

Machiavelli, Volume I,

By

Niccolò

VOLUME I

THE ART OF WAR

TRANSLATED BY

PETER WHITEHORNE

1560

THE PRINCE

TRANSLATED BY

EDWARD DACRES

1640

TO MY FRIEND

CHARLES WHIBLEY

H.C.

INTRODUCTION

'I am at my farm; and, since my last misfortunes, have not been in Florence twenty days. I spent September in snaring thrushes; but at the end of the month, even this rather tiresome sport failed me. I rise with the sun, and go into a wood of mine that is being cut, where I remain two hours inspecting the work of the previous day and conversing with the woodcutters, who have always some trouble on hand amongst themselves or with their neighbours. When I leave the wood, I go to a spring, and thence to the place which I use for snaring birds, with a book under my arm--Dante or Petrarch, or one of the minor poets, like Tibullus or Ovid. I read the story of their passions, and let their loves remind me of my own, which is a pleasant pastime for a while. Next I take the road, enter the inn door, talk with the passers-by, inquire the news of the neighbourhood, listen to a variety of matters, and make note of the different tastes and humours of men.

'This brings me to dinner-time, when I join my family and eat the poor produce of my farm. After dinner I go back to the inn, where I generally find the host and a butcher, a miller, and a pair of bakers. With these companions I play the fool all day at cards or backgammon: a thousand squabbles, a thousand insults and abusive dialogues take place, while we haggle over a farthing, and shout loud enough to be heard from San Casciano.

'But when evening falls I go home and enter my writing-room. On the threshold I put off my country habits, filthy with mud and mire, and array myself in royal courtly garments. Thus worthily attired, I make my entrance into the ancient courts of the men of old, where they receive me with love, and where I feed upon that food which only is my own and for which I was born. I feel no shame in conversing with them and asking them the reason of their actions.

'They, moved by their humanity, make answer. For four hours' space I feel no annoyance, forget all care; poverty cannot frighten, nor death appal me. I am carried away to their society. And since Dante says "that there is no science unless we retain what we have learned" I have set down what I have gained from their discourse, and composed a treatise, *De Principalibus*, in which I enter as deeply as I can into the science of the subject, with reasonings on the nature of principality, its several species, and how they are acquired, how maintained, how lost. If you ever liked any of my scribblings, this ought to suit your taste. To a prince, and especially to a new prince, it ought to prove acceptable. Therefore I am dedicating it to the Magnificence of Giuliano.'

Such is the account that Niccolò Machiavelli renders of himself when after imprisonment, torture, and disgrace, at the age of forty-four, he first turned to serious writing. For the first twenty-six or indeed twenty-nine of those years we have not one line from his pen or one word of vaguest information about him. Throughout all his works written for publication, there is little news about himself. Montaigne could

properly write, 'Ainsi, lecteur, je suis moy-mesme la matière de mon livre.' But the matter of Machiavelli was far other: 'Io ho espresso quanto io so, e quanto io ho imparato per una lunga pratica e continua lezione delle cose del mondo.'

Machiavelli was born on the 3rd of May 1469. The period of his life almost exactly coincides with that of Cardinal Wolsey. He came of the old and noble Tuscan stock of Montespertoli, who were men of their hands in the eleventh century. He carried their coat, but the property had been wasted and divided. His forefathers had held office of high distinction, but had fallen away as the new wealth of the bankers and traders increased in Florence. He himself inherited a small property in San Casciano and its neighbourhood, which assured him a sufficient, if somewhat lean, independence. Of his education we know little enough. He was well acquainted with Latin, and knew, perhaps, Greek enough to serve his turn. 'Rather not without letters than lettered,' Varchi describes him. That he was not loaded down with learned reading proved probably a great advantage. The coming of the French, and the expulsion of the Medici, the proclamation of the Republic (1494), and later the burning of Savonarola convulsed Florence and threw open many public offices. It has been suggested, but without much foundation, that some clerical work was found for Machiavelli in 1494 or even earlier. It is certain that on July 14, 1498, he was appointed Chancellor and Secretary to the Dieci di Libertà e Pace, an office which he held till the close of his political life at fall of the Republic in 1512.

