza, Verona, Brixia, Bergamo, &c. without any such bill.

Symphorianus Campegius his Latin Tract.

He that will be throughly acquainted with the principall antiquities and memorables of this famous citie, let him reade a Latin Tract of one Symphorianus Campegius a French man and a learned Knight borne in this citie, who hath both copiously and eloquently discoursed thereof. For it was my hap to see his booke in a learned Gentlemans hands in this citie, who very kindly communicated the same unto me for a little space: wherof I made so little use, or rather none at all, that I have often since much repented for it. Thus much of Lyons.

Vorpillere.

[p. 68.]

I Remayned in Lyons two whole dayes, and rode thence about two of the clocke in the afternoone on Munday being the sixth day of June, and came about halfe an houre after eight of the clocke in the evening to a Parish called Vorpillere, which is tenne miles beyond Lyons. In this space I observed nothing but abundance of walnut-trees and chesnut-trees, and sundry heards of blacke swine, and flocks of blacke sheepe.

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I rode from Vorpillere the seventh day of June, being Tuesday, about halfe an houre after sixe of the clocke in the morning, and came to a parish about tenne miles therehence, called la Tour du Pin, about eleven of the clocke: in this space I saw nothing memorable.

La Tour du Pin.

I went from la Tour du Pin about two of the clocke in the afternoon, and came to a place called Pont de Beauvoisin about sixe of the clocke. Betwixt these places there is sixe miles distance: at this Pont de Beauvoisin France and Savoy doe meet, the bridge parting them both. When I was on this side the bridge I was in France, when beyond, in Savoy.

Pont de Beauvoisin.

The end of my observations on France.

My observations of Savoy.



Went from Pont de Beauvoisin about halfe an houre after sixe of the clocke in the morning, the eight day of June being Wednesday, and came to the foote of the Mountaine Aiguebelette which is the first Alpe, about ten of the clocke in the morning. A little on this side the Mountaine there is a poore village called Aiguebelle, where we stayed a little to refresh our selves before we ascended the Mountaine. I observed an exceeding great standing poole a little on this side the Mountaine on the left hand thereof.

Aiguebelette the first Alp.

The things that I observed betwixt Pont de Beauvoisin, and the foote of the Mountaine, were these. I saw divers red snails of an extraordinary length and greatnesse, such as I never saw before. Barly almost ripe to be cut, whereas in England they seldome cut the rathest before the beginning of August, which is almost two moneths after. Likewise I saw such wonderful abundance of chestnutte trees, that I marvailed what they did with the fruit thereof: it was told me that they fedde their swine therewith.

Red Snails.

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I ascended the Mountaine Aiguebelette about ten of the clocke in the morning a foote, and came to the foote

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of the other side of it towards Chambery, about one of the clocke. Betwixt which places I take it to be about some two miles, that is a mile and halfe to the toppe of the Mountaine, and from the toppe to the foote of the descent halfe a mile. I went up a foote, and delivered my horse to another to ride for me, because I thought it was more dangerous to ride then to goe a foote, though indeede all my other companions did ride: but then this accident hapned to me. Certaine poore fellowes which get their living especially by carrying men in chairs from the toppe of the hill to the foot thereof towards Chambery, made a bargaine with some of my company, to carry them down in chaires, when they came to the toppe of the Mountaine, so that I kept them company towards the toppe. But they being desirous to get some money of me, lead me such an extreme pace towards the toppe, that how much soever I laboured to keepe them company, I could not possibly performe it: The reason why they lead such a pace, was, because they hoped that I would give them some consideration to be carryed in a chaire to the toppe, rather then I would leese their company, and so consequently my way also, which is almost impossible for a stranger to finde alone by himselfe, by reason of the innumerable turnings and windings thereof, being on every side beset with infinite abundance of trees. So that at last finding that faintnesse in my selfe that I was not able to follow them any longer, though I would even breake my hart with striving, I compounded with them for a cardakew, which is eighteene pence English, to be carryed to the toppe of the Mountaine, which was at the least half a mile from the place where I mounted on the chaire. This was the manner of their carrying of me: They did put two slender poles through certaine wooden rings, which were at the foure corners of the chaire, and so carried me on their shoulders sitting in the chaire, one before, and another behinde: but such was the miserable paines that the poore slaves willingly undertooke: for the gaine of that cardakew, that I would not

*Travellers
Carried in
Chairs.*

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Slender hire.

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have done the like for five hundred. The wayes were exceeding difficult in regard of the steepnesse and hardnesse thereof, for they were al rocky, petricosæ & salebrosæ, and so uneven that a man could hardly find any sure footing on them. When I had tandem aliquando gotten up to the toppe, I said to my selfe with Æneas in Virgil:

*Difficult
Ways.*

— Forsan & hæc olim meminisse juvabit.

then might I justly and truly say, that which I could never before, that I was above some of the clowdes. For though that mountain be not by the sixth part so high as some others of them: yet certainly it was a great way above some of the clowdes. For I saw many of them very plainly on the sides of the Mountaine beneath me.

I mounted on my horse againe about one of the clock at the foote of the Mountaine, on the other side towards Chambery, so that I was about three houres going betwixt the two feete on both sides, being but two miles distant. From the place where I mounted my horse I had two miles to Chambery, and came thither about two of the clocke in the afternoone.

Chambery which is called in Latin Camberinum, is the capitall City of Savoy, wherein they keep their Parliament. It is seated in a plaine, and is but little, yet walled, and having certain convenient gates. Many of their houses are built with faire free stone. Therein is a strong Castle which seemeth to be of great antiquity. Here was wont to be kept a very auncient and religious relique, the shroud wherein our Saviours blessed body was wrapped (as they report) when it was put into the Sepulchre; but within these few years it was removed to Turin in Piemont, where upon speciall days it is shewed with great ceremonies. One thing I observed in this towne that I never saw before, much of their tile wherewith they cover their Churches and houses is made of woodde. Here is a Jesuitical Colledge as in Lyons: Their windows are made of paper in many places of the

Chambery.

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Tiles of Wood.

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City as in Lyons. Here came Nunnes to our chamber to begge money of us as in Lyons.

*People called
Sabaudi.*

The people of this Country which are now called Sabaudi, were heretofore called Allobroges, from a certain King whose name was Allobrox. The Metropolitan City that they inhabited was Vienna, which is situate by the River Rhodanus. The word Sabaudia is derived either from Savona aliàs Sabatia (as that singular learned man Gaspar Peucerus¹ writeth) a town of Liguria in Italie, the country of Pope Julius the second, which lyeth betwixt Genua and Nicena; or from the Sabatii, certain auncient people that inhabited the Alpes. These Sabaudi do now inhabite that country, which in times past belonged to sundry people, as the Voconii, Veragri, Caturiges, Centrones, and Lepontii. Savoy was heretofore but an Earledome (as² Munster affirmeth) the Earle thereof being one of the foure of the Roman Empire. But at the time of the Councell of Constance, which was celebrated Anno 1415, the Emperour Sigismundus converted it to a Dukedome, and made Amadeus (who was afterwards at the Councell of Basil elected Pope by the name of Fœlix the fifth) the first Duke thereof, who was the sonne of Aymon the last Earle. There was another Duke also of that name of the Amadei, which was the Nephew of this first Amadeus, of whom³ Munster writeth a most memorable history, that being once demanded of certaine Orators that came unto him, whether he had any hounds to hunt withal, he desired them to come to him the next day, and when they came he shewed them out of his gallery a great multitude of beggars in one side of his house sitting together at meat, & said loe, these are my hounds that I feede every day, with whom I hope I hunt for the glory and joys of heaven.

*Savoy a
Dukedom.*

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*Multitude of
Beggars.*

I rod from Chambery about sixe of the clocke in the morning, the ninth day of June being Thursday, and

¹ Chronicorum Carionis, libro 5. fol. 843.

² Lib. 2. Cosmographiæ.

³ Lib. 2. Cosmographiæ.

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dined at a place called Aiguebelle whither I came by noone being ten miles from Chambery. Betwixt these two places I observed many notable things: About six miles beyond Chambery I passed by a marvailous strong and impregnable Castle at a towne called Montmelian. It is built wholly upon a rocke, and is of a very great circuit about, having store of Ordinance planted about every wall thereof. Surely the situation of it is so strong by reason of the rocke, that I doe not remember I ever saw the like. There we could not passe without paying some little summe of money, which all strangers doe in that place.

*A marvellous
strong
Castle at
Montmelian.*

In all the way betwixt Chambery and Aiguebelle, I saw infinite abundance of vineyardes planted at the foot of the Alpes, in both sides of the way, so great store there was that I doe not remember I saw halfe the plenty in any part of all France in so short a space, no where it was most plentiful as about Nevers. For the abundance here was so great that for the space of ten whole miles together, a man could not perceive any vacant or wast place under the Alpes, but all beset with vines: in so much that I thinke the number of these vineyardes on both sides of the Alpes, was not so little as foure thousand. I admired one thing very much in those vineyards, that they should be planted in such wonderfull steepe places underneath the hils, where a man would thinke it were almost impossible for a labourer to worke, such is the praecipitium of the hill towards the descent. Also I observed a great multitude of wine houses in these vineyardes, so that many of them had their severall and proper wine houses belonging to it. Which wine houses doe serve for pressing of their grapes, and the making of their wine, having all things necessary therein for that purpose, as their wine presses which are called in Latin torcularia, &c.

*Infinite Store
of Vineyards.*

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In many places also I saw goodly corne fields, especially of Rie, whereof many thousand plottes I observed before I went forth of the Alpes, growing upon as steepe places

*Goodly corn
fields.*

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as the Vineyards did: whereat I much wondred at the first, because I could not a long time conceive how it was possible that they should bring their Ploughs so high to turne the ground. At last after some serious consideration of the matter, I imagined that they did set their corne with their hands, according as we have done in some few places of England within these ten yeares, as in sundry places of Middlesex, of the benefite and commodity wherof there was a booke divulged in Print not many years since. The reason which induced me this consideration, was, because I saw an innumerable company of little plots of corne, not much bigger then little beds (as we call them in England) in our English Gardens, in Latin Arcolæ. Which little plots I thought they could not otherwise sow, but by putting in the corne by peecemeale into the earth with their fingers, especially being of such heighth under the very tops of the mountaines, that I should be unwilling to go thither for an hundred crownes, much lesse to carry an Oxe or an Horse with me to plough the ground.

*Corn set with
the hand.*

In many places of Savoy I saw many fine and pleasant meadowes, especially in some places betwixt Chambery and Aiguebelle on the left hand under the Alpes, which is a thing very rare to be seene in divers places of this Countrey.

*Fine
Meadows.*

The worst wayes that ever I travelled in all my life in the Sommer were those betwixt Chamberie and Aiguebelle, which were as bad as the worst I ever rode in England in the midst of Winter: insomuch that the wayes of Savoy may be proverbially spoken of as the Owles of Athens, the peares of Calabria, and the Quailes of Delos.

[P. 74]
Bad Ways.

I saw many chestnut-trees and walnut-trees in Savoy, and pretty store of hempe.

I commended Savoy a pretty while for the best place that ever I saw in my life, for abundance of pleasant springs, descending from the mountaines, till at the last I considered the cause of those springs. For they are

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not fresh springs, as I conjectured at the first, but onely little torrents of snow water, which distilleth from the toppe of those mountaines, when the snow by the heate of the sunne is dissolved into water. Of those torrents I thinke I saw at the least a thousand betwixt the foote of the ascent of the mountaine Aiguebelette and Novalaise in Piemont, at the descent of the mountaine Senis; which places are sixty two miles asunder. *Snow Water.*

The swiftest and violentest lake that ever I saw, is that which runneth through Savoy, called Lezere, which is much swifter then the Rhodanus at Lyons, that by the Poets is called Rapidissimus amnis. For this is so extreme swift, that no fish can possibly live in it, by reason that it will be carried away by the most violent fource of the torrent, and dashed against huge stones which are in most places of the lake. Yea there are many thousand stones in that lake much bigger then *A Violent Lake.*

the stones of Stoneage by the towne of Amesbury in Wilt-shire, or the exceeding great stone upon Hamdon hill in Somerset-shire, so famous for the quarre, which is within a mile of the Parish of Odombe my dear natalitall place. These stones fell into this River, being broken from the high Rockes of the Alpes, which are on both sides of it. The cause of the extraordinary swiftness of this lake, is, the continuall fluxe of the snow water descending from those mountaines, which doth augment and multiplie the lake in a thousand places. There is another thing also to be observed in this lake, the horrible and hideous noyse thereof. For I thinke it keepeth almost as terrible a noyse as the river Cocytus in hell, which the Poets doe extoll for the murmuring thereof, as having his name Cocytus from the olde Greeke word *κωκύειν*, which signifieth to keepe a noyse. *Huge Stones.* [p. 75.]

I travelled many miles in Savoy before I could see any snow upon the mountaines, but when I came something near Aigubelle I saw great abundance almost upon every mountaine. *Horrible Noyse.*

The Alpes after I had once descended from the

CORYAT'S CRUDITIES

mountaine Aiguebelette, towards Chambéry inclosed me on every side like two walles till I was past mount Senis, even for the space of sixty miles.

I saw many flockes of Goats in Savoy, which they penne at night in certaine low roomes under their dwelling houses.

*Abundance of
Trees.*

On every Alpe I saw wonderfull abundance of pine trees, especially about the toppe, and many of them of a very great heighth; and betwixt the toppe and the foote there are in many of those mountains wilde Olive trees, Chesnut-trees, Walnut-trees, Beeches, Hasel trees, &c. The whole side of many a hill being replenished with all these sorts of trees.

*Dangerous
Travelling.*

It seemeth very dangerous in divers places to travel under the rocky mountains, because many of them are cloven and do seeme at the very instant that a man is under them minari ruinam; and by so much the more fearefull a man may be, by how much the more he may see great multitudes of those stones fallen downe in divers places by the river, and the side of the way from the mountains themselves, & many of them foure or five times greater then the great stone of Hamdon hill before mentioned.

[p. 76.]

The feete of the Alpes that are opposite to each other are distant one from another (the violent lake Lezere, whereof I have already spoken, running in the midst betweene them) in some places halfe a mile, or something more, but scarce a whole mile: and in some places they are so neare together, that they are but little more then a Butte-length asunder.

Such is the heighth of many of these mountaines, that I thinke I saw at the least two hundred of them that were farre above some of the cloudes.

*Savoy very
Cold.*

The country of Savoy is very cold, and much subject to raine, by reason of those cloudes, that are continually hovering about the Alpes, which being the receptacles of raine do there more distill their moisture, then in other countries.

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I observed an admirable abundance of Butter-flies in many places of Savoy, by the hundreth part more then ever I saw in any countrey before, whereof many great swarmes, which were (according to my estimation and conjecture) at the least two thousand, lay dead upon the high waies as we travelled. *Great Swarms of Butterflies.*

When I came to Aigubelle I saw the effect of the common drinking of snow water in Savoy. For there I saw many men and women have exceeding great bunches or swellings in their throates, such as we call in latin strumas, as bigge as the fistes of a man, through the drinking of snow water, yea some of their bunches are almost as great as an ordinary foote-ball with us in England. These swellings are much to be seene amongst these Savoyards, neyther are all the Pedemontanes free from them. *Strange Swellings.*

I rode from Aigubelle about two of the clocke in the afternoone, and came to a place called la Chambre, which is eight miles beyond it, about nine of the clocke in the evening: this was the ninth day of June being Thursday. Betwixt Aigubelle and la Chambre, I observed no extraordinary matter, but such as before in Savoy. *La Chambre.* [p. 77.]

I departed from la Chambre about sixe of the clocke in the morning, the tenth of June being Friday, and came to a parish called S Andre, which was fourteene miles from it, about noone. I remember a wondrous high mountaine, about a mile beyond la Chambre, at the top whereof there is an exceeding high rocke: this was on the left hand of my way. *S. André.*

Also another about two miles beyond that which is covered with snow. This is of a most excessive and stupendious heighth.

At a towne called St. Jean de Morienne, which is about six miles beyond la Chambre, I saw a goodly schoole and a great multitude of schollers in it. The Parish Church is a pretty thing, having a faire steeple. *St. Jean de Maurienne.*

I saw a very auncient and strong Castle, but it was very little about a few miles beyond la Chambre, built

CORYAT'S CRUDITIES

on the toppe of a rocke, on the left hand of the way : which perhaps was built in the time of the Roman Monarchy, as the like were in Rhetia, of which I shal hereafter make relation.

Lanslebourg.

I rode from S. Andre about halfe an houre after three of the clocke in the afternoone, and came to a place fourteene miles therehence, called Lasnebourg, about nine of the clocke in the evening.

Exceeding is the abundance of wooden crosses in Savoy, and a marvailous multitude of little Chappels, with the picture of Christ and the Virgin Mary, and many other religious persons, wherein I did oftentimes see some at their devotion.

Bridges made of beech trees.

I observed a great multitude of poore wooden-bridges over al Savoy, which were made only of beech trees, that were cut down from the sides of the Alpes. Some few stony bridges I saw also pretily vaulted with an arch or two. These bridges are the necessariest things of all Savoy. For without them they that are on one side of the river, cannot possibly get over to the other side, by reason that the violence of the lake is so great, that it will carry away both man and beast that commeth within it.

[p. 78.]

High Ways.

I noted one thing about sixe or seven miles before I came to Lasnebourg that is not to be omitted. The waies on the sides of the mountaines whereon I rode were so exceeding high, that if my horse had happened to stumble, he had fallen downe with me foure or five times as deepe in some places as Paules tower in London is high. Therefore I very providently preventing the worst dismounted from my horse, and lead him in my hand for the space of a mile and halfe at the least, though my company too adventurously rod on, fearing nothing. In Lasnebourg which was the last towne of Savoy that I lodged in, situate under the foote of that exceeding high mountaine Senis, I observed these three things. First the shortnesse of the womens wastes not naturally but artificially. For all women both of that towne and

OBSERVATIONS OF SAVOY

all other places besides betwixt that and Novalise a *Quaint attire.*
 towne of Piemont, at the descent of the mountaine Senys
 on the other side, some twelve miles off, did gird them-
 selves so high that the distance betwixt their shoulders
 and their girdle seemed to be but a little handfull.
 Secondly, the heighth of their beds: for they were so high *High beds.*
 that a man could hardly get into his bedde without some
 kinde of climbing, so that a man needed a ladder to get
 up as we say here in England. Thirdly, the strangenesse
 and quaintnesse of the womens head attire. For they
 wrappe and fold together after a very unseemly fashion,
 almost as much linnen upon their heads as the Turkes
 doe in those linnen caps they weare, which are called
 Turbents.

I went from Lasnebourg upon the eleventh day of
 June being Saturday, about seven of the clocke in the
 morning, and ascended the mountain Senys, and came *Mount Cenis.*
 about one of the clocke in the afternoone to a towne in
 Piemont called Novalise at the foote of the descent of
 the mount Senys, which is twelve miles from Lasnebourg: *[p. 79.]*
 there Savoy and Piemont meete. In all that distance
 betwixt Calais and this town of Novalise we accounted
 all our way by leagues, whereof some are two miles, and
 some two miles and halfe. But from Novalise to Venice
 beganne our computation of miles, which is generally
 used throughout all Italy.

All this tract of the Alpes about Mount Senys was
 heretofore called Alpes Coctiæ, from a certaine King
 Coctius, that vanquished the auncient Gaules, and was
 afterwards received into friendship of Augustus Cæsar.

I observed an exceeding high mountaine betwixt
 Lasnebourg and Novalise, much higher then any that
 I saw before called Roch Melow: it is said to be the *Roch Melon*
 highest mountaine of all the Alpes, saving one of those *fourteen miles*
 that part Italy and Germany. Some told me it was *high.*
 fourteene miles high: it is covered with a very Micro-
 cosme of clowdes. Of this mountaine there is no more
 then a little peece of the toppe to be scene, which seemeth

CORYAT'S CRUDITIES

*A pretty
history.*

a farre off to be three or foure little turrets or steeples in the aire. I have heard a prety history concerning this mountaine which was this. A certain fellow that had beene a notorious robber and a very enormous liver, being touched with some remorse of conscience for his licentious and ungodly life, got him two religious pictures, one of Christ, and another of the Virgin Mary, which he carryed a long time about with him, vowing to spend the remainder of his life in fasting and prayer, for expiation of his offences to God, upon the highest mountaine of all the Alpes. Whereupon he went up to a certaine mountaine that in his opinion was the highest of all the Alpine hils, carrying those two pictures with him, and resolving there to end his life. After he had spent some little time there, two pictures more of Christ and our Lady appeared to him, whereby he gathered (but by what reason induced I know not) that he had not chosen that mountaine which was the highest of all; so that he wandred a great while about til he found a higher which was this, unto the toppe whereof he went with his pictures, where he spent the residue of his life in contemplation, and never came downe more. My authour of this tale or figment (for indeede so I account it and no otherwise) is our *Maron of Turin who horsed our company from Lyons to Turin, and told us this upon the way.

[p. 80.]

*Tedious
Descent.*

The descent of the mountaine I found more wearysome and tedious then the ascent. For I rode all the way up being assisted with my guide of Lasnebourg, but downe I was constrained to walke a foote for the space of seven miles. For so much it is betwixt the top and the foote of the mountaine: in all which space I continually descended headlong. The waies were exceeding uneasie. For they were wonderfull hard, all stony and full of windings and intricate turnings, whereof I thinke there were at the least two hundred before I came to the foot. Stil I met many people ascending, and mules laden with carriage, and a great company of dunne kine driven up

*That is a guide or conductor.

OBSERVATIONS OF ITALY

the hill with collars about their neckes: in those waies I found many stones wherein I plainly perceived the mettall of tinne, whereof I saw a great multitude. One of them I tooke up in my hand, intending to carry it home into England, but one of my company to whom I delivered it to keepe for me, lost it. *Tin Metal.*

The end of my observations of Savoy.

My observations of Italy.

I Rode from Novalaise about three of the clocke in the afternoone the foresaid day, and came to St. Georges a towne of Piemont, five miles therehence about sixe of the clocke in the evening. Betwixt these places I observed nothing but only one towne called Susa, heretofore Segusium, which is a very fine little towne well seated, walled, having faire Churches in it, and a very goodly strong Castle well planted with Ordinance. I only passed by the towne, but went not into it. At the townes end certain searchers examined us for money, according to a custome that is used in many other townes and Cities of Italy. For if a man doth carry more money about him then is warranted or allowed in the country, it is ipso facto confiscated to the Prince or Magistrate, in whose territory a man is taken. *St. Georges.* [p. 81.] *A custom of Italy.*

I rode from St. Georges about seven of the clocke in the morning on Sunday, being the twelfth day of June, and came about twelve of the clocke to a town in Piemont called Rivole, which is nineteen miles therehence. My observations betwixt St. Georges and Rivole are these. At St. Georges I saw two severall Castles built on a rocke, which are so near together, that they are even contiguous: I wondred to what purpose they built two Castles so near. About sixe miles beyond Saint Georges, I saw a very memorable and admirable thing, if that be true which is reported of it. Rowland one of the twelve Peeres of France, and the sisters sonne of Charlemaine (of whose fortitude and prowesse there is mention in *Rivoli.*

CORYAT'S CRUDITIES

*A memorable
thing.*

many of the auncient French historians) did cleave an exceeding hard stone in the middest, of a foote and halfe thicke, with his sword, which stone is there shewed as a monument of his puissance, and his picture in the wall hard by the stone on horse-backe brandishing his sword.

I saw the Monastery of S. Michael built upon the top of an exceeding high rocky hill, on the right hand of the way about some twelve miles beyond St. Georges: there are Monkes now living, as I heard some say.

*Delicate Hats
of Straw.*

[p. 82.]

In many places of Piemont I observed most delicate strawen hats, which both men and women use in most places of that Province, but especially the women. For those that the women weare are very pretty, some of them having at the least an hundred seames made with silke, and some pretily woven in the seames with silver, and many flowers, borders, and branches very curiously wrought in them, in so much that some of them were valued at two duckatons, that is, eleven shillings.

Turin.

I rod from Rivole about three of the clocke in the afternoone that Sunday, and came to Turin which was foure miles beyond it, about five of the clocke. I observed these things betwixt Rivole and Turin. That day being the twelfth of June, I saw Rie reaped a little on this side Turin, which is about sixe weeks sooner then we use to reape it in England. I saw infinite abundance of wallnut-trees in that part of Piemont, and wonderfull plenty of corne, especially Rie, and a marvailous evennesse and plainenesse of the ground for a great space, and store of vines that grow not so low as in France, but upon high poles or railles, a great deale higher from the ground.

*The Devil is
dead.*

There rod in our company a merry Italian one Antonio, that vaunted he was lineally descended from the famous Marcus Antonius of Rome the Triumvir, and would oftentimes cheer us with his sociable conceit: Courage, courage, le Diable est mort. That is, be merry, for the Devill is dead.

OBSERVATIONS OF TURIN

My observations of Turin.

Julius Cæsar Scaliger hath written this Octostichon
upon Turin.

EXcipiens gelidas patriis ex Alpibus auras
 Hesperii princeps jus capit una soli.
 Terra ferax, gens læta, hilaris addicta choreis;
 Nil curans quicquid crastina luna vehat.
 Ingenium natura aptum, sed more solutum,
 Plus animo capiens, quam dare possit ope.
 Felix Marte novo, felix melioribus armis,
 Namque recens acuet pectora lenta metus.

*Scaliger's
verses upon
Turin.*

[p. 83.]

I am sorry I can speake so little of so flourishing and beautifull a Citie. For during that little time that I was in the citie, I found so great a distemperature in my body, by drinking the sweete wines of Piemont, that caused a grievous inflammation in my face and hands; so that I had but a smal desire to walke much abroad in the streets. Therefore I would advise all English-men that intend to travell into Italy, to mingle their wine with water as soone as they come into the country, for feare of ensuing inconveniences, and let them follow the good counsell that learned Alciat giveth in his Epigram upon the statue of Bacchus,

*Sweet wine to
be mingled
with water.*

Quadrantem addat aquæ, calicem sumpsisse falerni
 Qui cupit, hoc sumi pocula more juvat.

and that most excellent rule of Meleager in his Epigram upon wine, out of the first booke of the Anthologion of Epigrams, page 82.

Τουνεκα συνδ Νυμφαις βρόμιος φιλος, ει δὲ νιν εἰργης
 μισγεζαι δέζη πῦρ ἐτι καιόμενον.

Surely I observed it to be a faire city, having many stately buildings, both publique and private: it is the capitall citie of Piemont, situate in a plaine, being in the East incompassed with hils, well walled, and hath foure faire gates, and a very strong citadel at the west end, exceeding

*Turin a fair
city.*

CORYAT'S CRUDITIES

well furnished with munition, wherein there are five hundred peeces of Ordinance. This citie is built all with bricke, and is of a square forme. The river Duria runneth by it, and about a mile from the citie the famous river Padus, which the Grecians called Eridanus, but the

The river Po. Italians at this day the Po. It is called Padus from the French word Pade (as Munster writeth) which signifieth a pitch tree, because store of them doe grow about the spring of the River, which is in the mountain Vesulus in Liguria: it disgorgeth it self at length into the gulfe of Venice, with six great mouthes, being first augmented with thirty rivers that spring partly out of the Apennine mountaines, and partly out of the Alpes. Many do travel downe this river from Turin to Venice all by water, and so save the travelling of two hundred and twenty seven miles by land. For the young Prince of Savoy with all his traine travelled to Venice down the Po when I was at Turin. Heretofore this citie was called Augusta Taurinorum, as many other noble cities have been called by the name of Augusta: as Ratisbona in Bavaria Augusta Tiberii, Curia in Rhetia Augusta Rhetorum, Augusta Emerita in Portugall: but now there is one onely Augusta, famous in Christendome, which is that most renowned citie of Augusta Vindelicorum in high Germany. This citie was a Colony of the Romanes, by whom it was a long time inhabited. It received great hurt in times past by the barbarous Gothes, who grievously sacked and wasted it with fire and sword: but being afterwards reedified, it was inhabited for the space of many years by the Longobardes, who bare the sway of it till their dominion in Italy was abrogated by Carolus Magnus. After that it came into the hands of the Kings of Italy, the Marquesses of Monsferratus, & lastly the Dukes of Savoy, who keepe their residence and Court there, having gotten so great power in Piemont, that they now stile themselves Princes thereof. Near to this citie there was fought that great battell betwixt Charles the fift and Francis the first of that name, King of France,

The river Po.

[p. 84.]

*Augusta
Taurinorum.*

*Turin sacked
by the Goths.*

OBSERVATIONS OF TURIN

Anno 1544, wherein twelve thousand of the Imperialists were slaine, and all the rest were eyther taken prisoners, or having redeemed their liberty sent home into their countrey without armes. The present Duke of Savoy that keepeth his Court here is called Charles Emanuel, unto whom there were two Cardinals sent Ambassadors when I was there, whereof one was Cardinal Aldobrandino a Florentine, and sent from the Pope; the other a Spaniard sent from the King of Spaine. For there is great amity and affinity betwixt the King of Spaine and the Duke of Savoy, by reason that the Duke married the Kings sister Margarita, which is dead, but he had some children by her, as a Prince which is living, and certaine daughters, whereof one was married to the Duke of Modena, heretofore called Mutina; near to which citie the armies of Augustus Cæsar and Marcus Antonius fought. And another about some two moneths before I came to Turin was married to Francis Gonzaga Prince of Mantua, and son to Vincentius Gonzaga the present Duke. The Dukes Palace seemeth to be faire, but I was not in it, onely I saw it without. He hath lately built a very goodly gallery, a work of notable magnificence near the Palace. For it is of a very stately height, and built all with white stone: Truely it is incomparably the fairest that ever I saw saving the King of Frances at the Loure in Paris. One of those Cardinals was very pompously and magnificently attended. For seven or eight stately Carochs of great personages attended at his Palace dore, to accompany him as he rode abroad in the evening to take the ayre. Also he was very royally attended with a brave guard of the Dukes Switzers, who at that time flanted it in very rich apparell, costly decked with gold and silver lace.

I was at the Cathedrall Church, which is called St. Johns, wherein are many antiquities: in the Quire there is a very stately Tabernacle above the high Altar, supported with foure sumptuous pillars very richly gilt. Also a goodly Pulpit in the Quire, and a very faire seate

*A great battle
fought near
Turin.*

[p. 85.]

*The Duke's
Palace.*

*Cathedral
Church of
St. John.*

CORYAT'S CRUDITIES

on high at the north side of the Church for the Duke to sit in, when he heareth the Sermon. This Latin poesie is written on the wall on the right hand of the Church as you go in near to an Altar, Assentatio gratiam, veritas odium, & fœmineæ illecebræ iniquitatem. In this citie is kept the Chancery of all Piemont. Also it is the seat of an Archbishop, having been first an Episcopall citie before it was graced with the dignity of an Archbishopricke. Of their Bishops I have read of one that flourished here about the year of our Lord 420, that was a man of great fame and learning, one Maximus, whose manifold writings are recited by John Trithemius that learned Germane Abbot in his Catalogue of Ecclesiasticall writers. Besides, it is beautified with an University which did heretofore flourish, especially for the study of the civil law and physicke but now Divinity also is greatly professed there since the Jesuites have erected a Colledge in it, who I thinke will never so grace and adorne this citie with their Jesuiticall Divinity as that famous man Cælius Secundus Curio who was born herein: and though at the first he was brought up in the Papisticall Religion, yet at last when God had once illuminated his understanding with the spirite of truth, hee abandoned his countrey for religion sake, and went into Germany, where he embraced the reformed religion, and ever after in the University of Basil (where he lived and died) most constantly professed it to his death. I could not but mention this ornament of learning in this Discourse of Turin, which was his native countrey, because I doe much reverence the memory of so famous a man, that with the excellent monuments of his wit, I mean his learned bookes (whereof some I have read, and wherewith he hath purchased himselfe immortality of name) hath much benefited the Common-weale of good letters.

Thus much of Turin.

[p. 86.]

*The Bishops
of Turin.*

*Cælius
Secundus
Curio.*

OBSERVATIONS OF PIEDMONT

I Rode in Coach from Turin on Munday, being the thirteenth day of June about two of the clocke in the afternoone, and came to a Parish called Sian in Piemont about half an houre after eight of the clocke in the evening. This Sian was twenty miles beyond Turin. My observations betwixt Turin and Sian were these: I saw many goodly spacious grounds beyond Turin, wonderfully replenished with corne, Vineyards, Orchards, and a singular exuberancy of all manner of fruits. [p. 87.]

The Vineyards in Piemont and Lombardy doe much differ in growth from the French Vineyards. For the Vines in most of these places doe grow upon trees that are very orderly set in fine rankes about halfe a mile or a mile long in some places. Betwixt these rankes or rowes, which in some places are distant about a But-length or two asunder, there grow many necessary commodities, as corne or some kinde of fruites. Most of those trees whereon the grapes doe grow are Maples; in some places Wal-nut-trees, and in others Willow trees and Elmes. Also on both sides of these trees there are set certaine pretty stakes in the earth to support the Vines, that they may the more extend their branches in length: These stakes are set out of the maine ranke of trees. Againe the stakes are fastened in the ground in the very ranke itselſe betwixt tree and tree; so that the greatest part of the grapes doe grow about these stakes, and few on the tree. Many thousands of these vines I have seene grow so high, that they have sprouted cleane above the toppe of the tree.

*Growth of
Vines in
Piedmont.*

Betwixt Turin and Sian I was transported over a Ferrie. This Italian transporting was done after a pretty manner. For whereas there is a great long rope that reacheth over the river, tied by certaine instruments on both sides thereof, assoone as the horses and passengers are put into the boat, one of the boatmen that tarryeth at land turned a certaine wheele about by meanes of that rope, by the motion of which wheele the boat is driven on to the other banke.

*A Ferry
driven by a
Rope.*

CORYAT'S CRUDITIES

Betwixt Turin and Sian I saw a strange kinde of corne that I never saw before; but I have read of it. It is called Panicke. It groweth like an hearbe, and is as greene as a leeke, having very long and broad leaves. The graine of it is almost as great as a beane: poore folkes do make most of their bread with it, and quails are much fedde with it. I saw great abundance of this Panicke grow in many places of Italy both in Piemont and Lombardie.

I observed that many of their women and children goe onely in their smockes and shirts in divers places of the countrey without any other apparrell at all by reason of the extreme heat of the clymate; and many of their children which doe weare breeches, have them so made, that all the hinder parts of their bodies are naked, for the more coolnesse of the ayre.

I rod from Sian about foure of the clocke in the morning, the fourteenth day of June being Tuesday, and came to a faire City in Piemont called Vercellis, which is eightene miles from Sian, betwixt ten and eleven of the clocke. This fourteenth day of June was S. John Baptists day in Italy, according to the new stile, which is never with us in England before the foure and twentieth of June. This day is very solemnly kept in all the Cities, Townes, and Parishes of Italy, but in some of the greater Cities as Rome, Venice, Naples, Millan, Florence, &c. it is celebrated with very pompous and sumptuous solemnity. These shewes I then observed in Vercellis. At the comming in of the City without the west gate there was erected a faire bower covered with green boughs newly cut, under the which there stood a cupboord furnished with the pictures of Christ and our Lady, and with great abundance of exceeding costly plate. Also I saw a Procession that the Priests solemnized in the streets after that manner as in Paris upon Corpus Christi day, accompanied with many singing boyes, and men before them in surplices with burning tapers in their hands, and a great multitude of women and children

[p. 88.]

Panic.

Extreme Heat.

Vercelli.

Sumptuous Solemnity on S. John Baptist's Day.

[p. 89.]

OBSERVATIONS OF VERCELLI

behinde, which carryed burning tapers also: they went all in couples very orderly. But I never saw in all my life such an ugly company of truls and sluts, as their women were. Withall there was an exceeding shooting of squibs in every street where the Procession passed.

This City of Vercellis is well situate in a plaine, by the which there runneth a faire commodious river, called in Latin Ticinus, in the Italian Tesino, which runneth to the City of Pavie, wherehence that City both in former times hath beene called, and now is Ticinum: it issueth out of the high mountaine Goddard, which is one of the Rhetical Alpes that divide Italy and Germany. It is well walled and hath many faire streets through which divers rivers doe runne, with many stupples to passe over from one side of the street to the other as in Sarisbury.

*The River
Ticino.*

This City received much harme by Autharus the third King of the Longobardes, in the time of the Emperour Mauricius, about the year 586, who by reason that the Prefect thereof Dotrula, which was one of the thirty Longobardical tyrants, revolted to Smaragdus the second Exarche of Ravenna; committed such spoile in Vercellis, that he defaced more then halfe the City, and demolished the wals round about the same, which he made even with the ground also.

*Lombard
Tyrants.*

Neare to this City was that memorable overthrow of Desiderius the twentieth and last King of the Longobards, so famoused by many classical historiographers. For Carolus Magnus being sollicited by Adrian the Pope, who had received some wrongs of Desiderius, to come into Italy, and defend him against the Longobardes, passed over the Alpes and with a great army confronted them at Vercellis, where he did put their King to flight, & having afterward taken him Prisoner in Pavie which was the principall City, wherein the Kings of the Longobardes kept their Court, he sent him captive to Liege a goodly City in the Netherlands, where he dyed in Exile. So this was the end of the Longobardicall Kingdom in

*A memorable
overthrow.*

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Italy, which continued two hundred and four yeares from Alboinus their first King.

*Meat
sprinkled with
cheese.*

I observed a custome in many Townes and Cities of Italy, which did not a little displease me, that most of their best meats which come to the table are sprinkled with cheese, which I love not so well as the Welchmen doe, whereby I was oftentimes constrained to leese my share of much good fare to my great discontentment.

In most of their Innes they have white cannopies and curtains, made of needle work, which are edged with very faire bone-lace.

*Forks used in
feeding.*

Here I wil mention a thing that might have been spoken of before in discourse of the first Italian towne. I observed a custome in all those Italian Cities and Townes through the which I passed, that is not used in any other country that I saw in my travels, neither doe I thinke that any other nation of Christendome doth use it, but only Italy. The Italian and also most strangers that are commorant in Italy, doe alwaies at their meales use a little forke when they cut their meat. For while with their knife which they hold in one hand they cut the meate out of the dish, they fasten their forke which they hold in their other hand upon the same dish, so that whatsoever he be that sitting in the company of any others at meale, should unadvisedly touch the dish of meate with his fingers from which all at the table doe cut, he will give occasion of offence unto the company, as having transgressed the lawes of good manners, in so much that for his error he shall be at the least brow-beaten, if not reprehended in wordes. This forme of feeding I understand is generally used in all places of Italy, their forkes being for the most part made of yron or steele, and some of silver, but those are used only by Gentlemen. The reason of this their curiosity is, because the Italian cannot by any means indure to have his dish touched with fingers, seing all mens fingers are not alike cleane. Hereupon I my selfe thought good to imitate the Italian fashion by this forked cutting of meate, not only while

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I was in Italy, but also in Germany, and oftentimes in England since I came home: being once quipped for that frequent using of my forke, by a certain learned Gentleman, a familiar friend of mine, one M. Laurence Whitaker, who in his merry humour doubted not to call me at table *furcifer*, only for using a forke at feeding, but for no other cause.

I rod from Vercellis about two of the clocke in the afternoone on S. John Baptists day, and came to a towne called *Buffolero* in Lombardy, twenty miles therehence, about halfe an houre after eight of the clocke in the evening.

Buffolero.

Here I hold it fit to speake a little of the name of Lombardy, and the fertility thereof. We reade in histories that the Longobardes, whose first habitation was in a part of Saxony about the confluent of the rivers Sala and Albis, being exceedingly multiplied in their owne country, transmigrated into a bordering Island called Rugia, which now belongeth to the Marquesse of Brandenburg. But because the same was not able to maintaine them all by reason of the great increase of their families, they resolved to goe into some more fertile country, and so after long travell they came into Pannonia, where having lived about two and forty years, they were invited into Italy by Narses the Eunuch upon this occasion. The Emperesse Sophia wife to the Emperour Justinus the second, being offended with Narses for that he was accused to the Emperour for his tyrannicall and unjust dealing with the Italians, over whom he had then great authority, sent him word that he must come home to attend spinning women, and to deliver wooll and flaxe to them, seing he was fitter for such a purpose, because he was an Eunuch, then to beare such sway in Italy as he did. Narses being grievously exasperated with this bitter scoffe sent back the Emperesse this message, that seing shee would needs employ him about spinning, he would spinne such a threade as she should never be able to untwist while shee lived; whereupon incontinently

*Lombard's
first habitation
in Saxony.*

*The Emperess
Sophia.*

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he sent Ambassadors from Naples to the Longobardes into Pannonia, to allure them into Italy, being a country replenished with all manner of commodities, necessary for mans life. The Longobardes rejoycing to hear this newes, posted with bagge and baggage into Italy, under the conduct of their captaine Alboinus, and having conquered many faire cities that resisted them, as Tarvisium, Vicenza, Verona, Milan, &c. at last they planted themselves in this country, which they called after their own name, choosing first Verona, and after that Papia, for the place of their kings residence. That their comming into Italy was like to be very terrible to the inhabitants of the country, it was portended by divers fearfull prodigies. For not long before they entered the country there were seene fiery armies skirmishing in the aire: also bloud gushed out of the earth and the wals of houses. And many other strange accidents were observed which betokened some great calamities. Some thinke these people were called Longobardi quasi Longobarbi, because they wore long beards. This territory wherein they lived had before sundry other names. As Gallia Togata, Gallia Cisalpina, Insubria (which indeede extended not it selfe so farre as the country called by the former names. For Insubria contained no more then that part of Lombardy which includeth the Dutchy of Milan,) but at this day by corruption of the name, it is called Lombardy. Surely such is the fertility of this country, that I thinke no Region or Province under the Sunne may compare with it. For it is passing plentifully furnished with all things, tending both to pleasure and profit, being the very Paradise, and Canaan of Christendome. For as Italy is the garden of the world, so is Lombardy the garden of Italy, and Venice the garden of Lombardy. It is wholly plaine, and beautified with such abundance of goodly rivers, pleasant meadows, fruitfull vineyardes, fat pastures, delectable gardens, orchards, woodes, and what not, that the first view thereof did even refocillate my spirits, and tickle my senses with inward joy. To

*Alboinus
Captain of
the Lombards.*

*Lombards or
Long-beards.*

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*The garden of
Italy.*

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conclude this introduction to Lombardy, it is so fertile a territory, that (as my learned and eloquent friend M. Richard Martin of the middle Temple once wrote to me a most elegant letter) the butter thereof is oyle, the dew hony, and the milk nectar.

After I was passed a few miles from Vercellis, I came into the Dukedome of Milan, which is now the King of Spaines Dominion, the first City whereof was Novara a very auncient and faire City well seated: therein we were examined. In this City there dwelleth a great company of Spaniards with their families. Betwixt Sian and Buffolero I passed three ferries.

Novara.

Neare unto this citie was fought a memorable battel betwixt the French men and the Italians, wherein the Switzers shewed a notable example of treachery, which happened thus. Anno 1500. Lodowic Duke of Milan holding Novara, the Switzers being practised under hand by a great summe of money offered them by Tremoville commaunder of the French forces, which were then in Italy, did mutinously demand their pay of Lodowic. Whereupon Lodowic gave them all his plate, but that would not satisfie them: they caused the French armie to approach to Novara, to the intent to draw Lodowic into the felde. Lodowic comes forth with his army, and with his light horse beginnes the charge; Tremoville with the other French leaders made it good upon him, & put the Italians to flight. The Switzers being pressed to fight by Lodowic refused it, and compassing in Lodowic with the presse of their nation, for all the intreaties hee could use to them, would not be perswaded to desist from their treacherous enterprise, onely he got a promise from them to set him in a place of safety: and so they agreed that disguised and armed like a Switzer a foot, he should march amongst them: but he was discovered and taken prisoner, and carried into France to the castle of Loches, where at last hee died, after he had lived ten years in prison.

*Switzers'
Treachery.*

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After I was entered into Lombardy I observed many

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pleasant plaines, and infinite abundance of fat meadows. Also I saw marveilous store of goodly Oxen in every place of the country, whereof almost all were dunne. All those Oxen that drew Cartes had certain white linnen coverings cast over their bodies, and fastened upon their backes with little wooden peeces that came athwart. This they did to the end to keep away the flies from their bodies, which would otherwise much infest them.

*Carts drawn
by oxen.*

I rode from Buffolero about foure of the clocke in the morning the fifteenth day of June being Wednesday, and came to Milan about eleven of the clocke. Betwixt Buffolero and Milan it is twenty miles.

I observed no extraordinary thing in this space, but onely goodly Meadows, Vineyards, Orchards, and such other things as I have heretofore mentioned.

My Observations of Milan.

Julius Cæsar Scaliger hath written these verses upon
Milan.

*Scaliger's
verses on
Milan.*
[p. 95.]

Compositos populos, validique exordia regni
excepit facili terra beata sinu.
Creverat Ausonio commistus sanguine Gallus,
& dabat antiquo fortia jura Pado.
Tertia se adjunxit tantis Germania rebus,
& stetit audaci fama parata manu.
Quævis simplicibus jactet se gloria signis:
cum triplex uni contigit aucta mihi.

Also the Poet Ausonius hath written these verses upon
Milan.

*Ausonius'
verses.*

ET Mediolani mira omnia, copia rerum,
Innumeræ cultæque domus, facunda virorum
Ingenia, antiqui mores, tum duplici muro
Amplificata loci species, populique voluptas
Circus, & inclusi moles cuneata theatri:
Templa, Palatinæque arces, opulensque moneta,
Et regio Herculei celebris sub honore lavacri,

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Cunctaque marmoreis ornata peristyla signis,
 Mœniaque in valli formam circumdata limbo.
 Omnia quæ magnis operum velut æmula formis
 Excellunt, nec juncta premit vicinia Romæ.

