

THOMAS BROWNE

HYDRIOTAPHIA,  
URNE-BURIALL, OR,  
A DISCOURSE OF  
THE SEPULCHRALL  
URNES LATELY  
FOUND IN NORFOLK



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**HYDRIOTAPHIA,**  
**URNE-BURIALL,**

OR,  
A Discourse of the Sepulchrall  
Urnes lately found in  
**N O R F O L K.**

*Together with*  
The Garden of **C Y R U S,**  
OR THE  
Quincunciall, Lozenge, or  
Net-work Plantations of the An-  
cients, Artificially, Naturally,  
Mystically Considered.  
With Sundry Observations.

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By *Thomas Browne* D. of Physick.

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*May* L O N D O N,  
Printed for *Hen. Brome* at the Signe of the  
Gun in *Ivy-lane*. 1658.





# HYDRIOTAPHIA

*Urne-Buriall.*

OR,

A Brief Discourse of the Sepulchral Urnes lately found in  
**N O R F O L K.**

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## CHAPTER I.

**I**N the deep discovery of the Subterranean world, a shallow part would satisfie some enquirers; who, if two or three yards were open about the surface, would not care to rake the bowels of *Peross<sup>a</sup>*, and regions towards the Centre.

**B** Nature

<sup>a</sup> 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 endlesse rarities, and shows of all varieties; which reveals old things in heaven, makes new discoveries in earth, and even earth it self a discovery. That great Antiquity *America* lay buried for a thousand years; and a large part of the earth is still in the Urne unto us.

Though if *Adam* were made out of an extract of the Earth, all parts might challenge a restitution, yet few have returned their bones farre lower then they might receive them; not affecting the graves of Giants, under hilly and heavy coverings, but content with lesse then their owne depth, have wished their bones might lie soft, and the earth be light upon them; Even such as hope to rise again, would not be content with centroll interment, 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 smartest grave; which in forty dayes swallowed almost mankinde, and the living creation; Fishes not wholly escaping, except the Salt Ocean were handsomely contempered by a mixture of the fresh Element.

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

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

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

<sup>b</sup> Q. Calaber. lib. 1.

<sup>c</sup> Ammianus, Marcellinus, Gombates King of *Chionia* a Countrey near *Persia*.

\* Arnoldis Montanis not in *Cæf. Commetar.* L.L. Gvraldus. Kirkmannus.

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

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*ricans*: Of greater Antiquity among the *Romans* then most opinion, or *Pliny* seems to allow. For (beside the old Table Laws of burning<sup>d</sup> 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*<sup>e</sup>,

<sup>d</sup> 12. Tabul. part. 1. de jure sacro. Hominem mortuum in urbe ne sepelito, neve urito. tom 2. Rogum asciã ne polito.

to. 4. Item vigeneri Annotat. in Livium. & Alex. ab Alex. cum Tirraquello. Roscinus cum dempftero. \* Ultima prolato subdita flamma rogo. De Fast. lib. 4. cum Car. Neapol. anaptyxi.

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

B 3

being

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

Some apprehended a purifying virtue in fire, refining the grosser commixture, and firing out the *Æthereall* particles so deeply immersed in it. And such as by tradition or rationally conjecture held any hint of the finall pyre of all things; or that this Element at last must be too hard for all the rest; might conceive most 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 practise; who having thus served the body of *Marius*, could not but fear a retaliation upon  
his

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

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

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

<sup>f</sup> And therefore the Inscription of his Tomb was made accordingly. *Nic. Damasc.*

the earth, we have no Authentick conjecture.

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

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

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

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 content with their companies in effigie, which barbarous Nations exact unto reality.

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

‡ Which  
*Magius*  
reades  
ἐξάπολωλε.  
\* *Diodorus*  
*Siculus.*

\* *Ramusius*  
in *Navigat.*



Marialis  
the Bishop  
Cyprian.

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

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

The Jewish Nation, though they entertained the old way of inhumation, yet sometimes admitted this practice. For the men of *Jabesh* burnt the body of *Saul*. And by no prohibited practice to avoid contagion or pollution, in time of pestilence, burnt the bodies of their friends <sup>b</sup>.  
 Amos 6.  
 10. And when they burnt not their dead bodies, yet sometimes used great burnings neare and about them, deducible from the expressions concerning *Jeheram, Sedechias*, and the sumptuous pyre of *Asa*:  
 And were so little averse from <sup>i</sup> Pagan burning, that the Jews lamenting the death of *Cæsar* their friend, and revenger on *Pompey*, frequented the place where  
 his

<sup>i</sup> Sueton. in  
vita. Jul.  
Cæs.

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II

his body was burnt for many nights together. And as they raised noble Monuments and *Mausoleums* for their own Nation <sup>k</sup>, so they were not scrupulous in erecting some for others, according to the practice of *Daniel*, who left that last- ing sepulchral pyle in *Echbatana*, for the *Medean* and *Persian* Kings <sup>l</sup>.

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

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

<sup>k</sup> As that magnificent sepulchral Monument erected by Simon. Mach. 1. 13. <sup>l</sup> Κατασκευασμα Σαυμασιος μετρονιων, whereof a Jewish Priest had alwayes the custody unto *Josephus* his dayes. *Jof.* Lib. 10. *Antiq.*

*Hydriotaphia,*

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

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

*Civilians*

*Civilians* make sepulture but of the Law of Nations, others doe naturally found it and discover it also in animals. They that are so thick skinned as still to credit the story of the *Phœnix*, may say something for animall burning: More serious conjectures finde some examples of sepulture in Elephants, Cranes, the Sepulchrell 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 forty 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 peeces of small boxes, or combes handsomely wrought, handles of small brasse instruments, brazen nippers, and in one some kinde of *Opale*\*.

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

Near

Near the same plot of ground, for about six yards compasse were digged up coals and incinerated substances, which begat conjecture that this was the *Ustrina* or place of burning their bodies, or some sacrificing place unto the *Manes*, which was properly below the surface of the ground, as the *Ara* and Altars unto the gods and *Heroes* above it.

That these were the *Vrnes* 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 sound, 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 *Brittains Romanised*, which observed the *Romane* customes.

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

*Hydriotaphis,*

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

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

That *Britann* was notably populous is undeniable, from that expression of *Cæsar*<sup>m</sup>. That the *Romans* themselves were early in no small Numbers, Seventy Thousand with their associats slain by *Boadicea*, affords a sure account. And though many *Roman* habitations are now knowne, yet some by old works, Rampiers, Coynes, and Urnes doe testifie their Possessions. Some Urnes have been found at *Castor*, some also about *Southcreake*, and not many yeers past, no lesse then ten in a Field at *Buxton*<sup>n</sup>, 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*, *Constantians*, *Valens*, with many of *Victorinus*, *Posthumius*, *Tetricus*, and the thirty Tyrants in the Reigne of *Galliennus*; and

<sup>m</sup> *Hominum infinita multitudo est, creberque adificia ferè Gallicis consimilia. Cæf. de bello Gal. l. 5.*

<sup>n</sup> In the ground of my worthy Friend *Rob Fegon Esq.* where in some things contained were preserved by the most worthy Sir *William Pagson Bt.*

C

some



some as high as *Adrianus* have been found about *Thetford*,<sup>o</sup> or *Sitomagus*, mentioned in the itinerary of *Antoninus*, as the way from *Venta* or *Castor* unto *London* <sup>o</sup>. But the most frequent discovery is made at the two *Castors* by *Norwich* and *Tarmouth* <sup>p</sup>, at *Burghcastle* and *Bran-caster* <sup>q</sup>.

<sup>o</sup> From *Castor* to *Thetford* the Romanes accounted thirty two miles, and

from thence observed not our common road to *London*, but passed by *Combretonium ad Ansam*, *Canonium*, *Cæsaromagus*, &c. by *Bretenham*, *Coggeshall*, *Chelmsford*, *Burntwood*, &c. <sup>p</sup> Most at *Castor* by *Tarmouth*, found in a place called *East-bloudy-burgh furlong*, belonging to Mr *Thomas Wood*, a person of civility, industry and knowledge in this way, who hath made observation of remarkable things about him, and from whom we have received divers Silver and Copper Coynes. <sup>q</sup> Belonging to that Noble Gentleman, and true example of worth Sir *Ralph Hare* Baronet, my honoured Friend.

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

<sup>a</sup> A peeces of *Maud* the Empreffe said to be found in *Buckenham* Castle with this Inscription, *Elle n'a elle.*

<sup>b</sup> At *Thorpe*.

far; but his distance from these parts, and its *Gothick* form of structure, abridgeth such Antiquity. The *British* Coyns afford conjecture of early habitation in these parts, though the City of *Normich* 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 populousity 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 *Normich*<sup>c</sup>, and *Ulfketel* the Governour thereof, was able to make some resistance, and after endeavoured to burn the *Danish* Navy.