The functions of his Council were extremely varied, and in the hands of their Secretary became yet more diversified. They represented in some sense the Ministry for Home, Military, and especially for Foreign Affairs. It is impossible to give any full account of Machiavelli's official duties. He wrote many thousands of despatches and official letters, which are still preserved. He was on constant errands of State through the Florentine dominions. But his diplomatic missions and what he learned by them make the main interest of his office. His first adventure of importance was to the Court of Caterina Sforza, the Lady of Forli, in which matter that astute Countess entirely bested the teacher of all diplomatists to be. In 1500 he smelt powder at the siege at Pisa, and was sent to France to allay the irritations of Louis XII. Many similar and lesser missions follow. The results are in no case of great importance, but the opportunities to the Secretary of learning men and things, intrigue and policy, the Court and the gutter were invaluable. At the camp of Cæsar Borgia, in 1502, he found in his host that fantastic hero whom he incarnated in *The Prince*, and he was practically an eye-witness of the amazing masterpiece, the Massacre of Sinigaglia. The next year he is sent to Rome with a watching brief at the election of Julius II., and in 1506 is again sent to negotiate with the Pope. An embassy to the Emperor Maximilian, a second mission to the French King at Blois, in which he persuades Louis XII. to postpone the threatened General Council of the Church (1511), and constant expeditions to report upon and set in order unrestful towns and provinces did not fulfil his activity. His pen was never idle. Reports, despatches, elaborate monographs on France, Germany, or wherever he

might be, and personal letters innumerable, and even yet unpublished, ceased not night nor day. Detail, wit, character-drawing, satire, sorrow, bitterness, all take their turn. But this was only a fraction of his work. By duty and by expediency he was bound to follow closely the internal politics of Florence where his enemies and rivals abounded. And in all these years he was pushing forward and carrying through with unceasing and unspeakable vigour the great military dream of his life, the foundation of a National Militia and the extinction of Mercenary Companies. But the fabric he had fancied and thought to have built proved unsubstantial. The spoilt half-mutinous levies whom he had spent years in odious and unwilling training failed him at the crowning moment in strength and spirit: and the fall of the Republic implied the fall of Machiavelli and the close of his official life. He struggled hard to save himself, but the wealthy classes were against him, perhaps afraid of him, and on them the Medici relied. For a year he was forbidden to leave Florentine territory, and for a while was excluded from the Palazzo. Later his name was found in a list of Anti-Medicean conspirators. He was arrested and decorously tortured with six turns of the rack, and then liberated for want of evidence.

For perhaps a year after his release the Secretary engaged in a series of tortuous intrigues to gain the favour of the Medici. Many of the stories may be exaggerated, but none make pleasant reading, and nothing proved successful. His position was miserable. Temporarily crippled by torture, out of favour with the Government, shunned by his friends, in deep poverty, burdened with debt and with a wife and four children, his

material circumstances were ill enough. But, worse still, he was idle. He had deserved well of the Republic, and had never despaired of it, and this was his reward. He seemed to himself a broken man. He had no great natural dignity, no great moral strength. He profoundly loved and admired Dante, but he could not for one moment imitate him. He sought satisfaction in sensuality of life and writing, but found no comfort. Great things were stirring in the world and he had neither part nor lot in them. By great good fortune he began a correspondence with his friend Francesco Vettori, the Medicean Ambassador at Rome, to whom he appeals for his good offices: 'And if nothing can be done, I must live as I came into the world, for I was born poor and learnt to want before learning to enjoy.' Before long these two diplomats had co-opted themselves into a kind of Secret Cabinet of Europe. It is a strange but profoundly interesting correspondence, both politically and personally. Nothing is too great or too small, too glorious or too mean for their pens. Amid foolish anecdotes and rather sordid love affairs the politics of Europe, and especially of Italy, are dissected and discussed. Leo X. had now plunged into political intrigue. Ferdinand of Spain was in difficulty. France had allied herself with Venice. The Swiss are the Ancient Romans, and may conquer Italy. Then back again, or rather constant throughout, the love intrigues and the 'likely wench hard-by who may help to pass our time.' But through it all there is an ache at Machiavelli's heart, and on a sudden he will break down, crying,

Però se aleuna volta io rido e canto

Facciol, perchè non ho se non quest' una

Via da sfogare il mio angoscioso pianto.