Milan is situate in a plaine, compassed round about *Milan.* with the famous river Tesino before mentioned. First it was but an obscure and ignoble countrey village, founded by the ancient Hetruscans, and after inhabited by the Insubres, wherehence the territory round about it was called Insubria. But in continuance of time Bellovesus the sonne of Ambigatus King of the Celtæ after he had conquered the countrey about it, amplified this village, and made it a faire Citie, even about the time of Tarquinius Priscus the fifth King of Rome. At the time of the amplification and inlarging by Bellovesus there happened a very strange accident, which gave occasion of the denomination. For when it was new building, a certaine wilde Sow that came forth of an olde ruinous house very early in the morning, hapned to meet some of those that were set aworke about the building of the city. This Sow had halfe her body covered with hard bristly haire as other Piggess are, and the other halfe with very soft and white wooll: which portentum, *A very strange accident.* [p. 96.] Bellovesus took for a very happy and ominous token, so that he caused the city to be called Mediolanum from the halfe-woolled Sow. What his reason was why he should esteem this strange spectacle, for such a luckie token I know not, but I conjecture it might be this: perhaps he supposed that the bristly haire might presage strength and puissance in his subjects, and the wooll plenty of necessary meanes that might tend to the clothing of their bodies. He environed it with a wall foure and twenty foote broad, and sixty foure foote high, and built sixe gates therein: it is at the least seven miles about, and hath tenne gates in all, whereof foure have beene added by some benefactors, to the six that Bellovesus built. *Milan a great city.* Many auncient monuments and worthy antiquities are to

*Church of
S. Ambrose.*

be seene in this glorious city. The Church wherein St. Ambrose Bishop of Milan in the time of Theodosius the first was buried, which Church he built himselfe to the honour of the holy Martyrs Gervasius and Protasius. This Church is now called St. Ambroses: it was the first Christian Temple in all the City, in the which the body of St. Ambrose lieth interred under an Altar in a deepe cave of the ground, being supported with foure iron chaines, and by his body there lieth a certaine booke that he wrote. This Altar I saw. Also I saw the place where St. Ambrose stood when he prohibited the Emperour Theodosius to enter the Church after hee had committed that great slaughter of seven thousand men at Thessalonica, which is much mentioned in the Ecclesiasticall Historiographers. Hee stood at the Church porch at the comming in. A little before the entrance of this Church there is a pretty Chappell, wherein are painted the pictures of S. Ambrose, S. Augustin, Deodatus, and Alipius. For in that Chappell S. Ambrose baptised them three in a Font hard by the Altar, which is yet to be seene. There also I saw the way wherein S. Ambrose and S. Augustin walked together when they sung the hymne Te Deum laudamus. In this Church there are shewed two very ancient monuments, especially one which is the auncientest of al Christendome, if that were true which they report of it. For then it would be three thousand five hundred years old: namely the brasen serpent which Moses erected in the wilderness as a type and figure of Christ, to the end that they which were bitten with any fiery Serpents might be cured only by looking upon it. They say this Serpent was bestowed upon this Church by the Emperour Theodosius. It is erected upon a goodly marble pillar of some twelve or sixteene foote high in the body of the Church on the left hand as you come in from the great gate. Verily I wonder that the Papists can be so impudent to delude the people with these most palpable mockeries. For it is a meere improbability, yea and an impossibility that

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*Moses'
Brazen
Serpent.*

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this should be the true Serpent, because we read in the holy *Scriptures that the godly King Ezekias caused it to be broken in pieces, because the children of Israell did burne incense to it, and called it Nehushtan, that is, a peece of brasse. Yet maugre the authority of Gods word, these people doe not sticke to say that they have the selfe same serpent. But their impudency were more tollerable, if they would say it were only a representation of the serpent. The other monument is an exceeding rich needle worke, interlaced very curiously with abundance of gold and silver, that presents a very goodly picture of Moyses, and histories of matters that happened in Moyses time: this rich Tapistry is hanged about the roofe of the Chappell wherein S. Ambroses body is interred, and is reported to be above two thousand yeares old.

Rich needle-work about 2000 yeares old.

Amongst other notable antiquities that are kept in this Church, there is one thing which (in my opinion) is not to be esteemed of the least account, namely an auncient Greeke manuscript copie of these two excellent bookes of Judaicall antiquities, which that learned Jew, Flavius Josephus wrote in Rome, after the destruction of Jerusalem, under the Emperour Titus Vespasianus against Appion a Grammarian of Alexandria. This originall is written in ancient Longobard characters in parchment, being so old that they are even worm-eaten. But I must needs confesse the truth that I saw not this booke, but onely heard it of a learned man in the citie, and doe the more certainly believe it, because Gesnerus in his Bibliotheca affirmeth as much, even in the Index of the workes of that learned Doctor of the Church Ruffinus Priest of Aquileia, who translated the said two bookes into Latin. Neare to this Temple of S. Ambrose there are to be seene the rudera of a Temple built by Nero, which he dedicated to the honour of the Paynim Gods: many pillars of it remaine, but the roofe is open and uncovered.

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An ancient Greek manuscript.

* 2 King. 18. 4.

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S. Barnabas. This Citie was first converted to the Christian faith by S. Barnabas, at what time Peter was Bishop of Antioch, before he came to Rome. S. Barnabas his fountaine is to this day shewed in Milan, neare to the which he lived, and baptised many with the water thereof, which hath the vertue at this day to cure those that hath the ague, and many other diseases.

*The
Cathedral
Church of
Our Lady.*

The Cathedral Church is dedicated to our Lady, which John Galeatius Duke of Milan caused to be built, anno 1386. This is an exceeding glorious and beautifull Church, as faire if not fairer then the Cathedral Church of Amiens, which I have before so much magnified. All this Church seemeth to be built with marble: herein are many notable things to be seene: in the Quire the bodies of many of the Vicounts of Milan, which were partly of the family of the Galeatii, and partly of the Sfortiæ, are interred. In the body of the Church there are four rowes of white marble pillars, which doe exceedingly beautify the Church: in each row are sixe pillars. Also I saw a monument of a certaine Bishop of Milan called Marcus, who bestowed thirty and five thousand duckets towards the building of the Church. Moreover that famous Cardinal Carolus Borromæus Archbishop of Milan, and greatly revered in his time for the purity and sanctimony of his life, was buried in this Church. The image of Christ which is elevated to an exceeding height is erected over the entrance of the Quire: it is very richly gilt, with the images of the Virgin Mary and S. John at the sides of it. Right above Christs image, these wordes are written in capitall golden letters: *Attendite ad Petram undè excisi estis.* There are seven or eight goodly Altars in this Church (besides the high Altar) adorned with sumptuous pillars of rich marble. I ascended almost to the toppe of the Tower; wherehence I surveyed the whole citie round about, which yeilded a most beautifull and delectable shew. There I observed the huge suburbs, which are as bigge as many a faire towne, and compassed about with ditches of water: there

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*Cardinal
Borromæo
buried in
Milan.*

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also I beheld a great part of Italy, together with the lofty Apennines; and they shewed me which way Rome, Venice, Naples, Florence, Genua, Ravenna, &c. lay. The territory of Lombardy, which I contemplated round about from this Tower, was so pleasant an object to mine eyes, being replenished with such unspeakable variety of all things, both for profite and pleasure, that it seemeth to me to be the very Elysian fields, so much decantated and celebrated by the verses of Poets, or the Tempe or Paradise of the world. For it is the fairest plaine, extended about some two hundred miles in length that ever I saw, or ever shall if I should travell over the whole habitable world: insomuch that I said to myselfe that this country was fitter to be an habitation for the immortall Gods then for mortall men. There is one most notable monument kept in this Church, which it was not my happe to see, one of the nayles wherewith Christ was crucified, as they affirme. For they say that Theodosius the Emperour bestowed it upon S. Ambrose, who placed it first in the Church of Saint Tecla, from whence it was afterward brought to this Church. *A pleasant survey.*

I saw the auncient Palace of the Vicounts of Milan, which is a most magnificent building, at the front whereof are erected twelve statues in milke-white stone of the Vicounts to the middle as they ruled by degrees, successively one after another. One of these Vicounts whose name was Otho, gave the arms to the Dukedome of Milan, as Claudius Minos in his learned Commentaries upon Alciats emblems, even upon the first embleme doth mention, where he citeth a memorable history out of three worthy Authours, Alciat himselfe, Francis Petrarch, and Paulus Jovius. But that which he taketh out of Jovius, which I must applaude above the rest, I will here alleage, seeing in this discourse of the Palace of the Vicounts, it is not impertinent to mention so notable a matter as this. When as Otho Vicount of Milan, a man of great prowesse and courage, in the time of the warre against the Turkes and Saracens, under the conduct of Godfry Duke of [p. 100.]

*The ancient
Palace of
Milan.*

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*A memorable
duel.*

Boulogne, fought in a single combat with a certain Saracen called Volucis, who in the midst of the field challenged the stoutest Christian of all the army to a duell; he conquered him with no lesse fortitude then happinesse, and having slaine him he got from him a spoile ful of immortal glory, namely a golden Viper that was erected upon the crest of his helmet, curiously represented with his winding circles, and devouring of a young child, which one argument of his happy puissance was afterward used by his posterity for the armes of the Dukedome, as being a thing that portended the flourishing estate and glory of the City. Some doe thinke that the said Saracen Volucis was descended of the stocke of Alexander the Great, and that therefore he used the Viper for his arms, in regard that a Viper according to a certaine fable of Olympias, the Mother of the foresaid Alexander, did once bring forth a child. For shee reported that shee was begotten with child by a certaine Dragon that presented himselfe unto her in the shape of Jupiter: which was the reason that her sonne Alexander did afterward give the Viper, bringing forth a child for his arms. Thus farre Minos out of Jovius.

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*A Library,
but no books.*

I went to the Library of Cardinall Borromæus, which is an exceeding faire peece of workmanship, but it is not fully finished, so that there is not one booke in it, but it is said it shall be shortly furnished.

*The Hall
of the
Monastery.*

There is a singular beautifull Monastery in this City of Ambrosian Monks, where I saw a most sumptuous hall, built by one Calixtus Laudensis, Anno Domini 1547, the rooffe whereof is very loftily concamerated, and adorned with many exquisite pictures of religious matters: in the middle there is a pulpit, wherein at their meales they reade the Legend of the Saints: in this hall there are twelve tables for the Monks to sit at their meales, whereof five are in one side, five in the other, and two at the higher end. The Monks sit only at the inside of the table: at the lower end of the hall there are many faire religious pictures. The Cloisters

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are many, and very faire both for breadth and length, and the multitude of goodly pillars. Likewise there is a great company of faire galleries, and three or four delectable gardens belonging to this Monastery, full of variety of pleasant fruits.

The Church of the Augustinian Monkes is passing glorious, being for the richnesse of the marble pillars, the curiosity of the pictures, and the sumptuousnesse of the rooffe, which is wonderfull richly imbossed with gilt bosses, the fairest that ever I saw till then, even fairer then Amiens Church, though indeede nothing so great. A certaine Merchant of Genua hath a very beautifull house in this City neare the Jesuitical Church: it is the fairest that I saw in all Milan, even fairer then the Vicounts Palace, three stories high, very large, and full of roomes. The whole outside is built with white stone, and adorned with many curious workes.

A glorious church.

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There is a very magnificent Hospitall in this City, wherein are an hundred and twelve chambers, and foure thousand poore people are relieved in the same. The yearelie revenues of it are said to be at the least fifty thousand crownes.

4000 poor people relieved in the Hospital.

No City of Italy is furnished with more manuary arts then this, which it yeeldeth with as much excellency as any City of all Christendome, especially two, embrodering and making of hiltts for swords and daggers. Their embroderers are very singular workemen, who worke much in gold and silver. Their cutlers that make hiltts are more exquisite in that art then any that I ever saw. Of these two trades there is a great multitude in the city: Also silkemen do abound here, which are esteemed so good that they are not inferiour to any of the Christian world.

Excellent manuary arts.

The Citadell is the fairest without any comparison that ever I saw, farre surpassing any one Citadell whatsoever in Europe, as I have heard worthy travellers report. For it is so great that it seemeth rather a towne then a Citadell, being distinguished by many spacious and goodly

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greene courts, which are invironed with faire rowes of houses like streets, wherein the Spaniards dwell with their families, and exercise divers manuary trades. Also in these courts as it were certaine market places, there are usually markets kept: of these courts I saw foure or five severally.

*Citadel of
incomparable
strength.*

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This Citadell is of an incomparable strength both by nature and art; at the first gate this inscription is written in great Roman letters in gold. Philippus secundus Catholicus, Maximus Hispaniarum Rex, Potens, Justus, & Clemens. The whole Citadell is built with brick, and covered with faire tile, saving two bulwarks thereof which are very strong and ancient, built with free stone, which is so laid that the whole outside is very curiously contrived with diamond workes. And the foundation thereof is so deepe, that it is just as farre from a certaine stony circle that appeareth a little above the ground to the bottom of the foundation, as it is from that circle to the toppe of the bulwarke. There was heretofore an other bulwarke farre fairer then either of these two. For the front of it was adorned with the marble images of the Patrones and principall Benefactors of the City, together with the Armes of the Sfortiæ Dukes of Milan, which built the same: but in the time that Francis the French King held it, by a very dismall chance it was all blowen up with gunne-powder that was kept in the same, which hapned to be set a fire Anno 1521 by lightning that fell from heaven. The force whereof not only razed the bulwarke from the very foundations, but also overthrew a great part of the wals of the Citadell, together with the chambers and adjoyning roomes; and the stones that flew about slew the two Captains of the Citadell, who a little before came towards a little chappell neer to the gate, to the end to make their oraizons to the Virgin Mary, according to their daily custome. The same stones killed others also of the souldiers which walked abroad in the evening to take the aire (for this tragicall chance hapned in the sommer) and of others brake the

*A very dismall
chance.*

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heads, armes, and legges. So that of two hundred souldiers there were but twelve escaped alive. The Citadell is moted round about with a broade mote of fine running water, and many other sweet rivers and delectable currents of water doe flow within the Citadell. In one of these rivers there are two milles, whereof the one is for grinding of corne, the other for making of gunpowder. Also whereas these rivers doe runne into the towne to the great commodity of the townesmen, the inhabitants can at all times when they list restraine the passage of them, and so barre the townesmen of the use of them, to their great prejudice and discommodity; but so cannot the townesmen on the contrary side restraine the inhabitants of the Citadell.* There is a store house in this Citadell, wherein is kept provision of corne, oyle, and other things necessary for the sustaining of a band of souldiers for three yeares. In the middle bulwarke of the Citadell I saw two breaches that were made in the wall by the shot of Charles the fifth his souldiers, (as the Spaniards told me) when Charles besieged Francis the French King there. The munition of the Citadell is so much, especially for great peeces of Ordinance, that I think no Citadell of all Christendome may compare with it. In each of these two great bulwarks that I first mentioned, there are five very huge peeces of Ordinance that exceed all the rest. About the toppe of the Citadell there is a very long gallery which is square, and divided into foure long walkes, that are replenished with wonderfull store of Ordinance, whereof part are planted Eastward against the towne, to batter it if it should make an insurrection; and part on the contrary side Westward against the country if that should rebell. For a great part of Lombardy Westward belongeth to the Citadell, for the sustentation of the presidiary souldiers, who are all Spaniards, being in number five hundred. In one of these foure long walkes I reckoned about eight and

Abundance of water.

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The munition of the Citadell.

* Neare to one of these Rivers I saw a pretty amorous sight; a woman naked from the middle upward sitting at her worke.

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*Great
Ordnance.*

[p. 105.]

*An Angry
Spaniard.*

twenty great peeces, besides those of the lesser sort, as Sakers. Whereof one among the rest was exceeding great, and about sixteene foote long, made of brasse, a demy culverlin, which was once the Duke of Saxones, whose armes were made in it with the year of our Lord 1533. Another at the end of the same walke, longer then this by foure foote, which was said to carry a bullet at the least eight miles, which I doe hardly beleeve to be true. This was an whole culverlin. They report that there are peeces in this Citadel which will carry a bullet of eight hundred pound weight. Also I saw an exceeding huge Basiliske, which was so great that it would easily contayne the body of a very corpulent man. So many there are of them in the Citadel, that I thinke the totall number of them is at the least two hundred. Also I saw an yron grate where all the peeces are drawn up to the gallery from a very deepe place underneath. And a very faire little Chappel wherein they say Masse, in which there is a marvailous rich Altar and Tabernacle. When I came forth of the Citadel, after I had survayed all the principal places, a certain Spaniard imagining that I had beene a Flemming expressed many tokens of anger towards me, and lastly railed so extremely at me, that if I had not made haste out with my company, I was afeard he would have flung a stone at my head, or otherwise have offered some violence to me. There is such an extreme hatred betwixt the Milanois and the Spaniards, that neither the Milanois doe at any time come into the Citadel, nor the Spaniards into the City, but only in the evening.

We reade in Histories, that many of the Roman Emperours, and other great personages of the Citie of Rome, did sometimes make their residence in Milan, partly for their recreation, as being a place that abounded with all manner of delights that the heart of man can wish for; and partly to the end to defend and fortifie that part of Italie against the incursions of the Transalpine people, who did often conveigh their forces over

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the Alpes into Italy, and annoyed the Italians. For this cause Julius Cæsar made his abode here, who (as Plutarch writeth in his life) kept very honourable hospitality in this Citie; here also resided Pompey the Great; Trajan, who built a sumptuous Pallace heere, whereof part is to bee seene at this day; Adrian; Constantius the Emperour the third Sonne of the Emperour Constantine the Great; Valentinian the first; Theodosius the first, who after his miraculous victorie of Eugenius and Arbogastes in Lombardy, spent three yeares in this Citie in company with that godly Bishop Saint Ambrose, and at last died here: also his body being afterwards transported [p. 106.] to Constantinople. Here lived Placidia Galla the Emperesse, sister to the Emperour Honorius, and wife to the Emperour Constantius, who was Honorius his Colleague and fellow Augustus in the Empire. Here I say she lived while her husband was abroad in the warres, and built a most magnificent temple dedicated to Saint Aquilinus, which is to this day standing, but I confesse I saw it not. Here raigned Bertarius the second sonne of Aribertus the ninth King of the Longobardes, while his eldest brother Godebertus raigned in Pavia.

The Roman Emperors abode in Milan.

In this Citie Pipin King of Italy the second sonne of Charlemaine by his second wife Hildegardis ended his life, but he was buried in Verona, whose monument I saw there, as I shall hereafter declare in my description of that Citie. Here dyed that famous and victorious Prince, Theodoricus Veronensis King of the Gothes, who raigned thirty three yeares in Ravenna, after hee had conquered and slaine Odoacer the Rugian that usurped the kingdome of Italy fourteene yeeres, by expelling Augustulus the last Emperour of Rome and the Sonne of Orestes; betwixt which Augustulus his time and Charlemaine being above three hundred and thirty yeares, there was no King in Italy, but a very confused and turbulent government, partly by the Exarches of Ravenna, and partly by the Longobardicall Kings of Pavia. Heere also died Ludovicus the second Emperour of that name,

Theodoric King of the Gothes.

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after he had warred in Italy partly with the Saracens in the Territory of Beneventum, and partly with Adalgisius Prince of Salerne, even in the year 874. and of his raigne the nineteenth.

Maximinian.

[p. 107.]

Here was borne and lived Dioclesians Colleague, Maximinian, that bloody persecutor of the Christians, who surnamed himselfe Herculeus, here I say he lived after Dioclesian and himselfe had abandoned the Empire, and here he built a Temple dedicated to Hercules, which is now consecrated to the honour of Saint Laurence. This Maximinian would have had the Citie no more called Mediolanum, but Herculeum. He ordained when he lived here, that all the Emperours should be here crowned with an yron crowne before they should bee called Kings of Italy; which solemnity hath continued ever since, and to this day is performed by our Christian Emperours in the Church of S. Ambrose, the Archbishop of Milan crowning them, but the crowne is kept at Modoetia a towne in Lombardie about some ten miles from Milan.

*Constantine
The Great.*

Here also was borne another Emperour, namely Didius Julianus the successor of Pertinax. Here met Constantine the Great with his Colleague in the Empire Licinius, when he marched with his army towards Rome against his tyrannicall brother in law Maxentius; and before he went out of this Citie, here was a most royall and magnificent marriage celebrated betwixt the saide Licinius and the Lady Constantia sister to the Emperour Constantine aforesaid.

*Famous men
studied in
Milan.*

Moreover many famous men have studied here, and dedicated themselves to the Muses, as the Poet Virgill, Valerius Maximus, who was borne here also, the same that dedicated that excellent booke of Examples to Tiberius Cæsar, which is so common now a dayes in the hands of the learned. Alipius that lived in Saint Augustines time. Hermolaus Barbarus Patriarch of Aquileia that flourished in the time of Angelus Politian: George Merula a great æmulus of Politian: Francis Philelphus that excellent orator and Poet that lived anno 1480. Ludovicus Cælius Rodiginus so famous for

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his thirty bookes antiquarum lectionum; and the most famous and elegant Civilian Andreds Alciatus, the Author of many learned workes published to the world. Heere was he borne and a long time studied. Here was borne that constant Martyr of Jesus Christ Saint Sebastian, who was shot to death with arrowes under the Emperour Dioclesian, whose picture made according to his Martyrdome, I often observed erected over the Altars of many Papistical Churches, as in our Lady Church of Paris, and divers other places.

S. Sebastian.

[p. 108.]

The government of this Citie hath according to the change of times come to many severall Lords, first Bellovesus the Gaule that was the inlarger thereof, swayed it many yeares; next the people of Rome; after that the Latin Emperours for many yeares. Then the Greeke Emperours of Constantinople succeeded after the imperiall seat was translated from Rome to Byzantium. Then againe the Gothes whose Court was at Ravenna: then the Kings of Italy after the time of Carolus Magnus: and againe the Emperours of Germany: after them Martinus Turrianus, and other noble wights of that familie: after them the two potent and illustrious families of the *Galeatii and Sfortiæ one hundred and seventie yeares, till Francis Sfortia the last Vicount, who was taken prisoner by Francis the French King, and died Anno. 1435. the twenty fourth of October: but now by the fatal revolution of times it is devolved to the honourable house of Austria. Likewise it hath suffered many devastations and depopulations, being first wasted by Brennus in the time of that valiant Roman Worthy Camillus. Secondly that flagellum Dei that barbarous King of the Hunnes Attila which was about foure hundred yeares after Christ, and in the time of that godly Pope Leo the first. Thirdly by Vitiges the fourth Gothical King of Ravenna, who with most mercillesse and out-

*Many
changes of
Government.*

*Francis
Sforza the
last Viscount.*

* These were so called quasi Galliatii from the Latin word gallus, which signifieth a cocke, because certaine cocks crowed al that night in Milan, that Matthew the Vicount begot his first sonne.

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*Frederick
Barbarossa.*

[p. 109.]

ragious cruelty sacked the same, and slew thirty thousand Citizens. Lastly Fredericus Barbarossa alias Ænobarbus, after he had continually besieged it for the space of two yeares, wasted it with that hostility, that he strewed the City and many places of the territory with salt in steede of corne, having first turned up the ground with a plough. Hard by this City was the Emperour Gallienus together with his brother Valerianus slaine, about the yeare of our Lord 271, at what time he besieged Milan against one Aureolus, a notable rebell against the Roman Empire. Here was that good and victorious Emperour Flavius Claudius the successor of the foresaid Gallienus chosen by the army, who had beene one of Gallienus his principall Captaines at the siege of Milan. Here the said Emperour Claudius conquered and slew Aureolus before mentioned, who was proclaimed Emperour in Dalmatia by the Roman legions that resided there, and was one of the thirty Tyrants, so famous by the historians that rose in divers Provinces of the Empire against Gallienus.

168
Churches.

There are reported to be in Milan eleven Colledge Churches, threescore and ten Parish Churches, thirty of Regular Monkes, eight of Regular Clarkes, sixe and thirty of Nunnes. In all one hundred threescore and eight. There are a hundred and twenty Schooles in the city, wherein children are taught the principles of Christian religion: it is thought there are not so few as three hundred thousand soules in this city.

120 *Schools.*

Thus much of Milan.

Lodi.

I Rode in Coach from Milan the sixteenth day of June being Thursday, about two of the clocke in the afternoone, and came to the city of Lodi, being twenty miles therehence, about nine of the clocke in the evening. In this space I observed nothing memorable, but only the drawing of lino in many places of their ground, of which lino they make their flaxe, and with their flaxe fine linnen for sheets, shirts, bands, curtaines for their

OBSERVATIONS OF LODI

beds, &c. and some linnen they make of a courser sort, of which kinde the apparell of most of their country people is made. At night one sinister accident hapned to me, that whereas I came very late to the city, the gates were locked that I could by no meanes be admitted within the city. Whereupon being destitute of a lodging, I reposed my selfe all that night in a certaine Inne in the suburbes of the city, where lodging was so scarce by reason that the house was before overladen with guests, that I was constrained to lye all that night in the coach I rode in. This city is called in Latin Lauda, and Laus Pompeia, because it is neare unto a city of that name three miles distant from it that was once built by the father of Pompey the Great, but now utterly ruined. This city was destroyed by the Milanois about the yeare 1161. in the time of the warre betwixt them and the Emperour Frederick Barbarossa. But being after reedified by the Emperour, I have read that he once made his aboade therein.

*A sinister
accident.*

[p. 110.]

*Lodi destroyed
by the
Milanese.*

This is one of the three cities of Italy, that yeeldeth such excellent butter and cheese; the other two are Parma and Placentia.

I rode from Lodi about foure of the clocke in the morning, the seventeenth day of June being Friday, and came to a towne called Pizighiton seated by the river Abdua about one of the clocke in the afternoone. Over this river we were ferried. Betwixt Lodi and Pizighiton it is eighteene miles. In this towne there is a faire Castle, wherein Francis the first of that name king of France lived in captivity for the space of two yeares, after he was taken prisoner by Carolus Quintus at Pavy a city of Lombardy. I saw the tower wherein he lay, which is on the left hand of the gate as you enter into the Castle: in his chamber he wrote with his owne hand these wordes in French and Spanish, which are yet to be seene. Francis king of France. It hapned when the king lay here that he played at tennis with a certaine Spanish Gentleman that was his familiar friend, whom the king in the midst

*Pizzi-
ghettone.*

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Foul Play. of his play strooke with a tennis ball. The Spaniard told the king that he played foule play; the king affirmed the contrary, and said to the Spaniard, darest thou contradict a king? and therewithal immediately drew his dagger, and stabbed the Spaniard. This a certaine Italian Gentleman called Joannes Antonius Sartorius of the towne of Pizighiton told me, who used me exceeding kindly, and invited me to his house, where he gave me a cup of very neate wine. Many other memorable things also he told me, and seemed to be an excellent Schollar.

[p. 111.]
Cremona. I went from Pizighiton about foure of the clocke in the afternoone that day, and came to Cremona a very faire city of Lombardy about seven of the clocke in the evening. Betwixt Pizighiton and Cremona it is twelve miles.

Fans carried in Italy. Here will I mention a thing, that although perhaps it will seeme but frivolous to divers readers that have already travelled in Italy; yet because unto many that neither have beene there, nor ever intend to go thither while they live, it will be a meere novelty, I will not let it passe unmentioned. The first Italian fannes that I saw in Italy did I observe in this space betwixt Pizighiton and Cremona. But afterward I observed them common in most places of Italy where I travelled. These fannes both men and women of the country doe carry to coole themselves withall in the time of heate, by the often fanning of their faces. Most of them are very elegant and pretty things. For whereas the fanne consisteth of a painted peece of paper and a little wooden handle; the paper which is fastened into the top is on both sides most curiously adorned with excellent pictures, either of amorous things tending to dalliance, having some witty Italian verses or fine emblemes written under them; or of some notable Italian city with a briefe description thereof added thereunto. These fannes are of a meane price. For a man may buy one of the fairest of them for so much money as countervaieth our English groate. Also many of them doe carry other fine things of a far

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greater price, that will cost at the least a duckat, which they commonly call in the Italian tongue umbrellae, that is, things that minister shadow unto them for shelter against the scorching heate of the Sunne. These are made of leather something answerable to the forme of a little cannopy, & hooped in the inside with divers little wooden hoops that extend the umbrella in a pretty large compasse. They are used especially by horsemen, who carry them in their hands when they ride, fastening the end of the handle upon one of their thighes, and they impart so long a shadow unto them, that it keepeth the heate of the sunne from the upper parts of their bodies. [p. 112.]

Umbrellas.

My Observations on Cremona.

Julius Cæsar Scaliger hath written this decaſtichon upon Cremona. *Scaliger's Verses on Cremona.*

Quis modus esset agris, & quanta licentia frugum
 Verba peregrina Gallica voce notant.
 Inde solum nati lætum dixere Cremonam,
 Quin Latio vox est deliciosa cremor.
 Usque adè longo reddit cum fænore tellus,
 Præteritique hornus commoda ridet ager.
 Deficit & cultrum, & vomer: non deficit uber;
 Lassa manus, trita sarcula, fessa Ceres.
 Reddant pensum aliæ: nostræ lex unica terræ est
 Et votum Domini, & spem superare sui.

Cremona is a very beautifull citie, seated under a very pleasant and wholesome clymate, built with bricke, and walled with bricke wals, wherein are five gates; and it is invironed with trenches and rampiers, and pleasantly watered by the river Abdua. There is a pretty bricke citadell at the entrance of the towne, a little without the wall, even at the west end. It seemeth to be very auncient, but it is exceeding low: it is guarded by a Garison of Spaniards in the behalfe of the King of Spaine, to whom it belongeth as being a member of the Dukedom of Milan. In the citie I saw many faire and sumptuous [p. 113.]

Cremona.

CORYAT'S CRUDITIES

buildings, and some stately places. The principal Church hath the highest Tower of all Italy, the foundation of which Church was built upon the bones of Hercules as that learned Gentleman of Pizighiton Joannes Antonius Sartorius tolde me. For confirmation whereof hee said there are very good authorities of learned writers. They attribute so much to the heighth of this Tower, that of late they have invented this proverbe in Italy: Unus Deus in Roma, unus portus in Ancona, & una turris in Cremona. This Tower is easily to be seene to Milan in a cleare day, being full fiftie miles off. Howsoever the Italians extoll it for the heighth, it is not comparable to the steeple of our Lady Church in Sarisbury, which I take to be at least twenty foote higher then this. And as for the Tower of Strazbourg in Germany, that exceedeth this in heighth, and for the curiosity of the architecture thereof doth by many degrees excell it. There is one very memorable thing reported of this Tower of Cremona, that when John the two and twentieth of that name Pope, and the Emperour Sigismundus went almost to the toppe of the steeple to survay the countrey round about it as from a pleasant prospect, the Governor of the city, whose name was Gabrinus Fundulius, being then with them intended to have throwen them downe headlong from the Tower; but his heart so failed him, that he did not put the matter in execution, though he had full opportunity to doe it. I was at the Councill house, where I saw the principall Magistrates of the citie sit about the publike affaires, and many of the citizens assembled together. In this citie are made passing good swords as in most places of Italy. The Augustinian Monkes have the stateliest Library for workemanship (as the aforesaid Sartorius told me) that is in all Italy; therefore I went thither to see it, but because I came so late, even about nine of the clocke at night, I had not the opportunity to view it. I did eate fried Frogges in this citie, which is a dish much used in many cities of Italy: they were so curiously dressed, that they did

*The highest
Tower of
all Italy.*

Good Swords.

[p. 114.]

*Frogs used for
food.*

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exceedingly delight my palat, the head and the forepart being cut off. In the suburbes of the citie without the gate Pulesella there is a certaine Well, which when it had once very foule water, and unwholesome to drinke, was so purged from the impurity thereof by certaine signes of the crosse that S. Dominicke and S. Francis which once lived in Cremona made over it, that from that time it was as pleasant and sweete to drinke as any other water. This is indeed a tradition of their Monks, & no otherwise to be beleaved then a Monkish figment. The inhabitants of this citie sustained much damage in the time of Augustus Cæsar, because they harboured the forces of Cassius, Brutus and Antonius. Whereupon Augustus after he had gotten the victory of Antonius, being grievously incensed against them of Cremona, deprived them of their grounds, and bestowed them upon his trained souldiers: which Virgil doth intimate when he saith,

Mantua væ miseræ nimium vicina Cremonæ.

Where he complaineth of the infelicity of Mantua, because seeing it was so neare to Cremona that had so much offended Augustus, the Mantuans lost many of their grounds also.

I finde in that excellent historiographer Cornelius Tacitus mention of two memorable battels foughte neare this citie: whereof the first was betwixt the souldiers of the Emperour Otho successor to Galba, and his adversarie Vitellius afterward Emperour, at a place called Bebriacum neare unto Cremona. For there in a great skirmish Otho his captaines, who marched from Rome with the Pretorian cohorts, overcame the Vitellians that consisted of al those legions that fortified the frontier townes of high Germany, situate upon the banke of the river Rhene, and some of the Netherlands. The second battell was waged a little after Vespasian was chosen Emperour by the Roman armie in Judea, betwixt a worthy Captaine one Antony chief commaunder of the Roman legions in Illyricum

*A Monkish
figment.*

*Two
memorable
battles.*

[p. 115.]

34,500 men
Slain.

& Dalmatia, and the Vitellians. This battell Antony undertooke in the behalfe of the new chosen Emperour Vespasian; And it was so bloody and fierce, that of Antonies side who got the victory, there were slaine foure thousand five hundred men, and at the least thirty thousand of the Vitellians that were conquered.

I reade also in Historians that this citie hath bene very much damnified at two severall times: first by Attila King of the Hunnes, who destroyed it at the same time that he did Milan: which happened after he was overthrowne by the famous Ætius the generall Captaine of the Emperour Valentinian the third, in that most memorable battell in France, which was fought betwixt him and the Romanes in the Catalaunick fieldes, neare the citie of Tholosa: Secondly by Egilolphus the fourth King of the Longobardes.

Cremona
Assaulted
by the French.

Cremona received great losse by the Admirall of Fraunce in the time of Francis the French King, who assaulted it with a greate armie of thirty thousand footmen, and two thousand horsemen, and for the space of three dayes grievously battered the walles: but whereas he meant afterward to have entered the citie, there suddenly descended such abundance of raine from heaven, which continued for the space of foure daies, that he raised his siege, and transferred his forces to Milan. After which time the citizens of Cremona reedified the walles, and made them as faire as before.

[p. 116.]

I am sory that I am so briefe in the description of this elegant citie of Cremona. For the short time that I spent there deprived me of the opportunity to survey those monuments and antiquities that I understood are to be seene there, which I would most willingly have communicated to my country. But what is now wanting I hope shall be hereafter supplied: And so I conclude this short history of Cremona, with mention of the Prince of the Latin Poets, famous Virgil, whom in my youth I revered as my master: and therefore I will ever till the fatall day of my life honour the memorie

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of that incomparable man. In this city did that famous Poet consecrate himselfe to the Muses, and spent some time in the study of good letters, according as hee did in Milan, as I have before mentioned.

Thus much of Cremona.

I Rode from Cremona about five of the clock in the morning the eighteenth day of June being Saturday, and came to a solitary post-house twenty miles off, by a little brooke side about noone. The first wheat that I saw cut this yeare was at that posthouse, which was about six weekes sooner then we use to cut our wheat in England. For the space of seven or eight miles before I came to Mantua I saw so much wheat cut in al the countrey, that there was little or none standing upon the ground, and in most places it was cleane carried away out of the fields. *A post-house.*

I rode from the poste-house about two of the clocke in the afternoone, and came to Mantua, which was twenty miles beyond it, about halfe an houre after seven of the clocke in the evening.

About some twelve miles before I came to Mantua, I passed through Mirandula, which is the towne where that famous and learned Earle Joannes Picus, the mirrour of his time, and the Phœnix of Italy was borne, and whereof he was Earle. It is a pretty little towne, adorned with many faire buildings: both before we came into the towne, and after we had passed it there were two or three very faire greene wayes of more then a mile long, being set on both sides with abundance of Apple and Poplar trees, which made a faire shew. I observed this towne Mirandula to be very desolate and unpeopled: the reason is, because the Bandits, which are the murdering robbers upon the Alpes, and many places of Italy, make their abroad in it as it were their safe Sanctuary and refuge, where they live in the castle of the towne: who because they doe oftentimes violently breake out upon the townsmen and other passengers, depriving them both of life *Mirandula.* [p. 117.] *Murdering Robbers.*

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and goods, they minister such occasion of feare to the inhabitants, that there dwell but few people in the towne.

About half a mile on this side Mantua there is a very faire Nunnery: and hard without the wals of the citie at the west end, there groweth the greatest store of flagges, in a marish soile on both sides of the way that ever I saw before.

*Great Store of
Flags.*

My Observations of Mantua.

Julius Cæsar Scaliger hath written these verses upon
Mantua.

*Scaliger's
Verses on
Mantua.*

MAxima cum veteri turgeret Hetruria regno,
 Sceptraque terrarum jungeret aucta mari:
 Mole nova tumuit, solisque excrevit avitis,
 Ut premeret forti jura aliena pede.
 Inde est in superas deducta Colonia terras:
 Non tamen his potuit Mantua tota dari.
 Clara viris, felix Ducibus, divo inclyta cycno,
 Quem vitreis aluit Mincius Andis aquis.
 Mantua dives avis, magno non cesserit orbi,
 Tota tamen parte hac vincitur ipsa sui.

[p. 118.]

The Citie of Mantua I take to be one of the auncientest cities of Italy, auncienter then Rome by foure hundred and thirty yeares. For that was built but seven hundred fiftie three yeares before Christ, as Funccius, Carion, Chytræus and most of the best Chronologers doe record. But this was built one thousand, one hundred and eighty yeares before Christ, as the Historiographers do report, which was some few yeares before the beginning of the Trojan warres: it was founded by one Ocnus Bianor an ancient King of the Hetruscans, who was the sonne of a certaine Propheticall woman borne in the Bœoticall Thebes called Manto, from whose name he called the citie, not from his owne, as that famous Poet *Virgil in the honour of his countrey writeth, whose verses are these:

*Mantua built
1180 B.C.*

* Ænei. 10.

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Ille etiam patriis agmen ciet Ocnus ab oris
 Fatidicæ Mautus & Tusci filius amnis,
 Qui muros matrisque dedit tibi Mantua nomen.
 Mantua dives avis, sed non genus omnibus unum,
 Gens illi triplex, populi sub gente quaterni,
 Ipsa caput populis, Tusco de sanguine vires.

*Virgil's
verses.*

Whereas he saith Gens illi triplex, it seemeth something hard to be understood without the true knowledge of the History, which according to the interpretation of a certaine elegant author that I found in Italy, I take to be this. This citie was first composed of three severall people, namely the Tuscians from whom Ocnus Bianor was descended, being the sonne of Tiberinus that was King of the Tuscians; the Thebanes wherehence his mother the Prophetesse Manto came; and the Veneti aliàs Eneti sprung from the Paphlagones, of whom Livie writeth about the beginning of the first booke of his first Decad. And whereas he saith Populi sub gente quaterni, he meaneth that the whole people being divided into certaine tribes, each tribe was againe subdivided into foure parts.

*Three people
in Mantua.*

Truely it is neither the long genealogie of the Tuscan Kings, nor the magnificence of the ancient buildings nor the sweetnesse of the situation, nor any other ornament whatsoever that hath halfe so much enobled this delicate Citie, as the birth of that peerelesse and incomparable Poet Virgil, in respect of whom the Mantuans have reason to bee as proude as the Colophonians or Smyrnians in Greece were of their Homer. I saw indeed the statue of Virgil made in stone as farre as the girdle, which was erected in one of their market places, but had I not beene brought into such a narrow compasse of time (for I came into the Citie about half an houre after seven of the clocke in the evening, and rode therehence about eight of the clocke the next morning) I would have seene the house at a place called Andes, a little mile from Mantua, wherein he was borne and lived. For the

[p. 119.]

*Virgil born
Mantua.*

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ruins thereof are yet shewed to the immortal glory of the Mantuans.

*Sumptuous
Buildings.*

This Citie is marveilous strong, and walled round about with faire bricke wals, wherein there are eight gates, and is thought to be foure miles in compasse: the buildings both publique and private are very sumptuous and magnificent: their streets straite and very spacious. Also I saw many stately Pallaces of a goodly height: it is most sweetly seated in respect of the marvailous sweete ayre thereof, the abundance of goodly meadows, pastures, vineyards, orchards, and gardens about it. For they have such store of gardens about the Citie, that I thinke London which both for frequencie of people, and multitude of howses doth thrise exceed it, is not better furnished with gardens. Besides they have one more commoditie which maketh the Citie exceeding pleasant even the fair river Mincius that floweth out of the noble Lake Benacus, of which Virgil speaketh.

Hic viridis tenera prætexit arundine ripas
Mincius, &c.*

[p. 120.]
*Delectable
Fruits.*

Withall they have abundance of delectable fruites growing about the Citie, whereof I saw great variety in the market place the Sunday morning when I departed therehence, and no small diversity of odoriferous flowers. Truely the view of this most sweet Paradise, this domicilium Venerum & Charitum did even so ravish my senses, and tickle my spirits with such inward delight, that I said unto my selfe, this is the Citie which of all other places in the world, I would wish to make my habitation in, and spend the remainder of my dayes in some divine Meditations amongst the sacred Muses, were it not for their grosse idolatry and superstitious ceremonies which I detest, and the love of Odcombe in Somersetshire, which is so deare unto me that I preferre the very smoke thereof before the fire of all other places under the Sunne.

* Georgi. 4.

OBSERVATIONS OF MANTUA

The Palace of the present Duke of Mantua, whose name is Vincentius Gonzaga, is very neare to the principall Church which is dedicated to Saint Barbara, being right opposite unto it on the right hand as you go to the Church from the towne: it is a very ancient and faire building, having two gates to enter two severall courts which are kept by a guard of Switzers. One of these gates which was made against the marriage of the yong Prince of Mantua, Francis Gonzaga (whereof I have spoken before in my discourse of Turin) is very new, and a most magnificent and stately worke, made all of white stone, wherein the Dukes arms are most exquisitely wrought in gold with a coronet on the top thereof. Also there are three statues very curiously pourtrayed in white stone upon the toppe of this gate, with white mantles about them, under whom this poesie is written in azure, in capital Roman letters.

The Palace.

Three Statues

His ego nec metas rerum, nec tempora pono.

Which verse is taken out of the first Æneid of Virgil, and in my opinion very proudly applyed. For Virgil applyed it only to Augustus, (in whose time hee wrote it) and his succeeding Emperours of Rome, and that by way of adulation, meaning that there should be no limitation either of the bounds of their Empire, in regard it should be extended to the uttermost confines of the habitable world; or of the time of their imperiall glory, but should bee immortall and last for ever. But the Duke of Mantua his territory is bounded within those narrow confines that I do not see how he can justifie the application of that verse to himselfe. At the left hand as you go into the gate, there is another statue of a woman in white stone, over whose head this verse of Virgil is written in Azure.

[p. 121.]
*Virgil proudly
applyed.*

Aggredere O magnos, aderit jam tempus, honores.

Likewise at the toppe of the other statue on the right hand this verse is written:

Spondeo digna tuis in gentibus omnia cæptis.

*Church of S.
Barbara.*

The Church of Saint Barbara which is the fairest of the Citie, is but meane without, being built all with bricke, but within it is very exceeding beautifull having many faire roofes in it, especially that of the body of the Church which is imbossed with goodly bosses of gold, as faire as any I saw till that time, saving the rooffe of the Augustinian Monkes Church in Milan. In one side of this Church I saw this written in faire Roman letters. Pius Secundus Anno Dom. 1478. Mantuæ Synodum generalem celebravit, ut Christianorum Principum animos ad terræ sanctæ expugnationem induceret. This Pius Secundus was that learned Pope which before he undertooke the Papacy was called Æneas Sylvius the author of that most memorable distiche :

Non audet Stygius Pluto tentare quod audent
effrænis Monachus, plenaque fraudis anus.

[p. 122.]

I saw a very goodly walke in Mantua roofed over and supported with thirty nine faire pillars of freestone ; some few such other walkes I saw in some places of the Citie which seemed unto me a great noveltie, but when I came afterward to Padua, it was nothing strange to me. For there I saw an hundred such walkes, insomuch that there is no streete in the whole citie but hath those kind of walkes adjoining to the houses of the Citizens.

*A bridge of
brick.*

I observed a very stately bricke bridge at Mantua over the river Mincius, the longest that ever I saw till then (saving our famous bridge of London) which is covered and fairely vaulted over head, and inclosed with two faire bricke walls by the sides that are extended in length as farre as the bridge, in each of which wals there are many open places to looke forth into the Mincius instead of windowes.

*Country
clowns.*

I observed a great multitude of country clownes that came the Sunday morning to Mantua that I was there, with strawen hats and feathers in them, and every one had his sithe and hooke in his hand ; belike they came to put themselves out to hire for harvest worke.

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The first Mountebanke that ever I saw, was at Mantua the eighteenth day of June, being Saturday, where he played his part upon a scaffold. Of these Mountebankes I will write more at large in my observations of Venice. *A Mountebank.*

Over the gate of the Franciscans Church is to be seen the true statue of that famous Poet and Orator Baptista Mantuanus a Carmelite Frier borne in this Citie, who flourished Anno 1496.

This City did once feele the smart of that cruell Hunnicall King Attila his force, who miserably wasted it together with many other Italian Cities, as I have already mentioned in my description of some of them, and shall againe hereafter in more. Also many yeares after that time Egilolphus one of the Longobardical Kings did some hurt unto this City, though not so much as Attila. For when he invaded it, the cittizens submitting themselves into his handes, he satisfied his fury only with throwing downe the wals round about the city. Againe it was taken by force of armes above foure hundred years after that, by the Emperour Henry the fourth. Here died the Emperour Carolus Calvus of a fluxe of the belly, or rather with poison (as some thinke) that was given him by a certaine Jewish Physitian called Zedechias, whom he loved very intirely, in the yeare of our Lord 872, of his raigne of France the sixe and thirtieth, of his Empire the second. This hapned shortly after his battell at Verona with his Nephewes Caroloman and Charles the second surnamed the Bald, as I will hereafter declare in my description of that City. But whereas the French Nobles that were with him at his death meant to have carryed his body forthwith into France, and to have interred it there, they were constrained to bury it by the way, by reason of the blasting thereof in the City of Vercellis, after they had bowelled and embalmed it. And therehence it was afterward brought into France, where they finally buried it in the Abbey of St. Denis amongst the French kings, as I have before mentioned. *Attila King the Huns.* [p. 123.] *Zedechias a Jewish Physician.*

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About five miles from Mantua in a Church dedicated to our Lady, which is seated upon a hill, there is to be seene the Tombe of another worthy Poet and Orator borne in Mantua Balthasar Castilion, that wrote that most elegant booke of the Courtier, and flourished Anno 1529.

Thus much of Mantua.

I Departed from Mantua about eight of the clock in the morning on sunday being the nineteenth day of June, and came to a place called Sangona twenty miles beyond it (where I dined) about one of the clocke. At our Inne in Sangona I noted such exceeding abundance of flies, that they had wooden flaps to beate them away, such as we call in Latin muscaria. For no sooner could a dish of meate be laid upon the table, but there would incontinently be a thousand flies in it, were it not for those flaps. I told my fellow travellers at dinner, that if the Emperour Domitian had beene now alive, and in that roome with us, he would have done us some pleasure in driving away those flies. For indeede Suetonius doth write in his life that about the beginning of his Empire he would sometimes spend a whole houre alone by himselfe every day, in some private roome of his Palace in catching of flies.

I observed one thing in the Dukedome of Mantua, and some other places of Italy, that I never saw in any country before, that within a short space after they had carryed away their corne out of the field, about some foure and twenty houres or such a matter, they turned in their stubble to sow another crophe of wheate in the same place. Also I saw a great deal of wheate sowed in the Dukedome of Mantua by the nineteenth day of June, and some greene wheate, which is almost a quarter of a yeare sooner then we have greene wheate in England.

I saw a wondrous abundance of mulbery trees in many places of Italy, which have but little leaves left upon them, by reason that the first leaves are cropped off to feede the silke wormes withall. Also in many places

*Balthasar
Castiglione.*

Sangona.

[p. 124.]

*A plague of
flies.*

*Two crops of
Wheat.*

OBSERVATIONS OF LINIAGO

both of the Dukedome of Mantua and elsewhere, I saw great store of Rice growing.

I went from Sangona about three of the clocke in the afternoone, and came to a place called la Bevelaqua, which is a parish in the Signiory of Venice, about eight of the clocke in the evening. Betwixt Sangona and la Bevelaqua is fourteene miles. *La Bevelaqua.*

I came to a faire Towne about some five miles on this side la Bevelaqua called Liniago, which belongeth to the Signiory of Venice, and it was the first towne that I entred of the Venetian State. It is a faire walled towne, where I first saw the winged Lyon, which is the armes of Venice, gallantly displayed in the wals. There lived a Governour or Prefect of the Venetians, whose warrant we had before we could get forth of the towne. In many places of the wals I read this verse, written in faire Roman letters: *Liniago a fair town.* [p. 125.]

Hinc abes, at tua non absunt celeberrima facta.

By which wordes I understood some worthy Duke or Patritian of Venice that had beene some benefactor to the Towne.

I went from la Bevelaqua about sixe of the clocke in the morning, the twentieth day of June being Munday, and came to a towne in the Signiory of Venice called Este, which was twelve miles beyond it about eleven of the clocke. From this towne the Duke of Ferrara derived the denomination of his family. I rode from Este about two of the clocke in the afternoone, and came to Padua, which is fifteen miles distant from it, about seven of the clocke in the evening. All the way betwixt Este and Padua I passed hard by the banke of the river Brenta, leaving it on the left hand. On both sides of this river I saw many pleasant and delectable Palaces and banqueting houses, which serve for houses of retraite for the Gentlemen of Venice and Padua, wherein they solace themselves in the Sommer. *Este.*

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My Observations of Padua.

*Scaliger's
Verses on
Padua.*

Julius Cæsar Scaliger hath written this Decastichon upon
Padua.

[p. 126.]

HUc antiqua Deûm domus Ilium, & inclyta bello
Robora Dardanos exposuere lares:
Decepti, patrias, non victi, amisimus oras,
Perpetuis, res est Græca, valere dolis.
Qui vicere, suos ideo amisere penates:
Ast nova sunt profugis regna parata viris.
Arma decent Teucros, vafros sapientia Graios:
Victis Euganeis pectus utrumque dedi.
Regna vides Veneto Phrygiis majora ruinis,
Atticaque à Patavo pectore terra capit.

*Five market
places.*

This City is seated on a very fertile and spacious plaine that affoordeth all manner of commodities, both for corne, vines, and fruits, necessary for mans sustentation. It hath the river Brenta, heretofore called Meduacus or Medoacus, running by it, and is environed with three strong wals that have five gates in them, and is said to be seven miles in compasse. It hath five market places that are continually exceeding well furnished with all manner of necessary things. Many faire stony bridges. It is of a round forme like Paris. The name of Padua is derived from the river Padus (as some thinke) which is not farre from it, and it is otherwise called Patavium quasi Padavium. This City may compare with any City of all Italy for antiquity, saving three, Ravenna, Volaterra in Hetruria, and Mantua. For it was built by Antenor, a famous Trojan, within a few yeares after the beginning of the warres betwixt the Grecians and the Trojans, and from him it was first called Antenorea. There is mention of this Antenor in many very auncient Authors, as in Homer in his Iliads, Dares Phrygius, and Dictys Cretensis. Also Virgil maketh mention of his flight from Troy and the warres there, and of his arrivall in these Western parts of the world, in his first Æneid:

*Padua built by
Antenor.*

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Antenor potuit mediis elapsus Achivis
 Illyricos penetrare sinus, atque ultima tutus
 Regna Liburnorum, & fontem superare Timavi.
 Unde per ora novem vasto cum murmure montis
 It mare præruptum, & pelago premit arva sonanti. [p. 127.]
 Hic tamen ille urbem Patavi, sedesque locavit
 Teucrorum, & genti nomen dedit, armaque fixit
 Troja, nunc placida compostus pace quiescit.

His monument for the greater grace and ornament of the City is erected publicly in a streete, and exposed to the sight of every man to behold, even in the corner of a street neare to the Church of the Franciscan Friers. The tombe wherein his bones lie is made of marble, and supported with foure little marble pillers; a little without it are foure very high marble pillers more, which sustaine a very lofty vault that is made over his monument. On the Tombe which containeth his bones there is written a Tetrastich Epitaphe in Latin for many yeares since, which by reason of the antiquity of the Character is not to be read without difficulty. But by the helpe of a certaine Italian Gentleman that assisted me, a Student of Padua, and a most excellent Scholler for the three principall languages, Hebrew, Greeke, and Latin, one Signior Paulo Æmylio Musto, borne in the City of Vicenza, I did prety well picke out the sense of the Epitaphe, though indeede in the first verse there are those wordes, that as the same Paulo Æmylio told me, few or none of the learnedst Schollars that come to the University can understand. The Epitaphe is this:

Tomb of Antenor.

His Epitaph.

Inclytus Antenor patriam vox nisa quietem
 transtulit huc Enetos, Dardanidûmque fugam.
 Expulit Euganeos, Patavinam condidit urbem,
 quem tenet hic tumuli marmore cæsa domus.

The wordes wherein the difficulty consisteth are these two, vox nisa, why vox should be the nominative case, what verbe is understood, and what is meant by nisa.

But seing I have taken some occasion to glance at

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[p. 128.]

*Paulo Emilio
an excellent
Scholar.*

Signior Paulo Æmylio, I will a little digresse from my maine discourse of Padua, and obitèr speake something of him. Truly I perceived him to be an excellent Scholler, a very eloquent discourser in the Latin, a fine Grecian, a good Poet both for Greeke and Latin verse, and he is esteemed in the University no meane Hebrician. For he studied the Hebrew tongue very diligently to the end to discourse with the learned Rabbins of the Jewes, whereof there are many commorant in this City, and he doth often so earnestly dispute with them, that he hath converted some of them to Christianity, as he himselfe told me. Besides he shewed himselfe very affable and courteous towards me, and desirous to embrace my friendship. For confirmation whereof he sent me these sixe Greeke verses from Padua to Venice, as a pledge of his love to me.

Ην τυκιχὴ φιλιή, ὦ πάντων φέρτατε ἀνδρῶν,
 τεχνικὴ ἀλλὰ μενει ἐν φρεσὶν ἡμετεραις.
 Τῇ τυχῇ ἦν φιλιή ὦ Κύριε, ἔσσεται αὐταις
 τῇ τέχνῃ ἡμῶν ἀφθιτος ἐν κραδίαις.
 Ἡε τύχῃ φιλιή, ὦ Κύριε φίλτατε, τέχνῃ
 ἡμετέραις αἰεὶ ζῆσεται ἐν κραδίαις.

*Sir Henry
Wotton.*

He saith our friendship was *τυκιχὴ*, that is, accidentall, because our first acquaintance grew by chaunce in a bookebinders shop of Padua. These verses were inclosed in a letter that one M. George Rooke a Kentish Gentleman, one of principall favourites of that honourable Gentleman Sir Henry Wotton our Kings Lidger Ambassador in Venice, and a worthy traveller (with whom Signior Paulo was well acquainted) sent unto me to Venice with this merry inscription. To the English Gentleman that converteth Jewes, &c. in Venice. The history of which my conversion of the Jewes (being indeede rather a disputation with them, then a conversion of them, which I much both desired and endeavoured) I will relate in my observations of Venice. This Gentleman M. George Rooke used me so kindly both in Venice

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and Padua, that he hath perpetually bound me unto him in a very Gordian knot of friendship. Thus farre I thought good to make a digression from my description of Padua for the memory sake of my two kinde and worthy friends Signior Paulo Æmylio, and M. George Rooke. [p. 129.]

This citie was heretofore very faithfull to the citie of Rome in time of warre, helping it both with money and men: wherefore the Romanes to gratifie them for their kindnesse, priviledged them with such a favour as none of their Colonies had the like, that the Patavines should give their suffrages in the election of the Romane Magistrates as farre forth as any of the Romane Gentlemen themselves.

*Padua
faithful to
Rome.*

Attila King of the Hunnes, when he came out of Pannonia into Italy, with an exceeding huge armie, Anno 457. and in the third yeare of the Emperour Martianus, was the first that sacked it, which was againe very well repaired by Narses the Eunuch, one of the three valiant Captaines of Justinian the first about the yeare 550. About one hundred and eighty yeares after that time Egilolphus the fourth King of the Longobardes wasted it with most extreme cruelty. And whereas after hee had burnt some part of it, the citizens yeilded themselves into his handes, hoping that we would have saved the rest: the barbarous tyrant though he spared the lives of the inhabitants, was so furiously enraged against the citie it selfe that he consumed with the mercillesse force of the fire almost all the rest of the buildings that remained in the citie. Then it was reedified by Charlemaine about the yeare 774. From that time it enjoyed peace for the space of almost foure hundred yeares, till the time of Fridericus Barbarossa, who oppugned it with great fury, and defaced a great part of it about the yeare 1170. After that it was swayed for the space of many yeares by the Carrarians, who drew their originall from Bassanum a towne about the Alpes not farre from Trent, till at last the tyrant Ezzelinus chaced them out of the city. Much

*Padua wasted
by the
Lombards.*

*Frederick
Barbarossa.*

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cruelty did the Patavines suffer in this mans daies. For there is a Tower shewed in Padua to this day, wherein they were imprisoned, tormented and cruelly slaine; so great was the tyranny that he exercised upon them. But about the yeare of our Lord 1402, it was alienated from their government, and added to the Dominion of the Venetians by Gattamelita that famous Captaine of Narnia a faire citie of Umbria in Italy, in which was borne also Cocceius Nerva the thirteenth Emperour of Rome, who succeeded Domitian: ever since his time it hath been subject to the Signiorie of Venice, and so continueth to this day.

The Euganean hils, which are but a little way distant from the west part of the citie, were heretofore by Martial and Catullus esteemed the very receptacle and habitation of the Muses; and Constantine Palealogus the last Christian Emperour of Constantinople, who then raigned when the citie was taken by the cruell Turkes, anno 1453, was wont to say, that except hee had read in the workes of holy and learned writers, whom he could not but believe, that Paradise had beene seated in the East; he would otherwise thinke it could not be in any other place of the world but only in Padua. For indeede it is as sweetly seated as any place of the whole world is or can be.

The Palace, in Latin Prætorium, which serveth for the Patavines as their Councill house, or as our Westminster hall doth us, for their publike Assemblies, and for the hearing and determing of controversies, is (in my opinion) the fairest of all Christendome, at the least the fairest by many degrees that ever I saw. It chanced to be burned for many yeares since, but it was farre more magnificently reedified by the Venetians in the yeare 1420, after it had layne wast two hundred yeares. The rooffe of it is covered with lead, having neyther pillars nor beames to support it; onely it hath certaine curious and pretty little round pillars in the inside of the hall, made eyther of latten or rather brasse as I take it, no bigger then a man may compasse with both his hands

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which from that part of the hall which is immediately above the higher part of the wall directly up to the top of the rooffe, are placed athwart from one wall to another, being joynd to the rooffe by the like little latten or brasse pillars, but much lesse, whereof each that goeth athwart, hath two reaching directly to the main rooffe. Of those greater transverse pillars there are thirteene, and three besides at the ends of the Palace, whereof two are at the two corners of the west end, and the third at one of the corners of the east end; so that of all these round pillars great and little there are forty two. All the walles within are most exquisitely painted with many curious pictures that expresse divers auncient Histories. The Palace is within the wals a hundred and tenne paces long, and forty broad. Besides there are two faire galleries to walke in on both sides of the Palace without the wall, whereof each is supported with twenty five pillars of white free stone. Also for the better gracing of this most magnificent building, there are erected sixe statues in severall places, of worthy men that have much honoured this city, whereof three are of that famous Historian Titus Livius, who was borne and brought up in Padua: the other three of other worthy Patavins. At the east end of the Palace is erected the first of Livies statues directly over the Tribunall seate about the midst of the wall: he is pourtrayed with a white mantle before his breast, and that no farther then to the middle. One thing I observed both in that and other statues in Padua, and afterward in Venice, that they doe not so fully represent the fore parts of a mans body as we doe in England, and as it is used elsewhere. For they descend aslope from under their armes to the middle point of their middle, not setting forth the ribbes at large, but doe in a manner exclude them out of the statue. He is represented according to his olde age. For his face is made very leane and shaved: directly under the statue this inscription is made in a little white stone, according to an auncient forme, T. Liv, and under the same this:

Many Pillars

Fair Galleries.

Statues to Livy.

Strange Statuary.

[p. 132.]

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VE
T. LIVIVS
LIVIÆ T. F.
QVARTÆL.
HALYS
CONCORDIALIS
PATAVI
SIBI ET SVIS
OMNIBVS.

A she wolfe. Directly under this inscription the effigies of a shee wolfe is cut very curiously in a blacke stone, with Romulus and Remus sucking at her teates: and underneath the same these Latin verses are engraved in a blacke stone, with the armes of the Prætor on the left hand of the same, and of the Præfectus on the right hand.

Ossa tuumque caput, cives, tibi, maxime Livi,
prompto animo hic omnes composuere tui.

Tu famam æternam Romæ, patriæque dedisti,
huic oriens, illi fortia facta canens.

At tibi dat patria hæc, & si majora liceret,
hoc totus stares aureus ipse loco.

Under these verses this is cut in the same stone,

T. Livius 4°. Imperii Tiberii Cæsaris anno
vita excessit, ætatis verò suæ 76.

[p. 133.] Againe on the left hand of the same blacke stone is cut the Scutchin or Armes of him that was Prætor when this was done, and on the right hand the armes of the Præfectus. Under all this the yeare of our Lord is expressed, 1547, for that yeare were his bones placed in that roome. On the right hand of the monument, a little without the stone is painted the face of Augustus with these words round about it: Divus Augustus pater patriæ. On the left hand the face of Tiberius, with these words about it, Ti. Cæsar Augusti filius.

On the right hand of Livies monument, a little way off, I read this inscription in a peece of stone in the

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inside of the Palace wall, directly over the linterne of the dore; Indlyto Alphonso Arragonum Regi, studiorum fautori, Reipub. Venetæ fæderato, Antonio Panormitano Poeta Legato suo orante, & Matthæo Victurio hujus urbis Præto constantissimè intercedente, ex historiarum Parentis Titi Livii ossibus, quæ hoc tumulo conduntur, Patavini cives brachium in munus concessere. Anno Christi M.CCCC li. xiiii. K. † Septembris.

Inscription on the Palace wall.

This inscription, I say, is in the inside of the Pallace wall over the linterne of the dore, but in the outside of the wall on the other side of the linterne this Epitaph following is written in a very ancient character which a man can very hardly read, so that I was holpen by a learned French Gentleman before I could perfectly understand it. Above which Epitaph there is erected a second statue of Livie made in freestone which seemeth to represent the life of him, and to be at the least one thousand yeares elder then the first which is erected over the tribunall seate: In the same statue the full and whole proportion of the forepart of his body as far as his middle is very lively presented with a kind of attire upon his head, pretily wrapped together, which hee wore in steed of a hat. In the fore part of his garment which covered his breast he wore pretie tassels instead of buttons, like to those that our English Souldiers do weare about their bandeleers, in which they put their gunnepowder. These tassels came downe athwart over his breast; truly I did inwardly rejoyce to see this pourtraiture. For the antiquity of it did confirme a confident perswasion in me that it was the true effigies and resemblance of his living forme. The Epitaph which was under written, was this:

Ancient Characters.

The Second Statue to Livy.

[p. 134.]

Livy's Epitaph.

Ossa

T. Livii Patavini, unius omnium mortalium judicio
digni cujus prope invicto calamo invicti P.R.
res gestæ conscriberentur.

It is thought that this ancient Epitaph together with the statue was translated thither from Saint Justinaes Church,

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which in time of Paganisme before Christian religion was planted there, was the Temple of Juno.

*The Third
Statue to Livy.*

Also there is a third statue of Livie erected in one of the Palace wals over the linterne of one of those dores, which is in the South side of the Palace in the outside of the wall even in the gallery. There he is pourtrayed in white stone as before, according to his youthfull visage without a beard, wearing a gowne, and a prety loose mantle over his head, his deske with a vice turning in it, and his bookes under it, stroaking his chinne with his right hand, and his left hand on his booke. This statue was erected Anno 1565, at what time for the better ornament of the Pallace three statues more of other famous Patavines were erected in the outside of the wals in the gallery, one in the same side where this statue of Livie is, and two more in the North wall opposite to it. The inscription under this statue of Livie is this: T. Livius Patavinus Historicorum Latini nominis facile Princeps, cui⁹ lacteam eloquentiam ætas illa, quæ virtute pariter ac eruditione florebat, adeo admirata est, ut multi Romam non ut urbem pulcherrimam, aut urbis & orbis Dominum Octavianum, sed ut hunc unum inviserent, audirentque, a Gadibus profecti sunt. Hic res omnes quas populus Romanus pace belloque gessit, 14. Decadibus mira styli felicitate complexus, sibi ac patriæ gloriam peperit sempiternam.

[p. 135.]

*Statue of a
gentleman.*

On the left hand of the first statue of Livie, which is set up at the East end of the hall above the tribunall seate there is erected a pretty convenient distance from it, the statue of a very grave and reverend olde gentleman in passing faire white stone, which is made almost to the middle in the same manner as Livies statue neare to it. The same is garnished with faire pillars of white stone in both sides of it; at the front of the monument above his statue this Greeke verse is written in a peece of Touchstone.

*Ἴσω Ἀριστοτέλει νοέειν, Κικέρωνί τ' ἔρειν.

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The Greeke is false, for it should not be ἰσω but ἰσα. Under his pourtraiture this Latin Epitaph is written in a square peece of white stone inserted into a peece of jet. Sperono Speronio sapientiss. eloquentissimo, optimo & viro & civi virtutem meritaque acta vita, sapientiam, eloquentiam declarant scripta. Under that this is written, Publico decreto urbis quatuorviri P. againe, this under that, Anno a Christo nato M.D.XCIII. ab urbe condita M.M.DCCXII. last of all is written, Ant. Sardius, sculp. Pat. faciebat. In the South side of the Pallace wall in the outside there is erected about thirty five paces distance from Livies statue, a fair pourtraiture in white stone of one Albertus with a Bible in his hand formed of the same stone, in one side whereof I reade this: Beati qui custodiunt judicium, & faciunt justitiam in omni tempore. Under his pourtraiture this is written in faire Roman letters: Albertus pater Eremitanæ religionis splendor, continentissimæ vitæ, sumpta Parisiis insula magistrali, in Theologia tantum profecit & profuit, ut Paulum, Mosen, Evangelia, ac libros Sententiarum laudatissimè exposuerit, facundissimus eo tempore concionator, immortalæ memoriæ optimo jure datur.

*Statue of
Albert.*

In the North side of the Pallace wall in the outside thereof right over the linterne of the dore there is erected in white stone the statue of one Paulus a civill Lawyer to the middle, with a civill Law booke in each of his hands, and under the same this inscription.

[p. 136.]

Paulus Patavinus Jurisconsultorum clarissimus hujus urbis decus æternum, Alexandri Mammeæ temporibus floruit, ad Præturam, Præfecturam, Consulatumque evector, cujusque sapientiam tanti fecit Justinianus Imperator, ut nulla civilis juris particula hujus legibus non decoretur, qui splendore famæ immortalis oculis posteritatis admirandus, insigni imagine hic meritò decoratur: This statue is opposite to that of Albertus.

*Statue of Paulus
a Civil
Lawyer.*

In the same side of the Pallace wall in the outside thereof, right over the linterne of the dore, there is erected by as great a distance from Paulus as in the South

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Petrus Aponus. side Albertus from Livie, the statue of one Petrus Aponus with a booke in his hand; he was called Aponus from a towne within five miles of Padua called Aponum where there are most excellent bathes. Under this statue this elogium is written: Petrus Aponus Pater Philosophiæ medicinæque scientissimus, ob idque Conciliatoris nomen adeptus, astrologiæ vero adeo peritus, ut in magiæ suspicionem inciderit, falsoque de hæresi postulatus, absolutus fuerit.

Gesnerus in his Bibliotheca saith that this Petrus Aponus was called Conciliator, oblibrum ab eo scriptum, in quo veterum præcepta medicorum simul connectit atque conciliat: this statue is opposite to that of Livie.

All these foure stately statues erected over so many severall faire gates for the ornament of the Prætorium were made in one and the selfe same year: even Anno Dom. 1565.

A Merry Spectacle. At the West end of the hall neare to one of the corners there is a very mery spectacle to be seene: there standeth a round stone of some three foote high inserted into the floore, on the which if any banckerout doth sit with his naked buttocks three times in some public assembly, all his debts are ipso facto remited. Round about the stone are written these wordes in capitall letters. Lapis vituperii & cessationis bonorum. I beleeve this to be true, because many in the Citie reported it unto me. But belike there is a limitation of the summe that is owed; so that if the summe which the debter oweth be above the stint, he shall not be released: otherwise it were great injustice of the Venetians to tolerate such a custome that honest creditors should be cousened and defrauded of the summe of thirty or forty thousand duckats by the impudent behaviour of some abject-minded varlet, who to acquit himselfe of his debt will most willingly expose his bare buttockes in that opprobrious and ignominious manner to the laughter of every spectator. Surely it is the strangest custome that ever I heard or read off, (though that which I have related

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of it be the very naked truth) whereof if some of our English bankrouts should have intelligence, I thinke they would hartily wish the like might be in force in England. For if such a custome were used with us, there is no doubt but that there would be more naked buttocks shewed in the term time before the greatest Nobility and Judges of our land in Westminster hall, then are of young punies in any Grammar Schoole of England to their Plagosi Orbilii, that is, their whipping and severely-censuring Schoole-masters.

English Bankrupts.

Thus much of the Pallace.

Amongst many other very worthy monuments and antiquities that I saw in Padua, the house of Titus Livius was not the meanest. For had it beene much worse then it was, I should have esteemed it pretious, because it bred that man whom I doe as much esteeme, and whose memory I as greatly honour as any Ethnick Historiographer whatsoever, either Greeke or Latin; having sometimes heretofore in my youth not a little recreated myselfe with the reading of his learned and plausible histories. But seeing I now enter into some discourse of Livies house, me thinks I heare some carping criticke object unto me, that I doe in this one point play the part of a traveller, that is, I tell a lye, for how is it possible (perhaps he will say) that Livies house should stand to this day, since that yourselfe before have written that Padua hath beene eftsoones sacked, and consumed with fire? how cometh it to passe that Livies house should be more priviledged from the fury of the fire, then other private houses of the City? I answer thee that it is very probable, this building whereof I now speake, may be the very house of Livie himselfe, notwithstanding that Padua hath beene often razed and fired. First, for that the very antiquity of the structure doth signifie it is very ancient. For I observed no house whatsoever in all Padua that may compare with it for antiquity. Secondly, because I perceived that it is a received opinion of the

Livy's House.

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*Opinion of
learned men.*

Citizens of Padua, and the learned men of the University that Livie dwelt therein. Thirdly, for that I am persuaded that the most barbarous people that ever wasted Padua, as the Hunnes and Longobardes, were not so voide of humanity, but that in the very middest of their depopulating and firing of the City, they would endeavour to spare the house of Livie (at the least if they knew which was his) and to preserve it to posterity for a monument of so famous a man. Even as we reade that Alexander the Great when he destroyed the Citie of Thebes in Bœotia, saved the house of that incomparable Poet Pindarus, for the reverence that he bore to so learned a man. Wherefore, hoping that I have by these reasons in some sort satisfied the doubtful reader, I will descend to the description of Livies house. For the very same house wherein he lived with his family (as many worthy persons did confidently report unto me) and wrote many of his excellent histories with almost an incomparable and inimitable stile, I saw to my great joy, being in a certaine street as you go from the Domo, which is the Cathedrall Church, to the gate Saint Joanna. Now it is possessed by a certaine Gentleman called Bassano, who at that time that I was in Padua lived at a villa that he had in the country, as many Gentlemen of Padua and other Cities of Italy doe in the Sommer time. So that I found only an old man and old woman in the house. The front of it doth yeeld a goodlier shew then any auncient private house I could see in all Padua: it is made of passing faire stone, having a very faire gate which is beautified with goodly stone-worke on both sides and at the toppe. On the right hand of the gate there is erected a stony statue of Catus Sempronius and his wife, with very auncient letters ingraven in the stone under the statues, which devouring time hath so eaten and consumed, that I could understand but little of it. But this I am sure was at the beginning, C. Sempronius. Also in the same inscription I read Vxori Clodiæ. And these figures, XXXVI. and these a little after, XXVI. On the left hand

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A goodly front.

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of the gate I saw two statues more of stone made at length. And a very beautifull window over the gate, the head whereof was exceeding curiously wrought, and the sides of free stone, and two faire peeces of marble were inserted into the window betwixt the casements. Also I observed in this front great variety of curious little marble stones cut round, and very exquisitely put into severall places. After I had thoroughly glutted mine eyes with survaying all these pleasing objects of the outside, I departed to another place, and when I came thither againe the next day, by the meanes of a kinde Italian I was admitted into the house; where I saw many ancient monuments, and sundry Greeke and Latin inscriptions of great antiquity in stones: the first that occurred unto me after I was within the house, was in a fine peece of marble in great capitall letters; VRATORIS ILLYRICI. Next the effigies of a spread eagle fairely displayed in an olde peece of free stone over the linterne of the dore of one of the inner rooms next to the entry, in which stone at the corners are finely inlayed foure pretty little white marble stones. Over the linterne of another dore, which is right opposite unto that, were exactly cut in stone two Dolphins heads, with fine little marble stones in the same. Also another stone inserted into the wall, wherein were written certaine words that I could not reade, such was the strangenesse of the character. Eight pretty little marble stones, partly white, and partly porphyrie, were inserted into that stone, wherein those characters were written. Besides I saw a stately arms of some worthy auncient Romane Gentleman (as I supposed) made in stone, with great variety of pretty colours, and hanged up in one of the wals for a monument: a very fine paire of staires of ten greeses high, wherein many of the foresaid litle marble stones were very artificially inlayed. A very auncient litle pillar of free stone square, wherein were written these Greeke wordes in the foure sides: *πέρας* in one side, *διαβαίνοντος* in another, *τοῦ Αινείου* in the third, and *Τροίας ἄλωσις* in the

A beautiful Window.

A spread eagle.

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Stately arms.

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fourth. I take this to be one of the auncientest monuments of all Christendome. For I thinke that this *Æneas.* inscription was made in the time of *Æneas*, which was almost one thousand two hundred yeares before the incarnation of Christ, even two thousand eight hundred yeares since. For the very wordes themselves seem to import so much, which I literally interpret thus: The end of *Æneas* passing or sayling over the sea. For *διαβαίνειν* wherehence *διαβαίνοντος* commeth, signifieth to passe or saile over the Sea, especially when we crosse the Seas: so that when *Æneas* sayled from Drepanum a haven towne of Sicilie (where he buried his old father Anchises) and Lavinium in Italy, which was *πέρας* that is, the full period and uttermost bound of his long travels, he might be very well said *διαβαίνειν* that is, to crosse over the Seas: the passage betwixt these places being but a crossing of the Seas. Surely it is but probable enough that this might be made in the time of *Æneas*, who belike after he had ended so long and dangerous a journey, was desirous to erect some kinde of monument to posterity, as a token of the happy consummation thereof, in the Greeke language, which was then the famousest in all the world. This beeing so remarkable a monument, I thinke some one of the auncient Roman Emperours might get it into his handes; and so finally Livie being a great lover and searcher of antiquities, and very gracious with the Emperours Augustus and Tiberius, might request it of them, and bring it to his house to Padua. The other wordes also *Τροίας ἄλωσις* which doe signifie the taking of Troy, doe confirme a confident opinion in me, that it might be made in the time of *Æneas*, after the destruction of Troy. Upon the toppe of this little square pillar, wherein there was this Greeke inscription, there standeth another little round stone, about the which there was another inscription exceeding ancient, whereof I could not reade as much as one word, though the olde man of the house that shewed me these things desired me to reade it. The

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stone was but little, yet so heavie, that I was very hardly able to lift it up with all my strength.

This worthy Elogium I reade also of Livie in the same roome, written on the wall in faire Roman letters, neare to his faire staires: Titi Livii Patavini eximiam laudem ut liquidè vir sanctissimus atque doctissimus Divus Hieronymus S. R. E. Presbyter Cardinalis in Proœmio Bibliorum testatur sic scribens. Ad T. Livium lacteo eloquentiæ fonte manantem de ultimis Hispaniarum Galliarumque finibus quosdam venisse nobiles legimus, & quos ad sui contemplationem Roma non traxerat, unius hominis fama perduxit. Habuit illa ætas inauditum omnibus seculis celebrandumque miraculum, ut urbem tantam ingressi, aliud extra urbem quærent. Demum quum 76 suæ ætatis annum ageret, Patavii 4°. Imperii Tiberii Cæsaris anno labori atque vitæ subtractus.

Elogy of Livy.

In the same wall where I read this, his picture was painted in white, writing in his booke, with this inscription under it: Ti. Livius Pat. Rer. Rom. Scriptor nemini profectò secundus. These foresaid inscriptions and antiquities I saw in the entry of his house after I came within the gate, and in his first court. Afterward I went into an other court beyond that, where I saw a faire little gallery with foure prety pillars of free-stone; and many of those beautifull little marble stones in every place almost about his court: and many auncient inscriptions in auncient stones, inserted into the wals of his court round about. In one white stone I read this inscription in Roman letters:

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Marco Aurelo Marcellino Conjugi Dulcissimo Saufeia Crispina Conjux.

After this I went farther, even into his garden, where I saw many other inscriptions in stone, which I could not understand by reason of the strangenesse of the character. In his garden I saw a goodly Apricock tree passing well laden with fruite.

Livy's Garden.

Thus much of the house of famous Titus Livius.

[The Santo

CORYAT'S CRUDITIES

*St. Anthony's
Church.*

The Santo which is otherwise called St. Antonies Church, neare to the which many Jewes dwell, is a very beautifull building, but not so faire without as within; though indeede it be faire enough without, having five goodly turrets, whose tops are round in the forme of a globe, and covered with lead. As I entred into the Church-yard of this Santo from the Jewes street, I observed a very memorable matter, to wit, a very goodly brasen statue of Gattamelita the Captaine of the Venetians, whom I have before mentioned, very loftily advanced on hors-back over the gate of the Church-yard. This statue is passing exquisitely made, according to the ful and lively proportion of a man and horse: and it yeeldeth speciall ornament to the place. It was erected by the Venetians for a perpetuall memoriall sake to posterity, to the honour of their valiant benefactor Gattamelita, because he wonne them this city of Padua (as I have before written) by his prowesse and fortitude. The Church in the inside is richly garnished with sumptous Tapistry, and many other beautifull ornaments. Divers monuments are to be seene in this Church: but the fairest is that of St. Antony, a Portugall Saint, borne in the citie of Lisbon, from whom the Church hath his name. They told me that he lived in the time of S. Francis of Assisium, and was canonized for a Saint about the yeare 1241, by Pope Gregory the ninth. It is reported that his Tombe hath the vertue to expell Divels, which I doe hardly beleeve. For I saw an experiment of it when I was in the Church which came to no effect. For a certaine Demoniack person praied at the Sepulchre upon his knees, who had another appointed to attend him, that he should not irreligiously behave himselfe at so religious a place. And a Priest walked about the Tombe while the Demoniack was praying, to the end to helpe expell the divell with his exorcismes, but the effect thereof turned to nothing. For I left the fellow in as badde a case as I found him. The monument itselfe is very sumptuous, made all of marble, and adorned with most excellent imagerie.

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*St. Anthony a
Portugal
Saint.*

A Demoniack.

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On the right hand of the body of the Church there is erected the monument of that eloquent Orator & Cardinal Petrus Bembo, with his statue, and under the same this Epitaph is written: Petri Bembi Cardinalis imaginem Hieronymus Quirinus Ismerii filius in publico ponendam curavit: ut, cujus ingenii monumenta æterna sint, ejus corporis quoque memoria ne a posteris desideretur. Vixit annos 76. M. 7. D. 29. obiit 15. Calend. Februarii, Anno 1547. Many other worthy monuments with elegant Epitaphs I saw both in the Church and the Cloyster, which the shortnesse of the time of my abode there would not permit me to write out. Amongst others in the Cloyster I observed one that made me even lament, the monument of a certaine English Nobleman, namely Edward Courtney, Earle of Devonshire, who was buried there in the time of Queen Mary: he died there in his youth, and was the sonne of Henry Earle of Devonshire, and Marquesse of Exceter, who was beheaded in the time of King Henry the eighth. This Edward Courtney was afterward restored by Queene Mary. Truly it strooke great compassion and remorse in me to see an Englishman so ignobly buried. For his body lieth in a poore wooden Coffin, placed upon another faire monument, having neither Epitaph nor any other thing to preserve it from oblivion; so that I could not have known it for an English mans Coffin, except an English Gentleman my kinde friend Mr. George Rooke, of whom I have before spoken, had told me of it, and shewed me the same.

*Cardinal
Bembo.*

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*Edward
Courtney,
Earle of Devon.*

Neare unto the Santo, I was shewed a very pleasant and delectable roome, which amongst other sumptuous ornaments that greatly beautified it, had a great many exquisite pictures very artificially drawne by the curious hand of that Apelles of Padua Titianus.

*Pictures
drawn by
Titian.*

I saw the sumptuous, and rich Monastery of the Benedictine Monkes. I call it sumptuous, because there is nothing but pompe and magnificence to bee seene there; rich, because their yearly renew amounteth to one

CORYAT'S CRUDITIES

hundred thousand Crowns, which make the summe of thirty thousand pounds sterling. At this time they bestow exceeding great charges in building, especially about the finishing of their Church, which is dedicated to Saint Justina, a marveilous faire building, the rooffe whereof over the quire is very lofty, made of white stone in the forme of a hollow nutte, and very curiously con-camerated: also the pillars of the Church and most of the inward parts are made of white stone: at the higher end of the quire there is a wondrous beautiful Altar, the fairest that ever I saw till then. For it is decked with many curious pictures and exceeding high pillers made of freestone, which are extraordinarily richly gilt. Before the Altar are drawn two fair curtains of crimson Taffata. A little without the place which incloseth the Altar, I saw sixe very precious sockets made indeede but of timber work, but flowrished over with a triple gilding; herein their Tapers stood that were made of Virgins waxe. In this Church I saw many ancient monuments, as of Saint Luke the Evangelist, near to which is hanged up a fair table, wherein his Epitaph is written in Latin hexameter verses very elegantly. I have often repented since that time that I had not copied them: his bones were brought from Constantinople in an yron coffin which is inclosed in a great grate of yron, that was likewise brought from Constantinople, together with the coffin. That coffin I touched with my fingers, but with some difficulty: for it was so farre within the grate that I could hardly conveigh the tops of my fingers to the coffin. Within a short space after this coffin was brought to Padua, his bones were taken out of the olde yron coffin that came from Constantinople, and laide in a very sumptuous monument hard by, made of brasse, wherein they now continue. This monument is erected in the Northside of the Church; right opposite unto it in the South side there standeth the monument of Matthias one of the twelve Apostles, which was substituted in the place of Judas Iscariot: there they say his bones are intombed.

*The Church of
S. Justin.*

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*Monument of
S. Luke.*

*S. Luke's
bones brought
from Con-
stantinople.*

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In a low crypta or vaulted Chappell which is directly under the quire, there is a faire marble monument of Saint Justina, a chaste and devout Virgin of Padua, who in the time of one of the persecutions of the Primitive Church was cruelly murdered in this City, because she would not worship the Pagan Gods. The manner of her death is very finely expressed in one side of the Sepulchre: the Christian fleete got that most renowned victory of the Turkish fleete under the conduct of many noble Wights, whereof the principall was that Heroicall Spanish worthy Don John de Austria at the famous battle of Lepanto in Greece upon that very day which is dedicated to this Saint Justina, in remembrance whereof the Venetians ever since that time have written this title upon one of their coynes, Memor ero tui Justina Virgo: because, belike they attribute the cause of their victory unto her intercession to God for the Christians. All these foresaid tombs I saw, but other famous tombs also that are in the same Church I did not see: as of Prosdocimus, the first Apostle of the Patavines, of whom I wil speak hereafter; of three of those Innocents that were slaine by Herode the Great, surnamed the Ascalonite, and of some of the worthy Martyrs of the Primitive Church. There belong unto this Monastery one hundred and fifty Monkes, besides many others that are servants of the house. They have a very fair quadrangular Cloyster; the walkes are very long and broad: There, a man that is a lover of pictures, may see a pretty microcosme of them, wherewith all the wals round about are most excellently adorned, but no amorous conceits, no lascivious toyes of Dame Venus, or wanton Cupid, all tending to mortification, all to devotion. For there is very copiously described the whole History of the first founder and institutor of their order Saint Bennet, and his familiar parley with Totilas the fifth Gothicall King of Ravenna, unto him he truely foretold his future events, for he delivered this *Prophesie unto him. Multa mala facies,

*S. Justina a
devout virgin.*

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*A microcosm
of pictures.*

*Carion. Chroni. lib. 3.

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Romam ingredieris, novem annos regnabis, decimo morieris. These Benedictines told me that there have been twenty Popes of their order, (for such is the dignitie and supremacy that they attribute unto them, that they named them first) Six Emperours: twelve Kings: fourty Cardinals: Amongst the rest of those memorable pictures which are to be seene in this Cloyster, there is one of the Epitaphs which is written upon Livies monument over the tribunall seat in the Pallace. Also I saw many faire high galleries & walkes by their chambers: but I went not into any one of their chambers, only I saw many of their dores, whereof each hath a little peece of wood conveighed over a little hole in the dore; which peece of wood being turned about, the Abbot may looke into their Chambers to see whether they pray, or studie, or are otherwise employed about any religious exercise. These Benedictines bestow exceeding bountifull alms twice every yeare upon the poore, as upon Justinaes day, which with them is the seventh day of October, and upon Prosdocimus day, which is the seventh day of July. Their almes is twelve Cart-loades of Wine, and as many of bread upon each of those dayes. They have an exceeding faire garden to walke in for contemplation, wherin are many delectable walkes, vaulted with pretty little rafters, over the which faire vines, and other greene things do most pleasantly grow. These walkes are both long and broade: in the knots and plots of this garden there groweth admirable abundance of al commodious hearbes and flowers. Also I saw two goodly faire roomes within the Monastery abundantly furnished with passing variety of pleasant fine waters and Apothecary drugges that serve onely for the Monkes. In the first of these roomes I saw the skin of a great crocodile hanged up at the rooffe, and another skinne of a crocodile in the inner room. This crocodile is a beast of a most terrible shape, fashioned something like a Dragon, with wonderfull hard scales upon his backe. I observed that he hath no tongue at all; his eyes are very litle, and his teeth long and sharp.

*Twenty
Benedictine
Popes.*

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*Wine and
bread for alms.*

*The skin of a
crocodile.*

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Also I noted the nayles of his feet to be of a great length; he liveth partly in the water, and partly in the land. For which cause the Grecians call him ἀμφιβιον that is, a beast that liveth upon both those elements; and hee liveth for the most part in Nilus that famous river of Egypt, the Egyptians in former times being so superstitious that they worshipped him for a god, especially those people of Egypt that were called Ombitæ, who consecrated certaine dayes to the honour of him as the Grecians did their Olympia to Jupiter; and if it happened that their children were at any time violently taken away by him, their parents would rejoyce, thinking that they pleased the God in breeding that which served for his foode. I will also declare the etymologie of his name, because it doth excellently expresse his nature: hee is called crocodilus partly ἀπὸ τοῦ δειλιᾶν τὰς κροκάς that is, for that he is afeard of the sands of the shore. For κροκὴ doth sometimes signifie the same that ἄμμος doth, that is, the sand, and partly ἀπὸ τοῦ δειλιᾶν τον κρόκον that is, for being afeard of saffron; for which cause those amongst the ancient Egyptians that had the charge to looke to their Bees in their gardens, were wont to smeare their Bee hives with saffron, which as soone as the crocodile perceived, he would presently runne away. It is said that this Monastery is a mile in compasse. There died a certaine Turke in it within these few yeares that was converted to Christianity, and after his conversion, he was so incessantly given to his devotion and prayers, as no man more in the whole house.

*Crocodiles live
in water and
on land.*

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*Why he is
called
crocodilus.*

*A converted
Turk.*

Thus much of the Monastery of the Benedictine Monkes.

I saw a building not farre from this Monastery where poore strangers that are newly come to the towne without any money in their purses, may have entertainment gratis three dayes and three nights. A very charitable and Christian custome.

I went to the goodly garden of the City, that lyeth betwixt the Santo and the Church of St. Justina. It

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Medicinal herb.

belongeth especially to the Physitians, and is famed over most places of Christendome for the soveraign vertue of medicinal hearbes. It is round like a circle, and yeeldeth a passing fruitfull nursery of great variety of hearbes and trees. Amongst the rest I saw a certaine rare tree whereof I have often read both in Virgil and other Authours, but never saw it till then. It is called in Latin *Platanus*, which word is derived from the Greeke word *πλατὺς* which signifieth broad, because he doth extend his boughes very far in breadth; wherehence Virgil saith,

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————— *prona surgebant valle patentes*
aëriæ platanî,—————

in English, we call it the Plane tree. It was of a goodly height. The Poets do faine that Jupiter dallied with Europa under this kinde of tree. And it was in former times so highly esteemed amongst the Romans by reason of the shadow, that they were wont sometimes to nourish the roote of it with wine poured about it. Also I saw a very pretty fruit which is esteemed farre more excellent then Apricocks, or any other dainty fruit whatsoever growing in Italy. They call it *Pistachi*, a fruit much used in their dainty banquets. They were going about to make a conduit in the middle of their garden when I was there. Those that are interested in this garden have certaine lawes written for them, which you may reade cut in a faire marble table that is artificially inserted into the first gate of the garden. For the due execution whereof there are three learned men chosen to fine the offendours. These are the lawes which are written in Latin:

Pistachi fruit.

- 1 *Portam hanc decumanam ne pulsato ante diem Marci Evangelistæ, ante horam XXII.*
- 2 *Per decumanam ingressus, extra decumanam ne declinato.*
- 3 *In viridarium scapum ne confringito, neve florem decerpito, ne semen fructumve sustollito, radicem ne effodito.*

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- 4 Stirpem pusillam succrescentemque ne attractato,
neve areolam conculcato, transilitove.
- 5 Viridarii injuria non afficiuntor.
- 6 Nihil invito Præfecto attentato.
- 7 Qui secus faxit, ære, carcere, exilio mulctator.

I visited the Palace of the Bishop of Padua, whose name is Marcus Cornelius, descended (as a Gentleman told me in the City) of the auncient and honourable family of the Cornelians of Rome. He was at Rome, when I was in Padua. In a certaine gallery of his Palace there are to be seene the true pictures of all the Bishops of Padua, from Prosdocimus the first converter of the Patavines to the Christian faith, to this present Bishop Marcus Cornelius, successively one after another, being all in number one hundred and nine. This Prosdocimus was sent from Rome by St. Peter to preach the Gospell to the Patavines, of whom there is mention in the Ecclesiasticall History. They say he built the first Christian Temple in the City which was dedicated to St. Sophia. His statue is made in free stone downe to the middle, having a long reverend beard, and erected in the front of a most sumptuous publique Palace of the City, which belongeth only to him, that is the Præfectus or Capitano of the City under the Duke of Venice. The present Capitano is Petrus Dodo a Clarissimo of Venice, whom I saw at Sarum about sixe yeares since, when he came in Ambassage to our King with another of the Clarissimoes of Venice, one Signior Molino. This publique Palace is a very auncient and faire building (as indeed the publique houses of this City are esteemed as faire as any in all Italy,) where amongst other antiquities I saw the auncient pictures of many Roman Gallants. But to returne againe to the Bishops Palace, I observed one very memorable thing there, when I came forth of the gate. For directly over the gate the statues of Henry the fourth, who was the last King of Padua, and Berta his Queene are erected, being made in stone unto the middle. Hereby I gather that

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*The Bishop's
Palace.*

*The present
Captain of
Padua.*

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*Hangings of
leather.*

*A curious
handkerchief.*

*The bed of the
Prætor.*

this Bishops Palace, was once a Kings Palace. I was also in another publique Palace that belonged to the Prætor or Podestà of Padua, who at that time that I was in the City was one Thomaso Contareno a Venetian Gentleman, whom I saw in the Palace with other Venetian Gentlemen. In one of the higher rooms of this Palace I observed very faire hangings, the like whereof I never saw in England. But when I came afterward to Venice I noted great store of them. They are made of a prety kind of leather, and fairly gilt, an ornament that yeeldeth no small grace to a roome. In both sides of this roome there hang many exceeding faire halberts, which are covered with crimson velvet, and studded with gilt studdes. Over each of these halberts there hangeth likewise a target covered with like crimson velvet. In the next roome there are many curious pictures, in one whereof there is the exquisitest conveyance that ever I saw, which is a prety little picture drawn in the forme of an handkerchiefe with foure corners, and inserted into another very large and faire picture. The lesser picture is so passing cunningly handled, that the lower corners of it seeme either to hang loose, and to be a prety way distant from the ground of the maine picture, or to be pinned upon the other. And so will any stranger whatsoever conceive at the first sight thereof, as indeede I did, in so much that I durst have laid a great wager, even ten to one, that the lower corners of it had benee loose or pinned on. But such is the admirable, and methinks inimitable curiosity of the worke, that it is all wrought upon the very ground of the other great picture, as the other severall parts thereof are. In another roome of the same Palace I saw the bed of the Podestà, which was a very sumptuous thing, neare to the which there was as curious a picture of Christ and the Virgin Mary, with the manger wherein he was laid, and the Oxe, &c. as the hand of any artificer ever drew. All this is very excellently contrived in a faire looking glasse that hangeth at the side of his bedde.

After this I went to the Domo, which is the Cathedrall

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Church of Padua, an auncient thing, built by the Emperour Henry the fourth. In every Episcopall City of Italy they call their Cathedrall Church Domo, by which [p. 152.] they mean the principall house *κατ' ἐξοχήν* that is appointed for the service of God. In this Domo of Padua

there are many antiquities. In a low chappell or vault under the Quire I saw the Tombe of one Daniel a valiant Martyr in the Primitive Church, and a Jew borne; he was martyred in one of the first persecutions, in this manner. Two boords were clapped on both sides of his body, through the which there were driven many great nailes into his body, because he would not worship the Heathen idols. The manner of his death is finely portrayed in one side of the monument in marble. In this Domo there is a very curious picture of the Virgin Mary, the first that was drawn from the first originall that Sainte Luke the Evangelist made, which I saw in Venice, as I will hereafter declare in my notes of Venice. For they say, he was the first that made our Ladies picture.

*Daniel a
valiant
martyr.*

This miracle is reported of this picture: that whensoever in the time of any drought it is carryed abroad in procession, before it is brought againe into the Church it causeth store of raine to descend from heaven. What my censure is of this miracle I will speake in my description of Saint Markes Church in Venice, because there will be fit occasion ministred unto me to write something of it. The like is reported of Aarons rodde also that is kept in Paris. Of this Domo, that famous Poet and Orator Francis Petrarch that flourished Anno 1374. was once a Canon. The Canons of this Church are said to be the richest of all Italy. For each of them hath the yearlie revenues of a thousand crowns, which amount to three hundred pound sterling.

*A picture that
causeth rain.*

There is in this City a very auncient gate built by Antenor of an exceeding heighth, even as high as a Church. This gate is in that part of the City that is called the old City, neare to the signe of the Starre where I lay being a very faire Inne, wherein I saw one thing of which I

Petrarch.

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[p. 153.] have much read in Authours, as in the *Miscellanea of Angelus Politianus, &c. but never saw any of them till then. I have read five names for it in Latin, Tepidarium, Vaporarium, Sudatorium, Laconicum, Pyriaterium. In English a stew, stove, or hot baine. They use to sweat in the roome where it standeth. In all Italy I saw but only this stove: but afterward when I came into Rhetia, Helvetia, high Germany, and some parts of the Netherlands, there is such frequent use of them in all those countries, especially in the winter, that I lay not in any house whatsoever, but it had a stove. I observed at this signe of the Starre a great company of Noblemens armes, wherewith the roome was hanged in which I dined and supped, no lesse than fifty five Armes of Earles, Barons, Counts, and worthy Gentlemen of sundry Nations and Provinces. The like I noted in Venice also. For it is much used in Italy to garnish their houses with the armes of great men. But much more in Germany. For there, not only the inside of their houses is adorned with them, but also the outside, especially in Innes, which have the walls of their courts hanged round about with Armes. Truly I must needs lay an imputation of great indiscretion upon my selfe, in that being in so famous a University as this I omitted to see their Colledges, which are in number nine, heare their exercises and disputations, observe their statutes and priviledges, the foundations and revenues of their houses, discourse with some of their learned men & professors, and note such other worthy things as are observable in so noble an Academy. For my minde was so drawn away with the pleasure of other rarities and antiquities, that I neglected that which indeed was the principalest of all. Howbeit I saw one of their colledges without, which is but a little way distant from the Palace, though I had not the good fortune to go into it, because the gate was locked. It seemeth to be a most magnificent building, and is a second †Athenæum. For

A hot stove.

Houses adorned with arms.

*Cap. 8. †This was the name of a place in Rome dedicated to Minerva, where orators did declame, and Poets recited their poems.

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therein are read at the time of exercise all the seven [p. 154.]
 liberall sciences. This Colledge or Schoole hath a very
 stately gate at the entrance with two goodly pillars of
 white stone on each side. The golden winged Lyon which
 is St. Marke his armes of Venice, is gallantly displayed *The Lion of*
 above the gate. And againe above this Lyon a little *St. Mark.*
 beneath the toppe of the front, this most elegant poesie
 is written in Capitall blacke letters upon a ground of
 gold. But in my opinion it had beene much more laud-
 able, if the ground had beene blacke, and the letters
 golden. For indeede it is a very golden poesie. Sic
 ingredere ut teipso quotidie doctior, sic egredere ut patriæ
 Christianæque reipub. utilior evadas. Ita demum gym-
 nasium se fœliciter ornatum existimabit. Joannes
 Cornelius Prætor & Antonius Priolus Prefectus, Anno
 salutis c15. 15. c. Directly under that I read this inscrip-
 tion: Gymnasium omnium disciplinarum Principe Pas-
 chale Ciconia. Præsilibus Ioanne Superantio Equite, &
 Federico Sanuto. Reformatoribus Ioanne Francisco
 Priolo, Zacharia Contareno, Leonardo Donato Equite.
 Instauratum Anno M.D.XCI.

In another part of the front this is written a prety
 distance from the rest, in two severall groundes of gold
 one above another, In the higher, this in great and
 capitall Romane letters: Ioannes Baptista Bernardus
 Prætor & Leonardus Mocenicus Præfectus. In the lower
 this, Hanc gymnasii partem vetustate deformatam, in
 meliorem faciem à fundamentis restituerunt. Iacobo
 Fuscarenno Equite & Procuratore Hieronymo Capello,
 Ioanne Delphino Equite & Procuratore Gymnasii Modera-
 toribus. Anno Salutis c15, 15. c1.

I heard that when the number of the Students is full, *1500 students*
 there are at the least one thousand five hundred here: *in Padua.*
 the principall faculties that are professed in the University,
 being physicke and the civill law: and more students of
 forraine and remote nations doe live in Padua, then in
 any one University of Christendome. For hither come
 in, many from France, high Germany, the Netherlands, [p. 155.]

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England, &c. who with great desire flocke together to Padua for good letters sake, as to a fertile nursery, and sweete emporium and mart town of learning. For indeed it hath bred many famous and singular learned men within these hundred yeares, and a little more, as Raphael Regius, Raphael Fulgosus, Francis Zabarella, Francis Robertellus, Lazarus Bonamicus, Christopher Longolius, Hieronymus Fracastorius, Scipio Carteromachus, and many more that have greatly beautified the Common-weale of learning.

Many learned men.

One thing I must needs speake of Padua, together with the rest, that as it is both a great commodity and ornament to the citie; so also it is the rarest thing that ever I saw in any place, neyther do I thinke that any citie of Christendome hath the like.

Vaulted walks.

There is no streeet that I saw in the whole citie, but hath fair vaulted *walks in the same, which are made in this manner: There is a long rowe or range of building that extendeth itselſe in length from one end of the street to the other, and is inserted into the walls of the houses of the same streeete. In many places it is some twelve foote high, being arched at the roofe, and about five foote broad, that two may well walke together in it. The edge or extremity of this walke is garnished with faire broad pillars of free-stone, being some foure foote distant, and having an Arch or vault betwixt each couple: these walkes doe yeelde the citizens two singular commodities: the one, that in the Summer time they may walke there very coolely even at noone, in the very hottest of all the canicular dayes, as under a pleasant and safe shelter, from the scorching heate of the sunne: the other that in the winter they defend them both from the injury of the raine (for in these they may walk abroad farre from their houses dry in the middest of a violent storme) and not a little from the byting colde, the force whereof they will more feele in the open streeetes. Besides, as I said before, it

Cool in summer, dry in winter.

[p. 156.]

* These walkes in most places are made in both sides of the street, which doe very much beautifie the same.

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is a great ornament to the Citie. For indeed it doth greatly adorne and decke the streetes beyond all comparison of any other Italian citie. The first Jewes that I saw in all Italy were in Padua, where there is a great multitude of them.

*A multitude of
Jews in Padua.*

There is one speciall thing wanting in this citie, which made me not a little wonder; namely, that frequency of people which I observed in the other Italian cities. For I saw so few people here, that I thinke no citie of all Italy, France or Germany, no, nor of all Christendome that countervailleth this in quantity, is lesse peopled: so that were the students removed, the number of whom is sometimes about one thousand five hundred (as I have before written) this citie would seeme more then halfe desolate: yet their Prætorium or Senate house that I have before described, I observed sometimes to be pretty well frequented with people. It was tolde me, having inquired the reason of this scarcity of inhabitants, that most of the nobler Patavine families doe live out of the citie, partly in Venice, and partly in their villaes and Palaces of retrait in the countrey, and doe very seldome make their abroad in Padua. But the reason why they abandon the citie, and preferre other places before it, no man told me.

*Scarcity of
people.*

In that I have written more copiously of Padua than of any other Italian citie whatsoever saving Venice, I do thankfully attribute it to two English Gentlemen that were then commorant in Padua when I was there, Mr. Moore Doctor of Physicke, and Mr. Willoughby a learned Student in the University, by whose directions and conducting of me to the principall places of the citie, I ingenuously confesse I saw much more then otherwise I should have done by mine owne endeavours. And so finally with a gratefull mention of their names, for their courtesie shewed unto me in a forraine nation farre from my countrey, I conclude my discourse of Padua.

*Two English
gentlemen.*

[p. 157.]

Thus much of Padua.

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I Made my aboad in Padua three whole daies, Tuesday being the eleventh of June, Wednesday and Thursday, and went away therehence in a Barke downe the river Brenta the twenty fourth of June being Friday, about seven of the clocke in the morning, and came to Venice about two of the clocke in the afternoone. Betwixt Padua and Venice it is five and twenty miles. This River Brenta is very commodious for the citizens of Padua. For they may passe forth and backe in a Barke downe the river from Padua to Venice, and from Venice againe to Padua very easily in the space of foure and twenty houres. When they go to Venice they passe downe the River secundo cursu; when they returne they go aduerso flumine, their Barke being drawne with horses all the way betwixt Lucie Fesina and Padua, which is twenty miles.

*The River
Brenta.*

When I passed downe the River to Venice I saw many goodly faire houses and Palaces of pleasure on both sides of the River Brenta, which belong to the Gentlemen of Venice.

*Pleasure
Houses.*

When I came to the foresaid Lucie Fesina, I saw Venice, and not before, which yeeldeth the most glorious and heavenly shew upon the water that ever any mortal eye beheld, such a shew as did even ravish me both with delight and admiration. This Lucie Fesina is at the uttermost point and edge of the lande, being five miles on this side Venice. There the fresh and salt water would meete and be confounded together, were it not kept asunder by a sluice that is made for the same purpose, over which sluice the Barks that go forth and backe betwixt Padua and Venice, are lifted up by a certaine crane. At this Lucie Fesina, I went out of my barke, and tooke a Gondola which brought me to Venice. Of these Gondolas I will write hereafter in my description of Venice.

*Barks lifted
by a crane.*

[p. 158.]

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The Number of Miles betwixt Odcombe, in Somersetshire, and Venice: in which Account I name onely a few principall Cities. *Number of miles betwixt Odcombe and Venice.*

I Mprimis, betwixt Odcombe and London	-	-	106
Item, betwixt London and Dover	-	-	57
Item, betwixt Dover and Calais	-	-	27
Item, betwixt Calais and Paris	-	-	140
Item, betwixt Paris and Lyons	-	-	240
Item, betwixt Lyons and Turin	-	-	130
Item, betwixt Turin and Milan	-	-	76
Item, betwixt Milan and Padua	-	-	151
Item, betwixt Padua and Venice	-	-	25
<hr style="width: 10%; margin-left: auto;"/>			
The total summe betwixt Odcombe and Venice is			952
Betwixt Calais and Venice	-	-	762

My Observations of the most glorious, peerelesse, and mayden Citie of Venice: I call it mayden, because it was never conquered.

Julius Cæsar Scaliger hath written these Verses upon Venice. *Scaliger's verses upon Venice.*

Pervia Barbaricis tellus OEnotria turmis
 Pertulit impositi pondera dira jugi.
 Ipsa suos flevit populares Roma Quirites:
 Sensit & indomitæ noxia tela manus.
 Haud tulit hoc Genius, cujus fatalibus ausis
 Tutior in medio Roma renata mari est.
 Clara virûm virtus animo, insatiata cupido
 Imperii, vastæ non numerantur opes.
 Juppiter, haud temerè tua sunt ita dissita cœli
 Mœnia, si possent tangere, parte cares.

[p. 159.]

I heard in Venice that a certaine Italian Poet called Jacobus Sannazarius had a hundred crownes bestowed upon him by the Senate of Venice for each of these verses following. I would to God my Poeticall friend Mr. Benjamin Johnson were so well rewarded for his

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Poems here in England, seeing he hath made many as good verses (in my opinion) as these of Sannazarius.

Viderat Adriacis Venetam Neptunus in undis
 Stare urbem, & toto ponere jura mari:
 Nunc mihi Tarpeias, quantumvis Juppiter, arces
 Objice, & illa tui mœnia Martis, ait.
 Si pelago Tybrim præfers, urbem aspice utramque,
 Illam homines dicas, hanc posuisse Deos.

The same Poet made this distich upon the winged Lyon, which is the armes of Venice.

Romanas Aquilæ postquam liquere cohortes,
 Magnanimus turmas ducit in arma Leo.

An elegant dialogue. Also I have read this most elegant Dialogue betwixt one and St. Marke.

A. Dic antique senex, Venetæ quis conditor urbis?
 B. Juppiter. A. unde arces? B. Attica. A. Scorta?
 B. ven^o.

A. Mœnia? B. Neptunus. A. Nummi? B. Dis.
 A. Bellica? B. Mavors.

A. Artes? B. Mercurius. A. Jura? B. Minerva dedit.

Non mirum est, si alias inter caput extulit urbes,
 Quam tot cœlestes composuere deæ.

Quin cum tot simul hanc, solus Vulcanus Olympi
 Sedes; Hic credo cesserit aula Jovi.

Verùm ego cum possem cœlum conscendere, dixi:
 Mutato hic potiùs corpore, marmor ero.

[p. 160.] Though the incomparable and most decantated majestic of this citie doth deserve a farre more elegant and curious pensill to paint her out in her colours then mine. For I ingenuously confesse mine owne insufficiency and unworthiness, as being the unworthiest of ten thousand to describe so beautifull, so renowned, so glorious a Virgin (for by that title doth the world most deservedly stile her) because my rude and unpolished pen may rather staine

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and eclipse the resplendent rayes of her unparalleled beauty, then adde any lustre unto it: yet since I have hitherto continued this slender and naked narration of my observations of five moneths travels in forraine countries; this noble citie doth in a manner challenge this at my hands, that I should describe her also as well as the other cities I saw in my journey, partly because shee gave me most loving and kinde entertainment for the space of six weeks, which was the sweetest time (I must needs confesse) for so much that ever I spent in my life; and partly for that she ministered unto me more variety of remarkable and delicious objects then mine eyes ever surveyed in any citie before, or ever shall, if I should with famous Sir John Mandevil our English Ulysses spend thirty whole yeares together in travelling over most places of the Christian and Æthnicke world. Therefore omitting tedious introductions, I will descend to the description of this thrise worthie citie: the fairest Lady, yea the richest Paragon and *Queene of Christendome.

*In praise of
Venice.*

Such is the rarenesse of the situation of Venice, that it doth even amaze and drive into admiration all strangers that upon their first arrivall behold the same. For it is built altogether upon the water in the innermost gulfe of the Adriatique Sea which is commonly called Gulfo di Venetia, and is distant from the maine Sea about the space of 3 miles. From the which it is divided by a certaine great banke called litto maggior, which is at the least fifty miles in length. This banke is so necessary a defence for the Citie, that it serveth in steed of a strong wall to repulse and reverberate the violence of the furious waves of the Sea. For were not this banke interposed like a bulwarke betwixt the Citie and the Sea, the waves would utterly overwhelme and deface the Citie in a moment. The forme of this foresaid banke is very strange to

*Venice 3 miles
from the sea.*

[p. 161.]

* I call her not thus in respect of any sovereignty that she hath over other nations, in which sense Rome was in former times called Queene of the world, but in regard of her incomparable situation, surpassing wealth, and most magnificent buildings.

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*A great bank
formed by
nature.*

behold. For nature herselfe the most cunning mistres and architect of all things hath framed it crooked in forme of a bow, and by the Art of man there are five Ostia, that is mouthes, or gappes made therein, whereof each maketh a haven, and yeeldeth passage to the ships to saile forth and backe to Venice. The names of them are Malomocco (which is the fairest) a place well furnished with houses, and much inhabited with people, Brondolo, Chioggia, Saint Erasmo, Castella. Now that whole space which is betwixt this banke and the continent, (which where it is nearest, is five miles from Venice at a place called Lucie Fesina above mentioned) is the same which we call Gulfo di Vinetia, or the *lakes of the Adriatique sea, in which space are to be seene many fennes, marishes, and other dry places, whereof some are covered altogether with reedes and flagges, others doe shew like faire little greene Islandes, which are the very places that yeilded harbour to divers companies of people, that in the time of the Hunnes, Goths, and Vandals devastation and depopulation of Italy repaired thither with their whole families as to a safe refuge and Sanctuary for the better security of their lives, the greatest part of them that made their habitation in these Iles being the bordering people that dwelt partly in the townes and villages by the sea shore, and partly in the inland Cities of Padua, Vicenza, Aquileia, Concordia, Lauretto, &c. The first place of Venice that was inhabited, is that which now they call the Rialto, which word is derived from rivus altus, that is, a deepe river, because the water is deeper there then about the other Islands. And the first that dwelt in the same Rialto was a poore man called Joannes Bonus, who got his living there by fishing. After this many repaired unto

*Fens a safe
refuge.*

*The Rialto
first inhabited.*

* These lakes are fed and maintained, partly by the Sea water that passeth through the five gaps or mouths before mentioned, and partly by the rivers which issue out of the Alpes, who having passed through Lombardy do at last exonerate themselves into this gulfe. The principallest are these: The Po, which bringeth 30 rivers more with him at the least before he commeth into these lakes, the Athesis, the Brenta, and the Bachilio.

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this mans house for the safety of their lives in the time of Radagisus King of the Goths, who with a huge armie of two hundred thousand men invaded Italy, wasting it extremely with fire and sword, till at last being taken at Phæsulæ, a place neare to Florence by the Consull Stillico, in the eighteenth yeare of the raigne of Honorius the Emperour, and Anno Christi foure hundred and nine, he was hanged for his barbarous cruelty. About five yeares after the death of Radagisus, came Alaricus another Gothicall King into Italy, and very grievously sacked the country, so that more of the landed inhabitants were constrained to retire themselves into these lakes, where they built twenty foure little poore cottages upon some of the little islands, or rather upon that one island neare to the Rialto. Againe not long after this, even shortly after the death of Alaricus came that Flagellum Dei, that scourge of God into Italy, Attila, King of the Hunnes, and spoyled the country with marvailous hostility in the time of the Emperour Martian. Great was the ruin of Italy in this mans time, who utterly overthrew Aquileia, Milan, Padua, and many other goodly cities, levelling the same with the ground. Wherefore unto those that did inhabite divers islands of these lakes, were sent many more from Padua, who laide the first foundation of this glorious citie on the five and twentieth day of May about noone, in the yeare § foure hundred fifty seven, and the third yeare of the Emperour Martian. And for the better performance of this noble enterprise there were chosen three Consuls by the Citizens of Padua, that had the principal charge over all the rest, whose names were Thomas Candianus, Albertus Faletrus, Zenus Daulus. As for the name of the Citie it is derived from a province or territory called Venetia. For that part of Lombardie which is now called Marca Tarvisina, had heeretofore the

[p. 162.]
Radagisus
King of the
Goths.

The country
sacked by
Alaric.

Venice
founded
A.D. 457.

§ I follow the computation of learned Melancthon, though I know that some do reduce the time of the foundation of it to the yeare foure hundred twenty one, as Sabellicus, &c. So that there is thirty six yeares difference betwixt the computation of Melancthon and other writers.

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The name of Venice.

name of Venetia, which worde is altered from the auncient name by the addition of the letter v; for the olde name was Enetia, which came from the word Eneti a people of Paphlagonia that accompanied Antenor in his whole voyage betwixt their country and the citie of Padua, which he afterward built. Wherefore because there was a transmigration of all the principall families of the territories of Venetia unto this new founded citie, they thought it meete to impose the name of Venetia (before time proper onely to a province) upon the citie, after which time the province lost his name, and the citie hath ever since retained it to this day. Thus much for the first originall and name of Venice.

The Grand Canal.

The City is divided in the midst by a goodly faire channell, which they call Canal il grande. The same is crooked, and made in the form of a Roman S. It is in length a thousand and three hundred paces, and in breadth at the least forty, in some places more. The sixe parts of the City whereof Venice consisteth, are situate on both sides of this Canal il Grande. The names of them are these, St. Marco, Castello, Canareio, that lie on one side of it, and those on the other side are called St. Polo, St. Croce, Dorso Duro. Also both the sides of this channel are adorned with many sumptuous and magnificent Palaces that stand very neare to the water, and make a very glorious and beautifull shew. For many of them are of a great height three or foure stories high, most being built with bricke, and some few with faire free stone. Besides, they are adorned with a great multitude of stately pillers made partly of white stone, and partly of Istrian marble. Their roofes doe much differ from those of our English buildings. For they are all flat and built in that manner as men may walke upon them, as I have often observed. Which forme of roofing is generally used in all those Italian Cities that I saw, and in some places of France, especially in Lyons, where I could not see as much as one house but had a flat rooffe. The like whereof I have read to have bene

Magnificent palaces.

Flat roofs generally used in Italy.

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used in auncient times in Jerusalem, and other Cities of [p. 164.] Judæa. Which I partly gather by a speech of our † Saviour Christ, when as sending his twelve Apostles to preach in Judæa, he commanded them that what they heard in the eare they should preach on the houses. Whereby I understand that the roofes of their houses were flat like these of the Venetian buildings. Moreover their tiling is done after another manner then ours in England. For they lay it on hollow, but we flat. Many things I observed in these Venetian Palaces, that make them very conspicuous and passing faire; amongst the rest these two things especially. Every Palace of any principall note hath a prety walke or open gallery betwixt the wall of the house and the brincke of the rivers banke, the edge or extremity whereof is garnished with faire pillers that are finely arched at the top. This walke serveth for men to stand in without their houses, and behold things. Suetonius calleth these kinde of open galleries Podia. Truly, they yeeld no small beauty to their buildings. Againe, I noted another thing in these Venetian Palaces that I have very seldome seen in England, and it is very little used in any other country that I could perceive in my travels, saving only in Venice and other Italian Cities. Somewhat above the middle of the front of the building, or (as I have observed in many of their Palaces) a little beneath the toppe of the front they have right opposite unto their windows, a very pleasant little tarrasse, that jutteth or butteth out from the maine building: the edge whereof is decked with many prety litle turned pillers, either of marble or free stone to leane over. These kinde of tarrasses or little galleries of pleasure Suetonius calleth Meniana. They give great grace to the whole edifice, and serve only for this purpose, that people may from that place as from a most delectable prospect contemplate and view the parts of the City round about them in the coole evening. Withall I perceived another thing in their buildings, which

Hollow tiling.

*Walks
between the
palaces and
the water.*

*Terraces
jutting from
the main
buildings.*

† Matt. 10, 27.

CORYAT'S CRUDITIES

[p. 165.] as it is the rarest thing that ever I saw in my life, so I hold it convenient to be mentioned in this discourse. The foundations of their houses are made after a very strange manner. For whereas many of them are situate in the water, whensoever they lay the foundation of any house they remove the water by certaine devices from the place where they lay the first fundamentall matter. Most commonly they drive long stakes into the ground, without the which they doe aggerere molem, that is, raise certaine heapes of sand, mudde, clay, or some other such matter to repell the water. Then they ramme in great piles of woodde, which they lay very deepe, upon the which they place their bricke or stone, and so frame the other parts of the building. These foundations are made so exceeding deep, and contrived with so great labour, that I have heard they cost them very neare the third part of the charge of the whole edifice. But all the houses of the City are not founded with this difficulty. For those that are built upon the middle of the Islands, or any other part thereof, saving only upon the brincks, or in the very water it selfe, are founded in that manner as other houses are upon the maine land. These kinde of foundations thus made upon piles, I have both read and heard to be contrived in the like manner both at the noble towne of Amsterdam in Holland, and at Stockholme the Metropolitan City of Suethland, most of the buildings of which Cities are founded like to these of the Venetian houses. But to returne againe to the Canal il grande wherehence I digressed, it is said there are in the City of Venice at the least a hundred and twenty goodly Palaces, the greatest part whereof is built upon the sides of this great Channel. So that if you will take a view of the fairest Palaces that the whole City yeeldeth, you must behold these Palaces of the Canal il grande, either from the Rialto bridge, or passing in a little Boate which they call a Gondola (which I will hereafter describe) through the Channel it selfe. For this place presenteth the most glorious buildings of all Venice, saving the

Houses built on piles.

Costly foundations.

Amsterdam and Stockholm built on piles.

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Dukes Palace that adjoyneth to St. Marks Church, and some other magnificent fronts of St. Marks streete. Amongst the rest I observed two passing sumptuous Palaces, situate upon the sides of this Canal il grande, whereof, the one was newly built by the last Duke Marino Grimanno the Predecessor of Leonardo Donato, who then possessed the Dukedome when I was in Venice, which maketh an exceeding goodly shew, and consisteth all of milke white free stone, and very costly pillars. The other is that Palace wherein Henry the third of that name King of France lay, Anno 1574, at what time after the death of his brother Charles the ninth, he came out of Polonia, and tooke Venice in his way home into France.

*Two
sumptuous
palaces.*

There is only one bridge to go over the great channell, which is the same that leadeth from St. Marks to the Rialto, and joyneth together both the banks of the channell. This bridge is commonly called Ponte de Rialto, and is the fairest bridge by many degrees for one arch that ever I saw, read, or heard of. For it is reported that it cost about fourescore thousand crownes, which doe make foure and twenty thousand pound sterling. Truly, the exact view hereof ministred unto me no small matter of admiration to see a bridge of that length (for it is two hundred foote long, the channell being at the least forty paces broade as I have before written) so curiously compacted together with one only arch; and it made me presently call to minde that most famous bridge of the Emperour Trajan, so celebrated by the auncient historians, especially that worthy Greeke Authour Dion Cassius, which he built over the river Danubius, to enter the country of Dacia, now called partly Walachia, and partly Transilvania, when he waged warre with Decebalus King thereof. For the same Authour writeth that the foresaid bridge being built all of squared stone, contayned twenty arches, whereof each was a hundred and fifty foote high, threescore broade, and the compasse of each arch betwixt the pillars comprehended one hundred and threescore

*The bridge of
the Rialto.*

*Trajan's
bridge over the
Danube.*

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*An arch
greater than
Trajan's.*

foote. But this incomparable one-arched bridge of the Rialto doth farre excell the fairest arch of Trajans both in length and breadth. For this is both forty foote longer then any arch of his bridge was, and a hundred foote broader, as I will anon declare in the more particular description thereof. But in height I beleve it is a little inferiour to the other. For the comparing of both which bridges together in respect of the breadth & length of their arches, I have thought good to make mention (neither I hope altogether impertinently) of the said Emperours bridge in this place. But now I will proceede with the description of this peerelesse bridge of Venice. It was first built but with timber (as I heard divers Venetian Gentlemen report) but because that was not correspondent to the magnificence of the other parts of the City, they defaced that, and built this most sumptuous bridge with squared white stone, having two faire rowes of prety little houses for artificers, which are only shops, not dwelling houses. Of these shops there are two rowes in each side of the bridge till you come to the toppe. On that side of this bridge which is towards St. Marks, there are ten severall ascents of staires to the toppe, on the other side towards the Rialto twelve ascents. Likewise, behind these shops there are very faire staires to the toppe, which doe reach in length from the backside of them to the farthest edge of the bridge. Of these staires behind the shops there are foure paire, two behind the two rowes of the shops in one side of the bridge, and as many in the other side, each degree of staires containing five and fifty greeses or steps. Moreover this bridge hath two very faire terrasses or railes made at the edge of the same on both sides, to the end to leane over and behold the goodly buildings about the Canal il grande, each whereof hath sixe severall partitions at every ascent, each partition containing nine little turned pillers of white stone. And at the toppe are two partitions more on the plaine walke, which is two and thirty paces long, that is, an hundred and sixty foote. For so much is the breadth of the bridge.

*Shops on the
bridge.*

[p. 168.]

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So that each side of the bridge containeth fourteene severall stony railes or partitions in all, whereof sixe make one ascent, sixe more another, and two are upon the plain walke at the toppe. All the partitions on both sides being in number eight and twenty, and all the pillers two hundred fifty and two. At the toppe of the bridge directly above those rowes of buildings that I have spoken of, wherein the artificers shops are, there are advanced two faire arches to a prety convenient heighth which doe greatly adorne the bridge. In those arches I saw the portraiture of the heads of two Hunnicall Gyants that came into Italy with King Attila, very exactly made in the inside of the toppe.

252 pillars.

There are in Venice thirteen ferries or passages, which they commonly call *Traghetti*, where passengers may be transported in a Gondola to what place of the City they will. Of which thirteene, one is under this Rialto bridge. But the boatmen that attend at this ferry are the most vicious and licentious varlets about all the City. For if a stranger entereth into one of their Gondolas, and doth not presently tell them whither he will goe, they will incontinently carry him of their owne accord to a religious house forsooth, where his plumes shall be well pulled before he commeth forth againe. Then he may afterward with Demosthenes buy too dear repentance for seeing Lais, except he doth for that time either with Ulysses stop his eares, or with Democritus pull out his eyes. Therefore I counsaile all my countrimen whatsoever, Gentlemen or others that determine hereafter to see Venice, to beware of the Circean cups, and the Syrens melody, I meane these seducing and tempting Gondoleers of the Rialto bridge, least they afterward cry *Peccavi* when it is to late. For

Ferries called Traghetti.

Vicious boatmen.

[p. 169.]

—————§ facilis descensus Averni,
Noctes atque dies patet atri janua Ditis.

Besides they shall finde the iniquity of them to be such,

§ Virgil. *Ænei.* 6.

CORYAT'S CRUDITIES

that if the passenger commandeth them to carry him to any place where his serious and urgent businesse lies, which he cannot but follow without some prejudice unto him, these impious miscreants will either strive to carry him away, maugre his hart, to some irreligious place whether he would not goe, or at the least tempt him with their diabolicall perswasions.

The Rialto which is at the farther side of the bridge as you come from St. Marks, is a most stately building, being the Exchange of Venice, where the Venetian Gentlemen and the Merchants doe meete twice a day, betwixt eleven and twelve of the clocke in the morning, and betwixt five and sixe of the clocke in the afternoone. This Rialto is of a goodly heighth, built all with bricke as the Palaces are, adorned with many faire walkes or open † galleries that I have before mentioned, and hath a prety quadrangular court adjoining to it. But it is inferiour to our Exchange in London, though indeede there is a farre greater quantity of building in this then in ours. In one of the higher roomes which belongeth only to the State, there is kept wondrous abundance of treasure, which I will hereafter relate in my description of St. Marks, because there I shall take occasion to speak something of it.

Each street hath many severall bridges, some more, some lesse, whereof most are stony, and those vaulted with one Arch. The whole number of them is said to be foure hundred and fiftie. Almost every channell (whereof there are about seventy two, even as many as doe answere the number of the Islands whereon the citie is built) hath his land street joyning to it, which is fairely pitched or paved with bricke, and of so convenient a breadth some few of them are, that five or sixe persons may walke together there side by side, and some are so narrow, that but two can walke together, in some but one. Also in many places those land streetes are in both sides of the channell, in some in one side onely, in some few

† Podia.

*The building
of the
Exchange.*

*450 bridges in
Venice.*

[p. 170.]

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in neither. Moreover there are other little streetes called Calli, which we may more properly call land streets then the other, because they are made in the maine land of the Islands farre from the channels. These also are paved with bricke as the others are: but many of them are much narrower then those by the channels. For I have passed through divers of them which were so narrow, that two men could not without some difficultie walke together in one of them side by side. *Land streets.*

The channels (which are called in Latin euripi or æstuarια, that is, pretty little armes of the Sea, because they ebbe and flow every sixe houres) are very singular ornaments to the citie, through the which they runne even as the veynes doe through the body of a man, and doe disgorge into the Canal il grande, which is the common receptacle of them all. They impart two principall commodities to the citie, the one that it carryeth away all the garbage and filthinesse that falleth into them from the citie, which by meanes of the ebbing and flowing of the water, is the sooner conveighed out of the channels, though indeede not altogether so well, but that the people doe eftsoones adde their owne industry to clense and purge them: the other that they serve the Venetians instead of streetes to passe with farre more expedition on the same, then they can do on their land streetes, and that by certaine little boates, which they call Gondolas the fayrest that ever I saw in any place. For none of them are open above, but fairly covered, first with some fiftene or sixteene little round peeces of timber that reach from one end to the other, and make a pretty kinde of Arch or vault in the Gondola; then with faire blacke cloth *Gondolas.* [p. 171.] which is turned up at both ends of the boate, to the end that if the passenger meaneth to be private, he may draw downe the same, and after row so secretly that no man can see him: in the inside the benches are finely covered with blacke leather, and the bottomes of many of them together with the sides under the benches are very neatly garnished with fine linnen cloth, the edge whereof is laced

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*Watermen
always stand.*

with bonelace: the ends are beautified with two pretty and ingenuous devices. For each end hath a crooked thing made in the forme of a Dolphins tayle, with the fins very artificially represented, and it seemeth to be tinned over. The Water-men that row these never sit as ours do in London, but alwaies stand, and that at the farther end of the Gondola, sometimes one, but most commonly two; and in my opinion they are altogether as swift as our rowers about London. Of these Gondolas they say there are ten thousand about the citie, whereof sixe thousand are private, serving for the Gentlemen and others, and foure thousand for mercenary men, which get their living by the trade of rowing.

*The Piazza or
market place.*

The fairest place of all the citie (which is indeed of that admirable and incomparable beauty, that I thinke no place whatsoever, eyther in Christendome or Paganisme may compare with it) is the Piazza, that is, the Market place of St. Marke, or (as our English Merchants commorant in Venice, doe call it) the place of S. Marke, in Latin Forum or Platea Di. Marci. Truly such is the stupendious (to use a strange Epitheton for so strange and rare a place as this) glory of it, that at my first entrance thereof it did even amaze or rather ravish my senses. For here is the greatest magnificence of architecture to be seene, that any place under the sunne doth yeelde. Here you may both see all manner of fashions of attire, and heare all the languages of Christendome, besides those that are spoken by the barbarous Ethnicks; the frequencie of people being so great twice a day, betwixt sixe of the clocke in the morning and eleven, and againe betwixt five in the afternoon and eight, that (as an elegant writer saith of it) a man may very properly call it rather Orbis then Urbis forum, that is, a market place of the world, not of the citie. The consideration whereof caused a certaine German Poet, after he had thoroughly survayed the wondrous beautie of it, to write these most excellent verses in praise of the place.

[p. 172.]

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Si placeat varios hominum cognoscere vultus,
 Area longa patet sancto contermina Marco,
 Celsus ubi Adriacas Venetus Leo despicit undas.
 Hic circum gentes cunctis è partibus orbis
 Æthiopas, Turcas, Sclavos, Arabesque, Syrosque,
 Inveniesque Cypri, Cretæ, Macedumque colonos,
 Innumerosque alios varia regione profectos.
 Sæpe etiam nec visa priùs, nec cognita cernes.
 Quæ si cuncta velim tenui describere versu,
 Hic omnes citiùs nautas, celeresque phaselos,
 Et simul Adriaci pisces numerabo profundi.

*A German
poet's verses.*

But I will descend to the particular description of this peerelesse place, wherein if I seeme too tedious, I crave pardon of thee (gentle Reader) seeing the variety of the curious objects which it exhibiteth to the spectator is such, that a man shall much wrong it to speake a little of it. The like tediousnesse thou art like to finde also in my description of the Dukes Palace, and St. Markes Church, which are such glorious workes, that I endeavoured to observe as much of them as I might, because I knew it was uncertaine whether I should ever see them againe, though I hoped for it. This street of St. Marke seemeth to be but one, but if the beholder doth exactly view it, he will finde that it containeth foure distinct and severall streetes in it, which I thus divide: The first is that which reacheth from the front of St. Markes Church to the opposite front of St. Geminians Church. The second from that notable clocke at the comming into St. Markes from the Merceria, (whereof I will hereafter make mention) to the two lofty marble pillars neare to the shore of the Adriatique gulfe. These two streetes doe seeme to contend for the superiority, but the first (in my opinion) is the fairest of them. The third reacheth from the bridge neare to the prison, along by the South side of the Dukes Palace, and so by the Sea shore, to the end of that stately building a little beyond the foresaid pillars. The fourth and the last from one side of St. Markes Church to the Canons

*The
description of
the Piazza.*

[p. 173.]

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*The fairest
street of all
Europe.*

houses. The first of these two is beyond all comparison the fairest of all Europe. For it hath two such magnificent fronts or rowes of building on the North and South sides opposite to each other, especially that on the North side, that they drove me into great admiration, and so I thinke they doe all other strangers that behold the same. These two rowes are the principall things that beautifie St. Marks place; the upper part whereof containeth the dwelling houses of some of the Clarissimoes and Gentlemen of the citie, the lower part the houses of artificers and mechanical men that keepe their shops there. Againe, the lower part is fairely vaulted, especially that of the North side, and adorned with walks, Podia, such as I have already spoken of about the Palaces of the Canal il grande, or open galleries for the people to walke in, having a great multitude of faire pillars at the sides. Both these rowes North and South are built with very goodly faire white stone, or rather (as I take it) Istrian Marble, two stories high above the vaulted walke, having two faire rowes of windowes in it, whereof the North side that for many yeares since was fully finished, hath ninety nine, and betwixt each window a pretty little piller of Istrian Marble. The pillers of the North walke are in number fifty three, being square, made of Istrian Marble as the lesser above. Betwixt every two pillers that make the arch, there is the distance of nine foote and a halfe, and the walke in length two hundred paces and fifteene in breadth. This North side doth make a singular faire shew, and exceedingly grace Saint Markes place, and by so much the more beautifull it is, by how much the more uniformity of workmanship it presenteth. For such is the symmetric and due proportion of building both in this front and all the others, that the whole range or rowe of the edifice is altogether alike, no part of the whole fabricke differing a jot from the other. The like uniformitie of building I observed in our Ladies street of Paris, but in a different manner and matter much inferiour unto this. The South side of this first part of Saint Markes street is but little

*Open
galleries.*

[p. 174.]

*Uniformity of
workmanship.*

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more then halfe ended. For it was but lately begunne : But such is the curiositie and sumptuousnesse of the worke, that it will excell the North side in beauty when it is once finished, and marvailously adorne the place. There are two rowes of windowes in this South side also to answeere the North front, but of each of these rowes there were no more then twenty windowes ended when I was in Venice. Betwixt every row or story of this new building in the South side there is a very faire front chamfered with curious borders and images, above which there is a rowe of pretty little tarrasses or rayles betwixt every window, foure smal turned pillars of Istrian Marble making each tarrasse: This South series or rowe of building shall answeere the north opposite unto it in length. That which is already done being correspondent unto it in breadth, for the walke is fifteene foote broade, and the distance betwixt the pillers is nine foote and a halfe. The length of this part of Saint Markes which reacheth from East to West, is betwixt the dore of Saints Markes Church and Saint Geminians Church two hundred thirty six paces, and the breadth from South to North one hundred paces. The Church of Saint Geminian is exceeding faire built with white marble, over the gate whereof I reade this inscription written in Capitall blacke letters upon a ground of gold. Hanc ædem urbis non vetustissimam solùm verùm etiam augustissimam Senatus Venetus antiqua religione obstrictus magnificentiùs pecunia publica reficiendam curavit. Anno post Christ. natum M.C. LVII. summa Benedicti Manzini Antistitis cura. This part of the Piazza, together with all the other is fairely paved with bricke, which maketh a shew fair enough; but had it beene paved either with diamond pavier made of free stone, as the halles of some of our great Gentlemen in England are, (amongst the rest that of my Honourable and thrise-worthy Mecænas Sir Edward Phillips, in his magnificent house of Montague, in the County of Somerset, within a mile of Odcombe, my sweet native soile) or with other pavier ex quadrato lapide, which we

*Rowes of
windowes.*

*S. Geminian's
Church.*

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*The Piazza
paved with
brick.*

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call Ashler, in Somersetshire, certainly it would have made the whole Piazza much more glorious and resplendent then it is.

The second part which reacheth from the clocke at the entrance of St. Marks from the Merceria, as I have before said, to the two huge marble pillars by the shore of the Adriatique gulfe, is exceeding fair also, but is something inferiour to the first. This is in length two hundred and thirty paces, and in breadth threescore and seven. This part of the Piazza is worthy to be celebrated for that famous concourse and meeting of so many distinct and sundry nations twise a day, betwixt sixe and eleven of the clocke in the morning, and betwixt five in the afternoone and eight, as I have before mentioned, where also the Venetian long gowned Gentlemen doe meete together in great troupes. For you shall not see as much as one Venetian there of the Patrician ranke without his blacke gowne and tippet. There you may see many Polonians, Slavonians, Persians, Grecians, Turks, Jewes, Christians of all the famousest regions of Christendome, and each nation distinguished from another by their proper and peculiar habits. A singular shew, and by many degrees the worthiest of all the Europæan Countries. There are two very goodly and sumptuous rowes of building in this part also, as in the other that I have already described, which doe confront each other. One of these rowes is the West front of the Dukes Palace which is adorned with a faire walke about fourescore and sixteene paces long, and sixteene foote broad. At the edge whereof there is a row of goodly pillars, betwixt which faire arches are made at the top. Againe, betwixt every couple there is sixteene foote distance. These pillars are not very high, but of so great a compasse that I could hardly compasse one of them at twise with both my armes. The number of them is nineteene. Above this walke is a faire long gallery contrived in the front of the Palace, having seven and thirty pillars of white stone at the side thereof, or rather Istrian marble. But of those seven and thirty

Concourse of nations.

[p. 176.]

The west front of the Duke's palace.

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there are two made of red marble, betwixt which one of their Dukes was beheaded for many yeares since, as a Gentleman told me in Venice. For a memoriall whereof those pillars were erected as a monument to posterity. Also betwixt every couple of pillars in this high gallery there goeth a pretie little tarrasse of white stone, containyng three small marble pillars. Above the toppe of the arch of the gallery there are seven faire glasse windowes a pretie way distant asunder, whereof the middle is exceeding faire, having two goodly rowes of red marble and alabaster pillars, that runne up to the very top of the frontispice. Which rowes are garnished with the statues of women cunningly wrought. A little without the window there is a faire tarrasse butting out, made of white and red marble to leane over, serving for a faire prospect. These kinde of windowes were heretofore used in Rome amongst the auncient Romans, which they call Meniana, as I have before written. Above the toppe of this window within a faire circle of alabaster is pourtrayed a mother with her three infants about her, and on both sides without that compasse are presented the statues of two women more, above which the armes of Venice are displayed, that is, the winged Lyon with the Duke in his Ducal ornaments kneeling before it. All these things are expressed in alabaster. Againe, above that three men are curiously carved with bookes in their hands, which sit within a hollow place made of red marble. At the toppe of all this the Image of Dame Justice is erected at large, according to the whole proportion of a body in alabaster as the rest, with a paire of scales in one hand, and a sword in the other. In this manner is the middle window of the South side of the Dukes Palace made. Which although it ought to be mentioned especially in the particular description of the Palace hereafter, yet it is not altogether impertinent to this matter, because it is the principall ornament that doth grace this second part of St. Marks place. Opposite unto this part of the Dukes Palace there is another very sumptous row of building

Red marble.

[P. 177.]

*Image of
Justice.*

CORYAT'S CRUDITIES

*A vaulted
walk.*

about some two stories high, built all with white stone and that with great curiosity. Under this building is another faire vaulted walke about a hundred and sixe paces long, and fifteene foote broade, and at the outside garnished with two and twenty very goodly pillars of white stone, having one and twenty arches. Betwixt every couple of these pillars is nine foote and a halfe distance as before. Likewise over every arch of that side there is a faire two leafed window, decked with two prety pillars of Istrian marble, and a tarrasse before every window containing five little round marble pillars. There is another thing also that doth greatly garnish this whole building, the Images that are erected at the very toppe of the front, curiously carved in Istrian marble, as I conceive it, and in number foure and twenty, they are made so large that they answere the full proportion of a mans body. In this row of building are some of the Clarissimoes dwelling houses, whereof one belonging to one of the Procurators of St. Marks, is exceeding beautifully built, all with white stone, with a faire quadrangular court, about the walles whereof many worthy antiquities are to be seene, as auncient statues of Roman Worthies made in Alabaster and other stone. There I read this inscription written in a certain stone which is about three foote high, and a foote and halfe broade. Marce Tulli Cicero have, & tu Terentia Antoniana. I have read that this stone was kept within these few yeares in Zacynthos now called Zante a famous Iland in the Ionian Sea, from whence it was afterward brought to Venice. There also I saw a statue of one of the Roman Emperours, pourtrayed at length in alabaster with a garland of laurell about his temples, a cap upon his head, and a mantle wrapped about his body. About the toppe of the base whereon this statue standeth there is a Greeke inscription which I could not understand by reason of the antiquity of those exolete letters: in the Court there was a Souldier pourtrayed at length with a blacke pike in his hand, and many women at length. Withall I saw there ten fragments of statues in severall

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*Stone brought
from Zante.*

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parts of the Court, and five whole statues, saving one, whose head and the upper part of his body was broken off. Also foure little statues made in a manner as Livies and Speronus Speronius at the upper end of the hall of the Palace of Padua.

It happened that when I was very diligently surveying these antiquities, and writing out inscriptions, there came a youth unto me, who because he thought I was a great admirer and curious observer of auncient monuments, very courteously brought me into a faire chamber, which was the next roome to Cardinall Bessarions † Library, so famous for auncient manuscripts both Greeke and Latin, where I observed a little world of memorable antiquities made in Alabaster, and some few in stone, which were brought thither by Cardinall Grimannus Patriarch of Aquileia, being digged up as it is thought, partly from out of the ruines of the foresaid citie of Aquileia, after it was sacked by Attila King of the Hunnes; and partly from Rome and other places. These antiquities are very highly esteemed in Venice; so that they are now no private and particular mans onely, but belong altogether to the State or Signiory, who hath built a faire chamber that is assigned to no other use, but onely to containe these auncient monuments. The particulars that I saw there were these: The statue of Marius that noble Roman so famous for his conquest of the Cimbri, of whom he slew an hundred and forty thousand, as many Historiographers do record. He was made but to the middle; Julius Cæsar in alabaster, but little more then his head: Cleopatra in alabaster, onely her head with a blacke vaile about it. The same againe with stumpes without any hands, and her serpent by her, with which she stung her selfe to death: Pompey the Great, a little more then his head: Augustus Cæsar at length in alabaster with a long gowne or mantle about him: Marcus Antonius the Triumvir in alabaster to the middle: Tiberius Cæsar onely his head: Nero onely his

*Cardinal
Bessarion's
Library.*

[p. 179.]

*Statues in the
Duke's Palace.*

† This Library did first belong to Francis Petrarcha, who by his last will and testament made the Senate of Venice heire thereof.

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Noble Romans. head: Vitellius in alabaster onely his head: Vespasianus in alabaster, but little more then his head: his sonne Titus Vespasianus that sacked Jerusalem, onely his head: Cocceius Nerva: Antoninus Pius little more then his head, and his daughter the Empress Faustina, wife to his successor and adopted sonne Marcus Antoninus the Philosopher: Her statue is at length: Commodus at length: Adrianus in alabaster, onely his head: Aurelianus in alabaster, but little more then his head; & by him a statue of his wife Faustina: Aurelianus againe when he was a yong man: Clodius Balbinus companion in the Empire with Maximus Pupienus, most exquisitely done in alabaster to the middle: Julianus Apostata a little more then his head: the statue of a Senator of Rome made at length in alabaster, with a long gowne as they were wont to sit in the Senate house: Venus in alabaster at large all naked, and little Cupid winged, sitting on a Dolphin hard by her: Pallas at length in alabaster, with a helmet upon her head, and a plume of feathers upon the crest: Pallas againe with a goodly crest: three Gladiatores, whereof one slaine: Antæus the Giant whom Hercules slew by elevating him from his mother the earth: the same againe and Hercules wrestling together: Cupid againe at length by himselfe in alabaster: Pallas againe the third time: Hercules in alabaster at length: the statue of Jupiter made in alabaster very little, with an Eagle upon his backe hanged up with an iron rodde to the middle of the rooffe: Bacchus at length with a cluster of grapes in his hands: Mercurius with a winged cap, which is called Petasus, wherehence he is called Petasatus: Ulysses naked: Jupiter againe in the forme of a Swanne, wantonly conversing and dallying with Leda: Medusæes head, made very terrible to behold, with long serpentine haire, and great gogling eyes: an Altar whereon the Gentiles offered sacrifice unto their Idols, and hard by the same an Idol it selfe made in blacke, standing on the ground, which was worshipped in the citie of Rhodes: a statue of Cornucopia in alabaster:

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*Statues of the
Greek and
Roman gods.*

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two Urnes wherein the ashes of the Emperours were laid after their bodies were burnt; and lastly a representation of St. Markes Church most curiously contrived. All these notable antiquities I saw in that chamber, where a certaine fellow pointed out the particulars to me, like to the keeper of our monuments at Westminster. These things I thought good to insert into my description of this second part of St. Markes place, because they are kept in a chamber of that magnificent row of building opposite to the west end of the Dukes Palace, which is a principall ornament of this second part. The last thing that remaineth to be spoken of concerning this second part of St. Markes streete is a matter most memorable, and therefore I will relate it at large with some not impertinent circumstances of it: At the farther end of this second part of the Piazza of S. Marke there stand two marvellous lofty pillars of marble, which I have before mentioned, of equall heighth and thickestesse very neare to the shore of the Adriatique gulfe, the fairest certainly for heighth and greatnesse that ever I saw till then. For the compasse of them is so great, that I was not able to claspe them with both mine armes at thrice, their Diameter in thickestesse containing very neare foure foote (as I conjecture). Besides they are of such an exceeding heighth, that I thought a good while there were scarce the like to be found in any place of Christendome, till at length I called to my remembrance that wondrous high pillar in a certaine market place of Rome, on whose top the ashes of the Emperour Trajan were once kept. For that pillar was about one hundred and forty foot high, but this I thinke is scarce above thirty. They are said to be made of Phrygian marble, being solid and all one peece. They were brought by Sea from Constantinople for more then foure hundred years since. Upon the top of one of them are advanced the arms of Venice, the winged Lyon made all of brasse; on the other the statue of S. Theodorus gilt, and standing upon a brasen Crocodile, with a speare in one hand, and a shield in another. This S. Theodorus

A representation of St. Mark's.

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Two marvellous pillars of marble on the Piazza of St. Mark.

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S. Theodorus. was a valiant Warriour, and the generall Captaine of the Venetian armies, whom by reason of his invincible courage, and fortunate successes in martiall affaires that he achieved for the good of this citie, the Venetians caused to be canonized for a Saint, and do with many ceremonious solemnities celebrate his feast every year. There was a third pillar also brought from Constantinople at the same time that these were: which through the exceeding force of the weight when they were drawing of it out of the ship into the land, fell downe into the water, by reason that the tackling and instruments that those men used which were set a worke about it, brake asunder. That same pillar is yet to be felt within some ten paces of the shore: those two that doe now stand hard by the sea shore were erected about some eighteene paces asunder, by one Nicolas Beratterius a Longobard, and a very cunning architect. It is reported that this man craved no other reward of the Senate for his labour, then that it might be lawfull for any man to play at dice at all times betwixt those pillars without any contradiction, which was granted, and is continually performed. In this distance betwixt the pillars condemned men and malefactors are put to death. For whensoever there is to be any execution, upon a sudden they erect a scaffold there, and after they have beheaded the offenders (for that is most commonly their death) they take it away againe.

A third pillar brought from Constantinople.

[p. 182.]

The pillars erected by Nicolas Beratterius.

Thus farre I have described the second part of St. Markes streete, having mentioned all the principallest things that it doth present to the eyes of man. The last two partes are nothing comparable to the first two, so that I cannot mention any memorable thing in eyther of them. The third extendeth it selfe (as I have before spoken) from the bridge neare the prison along the Sea shore to the end of that sumptuous building beyond the pillars: in which space there is nothing to be observed but only the South front of the Dukes Palace, which indeed is wondrous beautifull. But because it is uniforme and answerable in workemanship unto the west front of the

The South front of the Duke's Palace.

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Palace, that I have already described both in walks, galleries, tarrasses, Meniana, windows, images, &c. I hold it superfluous to write any thing of it: onely I adde this which was forgotten in the description of the west front. The whole front both of the south and west side of the Palace is very rarely beautified with white and red marble, which addeth marveilous glory to the edifice. The length of this third part is one hundred and thirty paces, the bredth thirty five. The fourth and the last part reacheth from the North side of S. Markes Church (as I have above mentioned) to the Canons houses, being in length sixty nine paces, in bredth thirty eight.

*White and red
marble.*

[p. 183.]

Thus much of S. Markes place.

THERE are many notable things to be considered in this Piazza of St. Marke, the principall whereof I will relate before I come to the description of St. Markes Church and the Dukes Palace: Most memorable is the Tower of St. Marke, which is a very faire building, made all of bricke till towards the toppe, being distant from St. Markes Church about some eighty foote: It is from the bottome to the toppe about some two hundred and eighty foote, and hath such an exceeding deep foundation, that some doe thinke the very foundation cost almost as much as the rest of the building from the ground to the top. This Tower is square, being of an equall bredth in every side, namely forty foot broad. The whole top is covered with pieces of brasse, made in forme of tyles that are gilt. Such is the heighth of this Tower that in a faire season it is to be seene by sea from Istria and Croatia, which is at the least one hundred miles from Venice: the staires are made after such a strange manner that not only a man, or woman, or childe may with great ease ascend to the top of it, but also an horse, as it is commonley reported in the citie. But I thinke this will seeme such a paradox and incredible matter to many, that perhaps they will say I may lie by authority (according to the old proverbe) because I am a traveller. Indeed I confesse I

*The Tower of
St. Mark.*

*Staires easy of
ascent.*

CORYAT'S CRUDITIES

[p. 184.]

saw no horse ascend the staires; but I heard it much reported in Venice, both by many of my countrey-men, and by the Venetians themselves; neither is it unlikely to be true. For these staires are not made as other common staires, by which a man can ascend by no more then a foote higher from staire to staire till he commeth to the highest; but these are made flat, and ascend so easily by little and little in heighth, that a man can hardly be weary, and scarce perceive any paines or difficulty in the ascent. For that whole space which begins from the entrance of the staire at the corner of the Tower within, till you ascend to the next corner, which perhaps containeth about some twenty foot at the least, is esteemed but one staire. When you have ascended almost as high as you can, you shall leave the staires, and enter into a voyde loft, and from that you are conveyed by a short ladder into a little square gallery butting out from the Tower, and made in the forme of a tarrasse, being supported with faire round pillars of alabaster. From every side of which square gallery you have the fairest and goodliest prospect that is (I thinke) in all the world. For therehence may you see the whole model and forme of the citie sub uno intuito, a sight that doth in my opinion farre surpasse all the shewes under the cope of heaven. There you may have a Synopsis, that is, a general view of little Christendome (for so doe many intitle this citie of Venice) or rather of the Jerusalem of Christendome. For so me thinks may a man not improperly call this glorious citie of Venice: not in respect of the religion thereof, or the situation, but of the sumptuousnesse of their buildings, for which we reade Jerusalem in former times was famoused above al the Easterne cities of the world. There you may behold all their sumptuous Palaces adorned with admirable variety of beautiful pillars: the Church of S. Marke which is but a little way therehence distant, with the Dukes stately Palace adjoyning unto it, being one of the principall wonders of the Christian world; the lofty Rialto, the Piazza of Saint Stephen which is the most

*A general
view of little
Christendom.*

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spacious and goodly place of the Citie except St. Markes ; all the sixe parts of the citie. For into so many it is divided, as I have before said ; their streetes, their Churches, their Monasteries, their market places, and all their other publike buildings of rare magnificence. Also many faire gardens replenished with diversity of delicate fruites, as Oranges, Citrons, Lemmons, Apricocks, muske melons, anguriaes, and what not ; together with their little Islands bordering about the citie wonderfully frequented and inhabited with people, being in number fifty or there about. Also the Alpes that lead into Germany two waies, by the Citie of Trent, and the Grisons country ; and those that leade into France through Savoy, the Appennines, the pleasant Euganean hils, with a little world of other most delectable objects : therefore whatsoever thou art that meanest to see Venice, in any case forget not to goe up to the top of Saint Markes tower before thou commest out of the citie. For it will cost thee but a gazet, which is not fully an English penny : on the toppe of the tower is erected a brasen *Angell fairely gilte, which is made in that sort that he semeth to blesse the people with his hand. [p. 185.]

*The Alps to be
seen from
St. Mark's
Tower.*

There is adjoynd unto this tower a most glorious little roome that is very worthy to be spoken of, namely the Logetto, which is a place where some of the Procurators of Saint Markes doe use to sit in judgement, and discusse matters of controversies. This place is indeed but little, yet of that singular and incomparable beauty being made all of Corinthian worke, that I never saw the like before for the quantity thereof. The front of it looking towards the Dukes Palace is garnished with eight curious pillars versicoloris marmoris, that is, of marble that hath sundry colours ; wherof foure are placed at one side of the dore, and foure at another. The steppes of the staires which are in number foure, are made of red marble. Two faire benches without it of red marble. The walke a little without paved with Diamond pavier contrived partly with free stone and partly with red marble : all the front of red

*The Logetto,
a glorious
little room.*

* This Angell was erected Anno Domi. 1517.

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marble, except the images which are made of most pure alabaster: over the tribunal where the Procurators sit, the image of the Virgin Mary is placed bearing Christ in her armes made of alabaster, and two pretty pillars of changeable-coloured marble on both sides of her, under whom this is written in a little white stone: Opus Jacobi Sansovini. The sides of the dore are made of alabaster, and the top rayled with a curious tarrasse of alabaster. On both sides of the dore are foure very goodly faire statues made in brasse, two on one side, and two on the other; each betwixt a paire of those curious pillars that I have spoken of. On the right hand as you enter the dore, there are these two, the statue of Mercury with a dead mans skull under his feete: The other, the statue of Peace with a burning torch in her hand, wherwith she burneth an helmet (a strange thing to burn steele with fire) and a Target. On the left hand these two; Pallas very exquisitely made with an helmet and a feather in the crest, a shield in one hand, and a trunchin in another, a mantle about her and a Souldiers coat of maile: the other the statue of Apollo like a stripling without a beard, with an horne in one hand, and a quiver full of arrowes in another hanging downe about his neck. All these statues were made by Jacobus Sansovinus a Florentine.

The fairest streete of all Venice saving Saint Markes, which I have already described, is that adjoining to St. Markes place which is called the Merceria, which name it hath because many Mercers dwell there, as also many Stationers, and sundry other artificers. This streete reacheth from almost the hither side of the Rialto bridge to Saint Markes, being of a goodly length, but not altogether of the broadest, yet of breadth convenient enough in some places for five or sixe persons to walke together side by side; it is paved with bricke, and adorned with many faire buildings of a competent height on both sides; there is a very faire gate at one end of this street even as you enter into St. Markes place when you come from the Rialto bridge, which is decked with a

[p. 186.]

*Four statues of
brass.*

*The street
called
Merceria.*

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great deale of faire marble, in which gate are two pretty conceits to be observed, the one at the very top, which is a clocke with the images of two wilde men by it made in brasse, a witty device and very exactly done. At which clocke there fell out a very tragicall and rufull accident on the twenty fifth day of July being munday about nine of the clocke in the morning, which was this. A certaine fellow that had the charge to looke to the clocke, was very busie about the bell, according to his usuall custome every day, to the end to amend something in it that was amisse. But in the meane time one of those wilde men that at the quarters of the howers doe use to strike the bell, strooke the man in the head with his brazen hammer, giving him such a violent blow, that therewith he fel down dead presently in the place, and never spake more. Surely I will not justifie this for an undoubted truth, because I saw it not. For I was at that time in the Dukes Palace observing of matters: but as soone as I came forth some of my country-men that tolde me they saw the matter with there owne eies, reported it unto me, and advised me to mention it in my journall for a most lamentable chance. The other conceit that is to be observed in this gate is the picture of the Virgin Mary made in a certaine dore above a faire Dial, neare to whom on both sides of her are painted two Angels on two little dores more. These dores upon any principall holiday doe open of themselves, and immediatly there come forth two Kings to present themselves to our Lady, unto whom, after they have done their obeysance by uncovering of their heads, they returne againe into their places: in the front of this sumptuous gate are presented the twelve celestial signes, with the Sunne, Moone, and Starres, most excellently handled.

*A clock maker
killed.*

*Doors which
open of
themselves.*

There are in St. Markes place right opposite to the two corners of the West end of the Church three very lofty poles made either of Beech or pine tree. At the top whereof there is a pretty round brasen Globe, and under the same a brasen plate whrein St. Marks armes, the winged lyon is displayed. These poles are of an

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*Three lofty
poles.*

equall heighth, each of them at the least one hundred and twenty foote high as I suppose. They are infixed on as many severall brasen bases which are very curiously carved with images and pretty fine borders. On each of these poles is hanged a great red flagge upon every festivall day, with the winged Lyon made in it in gold. The like is done upon two as long poles that stand upon the two corners of the West end of St. Markes Church. This ceremony I saw observed in Venice upon some daies when I was there, and hath been (they say) a long time used amongst them; but I will confesse mine ignorance, for truly what they meane by it I know not.

*A porphyry
stone for
traitors' heads.*

At the South corner of St. Markes Church as you go into the Dukes Palace there is a very remarkable thing to be observed. A certaine Porphyrie stone of some yard and halfe or almost two yards high, and of a pretty large compasse, even as much as a man can claspe at twice with both his armes. On this stone are laide for the space of three dayes and three nights, the heads of all such as being enemies or traitors to the State, or some notorious offenders, have been apprehended out of the citie, and beheaded by those that have beene bountifully hired by the Senate for the same purpose. In that place do their heads remain so long, though the smell of them doth breede a very offensive and contagious annoyance. For it hath beene an auncient custome of the Venetians when soever any notorious malefactor hath for any enormous crime escaped out of the City for his security to propose a great reward to him that shal bring his head to that stone. Yea I have heard that there have beene twenty thousand duckats given to a man for bringing a traytors head to that place.

[p. 189.]
*Gallowes of
alabaster.*

Near to this stone is another memorable thing to be observed. A marvailous faire paire of gallowes made of alabaster, the pillars being wrought with many curious borders and workes, which served for no other purpose but to hang the Duke whensoever he shall happen to commit any treason against the State. And for that cause

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it is erected before the very gate of his Palace to the end to put him in minde to be faithfull and true to his country, if not, he seeth the place of punishment at hand. But this is not a perfect gallowes, because there are only two pillars without a transverse beame, which, beame (they say) is to be erected when there is any execution, not else. Betwixt this gallowes malefactors and condemned men (that are to goe to be executed upon a scaffold betwixt the two famous pillars before mentioned at the South end of St. Marks street, neare the Adriaticque Sea) are wont to say their prayers to the Image of the Virgin Mary, standing on a part of S. Marks Church right opposite unto them.

A remembrance for the Duke.

Also, there is a third thing to be seene in that place, which is very worthy your observation, being neare to the foresaid gallowes, and pourtrayed in the corner of the wall as you goe into the Dukes Palace. The pourtraitures of foure Noble Gentlemen of Albania that were brothers, which are made in porphyrie stone with their fawchions by their sides, and each couple consulting privately together by themselves, of whom this notable history following is reported. These Noble brothers came from Albania together in a ship laden with great store of riches. After their arrivall at Venice which was the place whereunto they were bound, two of them went on shore, and left the other two in the ship. They two that were landed entred into a consulation and conspiracy how they might dispatch their other brothers which remayned in the ship, to the end they might gaine all the riches to themselves. Whereupon they bought themselves some drugges to that purpose, and determined at a banquet to present the same to their other brothers in a potion or otherwise. Likewise on the other side those two brothers that were left in the shippe whispered secretly amongst themselves how they might make away their brothers that were landed, that they might get all the wealth to themselves. And thereupon procured means accordingly. At last this was the final issue of these consultations. They that had beene

Portraits of four noble gentlemen of Albania.

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*Unnatural
brethren.*

at land presented to their other brothers certaine poysoned drugges at a banquet to the end to kill them. Which those brothers did eate and dyed therewith, but not incontinently. For before they died, they ministred a certaine poysoned march-pane or some such other thing at the very same banquet to their brothers that had been at land; both which poysons when they had throughly wrought their effects upon both couples, all foure dyed shortly after. Whereupon the Signiory of Venice seised upon all their goods as their owne, which was the first treasure that ever Venice possessed, and the first occasion of enriching the estate; and in memoriall of that uncharitable and unbrotherly conspiracy, hath erected the pourtraitures of them in porphyrie as I said before in two severall couples consulting together. I confesse I never read this history, but many Gentlemen of very good account in Venice both Englishmen and others reported it unto me for an absolute truth. And Sir Henry Wotton himselve our Kings most Honourable, learned, and thrise-worthy Ambassador in Venice counselled me once when he admitted me to passe with him in his Gondola, (which I will ever most thankfully acknowledge for one of his undeserved favours he afforded me in that noble City) to take speciall observation of those two couples of men with fawchons or curtlexes by their sides, pourtrayed in the gate wall of the Dukes Palace, as being a thing most worthy to be considered. Therefore although I have not read this thing that I have before related in any authentically history, I for mine owne part doe as farre forth beleve it, having received it from so good Authors, as if I had found it in a history of sufficient authority.

*Sir Henry
Wotton a
notable guide.*

[p. 191.]

*The Mint of
St. Mark's.*

The last notable thing that occurreth to be considered in St. Markes place, out of the number of those things that are properly to be esteemed for parts of the Piazza, is the Mint of St. Marks. A goodly edifice, and so cunningly contrived with free stone, bricke, and yron, that they say there is no timber at all in that whole fabricke, a device most rare. It is built in the second part of Saint

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Marks street, even in the west row of that building which is opposite to the west front of the Dukes Palace. At the entrance of the first gate there stand the statues of two monstrous great Gyants, opposite to each other with clubs in their hands, which worke was most singularly done in free stone, by that rare fellow, Titianus of Padua, who was not only an excellent painter as I have before mentioned, but also a very cunning statuary. This Mint is wonderfull strongly built with free stone, and made all round about the court with pointed diamond worke, which yeeldeth a very beautifull shew, with ten dores on each side of the court; the upper part of each whereof is made of yron. And I saw a faire Well in the midst of the court. Also, there is a pretty gallery in the inside of the building that goeth round about the court, being tarrassed and beautified with fine pilasters of white stone. I was in one higher roome of this Mint, where I saw fourteene marvailous strong chests hooped with yron, and wrought full of great massy yron nailes, in which is kept nothing but money, which consisteth of these three mettals, gold, silver, and brasse. Two of these chests were about some foure yardes high, and a yard and more thicke, having seven locks upon them. Which chests are said to be full of Chiquineys. In the outward gallery at the entrance of the chamber I told seventeen more of such yron chests which are likewise full of money. So that the number of all the money chests which I saw at the Mint is one and thirty. Also in two chambers at the Rialto I saw two and forty more of such chests full of coyne, the totall summe whereof is threescore and thirteen. So that it is thought all the quantity of money contained in these threescore and thirteene chests doth not amount to so little as forty millions of duckats.

The Palace of the Duke which was built by Angelus Participatius a Duke of Venice in the yeare 809. is absolutely the fairest building that ever I saw, exceeding all the King of Frances Palaces that I could see, yea his most delectable Paradise at Fountaine Beleau. Which

*Two great
giants carved
by Titian.*

*Great trea-
sures in the
mint.*

[p. 192.]

*The Duke's
Palace.*

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*The Palace
surpasses
the King
of France's
Palaces.*

indeed for delicate walkes, springs, rivers, and gardens, excelleth this, but not for sumptuousnesse of building, wherin this surpasseth the best of his three that I saw, namely the Loure, the Tuillerie, and Fontaine Beleau. This Palace is square, but so, that it is built more in length then bredth. It is so situate that in the east it hath a channell running by it, in the west St. Marks place, even that part of Saint Markes place where that famous con-course of people is twice a day; in the north the Church of St. Marke, and in the south the Adriatique gulfe. There are also foure stately gates to answeere these foure fronts. It hath been five times consumed with fire, yet so sumptuously reedified that it never was so faire as at this present. The gate at the comming in from S. Marks place is the fairest by many degrees that ever I saw, having a wonderfull magnificent frontispice. At both the sides of the gate are two very beautifull rowes of marble pillars which reach up to the toppe of the gate, and containe no lesse then thirty foote in heighth as I conjecture. Betwixt the which are erected the statues of the foure cardinall Vertues at length made in milke-white alabaster, two in one side of the gate, and as many in the other. Most of these pillars are red marble. Directly over the linterne of the dore is advanced the winged Lyon in alabaster, before whom is pourtrayed in alabaster also one of their Dukes called Fuscarus, in his ducal ornaments kneeling unto the Lyon. A little above the toppe of the window there standeth within a circle of alabaster the statue of a religious man made also in alabaster as farre as his middle with a booke in his hand. Above that, even at the very highest top of all, is advanced the Image of Lady Justice with a naked sword in one hand, and a ballance in the other hand, sitting upon a couple of Lyons made of alabaster. When you are once entred in at the gate you shal passe through a most magnificent porch before you can come into the Court, which porch is vaulted over, and hath sixe severall partitions that are distinguished from each other by sixe faire marble pillars on each side:

*The Palace
four times
consumed by
fire.*

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*The statuary
of the gate.*

*The great
porch.*

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this porch is paved with bricke, and is in length three and forty paces, and in bredth seven. On both sides of the inner gate of the porch within the Court are erected two most exquisite statues in alabaster of Adam and Eve naked, covering their shame with figge leaves. That statue of Eve, is done with that singularity of cunning, that it is reported the Duke of Mantua hath offered to give the weight of it in gold for the Image, yet he cannot have it. These are placed right opposite to the statues of Neptune and Pallas, which are upon the toppe of the staires on the other side. The architecture over this gate which is within the Palace is exceeding glorious, being adorned with many marble pillars, some of white colour, some of red, some of *changeable. At the toppe of which architecture are erected about eighteen goodly statues made in alabaster. The highest whereof holdeth a booke in his hand. The winged Lyon also is made there againe in alabaster with the Duke Fuscarus kneeling unto it, as at the comming in to the gate. When you come into the Court you shall see many objects of admiration presented unto you, especially the east front being the beautifullest that ever I saw, of an exceeding lofty heighth, even foure stories high. This is made all of Istrian marble. At the entrance into the first gallery St. Marks armes are erected againe in alabaster over the toppe of the first arch as you ascend the staires. In this front are two goodly rowes of windowes, each row containyng eighteene severall. In every partition betwixt the windowes are wrought many curious borders, bunches of grapes, branches, and other variable devices in Istrian marble, which doth wonderfully grace this east front. Likewise in the same partitions are exquisitely inlayed in marble certain round pieces of another kinde of marble for the better ornament of the worke. These pieces are made of red and blew marble, which are placed in the midst of the borders I have spoken of. Againe, the east front in the outside of the Palace, which looketh towards the channell, is exceeding

*Alabaster
statues of
Adam and
Eve.*

*The architec-
ture over the
inner gate.*

*The court of
the Palace.*

[p. 194.]

*Curious
borders.*

* I meane that which we call in Latin versicolor.

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*The East
front.*

beautifull, being correspondent to that front in the Court in matter, though not in forme. For this front hath foure severall rowes of windowes one above another, each row containyng foure and twenty windowes. The lower part of this front is marvailous faire, about the end whereof neare to the ground, there is a very curious worke made in the forme of pointed diamonds, like that of the two formost bulwarks of the Citadel of Milan, that I have before spoken of, but that this is farre more artificially done. It is devided by foure severall partitions, each containyng foure ranks or degrees of that diamond worke. In this east front are sixe exceeding faire gates which make a most magnificent shew, both for the stately vaulting of the stone, being adorned with many exquisite borders and works; and for the gates themselves, which are contrived with many curious devices in timber worke, especially the upper parts thereof. Of these gates foure are together in one place, and two in another. Also this eastern part of the Palace is joyned to the prison which is in the other side of the channell by a very faire little gallery made of Istrian marble, which reacheth aloft over the water, and is very artificially inserted into the very middle of this east front of the Palace. The west front that looketh to St. Marks place I have already described in my description of the second part of St. Marks street, and something glaunched at the south front which I have not so copiously described as the west, because those two fronts are uniforme in building. Only there was one speciall thing omitted in both those sides, that all that space which is above the arched galleries to the very toppe of the wall, is made of square pieces of white and red marble very finely compacted together; which indeed would be a most glorious ornament to the Palace, if the west and south sides of the wals within the Court were correspondent to the outsides. For those wals within from the toppe of the galleries to the very highest part of the wal are made of bricke, which was the only deformity that I could perceive in all the Palace. Each of these foresaid wals

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*The West
front.*

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within the Court, hath two severall walkes saving the west wall, one of them is a high gallery, and the other a walke beneath, hard by the Court. But the west front doth want that walke, because it is filled up with chambers in steed thereof. The principall walke of the Court, which is under the east front of the Palace, is vaulted, and beautified with most stately great pillars of white stone, which are very cunningly wrought, whereof there are sixe and twenty in that walke, and foure and twenty faire arches. The distance betwixt the pillars is sixe foot and halfe. The walke is fourescore and five paces long, and nineteen foote broade. Also, the other walke in the south side of the Court towards the Sea, is five and fifty paces long, and seventeene foote broade, having thirteene stately arches, and as many great pillars of white stone. Betwixt every couple of these pillars there is sixe foote distance. The Court is fourescore paces in length, eight and forty in bredth, and paved with bricke, as St. Markes place neare to it. There is another walke also at the North end of the Court, arched and beautified with pillars sutable to those of the East and South side. But it is but short, because St. Markes Church taketh up a great part of it. For it is but twenty seven paces long, yet of equall bredth to the other walkes. Againe, over all these lower walkes there are faire galleries made above, which goe round about the foure fronts of the Palace, saving where the long porch at comming in at the first gate, and St. Marks Church doth take up a good part of the North side. Betwixt every two pillars of these galleries there runneth a fine Tarrasse of seven turned pillars more of alabaster which yeeldeth a very faire shew. These walkes above have arches & pillars correspondent in number to those beneath: in the middest of the court there are two very goodly wels, which are about some fifteen paces distant, the upper part whereof is adorned with a very faire worke of brasse that incloseth the whole Well, wherein many pretty images, clusters of grapes, and of Ivy berries are very artificially carved. There is a faire

The walks in the Court.

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Fair galleries above the walks.

Two goodly wells.

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ascent to each of these wels by three marble greeses.

Pleasant cool water. They yeeld very pleasant water. For I tasted it. For which cause it is so much frequented in the Sommer time, that a man can hardly come thither at any time in the afternoone, if the sunne shineth very hote, but he shall finde some company drawing of water to drinke for the cooling of themselves.

The staircases. The staires that leade up to the roomes of the Palace after you are once within the gate, are passing faire, having thirty two greeses. The beauty of these staires consisteth especially in the railes at both sides of them, which are all of milke white alabaster, and supported with fine little pillars of the same: also the whole workemanship in the outside of the stairs is very curiously made of pure alabaster, with benches of the same matter on both sides beneath to sit upon. And for the better ornament of these staires there are erected two most beautifull images of alabaster at the very top, one of Neptune on the right hand as you ascend, with a great huge beard, and a Dolphin under his feete: the other of Pallas on the left hand, with a crested helmet on her head. Under both is written opus Jacobi Sansovini. Assoone as you are at the toppe of the staires entring into the first gallery of the Palace, you

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Testimony of King Henry the Third of France.

shall see this honourable testimony of Henry the third of that name King of France, written in the wall opposite unto you in faire capitall letters, on a piece of marble richly gilt: Henricus tertius Galliae & Poloniae Rex Christianissimus accepto de immatura Caroli 9i. Galliae Regis fratris conjunctissimi morte tristi nuncio, é Polonia in Franciam ad ineundum regnum hæreditarium properans, Venetias anno Salutis M. D. Lxxiiii. Xiiii. Cal Augusti accessit, atque ab Aloysio Mocenigo Sereniss. Venetorum Principe, & omnibus hujus reipub. ordinibus non modò propter veteris amicitiae necessitudinem, verùm etiam ob singularem de ipsius eximia virtute atque animi magnitudine opinionem, magnificentissimo post hominum memoriam apparatu, atque alacri Italiae prope universae summorumque Principum præsertim concursu exceptus

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est, ad cuius rei, gratique regis animi erga hanc rempub. memoriam sempiternam, Senatus hoc monumentum fieri curavit. Arnaldo Ferrerio secretioris ejus Consilii particeps: Regio apud Rempub. Legatio id etiam postulante. At the top of this monument many pretty devices are made in free stone, at the sides the statues of two women in alabaster, under the feet of one of which Alexander is written, under the others feet, Victoria F. Under all a goodly Eagle. The floor of this gallery is very faire, being made of a kind of mixt coloured matter, the greatest part whereof is reddish. But there is one great blemish in the floor. For a great part of it as you enter from the staires is chopped and cloven, and very uneven, being higher in some places then in some, in regard that the foundation and ground-worke of it underneath doth give place to his weight. After you have passed a little way in this gallery you shall enter into a paire of staires that leadeth you to divers places of the Palace. You shall ascend foure severall degrees, till you come to the toppe of them: all which are sixty seven greeses. Over each of these degrees is a marveilous rich concamerated or vaulted roofe: wherein are many gilt embossings and sundry pictures most excellently drawn. Til I saw these staires, I thought there had not been so rich a staires in Christendome as the King of Frances at the Palace of the Loure, which indeed seemeth fairer then this, because it is fresher and more newly made, but I hold this to be as rich and costly as that: onely it sheweth much auncienter. At both the sides of these staires there runne up to the top very curious railes made of alabaster, and supported with pillars of the same. On the left hand as you goe up to the staires are the Dukes chambers, and other roomes which belong properly to him and his family. On the right hand you go to the publique roomes wherein the Duke and the Senators sit about matters of State. The roome wherein the Duke doth usually sit in his throne with his greatest Counsellors, which is commonly called the Colledge or the Senate house, is a very magni-

The floor of the first gallery.

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Rich vaulted roofe.

The Duke's chambers.

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*The Senate
House.*

ficent and beautifull place, having a faire rooſe ſumptuously gilt, and beautified with many ſingular pictures that repreſent divers notable histories. At the higher end of this roome is the Dukes throne, and the picture of Venice made in the forme of a royal Queene, wearing a crowne upon her head, and crowning the Duke: This is the place where the Duke with his noble Peeres treateth about affaires of ſtate, and heareth the Ambassadors both of forraine Nations, and of them that are ſent from the cities ſubject to the Signiory of Venice.

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*The Council
Room.*

Also I was in another roome not farre from this, which is nothing ſo large, but very faire both for the ſumptuousneſſe of the gilt rooſe, and the curioſity of the pictures. In this place the great Councell ſitteth, which is called Conſilio di Dieci. Here I ſaw the picture of the Pope and the Emperour Carolus Quintus ſitting together as they conſulted and concluded matters at Bononia, with the picture of the Venetian Ambaſſador ſaluting them at that time, and other Ambaſſadours from other Princes.

*The great
Council Hall.*

After that I went into a third roome, which was the ſumptuouſeſt of all, exceeding ſpacious, and the faireſt that ever I ſaw in my life, either in mine owne countrey, or France, or any city of Italy, or afterward in Germany. Neither do I thinke that any roome of all Chriſtendome doth excel it in beauty. This lyeth at the South ſide of the Palace, and looketh towards the Sea: it is called the great Councell Hall. For there is aſſembled ſometimes the whole body of the Councell, which conſiſteth of one thouſand and ſix hundred perſons: there doe they give their ſuffrages and voyces for the election of the Magiſtrates of al degrees. This Hall is in length ſeventy paces, in bredth thirty two: the whole body of it ſaving a little that is left for foure walkes (whereof two are at the ſides, and two more at the ends) is filled up with benches, in number nine, that are very faire and long. For they reach from one end to the other, except the little walkes at the ends. On theſe benches doe the Patricians ſit when they are to debate any weighty matter.

*The benches of
the Patricians.*

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The South walke that is about these benches is sixteene foot broad, the rest something narrower: the rooffe whereof is of most incomparable beauty, as faire if not fairer then the fairest rooffe that is in the Loure, or the Tuilleries of the King of France in Paris, being wonderfull richly gilt with many sumptuous and curious borders, whreof three especially are passing glorious. Of which those two that are at the ends are round, and the third, which is the middle, square. All that which is comprehended within those borders is the curiousest painting that ever I saw done with such peerelesse singularity and quintessence of arte, that were Apelles alive I thinke it is impossible for him to excell it. In the first of these borders, even one of the round ones at the upper end of the roome, & next to the Dukes throne, is painted the picture of the Virgin Mary in marveilous rich ornaments, with an Angell crowning of her; and many other very excellent pictures are contrived in the same. In the next border, which is square and made in the very middle of the rooffe, is represented the Duke in his Ducal majesty, accompanied with the greatest Senators and Patricians, in their red damask long-sleeved gownes, lined with rich ermins. A little above the Duke is painted the Virgin Mary againe with a crowne on her head, attended with two Angels: shee feedes the winged Lyon with a branch of the Olive tree, by which is signified peace. Many other very faire pictures are made in the same border. Againe, in the last border, which is round & at the lower end of the roome, is painted a goodly flagge or streamer, wherein S. Markes armes are displayed, and the picture of an Angel is drawne in the same flagge. Under are armed men supporting a Queene on their shoulders, whereby is signified Venice, and the winged Lyon is painted hard by her. Againe, in the same border is represented a company of naked slaves, with fetters about their legges, and armour and helmets under their feete; whereby are meant the victories and conquests of Venice inthralling her enemies, and bringing them into slavery and captivity.

*The roof of the
Council Hall.*

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*The paintings
on the roof.*

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*Historical
pictures.*

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*The Duke's
Throne.*

*The East wall
painted by
Tintoretto.*

*Pictures of the
Dukes of
Venice.*

Likewise in a great multitude of pretty plots besides, that are adorned with those gilt workes, are many singular beautifull pictures drawne, whereof most are of great battles and skirmishes that the Venetians have had with their enemies: also the wals round about are very excellently painted in all places saving onely one voyde roome in the North wall, which is toward the Court. These pictures upon the wals are nothing else but Historicall descriptions of many auncient matters: as amongst the rest at the west end towards S. Markes streete, is painted the history of Pope Alexander the third, in his pontificall pompe, attended with a great many Cardinals and Senators of Venice, and under him Frederick Barbarossa aliàs Ænobarbus the Emperour prostrate upon his knees. At the East end is the Dukes throne, with two pillars on both sides thereof gilt very richly: also at the sides of his throne there are the seates of some of the greatest Senators which are the assistants of the Duke. Their seats are a pretty way distant from those long benches that I have spoken of. All this East wall where the Dukes throne standeth is most admirably painted. For there is presented paradise, with Christ and the Virgin Mary at the top thereof, and the soules of the righteous on both sides. This workemanship, which is most curious and very delectable to behold, was done by a rare painter called Tinctoretus. Round about the wals are drawn the pictures of the Dukes in their Ducall ornaments, according to their degrees successively one after another, being made in the highest border of the wall next to the roofe, and above all the other pictures: these are distinguished one from another by certaine partitions which doe include a couple of them together: they goe not about all the foure wals; for in the East wall nothing is painted but onely Paradise, which filleth up all that face of the wall. But these pictures are made onely in the South, North, and West wals: in the South, which is towards the sea are made thirty two pictures, in the North which is towards the Palace court thirty two more, and at the west end eleven:

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the pictures of the rest of the Dukes to Marino Grimanno, which was the immediate predecessor of this present Duke Leonardo Donato, being in number sixteene, are made in another very sumptuous roome, wherof I will hereafter speake. At the South side are five goodly windowes, with three degrees of glasse in them, each containing sixe rowes: at the West end two windowes also; before which are drawne two curtaines: at the North side two windowes likewise. In every space betwixt each couple of windowes are drawne many excellent pictures: at the West end this is written in the wall betwixt the two windowes in capitall blacke letters upon a ground of gold: Andreas Contareno Dux qui Clodianæ classis Imperator servatâ patriâ atrocissimos hostes felicissimè debellavit, M. CCC. Lxviii. vixit postea annos Xiiii.

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*The windowes
of glasse.*

At the West end of this glorious Councell hall that I have now described, there is a passage into another most stately roome, which although it be inferiour unto this in beauty, yet it is very richly adorned: it is in length fifty three paces, in breadth twenty. At the South end is a tribunall for some great person to sit in, directly over the which this poesie is written in capitall blacke letters upon a ground of Gold, but surely the sense about the beginning of it is so difficult, and distastful to my understanding, that I for mine owne part doe not (I confesse) so well relish it. If thou dost (learned reader) thy capacity is more pregnant then mine. But when thou art once past (& pro multis perire malunt quàm cum multis) the rest following is obvious to the understanding of every mean scholler that understandeth the Latin tongue. But I without altering the Venetians wordes will put them downe as I find them. Qui patriæ pericula suo periculo expetunt, hi sapientes putandi sunt, Cum & eum quem debent honorem reipub. reddunt, & pro multis perire malunt quàm cum multis. Etenim vehementè est iniquum, vitam quam a naturâ acceptam propter patriam conservaverimus, naturæ cum cogat reddere, patriæ cum roget non dare. Sapientes igitur existimandi sunt, qui nullum pro patriæ salute

*Another
stately room.*

*A hard
inscription.*

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periculum vitant ; hoc vinculum est hujus dignitatis qua fruimur in repub : Hoc fundamentum libertatis, hic fons æquitatis. Mens & animus & consilium & sententia civitatis sita est in legibus. Ut corpora nostra sine mente, sic civitas sine legibus suis partibus, ut nervis ac sanguine, & membris uti non potest. Legum ministri magistratus, legum interpretes judices. Legum denique idcirco omnes servi sumus, ut liberi esse possimus.

*Tintoretto's
picture of the
Last Judgment.*

All the residue of this wall is filled up with the picture of Christ & the Virgin Mary sitting in judgment, and the soules of the elect and reprobate about him. This also was done by the curious pensill of the foresaid Tinctoretus. The rooffe is very sumptuously gilt, and adorned with sundry fine pictures; in the middle whereof are two square roomes filled with gallant pictures of battailes, and in the same middle, three round roomes more filled up with pictures of other skirmishes. In each side of this middle are made two round places richly gilt, within which are drawne many excellent pictures likewise: every distance of the wall which is betwixt window and window round about the roome, is beautified with sundry delicate pictures, amongst the rest the picture of the famous battall of Lepanto heretofore called Naupactus a maritime towne of Achaia where the Christian fleete got that most glorious victory of the Turkes as I have before said Anno 1571. this picture is most artificially done in the East wall. There is one vacant roome which is not yet filled up in the side of this East wall hard by the picture of the battaile of Lepanto. In the West side are foure windows towards Saint Markes place. Two at the North at the comming in from up the staires which leade from the Palace Court, and two more in the East towards the Court. About the South wall immediately under the rooffe, are made more of the pictures of the Dukes in that manner as they are in the great Councill hall, and so are continued in the East wall till the picture of Marino Grimmanno this Dukes predecessour, of which pictures there are sixteene as I have before said.

*The picture of
the battle of
Naupactus.*

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One thing more there is in this magnificent and beautifull Palace, which (as I have heard many that have seene it report) is the fairest ornament of the whole Palace, even the armoury, which it was not my fortune to see, for the which I have often since not a little repented, because the not seeing of it hath deprived mee of much worthy matter, that would have added great lustre to this description of the Dukes Palace. For indeed it is a thing of that beauty and riches that very fewe have accesse unto it but great personages, neither can any man whatsoever be permitted to see it without a speciall mandato under the hand of one of the Councill of ten. I would advise any English Gentleman of speciall marke that determineth to see Venice in his travels, to use all meanes for obtaining the sight of this roome. For many Gentlemen that have benee very famous and great travellers in the principall countries of Christendome, have told me that they never saw so glorious an armoury for the quantitie thereof, in the whole course of their travels. Here they say is marvellous abundance of armour of all sorts, and that most curiously gilt and enameled, as helmets, shields, belts, speares, swords, launces: the store being so great that it is thought it can well arme ten thousand men, and the beautie so incomparable that no armoury of Christendome doth match it. This is said to be the first occasion that they gathered so much armour together to the Dukes Palace, according to the relation of certaine English Gentlemen of good quality in Venice, from whom I have derived this ensuing history. A Gentleman of the Patrician rank that was a man of an ambitious spirit, intending to depose him that was Duke, and to place himselfe in the Dukedom, spake privately to every particular Senator and Patrician of the whole citie to lend him an armed man, to the end to assist him in a certaine businesse that he undertook, and to send him to his house which was neare to the Rialto. This matter he handled so cunningly, that no 2 Gentlemen whatsoever did know of this provision he made for men, though indeed all of

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The Armoury.

*The occasion of
the gathering
of the armour.*

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*A cunning
device.*

them understood of it, yet so that every man privately and severally had intelligence thereof, but not two or three in common. For belike he injoynd every Gentleman to conceale it for a time to himselfe. After he had thus agreed with all the Gentlemen that each should send him a man, there came to his house a great multitude well armed at a certayne houre, with whom he himselfe being likewise well appointed, marched as their Captaine over the Rialto bridge towards Saint Markes, not communicating to any one of them his secret intent. Having thus marched with his followers through the street called the Merceria, all the people much wondering at him by the way what he meant by assembling so great a multitude of armed men; as he was upon entering into St. Markes place through the sumptuous gate where the clocke standeth, of which I have before spoken, there hapned a very disastrous accident that confounded and frustrated his whole designement. For a certaine maide that looked out of the window hard by the gate to see the company, had by chance a pestell of a mortar in her hand, with which she was powning in the said mortar at the very instant that they passed by; and whereas she looked out of the window with other, to see what was doing, her pestell which she then held in her hand, not intending any hurt with it, fell casually much against her will upon the head of the Ring-leader of this company, which strooke out his braines, and so by that dismall chance hee died in the place, being defeated of the effect of his project, for the execution whereof he assembled so many armed men; otherwise by force of armes hee had entred with his whole troupe of men into the Sala, where the Duke sat about the publicke affairs with the other Senators; and had surprized and massacred them al, and placed himselfe in the Dukedome. The window through the which the maide looked when her pestell fell on the Captaines head is yet shewed for a monument neare to the gate, at the entring of Saint Markes. After that time his Palace which was near to the Rialto, was alienated from his

*A project
confounded by
a maids
pestle.*

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posterity, and converted to a shambles which I saw. Upon this occasion, the Senate thought good to furnish that Sala wherein this bloody exploit should have been acted, with convenient armour to serve for their defence if the like occasion should ever happen againe. The Palace was heretofore covered with lead, but because it hath been often burnt, it is now covered with brassen plates, that serve in steede of tile.

The Palace tiled with brass.

Thus much concerning the Dukes Palace.

NExt unto the Dukes Palace the beautifull Church of Saint Marke doth of its owne accord as it were offer it selfe now to be spoken off. Which though it be but little, yet it is exceeding rich, and so sumptuous for the statelinesse of the architecture, that I thinke very few in Christendome of the bignesse doe surpasse it. It is recorded, that it had the first beginning of the foundation in the yeare 829. which was full twenty yeares after the building of the Dukes Palace adjoyning unto it; many pillars, and other notable matter being brought thither from Athens, and divers other places of Greece, for the better grace of the fabricke. And it is built in that manner that the modell of it doth truly resemble our Saviours Crosse. Truly, so many are the ornaments of this glorious Church, that a perfect description of them will require a little volume. The principall whereof I will relate by way of an epitome, according to that slender and inelegant manner that I have hitherto continued this discourse of Venice. The pavement of this Church is so passing curious, that I thinke no Church in Christendome can shew the like. For the pavement of the body of the Church, the Quire, and the walkes round about before you come within the body, are made of sundry little pieces of Thasian, Ophiticall, and Laconicall marble in checker worke, and other most exquisite conveyances, and those, of many severall colours, that it is very admirable and rare to behold, the rarenesse such that it doth even amaze all strangers upon their first view thereof. The west

The Church of S. Mark.

Pavement of checker work.

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*The West
front.*

front towards St. Marks street is most beautifull, having five severall partitions, unto which there belong as many brasen dores, whereof the middle, through which they usully go into the Church, is made of solid brasse, the other foure in the forme of latteise windowes. This front, is very stately adorned with beautifull pillars of marble, wherof in one part of the front, I told a hundred and two and fifty, in the higher two and forty. In all one hundred fourescore and fourteene. Some greater, some lesser. Some of one colour and some of another. At the sides of the great gate are eight rich pillars of porphyrie, foure in one side, and as many in another, whereof each would be worth twenty pound with us in England. Over the toppe of this middle gate is to be seene a very ancient and remarkable monument, foure goodly brasen *horses made of Corinthian mettall, and fully as great as the life. Some say they were cast by Lysippus that singular statuary of Alexander the great above three hundred years before Christ; some say that the Romans made them at what time Hiero King of Syracuse triumphed of the Parthians, and placed them in a certaine arch that they dedicated to him. It is reported that Tyridates King of Armenia bestowed them on the Emperour Nero, when he was entertained by him in Rome with such pompous magnificence, as is mentioned by Tacitus and Suetonius. And that Constantine the Great brought them from Rome to Constantinople, and therehence they were lastly brought to Venice by the Venetians, when they possessed Constantinople. At what time they brought many other notable things from that City, for the better ornament both of their publique and private buildings. These horses are advanced on certaine curious and beautifull pillars, to the end they may be the more conspicuous and eminent to be seene of every person. Of their forefeete, there is but one set on a pillar, and that is of porphyrie marble, the other foote he holdeth up very bravely in his

*The brazen
horses on the
great gate.*

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*These horses were brought to Venice in the time of their Duke Petrus Zanus which was about the yeare of our Lord 1206.

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pride, which maketh an excellent shew. The two hinder feete are placed upon two prety pillars of marble, but not porphyrie. Two of these horses are set on one side of that beautifull alabaster border full of imagery and other singular devices, which is advanced over the middle great brasse gate at the comming into the Church, and the other two on the other side. Which yeeldeth a marvailous grace to this frontispice of the Church, and so greatly they are esteemed by the Venetians, that although they have beene offered for them their weight in gold by the King of Spaine, as I have heard reported in Venice, yet they will not sell them.

A noble offer.

I observed another very memorable monument within the first great gate, which is betwixt that gate and the opposite brasen gate at the going into the body of the Church, which is also made of massy brasse, namely a great stone formed and cut according to the fashion of diamond pavier, in the middle whereof is made a prety checker worke garnished with divers little pieces of marble of sundry colours. On this little worke which is in the midst of the said stone did † Fredericus † Barbarossa the Emperour lay downe his necke as a foote-stoole to Pope Alexander the third to treade upon it, Anno 1166. who indeed (as sundry historians doe report) laid one of his feet upon it, and most blasphemously and prophanely abused a notable place of Scripture, which he tooke out of one of the Psalmes of David, even this: Super Aspidem & Basiliscum ambulabis, & caput Draconis conculcabis. The Pope pronounced it in that manner as if it were applied properly and peculiarly to his owne person, when he did so tyrannically insult upon the good Emperour, though the holy Prophet meant only Christ, and his vanquishing of the Devill and the power of hell. It is

A footstool for the Pope.

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† Sebastianus Zani was then duke of Venice when this hapned.

† I have read in histories of two examples like unto this. The one of the Emperour Velerian who subjected himselfe in the same manner to Sapor King of Persia, and the other of Bajazeth the great Turke who did the like to Tamberlan.

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written that the Emperour should say unto the Pope when his foote was upon his necke, Non tibi sed Petro. And that the Pope should reply thus: Et mihi, & Petro. I have read that whereas many Princes stood by the Emperour when he was thus prostrate at the Popes feete, one amongst the rest was Theodorus Marquesse of Misnia, who being exceedingly inflamed with anger at the sight of the Popes intollerable insolency, ranne to the Emperour with a kind of threatning gesture, and eyes as it were sparkling fire through wrath, to the end to take him up from the ground; whereupon the Pope being much affrighted insinuated himselfe to the Emperour with kisses, and flattering embracings, in so much that he would not suffer himselfe to be pulled away from the Emperour, till he had throughly compounded upon termes of security. Truly it gave me no small contentment to see this notable monument of the Popes most barbarous and unchristian tyrannie, because I had much read of it in many histories before. Over the gate as you passe into the body of the Church, is to be seene the picture of St. Marke (if at the least a man may properly call such a piece of worke a picture) made most curiously with pieces of marble (as I conceive it) exceeding little, all gilt over in a kinde of worke very common in this Church, called Mosaicall worke. He is made looking up to heaven with his hands likewise elevated, and that wearing of a marvailous rich cope, under whom this is written in faire letters: Ubi diligenter inspexeris, artemque & laborem Francisci & Valerii Zucati Venetorum fratrum agnoveris, tum demùm judicato. Above which inscription is added the yeare of our Lord, M. D. XLV.

*The Marquesse
of Misnia.*

*Picture of
S. Marke.*

Also, there is another most auncient monument to be seene in the walke betwixt the five gates at the entrance, and the body of the Church, certaine goodly pillars in number eight, foure at one gate, and as many at another, two on each side of the gate. These are reported to have beene brought from the house of Pontius Pilate in Jerusalem, first from Jerusalem to Constantinople, and there-

[p. 210.]

*Pillars
brought from
Jerusalem.*

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hence to Venice. They have been so cracked and broken in the carriage that there is no weight put upon the Capitella, or Chapters of them, as upon the other pillars heads, for fear lest they should be broken in pieces. Each of these pillars is distinguished with sundry colours of marble, having many white and black veins which do make a very fair shew, and the Chapters or heads of them are very curiously wrought with dainty works in white stone.

*Veined
marble.*

On the right hand of the Church as you goe in, even at the south corner, there is a very fair little Chappel having a sumptuous Altar that is adorned with a very curious rooffe, and two goodly pillars of Parian marble at the sides, of wonderfull faire workmanship, wherein are finely made clusters of grapes, and other borders exceeding well expressed. At both the ends of the Altar are made two great Lyons in porphyrie, whereof that on the right hand leaneth on a little child, the other on the left hand on a sheepe. Over the Altar these Images are made in brasse, one of our Lady and Christ in her armes, the second which is on the right hand of her, St. John Baptist in his Eremitical habits; the third, which is on the left hand, St. Peter with his keys in his hands. In the middle of this Chappel there is a sumptuous brasse Tombe of a certaine Cardinal, at the hither side whereof this Epitaph is written. Joanni Baptistæ Zeno Pauli secundi ex sorore nepoti S S, Romanæ Ecclesiæ Cardinali meritisimo Senatus Venetus cum propter eximiam ipsius sapientiam, tum singularem pietatem ac munificentiam in Patriam quam amplissimo Legato moriens prosequutus est. M. P. P. C. ætatis anno Lxiii. obiit. M. D. I. die viii. Maii, hora xii. Upon the Tombe, is made at length, the whole proportion of his body with his Cardinals habits. By the sides of the Tombe three little Images also are made in brasse. The pavement of this Chappel is made of diamond worke with marble of divers colours, and at the entrance a two leafed brassen gate. The inner walles of the † Church are

*A fair little
chapel.*

*A cardinal's
tomb.*

[p. 211.]

† This is the same that was called of the auncient writers Opus musium. Adrian Turnebus Adversa. lib. 1. cap. 17.

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*Pictures in
mosaic work.*

beautified with a great multitude of pictures gilt, and contrived in Mosaical worke, which is nothing else but a prety kind of picturing consisting altogether of little pieces and very small fragments of gilt marble, which are square, and halfe as broade as the naile of a mans finger; of which pieces there concurreth a very infinite company to the making of one of these pictures. I never saw any of this kind of picturing before I came to Venice, nor ever either read or heard of it, of which Saint Marks Church is full in every wall and rooffe. It is said that they imitate the Grecians in these Mosaical workes. For indeed in the Greekish Church in this City, whereof I will hereafter speake, I saw many of them, not only their pictures or effigies (for I doubt whether picture be a proper word to expresse the matter, because it is not done with the pensill) are made of this worke, but also all the walles within side, and the round roofes of the Church within, whereof there are eleven in all. One over the middle of the body of the Church, from which is let downe a goodly brasen candlesticke. Three over another part of the body which is neare to the Quire, and one more over the Quire itselfe. These five roofes are fairely leaded in the outside, and doe make very goodly faire globes as it were, seene a prety way off which yeld a great grace to the Church. Also, at the west end of the Church in the walke which is without the body, are three more of those Mosaical round roofes full of those pictures or effigies as the other within the Church, and another square, of a greater heighth then the rest, wherein is painted the Crosse of Christ, not with Christ upon it, but only the Crosse alone by it selfe with a thorny crowne upon it. And foure Angels by the sides of it: And a little way farther two companies of Angels more, one on the right hand of the Crosse, and another on the left, with Lilies in their hands. Againe, in the north side of the Church wherein is another of those walkes without the body, are three more of those Mosaical vaulted roofes full of pictures, which doe make up the full number of the

*Walls and roofes
of mosaic
work.*

[p. 212.]

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foresaid eleven. Most of these pictures have either names which expresse the same, or Latin Poesies in verse, or both made by them.

Over the middle of the body is hanged a kind of silke mantle, fairely wrought with needle worke in gold and silver, having five flaps that hang downe at the end thereof. *A silk mantle.* In the middle of it this is written in golden letters: Verona fidelis, and above, the yeare of our Lord M. D. xxii.

I saw in the body of the Church a very rich stone called an Agat, about two foote long, and as broad as the palme of a mans hand, which is valued at tenne thousand duckats at the least. This is on the right hand of the Church as you goe into the Quire from the West gate. The corners whereof I saw broken; which I heard happened by this meanes. *A rich agate.* A certaine Jew hid himselfe all night in a corner of this Church, and when all the gates were locked, he tried to pul up the stone with pinsers and some other instruments; but he failed in his enterprise, because the stone was so fast souldered into the ground that he could not with all his cunning pull it up; being apprehended in the Church the next morning before he could make an evasion, he was presently hanged for his labour in St. Markes place. *Jew's cunning.*

On the left hand as you goe into the Quire, is a very faire Pulpit supported with eleven rich pillars of changeable-coloured marble: at the toppe whereof there is a round place supported with sixe pillars more of Porphyrie. Also right opposite unto this Pulpit on the right hand is another faire round thing made in the forme of a Pulpit, wherein the Singing men do sing upon Sundaies and festivall daies. This roome is supported with nine pillars more of very curious marble. *A fair pulpit.* [P. 213.]

Over the entrance of the Quire is made the Image of Christ hanging on the Crosse, and, seven brasen images on each side of him. The high Altar is very faire, but especially that inestimable rich table heretofore brought from Constantinople, which is above the Altar: that table

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The high altar.

is never shewed but onely upon some speciall feast day, being most commonly covered by certaine devices that they have, and another meaner table standeth usually upon it. This table is the fairest that ever I saw, which indeed I saw but once, onely upon the feast of our Ladies assumption, which was the fift day of August: it is marvellous richly wrought in gold, and silver, with many curious little images, such as we call in Latin *imagunculæ* or *icunculæ*. And the upper part of it most sumptuously adorned with abundance of pretious stones of great value that doe exceedingly beautifie the worke. I think it is worth at the least ten thousand pounds. Over this Altar

Ophitical marble.

is a most beautiful concamerated rooffe of rich **Ophitical* marble, and supported with foure passing faire pillars at the corners made of Parian marble, wherein are very artificially represented many histories of the old and new Testament. In this Quire I saw two and twenty goodly Candlestickes, hanged up with chains, the fairest that ever I saw. At both sides of it are two exceeding faire payre of Organes, whose pipes are silver, especially those on the left hand as you come in from the body of the Church, having the brasen winged Lyon of S. Marks on the top, and the images of two Angels at the sides: under them this is written in faire golden letters, *Hoc rarissimum opus Urbanus Venetus F.*

The pair of organs.

[p. 214.]

S. Mark's body.

There are three very notable and auncient monuments kept in this Church, besides those that I have above mentioned, being worthy to be seene by an industrious traveller, if that be true which they report of it. The first is the body of S. Marke the Evangelist and Patron of Venice, which was brought hither by certaine Merchants from Alexandria in Egypt (where he lived a long time, and died a glorious martyr of Jesus Christ) in the year 810. To whose honor they built this Church about nineteene yeares after, and made him the Patron of their Citie.

* This word is derived from the Greeke *ὄφις* which signifieth a Serpent because the forme of Serpents is most curiously expressed in this kinde of marble by the hand of nature herselfe.

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The second, his Gospell written in Greeke with his owne hand: the sight of these two worthy things to my great grieffe I omitted. The third is the picture of the Virgin Mary, which they say was made by S. Luke the Evangelist: but that is altogether uncertaine whether Luke were a painter or no. That he was a Physition we reade in the holy † Scriptures, but not that he was a painter. This picture is adorned with exceeding abundance of pretious stones, and those of great worth; and the hue of it doth wisse that it is very auncient. It was my hap to see it twice; once when it was presented all the day upon the high Altar of this Church, upon the great feast day of our Ladies assumption, at what time I saw that rich table also, whereof I have before spoken. Secondly when it was carried about St. Markes place in a solemne procession, in the which the Duke, the Senators, the Gentlemen of the Citie, the Clergie, and many other both men and women walked. This was in the time of a great droughth, when they prayed to God for raine. For they both say and beleve that this picture hath so great virtue, as also that of Padua, whereof I have before spoken, that whensoever it is carried abroad in a solemne procession in the time of a great droughth it will cause rain to descend from heaven either before it is brought backe into the Church, or very shortly after. For mine owne part I have had some little experience of it, and therefore I will censure the matter according as I finde it. Surely that either pictures or images should have that vertue to draw droppes from heaven, I never read either in Gods word, or any other authenticke Author. So that I cannot be induced to attribute so much to the vertue of a picture, as the Venetians do, except I had seene some notable miracle wrought by the same. For it brought no drops at all with it: onely about two dayes after it rained (I must needes confesse) amaine. But I hope they are not so superstitious to ascribe that to the vertue of their picture. For it is very likely it

*S. Mark's
Gospel.*

*S. Luke's
picture of the
Virgin Mary.*

*Venetians'
superstition.*

[P. 215.]

† Col. 4. 14.

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would have rained at that time, though they had not at all carried their picture abroad. Therefore, except it doth at other times produce greater effects then it did when I was in Venice, in my opinion that religious relique of our Ladies picture, so devoutly worshipped and honoured of the Venetians, hath no more vertue in working miracles then any other that is newly come forth of the painters shoppe.

*The Treasury
of S. Mark.*

The last notable thing that is in the Church with relation whereof I will shut up this Discourse of S. Markes Church, is the treasure of Saint Marke kept in a certaine Chappell in the south side of the Church neere to the stately porch of the Dukes Palace. But here methinks I use the figure hysteron proteron, in that I conclude my tract of St. Markes Church with that which was worthiest to be spoken of at the beginning. For this treasure is of that inestimable value, that it is thought no treasure whatsoever in any one place of Christendome may compare with it, neyther that of St. Denis in France, which I have before described, nor St. Peters in Rome, nor that of Madona de Loretto in Italy, nor that of Toledo in Spaine, nor any other. Therefore I am sorry I must speake so little of it. For I saw it not though I much desired it, because it is very seldome shewed to any strangers but only upon St. Markes day; therefore that little which I report of it is by the tradition of other men, not of mine owne certaine knowledge. Here they say is kept marveilous abundance of rich stones of exceeding worth, as Diamonds, Carbuncles, Emeralds, Chrysolites, Jacinths, and great pearles of admirable value: also three Unicorns hornes; an exceeding great Carbuncle which was bestowed upon the Senate by the Cardinall Grimannus, and a certaine Pitcher adorned with great variety of pretious stones, which Usumcassanes King of Persia bestowed upon the Signiory, with many other things of wonderful value, which I must needs omit, because I saw none of them.

[p. 216.]

*Inestimable
riches.*

Thus much concerning S. Markes Church.

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There is near unto the Dukes Palace a very faire *The town
prison.* prison, the fairest absolutely that ever I saw, being divided from the Palace by a little channell of water, and againe joyned unto it, by a merveilous faire little gallery that is inserted aloft into the midst of the Palace wall East-ward. I thinke there is not a fairer prison in all Christendome: it is built with very faire white ashler stone having a little walke without the roomes of the prison, which is forty paces long and seven broad. For I meated it: which walke is fairly vaulted over head, and adorned with seven goodly arches, each whereof is supported with a great square stone pillar. The outside of these pillars is curiously wrought with pointed diamond worke. In the higher part of the front towards the water there are eight pretty pillars of free-stone, betwixt which are seven iron windowes for the prisoners above to looke through: In the lower part of the prison where the prisoners do usually remaine, there are six windows, three on each side of the dore, whereof each hath two rowes of great iron barres, one without and the other within: each row containing ten barres that ascend in heighth to the toppe of the window, and eightene more that crosse those tenne. So that it is altogether impossible for the prisoners [p. 217.] to get forth. Betwixt the first row of windows in the outside, and another within, there is a little space or an entry for people to stand in that will talke with the prisoners, who lie within the inner windowes that are but single barred. The West side of the prison which is neare to the Dukes Palace is very curiously wrought with pointed diamond worke, with three rowes of crosse-barred iron windowes in it, whereof each row containeth eleven particulars: it is reported that this prison is so contrived, that there are a dozen roomes under the water, and that the water doth oftentimes distill into them from above, to the great annoyance of the prisoners that lodge there. *A watery
annoyance.* Before this prison was built, which was not (as I heard in Venice) above ten years since, the towne prison was under the Dukes Palace, where it is thought certain

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*Gunpowder
plot.*

prisoners being largely hired by the King of Spaine, conspired together to blow up the Palace with gun-powder, as the Papists would have done the Parliament house in England. Whereupon the Senate thought good having executed those prisoners that were conspirators in that bloody desseigne, to remove the rest to another place, and to build a prison in the place where this now standeth.

Thus much of the prison.

The Arsenal.

[p. 218.]

*The eighth
miracle of the
world.*

I Was at the Arsenall which is so called, quasi ars navalis, because there is exercised the Art of making tackling, and all other necessary things for shipping. Certainly I take it to be the richest and best furnished storehouse for all manner of munition both by Sea and Land not only of all Christendome, but also of all the world, in so much that all strangers whatsoever are moved with great admiration when they contemplate the situation, the greatnesse, the strength, and incredible store of provision thereof; yea I have often read that when as in the time of Charles the fifth a certaine great Prince that hapned to lie in Venice, one Albertus Marquesse of Guasto the Emperours Generall of his forces in Italy, came into this Arsenall: he was so desirous to survay all the particular furnitures and tacklings thereof, that hee spent a whole day in viewing the same, and in the evening when he went forth, being rapt with admiration, he called it the eighth miracle of the world, and said, that were he put to his choice to be lord either of foure of the strongest cities of Italy or of the Arsenall, he would preferre the Arsenall, before them. It is situate at the East end of the citie, in compasse two miles, and fortified with a strong wall that goeth round about it, in which are built many faire towers for the better ornament thereof. There are continually one thousand five hundred men working in it, unto whom there is paid every weeke two thousand crownes which doe amount to sixe hundred pound sterling, in the whole yeare twenty eight thousand and sixe hundred pound. Also those workemen that have wrought so long in the Arsenall

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that they are become decrepit and unable to worke any longer, are maintained in the same at the charge of the citie during their lives. Here are alwaies kept two hundred and fifty gallies, each having a severall roome fairely roofed over to cover and defend it from the injury of the weather, and fifty more are alwaies at Sea. The fairest gally of all is the Bucentoro, the upper parts whereof in the outside are richly gilt. It is a thing of marvailous worth, the richest gallee of all the world; for it cost one hundred thousand crownes which is thirty thousand pound sterling. A worke so exceeding glorious that I never heard or read of the like in any place of the world, these onely excepted, viz: that of Cleopatra, which she so exceeding sumptuously adorned with cables of silke and other passing beautifull ornaments; and those that the Emperour Caligula built with timber of Ceder and poupes and sternes of ivory. And lastly that most incomparable and peerelesse ship of our Gracious Prince called the Prince Royall, which was launched at Wollige about Michaelmas last, which indeed doth by many degrees surpasse this Bucentoro of Venice, and any ship else (I believe) in Christendome. In this galley the Duke launceth into the sea some few miles off upon the Ascension day, being accompanied with the principall Senators and Patricians of the citie, together with all the Ambassadors and personages of greatest marke that happen to be in the citie at that time. At the higher end there is a most sumptuous gilt Chaire for the Duke to sit in, at the backe whereof there is a loose boord to be lifted up, to the end he may looke into the Sea through that open space, and throw a golden ring into it, in token that he doth as it were betroth himselfe unto the sea, as the principall Lord and Commander thereof. A ceremony that was first instituted in Venice by Alexander the third Pope of that name, when Sebastianus Zanus was Duke, 1174. unto whom hee delivered a golden ring from his own finger, in token that the Venetians having made warre upon the Emperour Fredericke Barbarossa in defence of

The richest galley of all the world.

[p. 219.]

The betrothal of the sea.

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his quarrell, discomfited his fleete at Istria, and he commanded him for his sake to throw the like golden ring into the sea every yeare upon Ascension day during his life, establishing this withall, that all his successors should doe the like; which custome hath been ever since observed to this day. The rowers of the galley sit in a lower part thereof, which are in number forty two; the images of five slaves are most curiously made in the upper part of the galley, and richly gilt standing near to the Dukes seate on both sides. A little from them are made twenty gilt statues more in the same row where the other five stand, which is done at both sides of the galley. And whereas there are two long benches made in the middle for great personages to sit on, over each of these benches are erected tenne more gilt images which doe yeeld a wondrous ornament to the galley. At the end of one of these middle benches is erected the statue of George Castriot aliàs Scanderbeg Despot of Servia, & King of Epirus, who fought many battels for the faith of Christ and the Christian religion against the Turkes, of whom he got many glorious victories. His statue is made all at length according to the full proportion of a mans body, and sumptuously gilt. Right opposite unto which there standeth the image of Justice which is likewise gilt, at the very end of the galley holding a sword in her hand. This galley will contain twelve hundred & twenty persons. At each end without are made two exceeding great winged Lyons as beautifully gilt as the rest. It is said that the Arsenall is able to furnish of all men both by sea and land about a hundred and fifty thousand. I was in one of their armouries which containeth three severall roomes, whereof the first armour onely for sea men, so much as would arme men enough to furnish fifty Galleys: the second for sixe hundred footemen: there I saw abundance of helmets, shields, breastplates, swords, &c. Their swordes were prettily placed upon some dores opposite to each other, where some were set compasse-wise, some athwart and a crosse, some one way and some another,

Gilt statues.

[p. 220.]

Scanderbeg.

*Furnishings
for 150,000
men.*

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with such witty and pretty invention, that a man could not but commend the deviser thereof. I went to their places where they make their Anchors, and saw some making: also I saw great peeces of Ordinance making, whereof they have in the whole Arsenal at the least six thousand, which is more then twelve of the richest armouries of al Christendome have. Also I was in other roomes where was much canvasse and thred, and many other necessaries to make sailes. In one large roome whereof there is prettily painted in a wall the History of the warres betwixt the Venetians under the conduct of their Generall Captaine Barthelmew Coleon of Bergomo, and the Emperour at Padua, where I saw their armies couragiously confronting each other, and the Imperialists by certaine witty stratagems that Barthelmew Coleon devised, were shamefully put to flight. Also I saw their roome wherein they make nothing but ropes and cables, others wherein they make onely Oares, and others also wherein they make their Anchors. Many other notable things were to be seene here, as many spoiles taken from the Turkes at the battell of Lepanto, Anno 1571, &c. which by reason of a certaine sinister accident that hapned unto mee when I was in the Arsenall, I could not see.

*Making of
ordnance.*

[p. 221.]

*Spoils taken
from the
Turks.*

I have read that the Arsenall was extremely wasted with fire in the time of their Duke Peter Lauredanus, which was about the yeare 1568, much of their munition being utterly consumed to nothing, and that the noyse of the fire was so hideous that it was heard at the least forty miles from Venice. But since that time it hath been so well repaired that I think it was never so faire as at this present. Thus much of the Arsenall.

*The Arsenall
consumed
A.D. 1568.*

THe Church dedicated to St. John and Paul which belongeth to the Dominican Friars, is a very glorious worke both without and within. For the whole front of it is built of pure alabaster, wherein are contrived many curious borders, Images, Lyons, as the armes of St. Marke,

*The church of
the Dominican
Friars.*

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Monuments of the Dukes. &c. Within it is adorned with sundry monuments of worthy persons, especially of their Dukes, whereof many doe lye interred here. Amongst the rest the body of that famous and well deserving Prince Leonardus Lauredanus Duke of Venice, doth lye under a marvailous beautifull and rich gilt Altar, which is garnished with many religious pictures. On the right hand of which Altar as you come into the Quire, there is a passing faire monument erected to the honour of the said Duke with foure very lofty pillars of alabaster, the base whereof is made of touch stone. In the middle betwixt these two paire of pillars is erected the statue of the Duke in alabaster in his Ducal ornaments, with a woman on one side of him carrying of a flagge, and a man on the other bearing of a target, and a speare under the statue of him. There I read this Epitaph written in great letters of gold upon a piece of touch stone.

[p. 222.]

D. O. M.

Epitaph of Duke Leonardus Lauredanus.

Leonardo Lauredano Principi totius ferè Europæ urbium Cameracensi fœdere in rem Venetam conspirantium furore compresso, Patavio obsidione levato, fortunis & filiis pro communi salute objectis, terrestris imperii post acerbissimum bellum pristinâ amplitudine vindicata, dignitate & pace reipub. restituta, eaque difficillimo tempore conservata & optimè gestâ, Pio, Forti, Prudenti Leonardus abnepos P. C. vixit annos lxxxiii. in Ducatu xix. obiit. M.D. XIX. There is an exceeding faire chappell in this Church situate at the north side thereof, which is beautified with a rich Altar, many faire tables, and a passing glorious rooffe most richly gilt. Neare to this chappell there is erected the Image of a gallant Knight gilt, and sitting on horse-backe. Under whom this Epitaph is written on the side of a stony coffin. Leonardum Pratum militem fortissimum & ex provocatione semper victorem, Præfectum Ferdinandi Junioris & Frederici Regum Neapolitanorum, ob virtutem terrestribus navalibusque præliis, felicissimis, magnis, clarissimisque rebus pro Veneta repub. gestis, pugnantem ab hoste cæsum Leonardus Lauredanus Princeps & amplis-

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simus ordo Senatorius prudentiæ & fortitudinis ergo statua hac equestri donandum censuit.

In the south side of the Church is erected another gilt statue of a certaine noble Prince called Ursinus, on horse-backe, as the other, with this Epitaph underneath upon the side of a stony coffin. Nicolao Ursino Nolæ Petilianique Principi longè clarissimo, Senensium Florentinique populi H. Sixti Innocentii, Alexandri Pont. Max. Ferdinandi Alphonsique Junioris Reg. Neapolitanorum

*Statue of
Prince Ursino.*

[p. 223.]

Imp. felicissimo, Venetæ demum reipub. per xv. annos magnis clarissimisque rebus gestis, novissimè a gravissima omnium obsidione Patavio conservato, virtutis ac fidei singularis. S.V.M.H.P.P. obiit ætatis anno lxxviii. M.D.IX. Againe, in another corner of the Church, about the south end, there is a prety monument erected to the honour of an English Baron even the Lord Windsor, Grandfather to the right Honourable Thomas Lord Windsor now living. At the toppe whereof there standeth a Pyramis of red marble. And this Epitaph is written under. Odoardo Windsor Anglo, Illus. parentibus orto, qui dum religionis quadam abundantia, vitæ probitate, & suavitate morum omnibus charus clarusque vitam degeret, immatura morte correpto, celeberrimis exequiis decorato, Georgius Lewhnor affinis poni curavit. obiit anno D.M.D. Lxxiii. die Mensis Januarii xxiii. ætatis suæ xxxvii.

*Monument to
Lord Windsor.*

Towards the west end of the Church, but in the south wall, I read this Epitaph written in golden letters upon a pece of touch stone, over which is erected the statue of a grave old Venetian Gentleman in alabaster, who was flea'd amongst the Turks with no lesse cruelty than we reade St. Barthelmew the Apostle was amongst the Ethnicks, in Albania a city of the great Armenia, or Manes the Heretique amongst the Persians. Truly I could not reade it with dry eyes, neither do I thinke any Christian to be so hard hearted, except he hath ferum & æs triplex circa cor (to use those words of the Lyrick Poet) that can reade the same without either effusion of

*A moving
epitaph.*

CORYAT'S CRUDITIES

teares, or at the least some kinde of relenting, if he doth understand the Latin tongue. This following epitaph (I say) did I reade there.

D. O. P.

M. Antonii Bragedini, dum pro fide, & patriâ bello Cyprio Salaminæ contra Turcas constantér fortiterque curam Principem sustineret, longa obsidione victi à perfidâ hostis manù, ipso vivo ac intrepidé sufferente detracta pellis anno Sal M. D. Lxxi.xv. Kal. Sept. Antonii fratris operâ & impensâ Byzantio huc advecta, atque hic à Marco, Hermolao, Antonioque filiis pientissimis ad summam Dei, patriæ, paternique nominis gloriam sempiternam posita. Anno Salut. M.D.Lxxxxvi. vixit annos xxxvi.

[p. 224.]

A Colossus of alabaster.

In a greene yard adjoining hard to this Church, there is erected a goodly Colossus all of alabaster, supported with sixe faire pillars of the same, on the toppe whereof the statue of Barthelmew Coleon (who had his name from having three stones, for the Italian word Coglione doth signifie a testicle) is advanced in his complet armour on horse-backe. His horse and himselfe made correspondent to the full proportion of a living man and horse, and both made of brasse, and very beautifully gilt al over. At the east end of the Colossus this Elogium is written. Bartholomeo Coleono Bergomensis ob militare imperium optimé gestum S. C. At the west end this is written. Joanne Mauro & Marino Venerio Curatoribus anno Salu. M. CCCC.Lxxxxv.

No use for horses in Venice.

I saw but one horse in all Venice during the space of sixe weekes that I made my aboade there, and that was a little bay nagge feeding in this Church-yard of St. John and Paul, whereat I did not a little wonder, because I could not devise what they should doe with a horse in such a City where they have no use for him. For you must consider that neither the Venetian Gentlemen nor any others can ride horses in the streets of Venice as in other Cities and Townes, because their streets being both very narrow and slippery, in regard they are all paved

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with smooth bricke, and joyning to the water, the horse would quickly fall into the river, and so drowne both himselfe and his rider. Therefore the Venetians do use Gondolae in their streets in steede of horses, I meane their liquid streets, that is, their pleasant channels. So that I now finde by mine owne experience that the speeches of a certaine English Gentleman (with whom I once discoursed before my travels) a man that much vaunted of his observations in Italy, are utterly false. For when I asked him what principall things he observed in Venice, he answered me that he noted but little of the city. Because he rode through it in post. A fiction as grosse and palpable as ever was coyned.

[p. 225.]
*A palpable
fiction.*

Thus much concerning the Church dedicated to S. John and Paul.

Not farre from this Church I observed a Nunnery Church called the Church of Madonna Miracolosa, which although it were but little, yet for the outward workemanship thereof it was the fairest that I saw in all my travels. For all the outward walles round about were built of pure milke-white alabaster. Within the same I saw upon one of the Altars two exceeding great candels of Virgin waxe, even as bigge as the greatest part of my thigh.

*A nunnery
church.*

In the yeare of our Lord M.D.Lxxvi. there hapned a most grievous pestilence in Venice which destroyed at least a hundred thousand persons, but at last God looked downe from heaven with the eyes of mercy, and sodainly stayed the infection. Whereupon the Senate to the end they might be thankfull unto God for their sodaine deliverance from so great a contagion, vowed to build a faire Church, and to dedicate it to Christ the Redeemer, to the end they might yearly honour him upon the same day wherein the plague ceased, with certayne speciall and extraordinary solemnities. For they affirme that there was such a miraculous ceasing of the pestilence, that after the day wherein there appeared that maine cessation,

*A grievous
pestilence in
Venice A.D.
1576.*

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[p. 226.]

*The festival of
the tenth of
July.*

*A bridge of
boats near a
mile long.*

there died few or none of any contagious sickness. This vow they accordingly performed afterward, and built a very goodly faire Church on the farther side of the water southward from the city, in that place which is called the old Jewecka. For it was heretofore a place of the Jewes habitation. At the first they vowed to bestow but twelve thousand crownes in the building of it. But I heard that it cost them afterward fourescore thousand crownes, which doe amount to foure and twenty thousand pound sterling. For indeed it is a passing sumptuous and gorgeous building. It hapned that this festivall day was solemnized at the time of my being in Venice, even upon the tenth day of July being Sunday. Upon which day the Duke in his rich Ducal ornaments, accompanied with his red damaske-gowned Senators and others of the greatest personages of the City, as Ambassadors, Venetian Knights, &c. came to the Church to heare Masse and praise God. At that time there was made a faire broade bridge over the water consisting of boates very artificially joyned together, over the which were fastened boords for the people to walke on to and fro to the Redeemers Church; being contrived in that manner as the bridge of the Tyrant Maxentius was over the river Tyber, which he commanded to be made upon boates (as this of Venice was) neare to the bridge called Pons Milvius, upon the which being driven backe by the force of the Emperour Constantines Souldiers, he was presently drowned in the Tyber. This Venetian bridge which was prepared against this religious solemnity, reached from one shore to the other, and was almost a mile long. There was I also, where I observed an exceeding multitude of people flocking together to that Church, and passing forth and backe over the bridge. At the Church dore there was a prety green wreath hanged up at the top, reaching from one side to the other, which was made of greene leaves and fine fruits, as Melons, Oranges, Citrons, &c. Which is a custome that I perceive to be used amongst them upon every speciall holy day in the summer time, when

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such things are to be had. Within the Church right over the first great gate I read this written in great Capitall [p. 227.] letters: Christo Redemptori Civitate à gravi pestilentia liberata Senatus ex voto, Prid. Non. Sept. An. M.D.Lxxvi. This Church belongeth now to a Convent of Capucin Friars, who inhabited a little beggarly Cloyster there before this faire Church was built, which hath been since enlarged and amplified with a great addition of roomes. There are at this time of the Fraternity of these Capucins a hundred and fifty, whereof twenty are Noblemen and Noblemens sonnes. That day I saw a marvellous solemne Procession. For every Order and Fraternity of religious men in the whole city met together, and carried their Crosses and candlesticks of silver in procession to the Redeemers Church, and so backe againe to their severall Convents. Besides there was much good fellowship in many places of Venice upon that day. For there were many places, whereof each yeelded allowance of variety of wine and cakes and some other prety junkats to a hundred good fellowes to be merry that day, but to no more: this I know by experience. For a certaine Stationer of the city, with whom I had some acquaintance, one Joannes Guerilius met me by chance at the Redeemers Church, and after he had shewed me the particular places of the Capucins Monastery, brought me to a place where we had very good wine, cakes, and other delicates gratis, where a Priest served us all.

*A marvellous
solemn
procession.*

*Good
fellowship.*

I visited the Church of the Grecians called S. Georges, which is in the Parish of S. Martin, a very faire little Church. It was my hap to be there at their Greekish Liturgy in the morning: the floore of their Church is paved with faire diamond pavier, made of white and red marble like the pavement of S. Georges Church that I will hereafter describe belonging to the Benedictine Monks: and they have a faire vaulted roofe over the middle of the Church, decked with the picture of God in it, made in Mosaical worke, by whom there is written παντοκράτωρ in golden letters, and a great multitude of [p. 228.]

*The Church of
the Grecians.*

CORYAT'S CRUDITIES

*Images not
endured in the
Greek
churches.*

Angels about him. From the top of this vault there descendeth an exceeding faire Candlesticke to the middle of the Church. Images they have none, neyther will they admit any. For since the time of Leo the thirde Greeke Emperour of that name, surnamed *εικονομαχος*, most of the Greekes have abolished images out of their Churches, though some of their Bishops have eftsoones endeavoured to restore them againe, as it hapned especially at the seventh generall Councell, holden at the citie of Nicea in Bithynia, under the Empresse Irene: but at this day the Greeks will by no meanes endure any images in their Churches; notwithstanding in stead of them they have many pictures made after their Greekish manner; as of Christ and the Virgin Mary, of S. George of Cappadocia, of S. Nicolas, whom they worship as their Patron and numen tutelare, celebrating this day every yeare a little before Christmasse with many solemnities; of Moyses, &c. A little without their Adytum or secret chappell, which is at the higher end of the Church, where the Priest doth celebrate his Liturgy, I saw foure very sumptuous great candels of Virgin waxe, they were in my estimation about eight foot high, and so thicke that both my handes could nothing neare compasse them; the outside of them which looketh downe to the Church, is almost from the toppe to the lower end all gilt, and garnished with sundry colours, wherein are wrought faire borders and workes: each of these cost twenty five duckats, which amount to five pound sixteene shillings eight pence sterling. For the Venetian duckat is about foure shillings eight pence. They use beades as the Papists doe, and crosse themselves, but much more then the Papists. For as soone as they come into the Church, standing about the middle thereof right opposite to the Chappel where the Priest doth his ceremonies, they crosse themselves six or seven times together, and use a very strange forme in their crossings. For after they have crossed their forehead and breast, they caste down one of their hands to their knees, and then begin againe.

*Candles eight
foot high.*

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Though their language be very corrupt, and degenerateth very much from the pure elegancy that flourished in St. Chrysostomes and Gregory Nazianzens time, yet they say their Liturgy is very good Greeke. When they sing in the Church to answeere the Priest, they have one kind of gesture, which seemeth to me both very unseemly and ridiculous. For they wagge their hands up and downe very often. The Priest saith not divine service in so open and publique a place to be seene as the Papisticall Priests doe. For he saith service in a little private Chappell, before whom most commonly there is a Taffata curtaine drawne at the dore, that the people may not see him, yet sometimes he removes it againe. When the Grecians in the body of the Church answeere the Priest, a little Greekish boy in a short blacke gowne goeth oftentimes from one side of the Church, where they sit, to the other, holding a bible in his hand, unto whom the Grecians sing by turnes, sometimes one at a time, sometimes three or foure: the Priests Clarke cometh oftentimes out of the Chappell, and perfumeth the people with his censor-boxe: Also the boyes come forth often with their long candles at service time, and goe about halfe the Church, and then returne againe into the Chappell. Likewise these boyes use much nodding of their heads as the Papists doe: for that I observed amongst the Capucins in their Monastery adjoining to the Redeemers Church upon that solemne festivall day that I have before mentioned. Most of these Grecians are very blacke, and all of them both men and children doe

*Unseemly
gesture.*

*Long-haired
Grecians.*

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*Greek and
Roman
doctrines
differ.*

in his owne language. He spake the purest and elegantest naturall Greeke that ever I heard, insomuch that his phrase came something neere to that of Isocrates, and his pronounciation was so plausible, that any man which was skillfull in the Greeke tongue, might easily understand him. Hee told me that they differ from the Romish Church in some points of doctrine, especially about Purgatory. For that they utterly reject: neyther doe they attribute to the Pope the title of Oecumenical or universall Bishop that the Romanists doe. Also in his parley betwixt him and me, he made worthy mention of two English men, which did even tickle my heart with joy. For it was a great comfort unto me to heare my country men well spoken of by a Greekish Bishop. Hee much praised Sir Henry Wotton our Ambassador in Venice for his rare learning, and that not without great desert, as all those doe know that have tried his excellent partes: and he commended one Mr. Samuel Slade unto me, a Dorset-shire man borne, and one of the fellows of Merton colledge in Oxford, but now a famous traveller abroad in the world. For I met him in Venice. The Grecian commended him for his skill in the Greeke tongue, and told mee that he had communicated unto him some manuscript fragments of S. Chrysostomes Greeke workes, the fruites whereof I hope we shall one day see.

*The Jews'
Ghetto.*

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I was at a place where the whole fraternity of the Jews dwelleth together, which is called the Ghetto, being an Iland: for it is inclosed round about with water. It is thought there are of them in all betwixt five and six thousand. They are distinguished and discerned from the Christians by their habites on their heads; for some of them doe weare hats and those redde, onely those Jewes that are borne in the Westerne parts of the world, as in Italy, &c. but the easterne Jewes being otherwise called the † Levantine Jewes, which are borne in Hieru-

† They are so called from the Latin word levare, which sometimes signifieth as much as elevare, that is to elevate or lift up. Because the sunne elevateth and raiseth it selfe in heighth every morning in the East: herehence also commeth the Levant sea, for the Easterne Sea.

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salem, Alexandria, Constantinople, &c. weare Turbents upon their heads as the Turkes do: but the difference is this: the Turkes weare white, the Jewes yellow. By that word Turbent I understand a rowle of fine linnen wrapped together upon their heads, which serveth them in stead of hats, whereof many have bin often worne by the Turkes in London. They have divers Synagogues in their Ghetto, at the least seven, where all of them, both men, women and children doe meete together upon their Sabbath, which is Saturday, to the end to doe their devotion, and serve God in their kinde, each company having a several Synagogue. In the midst of the Synagogue they have a round seat made of Wainscot, having eight open spaces therein, at two whereof which are at the sides, they enter into the seate as by dores. The Levite that readeth the law to them, hath before him at the time of divine service an exceeding long piece of parchment, rowled up upon two wooden handles: in which is written the whole summe and contents of Moyses law in Hebrew: that doth he (being discerned from the lay people onely by wearing of a redde cap, whereas the others doe weare redde hats) pronounce before the congregation not by a sober, distinct, and orderly reading, but by an exceeding loud yaling, undecent roaring, and as it were a beastly bellowing of it forth. And that after such a confused and hudling manner, that I thinke the hearers can very hardly understand him: sometimes he cries out alone, and sometimes againe some others serving as it were his Clerkes hard without his seate, and within, do roare with him, but so that his voyce (which he straineth so high as if he sung for a wager) drowneth all the rest. Amongst others that are within the roome with him, one is he that commeth purposely thither from his seat, to the end to reade the law, and pronounce some part of it with him, who when he is gone, another riseth from his seat, and commeth thither to supply his roome. This order they keepe from the beginning of service to the end. One custome I observed amongst them very

*Divine
service in a
synagogue.*

*Roaring not
reading.*

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*An irreverent
custom.*

irreverent and prophane, that none of them, eyther when they enter the Synagogue, or when they sit downe in their places, or when they goe forth againe, doe any reverence or obeysance, answerable to such a place of the worship of God, eyther by uncovering their heads, kneeling, or any other externall gesture, but boldly dash into the roome with their Hebrew bookes in their handes, and presently sit in their places, without any more adoe; every one of them whatsoever he be, man or childe, weareth a kinde of light yellowish vaile, made of Linsie Woolsie (as I take it) over his shoulders, something worse then our courser Holland, which reacheth a little beneath the middle of their backes. They have a great company of candlestickes in each Synagogue made partly of glasse, and partly of brasse and pewter, which hang square about their Synagogue. For in that forme is their Synagogue built: of their candlestickes I told above sixty in the same Synagogue.

*An English
proverb
misapplied.*

I observed some fewe of those Jewes especially some of the Levantines to bee such goodly and proper men, that then I said to my selfe our English proverbe: To looke like a Jewe (whereby is meant sometimes a weather beaten warp-faced fellow, sometimes a phrenticke and lunaticke person, sometimes one discontented) is not true. For indeed I noted some of them to be most elegant and sweet featured persons, which gave me occasion the more to lament their religion. For if they were Christians, then could I better apply unto them that excellent verse of the Poet, then I can now.

Gratior est pulchro veniens è corpore virtus.

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*Beautiful
women.*

In the roome wherin they celebrate their divine service, no women sit, but have a loft or gallery proper to themselves only, where I saw many Jewish women, whereof some were as beautiful as ever I saw, and so gorgeous in their apparel, jewels, chaines of gold, and rings adorned with precious stones, that some of our English Countesses do scarce exceede them, having marvailous long traines

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like Princesses that are borne up by waiting women serving for the same purpose. An argument to prove that many of the Jewes are very rich. One thing they observe in their service which is utterly condemned by our Saviour Christ, † Battologia, that is a very tedious babbling, and an often repetition of one thing, which cloied mine eares so much that I could not endure them any longer, having heard them at least an houre; for their service is almost three houres long. They are very religious in two things only, and no more, in that they worship no images, and that they keep their sabboth so strictly, that upon that day they wil neither buy nor sell, nor do any secular, prophane, or irreligious exercise, (I would to God our Christians would imitate the Jewes herein) no not so much as dresse their victuals, which is alwaies done the day before, but dedicate and consecrate themselves wholly to the strict worship of God. Their circumcision they observe as duely as they did any time betwixt Abraham (in whose time it was first instituted) and the incarnation of Christ. For they use to circumcise every male childe when he is eight dayes old, with a stony knife. But I had not the opportunitie to see it. Likewise they keepe many of those ancient feastes that were instituted by Moyses. Amongst the rest the feast of tabernacles is very ceremoniously observed by them. From swines flesh they abstaine as their ancient forefathers were wont to doe, in which the Turkes do imitate them at this day. Truely it is a most lamentable case for a Christian to consider the damnable estate of these miserable Jewes, in that they reject the true Messias and Saviour of their soules, hoping to be saved rather by the observation of those Mosaicall ceremonies, (the date whereof was fully expired at Christ's incarnation) then by the merits of the Saviour of the world, without whom all mankind shall perish. And as pitifull it is to see that fewe of them living in Italy are converted to the Christian religion. For this I understand is the maine impediment

*Tedious
babbling.*

Circumcision.

[p. 234.]

*A lamentable
case.*

† Mat. 6. ver. 7.

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to their conversion: All their goodes are confiscated as soone as they embrace Christianity: and this I heard is the reason, because whereas many of them doe raise their fortunes by usury, in so much that they doe not only sheare, but also flea many a poore Christians estate by their griping extortion; it is therefore decreed by the Pope, and other free Princes in whose territories they live, that they shall make a restitution of all their ill gotten goods, and so disclodge their soules and consciences, when they are admitted by holy baptisme into the bosome of Christs Church. Seing then when their goods are taken from them at their conversion, they are left even naked, and destitute of their meanes of maintenance, there are fewer Jewes converted to Christianity in Italy, than in any country of Christendome. Whereas in Germany, Poland, and other places the Jewes that are converted (which doth often happen, as Emanuel Tremellius was converted in Germany) do enjoy their estates as they did before.

But now I will make relation of that which I promised in my treatise of Padua, I meane my discourse with the Jewes about their religion. For when as walking in the Court of the Ghetto, I casually met with a certaine learned Jewish Rabbin that spake good Latin, I insinuated my selfe after some fewe termes of complement into conference with him, and asked him his opinion of Christ, and why he did not receive him for his Messias; he made me the same answeare that the Turke did at Lyons, of whom I have before spoken, that Christ forsooth was a great Prophet, and in that respect as highly to be esteemed as any Prophet amongst the Jewes that ever lived before him; but derogated altogether from his divinitie, and would not acknowledge him for the Messias and Saviour of the world, because he came so contemptibly, and not with that pompe and majesty that beseemed the redeemer of mankind. I replied that we Christians doe, and will even to the effusion of our vitall bloud confesse him to be the true and onely Messias of the world, seeing he

*Fortunes made
by usury.*

*The Jewish
religion.*

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confirmed his Doctrine while hee was here on earth, with such an innumerable multitude of divine miracles, which did most infallibly testifie his divinitie; and that they themselves, who are Christs irreconcilable enemies, could not produce any authority either out of Moyses, the Prophets, or any other authentick author to strengthen their opinion concerning the temporall kingdome of the Messias, seeing it was foretolde to be spirituall: and told him, that Christ did as a spirituall King reigne over his subjects in conquering their spiritual enemies the flesh, the world, and the divell. Withall I added that the predictions and sacred oracles both of Moyses, and all the holy Prophets of God, aymed altogether at Christ as their onely marke, in regarde hee was the full consummation of the law and the Prophets, and I urged a place of † Esay unto him concerning the name Emanuel, and a virgins conceiving and bearing of a sonne; and at last descended to the perswasion of him to abandon and renounce his Jewish religion and to undertake the Christian faith, without the which he should be eternally damned. He againe replyed that we Christians doe misinterpret the Prophets, and very perversly wrest them to our owne sense, and for his owne part he had confidently resolved to live and die in his Jewish faith, hoping to be saved by the observations of Moyses Law. In the end he seemed to be somewhat exasperated against me, because I sharply taxed their superstitious ceremonies. For many of them are such refractory people that they cannot endure to heare any reconciliation to the Church of Christ, in regard they esteeme him but for a carpenters sonne, and a silly poore wretch that once rode upon an Asse, and most unworthy to be the Messias whom they expect to come with most pompous magnificence and imperiall royalty, like a peerelesse Monarch, garded with many legions of the gallantest Worthies, and most eminent personages of the whole world, to conquer not onely their old country Judæa and all those opulent and flourishing

*The divinity
of Christ.*

*Christians
misinterpret
the prophets.*

[p. 236.]

*The Messiah
expected by
the Jews.*

† Cap. 17. ver. 14.

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*Jewish
insolence.*

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Kingdomes, which heretofore belonged to the foure auncient Monarchies (such is their insupportable pride) but also all the nations generally under the cope of heaven, and make the King of Guiane, and al other Princes whatsoever dwelling in the remotest parts of the habitable world his tributary vassals. Thus hath God justly infatuated their understandings, and given them the spirit of slumber (as Saint Paule speaketh out of the Prophet Esay) eyes that they should not see, and eares that they should not heare unto this day. But to shut up this narration of my conflict with the Jewish Rabbin, after there had passed many vehement speeches to and fro betwixt us, it happened that some forty or fifty Jewes more flocked about me, and some of them beganne very insolently to swagger with me, because I durst reprehend their religion: Whereupon fearing least they would have offered me some violence, I withdrew my selfe by little and little towards the bridge at the entrance into the Ghetto, with an intent to flie from them, but by good fortune our noble Ambassador Sir Henry Wotton passing under the bridge in his Gondola at that very time, espyed me somewhat earnestly bickering with them, and so incontinently sent unto me out of his boate one of his principall Gentlemen Master Belford his secretary, who conveighed mee safely from these unchristian miscreants, which perhaps would have given mee just occasion to forswear any more comming to the Ghetto.

Thus much for the Jewish Ghetto, their service, and my discourse with one of their Rabbines.

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Since I have now mentioned that Honourable Gentleman Sir Henry Wotton, I will here insert an elegant Epistle written unto him by my right worthy friend that fluent-tongued Gentleman and plausible Linguist Mr. Richard Martin of the Middle Temple, because it was the principall occasion of purchasing me the friendship of that noble Knight, which I esteeme for one of the best fortunes that hapned unto me in my travels. This I say was his Epistle which he superscribed with this Title.

Sir Henry Wotton.

To the Right Honorable Sir Henry Wotton, Knight, Ambassador for the King of Great Britaine in Venice.

The Epistle itselfe is this.

MY LORD,



Though I know well that they who undertake to commend others, must have something in themselves worthy commendation, (for that the derivative power by the rules of our lawes, cannot be greater then the primitive) yet since my bouldnesse growes upon the assurance of your Lordships favour, and not out of any opinion of mine owne worth, the presumption is the lesse faulty, and the more pardonable; to which consideration if I should adde the desert of the person whom this letter presents to your Lordship, it would make me feare the lesse, calling to my remembrance how rich your Lordship did always account your selfe in the wealth of vertuous acquaintances, and well-accomplished friends. Amongst whom this bearer M. Thomas Coryate of Odcombe in Somersetshire, will easily finde a place, if for my sake, and by my means your Lordship will first deigne to take notice of him.

Richard Martin's letter to Sir Henry Wotton.

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*Richard
Martin's
letter to Sir
Henry Wotton.*

To give your Lordship an inventory of his particular qualities, were rather to paint my friend than to praise him, nor would that forme seeme liberall or agreeable with either of our open minds; yet seeing to yeeld no reason or account of my report of him, would make us both suspected, and seeme rather a begging of your favour for a worthlesse man, then a just pretension thereto: by that right and title which all vertuous men have in men publiquesly qualified as your Lordship, I will only say this, that looke what pleasure or contentment may be drawn from good society, liberall studies, or variable discourse, are all to be found in M. Thomas Coryate. In the first, in *via pro vehiculo est*, more pleasant then a Dutch waggon; in the second, a Universall pretender; in the third, amongst his friends infinite, and the last that will be wearied. The end of his voyage (which must be first made knowen to an Ambassador) is to better himselfe by the increase of knowledge for the good of his Country, wherein he is resolved to begge wisdom among the rich, rather then wealth of riches amongst the learned; and what the affection of the Gentleman is to learning, I can (if neede be) be deposed; but of his ability and judgement therein, I had rather your Lordships sharpe judgement should finde him guilty, then mine accuse him. For I hate to betray my friends. Two things I have intreated him to carry with him, discretion and money, which commodities are not easily taken up by exchange upon the Rialto; he hath promised me to goe well furnished with both, of other things he hopes to be furnished by your Lordships means. One thing by way of preoccupation I would intreat of your Lordship, that if any of your Intelligencers should give advertisement of any traffiquing or merchandising used by this Gentleman at Naples, your Lordship would rather interpret it as done collaterally or incidentally by way of entertainment, then finally for any gaine; being determined (besides his experience) to returne for other things a very beggar. But hereof

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himselfe will yeeld your Lordship a fuller reason: To binde up all, take into your Honorable consideration, that looke what curtesie you doe to him, your Lordship shall doe to a Gentleman in whose veines runs the blood of the noble Essexian family, to whose chiefe he is cosen german, but somewhat removed, to what *distance I cannot shew your Lordship. Thus not longer to interrupt your Lordships seriousnesse, craving pardon for my selfe, and favour for him, I humbly kisse your honorable hand. [p. 240.]

*Richard
Martin's
letter to Sir
Henry Wotton.*

Your humble servant,

Middle Temple,
the first of May 1608. }

RICHARD MARTIN.

HERE againe I wil once more speake of our most worthy Ambassador Sr Henry Wotton, honoris causâ, because his house was in the same street (when I was in Venice) where the Jewish Ghetto is, even in the streete called St. Hieronimo, and but a little from it. Certainly he hath greatly graced and honoured his country by that most honourable port that he hath maintayned in this noble City, by his generose carriage and most elegant and gracious behaviour amongst the greatest Senators and Clarissimoes, which like the true adamant, had that attractive vertue to winne him their love and grace in the highest measure. And the rather I am induced to make mention of him, because I received many great favours at his hands in Venice, for the which (I must confesse) I am most deservedly ingaged unto him in all due observance and obsequious respects while I live. Also those rare vertues of the minde wherewith God hath abundantly inriched him, his singular learning and exquisite knowledge in the Greeke and Latin, and the famousest languages of Christendome, which are excellently beautified with a plausible volubility of speech, have purchased him the inward friendship of all the

*Sir Henry
Wotton a most
worthy am-
bassador.*

* But you might have told his Lordship (gentle M. Martin) if you had beene so disposed, to the distance of the fourth degree, and no further. For I can assure you Sir that is most true.

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Christian Ambassadors resident in the City; and finally his zealous conversation, (which is the principall thing of all) piety, and integrity of life, and his true worship of God in the midst of Popery, superstition, and idolatry (for he hath service and sermons in his house after the Protestant manner, which I thinke was never before permitted in Venice, that solid Divine and worthy Schollar Mr. William Bedel being his Preacher at the time of my being in Venice) will be very forcible motives (I doubt not) to winne many soules to Jesus Christ, and to draw divers of the famous Papists of the City to the true reformed religion, and profession of the Gospell.

Friar Paul.

In this street also doth famous Frier Paul dwell which is of the order of Servi. I mention him because in the time of the difference betwixt the Signiory of Venice and the Pope, he did in some sort oppose himselfe against the Pope, especially concerning his supremacy in civill matters, and as wel with his tongue as his pen inveighed not a little against him. So that for his bouldnesse with the Popes Holynesse he was like to be slaine by some of the Papists in Venice, whereof one did very dangerously wound him. It is thought that he doth dissent in many points from the Papisticall doctrine, and inclineth to the Protestants religion, by reason that some learned Protestants have by their conversation with him in his Convent something diverted him from Popery. Wherefore notice being taken by many great men of the City that he beginneth to swarve from the Romish religion, he was lately restrained (as I heard in Venice) from all conference with Protestants. I was at the Monastery of the Benedictine Monkes called Saint Georges, which is situate in a very delectable Island about halfe a mile Southward from Saint Marks place. It is a passing sumptuous place, and the fairest and richest Monastery without comparison in all Venice, having at the least threescore thousand crownes for a yearlie revenue, which amounte to eighteene thousand pound sterling. Now they are much occupied in building as the Benedictines of Padua, especially about the finishing

*S. Georges
Monastery of
the Benedic-
tines.*

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of their Church which is a marvailous faire worke: and in which are many auncient monuments. Of some whereof I will make relation, and beginne with the principallest, which is that of Saint Stephen the first Christian Martyr. For here his bones lye (as they say) inclosed under a goodly Altar of red marble, unto which there is a faire ascent by five porphyrie greeses, and very rich marble pillars on both sides of excellent colours, white, blacke, blewish, &c. On the left hand of the Altar this is written in a faire piece of stone. Divus Stephanus Protomartyr, Anno post Christum natum 33. à Judæis saxis petitus Hierosolymis Martyrio coronatur, atque inter sanctos cœlites refertur Syone conditus. Ejus ossa multis post annis Honorii Cæsaris tempore Luciani Presbyteri divino monitu patefacta, & ex Syone Constantinopolin à pia muliere Juliana, Constantino Heraclii Imperante in Constantianam primùm Basilicam translata, Venetias inde navi per Petrum Venetum Monachum transvecta, Pascale 2. Pont. Opt. Max. Alexio Comneno Orientis & Henrico Occidentis Imperatore: edito insigni miraculo dum vectores fœdissima jactati tempestate Maleam deflecterent. Tribunus Nemo hujus Cœnobii Abbas maximé pius templo veteri in aram maximam recondidit. Joanne Gradonigo Patriarcha Gradense, & Ordelapho Faletro Venetiarum Principe. V I I I. Cal. Julii, M. C. X. Againe this is written on the right hand of the same Altar.

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*S. Stephen's
tomb.*

Ossa Divi Stephani Protomartyris, quum adhuc in dicta æde conderentur, Gallo Equiti oranti ibidèm ab Angelo cœlesti oraculo manifestata, petentibus Wilhelmo atque Alberto Austriæ Ducibus Senatusconsulto reserata sunt Cal. Sept. M. C C C. L X X I X. Sed novo hoc templo in Divi Georgii & ipsius Protomartyris honorem à Monachis in augustiorem formam restituto, veteri æde solo æquatâ, quò aræ maximæ fundamenta jacerentur, universæ ferè civitatis in hanc insulam concursu Deiparæ Assumptionis festo die Joanne Trivisano Patriarcha Venetiarum, præeuntibus Abbate & Monachis, hymnosque & laudes canentibus, Nicolai de Ponte Venetiarum Principis

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& Senatus præsentia vetere Protomartyris monumento demolito venerabundi monachi eadem in hoc ipsum sub vesperam suppliciter intulere, atque intra arcam constituere. Gregorii 13. Pontificatus Anno IX. Rodulpho 2. Romanorum Imperatore.

Over his Altar is painted the History of his stoning by the Jewes, passing well in a faire table.

S. Damian the Confessor.

Opposite to Saint Stephens Altar at the South side of the Church (for this before mentioned standeth in the North side) is erected an Altar wherein are intombed the bones of St. Damianus the Confessor, adorned with foure exceeding beautifull pillars of whitish marble, wherein are many Azure vaines. Over each of these Altars standeth a silver Crucifixe with two silver Candlestickes. In another part of the South side I saw the monument of Dominicus Bollanus a Senator of Venice, and afterward Bishop of Brixia, with his Statue to the middle erected over it, and this Epitaph is written in golden letters, upon a table of Touchstone. *Dominico Bollano Senatori gravissimo Brixianam Præturam difficillimis temporibus gerenti, ab ea ad ejusdem civitatis Episcopatum divinitus vocato, viginti & amplius annis in ejus administratione summa cum vigilantia & sanctitate consumptis, illius ossibus Brixie conditis, hoc in patriâ monumentum quod posteri sequantur, Antonius & Vincentius fratris filii pie posuere, Anno Dom. M. D. LXXIX. Prid. Id. Augusti, annos natus LXV menses VI. dies duos.*

Monument to Vincentius Maurocenus.

Againe, in the North side of the Church right opposite to this monument, there is another monument of Vincentius Maurocenus a Venetian Knight, adorned with a faire statue of free stone, and under it this Epitaph is written. *Vincentio Mauroceno Equiti Si Marci Procuratoris gradum factis consiliisque præclaris adepto, gravissimis reipub. temporibus, Provisoris Generalis munere in tuenda ora maritima fortissimè uso, Oratoris dignitate apud Gregorium 13. & amplissimis aliis honoribus magnificentissimè functo, pietate longè præstantissimo Andream F. L. D. & mirificæ indolis adolescentem summo cum*

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omnium dolore peregrè redeundo Byzantio mortuum eodem hoc tumulto condendum curavit pii in parentem filii M. P. vixit annos 77. Cal. Martii decessit. Anno M. D. LXXXVIII.

The pavement of the body of the Church is made of diamond pavier of red and white marble. The body it selfe is fifty five paces long, and fifty one broad. The rooffe which is over the middle, is vaulted and hollow like a nut shell. There are two rowes of stately pillars in the body, whereof each containeth sixe more; but so massie these pillars are, that some of them doe consist of eight particulars, square and very artificially compacted together in one. At the West end of the Church are two very rich Fonts made of Porphyrie stone. In the Quire the whole history of St. Bennet is very curiously made in Wainscot by a certaine Flemming called Albertus de Brule, and two rowes of seates are with principall fine cunning made of Wainscot; the pavement of checker worke, with pretie litle pieces of marble of divers colours white, red, blacke, &c.

The body of the Church.

There is an exceeding rich Altar a little without the Quire, made of marble stones of different colours, at the toppe whereof are erected foure brasen men, supporting an exceeding great brasen globe, and at the top thereof standeth the image of Christ, made in brasse also.

Hard by this Altar are two very rich candlestickes, the base whereof is touch-stone, and all the rest full of variety of curious workes, made in brasse as farre as the socket; the whole shanke betwixt the base and the socket being about eight foot high. These were the fairest candlestickes that ever I saw. Againe opposite to this Altar on both sides of the Church are set two marvellous faire tables of religious pictures: In another roome adjoining to the Church, I saw another goodly Altar, over which was written, Altare privilegiatum pro mortuis in quo jacet corpus S Pauli Constantinopolitani Martyris.

Rich candlestickes of curious work.

I was in a long gallery of this Monastery, which is a very goodly, faire and spacious roome to walke in. Also [p. 245.]

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*The
Refectory.*

I saw their Hall or Refectory, where there is a passing faire picture of an exceeding breadth and length, containing the history of Christs sitting at the table at the marriage at Cana in Galilie. They have a very faire cloyster that invironeth a pretty green quadrangle, on the North side whereof there is a certaine convenient roome, where the Abbot and the Monkes do meete every afternoone. There doth the Abbot examine them wherein they have transgressed the rule of the Instituter of their order S. Bennet, and those whom he findeth offenders are disciplined according to his discretion. They have an exceeding delectable and large garden full of great variety of dainty fruites, which is the fairest not onely of all Venice, but also of all the Gardens I saw in Italy, surpassing even that notable garden of the Benedictins in Padua, which I have before mentioned. Insomuch that I have heard this conceit of this garden: That as Italy is the garden of the world, Lombardy the garden of Italy, Venice the garden of Lombardy, so this is *κατ' ἐξοχήν* the garden of Venice. Every Friday they bestow great almes upon the poore, and once every yeare, which I take to be the eighth day of October, they bestow almes upon six thousand poore for the sake of all Christian soules. None of these Monks doe eat any flesh but onely in time of great necessity, but altogether fish. I was much beholding in this Monastery to a certaine Scottish Monke of the house, who accompanied me all the while I was there, and shewed me all things that I saw there.

A very notable garden.

A Scottish monk.

Thus much of S. Georges Monastery.

The Fontigo.

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THERE is a very magnificent and sumptuous building neere to the banke of the Canal il grande, and opposite to the Rialto where the Dutch Merchants doe sojourne, called the Fontigo. They say there are two hundred severall lodgings in this house: it is square and built foure stories high, with faire galleries, supported with pretty pillars in rowes above each other. At the comming in of the house, directly over the linterne of the

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dore, this inscription is made in stone; Leonardi Laurendani Inclyti Principis Principatus anno sexto.

There are two very faire and spacious Piazzas or maket places in the Citie, besides that of St. Marke before mentioned, whereof the fairest is St. Stephens, being indeed of a notable length, even two hundred eighty seven paces long, for I paced it; but of a meane breadth, onely sixty one. Here every Sunday and Holy-day in the evening the young men of the citie doe exercise themselves at a certaine play that they call Baloone, which is thus: Sixe or seven yong men or thereabout weare certaine round things upon their armes, made of timber, which are full of sharpe pointed knobs cut out of the same matter. In these exercises they put off their dublets, and having put this round instrument upon one of their armes, they tосse up and downe a great ball, as great as our football in England: sometimes they will tосse the ball with this instrument, as high as a common Church, and about one hundred paces at the least from them. About them sit the Clarissimoes of Venice, with many strangers that repair thither to see their game. I have seene at the least a thousand or fifteene hundred people there: If you will have a stoole it will cost you a gazet, which is almost a penny. The other Piazza is a faire one also, that of St. Paul, being all greene, whereas the other being paved with bricke is bare and plaine without any grasse. These two have their names from Churches: the first from St. Stephens Church adjoyning to it, where there is a convent of Friers, and many auncient monuments of great antiquities are shewed there. And the other from St. Pauls Church hard by, which although it be but little yet it is passing glorious and beautifull, being gilt round about very richly within side. I was at the house of Grimannus Patriarch of Aquileia, which is a very stately building, and furnished with many notable antiquities of statues, &c. the best and the greatest part are in chambers and higher roomes, whither I could not have accesse by reason of a sinister accident. But in the

*The market
place of S.
Stephens.*

*A game of
ball.*

*The Piazza
of St. Paul.*

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Court I saw a goodly alabaster statue of a Gyant, and many stones wherein were Greeke and Latin inscriptions.

The Friery Church.

A little from St. Pauls Church that I have before mentioned, there is a goodly Church called the Friery, which indeed in riches and sumptuousnesse is inferiour to many Churches in the citie, but in greatnesse it exceedeth them all. Besides there are many notable monuments to be seene there. Amongst the rest a very auncient statue of one of their generall Captaines on horse-backe, with an Epitaph in such obselete and difficult characters that I could not reade it.

Women actors.

I was at one of their Play-houses where I saw a Comedie acted. The house is very beggarly and base in comparison of our stately Play-houses in England: neyther can their Actors compare with us for apparell, shewes and musicke. Here I observed certaine things that I never saw before. For I saw women acte, a thing that I never saw before, though I have heard that it hath beene sometimes used in London, and they performed it with as good a grace, action, gesture, and whatsoever convenient for a Player, as ever I saw any masculine Actor. Also their noble & famous Cortezans came to this Comedy, but so disguised, that a man cannot perceive them. For they wore double maskes upon their faces, to the end they might not be seene: one reaching from the toppe of their forehead to their chinne and under their necke; another with twiskes of downy or woolly stufte covering their noses. And as for their neckes round about, they were so covered and wrapped with cobweb lawne and other things, that no part of their skin could be discerned. Upon their heads they wore little blacke felt caps very like to those of the Clarissimoes that I will hereafter speake of. Also each of them wore a black short Taffata cloake. They were so graced that they sate on high alone by themselves in the best roome of all the Play-house. If any man should be so resolute to unmaske one of them but in merriment onely to see their faces, it is said that were he never so noble or worthy a personage, he should be cut in pieces

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before he should come forth of the roome, especially if he were a stranger. I saw some men also in the Play-house, disguised in the same manner with double vizards, those were said to be the favourites of the same Cortezans: they sit not here in galleries as we doe in London. For there is but one or two little galleries in the house, wherein the Cortezans only sit. But all the men doe sit beneath in the yard or court, every man upon his severall stoole, for the which hee payeth a gazet.

I passed in a Gondola to pleasant Murano, distant about a little mile from the citie, where they make their delicate Venice glasses, so famous over al Christendome for the incomparable finenes thereof, and in one of their working houses made a glasse my selfe. Most of their principall matter whereof they make their glasses is a kinde of earth which is brought thither by Sea from Drepanum a goodly haven towne of Sicilie, where Æneas buried his aged father Anchises. This Murano is a very delectable and populous place, having many faire buildings both publique and private. And divers very pleasant gardens: the first that inhabited it were those of the towne Altinum bordering upon the Sea coast, who in the time of the Hunnes invasion of Italy, repaired hither with their wives and children, for the more securitie of their lives, as other borderers also did at the same time to those Islands, where Venice now standeth. Here did I eate the best Oysters that ever I did in all my life. They were indeede but little, something lesse then our Wainflete Oysters about London, but as green as a leeke, and gratissimi saporis & succi.

Murano.

Venice glass.

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By the way betwixt Venice and Murano I observed a most notable thing, whereof I had often heard long before, a faire Monastery of Augustinian Monkes built by a second †Flora or Lais. I meane a rich Cortezan of Venice, whose name was Margarita Æmiliana. I have not heard of so religious a worke done by so irreligious a founder in any place of Christendome: belike she

*A Monastery
built by a
Cortezan.*

† These were rich cortezans the one in Rome, the other in Corinth.

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hoped to make expiation unto God by this holy deede for the lascivious dalliances of her youth, but tali spe freti sperando pereant.

I saw about a mile east from Venice a most goodly building of an extraordinary greatnesse, called Lio, which serveth in stead of a Castle, to contain those Souldiers that are pressed for the warres in the city and other places thereabout, for some convenient time, till they are afterward disposed eyther for Sea or Land service, according to the pleasure of their Captaines, whom they shall serve.

*The feast of
S. Laurence.*

I was at three very solemne feasts in Venice, I meane not commessations or banquets, but holy and religious solemnities, whereof the first was in the Church of certaine Nunnes in St. Laurence parish, which are dedicated to St. Laurence. This was celebrated the one and thirtieth of July being Sunday, where I heard much singular musicke.

*The feast of
the assumption.*

The second was on the day of our Ladies assumption, which was the fifth of August being Fryday, that day in the morning I saw the Duke in some of his richest ornaments, accompanied with twenty six couple of Senators, in their damaske-long-sleeved gownes come to Saint Marks. Also there were Venetian Knights and Ambassadors, that gave attendance upon him, and the first that went before him on the right hand, carried a naked sword in his hand. He himselfe then wore two very rich robes or long garments, whereof the uppermost was white, of cloth of silver, with great massy buttons of gold, the other cloth of silver also, but adorned with many curious workes made in colours with needle worke.

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His traine was then holden up by two Gentlemen. At that time I heard much good musicke in Saint Markes Church, but especially that of a treble violl which was so excellent, that I thinke no man could surpasse it. Also there were sagbuts and cornets as at St. Laurence feast which yeilded passing good musicke. The third feast was upon Saint Roches day being Saturday and the sixth day of August, where I heard the best musicke that ever I did in all my life both in the morning and the afternoone,

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so good that I would willingly goe an hundred miles a foote at any time to heare the like. The place where it was, is neare to Saint Roches Church, a very sumptuous and magnificent building that belongeth to one of the sixe † Companies of the citie. For there are in Venice sixe Fraternities or Companies that have their severall halles (as we call them in London) belonging to them, and great maintenance for the performing of those shewes that each company doth make; as that Fraternitie to whom this most portly building neare Saint Roches Church belongeth (being farre the fairest of all the sixe) doth enjoy the yearely revenew of foureteene thousand Chiquinies, which do amount to sixe thousand ninety five pounds sixteene shillings and eight pence. Every Chiquinie containing eleven Livers, and twelve sols; the Liver is nine pence, the sol an half penny. So that the Venetian Chiquinie countervaieth eight shillings eight pence halfe penny of our money. This building hath a marvailous rich and stately frontispice, being built with passing faire white stone, and adorned with many goodly pillars of marble. There are three most beautifull roomes in this building; the first is the lowest, which hath two rowes of goodly pillars in it opposite to each other which upon this day of Saint Roch were adorned with many faire pictures of great personages that hanged round about them, as of Emperours, Kings, Queenes, Dukes, Duchesses, Popes, &c. In this roome are two or three faire Altars: For this roome is not appointed for merriments and banquetings as the halles belonging to the Companies of London, but altogether for devotion and religion, therein to laud and prayse God and his Saints with Psalmes, Hymnes, spirituall songs and melodious musicke upon certaine daies dedicated unto Saints. The second is very spacious and large, having two or three faire Altars more: the rooffe of this roome which is of a

*The City
Companies.*

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*The Halls of
one of the
Companies.*

† These Companies are neither more nor lesse then sixe, to the end to answer the sixe parts or tribes whereof the whole citie consisteth. One Company being appointed for every particular tribe.

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stately heighth, is richly gilt and decked with many sumptuous embossings of gold, and the walles are beautified with sundry delicate pictures, as also many parts of the rooffe; unto this room you must ascend by two or three very goodly paire of staires. The third room which is made at one corner of this spacious roome, is very beautifull, having both rooffe and wals something correspondent to the other; but the floore much more exquisite and curious, being excellently distinguished with checker worke made of several kinds of marble, which are put in by the rarest cunning that the wit of man can devise.

*The feast of
S. Roch.*

The second roome is the place where this festivite was solemnized to the honour of Saint Roch, at one end whereof was an Altar garnished with many singular ornaments, but especially with a great multitude of silver Candlesticks, in number sixty, and Candles in them of Virgin waxe. This feast consisted principally of Musicke, which was both vocall and instrumentall, so good, so delectable, so rare, so admirable, so superexcellant, that it did even ravish and stupifie all those strangers that never heard the like. But how others were affected with it I know not; for mine owne part I can say this, that I was for the time even rapt up with Saint Paul into the third heaven. Sometimes there sung sixteene or twenty

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men together, having their master or moderator to keepe them in order; and when they sung, the instrumentall musitians played also. Sometimes sixteene played together upon their instruments, ten Sagbuts, foure Cornets, and two Violdegambaes of an extraordinary greatness; sometimes tenne, sixe Sagbuts and foure Cornets; sometimes two, a Cornet and a treble violl. Of those treble viols I heard three severall there, whereof each was so good, especially one that I observed above the rest, that I never heard the like before. Those that played upon the treble viols, sung and played together, and sometimes two singular fellowes played together upon Theorboes, to which they sung also, who yeilded admirable sweet musicke, but so still that they could

*Beautiful
Music.*

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scarce be heard but by those that were very neare them. These two Theorbists concluded that nights musicke, which continued three whole howers at the least. For they beganne about five of the clocke, and ended not before eight. Also it continued as long in the morning: at every time that every severall musicke played, the Organs, whereof there are seven faire paire in that room, standing al in a rowe together, plaied with them. Of the singers there were three or foure so excellent that I thinke few or none in Christendome do excell them, especially one, who had such a peerelesse and (as I may in a maner say) such a supernaturall voice for such a privilege for the sweetnesse of his voice, as sweetnesse, that I think there was never a better singer in all the world, insomuch that he did not onely give the most pleasant contentment that could be imagined, to all the hearers, but also did as it were astonish and amaze them. I alwaies thought that he was an Eunuch, which if he had beene, it had taken away some part of my admiration, because they do most commonly sing passing wel; but he was not, therefore it was much the more admirable. Againe it was the more worthy of admiration, because he was a middle-aged man, as about forty yeares old. For nature doth more commonly bestowe such a singularitie of voice upon boyes and striplings, then upon men of such yeares. Besides it was farre the more excellent, because it was nothing forced, strained, or affected, but came from him with the greatest facilitie that ever I heard. Truely I thinke that had a Nightingale beene in the same roome, and contended with him for the superioritie, something perhaps he might excell him, because God hath granted that little birde such a priviledge for the sweetnesse of his voice, as to none other: but I thinke he could not much. To conclude, I attribute so much to this rare fellow for his singing, that I thinke the country where he was borne, may be as proude for breeding so singular a person as Smyrna was of her Homer, Verona of her Catullus, or

The Singers.

*A Wonderful
Singer.*

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Mantua of Virgil: But exceeding happy may that Citie, or towne, or person bee that possesseth this miracle of nature. These musitians had bestowed upon them by that company of Saint Roche an hundred duckats, which is twenty three pound sixe shillings eight pence starling. Thus much concerning the musicke of those famous feastes of St. Laurence, the Assumption of our Lady, and Saint Roche.

*A luxurious
Friar.*

There is one very memorable thing (besides all the rest that I have before named) to be seene in Venice, if it be true that I heard reported of it; even the head of a certaine Fryer which is set upon the top of one of their steeple: He was beheaded for his monstrous and inordinate luxury, as some affirme. For I heard many say in Venice that he begat with childe no lesse then ninety nine Nunnes, and that if his courage had served him to have begotten one more with child, that he might have made up the full number of an hundred, his life should have beene saved. I asked many Venetians whether this were true, who denied it unto me, but with such a kinde of smiling and laughter, that that denying seemed a kinde of confessing of the matter. Againe some others extenuating the haynousnesse of the crime, told me that that was but a meere fable, and said the truth was, that he committed sacriledge by robbing one of the Churches of the Citie, stealing away their Chalices and other things of greatest worth; after the which he fled out of the Venetian Signiorie: but being afterward apprehended, he was executed for this fact, and not for the other.

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*Two men
tormented.*

On the fourth day of August being Thursday, I saw a very Tragicall and dolefull spectacle in Saint Markes place. Two men tormented with the strapado, which is done in this manner. The offender having his hands bound behind him, is conveighed into a rope that hangeth in a pully, and after hoysed up in the rope to a great heighth with two severall swinges, where he sustaineth so great torments that his joynts are for the time loosed and pulled asunder; besides such abundance of bloud is

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gathered into his hands and face, that for the time he is in the torture, his face and hands doe looke as red as fire.

The manuary artes of the Venetians are so exquisite and curious, that I thinke no artificers in the world doe excell them in some, especially painting. For I saw two things in a painters shop in Saint Markes, which I did not a little admire; the one was the picture of a hinder quarter of Veal hanged up in his shop, which a stranger at the first sight would imagine to be a naturall and true quarter of veal; but it was not: For it was only a counterfeit of a hinder quarter of veale, the rarest invention that ever I saw before. The other was the picture of a Gentlewoman, whose eies were contrived with that singularitie of cunning, that they moved up and down of themselves, not after a seeming manner, but truly and indeed. For I did very exactly view it. But I beleeve it was done by a vice which the Grecians call *αὐτόματον*. Also I observed another thing in the same shop that gave me great contentment, the picture of famous Cassandra that was commonly styled *Fidelis Veneta Puella*. Shee was in her time esteemed the very Phoenix and mirror of all the women in Christendome for learning. Truly it did much the more comfort me to see her picture, because learned Angelus Politianus wrote a most elegant Epistle unto her with this beginning: *O decus Italiae virgo, &c.* which I have often read in the booke of his Epistles, and that with more pleasure and delight then any other of his Epistles, though they are all passing sweete, *Atticis leporibus inspersæ, & Hyblæo melle dulciores.*

The burials are so strange both in Venice, and all other Cities, Townes, and parishes of Italy, that they differ not onely from England, but from all other nations whatsoever in Christendome. For they carry the Corse to Church with the face, handes and feete all naked, and wearing the same apparell that the person wore lately before it died, or that which it craved to be buried in: which apparell is interred together with their bodies. Also I

*Manuary
Arts of the
Venetians.*

*The picture of
Cassandra.*

[p. 255.]

*Strange
Burials.*

*Virtue in a
Friar's cowle.*

observed another thing in their burials that savoreth of intollerable superstition: many a man that hath beene a vicious and licentious liver, is buried in the habits of a Franciscan Frier; the reason forsooth is, because they beleeve there is such virtue in the Friers cowle, that it will procure them remission of the third part of their sinnes: a most fond and impious opinion. We in England do hope, and so doth every good Christian besides, to obtaine remission of our sinnes, through the meere merites of Christ, and not by wearing of a Friers frocke, to whom we attribute no more virtue than to a Bardocucullus, that is, a Shepherds ragged and weather beaten cloake.

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Also there is another very superstitious custome used not only in Venice, but also in all other cities and townes of Italy where I have beene, which is likewise observed (as I understand) in all cities townes, and parishes whatsoever of all Italy, in which they differ (as I thinke) from all Christian Nations, that at noone and the setting of the sunne, all men, women and children must kneele, and say their Ave Maria bare-headed wheresoever they are, eyther in their houses or in the streets, when the Ave Marie bell ringeth. Gesner writeth in his Bibliotheca, that that worthy man Josias Simlerus Tigurinus wrote a learned Dialogue concerning this subject, whether it were lawfull to pray bare headed, eyther at noone, or the evening at the ringing of this Ave Marie bell. But this Booke was but a manuscript and never printed: I thinke it doth taxe this custome; for truely it is superstitious and worthy the taxing.

*A prodigious
shower of hail.*

There happened at the time of my being in Venice a very prodigious thing upon the first day of July being Friday. For that day there fell a shower of haile, lasting for the space of halfe an houre, that yeilded stones as great as Pigeons egges; a thing that amazed all that beheld it. Also there was another strange thing that fel out when I was there: the ball or globe of a certaine Tower in the citie, together with the crosse that stood

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thereon, was so extremely scorched with lightning, that it was turned coale black. For indeede two or three nights one after another it lightned as terribly in Venice as ever I saw in my life, and that most incessantly for many houres together.

Amongst many other things that moved great admiration in me in Venice, this was not the least, to consider the marveilous affluence and exuberancy of all things tending to the sustentation of mans life. For albeit they have neyther meadows, nor pastures, nor arable grounds neare their city (which is a matter impossible, because it is seated in the sea, and distinguished with such a multitude of channels) to yeeld them corne and victuals: yet they have as great abundance (a thing very strange to be considered) of victuals, corne and fruites of all sorts whatsoever, as any city (I thinke) of all Italy. Their victuals and all other provision being very plenteously ministred unto them from Padua, Vicenza, and other bordering townes and places of Lombardy, which are in their owne dominion. For I have seene their shambles and market places (whereof they have a great multitude) exceedingly well furnished with all manner of necessaries. As for their fruits I have observed wonderful plenty amongst them, as Grapes, Peares, Apples, Plummes, Apricockes: all which are sold by weight, and not by tale: Figges most excellent of three or foure sorts, as blacke, which are the daintiest, greene, and yellow. Likewise they had another special commodity when I was there, which is one of the most delectable dishes for a Sommer fruit of all Christendome, namely muske Melons. I wondered at the plenty of them; for there was such store brought into the citie every morning and evening for the space of a moneth together, that not onely St. Markes place, but also all the market places of the citie were superabundantly furnished with them: insomuch that I thinke there were sold so many of them every day for that space, as yeelded five hundred pound sterling. They are of three sorts, yellow, greene, and redde, but the red is most

*The victual-
ling of Venice.*

[p. 257.]

*Great plenty
of fruits.*

Musk melons.

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toothsome of all. The great long banke whereof I have before spoken, which is interjected as a strong Rampier betwixt the Adriatique sea and the citie, even the Litto maggior, doth yeeld the greatest store of these Melons that are brought to Venice. But I advise thee (gentle Reader) if thou meanest to see Venice, and shall happen to be there in the sommer time when they are ripe, to abstaine from the immoderate eating of them. For the sweetnesse of them is such as hath allured many men to eate so immoderately of them, that they have therewith hastened their untimely death: the fruite being indeed *γλυκὸν πικρὸν* that is, sweete-sowre. Sweete in the palate, but sowre in the stomacke, if it be not soberly eaten. For it doth often breede the Dysenteria, that is, the bloody fluxe: of which disease the Emperour Fredericke the third died by the intemperate eating of them, as I will hereafter declare in my observations of Germany. Also they have another excellent fruite called Anguria, the coldest fruit in taste that ever I did eate: the pith of it, which is in the middle, is as redde as blood, and full of blacke kernels. They finde a notable commodity of it in sommer, for the cooling of themselves in time of heate. For it hath the most refrigerating vertue of all the fruites of Italy. Moreover the abundance of fish, which is twice a day brought into the citie, is so great, that they have not onely exceeding plenty for themselves, but also doe communicate that commodity to their neighbour townes. Amongst many other strange fishes that I have observed in their market places, I have seene many Tortoises, whereof I never saw but one in all England. Besides they have great plenty of fowle, and such admirable variety thereof, that I have heard in the citie they are furnished with no lesse then two hundred severall sortes of them. I have observed a thing amongst the Venetians, that I have not a little wondred at, that their Gentlemen and greatest Senators, a man worth perhaps two millions of duckats, will come into the market, and buy their flesh, fish, fruites, and such other things as are

Good counsel.

[p. 258.]

The fruit called Anguria.

Tortoises.

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necessary for the maintenance of their family: a token indeed of frugality, which is commendable in all men; but me thinks it is not an argument of true generosity, that a noble spirit should deject it selfe to these petty and base matters, that are fitter to be done by servants then men of a generose parentage. Therefore I commend mine owne countrey-man, the English Gentleman, that scorneth to goe into the market to buy his victuals and other necessaries for house-keeping, but employeth his Cooke or Cator about those inferior and sordid affaires.

*Commendable
frugality.*

It is said there are of all the Gentlemen of Venice, which are there called Clarissimoes, no lesse then three thousand, all which when they goe abroad out of their houses, both they that beare office, and they that are private, doe weare gownes: wherein they imitate † Romanos rerum Dominos, gentemque togatam. Most of their gownes are made of blacke cloth, and over their left shoulder they have a flappe made of the same cloth, and edged with blacke Taffata: Also most of their gownes are faced before with blacke Taffata: There are others also that weare other gownes according to their distinct offices and degrees; as they that are of the Councill of tenne (which are as it were the maine body of the whole estate) doe most commonly weare blacke chamlet gownes, with marvielous long sleeves, that reach almost downe to the ground. Againe they that weare red chamlet gownes with long sleeves, are those that are called Savi, whereof some have authority onely by land, as being the principall Overseers of the Podesta'es and Prætors in their land cities, and some by Sea. There are others also that weare blew cloth gownes with blew flapps over their shoulders, edged with Taffata. These are the Secretaries of the Councill of tenne. Upon every great festivall day the Senators, and greatest Gentlemen that accompany the Duke to Church, or to any other place, doe weare crimson damaske gownes, with flappes of crimson velvet cast over their left shoulders. Likewise the Venetian Knights

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*Gowned
gentlemen.*

*Red Gowns
worn by the
Prætors.*

† Virgil. Ænei. 1.

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*Dress of the
Knights.*

weare blacke damaske gownes with long sleeves: but hereby they are distinguished from the other Gentlemen. For they weare red apparell under their gownes, red silke stockings, and red pantafles. All these gowned men doe weare marveilous little blacke flat caps of felt, without any brimmes at all, and very diminutive falling bandes, no ruffes at all, which are so shallow, that I have seene many of them not above a little inch deepe. The colour that they most affect and use for their other apparel, I mean doublet, hose, and jerkin, is blacke: a colour of gravity and decency. Besides the forme and fashion of their attire is both very auncient, even the same that hath beene used these thousand yeares amongst them, and also uniforme. For all of them use but one and the same forme of habite, even the slender doublet made close to the body, without much quilting or bombase, and long hose plaine, without those new fangled curiosities, and ridiculous superfluities of panes, plaites, and other light toyes used with us English men. Yet they make it of costly stuffe, well beseeeming Gentlemen and eminent persons of their place, as of the best Taffates, and Sattins that Christendome doth yeeld, which are fairely garnished also with lace of the best sort. In both these things they much differ from us English men. For whereas they have but one colour, we use many more then are in the Rain-bow, all the most light, garish, and unseemely colours that are in the world. Also for fashion we are much inferiour to them. For we weare more phantasticall fashions then any Nation under the Sunne doth, the French onely excepted; which hath given occasion both to the Venetian and other Italians to brand the English-man with a notable marke of levity, by painting him starke naked with a paire of shears in his hand, making his fashion of attire according to the vaine invention of his braine-sicke head, not to comelinesse and decorum.

*Venetian
attire very
ancient.
[p. 260.]*

*English
fashions in-
ferior.*

But to returne to these gowned Gentlemen: I observed an extraordinary custome amongst them, that when two acquaintances meete and talke together at the walking

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times of the day, whereof I have before spoken, eyther in the Dukes Palace, or S. Markes place, they give a mutuall kisse when they depart from each other, by kissing one anothers cheeke: a custome that I never saw before, nor heard of, nor read of in any history. Likewise when they meete onely and not talke, they give a low congie to each other by very civill and courteous gestures, as by bending of their bodies, and clapping their right hand upon their breastes, without uncovering of their heads, which sometimes they use, but very seldome. *Salutations.*

Most of the women when they walke abroad, especially to Church, are veiled with long vales, whereof some doe reache almost to the ground behinde. These vales are eyther blacke, or white, or yellowish. The blacke eyther wives or widowes do weare: the white maides, and so the yellowish also; but they weare more white then yellowish. *Veiled women.*

It is the custome of these maydes when they walke in the streetes, to cover their faces with their vales, *vercundiaë causâ*, the stuffe being so thin and slight, that they may easily looke through it. For it is made of a pretty slender silke, and very finely curled: so that because she thus hoodwinketh her selfe, you can very seldome see her face at full when she walketh abroad, though perhaps you earnestly desire it, but only a little glimpse thereof. Now whereas I said before that onely maydes doe weare white vales, and none else, I meane these white silke curled vayles, which (as they tolde me) none doe weare but maydes. But other white vayles wives doe much weare, such as are made of holland, whereof the greatest part is handsomely edged with great and very faire bone-lace. Almost all the wives, widowes and mayds do walke abroad with their breastes all naked, and many of them have their backes also naked even almost to the middle, which some do cover with a slight linnen, as cobwebbe lawne, or such other thinne stuffe: a fashion me thinkes very uncivill and unseemely, especially if the beholder might plainly see them. For I beleeve unto many that have *prurientem libidinem*, they would minister a great *Wives' veils.*

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incentive & fomentation of luxurious desires. Howbeit it is much used both in Venice and Padua. For very few of them do weare bands but only Gentlewomen, and those do weare little lawne or cambricke ruffles. There is one thing used of the Venetian women, and some others dwelling in the cities and towns subject to the Signiory of Venice, that is not to be observed (I thinke) amongst any other women in Christendome: which is so common in Venice, that no woman whatsoever goeth without it, either in her house or abroad; a thing made of wood, and covered with leather of sundry colors, some with white, some redde, some yellow. It is called a Chapiney, which they weare under their shoes. Many of them are curiously painted; some also I have seene fairely gilt: so uncomely a thing (in my opinion) that it is pittie this foolish custom is not cleane banished and exterminated out of the citie. There are many of these Chapineys of a great heighth, even half a yard high, which maketh many of their women that are very short, seeme much taller then the tallest women we have in England. Also I have heard that this is observed amongst them, that by how much the nobler a woman is, by so much the higher are her Chapineys. All their Gentlewomen, and most of their wives and widowes that are of any wealth, are assisted and supported eyther by men or women when they walke abroad, to the end they may not fall. They are borne up most commonly by the left arme, otherwise they might quickly take a fall. For I saw a woman fall a very dangerous fall, as she was going down the staires of one of the little stony bridges with her high Chapineys alone by her selfe: but I did nothing pittie her, because shee wore such frivolous and (as I may truly terme them) ridiculous instruments, which were the occasion of her fall. For both I my selfe, and many other strangers (as I have observed in Venice) have often laughed at them for their vaine Chapineys.

All the women of Venice every Saturday in the after-noone doe use to annoint their haire with oyle, or some

[p. 262.]

Chapineys.

*Dangerous
instruments.*

*Head dress of
the women.*

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other † drugs, to the end to make it looke faire, that is whitish. For that colour is most affected of the Venetian Dames and Lasses. And in this manner they do it: first they put on a readen hat, without any crowne at all, but brimmes of exceeding breadth and largeness: then they sit in some sun-shining place in a chamber or some other secret roome, where having a looking-glasse before them they sophisticate and dye their haire with the foresaid drugs, and after cast it backe round upon the brimmes of the hat, till it be throughly dried with the heat of the sunne: and last of all they curle it up in curious locks with a frisling or crisping pinne of iron, which we cal in Latin Calamistrum, the toppe whereof on both sides above their forehead is acuminated in two peakes. That this is true, I know by mine owne experience. For it was my chauce one day when I was in Venice, to stand by an Englishman's wife, who was a Venetian woman borne, while she was thus trimming of her haire: a favour not afforded to every stranger. [p. 263.]

*Hair
dressing.*

But since I have taken occasion to mention some notable particulars of their women, I will insist farther upon that matter, and make relation of their Cortezans also, as being a thing incident and very proper to this discourse, especially because the name of a Cortezan of Venice is famed over all Christendome. And I have here inserted a picture of one of their nobler Cortezans, according to her Venetian habites, with my owne neare unto her, made in that forme as we saluted each other. Surely by so much the more willing I am to treat something of them, because I perceive it is so rare a matter to find a description of the Venetian Cortezans in any Authour, that all the writers that I could ever see, which have described the city, have altogether excluded them out of their writings. Therefore seeing the History of these famous gallants is omitted by all others that have written just Commentaries of the

*The
Courtesans.*

† These kind of ointments wherewith women were wont to annoint their haire, were heretofore called Capillaria unguenta. Turnebus Adversari. lib. 1. ca. 7.

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[p. 264.]

Venetian state, as I know it is not impertinent to this present Discourse to write of them; so I hope it will not be ungratefull to the Reader to reade that of these notable persons, which no Author whatsoever doth impart unto him but my selfe. Onely I feare least I shall expose my selfe to the severe censure and scandalous imputations of many carping Criticks, who I thinke will taxe me for luxury and wantonnesse to insert so lascivious a matter into this Treatise of Venice. Wherefore at the end of this discourse of the Cortezans I will adde some Apologie for my selfe, which I hope will in some sort satisfie them, if they are not too captious.

*Their number
very great.*

The woman that professeth this trade is called in the Italian tongue Cortezana, which word is derived from the Italian word *cortesia* that signifieth courtesie. Because these kinde of women are said to receive courtesies of their favourites. Which word hath some kinde of affinitie with the Greeke word *ἑταῖρα* which signifieth properly a sociable woman, and is by Demosthenes, Athenæus, and divers other prose writers often taken for a woman of a dissolute conversation. As for the number of these Venetian Cortezans it is very great. For it is thought there are of them in the whole City and other adjacent places, as Murano, Malomocco, &c. at the least twenty thousand, whereof many are esteemed so loose, that they are said to open their quivers to every arrow. A most ungodly thing without doubt that there should be a tolleration of such licentious wantons in so glorious, so potent, so renowned a city. For me thinks that the Venetians should be daylie affraid least their winking at such uncleannesse should be an occasion to draw down upon them Gods curses and vengeance from heaven, and to consume their city with fire and brimstone, as in times past he did Sodome and Gomorrha. But they not fearing any such thing doe graunt large dispensation and indulgence unto them, and that for these two causes. First, ad vitanda majora mala. For they thinke that the chastity of their wives would be the sooner assaulted, and so

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consequently they should be capricornified, (which of all the indignities in the world the Venetian cannot patiently endure) were it not for these places of evacuation. But [p. 265.]

I marvaile how that should be true though these Cortezans were utterly rooted out of the City. For the Gentlemen do even coope up their wives alwaies within the walles of their houses for feare of these inconveniences, as much as if there were no Cortezans at all in the City. So that you shall very seldome see a Venetian Gentleman's wife but either at the solemnization of a great marriage, or at the Christning of a Jew, or late in the evening rowing in a Gondola. The second cause is for that the revenues which they pay unto the Senate for their tolleration, doe maintaine a dozen of their galleys, (as many reported unto me in Venice) and so save them a great charge. The consideration of these two things hath moved them to tolerate for the space of these many hundred yeares these kinde of Laides and Thaides, who may as fitly be termed the stales of Christendome as those were heretofore of Greece. For so infinite are the allurements of these amorous Calypsoes, that the fame of them hath drawn many to Venice from some of the remotest parts of Christendome, to contemplate their beauties, and enjoy their pleasing dalliances. And indeede such is the variety of the delicious objects they minister to their lovers, that they want nothing tending to delight. For when you come into one of their Palaces (as indeed some few of the principallest of them live in very magnificent and portly buildings fit for the entertainment of a great Prince) you seeme to enter into the Paradise of Venus. For their fairest roomes are most glorious and glittering to behold. The walles round about being adorned with most sumptuous tapistry and gilt leather, such as I have spoken of in my Treatise of Padua. Besides you may see the picture of the noble Cortezan most exquisitely drawen. As for her selfe shee comes to thee decked like the Queene and Goddess of love, in so much that thou wilt thinke she made a late transmigration from Paphos, Cnidos, or [p. 266.]

*Great
revenues paid
to the State.*

*The Paradise
of Venus.*

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*Apothecary
drugs.*

Cythera, the auncient habitations of Dame Venus. For her face is adorned with the quintessence of beauty. In her cheekes thou shalt see the Lilly and the Rose strive for the supremacy, and the silver tramels of her haire displayed in that curious manner besides her two frised peakes standing up like prety Pyramides, that they give thee the true Cos amoris. But if thou hast an exact judgement, thou maist easily discern the effects of those famous apothecary drugs heretofore used amongst the Noble Ladies of Rome, even stibium, cerussa, and purpurissum. For few of the Cortezans are so much beholding to nature, but that they adulterate their faces, and supply her defect with one of these three. A thing so common amongst them, that many of them which have an elegant naturall beauty, doe varnish their faces (the observation whereof made me not a little pittie their vanities) with these kinde of sordid trumperies. Wherein me thinks they seeme ebur atramento candefacere, according to that excellent *Proverbe of Plautus; that is, to make ivorie white with inke. Also the ornaments of her body are so rich, that except thou dost even geld thy affections (a thing hardly to be done) or carry with thee Ulysses hearbe called Moly which is mentioned by Homer, that is, some antidote against those Venereous titillations, shee wil very neare benumme and captivate thy senses, and make reason vane bonnet to affection. For thou shalt see her decked with many chaines of gold and orient pearle like a second Cleopatra, (but they are very litle) divers gold rings beautified with diamonds and other costly stones, jewels in both her cares of great worth. A gowne of damaske (I speake this of the nobler Cortizans) either decked with a deep gold fringe (according as I have expressed it in the picture of the Cortizan that I have placed about the beginning of this discourse) or laced with five or sixe gold laces each two inches broad. Her petticoate of red chamlet edged with rich gold fringe, stockings of carnasion silke, her breath and her whole body, the

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Costly gems.

* Eras. ada. Chil. 1 Cent. 3. adag. 70.

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more to enamour thee, most fragrantly perfumed. Though these things will at the first sight seeme unto thee most delectable allurements, yet if thou shalt rightly weigh them in the scales of a mature judgement, thou wilt say with the wise man, and that very truely, that they are like a golden ring in a swines snowt. Moreover shee will endeavour to enchaunt thee partly with her melodious notes that she warbles out upon her lute, which shee fingers with as laudable a stroake as many men that are excellent professors in the noble science of Musicke; and partly with that heart-tempting harmony of her voice. Also thou wilt finde the Venetian Cortezan (if she be a selected woman indeede) a good Rhetorician, and a most elegant discourser, so that if she cannot move thee with all these foresaid delights, shee will assay thy constancy with her Rhetoricall tongue. And to the end shee may minister unto thee the stronger temptations to come to her lure, shee will shew thee her chamber of recreation, where thou shalt see all manner of pleasing objects, as many faire painted coffers wherewith it is garnished round about, a curious milke-white canopy of needle worke, a silke quilt embrodered with gold: and generally all her bedding sweetly perfumed. And amongst other amiable ornaments shee will shew thee one thing only in her chamber tending to mortification, a matter strange amongst so many irritamenta malorum; even the picture of our Lady by her bedde side, with Christ in her armes, placed within a cristall glasse. But beware notwithstanding all these illecebræ & lenocinia amoris, that thou enter not into termes of private conversation with her. For then thou shalt finde her such a one as Lipsius truly cals her, callidam & calidam Solis filiam, that is, the crafty and hot daughter of the Sunne. Moreover I will tell thee this newes which is most true, that if thou shouldest wantonly converse with her, and not give her that salarium iniquitatis, which thou hast promised her, but perhaps cunningly escape from her company, shee will either cause thy throate to be cut by her Ruffiano, if he can after catch thee in the City, or

*Good
Rhetoricians.*

[p. 268.]

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*Lipsius's
counsel.*

procure thee to be arrested (if thou art to be found) and clapped up in the prison, where thou shalt remaine till thou hast paid her all thou didst promise her. Therefore for avoiding of those inconveniences, I will give thee the same counsell that Lipsius did to a friend of his that was to travell into Italy, even to furnish thy selfe with a double armour, the one for thine eyes, the other for thine eares. As for thine eyes, shut them and turne them aside from these venereous Venetian objects. For they are the double windowes that conveigh them to thy heart. Also thou must fortifie thine eares against the attractive inchauntments of their plausible speeches. Therefore even as wrestlers were wont heretofore to fence their eares against al exterior annoyances, by putting to them certaine instruments called ἀμφώτιδες: so doe thou take unto thy selfe this firme foundation against the amorous woundes of the Venetian Cortezans, to heare none of their wanton toyes; or if thou wilt needes both see and heare them, doe thou only cast thy breath upon them in that manner as we doe upon steele, which is no sooner on but incontinent it falleth off againe: so doe thou only breath a few words upon them, and presently be gone from them: for if thou dost linger with them thou wilt finde their poyson to be more pernicious then that of the scorpion, aspe, or cocatrice. Amongst other things that I heard of these kinde of women in Venice, one is this, that when their Cos amoris beginneth to decay, when their youthfull vigor is spent, then they consecrate the dregs of their olde age to God by going into a Nunnery, having before dedicated the flower of their youth to the divell; some of them also having scraped together so much pelfe by their sordid facultie as doth maintaine them well in their old age: For many of them are as rich as ever was Rhodope in Egypt, Flora in Rome, or Lais in Corinth. One example whereof I have before mentioned in Margarita Æmiliana that built a faire Monastery of Augustinian Monkes. There is one most notable thing more to be mentioned concerning these Venetian Corte-

A strange end.

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zans, with the relation whereof I will end this discourse of them. If any of them happen to have any children (as indeede they have but few, for according to the old proverbe the best carpenters make the fewest chips) they are brought up either at their own charge, or in a certaine house of the citie appointed for no other use but onely for the bringing up of the Cortezans bastards, which I saw Eastward above Saint Markes streete neare to the sea side. In the south wall of which building that looketh towards the sea, I observed a certaine yron grate inserted into a hollow peece of the wall, betwixt which grate and a plaine stone beneath it, there is a convenient little space to put in an infant. Hither doth the mother or some body for her bring the child shortly after it is borne into the world; and if the body of it be no greater, but that it may conveniently without any hurt to the infant bee conveighed in at the foresaid space, they put it in there without speaking at all to any body that is in the house to take charge thereof. And from thenceforth the mother is absolutely discharged of her child. But if the child bee growne to that bignesse that they cannot conveigh it through that space, it is carryed backe againe to the mother, who taketh charge of it her selfe, and bringeth it up as well as she can. Those that are brought up in this foresaid house, are removed therehence when they come to yeares of discretion, and many of the male children are employed in the warres, or to serve in the Arsenall, or Gallies at sea, or some other publique service for the Common weale. And many of the females if they bee faire doe matrizare, that is, imitate their mothers in their gainfull facultie, and get their living by prostituting their bodies to their favourites. Thus have I described unto thee the Venetian Cortezans; but because I have related so many particulars of them, as few Englishmen that have lived many yeares in Venice, can do the like, or at the least if they can, they will not upon their returne into England, I beleeve thou wilt cast an aspersion of wantonnesse upon me, and say that I could not know all these

*A notable
custom.*

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matters without mine owne experience. I answere thee, that although I might have knowne them without my experience, yet for my better satisfaction, I went to one of their noble houses (I wil confesse) to see the manner of their life, and observe their behaviour, but not with such an intent as we reade Demosthenes went to Lais, to the end to pay something for repentance; but rather as Panutius did to Thais, of whom we read that when he came to her, and craved a secret roome for his pastime, she should answere him that the same roome where they were together, was secret enough, because no body could see them but onely God; upon which speech the godly man tooke occasion to perswade her to the feare of God and religion, and to the reformation of her licentious life, since God was able to prie into the secretest corners of the world. And so at last converted her by this meanes from a wanton Cortezan to a holy and religious woman. In like manner I both wished the conversion of the Cortezan that I saw, and did my endeavour by perswasive termes to convert her, though my speeches could not take the like effect that those of Panutius did. Withall I went thither partly to the end to see whether those things were true that I often heard before both in England, France, Savoy, Italy, and also in Venice it selfe concerning these famous women, for

Segniùs irritant animos demissa per aures
quàm quæ sunt oculis subjecta fidelibus, & quæ
ipse sibi tradit spectator——

[p. 271.]

*The know-
ledge of evil
is not evil.*

Neither can I be perswaded that it ought to be esteemed for a staine or blemish to the reputation of an honest and ingenuous man to see a Cortezan in her house, and note her manners and conversation, because according to the old maxime, *Cognitio mali non est mala*, the knowledge of evill is not evill, but the practice and execution thereof. For I thinke that a virtuous man will be the more confirmed and settled in virtue by the observation of some vices, then if he did not at all know what they were. For





Il Signior Tomaso Occambiano. *Margherita Emilia bella*
Corcelana di Venetia
G. H. del. Sculp.

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which cause we may read that the auncient Lacedemonians were wont sometimes to make their slaves drunke, which were called Helotæ, and so present them to their children in the midst of their drunken pangs, to the end that by seeing the ugliness of that vice in others, they might the more loath and detest it in themselves all the dayes of their life afterward: as for mine owne part I would have thee consider that even as the river Rhodanus (to use that most excellent comparison, that eloquent Kirchnerus doth in his Oration that I have prefixed before this booke) doth passe through the lake Losanna, and yet minglenth not his waters therewith; and as the Fountain Arethusa runneth through the Sea, and confoundeth not her fresh water with the salt liquor of the sea; and as the beames of the Sunne doe penetrate into many uncleane places, and yet are nothing polluted with the impuritie thereof: so did I visite the Palace of a noble Cortezan, view her own amorous person, heare her talke, observe her fashion of life, and yet was nothing contaminated therewith, nor corrupted in maner. Therefore I instantly request thee (most candid reader) to be as charitably conceited of me, though I have at large deciphered and as it were anatomized a Venetian Cortezan unto thee, as thou wouldest have me of thy selfe upon the like request.

I hope it will not be esteemed for an impertinencie to my discourse, if I next speake of the Mountebanks of Venice, seeing amongst many other thinges that doe much famouse this Citie, these two sortꝝ of people, namely the Cortezans and the Mountebanks, are not the least: for although there are Mountebanks also in other Cities of Italy; yet because there is a greater concourse of them in Venice then else where, and that of the better sort and the most eloquent fellowes; and also for that there is a larger tolleration of them here then in other Cities (for in Rome, &c. they are restrained from certain matters as I have heard which are heere allowed them) therefore they use to name a Venetian Mountebanke *κατ' ἐξοχήν* for the coryphaeus and principall Mountebanke of all Italy: neither doe I much

The Mountebanks of Venice.
[p. 272.]

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doubt but that this treatise of them will be acceptable to some readers, as being a meere novelty never before heard of (I thinke) by thousands of our English Gallants. Surely the principall reason that hath induced me to make mention of them is, because when I was in Venice, they oftentimes ministred infinite pleasure unto me. I will first beginne with the etymologie of their name: the word Mountebanke (being in the Italian tongue Monta'inbanco) is compounded of two Italian words. Montare which signifieth to ascend or goe up to a place, and banco a bench, because these fellows doe act their part upon a stage, which is compacted of benches or fourmes, though I have seene some fewe of them also stand upon the ground when they tell their tales, which are such as are commonly called Ciaratanoe's or Ciarlatans, in Latin they are called Circulatores and Agyrtæ, which is derived from the Greeke worde ἀγέλπειν which signifieth to gather or draw a company of people together, in Greek θαυματόποιοι. The principall place where they act, is the first part of Saint Marks street that reacheth betwixt the West front of S. Marks Church, and the opposite front of Saint Geminians Church. In which, twice a day, that is, in the morning and in the afternoon, you may see five or sixe severall stages erected for them: those that act upon the ground, even the foresaid Ciarlatans being of the poorer sort of them, stand most commonly in the second part of S. Marks, not far from the gate of the Dukes Palace. These Mountebanks at one end of their stage place their trunke, which is replenished with a world of new-fangled trumperies. After the whole rabble of them is gotten up to the stage, whereof some weare visards being disguised like fooles in a play, some that are women (for there are divers women also amongst them) are attyred with habits according to that person that they sustaine; after (I say) they are all upon the stage, the musicke begins. Sometimes vocall, sometimes instrumentall, and sometimes both together. This musicke is a preamble and introduction to the ensuing matter: in the meane time while the musicke playes, the principall

*The place of
their acting.*

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*Women
Mountebanks.*

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Mountebanke which is the Captaine and ring-leader of all the rest, opens his truncke, and sets abroach his wares; after the musicke hath ceased, he maketh an oration to the audience of halfe an houre long, or almost an houre. Wherein he doth most hyperbolically extoll the vertue of his drugs and confections :

Laudat venales qui vult extrudere merces.

Though many of them are very counterfeit and false. Truly I often wondred at many of these naturall Orators. For they would tell their tales with such admirable volubility and plausible grace, even extempore, and seasoned with that singular variety of elegant jests and witty conceits, that they did often strike great admiration into strangers that never heard them before : and by how much the more eloquent these Naturalists are, by so much the greater audience they draw unto them, and the more ware they sell. After the chiefest Mountebankes first speech is ended, he delivereth out his commodities by little and little, the jester still playing his part, and the musitians singing and playing upon their instruments. The principall things that they sell are oyles, soveraigne waters, amorous songs printed, Apothecary drugs, and a Commonweale of other trifles. The head Mountebanke at every time that he delivereth out any thing, maketh an extemporall speech, which he doth eftsoones intermingle with such savory jests (but spiced now and then with singular scurrility) that they minister passing mirth and laughter to the whole company, which perhaps may consist of a thousand people that flocke together about one of their stages. For so many according to my estimation I have seene giving attention to some notable eloquent Mountebanke. I have observed marveilous strange matters done by some of these Mountebankes. For I saw one of them holde a viper in his hand, and play with his sting a quarter of an houre together, and yet receive no hurt; though another man should have beene presently stung to death with it. He made us all beleve that the same viper was

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*The head
Mountebank.*

*Strange
matters.*

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linealy descended from the generation of that viper that lept out of the fire upon † S. Pauls hand, in the Island of Melita now called Malta, and did him no hurt; and told us moreover that it would sting some, and not others. Also I have seene a Mountebanke hackle and gash his naked arme with a knife most pittifully to beholde, so that the blood hath streamed out in great abundance, and by and by after he hath applied a certaine oyle unto it, wherewith he hath incontinent both stanchd the blood, and so throughly healed the woundes and gashes, that when he hath afterward shewed us his arme againe, we could not possibly perceive the least token of a gash. Besides there was another black gowned Mountebanke that gave most excellent contentment to the company that frequented his stage. This fellow was borne blind, and so continued to that day: he never missed Saint Markes place twise a day for sixe weekes together: he was noted to be a singular fellow for singing extemporall songes, and for a pretty kinde of musicke that he made with two bones betwixt his fingers. Moreover I have seene some of them doe such strange jugling trickes as would be almost incredible to be reported. Also I have observed this in them, that after they have extolled their wares to the skies, having set the price of tenne crownes upon some one of their commodities, they have at last descended so low, that they have taken for it foure gazets, which is something lesse then a groat. These merry fellowes doe most commonly continue two good howres upon the stage, and at last when they have fedde the audience with such passing variety of sport, that they are even cloyed with the superfluity of their conceits, and have sold as much ware as they can, they remove their trinkets and stage till the next meeting.

Thus much concerning the Mountebankes.

† Act. 28. 5.

*A blind
Mountebank.*

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THe heat of Venice about the hottest time of sommer is oftentime very extreme, especially betwixt eleven of the clocke in the morning, and two in the afternoone, insomuch that about noone you shall see very few in the whole city walking abroad, but asleepe eyther in their own houses, or in the publique walkes or other open places abroad in the citie. For mine owne part I can speake by experience, that for the whole time almost that I was in Venice the heate was so intollerable, that I was constrained to lie starke naked most commonly every night, and could not endure any clothes at all upon me.

The heat of Venice.

There are certaine desperate and resolute villaines in Venice, called Braves, who at some unlawfull times do commit great villainy. They wander abroad very late in the night to and fro for their prey, like hungry Lyons, being armed with a privy coate of maile, a gauntlet upon their right hand, and a little sharpe dagger called a stiletto. They lurke commonly by the water side, and if at their time of the night, which is betwixt eleven of the clocke and two, they happen to meete any man that is worth the rifling, they will presently stabbe him, take away all about him that is of any worth, and when they have throughly pulled his plumes, they will throw him into one of the channels: but they buy this booty very deare if they are after apprehended. For they are presently executed.

Desperate villains.

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I observed one thing in Venice that I utterly condemned, that if two men should fight together at sharpe openly in the streets, whereas a great company will suddenly flocke together about them, all of them will give them leave to fight till their hearts ake, or till they welter in their owne blood, but not one of them hath the honesty to part them, and keepe them asunder from spilling each others blood: also if one of the two should be slaine they will not offer to apprehend him that slew the other (except the person slaine be a Gentleman of the citie) but suffer him to go at randome whither he list, without inflicting any punishment upon him. A very barbarous and unchristian thing

Street fights.

to winke at such effusion of Christian blood, in which they differ (in my opinion) from all Christians. The like I understand is to be observed in Milan and other cities of Italy.

An English galley-slave.

There happened a thing when I was in Venice, that moved great commiseration and sympathie in me: I saw a certain English-man one Thomas Taylour, born in Leicester-shire, endure great slavery in one of the Venetian galleys: for whose enlargement I did my utmost endeavour, but all would not serve. I would to God he had not committed that fault which deserved that condemnation to the galleys. For indeed he tooke pay before hand of the Venetians for service in their warres, and afterward fled away. But being againe apprehended, they have made him with many trickling teares repent his flying from them.

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The ranks of the Venetians.

There have beene some Authours that have distinguished the orders or rankes of the Venetians into three degrees, as the Patritians, the Merchants, and the Plebeians: but for the most part they are divided into two, the Patritians, which are otherwise called the Clarissimoes or the Gentlemen, & the Plebeians. By the Patritians are meant those that have the absolute sway and government of the State or Signiory both by sea and land, and administer justice at home and abroad. By the Plebeians those of the vulgar sort that use mechanicall and manuarie trades, and are excluded from all manner of authority in the Common-weale.

The nobler families of the citie are these: the Candiani, the Donati, the Gritti, the Justiniani, the Lauredani, the Mocenigi, the Mauroceni, the Venerii, the Prioli, the Barbari, the Contareni, Cornarii, the Gradenigi, the Dandali, the Zani, the Falerii, the Malipetri, the Foscari: Of all which families there have beene Dukes of the citie; also the Bragedini.

An honourable title.

The name of a Gentleman of Venice is esteemed a title of such eminent dignity and honour, that we shall reade of two mighty Kings that did very ambitiously sue to be

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invested with that title, and to be incorporated only by way of name into the Gentility of the citie, namely the King of Denmarke in the time of Duke Fuscarus about the yeare 1425, when he tooke Venice in his way towards Jerusalem, to see the holy Sepulchre: and Henry the third of that name King of Fraunce, in the time of Duke Mocenigus, Anno 1574. For they thought that the title of a Venetian Gentleman would be no small ornament and addition of grace to their royall dignity. Howbeit these Gentlemen doe not maintaine and support the title of their Gentility with a quarter of that noble state and magnificence as our English Noblemen and Gentlemen of the better sort doe. For they keepe no honourable hospitality, nor gallant retinue of servants about them, but a very frugall table, though they inhabite most beautifull Palaces, and are inriched with as ample meanes to keepe a brave port as some of our greatest English Earles. For I have heard that the worst of five hundred of the principall Venetian Gentlemen is worth a million of duckats, which is almost two hundred and fifty thousand pound sterling, having in many places of Lombardy goodly revenues yearly paid them, besides the possession of many stately palaces. But I understand that the reason why they so confine themselves within the bounds of frugality, and avoyde that superfluity of expenses in housekeeping that we Englishmen doe use, is, because they are restrained by a certaine kinde of edict made by the Senate, that they shall not keepe a retinue beyond their limitation.

*Frugal
gentlemen.*

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It is a matter very worthy the consideration, to thinke how this noble citie hath like a pure Virgin and incontaminated mayde (in which sense I called her a mayden citie in the front of my description of her, as also we reade in the Scripture, 2 King. 19. 21. Jerusalem was called a Virgin, because from the first foundation thereof to the time that God honoured her with that title, when she was like to be assaulted by Sanecherib King of the Assyrians, she was never taken by the force of any forraine enemy) kept her virginity untouched these thousand two hundred

*Venice a
virgin city.*

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*Venice often
assailed but
never taken.*

and twelve yeares (for so long it is since the foundation thereof) though Emperors, Kings, Princes and mighty Potentates, being allured with her glorious beauty, have attempted to deflowre her, every one receiving the repulse: a thing most wonderfull and strange. In which respect she hath beene ever privileged above all other cities. For there is no principall citie of all Christendome but hath been both oppugned and expugned since her foundation: as Rome the Emperesse and Queene of all the west partes of the world, hath been often sacked, as by Brennus, by Gensericus King of the Vandals, by Alaricus, Vitiges, Totylas, Kings of the Gothes, Odoacer the Rugian, &c. and so every other notable citie both of Italy, Germany, France, Spain, England, Poland, &c. hath beene at some time or other conquered by the hostile force: onely Venice, thrise-fortunate and thrise-blessed Venice, as if she had beene founded by the very Gods themselves, and daily received some divine and sacred influence from the heaven for her safer protection, hath ever preserved her selfe intactam, illibatam, sartam tectam, free from all forraine invasions to this day; though indeede she was once very dangerously assaulted by Pipin King of Italy, one of the sonnes of Charlemaine.

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*The form of
government.*

Seeing I have related unto thee so many notable things of this renowned City, as of her first foundation, situation, name, the division thereof, her goodly Temples, Palaces, Streets, Monasteries, Towers, Armouries, Monuments, and memorable Antiquities, &c. I thinke thou wilt expect this also from me, that I should discover unto thee her forme of government, and the meanes wherewith shee both maintaineth her selfe in that glorious majesty, and also ruleth those goodly cities, townes, and Citadels that are subject to her dominion. If thou dost require this at my hands (as I beleeve thou wilt) I would have thee consider that I am neither polititian, nor statist, but a private man, and therefore I often thought to my selfe when I was in Venice, that it would be a matter something impertinent to me to prie into their government, observe their lawes,

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their matters of state, their customes, their courts of justice, their judicious proceedings, their distributions of offices, &c. seeing I should make but little use thereof upon my returne into my country. Or were it so that I had had a great desire to have informed my selfe with the knowledge of the principall particularities of their governement (which I must needes say had beene a most laudable and excellent thing, especially in such a City as hath the fame to be as well governed as any City upon the face of the whole earth ever was, or at this day is) yet to attaine to an exact knowledge thereof in so short a space as I spent there, over and above these my poore observations which I have communicated unto thee, truely I confesse I was not able. Therefore for as much as thou mayest gather even by these my notes of Venice (which are more I am sure then every English man can shew thee out of sixe weekes aboade there) that I was not altogether idle when I lay in the City: I hope thou wilt deigne to pardon me, though I cannot answeere thy expectation about the governement thereof, especially because I will promise thee (if God shall graciously prolong my life that I may once more see it, which I earnestly wish and hope for) that I will endeavour to observe as much of their governement as may be lawfull for a stranger, and so tandem aliquando to impart the same unto thee with other observations of my future travels, which perhaps will not be altogether unworthy the reading. But because thou shalt not thinke that I am utterly ignorant of al matters touching their governement, I will give thee only a superficial touch, and no more. This City was first governed by Tribunes and Centurions for the space of three hundred yeares. But afterward because it was much infested by the Longobardes that inhabited Pavy, Milan, and other Cities not farre from them, they thought it meete to create a Duke that should be the principall and supreme commander of the whole City, and to arme him with authority to muster up forces for their defence against any forraine invasion, if occasion should require. Also they decreed that the same

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*A Duke
created.*

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*The Duke's
election.*

Duke should continue in his Ducall dignity during his life, which decree hath ever since beene in force to this day. Their first Dukes name was Panlucius Anafectus, whom they chose about the yeare seven hundred, assigning him first the Towne of Heraclea, next Malomocco, and afterward the Rialto (where the Dukes made their habitation for the space of many yeares till the Palace was built) for the place of his residence. Since which time for the space of nine hundred yeares they have been continually ruled by Dukes; the number of all which have beene fourescore and eleven with their present Duke Leonardus Donatus. I could tell thee some notable ceremonies concerning the election of their Duke, but those I will differ till my next observations of this City. Only I will impart one unto thee which is this. As soone as the Duke is proclaimed, he is carryed about St. Marks place in a chaire upon certayne mens shoulders that are appointed for the same purpose, and all the while he flings money about the street for the poore to gather up. The Duke is not a sovereigne Prince, to say sic volo, sic jubeo; but his authority is so curbed & restrained, that without the consent of the Councils he can neither establish nor abrogate a law, nor doe any other matter whatsoever that belongs to a Prince. So that the governement of this City is a compounded forme of state, contayning in it an Idea of the three principall governements of the auncient Athenians and Romans, namely the Monarchicall, the Oligarchicall, and Democraticall. The Duke sitteth at the sterne of the commonweale with glorious ornaments beseming his place and dignity, adorned with a Diademe and other ensignes of Principality, so that he seemeth to be a kinde of Monarch; yet there is that limitation of his power that without the approbation of the Senate he cannot doe any thing that carryeth a marke of Sovereignty. Next is the Councill of ten commonly called Consilio di dieci, which were first instituted by way of imitation of the ancient Roman Decemviri. These are as it were the maine sinewes and strength of the whole Venetian Empire. For

*The Council
of Ten.*

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they are the principall Lordes of the state that manage the whole governement thereof, both by sea and land. This Councill presenteth unto thee a singular forme of an Oligarchy or Aristocratie. The last is the great Councill which consisteth of a thousand and sixe hundred Gentlemen, who are likewise other subordinate members of the State, and are a notable patterne of a Democraticie. Al the Magistrates of what degree soever, are chosen by lots after an unusuall and strange manner. For there are three pots placed upon the Dukes Tribunall seate, whereof two that stand at both the endes of the seate containe a great multitude of silver balles and a few golden; the third which standeth in the middle, silver and golden also: but lesse then the other. Now all the officers are chosen according as their lots doe fall upon them, by meanes of these balles, which is disposed after such an admirable fine manner, as the like kinde of election was never heard of before in any governement or common-weale of the whole world. The place of this election is the great Councill hall, into the which at the election time a stranger shal be very hardly admitted, but by some extraordinary favour. One of the most honorable Magistrates of the whole city is the Procurator of S. Marke, who enjoyeth his dignity not for a yeare only as the Roman Consul did: but during his life, as the Duke doth. Heretofore there was but one in the whole city that bare that office, but afterwards there were sixe more adjoynd unto him as his copartners, being chosen out of the sixe tribes of the City: but there are of them at this day no less then foure and twenty. This office is of so high esteeme in Venice, that there is scarce any Duke chosen which hath not beene first Procurator of St. Marke. I have now given thee a little tast of the forme of the Cities governement. I will also somewhat compendiously touch that of the land Cities that are subject to them. Every land City hath foure principal Magistrates assigned to it, whereof the chiefest is the Prætor aliàs the Podestà, who doth sit upon matters of life and death, and pronounceth the definitive sentence of

[p. 282.]
*The great
Council.*

*The Pro-
curator of S.
Mark.*

*Four
principal
Magistrates.*

[p. 283.]

condemnation upon the offenders. The second is the Præfectus, otherwise called the Capitano, that is, the general Captaine over all their forces both in the City, and abroad in the country, not farre from the City. These two Magistrates are the principall to whom all the other inferior officers are subject. The third is the Treasurer, who receiveth the publike money, payeth it to the Souldiers, and registreth all both receipts and expenses. But he is so subject to the authority of the Praefectus, that he can do nothing without him. The fourth and the last is the Lieutenant of the Castle. His office is to looke to the Souldiers that are in garrison, and to take charge of the weapons, artillery, and all kinde of munition belonging to the same. He likewise is as farre forth subject to the Praefectus as the Treasurer. If they have any warres by land, they make a stranger the General of their army, and never one of their owne Gentlemen. Of those forraine Captaines two above the rest have beene very renowned and fortunate Warriours, whose memory is much celebrated amongst the Venetians, namely Gattamelita of Narnia, of whom I have spoken in my Treatise of Padua, and Barthelmew Coleon of Bergamo, unto whom there is an honorable equestriall statue erected in a publike place of this City, as I have before mentioned.

*The Dominion
of Venice.*

I will also give thee a little intimation of the principal places of their Dominion both by sea and land: In the territory of Lombardy they have seven stately Cities, in five whereof I my selfe have beene, and have already described one of them, and so wil hereafter the other foure. The names of them are these: Padua, Vicenza, Verona, Brixia, Bergamo, Crema, Tarvisium commonly called Trevisa, besides many other inferiour Townes and Castles. Amongst the rest that of Palma in Forum Julii is a most inexpugnable fortresse, and contrived with such a rare round forme of building, consisting of two degrees of workemanship, whereof each containeth nine severall and distinct bulwarks, that I have heard there is not the like to be found in all Christendome. This was built in

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the yeare 1593, when Pascalis Ciconia was Duke. In Slavonia which was heretofore called Illyricum, they have the two Cities of Zara and Zebenico: in Istria and Dalmatia, goodly Cities also. In the Sea they have the Island of Creta, now called Candia, standing in the Mediterranean Sea; And of Corcyra in the Ionian Sea, now called Corfu. Likewise they were for many yeares since Lords of Constantinople before the Turks tooke possession thereof. And for the space of many yeares they possessed the noble island of Cyprus, situate also in the Mediterran Sea. But Munster in the second booke of his Cosmographie writeth that they got it by very lewd and indirect meanes, unto whom I will referre thee for the history, because it is something long for me to relate unto thee. Therefore the example of the Venetians doth very well verifie the old speech of Salust, *malè parta malè dilabuntur*. For they were expelled againe out of it by the Turkes An. 1571. At what time those barbarous enemies of the Christian name shewed most execrable cruelty upon them in the Capitall city of the island called Famagusta heretofore Salamis, that valiant Venetian Gentleman Antonius Bragedinus (whose Epitaph I have before written in my description of the Church of St. John and Paul) being then flea'd alive amongst them. All these ample territories both by sea and land doe yeeld them such an exceeding great revenue by the yeare, as doth amount to foure millions (as I have heard) of Duckats. Which is very neare a million of our English pounds. A most stupendious summe of money, if it were possible for a man to see it altogether in the Venetian nine penny peeces called livers. The greatest part of this money is raised by extreme exactions and impositions that they lay upon their subjects, but especially for wine and salt. Thus have I as briefly as I can discovered unto thee some small part of their government both in the city of Venice, and the other cities of their Signiory; and also related some principall particulars of their famous Empire both by sea and land, together with the revenues thereof.

*A great
revenue.*

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*The Venetian
money.*

It will not be amisse to speake something also of the money of Venice, though I have not done the like of any other country besides. And the rather I am induced to mention it, because I will take occasion to touch one thing in this discourse of their coines, that perhaps may be a little beneficiall unto some that intend hereafter to travell to Venice. There are sundry coines both of gold & silver allowed in the city of Venice, besides their owne stampe; as the French crownes: the single and double duckats which are the Emperors coine; single and double pistolets of Spaine: The Hungarian gold which they call Hungars: The Popes gold: The Dutch dollars, &c. But I saw none of our English there: or if there be any, there is losse by it whether it be gold or silver. Most of their owne coines

One gold coin.

that I saw were these. In gold but one, which is their chiquiney: This piece doth much vary in the value. For sometimes it is high, sometimes low. When I was there, a chiquiney was worth eleven livers and twelve sols. Which countervaieth eight shillings and eight pence halfpenny of our money. With us in England it is seldome worth above seven shillings. Of their silver coines they

Silver coins.

have these two pieces only. The greatest is the duckatoone, which containeth eight livers, that is, sixe shillings. This piece hath in one side the effigies of the Duke of Venice and the Patriarch, holding a staffe between them stamped thereon, with the Dukes name. And in the other, the figure of St. Justina a chast Patavine virgin, of whom I have before spoken in my tract of Padua. And in the same side is written this inscription, Memor ero tui Justina Virgo. The occasion of which inscription I have signified in my notes of Padua. The other is a double liver which is eightene pence. Also they have sixe coines more which are partly brasse and partly tinne. First the liver which is nine pence: Then the halfe liver foure pence halfe penny, both these are brasse. The tinne coynes are these foure; a piece of four gazets, which is about three pence and three farthings. A gazet: this is almost a penny: whereof ten doe make a liver, that is nine pence;

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*Coins of brass
and tin.*

OBSERVATIONS OF VENICE

a sol: this is almost a halfe penny. For twenty of them doe make a liver. The last and least is the betsa, which is halfe a sol; that is almost a farthing. Now whereas the Venetian duckat is much spoken of, you must consider that this word duckat doth not signifie any one certaine coyne. But many severall pieces doe concurre to make one duckat, namely sixe livers and two gazets, which doe countervaile foure shillings and eight pence of our money. So that a duckat is sometimes more, sometimes lesse. The chiquiney that I first named of the Venetian coynes, and these other eight, partly silver, partly brasse, and partly tinne, are the currantest money of all both in Venice it selfe, and in the whole Venetian Signiory. But that which is most principally current above all the rest, is the liver. Which is therefore called in Venice moneta de banco, that is, the money of the exchange. Therefore I would Counsell thee whatsoever thou art that intendest to travell into Italy, and to returne thy money in England by bill of exchange that thou maiest receive it againe in Venice; I would counsell thee (I say) so to compound with thy merchant, that thou maiest be paide all thy money in the exchange coyne, which is this brasse peece called the Liver. For otherwise thou wilt incurre an inconvenience by receiving it in peeces of gold of sundry coines, according to the pleasure of the Merchant that payeth thee in Venice. Because if thou shouldest happen to make thy aboade in Venice for some pretty long space to thy great charge, whensoever thou shalt have occasion to buy a litle commoditie of some small vawew, thou wilt sustaine losse by thy gold, but not by thy Livers. For every man will take thy Livers without any losse to thee, but none thy gold without some advantage to themselves, and damage to thee, except thou dost buy a commoditie of some vawew. For thou shalt not find that kindnesse in Venice to have thy gold changed gratis into small currant peeces of the citie, as in England. Also there is another great inconvenience in receiving returned money in gold, because sometimes all light gold is bandited; that is, banished out

*Good counsel
to travellers.*

[p. 287.]

*Light gold
banished out
of the city.*

CORYAT'S CRUDITIES

of the Citie; a tricke of state used often amongst the Venetians, by which they do very much enrich their treasure, and a thing that hapned when I was there, to my great prejudice. If after this banditing of the light gold (which is done by a solemne Proclamation at Saint Markes place and the Rialto) all thy stocke of money that thou hast in Venice, doth consist of diffrent peeces of gold, and the same light, thou wilt be much damnified and driven to these extremes: either to forfeite thy light peeces to the state, and that ipso facto, whensoever thou dost offer them abroad in the citie for any thing thou wouldest buy; or to exchange them for weighty gold with the † bankers or money-changers of S. Marks, before thou canst put them away; and that will redound to thy damage, for they will bee well paide for the exchange. These inconveniences I have tasted my selfe, only for taking light gold of my Merchant in steed of Liver money: so that I speake by mine owne experience. Therefore I end this matter touching their money with counselling thee whatsoever thou art that meanest to returne money out of England for Venice, to receive thy whole summe in Livers.

*Great variety
of wines.*

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There is a great variety of Wines in Venice, but nothing so much as in Rome, Naples, Milan, Florence, and other Italian cities, the greater part of them beeing brought thither from the territories of Padua: But they are much dearer here then in the other cities of Italy, as well those that are in the Signiorie, as those without the same. For the Venetians lay such an extreme impost upon them, that they as much oppresse their subjects therewith, as the states of the Netherlands doe those under their dominion with their excize: howbeit they are not altogether so dear, but that a moderate and competent drinker may buy as much of their meaner red Wine in one of their Magazines, that is, cellars, for his sol, which is a little lesse then our halfe penny, as will serve for a reasonable draught. Some of these wines are singular good, as their Liatico, which is

† These are called in Greeke *τραπεζίται*, in Latin *Collybistæ* and *nummularii*.

OBSERVATIONS OF VENICE

a very cordiall and generose liquor: their Romania, their Muscadine, and their Lagryme di Christo; which is so toothsome and delectable to the taste, that a certaine stranger being newly come to the citie, and tasting of this pleasant wine, was so affected therewith, that I heard he uttered this speech out of a passionate humour: O Domine Domine, cur non lachrymasti in regionibus nostris? that is, O Lord O Lord, why hast thou not distilled these kinde of teares into our countries? These wines are always brought up into the roome wherein the ghests doe make their meale, in certaine great glasses called Ingistera'es that are commonly used in all those Cities of Italy that I surveied in my journey. Out of which glasse the servants that attend at table, doe use to poure their wine into lesser glasses, and so to deliver them to the ghests. This word Ingistera I therefore name, because the etymologie of it is very pretty: for it called Ingistera quasi ἐν γαστέρα (as my learned friend that famous traveller and elegant linguist Master Hugh Holland hath lately told me) that is, a thing formed in the fashion of a belly, the Greek word γαστηρ signifying a belly: for the middle part of it doth truly represent the shape of a bellie.

The wine glasses.

That day that I came forth of Venice I observed a thing which did even tickle my senses with great joy and comfort; for on the right hand of the second walke of Saint Markes place, as you goe betwixt the clocke and the two great pillars by the sea side, even in the outward wall of the Dukes Pallace, and within that faire walke that is supported with pillars, I saw the pictures of certaine famous Kings, and other great personages, and our King James his picture in the very midst of them, as being the worthiest person of them al. The pictures were these: One of the present King of Spaine, Philip the second: One of the King of France, Henry the fourth: One of the last Duke of Venice, Marino Grimanno: and one of a certaine noble woman whose name no body could tell me. And in the very middle our Kings picture, which I think was placed there not without great consideration; for I

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King James honoured.

CORYAT'S CRUDITIES

beleeve they remembered the old speech when they hanged up his picture: In medio consistit virtus. Againe the same day I sawe his picture very gallantly advanced in another place of the citie, even at the Rialto bridge, with Queene Anne and Prince Henry on one side of him, and the King of France on the other; a thing that ministred singular contentment unto me.

Having now so amply declared unto thee most of the principall things of this thrise-renowned and illustrious citie, I will briefly by way of an Epitome mention most of the other particulars thereof, and so finally shut up this narration: There are reported to be in Venice and the circumjacent † islands two hundred Churches in which are one hundred forty three paire of Organs, fifty foure Monasteries, twenty sixe Nunneries, fifty sixe Tribunals or places of judgement, seventeene Hospitals, sixe Companies or Fraternities, whereof I have before spoken; one hundred sixty five marble statues of worthy personages, partly equestriall, partly pedestriall, which are erected in sundry places of the citie, to the honour of those that eyther at home have prudently administred the Commonweale, or abroad valiantly fought for the same. Likewise of brasse there are twenty three, whereof one is that of Bartholomew Coleon before mentioned. Also there are twentie seven publique clocks, ten brasen gates, a hundred and fourteene Towers for bels to hang in, ten brasen horses, one hundred fifty five wells for the common use of the citizens, one hundred eighty five most delectable gardens, ten thousand Gondolaes, foure hundred and fifty bridges partly stony, partly timber, one hundred and twenty Palaces, whereof one hundred are very worthy of that name, one hundred seventy foure courts: and the totall number of soules living in the citie and about the same is thought to be about five hundred thousand, something more or lesse. For sometimes there is a catalogue made of all the persons in the citie of what sexe or age soever

*An Epitome
of Venice.*

[p. 290.]

*Five hundred
thousand souls.*

† Which are in number twenty five.

OBSERVATIONS OF VENICE

they be ; as we may reade there was heretofore in Rome in the time of Augustus Cæsar : and at the last view there were found in the whole city as many as I have before spoken.

Thus have I related unto thee as many notable matters of this noble citie, as either I could see with mine eyes, or heare from the report of credible and worthy persons, or derive from the monuments of learned and authenticke writers that I found in the citie ; hoping that divers large circumstances which I have inserted into this history, will not be unpleasant unto thee, because many of them doe tend to the better illustration of some things, whose glory would have beene even eclipsed if I had not enlarged the same with these amplifications ; and so at length I finish the treatise of this incomparable city, this most beautifull Queene, this untainted virgine, this Paradise, this Tempe, this rich Diademe and most flourishing garland of Christendome : of which the inhabitants may as proudly vaunt, as I have reade the Persians have done of their Ormus, who say that if the world were a ring, then should Ormus be the gemme thereof : the same (I say) may the Venetians speake of their citie, and much more truely. The sight whereof hath yeilded unto me such infinite and unspeakable contentment (I must needes confesse) that even as Albertus Marquesse of Guasto said (as I have before spoken) were he put to his choice to be Lord of foure of the fairest cities of Italy, or the Arsenall of Venice, he would prefer the Arsenall : In like maner I say, that had there bin an offer made unto me before I took my journey to Venice, eyther that foure of the richest mannors of Somerset-shire (wherein I was borne) should be gratis bestowed upon me if I never saw Venice, or neither of them if I should see it ; although certainly those mannors would do me much more good in respect of a state of livelyhood to live in the world, then the sight of Venice : yet notwithstanding I will ever say while I live, that the sight of Venice and her resplendent beauty, antiquities, and monuments, hath by many degrees more contented

*Venice the gem
of the world.*

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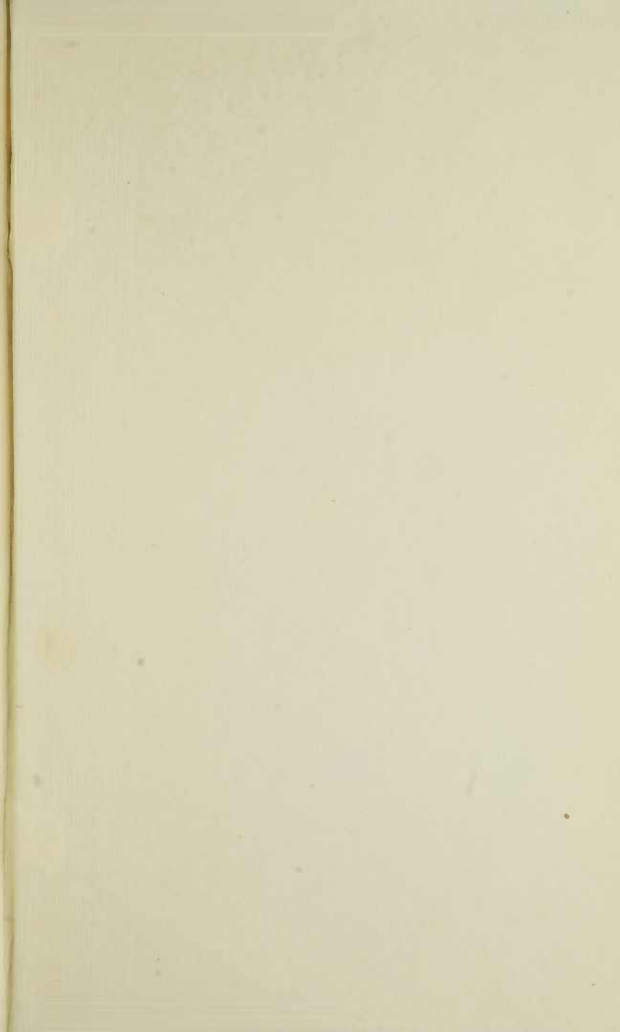
my minde, and satisfied my desires, then those foure Lordshippes could possibly have done.

Thus much of the glorious citie of Venice.

END OF VOLUME I.

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