



*John Florio's translation of Montaigne's
Essays, published in 1609. The
man is shown at a table with a book
and a glass, a detail from the title page.*

Montaigne 1588a: Cannibals

The ESSAYES
of MICHAEL
LORD of
MONTAIGNE
TRANSLATED
BY JOHN
FLORIO
The BOOKE
VOLUME 2^d

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the First Booke

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THE
ESSAYS OF
MICHAEL LORD OF
MONTAIGNE

The first Booke

CHAP. XXVII
Of friendship

CONSIDERING the proceeding of a Painters Nature
worke I have; a desire hath possessed mee of the
to imitate him: He maketh choice of the most essays
convenient place and middle of everie wall, there
to place a picture, laboured with all his skill and
sufficiencie; and all void places about it he filleth
up with antike Boscage or Crotesko works; which
are fantasticall pictures, having no grace, but in
the variety and strangeness of them. And what
are these my compositions in truth, other than
antike workes, and monstrous bodies, patched
and huddled up together of divers members, with-
out any certaine or well ordered figure, having
neither order, dependencie, or proportion, but
casuall and framed by chance?

The with certaine mightie neighbouring Nations, not appeal so much for the exercise and training of their youth, as that they may have store of prisoners taken in waire to supply their sacrifices. In another province, to welcome the said *Cortez*, they sacrificed fiftie men at one clap. I will tell this one storie more: Some of those people having beene beaten by him, sent to know him, and to intreat him of friendship. The messengers presented him with three kinds of presents, in this manner: *Lord, if thou be a fierce God, that lovest to feed on flesh and bloud, here are fowle slaves, eat them, and we will bring thee more: if thou be a gently mild God, here is incense and feathers; but if thou be a man, take these birds and fruits, that here we present and offer unto thee.*

CHAP. XXX

Of the Caniballes

AT what time King *Pirrhus* came into *Italie*, after he had surpraid the marshalling of the *Armie*, which the Romans sent against him: *I wot not*, said he, what barbarous men these are (for so were the *Græcians* w^{ould} to call all strange nations) but the disposition of this *Armie*, which I see, is nothing barbarous. So said the *Græcians* of that which *Filaminus* sent into their countrie: And *Philip* viewing

from a Tower the order and distribution of the *Romane* camp, in his kingdome under *Publius Sulpitius Galba*. Loe how a man ought to take heed, lest he over-weeningly follow vulgar opinions, which should be measured by the rule of reason, and not by the common report. I have had long time dwelling with me a man, who for the space of ten or twelve yeares had dwelt in that other world, which in our age was lately discovered in those parts where *Villegaignon* first landed, and surnamed *Antarctike France*. This discoverie of so infinit and vast a countrie, seemeth worthy great consideration. I wot not whether I can warrant myselfe, that some other be not discovered hereafter, sithence so many worthy men, and better learned than we are, have so many ages bene deceived in this. I feare me our eyes be greater than our bellies, and that we have more curiositie than capacite. We embrace all, but we fasten nothing but wind. *Plato* maketh *Solon* to report (Plat. Time.), that he had learn't of the Priestess of the cite of *Says* in *Ægypt*, that whilom, and before the generall Deluge, there was a great Iland called *Atlantis*, situated at the mouth of the strait of *Gibraltar*, which contained more firme land than *Affrike* and *Asia* together. And that the Kings of that countrie, who did not only possesse that Iland, but had so farre entred into the maine land, that of the bredth of *Affrike*, they held as farre as *Ægypt*; and of *Europes* length, as farre as *Tuscanie*: and that they undertooke to invade *Asia*, and to subdue

The all the nations that compass the Mediterranean work of Sea, to the gulf of *Mare-Maggiore*, and to the sea that end they traversed all *Spaine*, *France*, and *Italie*, so farre as *Greece*, where the Athenians made head against them; but that a while after, both the Athenians themselves, and that great Iland, were swallowed up by the Deluge. It is verie likely this extreme ruine of waters wrought strange alterations in the habitations of the earth: as some hold that the Sea hath divided *Sicilie* from *Italie*,

*Hæc loca vi quondam, et vasta consensa ruina
Dissoluitæ ferunt, cum protinus utraque tellus
Una foret.*—Virg. *Aen.* iii. 414, 416.

Men say, sometimes this land by that forsaken,
And that by this, were split, and ruine-shaken,
Whereas till then both lands as one were taken.

Cyprus from *Soria*, the Iland of *Negroponte* from the maine land of *Beotia*, and in other places joynd lands that were sundred by the Sea, filling with mud and sand the chanelis betweene them.

—*sterilisque diu palus aptaque remis
Vicinas urbes alit, et grave sentit aratrum.*

—Hor. *Art. Poet.* 65.

The fenne long barren, to be row'd in, now
Both feeds the neighbour townes, and feelles the plow.

But there is no great apparence, the said Iland should be the new world we have lately discovered; for, it well-nigh touched *Spaine*, and it were an incredible effect of inundation, to have removed the same more than twelve hundred leagues, as we see it is. Besides, our

moderne Navigations have now almost discovered, and of that it is not an Iland, but rather firme land, rivers and a continent, with the *East Indias* on one side, and the countries lying under the two Poles on the other; from which if it be divided, it is with so narrow a strait, and intervall, that it no way deserveth to be named an Iland: For, it seemeth there are certaine motions in these vast bodies, some naturall, and other some febricitant, as well as in ours. When I consider the impression my river of *Dordaigne* worketh in my time, toward the right shoare of her descent and how much it hath gained in twentie yeares, and how many foundations of divers houses it hath overwhelmed and violently carried away; I confesse it to be an extraordinarie agitation: for, should it alwaies keepe one course, or had it ever kept the same, the figure of the world had ere this beene overthrowne: But they are subject to changes and alterations. Sometimes they overflow and spread themselves on one side, sometimes on another; and other times they containe themselves in their naturall beds or chanelis. I speak not of sudden inundations, whereof we now treat the causes. In *Medoc* alongst the Sea-coast, my brother the Lord of *Arsacke*, may see a towne of his buried under the sands, which the Sea casteth up before it: The tops of some buildings are yet to be discerned. His Rents and Demaines have beene changed into barren pastures. The inhabitants thereof affirme, that some yeares since, the Sea encrocheth so much upon them,

The testi- that they have lost foure leagues of firme land :
mony of These sands are her fore-runners. And we see
Aristotle

great hillocks of gravell moving, which march halfe a league before it, and usurpe on the firme land. The other testimonie of antiquitie, to which some will referre this discoverie, is in *Aristotle* (if at least that little booke of unheard of wonders be his) where he reporteth that certaine Carthaginians having sailed athwart the *Atlantike* Sea, without the strait of *Gibraltar*, after long time, they at last discovered a great fertill Iland; all replenished with goodly woods, and waitred with great and deepe rivers, farre distant from al land, and that both they and others, alured by the goodnes and fertility of the soile, went thither with their wives, children, and houshold, and there began to inhabit and settle themselves. The Lords of *Carthage* seeing their countrie by little and little to be dispeopled, made a law and expresse inhibition, that upon paine of death no more men should goe thither, and banished all that were gone thither to dwell, fearing (as they said) that in successe of time, they would so multiply as they might one day supplant them, and overthrow their owne estate. This narration of *Aristotle* hath no reference unto our new found countries. This servant I had, was a simple and rough-hewen fellow : a condition fit to yeeld a true testimonie. For, subtle people may indeed marke more curiously, and observe things more exactly, but they amplify and glose them : and the better to perswade, and make

their interpretations of more validitie, they can not chuse but somewhat alter the storie. They never represent things truly, but fashion and maske them according to the visage they saw them in ; and to purchase credit to their judgement, and draw you on to beleve them, they commonly adorne, enlarge, yea, and Hyperbolize the matter. Wherein is required either a most sincere Reporter, or a man so simple, that he may have no invention to build upon, and to give a true likelihood unto false devices, and be not wedded to his owne will. Such a one was my man ; who besides his owne report, hath many times shewed me divers Mariners, and Merchants, whom hee had knowne in that voyage. So am I pleased with his information, that I never enquire what Cosmographers say of it. We had need of Topographers to make us particular narrations of the places they have bene in. For some of them, if they have the advantage of us, that they have seene *Palestine*, will challenge a privilege, to tell us newes of all the world besides. I would have everie man write what he knowes, and no more : not only in that, but in all other subjects. For one may have particular knowledge of the nature of one river, and experience of the qualitie of one fountaine, that in other things knowes no more than another man : who nevertheless to publish this little scantling, will undertake to write of all the Physickes. From which vice proceed divers great inconveniences. Now (to returne to my purpose) I finde (as farre as I have bene

Mon-
taigne's
American
servant

Nature informed) there is nothing in that nation, that and Art is either barbarous or savage, unlesse men call that barbarisme which is not common to them. As indeed, we have no other ayne of truth and reason, than the example and *Idea* of the opinions and customes of the countrie we live in. There is ever perfect religion, perfect policie, perfect and compleat use of all things. They are even savage, as we call those fruits wilde, which nature of her selfe, and of her ordinarie progresse hath produced: whereas indeed, they are those which our selves have altered by our artificiall devices, and diverted from their common order, we should rather terme savage. In those are the true and most profitable vertues, and naturall properties most lively and vigorous, which in these we have bastardized, applying them to the pleasure of our corrupted taste. And if notwithstanding, in divers fruits of those countries that were never tilled, we shall finde, that in respect of ours they are most excellent, and as delicate unto our taste; there is no reason, art should gaine the point of honour of our great and puissant mother Nature. We have so much by our inventions surcharged the beauties and riches of her workes, that we have altogether overchoaked her: yet where ever her puritie shineth, she makes our vaine and frivolous enterprises wonderfully ashamed.

*Et veniunt hederæ sponte sua inclius,
Surgit et in solis formosior arbutus antris,
Et volucres nulla dulcius arte canunt.*—PROPERT. i. El. ii. 10.

Tries spring better of their owne accord,
Unhanted plots much fairer trees afford.
Birds by no art much sweeter notes record.

Flower
in the
crannied
wall

All our endeavour or wit, cannot so much as reach to represent the nest of the least birdlet, it's contexture, beautie, profit and use, no nor the web of a seely spider. *All things (saith Plato) are produced, either by nature, by fortune, or by art. The greatest and fairest by one or other of the two first, the least and imperfect by the last.* Those nations seeme therefore so barbarous unto me, because they have received very little fashion from humane wit, and are yet neere their originall naturalitie. The lawes of nature doe yet command them, which are but little bastardized by ours, And that with such puritie, as I am sometimes grieved the knowledge of it came no sooner to light, at what time there were men, that better than we could have judged of it. I am sorie, *Lycurgus* and *Plato* had it not: for me seemeth that what in those nations we see by experience, doth not only exceed all the pictures wherewith licentious Poesie hath proudly imbellished the golden age, and all her quaint inventions to faine a happy condition of man, but also the conception and desire of Philosophy. They could not imagine a gennitie so pure and simple, as we see it by experience; nor ever beleve our societie might be maintained with so little art and humane combination. It is a nation, would I answer *Plato*, that hath no kinde of traffike, no knowledge of Letters, no

Compare intelligence of numbers, no name of magistrate, Shake-nor of politike superiouritie; no use of service, speare's of riches or of povertie; no contracts, no successions, no partitions, no occupation but idle; pest, no respect of kinned, but common, no apparell
 ii. i. 147 but naturall, no manning of lands, no use of wine, corne, or mettle. The very words that import lying, falshood, treason, dissimulations, covetousnes, envie, detraction, and pardon, were never heard of amongst them. How dissonant would hee finde his imaginative common-wealth from this perfection?

Has natura modos primivm dedit.

Nature at first uprise,

These manners did devise.

Furthermore, they live in a country of so exceeding pleasant and temperate situation, that as my testimonies have told me, it is verie rare to see a sicke body amongst them; and they have further assured me, they never saw any man there, either shaking with the palsie, tooth-lesse, with eyes dropping, or crooked and stooping through age. They are seated alongst the sea-coast, encompassed toward the land with huge and steepie mountaines, having betweene both, a hundred leagues or thereabout of open and champaine ground. They have great abundance of fish and flesh, that have no resemblance at all with ours, and eat them without any sawces, or skill of Cookerie, but plaine boiled or broiled. The first man that brought a horse thither, although he had in

many other voyages conversed with them, bred The land so great a horror in the land, that before they could take notice of him, they slew him with arrows. Their buildings are very long, and able to containe two or three hundred soules, covered with barks of great trees, fastned in the ground at one end, enterlaced and joynd close together by the tops, after the manner of some of our Granges; the covering whereof hangs downe to the ground, and steadeth them as a Hancke. They have a kinde of wood so hard, that rying and cleaving the same, they make blades, swords, and grid-irons to broile their meat with. Their beds are of a kinde of cotten cloth, fastned to the house-roofe, as our ship-cabbanes: everie one hath his severall cowch; for the women lie from their husbands. They rise with the Sunne, and feed for all day, as soone as they are up: and make no more meales after that. They drinke not at meat, as *Sudas* reporteth of some other people of the East, which dranke after meales, but drinke many times a day, and are much given to pledge carwases. Their drinke is made of a certaine root, and of the colour of our Claret wines, which lasteth but two or three daies; they drinke it warme: It hath somewhat a sharpe taste, wholesome for the stomach, nothing heady, but laxative for such as are not used unto it, yet verie pleasing to such as are accustomed unto it. In stead of bread, they use a certaine white composition, like unto Corianders confected. I have eaten some, the
 of the
 'Canni-
 bals'

Valour taste whereof is somewhat sweet and wallowish. *against enemies,* They spend the whole day in dancing. Their young men goe a hunting after wilde beasts with bowes and arrows. Their women busie themselves therewith'st with warming of their drinke, which is their chiefest office. Some of their old men, in the morning before they goe to eating, preach in common to all the household, walking from one end of the house to the other, repeating one selfe-same sentence many times, till he have ended his turne (for their buildings are a hundred paces in length) he commends but two things unto his audiorie, *First, valour against their enemies, then lovingnesse unto their wives.* They never misse (for their restraint) to put men in minde of this dutie, that it is their wives which keepe their drinke luke-warme and well-seasoned. The forme of their beds, cords, swords, blades, and wooden bracelets, wherewith they cover their hand wrists, when they fight, and great Canes open at one end, by the sound of which they keepe time and cadence in their dancing, are in many places to be seene, and namely in mine owne house: They are shaven all over, much more close and cleaner than wee are, with no other Razors than of wood or stone. They beleve their soules to be eternal, and those that have deserved well of their Gods, to be placed in that part of heaven where the Sunne riseth, and the cursed toward the West in opposition. They have certaine Prophets and Priests, which commonly abide in the mountaines, and very

seldome shew themselves unto the people; but Divination when they come downe, there is a great feast prepared, and a solemne assembly of manie towneships together (each Grange as I have described maketh a village, and they are about a French league one from another). The Prophet speakes to the people in publike, exhorting them to embrace vertue, and follow their dutie. All their morall discipline containeth but these two articles; first an undismayed resolution to warre, then an inviolable affection to their wives. Hee doth also Pronosicate of things to come, and what successe they shall hope for in their enterprises: hee either perswadeth or disswadeth them from warre; but if he chance to misse of his divination, and that it succeed otherwise than hee foretold them, if hee be taken, he is hewen in a thousand peeces, and condemned for a false Prophet. And therefore he that hath once misreckoned himselfe is never seene againe. Divination is the gift of God; the abusing whereof should be a punishable imposture. When the Divines amongst the Scythians had foretold an untruth, they were couched along upon hurdles full of heath or brushwood, drawne by oxen, and so maniced hand and foot, burned to death. Those which manage matters subject to the conduct of mans sufficiencie, are excusable, although they shew the utmost of their skill. But those that gull and conicatch us with the assurance of an extraordinary facultie, and which is beyond our

Canmi- knowledge, ought to be double punished; first
balism as because they performe not the effect of their
a revenge promise, then for the rashnesse of their imposture
and unadvisednesse of their fraud. They warre

against the nations, that lie beyond their moun-
taines, to which they go naked, having no other
weapons than bowes, or wooden swords, sharpe
at one end, as our broaches are. It is an admir-
able thing to see the constant resolution of their
combats, which never end but by effusion of
bloud and murther: for they know not what
feare or rows are. Every Victor brings home
the head of the enemy he hath slaine as a
Trophey of his victorie, and fastneth the same
at the entrance of his dwelling place. After
they have long time used and entreated their
prisoners well, and with all commodities they
can devise, he that is the Master of them;
summoning a great assembly of his acquaint-
ance; tieth a corde to one of the prisoners
armes, by the end whereof he holds him fast,
with some distance from him, for feare he might
offend him, and giveth the other arme, bound in
like manner, to the dearest friend he hath, and
both in the presence of all the assembly kill him
with swords: which done, they roast, and then
eat him in common, and send some slices of him
to such of their friends as are absent. It is not
as some imagine, to nourish themselves with it,
(as anciently the Scythians wont to doe,) but to
represent an extreme, and inexpiable revenge.
Which we prove thus; some of them perceiv-
ing the Portugales, who had confederated them-

selves with their adversaries, to use another Torture
kinde of death, when they tooke them prisoners; of here-
which was, to burie them up to the middle, tics con-
and against the upper part of the body to shoot demned
arrows, and then being almost dead, to hang
them up; they supposed, that these people of
the other world (as they who had sowed the
knowledge of many vices amongst their neigh-
bours, and were much more cunning in all
kinds of evils and mischief than they) under-
tooke not this manner of revenge without cause,
and that consequently it was more smartfull, and
cruell than theirs, and thereupon began to leave
their old fashion to follow this. I am not sorie
we note the barbarous horror of such an action,
but grieved, that prying so narrowly into their
faults we are so blinded in ours. I thinke there
is more barbarisme in eating men alive, than
to feed upon them being dead; to mangle by
tortures and torments a body full of lively sense,
to roast him in peeces, to make dogges and
swine to gnaw and teare him in mammoeces (as
wee have not only read, but seene very lately,
yea and in our owne memorie, not amongst
ancient enemies, but our neighbours and fellow-
citizens; and which is worse, under pretence of
pictie and religion) than to roast and eat him
after he is dead. *Chryssippus* and *Zeno*, arch-
pillers of the Stoicke sect, have supposed that it
was no hurt at all, in time of need, and to what
end soever, to make use of our carrion bodies,
and to feed upon them, as did our forefathers,
who being besieged by *Cæsar* in the Citie of

Alexia, resolved to sustaine the famine of the siege, with the bodies of old men, women, and other persons unserviceable and unfit to fight.

*Vascones (fama est) alimentis talibus uti
Produxere animas.*—*Juv. Sat. xv. 93.*

Gascognes (as fame reports)
Liv'd with meats of such sorts.

And Physicians feare not, in all kindes of compositions availefull to our health, to make use of it, be it for outward or inward applications: But there was never any opinion found so unnaturall and immodest, that would excuse treason, treacherie, disloyaltie, tyrannie, crueltie, and such like, which are our ordinarie faults. We may then well call them barbarous, in regard of reasons rules, but not in respect of us that exceed them in all kinde of barbarisme. Their waies are noble and generous, and have as much excuse and beautie, as this humane infirmitie may admit: they ayme at nought so much, and have no other foundation amongst them, but the meere jalousie of vertue. They contend not for the gaining of new lands; for to this day they yet enjoy that naturall ubertie and fruitfulness, which without labouring toyle, doth in such plenteous abundance furnish them with all necessary things, that they need not enlarge their limits. They are yet in that happy estate, as they desire no more, than what their naturall necessities direct them: whatsoever is beyond it, is to them superfluous. Those that are much about one age, doe generally enter-

call one another brethren, and such as are Strife for younger, they call children, and the aged are glory esteemed as fathers to all the rest. These leave this full possession of goods in common, and without division to their heires, without other claime or title, but that which nature doth plainly impart unto all creatures, even as shee brings them into the world. If their neighbours chance to come over the mountaines to assaile or invade them, and that they get the victorie over them, the Victors conquest is glorie, and the advantage to be and remaine superior in valour and vertue: else have they nothing to doe with the goods and spoyles of the vanquished, and so returne into their countrie, where they neither want any necessarie thing, nor lacke this great portion, to know how to enjoy their condition happily, and are contented with what nature affoordeth them. So doe these when their turne commeth. They require no other ransom of their prisoners, but an acknowledgedment and confession that they are vanquished. And in a whole age, a man shall not finde one, that doth not rather embrace death, than either by word or countenance remissely to yeeld one jot of an invincible courage. There is none scene that would not rather be slaine and devoured, than sue for life, or shew any feare: They use their prisoners with all libertie, that they may so much the more hold their lives deare and precious, and commonly entertaine them with threats of future death, with the torments they shall endure, with the preparations

True intended for that purpose, with mangling and victory is slicing of their members, and with the feast that that over shall be kept at their charge. All which is constancy done, to wrest some remisse, and exact some faint-yeelding speech of submission from them, or to possesse them with a desire to escape or run away; that so they may have the advantage to have danted and made them afraid, and to have forced their constancie. For certainly true victorie consisteth in that only point.

—*Victoria nulla est*

Quam quæ confessor animo quoque subjungit hostes.

—CLAUD. VI. *Cons. Hon. Pan.* 245.

No conquest such, as to suppress
Foes hearts, the conquest to confesse.

The Hungarians, a most warre-like nation, were whilome wont to pursue their prey no longer than they had forced their enemy to yeeld unto their mercie. For, having wrested this confession from him, they set him at libertie without offence or ransom, except it were to make him sweare, never after to beare armes against them. Wee get many advantages of our enemies, that are but borrowed and not ours: It is the qualitie of portly-rascal, and not of vertue, to have stronger armes, and sturdier legs: Disposition is a dead and corporall qualitie. It is a trick of fortune to make our enemy stoop, and to beare his eyes with the Sunnes-light: It is a pranke of skill and knowledge to be cunning in the art of fencing, and which may happen unto a base and worthless man. The reputa-

tion and worth of a man consisteth in his heart and will: therein consists true honour: Constancie is valour, not of armes and legs, but of minde and courage: it consisteth not in the spirit and courage of our horse, nor of our armes, but in ours. He that obstinately faileth in his courage, *Si succiderit, de genu pugnabit, If hee slip or fall, he fights upon his knee.* He that in danger of imminent death, is no whit danted in his assurednesse; he that in yeelding up his ghost beholding his enemy with a scornfull and fierce looke, he is vanquished, not by us, but by fortune: he is slaine, but not conquered. The most valiant, are often the most unfortunate. So are there triumphant losses in envie of victories. Not those foure sister victories, the fairest that ever the Sunne beheld with his all-seeing eye, of *Salamis*, of *Platææ*, of *Micalæ*, and of *Sicilia*, durst ever dare to oppose all their glorie together, to the glorie of the King *Leonidas* his discomfiture and of his men, at the passage of *Thermopylæ*: what man did ever run with so glorious an envie, or more ambitious desire to the goale of a combat, than Captaine *Ischolas* to an evident losse and overthrow? who so ingeniously or more politkely did ever assure himselfe of his welfare, than he of his ruine? He was appointed to defend a certaine passage of *Peloponnesus* against the *Aracians*, which finding himselfe altogether unable to performe, seeing the nature of the place, and inequalitye of the forces, and resolving, that whatsoever should present it selfe unto his enemy, must necessarily

The glory
of Ther-
mopylæ

Con- be utterly defeated : On the other side, deeming stancy it unworthy both his vertue and magnanimite, of 'cain- and the Lacedemonian name, to faile or faint in nihal' his charge, betweene these two extremities he resolved upon a meane and indifferent course, which was this. The youngest and best disposed of his troupe, he reserved for the service and defence of their countrie, to which hee sent them backe; and with those whose losse was least, and who might best be spared, hee determined to maintaine that passage, and by their death to force the enemye, to purchase the entrance of it as deare as possibly he could; as indeed it followed. For being suddenly environed round by the Arcadians: After a great slaughter made of them, both himselfe and all his were put to the sword. Is any Trophy assigned for conquerours, that is not more duly due unto these conquered? A true conquest respecteth rather an undanted resolution, and honourable end, than a faire escape, and the honour of vertue doth more consist in combating than in beating. But to returne to our historie, these prisoners, howsoever they are dealt withall, are so farre from yeelding, that contrariwise during two or three moneths that they are kept, they ever carry a cheerefull countenance, and urge their keepers to hasten their triall, they outrageously defe, and injure them. They upbraide them with their cowardlinesse, and with the number of battels, they have lost againe theirs. I have a song made by a prisoner, wherein is this clause, Let them boldly come

altogether, and focke in multitudes, to feed on especially him; for with him they shall feed upon their before fathers, and grandfathers, that heretofore have served his body for food and nourishment: These muscles, (saith he) this flesh, and these veines, are your owne; fond men as you are, know you not that the substance of your forefathers limbes is yet tied unto ours? Taste them well, for in them shall you finde the relish of your owne flesh: An invention, that hath no shew of barbarisme. Those that paint them dying, and that represent this action, when they are put to execution, delineate the prisoners spitting in their executioners faces, and making mowes at them. Verily, so long as breath is in their body, they never cease to brave and defe them, both in speech and countenance. Surely, in respect of us these are very savage men: for either they must be so in good sooth, or we must be so indeed: There is a wondrous distance betweene their forme and ours. Their men have many wives, and by how much more they are reputed valiant, so much the greater is their number. The manner and beautie in their marriages is wondrous strange and remarkable: For, the same jealousie our wives have to keepe us from the love and affection of other women, the same have theirs to procure it. Being more carefull for their husbands honour and content, than of any thing else: They endeavour and apply all their industrie, to have as many rivals as possibly, they can, forasmuch as it is a testimonie of their husbands vertue. Our women

A 'bar- would count it a wonder, but it is not so : It is
 barian' vertue properly Matrimoniall ; but of the highest
 love- kinde. And in the Bible, *Lea, Rachell, Sara,*
 poem and *Jacobs* wives, brought their fairest maiden
 servants unto their husbands/beds. And *Livia*

seconded the lustfull appetites of *Augustus* to
 her great prejudice. And *Stratonica* the wife
 of King *Deiotarus* did not only bring a most
 beauteous chamber-maide, that served her, to
 her husbands bed, but very carefully brought up
 the children he begot on her, and by all possible
 meanes aided and furthered them to succeed in
 their fathers roialtie. And least a man should
 thinke, that all this is done by a simple, and
 servile, or awfull dutie unto their custome,
 and by the impression of their ancient customes
 authoritie, without discourse or judgement, and
 because they are so blockish, and dull spirited,
 that they can take no other resolution, it is not
 amisse, wee alleage some evidence of their suffi-
 ciencie. Besides what I have said of one of
 their warlike songs, I have another amorous
 canzonet, which beginneth in this sense : *Alder*
stay, stay good alder, that my sister may by the
patterne of thy partie - coloured coat drave the
fashion and worke of a rich lace, for me to give
unto my love ; so may thy beautie, thy nimblenesse
or disposition be ever preferred before all other
serpents. The first couplet is the burthen of the
 song. I am so conversant with Poesie, that I
 may judge, this invention hath no barbarisme at
 all in it, but is altogether Anacreontike. Their
 language is a kinde of pleasant speech, and hath

a pleasing sound, and some affinitie with the The im-
 Greeke terminations. Three of that nation, pressions
 ignorant how deare the knowledge of our cor- of the
 ruptions will one day cost their repose, securitie, foreigners
 and happinesse, and how their ruine shall pro-
 ceed from this commerce, which I imagine is
 already well advanced, (miserable as they are to
 have suffered themselves to be so cosoned by a
 desire of new-fangled novelties, and to have quit
 the calmnesse of their climate, to come and
 see ours) were at *Roane* in the time of our late
 King *Charles* the ninth, who talked with them a
 great while. They were shewed our fashions,
 our pompe, and the forme of a faire Citie ;
 afterward some demanded their advise, and
 would needs know of them what things of note
 and admirable they had observed amongst us :

they answered three things, the last of which I
 have forgotten, and am very sorie for it, the
 other two I yet remember. They said, *First,*
they found it very strange, that so many tall men
with long beards, strong and well armed, as it
were about the Kings person (it is very likely they
meant the Swissers of his guard) would submit
themselves to obey a beardless child, and that we
did not rather chuse one amongst them to command
 the rest. Secondly (they have a manner of
 phrase whereby they call men but a moytie one
 of another.) *They had perceived, there were men*
amongst us full gorged with all sortes of commodi-
ties, and others which hunger-starved, and bare
with need and povertie, begged at their gates : and
found it strange, these moyties so needy could endure

They such an injustice, and that they tooke not the others wear no breeches by the throate, or set fire on their houses. I talked a good while with one of them, but I had so bad an interpreter, and who did so ill apprehend my meaning, and who through his foolishnesse was so troubled to conceive my imaginations, that I could draw no great matter from him.

Touching that point, wherein I demanded of him, what good he received by the superioritie he had amongst his countriemen (for he was a Captaine and our Mariners called him King) he told me, it was to march foremost in any charge of warre: further, I asked him, how many men did follow him, hee shewed me a distance of place, to signifie they were as many as might be contained in so much ground, which I guessed to be about 4. or 5. thousand men: moreover I demanded, if when warres were ended, all his authoritie expired; he answered, that hee had only this left him, which was, that when he went on progresse, and visited the villages depending of him, the inhabitants prepared paths and high-waies athwart the hedges of their woods, for him to passe through at ease. All that is not verie ill; but what of that? They weare no kinde of breeches nor hosen.

CHAP. XXXI

That a man ought soberly to meddle with judging of divine lawes

THINGS unknowne are the true scope of imposture, and subject of Legeudemaine: forasmuch as strangenesse it selfe doth first give credit unto matters, and not being subject to our ordinarie discourses, they deprive us of meanes to withstand them. To this purpose, said Plato, *it is an easie matter to please, speaking of the nature of the Gods, than of mens*: For the Auditors ignorance lends a faire and large carriere, and free libertie, to the handling of secret hidden matters. Whence it followeth, that nothing is so firmly beleaved, as that which a man knoweth least; nor are there people more assured in their reports, than such as tell us fables, as Alchumists, Prognosticators, Fortune-tellers, Palmesters, Physicians, *id genus omne, and such like*. To which, if I durst, I would joyne a rable of men, that are ordinarie interpreters and controulers of Gods secret desseignes, presuming to finde out the causes of every accident, and to prie into the secrets of Gods divine will, the incomprehensible motives of his works. And howbeit, the continuall varietie and discordance of events drive them from one corner to another, and from East to West, they will not leave to follow their bowle, and with one small pensill drawe both

Firmest

belief

where

least

know-

ledge