Vettori promised much, but nothing came of it. By 1515 the correspondence died away, and the Ex-Secretary found for himself at last the true pathway through his vale of years.

The remainder of Machiavelli's life is bounded by his books. He settled at his villa at San Casciano, where he spent his day as he describes in the letter quoted at the beginning of this essay. In 1518 he began to attend the meetings of the Literary Club in the Orti Oricellarii, and made new and remarkable friends. 'Era amato grandamente da loro ... e della sua conversazione si diletta vano maravigliosamente, tenendo in prezzo grandissimo tutte l'opere sue,' which shows the personal authority he exercised. Occasionally he was employed by Florentine merchants to negotiate for them at Venice, Genoa, Lucca, and other places. In 1519 Cardinal Medici deigned to consult him as to the Government, and commissioned him to write the History of Florence. But in the main he wrote his books and lived the daily life we know. In 1525 he went to Rome to present his History to Clement VII., and was sent on to Guicciardini. In 1526 he was busy once more with military matters and the fortification of Florence. On the 22nd of June 1527 he died at Florence immediately after the establishment of the second Republic. He had lived as a practising Christian, and so died, surrounded by his wife and family. Wild legends grew about his death, but have no foundation. A peasant clod in San Casciano could not have made a simpler end. He was buried in the family Chapel in Santa Croce, and a monument was there at

last erected with the epitaph by Doctor Ferroni--'Tanto nomini nullum par elogium.' The first edition of his complete works was published in 1782, and was dedicated to Lord Cowper.

What manner of man was Machiavelli at home and in the market-place? It is hard to say. There are doubtful busts, the best, perhaps, that engraved in the 'Testina' edition of 1550, so-called on account of the portrait. 'Of middle height, slender figure, with sparkling eyes, dark hair, rather a small head, a slightly aquiline nose, a tightly closed mouth: all about him bore the impress of a very acute observer and thinker, but not that of one able to wield much influence over others.' Such is a reconstruction of him by one best able to make one. 'In his conversation,' says Varchi, 'Machiavelli was pleasant, serviceable to his friends, a friend of virtuous men, and, in a word, worthy to have received from Nature either less genius or a better mind.' If not much above the moral standard of the day he was certainly not below it. His habits were loose and his language lucid and licentious. But there is no bad or even unkind act charged against him. To his honesty and good faith he very fairly claims that his poverty bears witness. He was a kind, if uncertain, husband and a devoted father. His letters to his children are charming. Here is one written soon before his death to his little son Guido.--'Guido, my darling son, I received a letter of thine and was delighted with it, particularly because you tell me of your full recovery, the best news I could have. If God grants life to us both I expect to make a good man of you, only you must do your fair share yourself.' Guido is to stick to his books and music, and if the family

mule is too fractious, 'Unbridle him, take off the halter and turn him loose at Montepulciano. The farm is large, the mule is small, so no harm can come of it. Tell your mother, with my love, not to be nervous. I shall surely be home before any trouble comes. Give a kiss to Baccina, Piero, and Totto: I wish I knew his eyes were getting well. Be happy and spend as little as you may. Christ have you in his keeping.'--There is nothing exquisite or divinely delicate in this letter, but there are many such, and they were not written by a bad man, any more than the answers they evoke were addressed to one. There is little more save of a like character that is known of Machiavelli the man. But to judge him and his work we must have some knowledge of the world in which he was to move and have his being.

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At the beginning of the sixteenth century Italy was rotten to the core. In the close competition of great wickedness the Vicar of Christ easily carried off the palm, and the Court of Alexander VI. was probably the wickedest meeting-place of men that has ever existed upon earth. No virtue, Christian or Pagan, was there to be found; little art that was not sensuous or sensual. It seemed as if Bacchus and Venus and Priapus had come to their own again, and yet Rome had not ceased to call herself Christian.

'Owing to the evil ensample of the Papal Court,' writes Machiavelli, 'Italy has lost all piety and all religion: whence follow infinite

troubles and disorders; for as religion implies all good, so its absence implies the contrary. To the Church and priests of Rome we owe another even greater disaster which is the cause of her ruin. I mean that the Church has maintained, and still maintains Italy divided.' The Papacy is too weak to unite and rule, but strong enough to prevent others doing so, and is always ready to call in the foreigner to crush all Italians to the foreigner's profit, and Guicciardini, a high Papal officer, commenting on this, adds, 'It would be impossible to speak so ill of the Roman Court, but that more abuse should not be merited, seeing it is an infamy, and example of all the shames and scandals of the world.' The lesser clergy, the monks, the nuns followed, with anxious fidelity, the footsteps of their shepherds. There was hardly a tonsure in Italy which covered more than thoughts and hopes of lust and avarice. Religion and morals which God had joined together, were set by man a thousand leagues asunder. Yet religion still sat upon the alabaster throne of Peter, and in the filthy straw of the meanest Calabrian confessional. And still deeper remained a blind devoted superstition. Vitellozzo Vitelli, as Machiavelli tells us, while being strangled by Cæsar Borgia's assassin, implored his murderer to procure for him the absolution of that murderer's father. Gianpaolo Baglioni, who reigned by parricide and lived in incest, was severely blamed by the Florentines for not killing Pope Julius II. when the latter was his guest at Perugia. And when Gabrino Fondato, the tyrant of Cremona, was on the scaffold, his only regret was that when he had taken his guests, the Pope and Emperor, to the top of the Cremona tower, four hundred feet high, his nerve failed him and he did not push them both over. Upon this anarchy of religion,

morals, and conduct breathed suddenly the inspiring breath of Pagan antiquity which seemed to the Italian mind to find its finest climax in tyrannicide. There is no better instance than in the plot of the Pazzi at Florence. Francesco Pazzi and Bernardo Bandini decided to kill Lorenzo and Giuliano de' Medici in the cathedral at the moment of the elevation of the Host. They naturally took the priest into their confidence. They escorted Giuliano to the Duomo, laughing and talking, and playfully embraced him--to discover if he wore armour under his clothes. Then they killed him at the moment appointed.

Nor were there any hills from which salvation might be looked for. Philosophy, poetry, science, expressed themselves in terms of materialism. Faith and hope are ever the last survivors in the life of a man or of a nation. But in Italy these brave comforters were at their latest breath. It is perhaps unfair to accept in full the judgment of Northern travellers. The conditions, training, needs of England and Germany were different. In these countries courage was a necessity, and good faith a paying policy. Subtlety could do little against a two-handed sword in the hands of an angry or partially intoxicated giant. Climate played its part as well as culture, and the crude pleasures and vices of the North seemed fully as loathsome to the refined Italian as did the tortuous policy and the elaborate infamies of the South to their rough invaders. Alone, perhaps, among the nations of Europe the Italians had never understood or practised chivalry, save in such select and exotic schools as the Casa Gioiosa under Vittorino da Feltre at Mantua. The oath of Arthur's knights would have seemed to them

mere superfluity of silliness. Onore connoted credit, reputation, and prowess. Virtù, which may be roughly translated as mental ability combined with personal daring, set the standard and ruled opinion. 'Honour in the North was subjective: Onore in Italy objective.'

Individual liberty, indeed, was granted in full to all, at the individual's risk. The love of beauty curbed grossness and added distinction. Fraud became an art and force a science. There is liberty for all, but for the great ones there is licence. And when the day of trial comes, it is the Churchmen and the Princes who can save neither themselves nor man, nor thing that is theirs. To such a world was Machiavelli born. To whom should he turn? To the People? To the Church? To the Princes and Despots? But hear him:--

'There shall never be found any good mason, which will beleewe to be able to make a faire image of a peece of marble ill hewed, but verye well of a rude peece. Our Italian Princes beleewed, before they tasted the blowes of the outlandish warre, that it should suffice a Prince to know by writings, how to make a subtell aunswere, to write a goodly letter, to shewe in sayinges, and in woordes, witte and promptnesse, to know how to canvas a fraude, to decke themselves with precious stones and gold, to sleepe and to eate with greater glory then other: To kepe many lascivious persons about them, to governe themselves with their subjects, covetously and proudly: To roote in idlenes, to give the degrees of the exercise of warre for good will, to dispise if any should have shewed them any laudable

waie, minding that their wordes should bee aunswers of oracles:
nor the sely wretches were not aware that they prepared
themselves to be a pray to whome so ever should assaulte them.
Hereby grew then in the thousand fowre hundred and nintie and
fowre yere, the great feares, the sodaine flightes and the
marveilous losses: and so three most mighty states which were in
Italie, have bene dievers times sacked and destroyed. But that
which is worse, is where those that remaine, continue in the
very same errour, and liev in the verie same disorder and
consider not, that those who in olde time would keepe their
states, caused to be done these thinges, which of me hath beene
reasoned, and that their studies were, to prepare the body to
diseases, and the minde not to feare perills. Whereby grewe that
Cæsar, Alexander, and all those men and excellent Princes in
olde time, were the formost amongst the fighters, going armed on
foote: and if they lost their state, they would loose their
life, so that they liev'd and died vertuously.'

Such was the clay that waited the moulding of the potter's hand.

'Posterity, that high court of appeal, which is never tired of
eulogising its own justice and discernment,' has recorded harsh sentence
on the Florentine. It is better to-day to let him speak for himself.

The slender volume of *The Prince* has probably produced wider
discussion, more bitter controversy, more varied interpretations and a
deeper influence than any book save Holy Writ. Kings and statesmen,

philosophers and theologians, monarchists and republicans have all and always used or abused it for their purposes. Written in 1513, the first year of Machiavelli's disgrace, concurrently with part of the Discorsi, which contain the germs of it, the book represents the fulness of its author's thought and experience. It was not till after Machiavelli's death, that it was published in 1532, by order of Clement VII. Meanwhile, however, in manuscript it had been widely read and favourably received.

The mere motive of its creation and dedication has been the theme of many volumes. Machiavelli was poor, was idle, was out of favour, and therefore, though a Republican, wrote a devilish hand-book of tyranny to strengthen the Medici and recover his position. Machiavelli, a loyal Republican, wrote a primer of such fiendish principles as might lure the Medici to their ruin. Machiavelli's one idea was to ruin the rich: Machiavelli's one idea was to oppress the poor: he was a Protestant, a Jesuit, an Atheist: a Royalist and a Republican. And the book published by one Pope's express authority was utterly condemned and forbidden, with all its author's works, by the express command of another (1559). But before facing the whirlwind of savage controversy which raged and rages still about The Prince, it may be well to consider shortly the book itself--consider it as a new book and without prejudice. The purpose of its composition is almost certainly to be found in the plain fact that Machiavelli, a politician and a man of letters, wished to write a book upon the subject which had been his special study and lay nearest to his business and bosom. To ensure prominence for such a book,

to engage attention and incidentally perhaps to obtain political employment for himself, he dedicated it to Lorenzo de' Medici, the existing and accepted Chief of the State. But far and above such lighter motives stood the fact that he saw in Lorenzo the only man who might conceivably bring to being the vast dream of patriotism which the writer had imagined. The subject he proposed to himself was largely, though not wholly, conditioned by the time and place in which he lived. He wrote for his countrymen and he wrote for his own generation. He had heard with his ears and seen with his eyes the alternate rending anarchy and moaning paralysis of Italy. He had seen what Agricola had long before been spared the sight of. And what he saw, he saw not through a glass darkly or distorted, but in the whitest, driest light, without flinching and face to face. 'We are much beholden,' writes Bacon, 'to Machiavelli and others that wrote what men do, and not what they ought to do.' He did not despair of Italy, he did not despair even of Italian unity. But he despaired of what he saw around him, and he was willing at almost any price to end it. He recognised, despite the nominal example of Venice, that a Republican system was impossible, and that the small Principalities and Free Cities were corrupt beyond hope of healing. A strong central unifying government was imperative, and at that day such government could only be vested in a single man. For it must ever be closely remembered, as will be pointed out again, that throughout the book the Prince is what would now be called the Government. And then he saw with faithful prophecy, in the splendid peroration of his hope, a hope deferred for near four hundred years, he saw beyond the painful paths of blood and tyranny, a vision of deliverance and union. For at

least it is plain that in all things Machiavelli was a passionate patriot, and *Amo la patria mia più dell' anima* is found in one of the last of many thousand letters that his untiring pen had written.

The purpose, then, of *The Prince* is to lay down rules, within the possibilities of the time, for the making of a man who shall create, increase, and maintain a strong and stable government. This is done in the main by a plain presentation of facts, a presentation condensed and critical but based on men and things as they actually were. The ethical side is wholly omitted: the social and economical almost entirely. The aspect is purely political, with the underlying thought, it may be supposed, that under the postulated government, all else will prosper.

Machiavelli opens by discussing the various forms of governments, which he divides into Republics and Principalities. Of the latter some may be hereditary and some acquired. Of hereditary states he says little and quotes but one, the Duchy of Ferrara. He then turns to his true subject, the acquisition and preservation of States wholly new or new in part, States such as he saw himself on every side around him. Having gained possession of a new State, he says, you must first extirpate the family of your predecessor. You should then either reside or plant colonies, but not trust to garrisons. 'Colonies are not costly to the Prince, are more faithful and cause less offence to the subject States: those whom they may injure being poor and scattered, are prevented from doing mischief. For it should be observed that men ought either to be caressed or trampled out, seeing that small injuries may be avenged, whereas

great ones destroy the possibility of retaliation: and so the damage that has to be inflicted ought to be such that it need involve no fear of reprisals.' There is perhaps in all Machiavelli no better example of his lucid scientific method than this passage. There is neither excuse nor hypocrisy. It is merely a matter of business calculation. Mankind is the raw material, the State is the finished work. Further you are to conciliate your neighbours who are weak and abase the strong, and you must not let the stranger within your gates. Above all look before as well as after and think not to leave it to time, *godere li benefici del tempo*, but, as did the Romans, strike and strike at once. For illustration he criticises, in a final and damning analysis, the career of Louis XII. in Italy. There was no canon of statecraft so absolute that the King did not ignore it, and in inevitable Nemesis, there was no ultimate disaster so crowning as not to be achieved.

After observing that a feudal monarchy is much less easy of conquest than a despotism, since in the one case you must vanquish many lesser lordships while in the other you merely replace slaves by slaves, Machiavelli considers the best method of subjugating Free Cities. Here again is eminent the terrible composure and the exact truth of his politics. A conquered Free City you may of course rule in person, or you may construct an oligarchy to govern for you, but the only safe way is to destroy it utterly, since 'that name of Liberty, those ancient usages of Freedom,' are things 'which no length of years and no benefits can extinguish in the nation's mind, things which no pains or forethought can uproot unless the citizens be utterly destroyed.'

Hitherto the discussion has ranged round the material politics of the matter, the acquisition of material power. Machiavelli now turns to the heart of his matter, the proper character and conduct of a new Prince in a new Principality and the ways by which he shall deal most fortunately with friend and foe. For fortune it is, as well as ability, which go to the making of the man and the maintenance of his power.

In the manner of the day Moses, Cyrus, Romulus, and Theseus are led across the stage in illustration. The common attribute of all such fortunate masters of men was force of arms, while the mission of an unarmed prophet such as Savonarola was foredoomed to failure. In such politics Machiavelli is positive and ruthless: force is and must be the remedy and the last appeal, a principle which indeed no later generation has in practice set at naught. But in the hard dry eyes of the Florentine Secretary stood, above all others, one shining figure, a figure to all other eyes, from then till now, wrapped in mysterious and miasmatic cloud. In the pages of common history he was a tyrant, he was vicious beyond compare, he was cruel beyond the Inquisition, he was false beyond the Father of Lies, he was the Antichrist of Rome and he was a failure: but he was the hero of Niccolò Machiavelli, who, indeed, found in Cæsar Borgia the fine flower of Italian politics in the Age of the Despots. Son of the Pope, a Prince of the Church, a Duke of France, a master of events, a born soldier, diplomatist, and more than half a statesman, Cæsar seemed indeed the darling of gods and men whom original fortune had crowned with inborn ability. Machiavelli knew him as well as

it was possible to know a soul so tortuous and secret, and he had been present at the most critical and terrible moments of Cæsar's life. That in despite of a life which the world calls infamous, in despite of the howling execrations of all Christendom, in despite of ultimate and entire failures, Machiavelli could still write years after, 'I know not what lessons I could teach a new Prince more useful than the example of his actions,' exhibits the ineffaceable impressions that Cæsar Borgia had made upon the most subtle and observant mind of modern history.

Cæsar was the acknowledged son of Pope Alexander by his acknowledged mistress Vannozza dei Cattani. Born in 1472, he was an Archbishop and a Cardinal at sixteen, and the murderer of his elder brother at an age when modern youths are at college. He played his part to the full in the unspeakable scandals of the Vatican, but already 'he spoke little and people feared him.' Ere long the splendours of the Papacy seemed too remote and uncertain for his fierce ambition, and, indeed, through his father, he already wielded both the temporal and the spiritual arms of Peter. To the subtlety of the Italian his Spanish blood had lent a certain stern resolution, and as with Julius and Sulla the lust for sloth and sensuality were quickened by the lust for sway. He unfrocked himself with pleasure. He commenced politician, soldier, and despot. And for the five years preceding Alexander's death he may almost be looked upon as a power in Europe. Invested Duke of Romagna, that hot-bed of petty tyranny and tumult, he repressed disorder through his governor Messer Ramiro with a relentless hand. When order reigned, Machiavelli tells us he walked out one morning into the market-place at Cesena and

saw the body of Ramiro, who had borne the odium of reform, lying in two pieces with his head on a lance, and a bloody axe by his side. Cæsar reaped the harvest of Ramiro's severity, and the people recognising his benevolence and justice were 'astounded and satisfied.'

But the gaze of the Borgia was not bounded by the strait limits of a mere Italian Duchy. Whether indeed there mingled with personal ambition an ideal of a united Italy, swept clean of the barbarians, it is hard to say, though Machiavelli would have us believe it. What is certain is that he desired the supreme dominion in Italy for himself, and to win it spared neither force nor fraud nor the help of the very barbarians themselves. With a decree of divorce and a Cardinal's hat he gained the support of France, the French Duchy of Valentinois, and the sister of the King of Navarre to wife. By largesse of bribery and hollow promises he brought to his side the great families of Rome, his natural enemies, and the great Condottieri with their men-at-arms. When by their aid he had established and extended his government he mistrusted their good faith. With an infinity of fascination and cunning, without haste and without rest, he lured these leaders, almost more cunning than himself, to visit him as friends in his fortress of Sinigaglia. 'I doubt if they will be alive to-morrow morning,' wrote Machiavelli, who was on the spot. He was right. Cæsar caused them to be strangled the same night, while his father dealt equal measure to their colleagues and adherents in Rome. Thenceforth, distrusting mercenaries, he found and disciplined out of a mere rabble, a devoted army of his own, and having unobtrusively but completely extirpated the whole families of those

whose thrones he had usurped, not only the present but the future seemed assured to him.

He had fulfilled the first of Machiavelli's four conditions. He rapidly achieved the remaining three. He bought the Roman nobles so as to be able to put a bridle in the new 'Pope's mouth.' He bought or poisoned or packed or terrorised the existing College of Cardinals and selected new Princes of the Church who should accept a Pontiff of his choosing. He was effectively strong enough to resist the first onset upon him at his father's death. Five years had been enough for so great an undertaking. One thing alone he had not and indeed could not have foreseen. 'He told me himself on the day on which (Pope) Julius was created, that he had foreseen and provided for everything else that could happen on his father's death, but had never anticipated that, when his father died, he too should have been at death's door.' Even so the fame and splendour of his name for a while maintained his authority against his unnumbered enemies. But soon the great betrayer was betrayed. 'It is well to cheat those who have been masters of treachery,' he had said himself in his hours of brief authority. His wheel had turned full cycle. Within three years his fate, like that of Charles XII., was destined to a foreign strand, a petty fortress, and a dubious hand. Given over to Spain he passed three years obscurely. 'He was struck down in a fight at Viana in Navarre (1507) after a furious resistance: he was stripped of his fine armour by men who did not know his name or quality and his body was left naked on the bare ground, bloody and riddled with wounds. He was only thirty-one.' And so the star of Machiavelli's hopes and dreams was

quenched for a season in the clouds from which it came.

It seems worth while to sketch the strange tempestuous career of Cæsar Borgia because in the remaining chapters of *The Prince* and elsewhere in his writings, it is the thought and memory of Valentinois, transmuted doubtless and idealised by the lapse of years, that largely inform and inspire the perfect Prince of Machiavelli. But it must not be supposed that in life or in mind they were intimate or even sympathetic.

Machiavelli criticises his hero liberally and even harshly. But for the work he wanted done he had found no better craftsman and no better example to follow for those that might come after. Morals and religion did not touch the purpose of his arguments except as affecting policy. In policy virtues may be admitted as useful agents and in the chapter following that on Cæsar, entitled, curiously enough, 'Of those who by their crimes come to be Princes,' he lays down that 'to slaughter fellow citizens, to betray friends, to be devoid of honour, pity and religion cannot be counted as merits, for these are means which may lead to power but which confer no glory.' Cruelty he would employ without hesitation but with the greatest care both in degree and in kind. It should be immediate and complete and leave no possibility of counter-revenge. For it is never forgotten by the living, and 'he deceives himself who believes that, with the great, recent benefits cause old wrongs to be forgotten.' On the other hand 'Benefits should be conferred little by little so that they may be more fully relished.' The cruelty proper to a Prince (Government, for as ever they are identical) aims only at authority. Now authority must spring from love or fear. It were best to

combine both motives to obedience but you cannot. The Prince must remember that men are fickle, and love at their own pleasure, and that men are fearful and fear at the pleasure of the Prince. Let him therefore depend on what is of himself, not on that which is of others. 'Yet if he win not love he may escape hate, and so it will be if he does not meddle with the property or women-folk of his subjects.' When he must punish let him kill. 'For men will sooner forget the death of their father than the loss of their estate.' And moreover you cannot always go on killing, but a Prince who has once set himself to plundering will never stop. This is the more needful because the only secure foundation of his rule lies in his trust of the people and in their support. And indeed again and again you shall find no more thorough democrat than this teacher of tyrants. 'The people own better broader qualities, fidelities and passions than any Prince and have better cause to show for them.' 'As for prudence and stability, I say that a people is more stable, more prudent, and of better judgment than a Prince.' If the people go wrong it is almost certainly the crime or negligence of the Prince which drives or leads them astray. 'Better far than any number of fortresses is not to be hated by your people.' The support of the people and a national militia make the essential strength of the Prince and of the State.

The chapters on military organisation may be more conveniently considered in conjunction with The Art of War. It is enough at present to point out two or three observations of Machiavelli which touch politics from the military side. To his generation they were entirely

novel, though mere commonplace to-day. National strength means national stability and national greatness; and this can be achieved, and can only be achieved, by a national army. The Condottiere system, born of sloth and luxury, has proved its rottenness. Your hired general is either a tyrant or a traitor, a bully or a coward. 'In a word the armour of others is too wide or too strait for us: it falls off us, or it weighs us down.' And in a fine illustration he compares auxiliary troops to the armour of Saul which David refused, preferring to fight Goliath with his sling and stone.

Having assured the external security of the State, