THOMAS BROWNE

HYDRIOTAPHIA

1658
THE ENGLISH REPLICAS

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THE OCTAVO EDITION OF BROWNE'S HYDRIOTAPHIA 1658 WAS FOLLOWED IN THE SAME YEAR BY A SECOND EDITION WHICH APPEARED IN QUARTO TOGETHER WITH THE FOURTH EDITION OF PSEUDODOXIA EPIDEMICA · URNE BURIALL AND THE GARDEN OF CYRUS ARE INCLUDED IN THE EDITIONS OF THE PSEUDODOXIA OF 1659 AND 1669 AND IN ALL SUBSEQUENT COLLECTED EDITIONS OF BROWNE'S WORKS · THE SECOND SEPARATE EDITION APPEARED IN 1736 AND IS EVEN SCARCE THAN THE FIRST WHICH IS REPRODUCED HERE FROM A COPY IN THE BRITISH MUSEUM · FOR DETAILED INFORMATION ABOUT THIS AND LATER EDITIONS OF THE BOOK KEYNES' BIBLIOGRAPHY OF SIR THOMAS BROWNE CAMBRIDGE 1924 SHOULD BE CONSULTED

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THE ENGLISH REPLICA

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HYDRIOTAPHIA, URNE-BURIALL,
OR,
A Discourse of the Sepulchrall Urnes lately found in
NORFOLK.
Together with
The Garden of CYRUS,
OR THE
Quincunciall, Lozenge, or Net-work I lantations of the Ancients, Artificially, Naturally,
Mystically Considered.
With Sundry Observations.

By Thomas Browne D. of Physick.

LONDON,
TO MY
Worthy and Honoured Friend
THOMAS Le GROS
of Crostwick Esquire.

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

But who knows the fate of his bones, or how often he is to be buried? Who hath the Oracle of his ashes, or whether they are to be scattered? The Reliques of many lie like the ruines of Pompeys, in 2 Pompeios juvenes Asia, atque Europasiped ipsum terra regis Lybici.
in all parts of the earth; And when they arrive at your hands, these may seem to have wanded far, who in a direct and Meridian Travell, have but few miles of known Earth between your self and the Pole.

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

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

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

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

We were hinted by the occasion, not caught the opportunity to write of old things, or intrude upon the Antiquary. We are coldly drawn unto discourses of Antiquities, who have scarce time before us to comprehend new things, or make out learned Novelties. But seeing they arose as they lay, almost in silence among us, at least in short account suddenly passed over; we were very unwilling they should die again, and be buried twice among us. A 3

Beside
The Epistle

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

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

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

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

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

In the offer of these Antiquities we drive not at ancient Families, so long out-lafted by them; We are farre from erecting your worth upon the pillars of your Fore-fathers, whose merits you illustrate. We honour your old Virtues, conformable unto times before you, which are the Nobleft Armoury. And having long experience of your friendly conversation, void of empty Formality, full of freedome, constant and
and Generous Honesty. I look upon you as a Gemme of the Old Rock, and must profess my self even to Urne and Ashes,

Norwich
May 1.

Your ever faithful Friend,
and Servant,

Thomas Browne.
TO MY

Worthy and Honored Friend

NICHOLAS BACON

of Gillingham Esquire.

Ad I not observed that a Pur- blinde men have discoursed well of sight, and some without issue, excellently of Generation; I that was never ma- ster of any considerable garden, had not attempted this Subject. But the Earth is the Garden of Nature, and each fruitfull Countrey a Paradise. Dioscorides made most of his Observations in his march about with Antonius; and Theophrastus rai- sed his generalities chiefly from the field.

Beside we write no Herball, nor can this Volume deceive you, who have handled the massiest thereof; who know that three Folios are yet too little, and how New Herbals fly from America upon us, from per-
persevering Enquirers, and old in those
singularities, we expect such Descriptions.
Wherein England is now so exact, that it
yields not to other Countreys.

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

You have been so long out of trite learn-
ing, that 'tis hard to finde a subject proper
for you; and if you have met with a Sheet
upon this, we have missed our intention. In
this multiplicity of writing, bye and barren
Themes are best fitted for invention; Sub-
jects so often discoursed confine the Imagina-
tion, and fix our conceptions unto the notions
of fore-writers. Beside, such Discourses al-
low excursions, and venially admit of colla-
terall truths, though at some distance from
their principals. Wherein if we sometimes
take wide liberty, we are not single, but erre
by great & example.
Dedicatory.

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

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

You have wisely ordered your vegetable delights, beyond the reach of exception. The Turks who pass their dayes in Gardens here, will have Gardens also hereafter, and delighting in Flowers on earth, must have Lillies and Roses in Heaven. In Garden Delights 'tis not easy to hold a Mediocrity; that insinuating pleasure is seldome without some extremity. The Antients venially delighted in flourishing Gardens; Many were Florists that knew not the true use of a Flower; And in Plinies dayes none had directly treated...
ted of that Subject. Some commendably affected Plantations of venemous Vegetables, some confined their delights unto single plants, and Cato seemed to dote upon Cabbage; While the Ingenious delight of Tulipist,s stands saluted with hard language, even by their own i Professors.

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

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

old, to be wrapt up flowers and garlands.

Nullum fine venia placuiffe eloquium, is more sensibly understood by Writers, than by Readers; nor well apprehended by either, till works have hung'd out like Apelles his Pictures; wherein even common eyes will finde something for emendation.

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

Norwich May 1.

Your affectionate Friend

and Servant,

Thomas Browne.
En Sun quod digitis Quinque Levatur onus propert:
HYDRIOTAPHIA
Urne-Buriall.

OR,
A Brief Discourse of the Sepulchrall Urnes lately found in NORFOLK.

CHAPTER I.

In the deep discovery of the Subterranean world, a shallow part would satisfy some enquirers; who, if two or three yards were open about the surface, would not care to rake the bowels of Petosí, and regions towards the Centre. Nature

* The rich Mountain of Peru.
Hydriotaphia,

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

Though if Adam were made out of an extract of the Earth, all parts might challenge a restitution, yet few have returned their bones farre lower then they might receive them; not affecting the graves of Giants, under hilly and heavy coverings, but content with lesse then their owne depth, have wished their bones might lie soft, and the earth be light upon them; Even such as hope to rife again, would not be content with centrall interrment, or so desperately to place their reliques as to lie beyond discovery, and in no way to be seen again; which happy contrivance hath made communication with our forefathers,
thers, and left unto our view some parts, which they never beheld themselves.

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

Many have taken voluminous pains to determine the state of the soul upon disunion; but men have been most phantastical in the singular contrivances of their corporal dissolution: whilst the sobrest Nations have rested in two ways, of simple inhumation and burning.

That carnall interment or burying, was of the elder date, the old examples of Abraham and the Patriarchs are sufficient to illustrate; And were without competition, if it could be made out, that Adam was buried near Damascus, or Mount Calvary, according to some Tradition. God himself, that buried but one, was pleased to make choice of this way, collectible from Scripture-expression, and the
hot contest between Satan and the Arch-Angel, about discovering the body of Moses. But the practice of Burning was also of great Antiquity, and of no slender extent. For (not to derive the same from Hercules) noble descriptions there are of the Grecian Funerals of Homer, In the formall Obsequies of Patroclus, and Achilles; and somewhat elder in the Theban warre, and solemn combustion of Menecmus, and Archemorus, contemporary unto fair the Eighth Judge of Israel. Confirmable also among the Trojans, from the Funerall Pyre of Hector, burnt before the gates of Troy, And the burning of Penthisilea the Amazonean Queen: and long continuance of that practice, in the inward Countries of Asia; while as low as the Reign of Julian, we finde that the King of Chonia burnt the body of his Son, and interred the ashes in a silver Urne.

urane-Buriall.

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

to.4. Item vigeneri Annotat. in Livium. & Alex. ab Alex. cum Ti-raquello. Roccinus cum dispitero. * Ultima prolato subdita flam-ma rogo. De Faft. lib. 4. cum Car. Neapol. anaptyxi.

Cornelius Sylla was not the first whose body was burned in Rome, but of the Cornelian Family, which being indifferently, not frequently used before; from that time spread, and became the prevalent practice. Not totally pursued in the highest runne of Cremation; For when even Crows were funerally burnt, Poppea the Wife of Nero found a peculiar grave enterment. Now as all customes were founded upon some bottome of Reason, so there wanted not grounds for this; according to severall apprehensions of the most rationall dissolution. Some being
being of the opinion of Thales, that water was the original of all things, thought it most equal to submit unto the principle of putrefaction, and conclude in a moist relentment. Others conceived it most natural to end in fire, as due unto the master principle in the composition, according to the doctrine of Heraclitus. And therefore heaped up large piles, more actively to waft them toward that Element, whereby they also declined a visible degeneration into worms, and left a lasting parcel of their composition.

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

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

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

\[\text{Nic. Damasc.}\]
the earth, we have no Authentick conje-
ture.

The Egyptians were afraid of fire, not
as a Deity, but a devouring Element,
mercifully consuming their bodies, and
leaving too little of them; and therefore
by precious Embalments, depositure in
dry earths, or handsome inclosure in
glasses, contrived the notablest ways of
integral conservation. And from such
Egyptian scruples imbibed by Pythagor-
as, it may be conjectured that Numa and
the Pythagoricall Sect first waved the fi-
ery solution.

The Scythians who swore by winde and
sword, that is, by life and death, were
so farre from burning their bodies, that
they declined all interrment, and made
their graves in the ayr: And the Ichthy-
ophagi or fish-eating Nations about Æ-
gypt, affected the Sea for their grave:
Thereby declining visible corruption,
and restoring the debt of their bodies.
Whereas the old Heroes in Homer, drea-
ded nothing more than water or drown-
ing; probably upon the old opinion of
the fiery substance of the soul, only ex-
tinguishable by that Element; And
therefore the Poet emphatically impli-
eth the totall destruction in this kinde
of death, which happened to Ajax
Oileus.

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

Christians abhorred this way of obse-
quies, and though they stuck not to
give their bodies to be burnt in their
lives, detested that mode after death;
afflicting rather a depositure than absum-
tption, and properly submitting unto the
sentence of God, to return not unto a-
shes but unto dust againe, conformable
unto the practice of the Patriarchs, the
terrment of our Saviour, of Peter, Paul, and the ancient Martyrs. And so farre at last declining promiscuous enterrment with Pagans, that some have suffered Ecclesiastical cenfures, for making no scruple thereof.

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

The Jewish Nation, though they entertained the old way of inhumation, yet sometimes admitted this practice. For the men of Jabesh burnt the body of Saul. And by no prohibited practice to avoid contagion or pollution, in time of pestilence, burnt the bodies of their friends.

And when they burnt not their dead bodies, yet sometimes used great burnings neare and about them, deducible from the expressions concerning Jehoram, Sedeckias, and the sumptuous pyre of Asa:

And were so little averse from Pagan burning, that the Jews lamenting the death of Caesar their friend, and revenger on Pompey, frequented the place where his
his body was burnt for many nights together. And as they raised noble Monuments and Mausoleums for their own Nation, so they were not scrupulous in erecting some for others, according to the practice of Daniel, who left that lasting sepulchral pyle in Ecbatana, for the Medeans and Persian Kings.

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

Nor in their long co-habitation with Egyptians, crept into a custome of their exact embalming, wherein deeply flashing the muscles, and taking out the brains
brains and entrails, they had broken
the subject of so entire a Resurrection,
nor fully answered the types of Enoch,
Eliah, or Jonah, which yet to prevent
or restore, was of equal facility unto
that rising power, able to break the fas-
ciations and bands of death, to get clear
out of the Cere-cloth, and an hundred
pounds of ointment, and out of the
Sepulchre before the stone was rolled
from it.

But though they embraced not this
practice of burning, yet entertained they
many ceremonies agreeable unto Greeke
and Romane obsequies. And he that ob-
serveth their funerall Feasts, their La-
mentations at the grave, their musick,
and weeping mourners; how they clo-
sed the eyes of their friends, how they
washed, anointed, and kissed the dead;
may easily conclude these were not
meere Pagan-Civilities. But whether
that mournfull burthen, and treble call-
ing out after Absalom, had any refe-
rence unto the last conclamations, and
triple valediction, used by other Na-
tions, we hold but a wavering conje-
ture.
Civilians make sepulture but of the Law of Nations, others doe naturally found it and discover it also in animals. They that are so thick skinned as still to credit the story of the Phoenix, may say something for animall burning: More serious conjectures finde some examples of sepulture in Elephants, Cranes, the Sepulchrall Cells of Pismires and practice of Bees; which civill society carrieth out their dead, and hath exequies, if not interments.
CHAP. II.

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

In a Field of old Walsingham, not many moneths past, were digged up between fourty and fifty Urnes, deposited in a dry and sandy soile, not a yard deep, nor farre from one another: Not all strictly of one figure, but most answering these described: Some containing two pounds of bones, distinguishable in skulls, ribs, jawes, thigh-bones, and teeth, with fresh impressions of their combustion. Besides the extraneous substances, like pieces of small boxes, or combes handsomely wrought, handles of small brasse instruments, brazen nippers, and in one some kinde of Opale*.
Near the same plot of ground, for about six yards compass were digged up coals and incinerated substances, which begat conjecture that this was the Usurina or place of burning their bodies or some sacrificing place unto the Manes, which was properly below the surface of the ground, as the Are and Altars unto the gods and Heroes above it.

That these were the Urnes of Romanes from the common custome and place where they were found, is no obscure conjecture, not farre from a Romane Garrison, and but five Miles from Brancaster, set down by ancient Record under the name of Brannodunum. And where the adjoyning Towne, containing seven Parishes, in no very different found, but Saxon Termination, still retains the Name of Burnham, which being an early station, it is not improbable the neighbour parts were filled with habitations, either of Romanes themselves, or Britains Romanised, which observed the Roman customes.

Nor is it improbable that the Romanes early possessed this Countrey; for though we meet not with such strict particulars of
of these parts, before the new Institution of Constantine, and military charge of the Count of the Saxon Shore, and that about the Saxon Invasions, the Dalmatian Horsemens were in the Garrison of Brancaster: Yet in the time of Claudius, Vespasian, and Severus, we finde no lesse then three Legions dispersed through the Province of Britain. And as high as the Reign of Claudius a great overthrow was given unto the Iceni, by the Romane Lieutenant Ostorius. Not long after the Countrey was so molested, that in hope of a better state, Praetextatus bequeathed his Kingdome unto Nero and his Daughters; and Boadicea his Queen fought the last decisive Battle with Paulinus. After which time and Conquest of Agricola the Lieutenant of Vespasian, probable it is they wholly possessed this Countrey, ordering it into Garrisons or Habitations, best suitable with their securities. And so some Romane Habitations, not improbable in these parts, as high as the time of Vespasian, where the Saxons after scatterd, in whose thin-fill'd Mappes we yet finde the Name of Walsingham. Now if the Iceni were but Gammadims, Ancônians,
nians, or men that lived in an Angle wedge or Elbow of Brittain, according to the Originall Etymologie, this country will challenge the Emphaticall appellation, as most properly making the Elbow or Iken of Iceni.

That Britan was notably populous is undeniable, from that expression of Caesar. That the Romans themselves were early in no small Numbers, Seventy Thousand with their associates slain by Boadicea, affords a sure account. And though many Roman habitations are now knowne, yet some by old works, Ram-piers, Coynes, and Urnes doe testify their Possessions. Some Urnes have been found at Castor, some also about Southcreek, and not many years past, no lesse then ten in a Field at Buxton, not near any recorded Garison. Nor is it strange to finde Romane Coynes of Copper and Silver among us; of Vespasian, Trajan, Adrian, Commodus, Antoninus, Severus, &c. But the greater number of Dioclesian, Constantine, Constantius, Valens, with many of Victorinus Posthumius, Tetricus, and the thirty Tyrants in the Reigne of Gallienus; and

\[\text{In the ground of my worthy Friend Rob Figon Esq. where in some things contained were preserved by the most worthy Sir William Ponson Esq.}\]
some as high as Adrianus have been found about Thetford, or Sitomagus, mentioned in the itinerary of Antoninus, as the way from Venta or Caeror unto London. But the most frequent discovery is made at the two Casters by Norwich and Yarmouth, at Burghcastl and Bran-
caster q.

• From Ca-
stor to Thet-
ford the
Romans
accounted
thirty two
miles, and
from thence observed not our common road to London, but passed by Combretonium ad Ansam, Canonium, Casaromagus, &c. by Breten-
ham, Cogges all, Chelmford, Burntwood, &c. p Most at Cafer by
Yarmouth, found in a place called East-bloody-burgh furlong, belong-
ing to Mr Thomas Wood, a person of civility, industry and knowledge
in this way, who hath made observation of remarkable things about
him, and from whom we have received divers Silver and Copper
Coynes. q Belonging to that Noble Gentleman, and true exam-
ple of worth Sir Ralph Hare Baronet, my honoured Friend.

Besides, the Norman, Saxon and Danish
peeces of Guthred, Canutus, William Ma-
tilda a, and others, from Britifh Coynes
of gold have been dispersedly found;
And no small number of silver peeces
near b Norwich; with a rude head upon
the obverse, and an ill formed horse on
the reverse, with Inscriptions Ic. Duro.T.
whether implying Iceni, Durotriges, Taf-
cia, or Trinobantes, we leave to higher
conjecture. Vulgar Chronology will
have Norwich Castle as old as Julius Ce-
sar;
but his distance from these parts, and its Goibick form of structure, abridgeth such Antiquity. The British Coyns afford conjecture of early habitation in these parts, though the City of Norwich arose from the ruines of Venta, and though perhaps not without some habitation before, was enlarged, builded, and nominated by the Saxons. In what bulk or populosity it stood in the old East-angle Monarchy, tradition and history are silent. Considerable it was in the Danish Eruptions, when Sueno burnt Thetford and Norwich, and Ulfskel the Governour thereof, was able to make some resistance, and after endeavoured to burn the Danish Navy.

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

C 2  

\textit{Brampton}  
\textit{Abbas Journallensis}  

\textit{Plut. in vita Lycurg.}
Hydriotaphia,

negar. That the Brittains left any, some wonder; since their money was iron, and Iron rings before Caesar; and those of after stamp by permission, and but small in bulk and bignesse; that so few of the Saxons remain, because overcome by succeeding Conquerours upon the place, their Coynes by degrees passed into other stamps, and the marks of after ages.

Then the time of these Urnes deposited, or precise Antiquity of these Reliques, nothing of more uncertainty. For since the Lieutenant of Claudius seems to have made the first progress into these parts, since Boadicea was overthrown by the Forces of Nero, and Agricola put a full end to these Conquests; it is not probable the Countrey was fully garrison'd or planted before; and therefore however these Urnes might be of later date, not likely of higher Antiquity.

And the succeeding Emperours destrict ed not from their Conquests in these and other parts; as testified by history and medall inscription yet extant. The Province of Brittain in so divided a distance from Rome, beholding the faces of
many Imperiall persons, and in large account no fewer then Caesar, Claudius, Britannicus, Vespasian, Titus, Adrian, Severus, Commodus, Geta, and Caracalla.

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

Some uncertainty there is from the period or term of burning, or the cessoration of that practice. Macrobius affirmeth it was disused in his dayes. But most agree, though without authentick record, that it ceased with the Antonini. Most safely to be understood after the Reigne of those Emperours, which assumed the name of Antoninus, extending unto Heliogabalus. Not strictly after Marcus; For about fifty years later we finde the magnificent burning, and con-
separation of Severus; and if we so fix this period or cessation, these Urnes will challenge above thirteen hundred years.

But whether this practice was only then left by Emperours and great persons, or generally about Rome, and not in other Provinces, we hold no authentick account. For after Tertullian, in the days of Minucius it was obviously objected upon Christians, that they condemned the practice of burning. And we finde a passage in Sidonius, which affirmeth that practice in France unto a lower account. And perhaps not fully diffused till Christianity fully established, which gave the small extinction to these sepulchral Bonefires.

Whether they were the bones of men or women or children, no authentick decision from ancient custome in distinct places of burial. Although not improbably conjectured, that the double Sepulture or burying place of Abraham, had in it such intension. But from e

liity of bones, thinness of skulls, smallness of teeth, ribbes, and thigh-bones; not improbable that many thereof were persons of minor age, or women. Confirma
firmable also from things contained in them: In most were found substances resembling Combes, Plates like Boxes, fastened with Iron pins, and handsomely overwrought like the necks or Bridges of Musicall Instruments, long brasse plates overwrought like the handles of neat implements, brazen nippers to pull away hair, and in one a kinde of opale yet maintaining a blewish colour.

Now that they accustomed to burn or bury with them, things wherein they excelled, delighted, or which were dear unto them, either as farewells unto all pleasure, or vain apprehension that they might use them in the other world, is testified by all Antiquity. Observable from the Gemme or Berill Ring upon the finger of Cynthia, the Mistresse of Propertius, when after her Funerall Pyre her Ghost appeared unto him. And notably illustrated from the Contents of that Romane Urne preserved by Cardinall Farnese, wherein besides great number of Gemmes with heads of Gods and Goddesses, were found an Ape of Agath, a Grashopper, an Elephant of Ambre, a Cristall Ball, three glasses, two
two Spoons, and six Nuts of Crystal.
And beyond the content of Urnes, in the Monument of Childerick the first, and fourth King from Pharamond, casually discovered three years past at Troyes, restoring unto the world much gold richly adorning his Sword, two hundred Rubies, many hundred Imperial Coyns, three hundred golden Bees, the bones and horseshoe of his horse entered with him, according to the barbarous magnificence of those dayes in their sepulchral Obsequies. Although if we steer by the conjecture of many and Septuagint expression; some trace thereof may be found even with the ancient Hebrews, not only from the Sepulcrall treasure of David, but the circumcision knives which Josuah also buried.

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

In the form of Burial, among the ancient
cient Brittains, the large Discourses of Cesar, Tacitus, and Strabo are silent: For the discovery whereof, with other particulars, we much deplore the loss of that Letter which Cicero expected or received from his Brother Quintus, as a resolution of Brittish customs; or the account which might have been made by Scribonius Largus the Physician, accompanying the Emperor Claudius, who might have also discovered that frugal Bit of the Old Brittains, which in the bigness of a Bean could satisfy their thirst and hunger.

But that the Druids and ruling Priests used to burn and bury, is expressed by Pomponius; That Bellinus the Brother of Brennus, and King of Brittains was burnt, is acknowledged by Polydorus, as also by Amandus Zierexensis in Historia, and Pineda in his Universa historia. Spanish. That they held that practice in Galia, Cesar expressly delivereth. Whether the Brittains (probably descended from them, of like Religion, Language and Manners) did not sometimes make use of burning; or whether at least such as were after civilized unto the Romane life and
and manners, conformed not unto this practice, we have no histori
call assertion or denial. But since from the account of Tacitus the Romans early wrought so much civility upon the Brit
tish stock, that they brought them to build Temples, to wear the Gowne, and study the Roman Laws and language, that they conformed also unto their religious rites and customs in burials, seems no im
probable conjecture.

That burning the dead was used in Sarmatia, is affirmed by Ga
ginus, that the Sueons and Gothlanders used to burne their Princes and great persons, is deli
vered by Saxo and Olaus; that this was the old Germane practice, is also asserted by Tacitus. And though we are bare in histori
call particulars of such obsequies in this Island, or that the Saxons, Jutes, and Angles burnt their dead, yet came they from parts where 'twas of ancient practice; the Germans using it, from whom they were descended. And even in Jutland and Sleswick in Anglia Cym
brica, Vrones with bones were found not many years before us.

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

What time this custome generally expired in that Nation, we discern no assured period; whether it ceased before Christianity, or upon their Conversion, by *Ausgiurius* the Gaul in the time of *Ludovicus Pius* the Sonne of *Charles* the great, according to good computes; or whether it might not be used by some persons, while for a hundred and eighty years Paganisme and Christianity were promiscuously embraced among them, there is no assured conclusion. About which times the *Danes* were busie in *England*, and particularly infested this Country: Where many Castles and strong holds, were built by them, or against them, and great number of names and Families
Families still derived from the Ho. But since this custom was probably diffused before their Invasion or Conquest, and the Romanes confessedly practised the same, since their possession of this Island, the most assured account will fall upon the Romanes, or Britains Romanized.

However certain it is, that Vrnes conceived of no Roman Originall, are often digged up both in Norway, and Denmark, handsomely described, and graphically represented by the Learned Physician Wormius. And in some parts of Denmark in no ordinary number, as stands delivered by Authours exactly describing those Countreys. And they contained not only bones, but many other substances in them, as Knives, pieces of Iron, Brass and Wood, and one of Norway a brass gilded Jewes-harp.

Nor were they confused or carelesse in disposing the noblest fort, while they placed large stones in circle about the Vrnes, or bodies which they interred: Somewhat answerable unto the Monument of Rollick stones in England, or sepulcrall Monument probably erected by Rollo, who after conquered Normandy.

Where
Vrne-Buriall.

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

CHAP.
P l a y s t e r e d and whited Sepulchres, were anciently affected in cadaverous, and corruptive Burials; And the rigid Jews were wont to garnish the Sepulchres of the righteous; *Ulysses in Hecuba* cared not how meanly he lived, so he might finde a noble Tomb after death. Great Princes affected great Monuments, And the fair and larger Urnes contained no vulgar ashes, which makes that disparity in those which time discovereth among us. The present Urnes were not of one capacity, the largest containing above a gallon, Some not much above half that measure; nor all of one figure, wherein there is no strict conformity, in the same or different Countreys; Observable from those represented by Casilius, Basso, and others, though all found in Italy. While many have handles, ears, and long necks, but most imitate a circular figure, in a sphericall and round com-
composure; whether from any mystery, best duration or capacity, were but a conjecture. But the common form with necks was a proper figure, making our last bed like our first; nor much unlike the Urnes of our Nativity, while we lay in the nether part of the Earth, and inward vault of our Microcosme. Many Urnes are red, these but of a black colour, somewhat smooth, and dully sounding, which begat some doubt, whether they were burnt, or only baked in Oven or Sunne: According to the ancient way, in many bricks, tiles, pots, and testaceous works; and as the word testa is properly to be taken, when occurring without addition: And chiefly intended by Pliny, when he commendeth bricks and tiles of two years old, and to make them in the spring. Nor only these concealed pieces, but the open magnificence of Antiquity, ran much in the Artifice of Clay. Hereof the house of Mansolus was built, thus old Jupiter stood in the Capitoll, and the Statua of Hercules made in the Reign of Tarsinim Turcias Priscus, was extant in Plinies dayes. And such
such as declined burning or Funerall Urnes, affected Coffins of Clay, according to the mode of Pythagoras, a way preferred by Varro. But the spirit of great ones was above these circumscriptions, affecting copper, silver, gold, and Porphyrie Urnes, wherein Severus lay, after a serious view and sentence on that which should contain him d. Some of these Urnes were thought to have been silvered over, from sparklings in several pots, with small Tinsell parcels; uncertain whether from the earth, or the first mixture in them.

Among these Urnes we could obtain no good account of their coverings; Only one seemed arched over with some kinde of brickwork. Of those found at Buxton some were covered with flints, some in other parts with tiles, those at Yarmouth Casfer, were closed with Romane bricks. And some have proper earthen covers adapted and fitted to them. But in the Homericali Urne of Patroclus, whatever was the solid Tegument, we finde the immediate covering to be a purple peece of silk: And such as had no co-
vers might have the earth closely pressed into them, after which disposure were probably some of these, wherein we found the bones and ashes half mortered unto the sand and sides of the Urne; and some long roots of Quich, or Dogs-gras wreathed about the bones.

No Lamps, included Liquors, Lachrymatories, or Tear-bottles attended these rurall Urnes, either as sacred unto the Manes, or passionate expressions of their surviving friends. While with rich flames, and hired tears they solemnized their Obsequies, and in the most lamented Monuments made one part of their Inscriptions. Some found sepulchral Vessels containing liquors, which time hath incrassated into gellies. For beside these Lachrymatories, notable Lamps, with Vessels of Oyles and Aromaticall Liquors attended noble Ossuaries. And some yet retaining a *Vinosity and spirit in them, which if any have tasted they have farre exceeded the Palats of Antiquity. Liquors not to be computed by years of annuall Magistrates, but by great conjunctions and the fatal periods of King-
Kingdome. The draughts of Consul-

lary date, were but crude unto these,

and Opimian Wine but in the must unto

them.

In sundry Graves and Sepulchres, we

meet with Rings, Coynes, and Chali-
ces; Ancient frugality was so severe, that they allowed no gold to attend the

Corps, but only that which served to

fasten their teeth. Whether the Opa-

line stone in this Urne were burnt upon

the finger of the dead, or cast into the

fire by some affectionate friend, it will

consist with either custome. But other

incinerable substances were found so

fresh, that they could feel no smudge from

fire. These upon view were judged to

be wood, but finking in water and tried

by the fire, we found them to be bone

or Ivory. In their hardness and yel-

dow colour they most resembled Box,

which in old expressions found the Ep-
thete of Eternall, and perhaps in such

conservatories might have passed uncor-

rupted.

That Bay-leaves were found green in

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

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

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

In the Monument of King Childebrick, the Iron Reliques were found all rusty and crumbling into pieces, But our little Iron pins which fastened the Ivory works, held well together, and lost not their Magneticall quality, though wanting a tenacious moisture for the firmer union of parts, although it be hardly drawn into fusion, yet that metall soon submitteh unto rest and dissolution. In the brazen pieces we admired not the duration but the freedome from rust, and ill favour; upon the hardest attrition, but now exposed unto the piercing Atomes of ayre; in the space of a few moneths, they begin to spot and betray their green entrals. We conceive not these Urnes to have descended thus naked as they appear, or to have entred their graves without the old habit of flowers. The Urne of Philopamen was so laden with flowers and ribbons, that it afforded no sight of it self. The rigid Lycar-
gus allowed Olive and Myrtle. The Athenians might fairly except against the practice of Democritus to be buried up in honey; as fearing to embezzle a great commodity of their Countrey, and the best of that kinde in Europe. But Plato seemed too frugally politick, who allowed no larger Monument than would contain for Heroick Verses, and design'd the most barren ground for sepulture: Though we cannot commend the goodness of that sepulchral ground, which was let at no higher rate than the mean salary of Judas. Though the earth had confounded the ashes of these Ossuaries, yet the bones were so smartly burnt, that some thin plates of brasse were found half melted among them: whereby we apprehend they were not of the meanest carcasses, perfunctorily fired as sometimes in military, and commonly in pestilence, burnings; or after the manner of abject corps, huddled forth and carelessly burnt, without the Esquiline Port at Rome; which was an affront continued upon Tiberius, while they but half burnt his body *, and in the Amphitheatre, according to the cus-  

D 3 Rome

* Sueton.in

with Tib. &r

in Amphitheatre seminflan-

dom, nor.
Cajus.
some in notable Malefactors; whereas Nero seemed not so much to fear his death, as that his head should be cut off, and his body not burnt entire.

Some finding many fragments of sculls in these Urnes, suspected a mixture of bones; In none we searched was there cause of such conjecture, though sometimes they declined not that practice; The ashes of Domitian were mingled with those of Julia, of Aehilles with those of Patroclus: All Urnes contained not single ashes; Without confused burnings they affectionately compounded their bones; passionately endeavouring to continue their living Unions. And when distance of death denied such conjunctions, unsatisfied affections, conceived some satisfaction to be neighbours in the grave, to lye Urne by Urne, and touch but in their names. And many were so curious to continue their living relations, that they contrived large, and family Urnes, wherein the Ashes of their nearest friends and kindred might successively be received, at least some parcels thereof, while their collaterall memorials lay in minor vessels about them.
Antiquity held too light thoughts from Objects of mortality, while some drew provocatives of mirth from Anatomies, and Jugglers shewed tricks with Skeletons. When Fidlers made not so pleasant mirth as Fencers, and men could sit with quiet stomacks while hanging was plaid before them, Old conside-

paftime at Feasts, when men stood upon a rolling Globe, with their necks in a Rope, and a knife in their hands, ready to cut it when the stone was rolled away, wherein if they failed, they lost their lives to the laughter of their spectators.

In the Egyptian Obelisks and Hieroglyphicall figures it is not easie to meet with bones. The sepulchrall Lamps speak nothing lesse then sepulture; and in their literall draughts prove often obscene and antick pieces: Where we finde it is ob-

vious to meet with sacrificing patera's, and vessels of libation, upon old sepul-

chral Monuments. In the Jewish Hypoeum and subterranean Cell at Rome, was little observable beside the variety of Lamps, and frequent draughts of the holy Candlestick. In authentick draughts of Anthony and Jerome, we meet with
d Sic erimus
cundli, &c.
Ergo dum
vivimus vi-
vamus.
"Aνχώνυ
παιζειν. A
barbarous

rations made few memento's by sculls and bones upon their monuments. In the

Diiss mani-
bus.

s Boso.

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

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

The certainty of death is attended with uncertainties, in time, manner, places.
places. The variety of Monuments hath often obscured true graves: and Cenotaphs confounded Sepulchres. For beside their real Tombs, many have found honorary and empty Sepulchres. The variety of Homer's Monuments made him of various Countreys. Euripides had his Tomb in Africa, but his sepulture in Macedonia. And Severus found his real Sepulchre in Rome, but his empty grave in Gallia.

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

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

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

_Plat_ o's historian of the other world, lies twelve dayes incorrupted, while his soul was viewing the large stations of the dead. How to keep the corps seven dayes from corruption by anointing and washing, without exenteration, were an hazardous piece of art, in our choicest practife. How they made distinct separation of bones and ashes from fiery admixture, hath found no historical solution. Though they seemed to make a distinct
distinct collection, and overlooked not Pyrrhus his toe. Some provision they might make by fistile Vessels, Coverings, Tiles, or flat stones, upon and about the body. And in the same Field, not farre from these Urnes, many stones were found under ground, as also by carefull separation of extraneous matter, compoing and raking up the burnt bones with forks, observable in that notable lump of Galvanus Martianus, who had the sight of the Vas Ustrinum, or vessell wherein they burnt the dead, found in the Esquiline Field at Rome, might have afforded clearer solution. But their in-satisfaction herein begat that remarkable invention in the Funerall Pyres of some Princes, by incombustible sheets made with a texture of Asbestos, incremable flax, or Salamanders wool, which preserved their bones and ashes incomixed.

How the bulk of a man should sink into so few pounds of bones and ashes, may seem strange unto any who consi-der not its constitution, and how slen-der a masse will remain upon an open and urging fire of the carnall compositi-

b Topygra-phia Roma
c ex Martia-

ano. Estat
d vus

utrinum

appellatum

quod in eo
cadavera

combureren-
tur. Cap.de

Campo Es-
quillino.

c To be

seen in Li-
cet. de re-

condiris

veterum

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

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

From
From animals are drawn good burning lights, and good medicines against burning; though the feminall humour seems of a contrary nature to fire, yet the body compleated proves a combustible lump, wherein fire findes flame even from bones, and some fuell almost from all parts. Though the Metropolitan of humidity seems least disposed unto it, which might render the sculls of these Urnes ifse burned then other bones. But all flies or sinks before fire almost in all bodies: When the common ligament is dissolved, the attenuable parts ascend, the rest subside in coal, calx or ashes.

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

That
That devouring agent leaves almost all-ways a morse for the Earth, whereof all things are but a colonic; and which, if time permits, the mother Element will have in their primitive masse again.

He that looks for Urnes and old sepul-chrall reliques, must not seek them in the ruines of Temples; where no Religion anciently placed them. These were found in a Field, according to ancient custome, in noble or private buriall; the old practise of the Canaanites, the Family of Abraham, and the burying place of Josua, in the borders of his possessions; and also agreeable unto Roman practice to bury by high-ways, whereby their Monuments were under eye: Memorials of themselves, and memento's of mortality into living passengers; whom the Epitaphs of great ones were fain to beg to stay and look upon them. A language though sometimes used, not so proper in Church-Inscriptions. The sensible Rhetorick of the dead, to exemplarity of good life, first admitted the bones of pious men, and Martyrs within Church-wals; which in succeeding ages crept
crept into promiscuous practice. While Constantine was peculiarly favoured to be admitted unto the Church Porch; and the first thus buried in England was in the days of Cuthred.

Christians dispute how their bodies should lye in the grave. In urnall enterrment they clearly escaped this Controversie: Though we decline the Religious consideration, yet in cemiteriall and narrower burying places, to avoid confusion and crosse position, a certain posture were to be admitted; Which even Pagan civility observed, The Persians lay North and South, The Megarians and Phoenicians placed their heads to the East: The Athenians, some think, towards the West, which Christians still retain. And Beda will have it to be the posture of our Saviour. That he was crucified with his face towards the West, we will not contend with tradition and probable account; But we applaud not the hand of the Painter, in exalting his Cross so high above those on either side; since hereof we finde no authentick account in history, and even the crosses found by Helena pretend no such distin-
Hydriotaphia,

distinction from longitude or dimension.

To be knav'd out of our graves, to have our sculls made drinking-bowls, and our bones turned into Pipes, to delight and sport our Enemies, are Tragicall abominations, escaped in burning Burials.

Urinal enterrments, and burnt Reliques lye not in fear of worms, or to be an heritage for Serpents; In carnall sepulture, corruptions seem peculiar unto parts, and some speak of snakes out of the spinall marrow. But while we suppose common wormes in graves, 'tis not easie to finde any there; few in Church-yards above a foot deep, fewer or none in Churches, though in fresh decayed bodies. Teeth, bones, and hair, give the most lasting defiance to corruption. In an Hydropticall body ten years buried in a Church-yard, we met with a fat concretion, where the nitre of the Earth, and the salt and lixivious liquor of the body, had coagulated large lumps of fat, into the consistence of the hardest castle-soap; whereof part remaineth with us. After a battle with the Persians
From the Roman Corps decayed in few days, while the Persian bodies remained dry and uncorrupted. Bodies in the same ground do not uniformly dissolve, nor bones equally moulder; whereas in the opprobrious disease we expect no long duration. The body of the Marquess of Dorset seemed sound and handsomely cereclothed, that after seventy eight years was found uncorrupted. Common Tombs preserve not beyond powder: A firmer consistence and compage of parts might be expected from Arefaction, deep buriall or charcoal. The greatest Antiquities of mortall bodies may remain in putrified bones, whereof, though we take not in the pillar of Lot's wife, or Metamorphosis of Ortelius, some may be older than Pyramids, in the putrified Reliques of the general l inundation. When Alexander opened the Tomb of Cyrus, the remaining bones discovered his proportion, whereof urnall fragments afford but a bad conjecture, and have this disadvantage of corps newly to be interred. Burton's descript. of Leicestershire. * In his Map of Russia.
grave cuterments, that they leave us ign-
rorant of most personall discoveries.
For since bones afford not only recti-
tude and stability, but figure unto the
body; It is no impossible Physiog-
nomy to conjecture at fleshly appen-
dencies; and after what shape the
muscles and carnous parts might hang
in their full consistences. A full spread
Cariola shews a well-shaped horse be-
hinde, handsome formed sculls, give
some analogie of fleshly resemblance. A
criticall view of bones makes a good
distinction of sexes. Even colour is
not beyond conjecture; since it is hard
to be deceived in the distinction of Ne-
gro's sculls. c Dantes Characters are
to be found in sculls as well as faces.
Hercules is not onely known by his foot.
Other parts make out their compro-
portions, and inferences upon whole or
parts. And since the dimensions of the
head measure the whole body, and the

\* The Poet Dante in his view of
Purgatory, found glut-
tons to
ineagre,
and exte-
ruated, that
he concei-
ted them to have been in the Siege of Jerusalem, and that it was easie
to have discovered Homo or Omo in their faces: M being made by the
two lines of their cheeks, arching over the Eye brows to the nose, and
their sunk eyes making O O which makes up Omo. Parean l'occhiazie
anella senza gemme che nel viso de gli huomini legge huomo Ben'hauria quini
constituito l'emme.
Urne-Buriall.

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

Severe contemplators observing these lasting reliques, may think them good monumets of persons past, little advan-
tage to future beings. And considering that power which subdueth all things un-
to it self, that can resume the scattered Atomes, or identifie out of any thing,
conceive it superfluous to expect a re-
surrection out of Reliques. But the soul subsisting, other matter clothed with due accidents, may salve the individuality:
Yet the Saints we observe arose from graves and monuments, about the holy City. Some think the ancient Patriarchs so earnestly desired to lay their bones in Canaan, as hoping to make a part of that Resurrection, and though thirty miles from Mount Calvary, at least to lie in that Region, which should produce the first-fruits of the dead. And if accord-
ing to learned conjecture, the bodies of men shall rise where their greatest Re-
diques remain, many are not like to erre in the Topography of their Resurrection-
on, though their bones or bodies be after translated by Angels into the field of Ezekiel's vision, or as some will order it, into the Valley of Judgement, or Jehosaphat.
CHAP. IV.

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

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

ed Socrates, and regarding only his immortal part, was indifferent to be burnt or buried. From such Considerations Diogenes might contemn Sepulture. And being satisfied that the soul could not perish, grow careless of corporall enterrment, The Stricks who thought the souls of wise men had their habitation about the moon, might make flight account of subterraneous deposition; whereas the Pythagorians and transcorporating Philosophers, who were to be often buried, held great care of their enterrment. And the Platonicks rejected not a due care of the grave, though they put their shes to unreasonable expectations, in their tedious term of return and long set evolution.

Men have lost their reason in nothing so much as their religion, wherein stones and clouts make Martyrs; and since the religion of one seems madness unto another, to afford an account or rationall of old Rites, requires no rigid Reader; That they kindled the pyre averfly, or turning their face from it, was an handsome Symbole of unwilling mimitration; That they washed their bones with
with wine and milk, that the mother
wrep t them in Linnen, and dryed them
in her bosome, the first fostering part,
and place of their nourishment; That
they opened their eyes towards heaven,
before they kindled the fire, as the place
of their hopes or originall, were no im-
proper Ceremonies. Their last vale-
diction thrice uttered by the attendants
was also very solemn, and somewhat an-
swered by Christians, who thought it
too little, if they threw not the earth
thrice upon the enterred body. That
in strewing their Tombs the Romans af-
fected the Rose, the Greeks Amaranthus
and myrtle; that the Funerall pyre con-
sisted of sweet fuel, Cypresse, Firre,
Larix, Yewe, and Trees perpetually
verdant, lay silent expressions of their
surviving hopes: Wherein Christians
which deck their Coffins with Bays have
found a more elegant Emblemee. For
that he seeming dead, will restore it self
from the root, and its dry and exuccous
leaves resume their verdure again: which
if we mistake not, we have also observed
in fures. Whether the planting of yewe
in Churchyards, hold not its originall
from ancient Funerall rites, or as an Embleme of Resurrection from its perpetual verdure, may also admit conjecture.

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

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

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

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

They closed their eyes as parts which first die or first discover the sad effects of death. But their iterated clamations to excite their dying or dead friends, or
or revoke them unto life again, was a vanity of affection; as not presumably ignorant of the criticall tests of death, by apposition of feathers, glasses, and reflexion of figures, which dead eyes represent not; which however not strictly verifiable in frethand warm cadavers, could hardly elude the test, in corps of four or five dayes.

That they sucked in the last breath of their expiring friends, was surely a practice of no medicall institution, but a loose opinion that the soul passed out that way, and a fondness of affection from some * Pythagorical foundation, that the spirit of one body passed into another; which they wished might be their own.

That theypowred oyle upon the pyre, was a tolerable practice, while the intention rested in facilitating the accension; But to place good Omens in the quick and speedy burning, to sacrifice unto the windes for a dispatch in this office, was a low form of superstition.

The Archimime or Jester attending the Funerall train, and imitating the speeches, gesture, and manners of the
Hydriotaphia,
deceased, was too light for such solemnities, contradicting their Funerall Orations, and dolefull rites of the grave.

That they buried a piece of money with them as a Fee of the Elysian Ferri-man, was a practise full of folly. But the ancient custome of placing coynes in considerable Urnes, and the present practise of burying medals in the Noble Foundations of Europe, are laudable ways of historickalldiscoveries, in actions, persons, Chronologies; and posterity will applaud them.

We examine not the old Laws of Sepulture, exempting certain persons from buriall or burning. But hereby we apprehend that these were not the bones of persons Planet-struck or burnt with fire from Heaven: No Reliques of Traitors to their Countrey, Self-killers, or Sacrilegious Malefactors; Persons in old apprehension unworthy of the earth; condemned unto the Tartara's of Hell, and bottomlesse pit of Plato, from whence there was no redemption.

Nor were only many customes questionable in order to their Obsequies, but also
also sundry practices, fictions, and con-
ceptions, discordant or obscure, of their
state and future beings; whether unto
eight or ten bodies of men to adde one
of a woman, as being more inflamma-
ble, and unequally constituted for the
better pyrall combustion, were any ra-
tionall practise: Or whether the com-
plaint of Perianders Wife be tolerable,
that wanting her Funerall burning she
suffered intolerable cold in Hell, accon-
dring to the constitution of the infernal
house of Plato, wherein cold makes a
great part of their tortures; it cannot
pass without some question.

Why the Female Ghosts appear unto
Ulysses, before the Heroes and masculine
spirits? Why the Psyche or soul of Ti-
resias is of the masculine gender; who
being blinde on earth sees more then
all the rest in hell; Why the Funerall
Suppers consisted of Egges, Beans,Small-
age, and Lettuce, since the dead are
made to eat Asphodels about the Elyzian
medows? Why since there is no Sacrifi-
cice acceptable, nor any propitiation for
the Covenant of the grave; men set up
the Deity of Morte, and fruitlessly ado-
red
red Divinities without ears? it cannot escape some doubt.

The dead seem all alive in the humane Hades of Homer, yet cannot well speak, prophesie, or know the living, except they drink blood, wherein is the life of man. And therefore the souls of Penelope's Paramours conducted by Mercury chirped like bats, and those which followed Hercules made a noise but like a flock of birds.

The departed spirits know things past and to come, yet are ignorant of things present. Agamemnon foretells what should happen unto Ulysses, yet ignorantly enquires what is become of his own Son. The Ghosts are afraid of swords in Homer, yet Sybilla tells Aeneas in Virgil, the thin habit of spirits was beyond the force of weapons. The spirits put off their malice with their bodies, and Caesar and Pompey accord in Latine Hell, yet Ajax in Homer endures not a conference with Ulysses: And Deiphobus appears all mangled in Virgil's Ghosts, yet we meet with perfect shadows among the wounded ghosts of Homer.

Since Charon in Lucian applauds his condi-
condition among the dead, whether it
be handsomely said of Achilles, that liv-
ing contemner of death, that he had
rather be a Plowman's servant then Em-
peror of the dead? How Hercules his
soul is in hell, and yet in heaven, and
Julius his soul in a Starre, yet seen by
Aeneas in hell, except the Ghosts were
but Images and shadows of the soul, re-
ceived in higher mansions, according to
the ancient division of body, soul, and
image or simulacrum of them both. The
particulars of future beings must needs
be dark unto ancient Theories, which
Christian Philosophy yet determines but
in a Cloud of opinions. A Dialogue be-
tween two Infants in the womb concern-
ing the state of this world, might hand-
somely illustrate our ignorance of the
next, whereof methinks we yet discourse
in Platoes denne, and are but Embryon
Philosophers.

Pythagoras escapes in the fabulous hell
of Dante, among that swarm of Philo-
sophers, wherein whilst we meet with
Plato and Socrates, Cato is to be found in
no lower place then Purgatory. Among
all the set, Epicurus is most considerable,
whom men make honest without an Elyzium, who contemned life without encouragement of immortality, and making nothing after death, yet made nothing of the King of terrours.

Were the happiness of the next world as closely apprehended as the felicities of this, it were a martyrdom to live; and unto such as consider none hereafter, it must be more then death to dye, which makes us amazed at those audacities, that durst be nothing, and return into their Chaos again. Certainly such spirits as could contemn death, when they expected no better being after, would have scorned to live had they known any. And therefore we applaud not the judgment of Machiavel, that Christianity makes men cowards, or that with the confidence of but half dying, the despised virtues of patience and humility have abased the spirits of men, which Pagan principles exalted, but rather regulated the wildenesse of audacities, in the attempts, grounds, and eternall sequels of death; wherein men of the boldest spirits are often prodigiously temerarious. Nor can we extenuate the
valour of ancient Martyrs, who con-
temned death in the uncomfortable scene
of their lives, and in their decrepit
Martyrdomes did probably lose not ma-
y moneths of their dayes, or parted
with life when it was scarce worth the
living. For (beside that long time past
holds no consideration unto a slender
time to come) they had no small dis-
advantage from the constitution of old
age, which naturally makes men fear-
full; And complexionally superannua-
ated from the bold and courageous
thoughts of youth and fervent years.
But the contempt of death from corpo-
rall animosity, promoteth not our fe-
dicity. They may set in the Orche-
stra, and noblest Seats of Heaven,
who have held up shaking hands in the
fire, and humanely contended for
f

glory.

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

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

But all or most apprehensions rested in Opinions of some future being, which ignorantly or coldly believed, begat those perverted conceptions, Ceremonies, Sayings, which Christians pity or laugh at. Happy are they, which live not in that disadvantage of time, when men could say little for futurity, but from reason. Whereby the noblest mindes fell often upon doubtfull deaths, and melancholly Dissolutions; With these hopes Socrates warmed his doubtfull spirits, against that cold potion, and Cato before he durst give the fatal strock spent part of the night in reading the immortality of Plato, thereby confirming his wavering hand unto the animosity of that attempt.
It is the heaviest stone that melancholy can throw at a man, to tell him he is at the end of his nature; or that there is no further state to come, unto which this seemeth progressionall, and otherwise made in vaine; Without this accomplishment the naturall expectation and desire of such a state, were but a fallacy in nature, unsatisfied Considerators; would quarrell the justice of their constitutions, and rest content that Adam had fallen lower, whereby by knowing no other Originall, and deeper ignorance of themselves, they might have enjoyed the happinesse of inferiour Creatures; who in tranquility possesse their Constitutions, as having not the apprehension to deplore their own natures. And being framed below the circumference of these hopes, or cognition of better being, the wisdom of God hath necessitated their Contentment: But the superior ingredient and obscured part of our selves, whereunto all present felicities afford no resting contentment, will be able at last to tell
Hydriotaphia,
tell us we are more than our present selves; and evacuate such hopes in the fruition of their own accomplishments.
CHAP. V.

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

*Sic ego componi versus in ossa velim.

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

* Tibul-lus.

* Oracula Chaldæa cum scholiis psellii et i herbonis.

Bib lœth-

In quæm

Vic corpus

relinquen-
tium anima

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

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

b In the Psalme of Moses.
c According to the ancient Arithmetic of the hand wherein the little finger of the right hand contrasted, signified an hundred. Pierius in Hieroglyph.
dying; When Avarice makes us the sport of death; When even David grew politically cruel; and Solomon could hardly be said to be the wisest of men. But many are too early old, and before the date of age. Adversity stretcheth our dayes, misery makes *Alcmenas nights, and time hath no wings unto it. But the most tedious being is that which can unwish it self, content to be nothing, or never to have been, which was beyond the male-content of Jrib, who cursed not the day of his life, but his Nativity: Content to have so farre been, as to have a Title to future being; Although he had lived here but in an hidden state of life, and as it were an abortion.

What Song the Syrens sang, or what name Achilles assumed when he hid himself among women, though puzzling Questions are not beyond all conjecture. What time the persons of these Offuaries entred the famous Nations of the dead, and slept with Princes and Counsellours, might admit a wide solution. But who were the proprietaries of these bones, or what bodies these ashes made up,
up, were a question above Antiquarism. Not to be resolved by man, nor easily perhaps by spirits, except we consult the Provinciall Guardians, or tutellary Observators. Had they made as good provision for their names, as they have done for their Reliques, they had not so grossly erred in the art of perpetuation. But to subsift in bones, and be but Pyramidally extant, is a fallacy in duration. Vain ashes, which in the oblivion of names, persons, times, and sexes, have found unto themselves, a fruitlesse continuation, and only arise unto late posterity, as Emblemes of mortall vanities; Antidotes against pride, vain-glory, and madding vices. Pagan vain-glories which thought the world might last for ever, had encouragement for ambition, and finding no Atropos unto the immortality of their Names, were never dampt with the necessity of oblivion. Even old ambitions had the advantage of ours, in the attempts of their vain-glories, who acting early, and before the probable Meridian of time, have by this time found great accomplish-
plishment of their designes, whereby the ancient Heroes have already out-last-ed their Monuments, and Mechanicall preservations. But in this latter Scene of time we cannot expect such Mum-mies unto our memories, when ambition may fear the Prophecy of Elias e, and Charles the fifth can never hope to live within two Methusela's of Hector f.

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

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e That the world may last but fix thousand years.
f Hectors fame laft-ing above two lives of Methuselab, before that famous Prince was extant.
Providentially taken off from such imaginations, being necessitated to eye the remaining particle of futurity, are naturally constituted unto thoughts of the next world, and cannot excusably decline the consideration of that duration, which maketh Pyramids pillars of snow, and all that's past a moment.

Circles and right lines limit and close all bodies, and the mortall right-lined circles, must conclude and shut up all. There is no antidote against the Opium of time, which temporally considereth all things; Our Fathers finde their graves in our short memories, and sadly tell us how we may be buried in our Survivors. Grave-stones tell truth scarce forty years: Generations passe while some trees stand, and old Families last not three Oaks. To be read by bare Inscriptions like many in Gruter, to hope for Eternity by Ænigmatical Epithetes, or first letters of our names, to be studied by Antiquaries, who we were, and have new Names given us like many of the Mummies, are cold con-
consolations unto the Students of perpetuity, even by everlasting Languages.

To be content that times to come should only know there was such a man, not caring whether they knew more of him, was a frigid ambition in Cardan \( k \): disparaging his horoscopical inclination and judgement of himself, who cares to subsist like Hippocrates Patients, or Achilles horses in Homer, under naked nominations, without deserts and noble acts, which are the halftame of our memories, the Entelechia and soul of our subsistences. To be nameleffe in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name, then Herodes with one. And who had not rather have been the good theef, then Pilate?

But the iniquity of oblivion blindly scattereth her poppy, and deals with the memory of men without distinction to merit of perpetuity. Who can but pity the founder of the Pyramids? Herostrasus lives that burnt the Temple of Dias...
Hydriotaphia,

na, he is almost lost that built it; Time hath spared the Epitaph of Adreas horse, confounded that of himself. In vain we compute our felicities by the advantage of our good names, since bad have equall durations; and Thersites is like to live as long as Agamemnon, without the favour of the everlasting Register: Who knows whether the best of men be known? or whether there be not more remarkable persons forgot, then any that stand remembred in the known account of time? the first man had been as unknown as the last, and Methuselabs long life had been his only Chronicle.

Oblivion is not to be hired: The greater part must be content to be as though they had not been, to be found in the Register of God, not in the record of man. Twenty seven Names make up the first story, and the recorded names ever since contain not one living Century. The number of the dead long exceedeth all that shall live. The night of time far surpasseth the day, and who knows when was the 

AEquinox? Every hour addes unto that current Arithmetique, which scarce stands one moment. And since
Urne-Buriall.

Since death must be the Lucina of life, and even Pagans could doubt whether thus to live, were to dye. Since our longest Sunne sets at right descensions, and makes but winter arches, and therefore it cannot be long before we lie down in darkness, and have our light in ashes. Since the brother of death daily haunts us with dying memento's, and time that grows old it self, bids us hope no long duration: Diuturnity is a dream and folly of expectation.

Darkness and light divide the course of time, and oblivion shares with memory, a great part even of our living beings; we slightly remember our felicities, and the smartest strokes of affliction leave but short smart upon us. Sense endureth no extremities, and sorrows destroy us or themselves. To weep into stones are fables. Afflictions induce callosities, miseries are slippery, or fall like snow upon us, which notwithstanding is no unhappy stupidity. To be ignorant of evils to come, and forgetfull of evils past, is a mercifull provision in nature, whereby we digest the mixture of
of our few and evil dayes, and our delivered senses not relapsing into cutting remembrances, our sorrowes are not kept raw by the edge of repetitions. A great part of Antiquity contented their hopes of subsistency with a transmigration of their souls. A good way to continue their memories, while having the advantage of plurall successions, they could not but act something remarkable in such variety of beings, and enjoying the fame of their pasted selves, make accumulation of glory unto their last durations. Others rather then be lost in the uncomfortable night of nothing, were content to recede into the common being, and make one particle of the publick soul of all things, which was no more then to return into their unknown and divine Original again. Ægyptian ingenuity was more unsatisfied, contriving their bodies in sweet consistences, to attend the return of their souls. But all was vanity, feeding * the winde, and folly. The Ægyptian Mummies, which Cambyses or time hath spared, avarice now consumeth. Mummie is become Mer-
Merchandise, *Mizraim* cures wounds, and *Pharaoh* is sold for balsoms.

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

There is nothing strictly immortall, but immortality; whatever hath no begin-
ing may be confident of no end. All others have a dependent being, and within the reach of destruction, which is the peculiar of that necessary essence that cannot destroy it self; And the highest
Hydriotaphia,

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

Life is a pure flame, and we live by an invisible Sun within us. A small fire sufficeth for life, great flames seemed too little after death, while men vainly affected precious pyres, and to burn like Sardanapalus, but the wisdom of funereal Laws found the folly of prodigall blazes,
blazes, and reduced undoing fires, unto
the rule of sober obsequeies, wherein few
could be so mean as not to provide wood,
pitch, a mourner, and an Urne.

Five Languages secured not the Epi-
taph of Gordianus; The man of God
lives longer without a Tomb then any
by one, invisibly interred by Angels,
and adjudged to obscurity, though not
without some marks directing humane
discovery. Enoch and Elias without
either tomb or buriall, in an anomalo-
sous state of being, are the great Ex-
amples of perpetuity, in their long
and living memory, in strict account
being still on this side death, and
having a late part yet to act upon this
fayre of earth. If in the decretory term
of the world we shall not all dye but
be changed, according to received
translation; the last day will make but
few graves; at least quick Resurre-
cptions will anticipate lasting Sepultures;
Some Graves will be opened before
they be quite closed, and Lazarus be
no wonder. When many that feared
to dye shall groane that they can dye
G but
but once, the dismal state is the second and living death, when life puts despair on the damned; when men shall with the coverings of Mountaines, not of Monuments, and annihilation shall be courted.

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

Pyramids, Arches, Obeliskes, were but the irregularities of vain-glory, and wilde enormities of ancient magnanimity. But the most magnanimous resolution rests in
in the Christian Religion, which trampleth upon pride, and sets on the neck of ambition, humbly pursuing that infallible perpetuity, unto which all others must diminish their diameters, and be poorly seen in Angles of contingency. Pious spirits who passed their days in raptures of futurity, made little more of this world, then the world that was before it, while they lay obscure in the Chaos of pre-ordination, and night of their fore-beings. And if any have been so happy as truly to understand Christian annihilation, extasis, exolution, liquefaction, transformation, the kiss of the Spouse, gustation of God, and ingressio into the divine shadow, they have already had an handsome anticipation of heaven; the glory of the world is surely over, and the earth in ashes unto them.

To subsist in lasting Monuments, to live in their productions, to exist in their names, and prædicament of Chymera's, was large satisfaction unto old expectations, and made one part of their Elyziums. But all this is nothing in the Metaphysicks of true belief. To live indeed
Hydriotaphia,
is to be again our selves, which being not
only an hope but an evidence in noble
believers; "Tis all one to lye in St Innoc-
cents Church-yard, as in the Sands of
Ægypt: Ready to be anything, in the
extasie of being ever, and as content
with fix foot as the Moles of Adri-
ans f.

Lucan

Tabesne cadaveras solvat
An rogus band referat.
Quid Quincunce Speciosius, qui, in quam cunus partem spectaueris, rectus est: Quintilian.
THE GARDEN OF CYRUS.

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

BY

Thomas Brown D. of Physick

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CHAPTER I.

Hat Vulcan gave arrows unto Apollo and Diana the fourth day after their Nativities, according to Gentile Theology, may passe for no blinde apprehension of the Creation of the Sunne and Moon, in the work of the fourth day; When the diffused light contracted into Orbes, and
and shooting rayes, of those Luminaryes. Plainer Descriptions there are from Pagan pens, of the creatures of the fourth day; While the divine Philosopher unhappily omitteth the noblest part of the third; And Ovid (whom many conceive to have borrowed his description from Moses) coldly deferring the remarkable account of the text, in three words, describeth this work of the third day; the vegetable creation, and first ornamentall Scene of nature; the primitive food of animals, and first story of Physick, in Dietetical conservation.

For though Physick may pleaide high, from that medickall act of God, in casting so deep a sleep upon our first Parent; And Chirurgery finde its whole art, in that one passage concerning the Rib of Adam, yet is there no rivalry with Garden contrivance and Herbery. For if Paradise were planted the third day of the Creation, as wiser Divinity concludeth, the Nativity thereof was too early for Horoscopie; Gardens were before Gardiners, and but some hours after the earth.
Of deeper doubt is its Topography, and local designation, yet being the primitive garden, and without much controversy seated in the East; it is more than probable the first curiosity, and cultivation of plants, most flourished in those quarters. And since the Ark of Noah first touched upon some mountains of Armenia, the planting art arose again in the East, and found its revolution not far from the place of its Nativity, about the Plains of those Regions. And if Zoroaster were either Cham, Chus, or Mizraim, they were early proficient therein, who left (as Pliny delivereth) a work of Agriculture.

However the account of the Penhill or hanging gardens of Babylon, if made by Semiramis, the third or fourth from Nimrod, is of no slender antiquity; which being not framed upon ordinary level of ground, but raised upon pillars, admitting under-passages, we cannot accept as the first Babylonian Gardens; But a more eminent progress and advancement in that art, then any that went before it: Somewhat answering or hinting the old Opinion concerning Paradise itself, with many
many conceptions elevated, above the plane of the Earth.

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

The Persian Gallants who destroyed this Monarchy, maintained their Botanical bravery. Unto whom we owe the very name of Paradise: wherewith we meet not in Scripture before the time of Solomon, and conceived originally Persian. The word for that disputed Garden, expressing in the Hebrew no more then a Field enclosed, which from the same Root is content to derive a garden and a Buckler.
Quintus the elder brought up in Woods and Mountains, when time and power enabled, pursued the dictate of his education, and brought the treasures of the field into rule and circum-scription. So nobly beautifying the hanging Gardens of Babylon, that he was also thought to be the author thereof.

Abasnerus (whom many conceive to have been Artaxerxes Longi-manus) in the Countrey and City of Flowers, and in an open Garden, entertained his Princes and people, while Vashti more modestly treated the Ladies within the Palace thereof.

But if (as some opinion) King Abasnerus were Artaxerxes Mnemon, that found a life and reign answerable unto his great memory, our magnified Cyrus was his second Brother: who gave the occasion of that memorable work, and almost miraculous retrait of Xenophon. A person of high spirit and honour, naturally a King, though fatally prevented by the harmless chance of post-geniture: Not only a Lord of Gardens, but a manuall planter thereof: disposing his trees like his armies in regular ordination. So that
that while old Laertas hath found a name in Homer for pruning hedges, and clearing away thorns and bryars; while King Attalus lives for his poisonous plantations of Aconites, Henbane, Hellebore, and plants hardly admitted within the walls of Paradise; While many of the Ancients do poorly live in the single names of Vegetables; All stories do look upon Cyrus, as the splendid and regular planter.

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

Now though in some ancient and modern practice the area or decussated plot, might be a perfect square, answerable to a Tuscan Pedestall, and the Quinquepoint or Cinque-point of a dye; wherein by Diagonall lines the intersection was regular; accommodable unto Plantations of large growing Trees; and we must not deny our selves the advantage of this order; yet shall we chiefly insist upon that of 8 Curtius and Porta, in their brief description hereof. Wherein the decussis is made within a longilateral square, with opposite angles, acute and obtuse at the intersection; and so upon progression making a Rhombus or Lozenge figuration, which seemeth very agreeable unto the Originall figure; Answerable whereunto we observe the decussated characters in many consular Coynes, and even in those of Constantine and his Sons, which pretend their pattern in the Sky; the crucigerous Ensigne carried this figure, not transversely or rectangularly intersected, but in a decussation, after the form of an Andran
drear or Burgundian cross, which answereth this description.

Whereby the way we shall decline the old Theme, so traced by antiquity of crosses and crucifixion: Whereof some being right, and of one single pece without traverfion or transome, do little advantage our subject. Nor shall we take in the mysticall Tau, or the Cross of our blessed Saviour, which having in some descriptions an Empedon or crossing foot-stay, made not one single transversion. And since the Learned Lipsius hath made some doubt even of the Cross of St Andrew, since some Martyrologall Histories deliver his death by the generall Name of a cross, and Hippolitus will have him suffer by the sword; we should have enough to make out the received Cross of that Martyr. Nor shall we urge the labarum, and famous Standard of Constantine, or make further use thereof, then as the first Letters in the Name of our Saviour Christ, in use among Christians, before the dayes of Constantine, to be observed in a Sepulchral Monuments of Martyrs, in the Reign of Adrian, and  

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

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

Wherein the lower part is somewhat longer, as defined by Upton de studio mili-
tari, and Johanes de Bado Aureo; cum com-
ment. clariss. et doctiss. Bissai.

c Casal. de Ritibus.
Bosio in Trionfane croce.
phicks of the brazen Table of Bemhus; will hardly decline all thought of Christian signality in them.

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

Of this Quincunciall Ordination the Ancients practised much discoursed little; and the Moderns have nothing enlarged; which he that more nearly considereth, in the form of its square Rhombus,
but, and decussion, with the severall commodities, mysteries, parallellismes, and resemblances, both in Art and Nature, shall easily discern the elegancy of this order.

That this was in some ways of practice in diverse and distant Nations, hints or deliveries there are from no slender Antiquity. In the hanging Gardens of Babylon, from Abydenus, Eusebius, and others, Curtius describeth this Rule of decussion. In the memorable Garden of Alcinous anciently conceived an original phancy, from Paradise, mention there is of well contrived order; For so hath Didymus and Eustachius expounded the emphatical word. Diomedes describing the Rurall possessions of his father, gives account in the same Language of Trees orderly planted. And Ulysses being a boy was promised by his Father fourty Figge-trees, and fifty rows of Vines producing all kinde of grapes.

That the Eastern Inhabitants of India, made use of such order, even in open Plantations, is deducible from Theophrastus; who describing the trees whereof they made their garments, plainly deli-
vereth that they were planted \( \text{καὶ ὁρχύς} \), and in such order that at a distance men would mistake them for Vineyards. The same seems confirmed in Greece from a singular expression in Aristotie concerning the order of Vines, delivered by a military term representing the orders of Souldiers, which also confirmeth the antiquity of this form yet used in vineall plantations.

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

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

Vineyards, had not its Originall in that Patriarch, is no such Paralogicall doubt.

And if it were clear that this was used by Noah after the Floud, I could easily beleev it was in use before it; Not willing to fix such ancient inventions no higher originall then Noah; Nor readily conceiving those aged Heroes, whose diet was vegetable, and only, or chiefly consisted in the fruits of the earth, were much deficient in their splendid cultivations; or after the experience of fifteen hundred years, left much for future discovery in Botanicall Agriculture. Nor fully persuaded that Wine was the invention of Noah, that fermented Liquors, which often make themselves, so long escaped their Luxury or experience; that the first line of the new world was no fin of the old. That Cain and Abel were the first that offered Sacrifice; or because the Scripture is silent that Adam or Isaac offered none at all.

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

And if Jordan were but Jaar Eden, that is, the River of Eden, Genesar but Gansar or the Prince of Gardens; and it could be made out, that the Plain of Jordan were watered not comparatively, but causally, and because it was the Paradise of God, as the Learned a Abramas hinteth, he was not far from the Prototype and
and originally of Plantations. And since even in Paradise itself, the tree of knowledge was placed in the middle of the Garden, whatever was the ambient figure, there wanted not a centre and rule of decussation. Whether the groves and sacred Plantations of Antiquity, were not thus orderly placed, either by quaternio's, or quintuple ordinances, may favourably be doubted. For since they were so methodicall in the constitutions of their temples, as to observe the due situation, aspect, manner, form, and order in Architectonicall relations, whether they were not as distinct in their groves and Plantations about them, in form and species respectively unto their Deities, is not without probability of conjecture. And in their groves of the Sunne this was a fit number, by multiplication to denote the days of the year; and might Hieroglyphically speak as much, as the mysticall Statua of Janus in the Language of his fingers. And since they were so critical in the number of his horses, the strings of his Harp, and rays about his head, denoting the orbes of

\[365 \text{ Pliny.}\]
of heaven, the Seasons and Moneths of the Yeare; witty Idolatry would hardly be flat in other appropria-
tions.
No was this only a form of practice in Plantations, but found imitation from high Antiquity in sundry artificial contrivances and manuall operations. For to omit the position of squared stones, cuneatim or wedgwise in the Walls of Roman and Gothick buildings; and the lithostrata or figured pavements of the ancients, which consisted not all of square stones, but were divided into triquetrous segments, honey-combs, and sexangular figures, according to Vitruvius; The squared stones and bricks in ancient fabrics, were placed after this order. And two above or below conjoin'd by a middle stone or Plintbus, observable in the ruins of Forum Nerva, the Mausoleum of Augustus, the Pyramid of Cestius, and the sculpture draughts of the larger Pyramids of Egypt. And therefore in the draughts of eminent fabrics, Painters do commonly
monly imitate this order in the lines of their description.

In the Laureat draughts of sculpture and picture, the leaves and foliate works are commonly thus contrived, which is but in imitation of the Pulvinaria, and ancient pillow-work, observable in Ionick pieces, about columns, temples and altars. To omit many other analogies, in Architectonical draughts, which art itself is founded upon five, as having its subject, and most gracefull pieces divided by this number.


The Triumphal Oval, and Civicall Crowns of Laurel, Oake, and Myrtle, when fully made, were pleated after this order. And to omit the crossed Crowns of Christian Princes; what figure that was which Anastatius described upon the head of Leo the third; or who first brought in the Arched Crown; That of Charles the great, (which seems the first remarkably closed Crown,) was framed
framed after this manner; with an intersection in the middle from the main crossing barres, and the interspaces, unto the frontal circle, continued by handsome network-plates, much after this order. Whereon we shall not insist, because from greater Antiquity, and practice of consecration, we meet with the radiated, and starry Crown, upon the head of Augustus, and many succeeding Emperors. Since the Armenians and Parthians had a peculiar royall Capp; And the Grecians from Alexander another kinde of diadem. And even Diadems themselves were but fasciations, and handsome ligatures, about the heads of Princes; nor wholly omitted in the mitrall Crown, which common picture seems to set too upright and forward upon the head of Aaron: Worne sometimes singly, or doubly by Princes, according to their Kingdomes; and no more to be expected from two Crowns at once, upon the head of Ptolem. And so easily made out when historians tell us, some bound up wounds, some hanged themselves with diadems.
The beds of the antients were corded somewhat after this fashion: That is not directly, as ours at present, but obliquely, from side to side, and after the manner of network; whereby they strengthened the spondæ or bed-sides, and spent less cord in the work: as is demonstrated by c. Blancanus.

And as they lay in crossed beds, so they sat upon seeming crosselegg'd seats: in which form the noblest thereof were framed: Observeable in the triumphall seats, the sella curulis, or Aedile Chayres, in the coyns of Cesvius, Sylla, and Julius. That they sat also crosse legg'd many noble draughts declare; and in this figure the sitting gods and goddesses are drawn in medallis and medallions. And beside this kinde of work in Retiarie and hanging textures, in embroderies, and eminent needle-works; the like is obvious unto every eye in glas-windows. Nor only in Glassie contrivances, but also in Lattice and Stone-work, conceived in the Temple of Solomon; wherein the windows are termed fenestra reticulata, or lights framed like nets. And agreeable
ble unto the Greek expression concerning Christ in the Canticles, looking through the nets, which ours hath rendered, he looketh forth at the windows, shewing himselfe through the lattesse; that is, partly seen and unseen, according to the visible and invisible side of his nature. To omit the noble reticulate work, in the chapters of the pillars of Solomon, with Lillies, and Pomegranates upon a network ground; and the Cratigula or grate through which the ashes fell in the altar of burnt offerings.

That the networks and nets of antiquity were little different in the form from ours at present, is confirmable from the nets in the hands of the Retiarie gladiators, the proper combatants with the secutores. To omit the ancient Conopeion or gnatnet, of the Egyptians, the inventors of that Artifice: the rushey labyrinths of Theocritus; the nosegaynets, which hung from the head under the nostrils of Princes; and that uneasie metaphor of Reticulum Jecoris, which some expound the lobe, we the caule above the liver. As for that famous network of Vulcan.
Vulcan, which inclosed Mars and Venus, and caused that unextinguishable laugh in heaven; since the gods themselves could not discern it, we shall not prie into it; Although why Vulcan bound them, Neptune loosed them, and Apollo should first discover them, might afford no vulgar mythologie. Heralds have not omitted this order or imitation thereof, while they Symbolically adorn their Scuchions with Mascles Fufils and Saltyrs, and while they disposed the figures of Ermins, and vaired coats in this Quincuncial method.

The same is not forgot by Lapidaries while they cut their gemms pyramidal-ly, or by æquicrural triangles. Perspective pictures, in their Base, Horison, and lines of distances, cannot escape these Rhomboidall decussations. Sculptors in their strongest shadows, after this order do draw their double Haches. And the very Americans do naturally fall upon it, in their neat and curious textures, which is also observed in the elegant artifices of Europe. But this is no law unto the woof of the neat Retiarie Spider.
which seems to weave without transference, and by the union of right lines to make out a continued surface, which is beyond the common art of Textury, and may still nettle Minerva the Goddess of that mystery. And he that shall hatch the little seeds, either found in small webs, or white round Egges, carried under the bellies of some Spiders, and behold how at their first production in boxes, they will presently fill the same with their webbs, may observe the early, and untaught finger of nature, and how they are natively provided with a stock, sufficient for such Texture.

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

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

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

Physicians are not without the use of this decussation in severall operations, in ligatures and union of dissolved continuities. Mechanicks make use hereof in forcipall Organs, and Instruments of Incision; wherein who can but magnifie the power of decussation, intervent to con-
contrary ends, solution and consolidatio-
on, union, and division, illustrable from
Aristotle in the old Nucifragium or Nut-
cracker, and the Instruments of Evul-
sion, compression or incision; which
consisting of two Vettes or armes, con-
verted towards each other, the inniency
and stresse being made upon the hypo-
mochlion or fulciment in the decullation,
the greater compression is made by the
union of two impullors.

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

b In the
disposition
of the Le-
gions in the
Wars of
the Repub-
lke, before
the divisi-
on of the
Legion in-
toten Co-
horts by
the Em-
peror.
Salmes, in
his Epis-
manorum.

file a Mounseur de Peyreso & de Re militari Romanorum.

I Roman
readily fell into each other; the Hastati being pressed, handsomely retired into the intervalls of the principes, these into that of the Triarii, which making as it were a new body, might joyntly renew the battle, wherein consisted the secret of their successes. And therefore it was remarkably singular in the battle of Africa, that Scipio fearing a rout from the Elephants of the Enemy, left not the Principes in their alternate distan-ces, whereby the Elephants passing the vacuities of the Hastati, might have run upon them, but drew his battle into right
right order, and leaving the passages bare, defeated the mischief intended by the Elephants. Out of this figure were made too remarkable forms of Battle, the Cuneus and Forceps, or the sheare and wedge battles, each made of half a Rhombus, and but differenced by position. The wedge invented to break or work into a body, the forceps to environ and defeat the power thereof, composed out of the selectest Soultiery and disposed into the form of an V, where-in receiving the wedge, it inclosed it on both sides. After this form the famous d Xasses ordered his battle against the Franks, and by this figure the Almans were enclosed, and cut in pieces.

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

The Macedonian Phalanx (a long time thought invincible) consisted of a long square.
square. For though they might be sixteen in Rank and file, yet when they shut close, so that the first pike advanced before the first, though the number might be square, the figure was oblong, answerable unto the Quincuncial quadrat of Curtius. According to this square Thucydides delivers, the Athenians disposed their battle against the Lacedemonians brickwise, and by the same word the Learned Guellius expoundeth the quadrat of Virgil, after the form of a brick or tile.

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

But Nineveh which Authors acknowledge to have exceeded Babylon, was of a longilaterall figure, ninety five Fur-
longs broad, and an hundred and fifty long, and so making about sixty miles in circuit, which is the measure of three dayes journey, according unto military marches, or castrenshall mansions. So that if Jonas entred at the narrower side, he found enough for one dayes walk to attain the heart of the City, to make his Proclamation. And if we imagine a City extending from Ware to London, the expression will be moderate of six score thousand Infants, although we allow vacuities, fields, and intervals of habitati-
on as there needs must be when the mo-
ument of Nimus took up no leffe then ten furlongs.

And, though none of the seven won-
ders, yet a noble piece of Antiquity, and made by a Copy exceeding all the rest, had its principal parts disposed after this manner, that is, the Labyrinth of Crete, built upon a long quadrat, containing five large squares, communicating by right inflections, terminating in the cen-
tre of the middle square, and lodging of
the Minotaure, if we conform unto the
description of the elegant medall thereof
in Agostino. And though in many ac-
counts
counts we reckon grossly by the square, yet is that very often to be accepted as a long sided quadrate, which was the figure of the Ark of the Covenant, the table of the Shew-bread, and the stone wherein the names of the twelve Tribes were engraved, that is, three in a row, naturally making a longilateral figure, the perfect quadrate being made by nine.

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

That the Tables of the Law were of this figure, general imitation and tradition hath confirmed; yet are we unwilling to load the shoulders of Moses with such massie stones, as some pictures lay upon them, since 'tis plainly delivered that he came down with them in his hand; since the word strictly taken implies
plies no such massie hewing, but cutting, and fashioning of them into shape and surface; since some will have them Emeralds, and if they were made of the materials of Mount Sina, not improbable that they were marble: Since the words were not many, the letters short of five hundred, and the Tables written on both sides required no such capacity.

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

Cruelty of execution. But the old sepulchral bed, or Amazonian Tomb in the market-place of Megara, was in the form of a Lozenge, readily made out by the compoture of the body. For the arms not lying fasciated or wrapt up after the Grecian manner, but in a middle distention, the including lines will strictly make out that figure,
CHAP. III.

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

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

But
But not to look so high as Heaven
or the single Quincunx of the Hyades
upon the neck of Taurus, the Triangle,
and remarkable Castoro about the foot
of the Centaur; observable rudiments
there are hereof in subterraneous con-
cretions, and bodies in the Earth; in
the Gypsum or 1 imum Rhomboides, in
the Favaginites or honey-comb-stone,
in the Asteria and Astrolites, and in the
crucigerous stone of S. Iago of Gal-
licia.

The same is observably effected in
the Calamus Aromaticus, so plentifully grow-
ing with us in the first palmes of Wil-
lowes, and in the Flowers of Sycamore,
Petasites, Alphodelus, and Blattaria,
before explication. After such order
stand the flowery Branches in our best
spread *Verbascum*, and the seeds about the spicous head or torch of *Tapsas Bar-
batus*, in as fair a regularity as the cir-
cular and wreathed order will admit, 
which advanceth one side of the square, 
and makes the same Rhombojidal.

In the squamous heads of *Scabious*, *Knapweed*, and the elegant *Jacea Pinea*, 
and in the Scaly compolure of the *Oak-
Rose*, which some years most abound-
eth. After this order hath Nature plan-
ted the Leaves in the Head of the com-
mon and prickled Artichoak; wherein 
the black and shining Flies do shelter 
themselves, when they retire from the 
purple Flower about it; The same is also 
found in the pricks, sockets, and im-
pressions of the seeds, in the pulp or bot-
tome thereof; wherein do elegantly stick 
the Fathers of their Mother. To omit the 
Quincuncial Specks on the top of the 
Mistle-berry, especially that which 
grows upon the *Tilia* or Lime-Tree. And 
the remarkable disposition of those yel-
low fringes about the purple Pestill of 
*Aaron*, and elegant clusters of Dragons, 
so peculiarly secured by nature, with an
an umbrella or screening leaf about them.

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

The Arbustetum or Thicket on the head of the Tearell, may be observed in this order: And he that considereth that fabrick so regularly palisadoed, and stemm'd with flowers of the royall colour; in the house of the solitary maggot, may finde the Seraglio of Solomon, And contemplating the calicular shafts, and uncous disposure of their extremities, so accommodable unto the office of abstersion, not condemne as wholly improbable the conceit of those who accept it, for the herbe 

\[\text{Ier, 2,22.}\]

Where by the way, we could with much inquiry never discover any transfiguration, in this abstemious insect, although we have
have kept them long in their proper houses, and boxes. Where some wrapped up in their webbs, have lived upon their own bowels, from September unto July.

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

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

Thus hath nature ranged the flowers of Santfoyne, and French honey suckle; and somewhat after this manner hath ordered the bush in Jupiters beard, or house-
houseleek; which old superstition set on the tops of houses, as a defensive against lightening, and thunder. The like in Fenny Seagreen or the water Souldier; which, though a militarie name from Greece, makes out the Roman order.

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

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

The like so often occurreth to the curiosity of observers, especially in spicated seeds and flowers; that we shall not need to take in the single Quincunx of Fuchsia.
us in the growth of the malle fearn, the seedie disposition of Gramen Ischemon, and the trunk or neat Reticulate work in the codde of the Sachell palme.

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

But in square stalked plants, the leaves stand respectively unto each other, either in crosse or decussation to those above or below them, arising at crosse positions; whereby they shadow not each other, and better resist the force of winds, which in a parallel situation, and upon square stalkes would more forcibly
forcibly bear upon them.
And to omit, how leaves and sprouts, which compass not the stalk, are often set in a Rhomboides, and making long, and short Diagonals, doe stand like the legs of Quadrupeds when they goe: Nor to urge the thwart enclosure and furdling of flowers, and blossomes, before explication, as in the multiplyed leaves of Pionie; And the Chiasmus in five leaved flowers, while one lies wrapt about the staminous beards, the other foure obliquely shutting and closing upon each other; and how even flowers which consist of foure leaves, stand not ordinarily in three and one, but two, and two crossewise unto the Stylus; even the Autumnal buds, which awaite the returne of the sun, doe after the winter solstice multiply their caliccular leaves, making little Rhombuses, and network figures, as in the Sycamore and Lilac.

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

Shoot obliquely or crosswise, until the stalk appears; which sendseth not forth its first leaves without all order unto them; and he that from hence can discover in what position the two first leaves did arise, is no ordinary observer.

Where by the way, he that observeth the rudimental spring of seeds, shall finde strict rule, although not after this order. How little is required unto effectual generation, and in what diminutives the plastick principle lodgeth, is exemplified in seeds, wherein the greater mass affords so little comproduction. In Beanes the leaf and root sprout from the Germe, the main sides split, and ly by, and in some pull'd up near the time of blooming we have found the pulpous sides intire or little wasted. In Acorns the nebb dilating splitteth the two sides, which sometimes ly whole, when the Oak is sprouted two handfuls. In Lupins these pulpy sides do sometimes arise with the stalk in a resemblance of two fat leaves. Wheat and Rye will grow up, if after they have shot
Shot some tender Roots, the adhering pulp be taken from them. Beanies will prosper though a part be cut away, and so much set as sufficeth to contain and keep the German close. From this superfluous pulp in unkindely, and wet years, may arise that multiplicity of little insects, which infest the Roots and Sprouts of tender Graines and pulses.

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

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

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

Men taking notice of what is outwardly visible, conceive a sensible priority in the Root. But as they begin from one part, so they seem to start and set out upon one signall of nature. In Beans yet soft, in Pease while they adhere unto the Cod, the rudimentall Leafe and Root are discoverable. In the Seeds of Rocket and Mustard, sprouting in Glasses of water, when the one is manifest the other is also perceptible. In muddy.
muddy waters apt to breed Duckweed, and Periwinkles, if the first and rudimentall stroaks of Duckweed be observed, the Leaves and Root anticipate not each other. But in the Date-stone the first sprout is neither root nor leaf distinctly, but both together; For the Germination being to passe through the the narrow Navell and hole about the midst of the stone, the generative germ is faine to enlengthen it self, and shoot- ing out about an inch, at that distance divideeth into the ascending and descendent portion.

And though it be generally thought that Seeds will root at that end, where they adhere to their Originals, and observavle it is that the nebbe sets most often next the stalk, as in Grains, Pul- ses, and most small Seeds, yet is it hard- ly made out in many greater plants. For in Acornes, Almonds, Pistachios, Wallnuts, and accuminated shells, the germ puts forth at the remotest part of the pulp. And therefore to set Seeds in that posture, wherein the Leaf and Roots may shoot right without contor-
tion, or forced circumvolution, which might render them strongly rooted, and straighter, were a Criticisme in Agriculture. And nature seems to have made some provision hereof in many from their figure, that as they fall from the tree they may lye in Positions agreeable to such advantages.

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

That bodies are 

first spirits Paracelsus could affirm, which in the maturation of Seeds and fruits, seems obscurely implied by a Aristotle, when he deli-

vereth, that the spirituous parts are con-

verted into water, and the water into earth, and attested by observation in the maturative progresse of Seeds, wherein at first may be discerned a flatuous di-

stension of the husk, afterwards a thin liquor, which longer time digesteth in-
to a pulp or kernell observable in Al-

monds and large Nuts. And some way answered in the progressionall perfe-

tion of animall femination, in its sper-

maticall maturation, from crude pubef-

cency unto perfection. And even that feeds themselves in their rudimentall dis-

coveries, appear in foliaceous furches, or sprouts within their coverings, in a di-

aphonous gellie, before deeper incr-

flation, is also visibly verified in Cherries, Acorns, Plums.

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

ction

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

The æquivocal production of things under undiscovered principles, makes a large part of generation, though they seem to hold a wide univocacy in their set and certain Originals, while almost every plant breeds its peculiar insect, most a Butterfly, moth or fly, wherein the Oak seems to contain the largest feminality, while the Julus, Oak, apple, dill, woolly tuft, foraminous roundles
upon the leaf, and grapes under ground make a Fly with some difference. The great variety of Flyes lyes in the variety of their originals, in the seeds of Caterpillars or Cankers there lyeth not only a Butterfly or Moth, but if they be sterile or untimely cast, their production is often a Fly, which we have also observed from corrupted and mouldred Egges, both of Hens and Fishes; To omit the generation of Bees out of the bodies of dead Heifers, or what is strange yet well attested, the production of Eeles in the backs of living Cods and Perches.

The exiguity and smallnesse of some seeds extending to large productions is one of the magnalities of nature, somewhat illustrating the work of the Creation, and vast production from nothing. The true seeds of Cypresse and Rampion are indistinguishable by old eyes of the seeds of Tobacco a thousand make not one grain, The disputed seeds of Harts tongue, and Maidennair, require a greater number. From such undiscernable seminalities arise spontaneous pro
production. He that would discern the rudimentall stroak of a plant, may behold it in the Originall of Duckweeds, at the bignesse of a pins point, from convenient water in glasses, wherein a watchfull eye may also discover the puncticular Originals of Periwinkles and Gnats.

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

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

b The long and tender green Capricornus rarely found, we could never meet with but two.
the seed as in grains, why since we often meet with two yolks in one shell, and sometimes one Egg within another, we do not oftener meet with two nebbes in one distinct seed: why since the Eggs of a Hen laid at one course, do commonly out-weigh the bird, and some moths coming out of their cases, without assistance of food, will lay so many Eggs as to out-weigh their bodies, trees rarely bear their fruit, in that gravity or proportion: Whether in the germination of seeds according to Hippocrates, the lighter part ascendeth, and maketh the sprout, the heaviest tending downward frameth the root; Since we observe that the first shoot of seeds in water, will sink or bow down at the upper and leafling end: Whether it be not more rational Epicurisme to contrive whole dishes out of the nebbes and spirited particles of plants, then from the Gallatures and treddles of Eggs; since that part is found to hold no seminal share in Oval Generation, are queries which might enlarge but must conclude this digression.
The Quincunx Naturally Considered.

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

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

Besides a large number of leaves have five divisions, and may be circumscribed by a Pentagon or figure of five Angles, made by right lines from the extremity of their leaves, as in Maple, Vine, Figge-Tree: But five-leaved flowers
flowers are commonly disposed circularly about the *stylus*; according to the higher Geometry of nature, dividing a circle by five *radii*, which concur not to make Diameters, as in Quadrilateral and sexangular Intersections.

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

By the same number doth nature divide the circle of the Sea-Starre, and in that order and number disposeth those elegant Semi-circles, or dentall sockets and egges in the Sea Hedgehogge. And no mean Observations hereof
hereof there is in the Mathematicks of the neatest Retiary Spider, which concluding in fourty four Circles, from five Semidiameters beginneth that elegant texture.

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

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

The sexangular Cels in the Honeycombs of Bees, are disposed after this order, much there is not of wonder in the confused Houses of Pismires, though much in their busie life and actions, more in the edificial Palaces of Bees and Monarchical spirits; who make their combs
combs fix-corner'd, declining a circle, whereof many stand not close together, and compleatly fill the area of the place; But rather affecting a six-sided figure, whereby every cell affords a common side unto six more, and also a fit receptacle for the Bee itself, which gathering into a Cylindrical Figure, aptly enters its sexangular house, more nearly approaching a circular Figure, then either doth the Square or Triangle. And the Combes themselves so regularly contrived, that their mutual intersections make three Lozenges at the bottome of every Cell; which severally regarded make three Rows of near Rhomboidal Figures, connected at the angles, and so continue three several chains throughout the whole comb.

As for the Favago found commonly on the Sea shoar, though named from an honey-comb, it but rudely makes out the resemblance, and better agrees with the round Cels of humble Bees. He that would exactly discern the shop of a Bees mouth, need observing eyes, and good augmenting glasses; wherein is dif-
discoverable one of the neatest pieces in nature, and must have a more piercing eye than mine; who finds out the shape of Buls heads, in the guts of Drones pressed out behind, according to the experiment of Gomesius; whereas notwithstanding there seemeth somewhat which might incline a pliant fancy to credulity of similitude.

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

A like correspondency in figure is found
found in the skins and outward teguments of animals, whereof a regardable part are beautiful by this texture. As the backs of several Snakes and Serpents, elegantly remarkable in the $\Delta$ $\phi$ $\iota$ $\sigma$ $\iota$ $\iota$ $\omicron$, and the Dart-snake, in the Chiasmus and larger decussations upon the back of the Rattlesnake, and in the close and finer texture of the $\textit{Mater formicarum}$, or snake that delights in Ant-hills; whereby upon approach of outward injuries, they can raise a thicker Phalanx on their backs, and handsomely contrive themselves into all kinds of flexures: Whereas their bellies are commonly covered with smooth semicircular divisions, as best accommodable unto their quick and gliding motion.

This way is followed by nature in the peculiar and remarkable tail of the Bever, wherein the scaly particles are disposed, somewhat after this order, which is the plainest resolution of the wonder of $\textit{Bellomius}$, while he saith, with incredible Artifice hath Nature framed the tail or Oar of the Bever: where by the way
The Quincunx Naturally Considered.

way we cannot but with a model of
their houses, so much extolled by some
Describers: wherein since they are so
bold as to venture upon three stages, we
might examine their Artifice in the con-
tignations, the rule and order in the
compartitions; or whether that magni-

died structure be any more then a rude
rectangular pyle or meer hovell-build-
ing.

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

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

* Elegantly
conspicuos on the
inside of
the stripped skins
of Dive-
Fowl, of
the Cormo-
rant, Gof-
thonder, 
Weasell, 
Loon, &c.
texture, and therefore not unaptly compared unto a Net: We shall not affirm that from such grounds, the Egyptian Embalmers imitated this texture yet in their linen folds the same is still observable among their nearest Mummies, in the figures of Isis and Osiris, and the Tutelary spirits in the Bembine Table. Nor is it to be over-looked how Ormus, the Hieroglyphick of the world is described in a Net-work covering, from the shoulder to the foot. And (not to enlarge upon the cruciated character of Trismegistus, or handed crosses, so often occurring in the Needles of Pharaoh, and Obelisks of Antiquity) the Statue Isis, Teraphims, and little Idols, found about the Mummies, do make a decussation or Jacobs Crosse, with their armes, like that on the head of Ephraim and Nanaisses, and this decussis is also graphically described between them.

This Reticulate or Net-work was also considerable in the inward parts of man, not only from the first subtegmen or warp of his formation, but in the netty fibres
fibres of the veins and vessels of life; wherein according to common Anatomy the right and transverse fibres are decussated, by the oblique fibres; and so must frame a Reticulate and Quincuncial Figure by their Obliquations, Emphatically extending that Elegant expression of Scripture, Thou hast curiously embroydered me, thou hast wrought me up after the finest way of texture, and as it were with a Needle.

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

A rudimentall resemblance hereof there is in the cruciated and rugged folds of the Reticulum, or Net-like Ventricle of ruminating horned animals, which is the second in order, and culinarily called the Honey-comb. For many di
visions there are in the stomack of se-
verall animals; what number they
maintain in the Stomus and ruminating
Fish, common description, or our own
experiment hath made no discovery.
But in the Ventricle of Porpuses there
are three divisions. In many Birds a
crop, Gizard, and little receptacle be-
fore it; but in Cornigerous animals,
which chew the cudd, there are no less
then four of distinct position and of-

cice.

The Reticulum by these crossed cells,
makes a further digestion, in the dry
and exuccous part of the Aliment recei-
vied from the first Ventricle. For at the
bottom of the gullet there is a double
Orifice; What is first received at the
mouth descendeth into the first and
greater stomack, from whence it is re-
turned into the mouth again; and af-
fer a fuller mastication, and salivous
mixture, what part thereof descendeth
again, in a moist and succulent body, it
slides down the softer and more perme-
able Orifice, into the Omasus or third
stomack; and from thence conveyed
into
into the fourth, receives its last digestion. The other dry and exuccous part after rumination by the larger and stronger orifice beareth into the first stomach, from thence into the Reticulum, and so progressively into the other divisions. And therefore in Calves newly calved, there is little or no use of the two first Ventricles, for the milk and liquid aliment slippeth down the softer Orifice, into the third stomach; where making little or no stay, it passeth into the fourth, the seat of the Coagulum, or Runnet, or that division of stomach which seems to bear the name of the whole, in the Greek translation of the Priests Fee, in the Sacrifice of Peace-offerings.

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

L 4 but
but two curious bladders not weighing above a grain, we found interwoven with veins not observing any just order. More orderly situated are those cretaceous and chalky concretions found sometimes in the bigness of a small fech on either side their spine; which being not agreeable unto our order, nor yet observed by any, we shall not here discourse on.

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

Lastly, The incession or local motion of animals is made with analogy unto this figure, by decussative diametral, Quincuncial Lines and angles. For to omit the enquiry how Butterflies and breezes move their four wings, how birds and fishes in ayre and water move by
by joint stroaks of opposite wings and
Finnes, and how Salient animals in jump-
ing forward seem to arise and fall upon
a square base; As the station of most
Quadrupeds, is made upon a long square,
so in their motion they make a Rhom-
boides; their common progression be-
ing performed Diametrally, by decus-
sation and crosse advancement of their
legges, which not observed begot that
remarkable absurdity in the position of
the legges of Caftors horse in the Capitol.
The Snake which moveth circularly
makes his spires in like order, the con-
vex and concave spirals an wering each
other at alternate distances; In the mo-
tion of man the armes and legges ob-
serving this thwarting position, but the
legges alone do move Quincuncially by
singe angles with some resemblance of
an V measured by successive advance-
ment from each foot, and the angle of
indenture: great or lesse, accord-
ing to the extent or brevity of the
stride.

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

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

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

That b Augustus had native notes on his body and belly, after the order and number in the Starre of Charles wayne, will not seem strange unto astral Phlysognomy, which accordingly considereth moles in the body of man, or Physicall Observators, who from the position of moles in the face, reduce them to rule and correspondency in other parts. Whether after the like method medicall conjecture may not be raised, upon parts inwardly affected; since parts about the lips are the critical seats of Pustules discharged.
charged in Agues; And scrophulous tumours about the neck do so often speak the like about the Mesentery, may also be considered.

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

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

In vegetable composition, the unition of prominent parts seems most to answer the Apophyses or processses of Animal bones, whereof they are the produced parts or prominent explantations. And though in the parts of plants which are not ordained for motion, we do not expect correspondent Articulations; yet in the setting on of some flowers, and seeds in their sockets, and the lineal com- missure of the pulpe of several seeds, may
The Quincuncx Naturally Considered.

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

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

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

Even Animals near the Claffis of plants, seem to have the most restlesse motions. The Summer-worm of Ponds and plash-
es makes a long waving motion; the
hair-worm seldom lies still. He that
would behold a very anomalous motion,
may observe it in the Tortile and tiring
stroaks of a Gnatworms.
CHAP. III.

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

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

They had a due diffusion of their roots on all or both sides, whereby they maintained some proportion to
their height, in Trees of large radicati-
on. For that they strictly make good
their profundeur or depth unto their
height, according to common conceit,
and that expression of a Virgil, though
confirmable from the plane Tree in Plu-
ny, and some few examples, is not to
be expected from the generation of
Trees almost in any kinde, either of
side-spreading, or tap-roots: Except
we measure them by lateral and oppo-
site diffusions; nor commonly to be
found in minor or hearby plants; If we
except Sea-holly, Liquorish, Sea-rush,
and some others.

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

Whereby they also avoided the pe-
rill of συνολεθρίσμος or one tree perish-
The Quincunx Mystically Considered.

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

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

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

By this open position they were fair-
ly exposed unto the rayes of Moon and
Sunne, so considerable in the growth of
Vegetables. For though Poplars, Willows, and several Trees be made to

grow about the brinks of Acharon, and
dark habitations of the dead; Though
some plants are content to grow in ob-
scure Wells; wherein also old Elme
pumps afford sometimes long bushy
sprouts, not observable in any above-
ground: And large fields of Vegeta-
bles are able to maintain their verdure
at the bottome and shady part of the
Sea; yet the greatest number are not
content without the actual rayes of the
Sunne, but bend, incline, and follow
them; As large lists of solifecquious and
Sun-following plants. And some ob-
serve the method of its motion in
their owne growth and conversion
twining towards the West by the South,
as Bryony, Hops, Woodbine, and se-
veral kindes of Bindeweed, which we
shall more admire; when any can tell
us, they observe another motion, and
Twist by the North at the Antipodes.
The same plants rooted against an erect
North-wall full of holes, will finde a
way
way through them to look upon the Sunne. And in tender plants from mustard seed, sown in the winter, and in a plot of earth placed inwardly against a South-window, the tender stalks of two leaves arose not erect, but bending towards the window, nor looking much higher than the Meridian Sun. And if the pot were turned they would work themselves into their former declinations, making their conversion by the East. That the Leaves of the Olive and some other Trees solstitially turn, and precisely tell us, when the Sun is entred Cancer, is scarce expectable in any Climate; and Theophrastus warily observes it; Yet somewhat thereof is observabe in our own, in the leaves of Willows and Sallows, some weeks after the Solstice. But the great Convolulus or white-flower'd Bindweed observes both motions of the Sunne, while the flower twists Equinoctially from the left hand to the right, according to the daily revolution; The stalk twinceth ecliptically from the right to the left, according to the annual conversion.
Some commend the exposure of these orders unto the Western gales, as the most generative and fructifying breath of heaven. But we applaud the Husbandry of Solomon, whereto agreeeth the doctrine of Theophrastus. Arise O North-winde, and blow thou South upon my garden, that the spices thereof may flow out; For the North-winde closing the pores, and shutting up the effluviums, when the South doth after open and relax them; the Aromatical gummes do drop, and sweet odours fly actively from them. And if his garden had the same situation, which mapps, and charts afford it, on the East side of Jerusalem, and having the wall on the West; these were the windes, unto which it was well exposed.

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

M 4 and
and artificiall Figurations.

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

The same is also observab"
The Quincuncx Mysically Considered.

and the meridionall lines stand wider upon one side then the other. And where the largeness will make up the number of planetical Orbes, that of Luna, and the lower planets exceede the dimensions of Saturne, and the higher:

Whether the like be not verified in the Circles of the large roots of Briony and Mandrakes, or why in the knotts of Deale or Firre the Circles are often eccentricall, although not in a plane, but vertical and right position, deserves a further enquiry.

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

But whether plants which float upon the surface of the water, be for the most part of cooling qualities, those which shoot above it of heating virtues, and why? whether Sargasso for many miles floating upon the Western Ocean, or Sea-lettuce, and Phaliganium at the bottom of our Seas, make good the like qualities? Why Fenny waters afford the hottest and sweetest plants, as Calamus, Cyperus, and Crowfoot, and mudd cast out of ditches most naturally produce th Arsmart. Why plants so greedy of water so little regard oyl? Why since many seeds contain much oyle within them, they endure it not well without, either in their growth or production? Why since Seeds shoot commonly under ground, and out of the ayre, those which are let fall in shallow glasses, upon the surface of the water, will sooner sprout then those at the bottom? And if the water be covered with oyle, those at the bottom will hardly sprout at all, we have not room
Whether Ivy would not else offend the Trees in this clean ordination, and well kept paths, might perhaps deserve the question. But this were a query only unto some habitations, and little concerning Cyrus or the Babylonian territory; wherein by no industry Harpalus could make Ivy grow: And Alexander hardly found it about those parts to imitate the pomp of Bacchus. And though in these Northern Regions we are too much acquainted with one Ivy, we know too little of another, whereby we apprehend not the expressions of Antiquity, the Splenetic medicine of Galen, and the Emphasis of the Poet, in the beauty of the white Ivy.

The like concerning the growth of Mistletoe, which dependeth not only of the species, or kinde of Tree, but much also of the Soil. And therefore common in some places, not readily found in others, frequent in France, not so common in Spain, and scarce at all in the Territory of Ferrara: Nor easily to be found where it is most required upon
upon Oaks, leaf on Trees continually verdant. Although in some places the Olive escapeth it not, requiting its detriment, in the delightfull view of its red Berries; as Clusius observed in Spain, and Bellonius about Hierusalem. But this Parasiticall plant suffers nothing to grow upon it, by any way of art; nor could we ever make it grow where nature had not planted it; as we have in vain attempted by inoculation and incision, upon its native or foreign stock. And though there seem nothing improbable in the seed, it hath not succeeded by sation in any manner of ground, wherein we had no reason to despair, since we reade of vegetable horns, and how Rams horns will root about Goa.

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

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

And though therein we meet not with right angles, yet every Rhombus containing four Angles equall unto two right, it virtually contains two right in every one. Nor is this strange unto such as observe the naturall lines of Trees, and parts disposed in them. For neither in the root doth nature affect this angle, which shooting downward for the stability of the plant, doth best effect the same by Figures of Inclination; Nor in the Branches and stalky leaves, which grow most at acute angles; as declining from their head the root, and diminishing their Angles with their altitude: Verified also in lesser Plants, whereby they better support themselves, and bear not so heavily upon the stalk: So that while near the root they often make an Angle of seventy parts, the sprouts near the top will often come short of thirty
thirty. Even in the nerves and master veins of the leaves the acute angle ruleth; the obtuse but seldom found, and in the backward part of the leaf, reflecting and arching about the stalk. But why oftentimes one side of the leaf is unequal unto the other, as in Hazell and Oaks, why on either side the master vein the lesser and derivative channels not directly opposite, nor at equal angles, respectively unto the adverse side, but those of one part do often exceed the other, as the Wallnut and many more deserves another enquiry.

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

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

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

The Cylindrical figure of Trees is virtually contained and latent in this order. A Cylinder or long round being made by the conversion or turning of a Parallelogram, and most handsomely by a long square, which makes an equall, strong, and lasting figure in Trees, agreeable unto the body and motive parts of animals, the greatest number of Plants, and almost all roots, though their stalks be angular, and of many corners, which seem not to follow the figure of their Seeds; Since many angular Seeds send forth round stalks, and sphærical seeds arise
arise from angular spindles, and many rather conform unto their Roots, as the round stalks of bulbous Roots, and in tuberous Roots stems of like figure. But why since the largest number of Plants maintain a circular Figure, there are so few with tereous or longround leaves; why coniferous Trees are tenuifolious or narrowleafed, why Plants of few or no joints have commonly round stalks, why the greatest number of hollow stalks are round stalks; or why in this variety of angular stalks the quadrangular most exceedeth, were too long a speculation; Mean while obvious experience may finde, that in Plants of divided leaves above, nature often beginneth circularly in the two first leaves below, while in the singular plant of Ivy, the exerciseth a contrary Geometry, and beginning with angular leaves below, rounds them in the upper branches.

Nor can the rows in this order want delight, as carrying an aspect answerable unto the dipteros hyæthros, or double order of columns open above; the oppo
opposite ranks of Trees standing like pillars in the *cauedia* of the Courts of famous buildings, and the *Portico's* of the *Temple subdialia* of old; Somewhat imitating the *Peristylium* or Cloyster buildings, and the *Exedrae* of the Ancients, wherein men discoursed, walked and exercised; For that they derived the rule of Columnes from Trees, especially in their proportionall diminishions, is illustrated by *Vitruvius* from the shafts of Firre and Pine. And though the inferiorarboration do imitate the *Arcostyllos*, or thin order, not strictly answering the proportion of intercolumniations; yet in many Trees they will not exceed the intermission of the Columnes in the Court of the Tabernacle; which being an hundred cubits long, and made up by twenty pillars, will afford no leffe then intervals of five cubits.

Beside, in this kinde of aspect the light being not diffused but circumscrib'd between long parallels and the *eπίσχει-δομίδε*; and adumbration from the branches, it frameth a penthouse over the eye, and maketh a quiet vision: And
therefore in diffused and open aspects, men hollow their hand above their eye, and make an artificiall brow, whereby they direct the dispersed rayes of light, and by this shade preserve a moderate light in the chamber of the eye; keeping the pupilla plump and fair, and not contracted or shrunck as in light and vagrant vision.

And therefore providence hath arched and paved the great house of the world, with colours or mediocrity, that is, blew and green, above and below the light, moderately terminating the acies of the eye. For most plants, though green above-ground, maintain their Original white below it, according to the candour of their feminall pulp, and the rudimental leaves do first appear in that colour; observable in Seeds sprouting in water upon their first foliation. Green seeming to be the first supervenient, or above-ground complexion of Vegetables, separable in many upon ligature or inhumation, as Succory, Endive, Artichoaks, and which is also lost upon fading in the Autumn.
And this is also agreeable unto water it self, the alimental vehicle of plants, which first altereth into this colour; And containing many vegetable seminalities, revealeth their Seeds by greenness; and therefore soonest expected in rain or standing water, not easily found in distilled or water strongly boiled; where-in the Seeds are extinguished by fire and decoction, and therefore last long and pure without such alteration, affording neither uliginous coats, gnatworms, Acari, hair-worms, like crude and common water; And therefore most fit for wholesome beverage, and with malt makes Ale and Beer without boyling. What large water-drinkers some Plants are, the Canary-Tree and Birches in some Northern Countries, drenching the Fields about them do sufficiently demonstrate How water it self is able to maintain the growth of Vegetables, and without extinction of their generative or medickall virtues; Beside the experiment of Helmonts tree, we have found in some which have lived six years in glasses. The seeds of Scurvy-graffe growing
growing in waterpots, have been fruit-full in the Land; And *Asarum* after a years space, and once casting its leaves in water, in the second leaves, hath handomely performed its vomiting operation.

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

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

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

N 3 dayes

\^{Lu\textsuperscript{x} orco,} \textit{tenchir Jo-} \textit{vi, rembra orco. lux} \textit{Jovi. Hip-} \textit{poer. de} \textit{diata.}

\textit{S. Heve-} \textit{lji Seleno-} \textit{graphia.}
dayes in the shadow of that Luminary.

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

Lastly, It is no wonder that this Quincunciall order was first and still affect-ed as grateful unto the Eye: For all things are seen Quincuncially; For at the eye the Pyramidal rayes from the object, receive a decussation, and so strike a second base upon the Retina or hinder
hinder coat, the proper organ of Vision; wherein the pictures from objects are represented, answerable to the paper, or wall in the dark chamber; after the decussation of the rayes at the hole of the hornycoat, and their refraction upon the Christalline humour, answering the foramen of the window, and the convex or burning-glasses, which refract the rayes that enter it. And if ancient Anatomy would hold, a like disporure there was of the optick or visual nerves in the brain, wherein Antiquity conceived a concurrence by decussation. And this not only observable in the Laws of direct Vision, but in some part also verified in the reflected rayes of light. For making the angle of incidence equal to that of reflexion, the visuall raye returneth Quincuncially, and after the form of a V, and the line of reflexion being continued unto the place of vision, there ariseth a semi-decussation, which makes the object seen in a perpendicular unto it self, and as farre below the reflectent, as it is from it above; observable

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ble in the Sun and Moon beheld in water.

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

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

And this not only verified in the way of sense, but in animall and intellectual receotions. Things entering upon the intellect by a Pyramid from without, and
and thence into the memory by another from within, the common decussation being in the understanding as is delivered by a *Bovillus*. Whether the intellectual and phaenastical lines be not thus rightly disposed, but magnified diminished, distorted, and ill placed in the Mathematicks of some brains, whereby they have irregular apprehensions of things, perverted notions, conceptions, and incurable hallucinations, were no unpleasant speculation.

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

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

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

And if that were clearly made out which Justin Martyr took for granted, this figure hath had the honour to characterize and notice our blessed Saviour, as he
The Quincunx Miftically Considered.

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

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

at the middle point and Central Seat of justice.

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

a Διάδενθος, Θούμος, φυΐανος, Τίθα, Άρδος, φυτεύς, συφυτεύς, βέρβα, and that fifth which comprehends the fungi and tubera, whether to be named Ασχίος or γαύνος, comprehending also conserva marina, rufa, and Sea-cords, of so many yards length.
ceed this account. And even in the joints of feet, which in birds are most multiplied, surpasseth not this number; so progressionally making them out in many, that from five in the fore-claw she descendeth unto two in the hindmost; and so in fewer feet makes up the number of joints, in the five fingers or toes of man.

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

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

* Ellipsis
parabola,
Hyperbole,
Circulus,
Triangulum.
The Quincunx Mistically Considered.

the allegoricall fence of that obscure ex-
pression of a Hesiod, and afford no im-
probable reason why Plato admitted his
Nuptiall guests by fives, in the kindred
of the b married couple.

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

\[ \text{a \textit{nu}x\textit{lae} id est nupti-}
\]
\[ \text{as multas. Rhodig.}
\]
\[ \text{b Plato de}
\]
\[ \text{leg. 6.}
\]
\[ \text{c Plutarcb problem.}
\]
\[ \text{Rom. I.}
\]
naturally divided the Nectar of the fifth Planet,

The same number in the Hebrew mysteries and Cabalistical accounts was the 4 character of Generation; declared by the Letter He, the fifth in their Alphabet; According to that Cabalistical Dogma: If Abram had not had this Letter added unto his Name he had remained fruitless, and without the power of generation: Not only because hereby the number of his Name attained two hundred forty eight, the number of the affirmative precepts, but because as increased natures there is a male and female, so in divine and intelligent productions, the mother of Life and Fountain of souls in Cabalistical Technology is called Binah; whose Seal and Character was He. So that being sterile before, he received the power of generation from that measure and mansion in the Archetype; and was made conformable unto Binah. And upon such involved considerations, the 4 ten of Sarai was
exchanged into five, If any shall look upon this as a stable number, and fitly appropriable unto Trees, as Bodies of Rest and Station, he hath herein a great Foundation in nature, who observing much variety in legs and motive Organs of Animals, as two, four, six, eight, twelve, fourteen, and more, hath passed over five and ten, and assigned them unto none, or very few, as the Phalangium monstrosum Brasiliænum, Classi & Jac. de Lact. Cur. poster. America Descript. If perfectly described. And for the stability of this Number, he shall not want the sphericity of its nature, which multiplied in itself, will return into its own denomination, and bring up the reare of the account. Which is also one of the Numbers that makes up the mysticall Name of God, which consisting of Letters denoting all the sphærical Numbers, ten, five, and six; Emphatically sets forth the Notion of Trismegistus, and that intelligible Sphere, which is the Nature of God.

Many
Many Expressions by this Number occur in Holy Scripture, perhaps unjustly laden with mysticall Expositions, and little concerning our order. That the Israelites were forbidden to eat the fruit of their new planted Trees, before the fifth yeare, was very agreeable unto the naturall Rules of Husbandry: Fruits being unwholsome and last, before the fourth, or fifth Yeare. In the second day or Feminire part of five, there was added no approbation. For in the third or masculine day, the same is twice repeated; and a double benediction enclosed both Creations, whereof the one, in some part was but an accomplishment of the other. That the Trespasser was to pay a fifth part above the head or principall, makes no secret in this Number, and implied no more then one part above the principall; which being considered in four parts, the additionall forfeit must bear the Name of a fift. The five golden mice had plainly their determination from the
the number of the Princes; That five
should put to flight an hundred might
have nothing mystically implied; con-
sidering a rank of Souldiers could scarce
consist of a lesser number. Saint Paul
had rather speak five words in a known
then ten thousand in an unknowne
tongue: That is as little as could well
be spoken. A simple proposition con-
sisting of three words and a com-
plexed one not ordinarily short of
five.

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

Yet if any delight in new Problemes, or think it worth the enquiry, whether the Criticall Physician hath rightly hit the nominall notation of Quinque; Why the Ancients mixed five or three but not four parts of water unto their Wine: And Hippocrates observed a fifth proportion in the mixture of water with milk, as in Dysenteries and bloody fluxes. Under what abstruse foundation Astrologers do Figure the good or bad Fate from our Children, in a good Fortune, or the fifth house of their Celestiall Schemes. Whether the Egyptians described a Starre by a Figure of five points, with reference unto the five Capitall aspects, whereby they transmit their Influences, or abstruster Considerations? Why the Cabalisticall Doctors, who conceive the whole Sephiroth, or divine emanations to have guided the ten-stringed Harp of David, whereby he pacified the evil spirit of Saul, in strict numeration doe begin
begin with the Perihypate Melon, or if fa ut, and so place the Tiphereth answering C sol fa ut, upon the fifth string: Or whether this number be oftner applied unto bad things and ends, then good in holy Scripture, and why? He may meet with abstrusities of no ready resolution.

If any shall question the rationality of that Magick, in the cure of the blind man by Serapio, commanded to place five fingers on his Altar, and then his hand on his Eyes? Why since the whole Comedy is primarily and naturally comprised in four parts, and Antiquity permitted not so many persons to speak in one Scene, yet would not comprehend the same in more or less than five acts? Why amongst Sea-starres nature chiefly delighteth in five points? And since there are found some of no fewer then twelve, and some of seven, and nine there are few or none discovered of six or eight? If any shall enquire why the Flowers of Rue properly consist of four Leaves, The first and third
third Flower have five? Why since many Flowers have one leaf or none, as Scaliger will have it, diverse three, and the greatest number consist of five divided from their bottomes; there are yet so few of two: or why nature generally beginning or setting out with two opposite leaves at the Root, doth so seldom conclude with that order and number at the Flower? He shall not passe his hours in vulgar speculations.

If any shall further query why magneticall Philosophy excludeth decussations, and needles transversely placed do naturally distract their verticities? Why Geomancers do imitate the Quintuple Figure, in their Mother Characters of Acquisition and Amision, 

something answering the Figures in the Lady or speckled Beetle? With what Equity, Chiromantical conjecturers decry these decussations in the Lines and Mounts of the hand? What that decussated Figure intendeth in the medall of Alexander the Great? Why the Goddesses sit com-
monly crosse-legged in ancient draughts, Since Juno is described in the same as a veneficial posture to hinder the birth of Hercules? If any shall doubt why at the Amphidromicall Feasts, on the fifth day after the Childe was born presents were sent from friends, of Polipusses, and Cuttle-fishes? Why five must be only left in that Symbolicall mutiny among the men of Cadmus? Why Proteus in Homer the Symbole of the first matter, before he settled himself in the midst of his Sea-monsters, doth place them out by fives? Why the fifth years Oxe was acceptable Sacrifice unto Jupiter? Or why the Noble Antoninus in some fence doth call the Soul it self a Rhombus? He shall not fall on trite or triviall disquisitions. And these we invent and propose unto acuter enquirers, nauseating crambe verities and questi- on over-queried. Flat and flexible truths are beat out by every hammer; But Vul- can and his whole forge sweat to work our Achilles his armour. A large field is yet left unto sharper discerners to en-
large upon this order, to search out the
quaternio's and figured draughts of this
nature, and moderating the study of
names, and meer nomenclature of plants,
to erect generalities, disclose unobserved
proprieties, not only in the vegetable
shop, but the whole volume of nature;
affording delightful Truths, confirm-
able by sense and ocular Observation,
which seems to me the surest path, to
trace the Labyrinth of Truth. For
though discursive enquiry and rationall
conjecture, may leave handsome gath-
eries and flesh-wounds; yet without con-
junction of this expect no mortal or dis-
patching blows unto error.

But the a Quincunx of Heaven runs
low, and 'tis time to close the five ports of
knowledge; We are unwilling to spin out
our awaking thoughts into the phan-
tasmes of sleep, which often continu-
eth praecogitations; making Cables of
Cobwebbes and Wilderneffes of hand-
some Groves. Beside b Hippocrates hath
spoke so little and the c Oneirocriticall
Masters, have left such frigid Interpre-
tations
tations from plants, that there is little encouragement to dream of Paradise itself. Nor will the sweetest delight of Gardens afford much comfort in sleep; wherein the dulness of that sense shakes hands with delectable odours; and though in the 4 Bed of Cleopatra, can hardly with any delight raise up the ghost of a Rose.

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

Though Somnus in Homer be sent to rowse up Agamemnon, I finde no such effects in these drowsy approaches of sleep. To keep our eyes open longer were but to act our Antipodes. The Huntsmen are up in America, and they are already past their first sleep in Persia. But who can be drow-
Cyrus-Garden, Or
drowsie at that howr which freed us
from everlasting sleep? or have slum-
bring thoughts at that time, when sleep
it self must end, and as some conjecture
all shall awake again?

FINIS.
THE STATIONER TO THE READER.

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