<sup>c</sup> *Brampton Abbas For-*  
*nallensis,*

How the *Romanes* left so many Coynes in Countreys of their Conquests, seems of hard resolution, except we consider how they buried them under ground, when upon barbarous invasions they were fain to desert their habitations in most part of their Empire, and the strictnesse of their laws forbidding to transfer them to any other uses; Wherein the<sup>d</sup> *Spartans*

<sup>d</sup> *Plut. in*  
*vita Lycurg.*

*Hydriotaphia,*

negar. That the *Brittains* left any, some wonder; since their money was iron, and Iron rings before *Cæsar*; 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 progresse 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 desisted 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 *Cæsar, Claudius, Britannicus, Vespasian, Titus, Adrian, Severus, Commodus, Geta, and Caracalla.*

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

*Stowes Survey of London.*

Some uncertainty there is from the period or term of burning, or the cessation of that practise. *Macrobius* affirmeth 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-

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

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

<sup>g</sup> *Execrantur  
rogos, &  
damnant ig-  
nitum sepul-  
turam. Min.  
in Oct.  
f Sidon. A-  
pollinaris.*

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

firmable also from things contained in them: In most were found substances resembling Combes, Plates like Boxes, fastened with Iron pins, and handsomely overwrought like the necks or Bridges of Muscull 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 Cardinal *Farnese*, wherein besides great number of Gemmes with heads of Gods and Goddesses, were found an Ape of *Agath*, a Grasshopper, an Elephant of *Ambre*, a Crystall Ball, three glasse,

*s Vigeneri  
Annot. in 4.  
Liv.*

<sup>h</sup> *Chifflet in  
Anast.  
Childer.*

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

Some men considering the contents of these Urnes, lasting peeces and toys 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 *Brittish, Saxon, or Danish* Forefathers.

In the form of Buriall among the ancient

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

<sup>i</sup> *Dionis ex-  
cerpta per  
Xiphilin.  
in Severo.*

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



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

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

*Roisfold;*  
*Brendetinde.*  
*Ild tyde.*

But the *Danish* and Northern Nations  
have

have raised an *Æra* or point of compute from their Custome of burning their dead: Some deriving it from *Unguinus*, some from *Frotho* the great; who ordained by Law, that Princes and Chief Commanders should be committed unto the fire, though the common sort had the common grave enterrment. So *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 *Ausgurius* the Gaul in the time of *Ludovicus Pius* the Sonne of *Charles* the great, according to good computes; or whether it might not be used by some persons, while for a hundred and eighty years Paganisme and Christianity were promiscuously embraced among them, there is no assured conclusion. About which times the *Danes* were busie in *England*, and particularly infested this Countrey: Where many Castles and strong holds, were built by them, or against them, and great number of names and Families

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

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

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

Where

<sup>l</sup> *Olai Wormii monumenta & Antiquitat.*

Dan.

<sup>m</sup> *Adolphus Cyprius in Annal. Sleswic. urnis adeo abundabat collis; &c.*

<sup>n</sup> In Oxfordshire; Cambden.

## Urne-Buriell.

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

° In Che-  
shire, *Twit-  
rus de rebus  
Albionis.*  
P In Nor-  
folk, *Hol-  
lingbead.*

---

CHAP.

## CHAP. III.

<sup>a</sup> Mat. 23.  
<sup>b</sup> Eurypides.
**P**Laystered and whited Sepulchres, were anciently affected in cadaverous, and corruptive Burials; And the rigid Jews were wont to garnish the Sepulchres of the <sup>a</sup> righteous; *Ulysses* in *Hecuba* <sup>b</sup> 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 *Cassilius*, *Bosio*, and others, though all found in *Italy*. While many have handles, ears, and long necks, but most imitate a circular figure, in a sphericall and round

com-

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 <sup>c, s Pla. 63</sup>, 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 peeces, but the open magnificence of Antiquity, ran much in the Artifice of Clay. Hereof the house of *Mausolus* was built, thus old *Jupiter* stood in the Capitoll, and the *Statua* of *Hercules* made in the Reign of *Tarquinus 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<sup>d</sup>. 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.

<sup>d</sup> Χωρήσεις  
 ἴδον ἀνθρώπων,  
 ὅν ἢ οἰκισμένη ἐκ  
 ἠχώρησεν.  
 Dion.

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

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

No Lamps, included L quors, 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 <sup>c</sup>. Some finde sepulchrall 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

<sup>c</sup> *Cum lacrymis posuere.*

\* *Laxius.*

D of King-



f About five hundred years Plato. s *Vinum Opimianum* anorum centum. Petron.

h 12. *Tabul. l. xi. de Jure sacro. Neve aurum adduc, ast quoi curo demes vin- est erunt, im cum illo sepelire & urer, se fraude esto.*

i Plio. l. xvi. In ei *Ξυλα δ' οσα η̄ νῡμερα. Theo- phraj. iii.*

k *Smium.*

Kingdomes<sup>f</sup>. The draughts of Consular date, were but crude unto these, and *Opimian*<sup>g</sup> Wine but in the must unto them.

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

That Bay-leaves were found green in the Tomb of *S. Humbert*<sup>k</sup>, after an hundred and fifty years, was looked upon

as miraculous, Remarkable it was unto old Spectators, that the Cypresse of the Temple of *Diana*, lasted so many hundred years: The wood of the Ark and Olive Rod of *Aaron* were older at the Captivity. But the Cypresse of the Ark of *Noah*, was the greatest vegeable 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<sup>1</sup>.

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

<sup>1</sup> *Geop. Baccanus in Nis Ioscopio.*

<sup>m</sup> Of *Berlinguccio nella pyrotechnia.*  
<sup>n</sup> At *Elmhams,*

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

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

gus allowed Olive and Myrtle. The Athenians might fairly except against the practise of Democritus to be buried up in honey; as fearing to embezzle a great commodity of their Countrey, and the best of that kinde in Europe. But Plato seemed too frugally politick, who allowed no larger Monument then would contain for Heroick Verses, and defigured the most barren ground for sepulture: Though we cannot commend the goodnesse of that sepulchrall ground, which was set at no higher rate then the mean salary of Judas. Though the earth had confounded the ashes of these Ossuaries, yet the bones were so smartly burnt, that some thin plates of brasse were found half melted among them: whereby we apprehend they were not of the meanest carcasses, perfunctorily fired as sometimes in military, and commonly in pestilence, burnings; or after the manner of abject corps, hudled forth and carelesly 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 cu-

\* Sueton. in vita Tib. & in Amphitheatro se-miustulandum, not. Casaub.

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

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

<sup>b</sup> *Sueton. in vitâ Domitian.*

<sup>c</sup> *S. the most learned and worthy Mr M. Casaubon upon Antoninus.*

Anti-

Antiquity held too light thoughts from Objects of mortality, while some drew provocatives of mirth from Anatomies <sup>d</sup>, and Juglers shewed tricks with Skeletons. When Fiddlers made not so pleasant mirth as Fencers, and men could sit with quiet stomachs while hanging was plaied <sup>e</sup> before them. Old confide-

<sup>d</sup> Sic erimus  
cuncti, &c.  
Ergo dum  
vivimus vi-  
vamus.

<sup>e</sup> Ἀρχόντων  
παίζεν. A  
barbarous

passime 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 *Athenaus*.

rations made few *memento's* by skulls and bones upon their monuments. In the Ægyptian Obelisks and Hieroglyphicall figures it is not easie to meet with bones. The sepulchrall Lamps speak nothing lesse then sepulture; and in their literall draughts prove often obscene and antick peeces: Where we finde *D.M.* <sup>f</sup> it is obvious to meet with sacrificing *patra's*, and vessels of libation, upon old sepulchrall Monuments. In the Jewish *Hypogæum* <sup>g</sup> 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

<sup>f</sup> *Diis mani-  
bus.*

<sup>g</sup> *Bosse.*

*Hydriotaphia,*

thigh-bones and deaths heads; but the cemiteriall Cels of ancient Christians and Martyrs, were filled with draughts of Scripture Stories; not declining the flourishes of Cypresse, Palmes, and Olive; and the mysticall Figures of Peacocks, Doves and Cocks. But 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 Pismires.

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

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

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

<sup>b</sup> Pausan. in Atticis.

<sup>i</sup> Lamprid. in vit. Alexand. Severi.

He that lay in a golden Urne <sup>k</sup> 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* <sup>l</sup> were lost above ground, upon the like account. Where profit hath prompted, no age hath wanted such miners. For which the most barbarous Expilators found the most civill Rhetorick. Gold once out of the earth is no more due unto it; What was unreasonably committed to the ground is reasonably resumed from it: Let Monuments and rich Fabricks, not Riches adorn mens ashes. The commerce of the living is not to be transferred

<sup>k</sup> Trajanus. Dion.

<sup>l</sup> Plut. in vit. Marcelli

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



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

à *Britannia*  
*hodie eam*  
*attonitè ce-*  
*lebrat tantis*  
*ceremoniis,*  
*ut dedisse*  
*Perfis vide-*  
*ri possit.*  
 Plin. l. 29.

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*.

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

distinct collection, and overlooked not *Pyrrhus* his toe. Some provision they might make by fictile 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, composing and raking up the burnt bones with forks, observable in that notable lump of *Galuanus Martianus*<sup>b</sup>, 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 insatisfaction 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<sup>c</sup> incom-mixed.

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

<sup>b</sup> *Topographia Roma ex Martiano. Erat & vas ustrinum appellatum quod in eo cadavera comburerentur. Cap. de Campo Esquilino.*  
<sup>c</sup> To be seen in *Licet. de reconditis veterum lucernis.*

on. 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.

\*Old bones according to *Lyserus*. Those of young persons not tall nor fat according to *Columbus*  
<sup>b</sup> *In vite.*  
*Gracc.*  
<sup>c</sup> *Thucydides.*

<sup>d</sup> *Laurent. Valla.*

<sup>e</sup> *Ἐκκατόμυτον ἔνθα ἢ ἔνθα.*

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

From

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

<sup>f</sup> *Speran.*  
*Alb. Ovor.*

<sup>g</sup> The brain.  
*Hippocrates.*

To burn the bones of the King of<sup>d</sup> *Edom* for *Lyme*, seems no irrational ferity; But to drink of the ashes of dead relations<sup>e</sup>, 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.

<sup>e</sup> *Amos 2. 1.*

<sup>c</sup> As *Artemisa* of her Husband *Man.*  
*solus.*

That

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

He that looks for Urnes and old sepulchrall 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* practise 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<sup>a</sup>. 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

<sup>a</sup> *Siste viator.*

crept into promiscuous practise. While *Constantine* was peculiarly favoured to be admitted unto the Church Porch; and the first thus buried in *England* was in the dayes 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 *Phœnicians* 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 Crosse 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-

*Kirckmannus de  
 funer.*

distinction from longitude or dimension.

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

Urnsall 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 Hydropicall 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*

*fiat* the *Roman* Corps decayed in few dayes, while the *Persian* bodies remained dry and uncorrupted. Bodies in the same ground do not uniformly dissolve, nor bones equally moulder; whereof in the opprobrious disease we expect no long duration. The body of the Marquesse of *Dorset* seemed sound and handsomely cereclothed, that after seventy eight years was found uncorrupted<sup>c</sup>. 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*<sup>d</sup>, some may be older then Pyramids, in the putrified Reliques of the generall inundation. When *Alexander* opened the Tomb of *Cyrus*, the remaining bones discovered his proportion, whereof urnall fragments afford but a bad conje-  
 Qure, and have this disadvantage of

<sup>c</sup> Of *Thomas* Marquesse of *Dorset*, whose body being buried 1530. was 1608 up on the cutting open of the Cerecloth found perfect and nothing corrupted, the flesh not hardened. but in colour, proportion, and softnesse like an ordinary

corps newly to be interred. *Burtons* descript. of *Leicestershire*. <sup>d</sup> In his *Map* of *Russia*,

E

grave



grave enterrments, that they leave us ignorant of most personall discoveries. For since bones afford not only rectitude and stability, but figure unto the body; It is no impossible Physiognomy to conjecture at fleshy appendencies; and after what shape the muscles and carnous parts might hang in their full consistences. A full spread *Cariola* shews a well-shaped horse behinde, handsome formed skulls, give some analogie of fleshy 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 *Negro's* skulls. <sup>e</sup> *Dantes* Characters are to be found in skulls as well as faces. *Hercules* is not onely known by his foot. Other parts make out their proportions, 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-tions so ineagre, and extenuated, 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*. *Paran l'occhiaie anella senza gemme che nel viso de gli huomini legge huomo Ben'hauria quini conosciuo l' emme.*

figure

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

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

*Tirin. in  
Ezek.*

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

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CHAP. IV.

**C**Hristians 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 cleanfield; 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 <sup>a</sup> to all distinctions the Greek devotion seems most pathetically ceremonious.

*<sup>a</sup> Rituale  
Gracum. o-  
pera J. Gear  
in officio  
exequiarum.*

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

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

<sup>b</sup> Similis  
reviviscendi  
promissa De-  
mocrito va-  
nitas, qui  
non revixit  
ipse. Quae,  
malum, ista  
dementia

est; iterari  
vitam mor-  
te. Plin l.

7. c. 55.

καὶ τὰ χα-  
ρὰ γαίης  
ἐλπίζομεν  
ἐς φάος ἐλ-  
θεῖν λειψ-  
αν ἀποσι-  
χομένων.

<sup>c</sup> deincepsi

<sup>d</sup> Cedit enim  
terro de  
terra quod  
fuit ante

In terram, &c. Lucret. <sup>e</sup> Plato in Phaed.

ed *Socrates*, and regarding only his immortall 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 carelesse of corporall enterrment. The *Stoicks* who thought the souls of wise men had their habitation about the *moon*, might make slight 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 ashes to unreasonable expectations, in their tedious term of return and long set revolution.

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 madnesse 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 mitigation; That they washed their bones

*¶ Vale, vale,  
nos te ordi-  
quo natura  
permittet  
sequemur.*

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

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 symbolical hint was the harmonical nature of the soul; which delivered from the body, went again to enjoy the primitive harmony of heaven, from whence it first descended; which according to its progresse traced by antiquity, came down by *Cancer*, and ascended by *Capricornus*.

They burnt not children before their teeth appeared, as apprehending their bodies too tender a morsell for fire, and that their gristly bones would scarce leave separable reliques after the pyrral 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<sup>a</sup>.

<sup>a</sup> *Tu manes  
ne lade  
meos.*

That



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

<sup>b</sup> *Russians,*  
*&c*

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

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

OR

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 fresh and warm *cadavers*, could hardly elude the test, in corps of four or five dayes.

That they suck'd in the last breath of their expiring friends, was surely a practise of no medecall institution, but a loose opinion that the soul passed out that way, and a fondnesse of affection from some \* *Pythagoricall* foundation, that the spirit of one body passed into another; which they wished might be their own.

\* *Francesco Perucei. Pompe funebris.*

That they powred oyle upon the pyre, was a tolerable practise, 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 de-

*Hydriotaphia,*

deceased, was too light for such solemnities, contradicting their Funerall Orations, and dolefull rites of the grave.

That they buried a peece of money with them as a Fee of the *Elysian Ferriman*, was a practise full of folly. But the ancient custome of placing coyues in considerable Urnes, and the present practise of burying medals in the Noble Foundations of *Europe*, are laudable wayes of historicall discoveries, 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

also sundry practises, fictions, and conceptions, 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 inflammable, and unctuously constituted for the better pyrral combustion, were any rationall practise: Or whether the complaint of *Perianders* Wife be tolerable, that wanting her Funerall burning she suffered intolerable cold in Hell, according to the constitution of the infernall house of *Plato*, wherein cold makes a great part of their tortures; it cannot passe without some question.

Why the Female Ghosts appear unto *Ulysses*, before the *Heroes* and masculine spirits? Why the *Psyche* or soul of *Tiresias* 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, Smal-lage, and Lettuce, since the dead are made to eat *Asphodels* about the *Elyzian* medows? Why since there is no Sacrifice acceptable, nor any propitiation for the Covenant of the grave; men set up the Deity of *Morta*, and fruitlessly adored

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 bloud, 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* foretels what shoul happen unto *Ulysses*, yet ignorantly enquires what is become of his own Son. The Ghosts are afraid of swords in *Homer*, yet *Sybilla* tels *Æneas* in *Virgil*, the thin habit of spirits was beyond the force of weapons. The spirits put off their malice with their bodies, and *Cæsar* 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 living contemner of death, that he had rather be a Plowmans servant then Emperour of the dead? How *Hercules* his soul is in hell, and yet in heaven, and *Julius* his soul in a Starre, yet seen by *Aeneas* in hell, except the Ghosts were but Images and shadows of the soul, received in higher mansions, according to the ancient division of body, soul, and image or *simulachrum* of them both. The particulars of future beings must needs be dark unto ancient Theories, which Christian Philosophy yet determines but in a Cloud of opinions. A Dialogue between two Infants in the womb concerning the state of this world, might handsomely illustrate our ignorance of the next, whereof methinks we yet discourse in *Platoes* denne, and are but *Embryon* Philosophers.

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

<sup>a</sup> *Del infer-*  
no. c.111.4.

*Hydriotaphia,*

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 happinesse 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 prodigioussly temerarious. Nor can we extenuate the  
valour

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

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

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 practise and conversation, were a quæry too sad to insist on,

But all or most apprehensions rested in Opinions of some future being, which ignorantly or coldly 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 stroak spent part of the night in reading the immortality of *Plato*, thereby confirming his wavering hand unto the animosity of that attempt.

It

It is the heaviest stone that melancholy can throw at a man, to tell him he is at the end of his nature; or that there is no further state to come, unto which this seemes progressionall, and otherwise made in vaine; Without this accomplishment the naturall expectation and desire of such a state, were but a fallacy in nature, unsatisfied Considerators; would quarrell the 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 inferior 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 superiour ingredient and obscured part of our selves, whereto all present felicities afford no resting contentment, will be able at last to

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

CHAP. V.

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

\* *Sic ego componi versus in ossa velim.*

\* *Tibullus.*

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

<sup>a</sup> *Oracula Chaldaica cum scholiis Isidori de hebonis. Βίη λιπώντων σωματων ψυχαι καταλείπονται. Vi corpus relinquentium 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<sup>b</sup>. 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<sup>c</sup>.

<sup>b</sup> In the Psalme of *Moses*.  
<sup>c</sup> According to the ancient Arithmerick of the hand wherein the little finger of the right hand contracted, signified an hundred. *Pierius in Hieroglyph.*

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

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

\* One night as long as three.

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

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

up, were a question above Antiquarism. Not to be resolved by man, nor easily perhaps by spirits, except we consult the Provinciall Guardians, or tutelary 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 subsist 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 damp't 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 designs, whereby the ancient *Heroes* have already out-lasted their Monuments, and Mechanicall preservations. But in this latter Scene of time we cannot expect such Mummies unto our memories, when ambition may fear the Prophecy of *Elias* <sup>e</sup>, and *Charles* the fifth can never hope to live within two *Methusela's* of *Hector* <sup>f</sup>.

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

<sup>e</sup> That the world may last but six thousand years.

<sup>f</sup> *Hectors* fame lasting above two lives of *Methuselah*, before that famous Prince was extant.



providentially taken off from such imaginations. bAnd eing 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,

Ⓢ ⊙ The character of death.

▲ Old ones being taken up, and other bodies laid under them  
i Gruteri Inscriptiones Antiquae.

Circles and right lines limit and close all bodies, and the mortall right-lined circle g, must conclude and shut up all. There is no antidote against the *Opium* of time, which temporally considereth all things; Our Fathers finde their graves in our short memories, and sadly tell us how we may be buried in our Survivors. Grave-stones tell truth scarce fourty years<sup>h</sup>: Generations passe while some trees stand, and old Families last not three Oaks. To be read by bare Inscriptions like many in *Gruteri*<sup>i</sup>, to hope for Eternity by Ænigmaticall 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 horoscopal 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 balsame of our memories, the *Entelechia* and soul of our subsistences. To be namelesse in worthy deeds exceeds an infamous history. The *Canaanitish* woman lives more happily without a name, then *Herodias* with one. And who had not rather have been the good thief, then *Pilate*?

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

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? *Herostatus* lives that burnt the Temple of *Dia-*

*na,*

*na*, he is almost lost that built it; Time hath spared the Epitaph of *Adrians* 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 *Methuselahs* 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 *Æquinox*? Euery houre addes unto that current Arithmetique, which scarce stands one moment. And  
since

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 darknesse, 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 drean and folly of expectation.

Darknesse 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 stroaks 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 sorrows 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 passed 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-

\* *Omnia vanitas & passio venti,*  
*μηδὲ ἀνέμῳ, βέροντις ut olim*  
*Aquila & Symmachus.*  
V. *Drus. Eccles.*

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

In vain do individuals hope for Immortality, 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 beginning 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 it self. But the sufficiency of Christian Immortality frustrates all earthly glory, and the quality of either state after death, makes a folly of posthumous memory. God who can only destroy our souls, and hath assured our resurrection, either of our bodies or names hath directly promised no duration. Wherein there is so much of chance that the boldest Expectants have found unhappy frustration; and to hold long subsistence, seems but a scape in oblivion. But man is a Noble Animal, splendid in ashes, and pompous in the grave, solemnizing Nativities and Deaths with equall lustre, nor omitting Ceremonies of bravery, in the infamy of his nature.

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

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

Five Languages secured not the Epitaph of *Gordianus*; The man of God lives longer without a Tomb then any by one, invisibly interred by Angels, and adjudged to obscurity, though not without some marks directing humane discovery. *Enoch* and *Elias* without either tomb or buriall, in an anomalous state of being, are the great Examples of perpetuity, in their long and living memory, in strict account being still on this side death, and having a late part yet to act upon this staye of earth. If in the decretory term of the world we shall not all dye but be changed, according to received translation; the last day will make but few graves; at least quick Resurrections will anticipate lasting Sepulchres; 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 dismall state is the second and living death, when life puts despair on the damned; when men shall wish the coverings of Mountaines, not of Monuments, and annihilation shall be courted.

<sup>a</sup> *Jornandes  
de rebus Ge-  
ticis.*

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 <sup>b</sup> *Alaricus* seems most subtle, who had a River turned to hide his bones at the bottome. Even *Sylla* that thought himself safe in his Urne, could not prevent revenging tongues, and stones thrown at his Monument. Happy are they whom privacy makes innocent, who deal so with men in this world, that they are not afraid to meet them in the next, who when they dye, make no commotion among the dead, and are not toucht with that poeticall taunt of *Isaiah* <sup>c</sup>.

<sup>c</sup> *Isa. 14.*

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

in the Christian Religion, which tram-  
pleth upon pride, and sets on the neck of  
ambition, humbly pursuing that infalli-  
ble perpetuity, unto which all others  
must diminish their diameters, and be  
poorly seen in Angles of contingency <sup>d.</sup>

\* *Angulus  
contingen-  
tia, the  
least of  
Angles.*

Pious spirits who passed their dayes in  
raptures of futurity, made little more of  
this world, then the world that was be-  
fore 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 Christi-  
an annihilation, extasis, exolution, lique-  
faction, transformation, the kisse of the  
Spouse, gustation of God, and ingression  
into the divine shadow, they have alrea-  
dy had an handsome anticipation of hea-  
ven; the glory of the world is surely o-  
ver, 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 expectati-  
ons, and made one part of their *Elyzi-  
ums*. But all this is nothing in the Meta-  
physicks of true belief. To live indeed

☞ In *Paris*  
 where bo-  
 dies soon  
 consume.  
 ☛ A stately  
*Mausoleum*  
 or sepul-  
 chral pyle  
 built by *A-*  
*drianus* in  
*Rome*,  
 where now  
 standeth  
 the Castle  
 of *S<sup>t</sup> Angelo*

is to be again our selves, which being not  
 only an hope but an evidence in noble  
 beleevers; 'Tis all one to lye in *S<sup>t</sup> Inno-*  
*cents* Church-yard, as in the Sands of  
*Ægypt*: Ready to be any thing, in the  
 extasie of being ever, and as content  
 with six foot as the Moles of *Adri-*  
*anus* <sup>f</sup>.

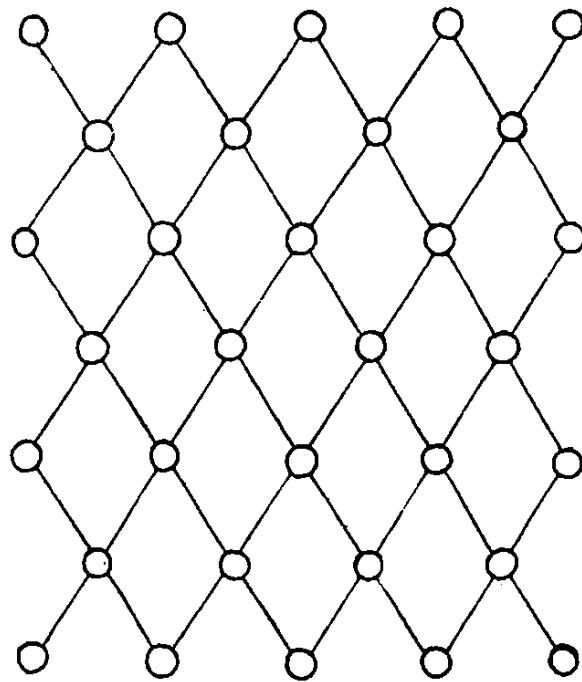
Lucan

——— *Tabesne cadavera solvat*  
*An rognus hand refert.* ———

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THE





*Quid Quincunxe Speciosius, qui, in  
quam cunq; partem Spectaueris,  
rectus est: Quintilian: //*



*The Garden of Cyrus.*

OR.

**The Quincuncial, Lozenge,  
or Net-work Plantations of the  
Ancients, Artificially, Na-  
turally, Mystically considered.**

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CHAPTER I.



**T**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

<sup>a</sup> Plato in  
*Timæo.*

<sup>b</sup> *fronde tegi  
silvas.*

<sup>c</sup> *διείρατος,*  
in opening  
the flesh.  
*ἐξείρατος,*  
in taking  
out the rib.  
*σύνδετος* in  
closing up  
the part  
again.

and shooting rayes, of those Lumina-  
ries. Plainer Descriptions there are  
from Pagan pens, of the creatures of  
the fourth day; While the <sup>a</sup> divine Phi-  
losopher unhappily omitteth the noblest  
part of the third; And *Ovid* ( whom  
many conceive to have borrowed his  
description from *Moses* ) coldly desert-  
ing the remarkable account of the text,  
in three words <sup>b</sup>, describeth this work  
of the third day; the vegetable creati-  
on, and first ornamentall Scene of na-  
ture; the primitive food of animals, and  
first story of Physick, in Dietetical con-  
servation.

For though Physick may pleade high,  
from that medecall act of God, in cast-  
ing so deep a sleep upon our first Pa-  
rent; And Chirurgery <sup>c</sup> 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

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

<sup>d</sup> For ſome there is from the ambiguity of the word *Mikedem*, whether *ab oriente* or *a principio*.

However the account of the Penſill or hanging gardens yf *Babylon*, if made by *Semiramis*, the third or fourth from *Nimrod*, is of no ſlender antiquity ; which being not framed upon ordinary levell of ground, but raiſed upon pillars, admitting under-paſſages, we cannot accept as the 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* it ſelf, with  
many



many conceptions elevated, above the plane of the Earth.

*Nebuchodonosor* whom some will have to be the famous *Syrian* King of *Diodorus*, beautifully repaired that City; and so magnificently built his <sup>a</sup> 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.

*Josephus.*

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

*CYRUS*

*Cyrus* 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 authour thereof.

*Ahasuerus* (whom many conceive to have been *Artaxerxes Longi-manus*) in the <sup>b</sup> Countrey and City of Flowers, and in an open Garden, entertained his Princes and people, while *Vasthi* more modestly treated the Ladies within the Palace thereof.

<sup>b</sup> *Susban* in *Susiana*.

But if (as some opinion) King *Ahasuerus* 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 harmlesse chance of *post*-geniture: Not only a Lord of Gardens, but a manuell planter thereof: disposing his trees like his armies in regular ordination. So that

*Plutarch* in the life of *Artaxerxes*.

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

*Xenophon in  
Oeconomico.*

ε Καλὰ μὲν  
τὰ δένδρα,  
δι' ἴσων δεξιά  
πεφυτευμέ-  
να, ὀρθοὶ δὲ  
οἱ σιχοὶ  
τῶν δέν-  
δρων, εὐ-  
στάσια δὲ  
πάντα χα-  
λῶς.

ε *Cicero in  
Cat. Major.*

According whereto *Xenophon* describeth his gallant plantation at *Sardis*, thus rendred by *Strebæus*. ε *Arbores pari 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 <sup>f</sup> *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 fundamentall figure.

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

s *Benedicti  
Curtius de  
Hortis. Bapt.  
porta in  
villa.*

*Andreas*

*drean* or *Burgundian* cross, which answereth this description.

Where by the way we shall decline the old Theme, so traced by antiquity of crosses and crucifixion: Whereof some being right, and of one single peece without transversion or transome, do little advantage our subject. Nor shall we take in the mysticall *Tau*, or the Crosse 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 Crosse of *St Andrew*, since some Martyrologicall Histories deliver his death by the generall Name of a crosse, and *Hippolitus* will have him suffer by the sword; we should have enough to make out the received Crosse 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<sup>a</sup> Sepulchral Monuments of Martyrs, in the Reign of *Adrian*, and *Antoninus*;

<sup>a</sup> 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 magicall Characters among them. Though he that conſidereth the <sup>b</sup> plain croſſe upon the head of the Owl in the Laterane Obeliſk, or the <sup>c</sup> croſſe erected upon a picher diffuſing ſtreams of water into two baſins, with ſprinkling branches in them, and all deſcribed upon a two-footed Altar, as in the Hieroglyphicks

<sup>b</sup> Wherein the lower part is ſomewhat longer, as defined by *Upron de ſtudio militari*, and *Johannes de Bado Aureo*, cum comment. clariff. & doctiff. *Biſſai*.  
<sup>c</sup> *Casal. de Ritibus. Boſſo nella Trionfante croce.*

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

We ſhall not call in the Hebrew *Tena-pha*, 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 Rab- bins, that as the Oyle was powred 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 con- ſiderators; yet being the conceit is He- brew, we ſhould rather expect its veri- fication from Analogy in that language, then to confine the ſame unto the uncon- cerned Letters of *Greece*, or make it out by the characters of *Cadmus* or *Pala- medes*.

Of this Quincunciall Ordination the Ancients practiſed much diſcourſed lit- tle; and the Moderns have nothing en- larged; which he that more nearly con- ſidereth, in the form of its ſquare *Rhom- bus*,

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

That this was in some wayes of practice in diverse and distant Nations, hints or deliveries there are from no slender Antiquity. In the hanging Gardens of *Babylon*, from *Abydenus*, *Eusebius*, and others, <sup>d</sup> *Curtius* describeth this Rule of decussation. In the memorable Garden of *Alcinous* anciently conceived an originall 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 <sup>e</sup> 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-

<sup>d</sup> *Decussatio  
issa jucun-  
dum ac pera-  
manum con-  
spectum præ-  
buit. Curt.  
Hortar. l. 6.*

<sup>e</sup> ὄρχοι, σί-  
χοι ἀμπέ-  
λων, φυτόν  
σίχοι, ἢ  
κατὰ τὰς τῶν  
φύσεια.  
Phavorinus  
Philoxenus



ε συστάδας  
ἀμπέλων.  
Polit. 7.

vereth that they were planted κατ' ὄρχους, and in such order that at a distance men would mistake them for Vineyards. The same seems confirmed in *Creece* from a singular expression in <sup>f</sup> *Aristotle* 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 <sup>g</sup> *Virgil*.

g Indulge ordinibus, nec secius omnis in urguem Arboribus positus, scilicet via limite quadret. Georg. 2.

That the first Plantations not long after the Floud were disposed after this manner, the generality and antiquity of this order observed in Vineyards, and Wine plantations, affordeth some conjecture. And since from judicious enquiry, *Saturn* who divided the world between his three stons, 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-

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 Flood, I could easily beleve 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 perswaded that Wine was the invention of *Noah*, that fermented Liquors, which often make themselves, so long escaped their Luxury or experience; that the first sinne of the new world was no sin 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

Ecclef. 2.

grove at *Bzer-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 Botanologer, and orderly disposer of all his other works. Especially since this was one peece of Gallantry, wherein he pursued the specious part of felicity, according to his own description. I made me Gardens and Orchards, and planted Trees in them of all 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 Riuer 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<sup>a</sup> *Abramos* hinteth, he was not far from the Prototype  
and

<sup>a</sup>*Vet. Testamenti Pharus.*  
14.

and originall of Plantations. And since even in Paradise it self, 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 ordinations, may favourably be doubted. For since they were so methodicall in the constitutions of their temples, as to observe the due scituation, 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 dayes of the year; and might Hieroglyphically speak as much, as the mysticall *Statua* of <sup>d</sup> *Janus* in the Language of his fingers. And since they were so criticall in the number of his horses, the strings of his Harp, and rayes about his head, denoting the orbes

H 4

of

<sup>d</sup> Which King *Numa* set up with his fingers so disposed that they numerically denoted 365 *Pliny*.

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

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CHAP.

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## CHAP. II.

**N**Or was this only a form of practise in Plantations, but found imitation from high Antiquity. in sundry artificiall contrivances and manuell operations. For to omit the position of squared stones, *cuneatim* or *wedgewise* in the Walls of *Roman* and *Gothick* buildings; and the *lithestrata* 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 fabricks, were placed after this order. And two above or below conjoyned by a middle stone or *Plinthus*, observable in the ruines of *Forum Nerva*, the *Mausoleum* of *Augustus*, the *Pyramid* of *Cestius*, and the sculpture draughts of the larger *Pyramids* of *Ægypt*. And therefore in the draughts of eminent fabricks, Painters do commonly

monly imitate this order in the lines of their description.

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

<sup>b</sup> Of a structure five parts, *Fundamentum, parietes, A-*

*pertura, Compartitio, telum, Leo. Alberti. Five Columes, Tuscan, Dorick, Ionick, Corinthian, Compound. Five different intercolumniations, Pycnostylos, dystylos, Systylos, Arcostylos, Eustylos. Vitru.*

The Triumphal Oval, and Civical 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

*The Quincunx Artificially Considered* 107

framed after this manner ; with an interfection 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 *Ptolomy*. And so easily made out when historians tell us, some bound up wounds, some hang-ed themselves with diadems.

*Uti constat ex pergamena apud Cibiffet ; in B. R. Bruxelli, & Icon. f. Strada.*

*Macc. I. II. De armis Scaccatis, masculatis, inueſtis fuselatis vide Spelm. Aspilog. & Upron, cum erudid. Biffao.*

The



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

*c Aristot.  
Mechan.  
Quest.*

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

*δικτυοειδ.*

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ble unto the Greek expression concerning Christ in the <sup>m</sup> Canticles, looking through the nets, which ours hath rendered, he looketh forth at the windows, shewing himselfe through the lattesse; that is, partly seen and unseen, according to the visible and invisible side of his nature. To omit the noble reticulate work, in the chapters of the pillars of *Solomon*, with Lillies, and Pomegranats upon a network ground; and the *Craticula* 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 Ægyptians, the inventors of that Artifice: the rushey labyrinths of *Theocritus*; the nosegaynets, which hung from the head under the nostrils of Princes; and that uneasy metaphor of *Reticulum Jecoris*, which some expound the lobe, we the caule above the liver. As for that famous network of  
*Vulcan.*

ἄσβεστος  
 ἄρ' ἐν ὧρ-  
 το γέλωσ.  
 Hom.

*Vulcan*, which inclosed *Mars* and *Venus*, and caused that unextinguishable laugh in heaven; since the gods themselves could not discern it, we shall not pry into it; Although why *Vulcan* bound them, *Neptune* loosed them, and *Apollo* should first discover them, might afford no vulgar mythologie. Heralds have not omitted this order or imitation thereof, whiles they Symbollically adorn their Scuchions with Mascles 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 pyramidally, or by æquicrural triangles. Perspective pictures, in their Base, Horison, and lines of distances, cannot escape these Rhomboidall decuffations. 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

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

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

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

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

*Pentalithismus*, or casting up five stones to catch them on the back of their hand. And with some resemblance hereof, the *Proci* or Prodigall Paramours disposed their men, when they played at <sup>b</sup> *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.

<sup>b</sup> In *Eustachius*.

*Plato*.

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

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

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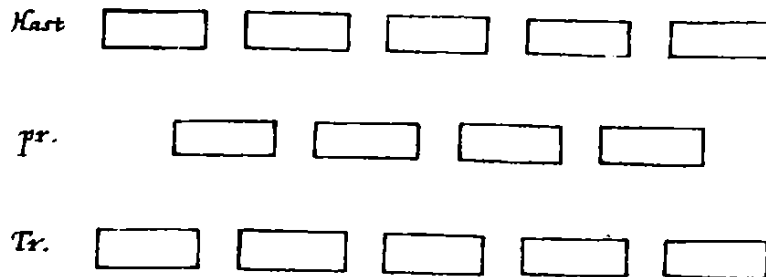
contrary ends, solution and consolidation, union, and division, illustrable from *Aristotle* in the old *Nucifragium* or Nutcracker, and the Instruments of Evulsion, compression or incision; which consisting of two *Vectes* or armes, converted towards each other, the innitency and streſſe being made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

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

<sup>b</sup> In the discourse of the Legions in the Wars of the Republike, before the division of the Legion into ten Cohorts by the Emperours. *Salmaf.* in his *Epi-*

*ſſe a Mounſieur de Peyreſe & de Re militari Romanorum.*

*ROMAN* battle. By this Ordination they



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

*c Polybius  
Appianus.*

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

The *Rhombus* or Lozenge figure so visible in this order, was also a remarkable form of battle in the *Grecian*<sup>e</sup> Cavalry, observed by the *Thessalians*, and *Philip* <sup>e</sup> *Ælianus. Tab.* 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  
I 2 square,



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

<sup>f</sup> εν πλασι-  
σιω.

<sup>g</sup> *Setto via  
limite qua-  
dret. Com-  
ment. in  
Virgil.*

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

But *Nineveh* which Authours acknowledge to have exceeded *Babylon*, was of <sup>a</sup> <sup>h</sup> longilaterall figure, ninety five Fur-  
longs

<sup>h</sup> *Diod. Sic.*

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

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

*i Antonio  
Agostino  
dellen edag-  
li.*

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 longilaterall Figure, the perfect quadrate being made by nine.

What figure the stones themselves maintained, tradition and Scripture are silent, yet Lapidaries in precious stones affect a Table or long square, and in such proportion, that the two laterall, and also the three inferiour Tables are equall unto the superiour, and the angles of the laterall Tables, contain and constitute the *hypothemusa*, 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 massive 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 ob-long, and about a double unto their breadth; not much unlike the *area*, or bed of this Quincuncial quadrate. The single beds of *Greece* were <sup>a</sup> six foot, and a little more in length, three in breadth; the Giant-like bed of *Og*, 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 less, of the tyrannical bed of *Procrustes*, since in a shorter measure he had not been fitted with persons for his

<sup>a</sup> *Aristot.*  
*Mechan.*

κ Plut. in  
vit. Ibes.

crucely of extension. But the old sepulchral bed, or *Amazonian* κ Tomb in the market-place of *Megara*, was in the form of a Lozenge; readily made out by the compolure 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.

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 CHAP. III.

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

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

But

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

*Capitula squamata Quercum Barbini, whereof though he saith petra-ro reperitur his tantum invenimus. yet we finde them commonly with us and in great numbers.*

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

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

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

*Antbo. Grac*  
*inter Epi-*  
*grammata*  
*γενεῶν*  
*ἐνδὸν ἐμῶν*  
*μετρῶς*  
*λαγῶσαν*  
*ἔχω παλῆεζ*

an



an *umbrella* or skreening Leaf about them.

Especially  
the *porus*  
*cervinus*  
*Imperati*,  
*Sporosa*, or  
*Alga* πλα-  
τύκερος.  
*Beubini*.

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 Net-work elegantly containing this order, which plainly declareth the naturality of this texture; And how the needle of nature delighteth to work, even in low and doubtful vegetations.

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 absterfion, not condemne as wholly improbable the conceit of those who accept it, for the herbe<sup>d</sup> *Borith*. Where by the way, we could with much inquiry never discover any transfiguration, in this abstemious insect, although we  
have

<sup>d</sup> Jer. 2, 22.

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

In such a grove doe walke the little creepers about the head of the burre. And such an order is observed in the aculeous prickly plantation, upon the heads of several common thistles, remarkably in the notable palifados 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 medicial bush of Elder, is an Epitome of this order: arising from five main stemms Quincuncially disposed, and tollerably maintained in their subdivisions. To omit the lower observations in the seminal spike of Mercurie weld, and Plantane.

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

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

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

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

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

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us in the growth of the malle fern, the seedie disposure 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 stalke, in foure at the furthest the compass is absolved, and the fifth leafe or sprout, returns to the position of the other fift before it; as in accounting upward is often observable in in furre pelli-torye, Ragweed, the sproutes of Oaks, and thorns upon pollards, and very remarkably in the regular disposure of the rugged excrescencies in the yearly shoots of the Pine.

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 compasse not the stalk, are often set in a Rhomboides, and making long, and short Diagonals, doe stand like the leggs of Quadrupeds when they goe : Nor to urge the thwart enclosure and furdling of flowers, and blossomes, before explication, as in the multiplied 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 crosswise unto the Stylus; even the Autumnal buds, which awaite the returne of the sun, doe after the winter solstice multiply their calicular leaves, making little Rhombuses, and network figures, as in the Sycamore and Lilac.

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

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

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

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

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 inverstedly.

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

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

Men taking notice of what is outwardly visible, conceive a sensible priority in the Root. But as they begin from one part, so they seem to start and set out upon one signall of nature. In Beans yet soft, in Pease while they adhere unto the Cod, the rudimentall Lease 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 pceptible. In

K 2

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 shooting out about an inch, at that distance divideth into the ascending and descending portion.

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

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

Beside the open and visible Testicles of plants, the seminall pores lie in great part invisible, while the Sun findes polypody in stone-wals, the little stinging Nettle, and nightshade in barren sandy High-wayes, *Scurvy-grasse* in *Greeneland*, and unknown plants in earth brought from remote Countries. Beside the known longevity of some Trees, what is the most lasting herb, or seed, seems not easily determinable. Mandrakes upon known account have lived near an hundred yeares. Seeds found in Wilde-Fowls Gizzards have sprouted in the earth. The Seeds of Marjorane and *Stramonium* carelessly 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 years burial have produced themselves again.

\* *In met.  
cum Caeo.*

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

From feminall considerations, either in reference unto one mother, or distinction

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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 naturall distinction of vegetables, observed by Herbarists, and comprehending the four kinds. For since the most naturall distinction is made from the production of leaf or stalk, and plants after the two first seminall leaves, do either 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 *Æquivocall* production of things under undiscerned principles, makes a large part of generation, though they seem to hold a wide univocacy in their set and certain Originals, while almost every plant breeds its peculiar insect, most a Butterfly, moth or fly, wherein the Oak seems to contain the largest feminality, while the Julius, Oak, apple, dill, woolly tuft, foraminous roundles

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

*Schone-  
veldus de  
Pisc.*

*Doctissim.  
Laurenburg  
horr.*

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<sup>a</sup> seeds of Cypresse and Rampions are indistinguishable by old eyes. Of the seeds of Tobacco a thousand make not one grain, The disputed seeds of Harts tongue, and Maidennair, require a greater number. From such undiscernable leminalities arise spontaneous  
pro-

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

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

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

<sup>b</sup> The long and tender green *Capricornus* rarely found, we could never meet with but two.

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

And

And though not in this order, yet how nature delighteth in this number, and what consent and coordination there is in the leaves and parts of flowers, it cannot escape our observation in no small number of plants. For the calicular or supporting and dosing leaves, do answer the number of the flowers, especially in such as exceed not the number of Swallows Egges; as in Violets, Stichwort, Blossomes, and flowers of one leaf have often five divisions, answered by a like number of calicular leaves; as *Gentianella*, *Convolvulus*, Bell-flowers. In many the flowers, blades, or staminous shootes and leaves are all equally five, as in cockle, mullein and *Blattaria*; Wherein the flowers before explication are pentagonally wrapped up, with some resemblance of the *blatta* or moth from whence it hath its name: But the contrivance of nature is singular in the opening and shutting of 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 disposure of the Appendices or Beards, in the calicular leaves thereof, which in despair of resolution is tolerably salved from this contrivance, best ordered and suited for the free closure of them before explication, For those two which are smooth, and of no beard are contrived to lye undermost, as without prominent parts, and fit to be smoothly covered; the other two which are beset with Beards on either side, stand outward and uncovered, but the fifth or half-bearded leaf is covered on the bare side but on the open side stands free, and bearded like the other.

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

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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 spherical number, but the measure of spherical motion. For spherical bodies move by fives, and every globular figure placed upon a plane, in direct volutation, returns to the first point of contact in the first touch, accounting by the Axes of the Diameters or Cardinal 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 itt pentagonall figure, and the unobserved signature of a handsome porch within it. To omit the five small buttons dividing the Circle of the Ivy-berry, and the five characters in the Winter stalk of the Walnut, with many other Observables, which cannot escape the eyes of signal discoerners; Such as know where to finde *Ajax* his name in *Gallitricum*, or *Aarons* Mitre in *Henbane*,

Quin-

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Quincuncial forms and ordinations, are also observable in animal figurations. For to omit the hioides or throat-bone of animals, the *furcula* or *merry-thought* in birds, which supporteth the *scapulae*, 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 swadling clouts : The back of the *Cimex Arboreus*, found often upon Trees and lesser plants, doth elegantly discover the *Burgundian* decussation ; And the like is observable in the belly of the *Notonecta*, or water-Beetle, which swimmeth on its back, and the handsome Rhombusses of the Sea-poult, or Werrell, on either side the Spine.

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

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

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

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

*Gom. de  
Sale.*

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

A like correspondency in figure is  
L found

found in the skins and outward teguments of animals, whereof a remarkable part are beautiful by this texture. As the backs of several Snakes and Serpents, elegantly remarkable in the *Aspis*, and the Dart-snake, in the Chiasmus and larger decussations upon the back of the Rattlesnake, and in the close and finer texture of the *Mater fornicarum*, 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 semi-circular divisions, as best accommodable unto their quick and gliding motion.

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

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way we cannot but wish a model of their houses, so much extolled by some Describers: wherein since they are so bold as to venture upon three stages, we might examine their Artifice in the cou-tignations, the rule and order in the compartitions; or whether that magni-fied 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 naturall Net is the scaly covering of Fishes, of Mul-lets, Carps, Tenches, &c. even in such as are excoriable and consist of smaller scales, as Bretts, Soals, and Flounders. The like Reticulate grain is observable in some *Russia* Leather. To omit the ruder Figures of the ostracion, the trian-gular or cunny fish, 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 conspicuous on the inside of the striped skins of Dive-Fowl, of the Cormo-rant, Gof-honder, Weasel, Loon, &c.



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

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

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

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

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

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

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

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

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

<sup>a</sup> 1652. described in our *Pseudo-Epidem.* Edit. 3.

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

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

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

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

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

<sup>b</sup> *Orchis An-*  
*thropophora,*  
*Fabii Co-*  
*lunna.*

Right lines and circles make out the  
bulk

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



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

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

<sup>b</sup> Suet. in vit. Aug.

That <sup>b</sup> *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 Physiognomy, which accordingly considereth moles in the body of man, or Physicall Observators, who from the position of moles in the face, reduce them to rule and correspondency in other parts. Whether after the like method medicall conjecture may not be raised, upon parts inwardly affected; since parts about the lips are the critical seats of Pustules discharged

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

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

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

In the motive parts of animals may be discovered mutuall proportions; not only in those of Quadrupeds, but in the thigh-bone, legge, foot-bone, and claws of Birds. The legs of Spiders are made after a lesqui-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 compofure, the unition of prominent parts seems most to answer the *Apophyses* or procelles of Animall bones, whereof they are the produced parts or prominent explantations. And though in the parts of plants which are not ordained for motion, we do not expect correspondent Articulations; yet in the setting on of some flowers, and seeds in their fockets, and the lineal commiffure of the pulpe of severall seeds,  
may

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

As for the Diarthrosis or motive Articulation, there is expected little Analogy, though long-stalked leaves doe move by long lines, and have observable motions, yet are they made by outward impulsion, like the motion of pendulous bodies, while the parts themselves are united by some kinde of *symphyfes* 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 *Fericho*, 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 roasts the bird without turning.

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

[ Found  
often in  
some form  
of redmag-  
got in the  
standing  
waters of  
Cisterns in  
the Sum-  
mer.

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

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CHAP.

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 CHAP. III.

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

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

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

Quantum  
 vertice ad  
 auras  
 Æthereas,  
 tantum ra-  
 dice ad tar-  
 tara tendit.

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 expreffion of a *Virgil*, though  
 confirmable from the plane Tree in *Pli-*  
*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 *συνολεθρισμὸς* or one tree perish-  
 ing

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ing with another, as it happeneth oft-times from the sick *effluvioms* 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 perfation from windes, brushing and cleansing their surfaces, relaxing and closing their pores unto due perspiration. For that they afford large *effluvioms* perceptible from odours, diffused at great distances, is observable from Onyons out of the earth; which though dry, and kept until the spring, as they shoot forth large and many leaves, do notably abate of their weight. And mint growing in glasses of water, until it arriveth unto the weight of an ounce, in a shady place, will sometimes exhaust a pound of water.

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

M 2

by



by the root, there may be a refectiō and imbibitiō from without; For gentle showrs refresh plants, though they enter not their roots; And the good and bad *effluviūms* 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 cōmonly conceived but as tenacles and holdfasts unto it. The stalks of mint cropt from the root stripped from the leaves, and set in *glasses* with the root end upward, & out of the water, we have observed to send forth sprouts and leaves without the aid of roots, and *scordium* to grow in like manner, the leaves set downward in water. To omit severall Sea-plants, which grow on single roots from stones, although in very many there are side-shoots and *fibres*, beside the fastening root.

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

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Vegetables. For though Poplars, Willows, and severall Trees be made to grow about the brinks of *Acharon*, and dark habitations of the dead; Though some plants are content to grow in obscure Wells; wherein also old Elme pumps afford sometimes long bushy sprouts, not observable in any above-ground: And large fields of Vegetables are able to maintain their verdure at the bottome and shady part of the Sea; yet the greatest number are not content without the actual rayes of the Sunne, but bend, incline, and follow them; As large lists of solisequious and Sun-following plants. And some observe the method of its motion in their owne growth and conversion twining towards the West by the South, as Bryony, Hops, Woodbine, and severall kindes of Bindweed, 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

M 3 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 then the Meridian Sun. And if the pot were turned they would work themselves into their former declinations, making their conversion by the East. That the Leaves of the Olive and some other Trees solstitially turn, and precisely tell us, when the Sun is entred *Cancer*, is scarce expectable in any Climate; and *Theophrastus* warily observes it; Yet somewhat thereof is observable in our own, in the leaves of Willows and Sallows, some weeks after the Solstice. But the great *Convolvulus* or white-flower'd *Bindweed* observes both motions of the Sunne, while the flower twists *Æquinoctially* from the left hand to the right, according to the daily revolution; The stalk twineth *ecliptically* from the right to the left, according to the annual conversion.

Some

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Some commend the exposure of these orders unto the Western gales, as the most generative and fructifying breath of heaven. But we applaud the Husbandry of *Solomon*, whereto agreeth the doctrine of *Theophrastus*. Arise O Northwinde, and blow thou South upon my garden, that the spices thereof may flow out; For the Northwinde closing the pores, and shutting up the *effluvia*, when the South doth after open and relax them; the Aromatical gummess 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 increased the number of their trees, which they lost in *Quaternio's*, and square-orders, which is a commodity insisted on by *Varro*, and one great intent of nature, in this position of flowers and seeds in the elegant formation of plants, and the former Rules observed in naturall

and artificiall Figurations.

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

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

and the meridionall lines ftand wider upon one fide then the other. And where the largeneffe will make up the number of planetical Orbes, that of *Luna*, and the lower planets excede the dimenfions 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 pofition, deferves a further enquiry.

Whether there be not fome irregularity of roundneffe in moft plants according to their pofition ? Whether fome fmall compreffion of pores be not perceptible in parts which ftand againft the current of waters, as in Reeds, Bull-rufhes, and other vegetables toward the ftreaming quarter, may alfo be obferved, and therefore fuch as are long and weak, are commonly contrived into a roundneffe of figure, whereby the water preffeth leffe, 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 vertues, and why? whether *Sargasso* for many miles floating upon the Western Ocean, or Sea-lettuce, and Phasganium at the bottome of our Seas, make good the like qualities? Why Fenny waters afford the hottest and sweetest plants, as Calamus, Cyperus, and Crowfoot, and mudd cast out of ditches most naturally produceth Arsmart, Why plants so greedy of water so little regard oyl? Why since many seeds contain much oyle within them, they endure it not well without, either in their growth or production? Why since Seeds shoot commonly under ground, and out of the ayre, those which are let fall in shallow glasses, upon the surface of the water, will sooner sprout then those at the bottome? And if the water be covered with oyle, those at the bottome will hardly sprout at all, we have not  
room

room to conjecture.

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

<sup>a</sup> *Galen. de med. secundum loc.*  
<sup>b</sup> *Hedera formosior alba.*



upon Oaks, lesse 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 forreign stock. And though there seem nothing improbable in the seed, it hath not succeeded by sation in any manner of ground, wherein we had no reason to despair, since we reade of vegetable horns, and how Rams horns will root about *Goa*.

*Einschalen.*

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 interfection built upon

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a square, affording two Triangles or Pyramids vertically conjoynd; which in the ftrict Quincunciall order doe oppofitely 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 ftrange unto fuch as obferve the naturall lines of Trees, and parts difpofed in them. For neither in the root doth nature affect this angle, which fhooting downward for the ftability of the plant, doth beft effect the fame by Figures of Inclination; Nor in the Branches and stalky leaves, which grow moft at acute angles; as declining from their head the root, and diminishing their Angles with their altitude: Verified alfo in leffer Plants, whereby they better fupport themfelves, and bear not fo heavily upon the ftalk: So that while near the root they often make an Angle of feventy parts, the fprouts near the top will often come fhort of  
thirty

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

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

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

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

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

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

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

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

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

N

there-

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

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

And

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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 greenesse ; and therefore soonest expected in rain or standing water, not easily found in distilled or water strongly boiled ; wherein the Seeds are extinguished by fire and decoction, and therefore last long and pure without such alteration, affording neither uliginous coats, gnatworms, Acari, hair-worms, like crude and common water ; And therefore most fit for 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 medicall vertues ; Beside the experiment of *Helmonts* tree, we have found in some which have lived six years in glasses, The seeds of Scurvy-grasse  
N ~                      growing



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

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

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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 bareft, have their husks, skins, and pulps about them, wherein the nebbe and generative particle lyeth moist and secured from the injury of Ayre and Sunne. Darknesse and light hold interchangeable dominions, and alternately rule the seminal state of things. Light unto <sup>a</sup> *Plato* is darknesse unto *Jupiter*. Legions of seminall *Idea's* lye in their second Chaos and *Orcus* of *Hipocrates*; till putting on the habits of their forms, they shew themselves upon the stage of the world, and open dominion of *Jove*. They that held the Stars of heaven were but rayes and flashing glimpses of the Empyreall light, through holes and perforations of the upper heaven, took of the natural shadows of stars, while according to better discovery the poor Inhabitants of the Moone have but a polary life, and must passe half their

<sup>a</sup> *Lux orco,*  
*tenebra Jovi,*  
*tenebra orco,*  
*lux Jovi.* *Hipocr.*  
*de diata.*

*S. Hevelij*  
*Selenographia.*

dayes in the shadow of that Luminary.

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

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

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hinder coat, the proper organ of Vifion; wherein the pictures from objects are represented, answerable to the paper, or wall in the dark chamber; after the decuffation of the rayes at the hole of the hornycoat, and their refraction upon the Chrifalline 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 difpofure there was of the optick or vifual nerves in the brain, wherein Antiquity conceived a concurrence by decuffation. And this not only observable in the Laws of direct Vifion, but in some part also verified in the reflected rayes of fight. For making the angle of incidence equal to that of reflexion, the vifual raye returneth Quincuncially, and after the form of a V, and the line of reflexion being continued unto the place of vifion, there arifeth a semi-decuffation, which makes the object seen in a perpendicular unto it self, and as farre below the reflectent, as it is from it above; observable

ble in the Sun and Moon beheld in water.

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

A like rule is observed in the reflection of the vocall and sonorous line in Eccnoes, 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 intellectuall receptions. Things entring upon the intellect by a Pyramid from without,  
and

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

<sup>a</sup> *Car. Bovillus de intellectu.*

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

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

plying the uniform motion of the first Orb, and by the right lines, the planetical and various motions within it. And this also with application unto the soul of man, which hath a double aspect, one right, whereby it beholdeth the body, and objects without; another circular and reciprocal, whereby it beholdeth it self. The circle declaring the motion of the indivisible soul, simple, according to the divinity of its nature, and returning into it self; the right lines respecting the motion pertaining unto sense, and vegetation, and the central decussation, the wondrous connexion of the severall faculties conjointly in one substance. And so conjoynd 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 *Synstasis* or harmony of those two, in the mystical decussation.

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

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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 thoroughly understood in the sacred Letter X, which being derivative from the Stork, one of the ten sacred animals, might be originally *Ægyptian*, and brought into *Greece* by *Cadmus* of that Countrey.

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CHAP.



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 CHAP. V.

**T**O enlarge this contemplation unto all the mysteries and secrets, accomodable unto this number, were inexcusable Pythagorisme, yet cannot omit the ancient conceit of five surnamed the number of <sup>a</sup> 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 Sovereaigne, and carrieth the chief intention. The Ancients wisely instructing youth, even in their recreations unto virtue, that is, early to drive  
at

6 Six.  
 . . .  
 . . .  
 . . .

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at the middle point and Central Seat of justice.

Nor can we omit how agreeable unto this number an handsome division is made in Trees and Plants, since *Plutarch*, and the Ancients have named it the Divisive Number, justly dividing the Entities of the world, many remarkable things in it, and also comprehending the<sup>a</sup> ge-

nerall division of Vegetables. And he that considers how most blossomes of Trees, and greatest number of Flowers, consist of five leaves; and therein doth rest the 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 naturall Organs thereof. Nor in the division of the feet of perfect animals doth nature exceed

<sup>a</sup> Δένδρον, Θάμνος, Φρύγανον, Πβα, Arbor, frutex, suffrutex, herba, and that fifth which comprehendeth the *fungi* and *tabera*, whether to be named ἄσχυρον or γύμνον, comprehending also *conferua marina salsa*, and *Sea-cords*, of so many yards length.

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

<sup>a</sup> *Elleipsis,*  
*parabola,*  
*Hyperbole,*  
*Circulus,*  
*Triangulum.*

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

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

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the allegoricall fence of that obscure expreffion of <sup>a</sup> *Hefiod*, and afford no improbable reason why *Plato* admitted his Nuptiall guefts by fives, in the kindred of the <sup>b</sup> married couple.

<sup>a</sup> πέντε  
id est nuptias  
as multas.  
Rhodig.  
<sup>b</sup> *Plato de*  
*leg. 6.*

And though a sharper myftery might be implied in the Number of the five wife and foolifh Virgins, which were to meet the Bridegroom, yet was the fame agreeable unto the Conjugall Number, which ancient Numerifts made out by two and three, the firft parity and imparity, the active and paffive digits, the materiall and formall principles in generative Societies. And not discordant even from the cuftomes of the *Romans*, who admitted but <sup>c</sup> five Torches in their Nuptiall folemnities. Whether there were any myftery or not implied, the moft generative animals were created on this day, and had accordingly the largeft benediction: And under a Quintuple confideration, wanton Antiquity confidered the Circumftances of generation, while by this number of five they natu-

<sup>c</sup> *Platarchi*  
*problem.*  
*Rom. 1.*

naturally divided the Nectar of the fifth Planet,

The same number in the Hebrew mysteries and Cabalistical accounts was the <sup>d</sup> 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 fruitlesse, and without the power of generation: Not onely because hereby the number of his Name attained two hundred forty eight, the number of the affirmative precepts, but because as increated natures there is a male and female, so in divine and intelligent productions, the mother of Life and Fountain of souls in Cabalistical *Techuology* is called *Binah*; whose Seal and Character was *He*. So that being sterill before, he recived the power of generation from that measure and mansion in the Archetype; and was made conformable unto *Binah*. And upon such involved considerations, the <sup>e</sup> ten of *Sarai* was

<sup>d</sup> Archang.  
dog, Cabal.

<sup>e</sup> Jod into  
*He*.

ex-

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exchanged into five, If any shall look upon this as a stable number, and fitly appropriable unto Trees, as Bodies of Rest and Station, he hath herein a great Foundation in nature, who observing much variety in legges and motive Organs of Animals, as two, four, six, eight, twelve, fourteen, and more, hath passed over five and ten, and assigned them unto none, or very few, as the *Phalangium monstrosum Brasiliannum*, Clusii & Jac. de Laet. 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 it self, 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 sphericall Numbers, ten, five, and six; Emphatically sets forth the Notion of *Trismegistus*, and that intelligible Sphere, which is the Nature of God.

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Many

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

Lev 6

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

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

*τις ομαρ*  
four  
and one, or  
five. *Scalig.*



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 <sup>a</sup> good Fortune, or the fifth house of their Celestiall Schemes. Whether the *Ægyptians* described a Starre by a Figure of five points, with reference unto the <sup>b</sup> five Capitall aspects, whereby they transmit their Influences, or abstruser Considerations? Why the Cabalisticall Doctors, who conceive the whole *Sephiroth*, or divine emanations to have guided the ten-stringed Harp of *David*, whereby he pacified the evil spirit of *Saul*, in strict numeration doe  
begin

<sup>a</sup> Ἀγαθὴ  
τυχὴ, or  
*bona fortuna*  
the name  
of the fifth  
house.  
<sup>b</sup> Conjunct,  
opposite,  
sextile, tri-  
gonal, te-  
tragonal.

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

If any shall question the rationality of that Magick, in the cure of the blind man by *Serapis*, commanded to place five fingers on his Altar, and then his hand on his Eyes? Why since the whole Comœdy is primarily and naturally comprised in c four parts, and Antiquity permitted not so many persons to speak in one Scene, yet would not comprehend the same in more or lesse then five acts? Why amongst 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

σπέρμα, 5,  
ἐπίτασις,  
κατάστασις,  
καταστροφή

O 3                      third

¶ *Unifolium, nullifolium.*

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

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

monly crosse-legged in ancient draughts, Since *Juno* is described in the same as a veneficial pofture to hinder the birth of *Hercules*? If any fhall doubt why at the Amphidromicall Feaft, on the fifth day after the Childe was born presents were fent from friends, of *Polipuffes*, and *Curtle-fifhes*? Why five muft be only left in that Symbolicall mutiny among the men of *Cadmus*? Why *Proteus* in *Homer* the Symbole of the firft matter, before he fetled himfelf in the midft of his Sea-monfters, doth place them out by fives? Why the fifth years Oxe was acceptable Sacrifice unto *Jupiter*? Or why the Noble *Antoninus* in fome fence doth call the foul it felf a Rhombus? He fhall not fall on trite or triviall difquisitions. And thefe we invent and propofe unto acuter enquirers, naufeating crambe verities and queftions over-queried. Flat and flexible truths are beat out by every hammer; But *Vulcan* and his whole forge fwat to work out *Achilles* his armour. A large field is yet left unto fharpener discerners to en-

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

<sup>a</sup> *Hyades* near the Horizon about midnight, at that time.

<sup>b</sup> *De Informis.*  
<sup>c</sup> *Artemodorus & Apomazar.*

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

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tations from plants, that there is little encouragement to dream of Paradise itfelf. Nor will the fweeteft delight of Gardens afford much comfort in fleep; wherein the dulneffe of that fenfe fhakes hands with delectable odours; and though in the <sup>d</sup> Bed of *Cleopatra*, <sup>d</sup> Strewed with rofes. can hardly with any delight raife up the ghofl of a Rofe.

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, fo fhall they end, and fo fhall they begin again; according to the ordainer of order and myflical Mathematicks of the City of Heaven.

Though *Somnus* in *Homer* be fent to rowfe up *Agamemnon*, I finde no fuch effects in thefe drowfy approaches of fleep. To keep our eyes open longer were but to act our *Antipodes*. The Huntfmen are up in *America*, and they are already paff their firft fleep in *Persia*. But who can be drow-

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



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*F I N I S.*

THE  
S T A T I O N E R  
TO THE  
R E A D E R.

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 there-  
of, as having no hand in that  
Work. To distinguish of true  
and spurious Peeces was the O-  
riginall Criticisme, and some  
were so handsomely counterfeit-  
ed, that the Entitled Authours  
needed not to disclaime them.

But



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



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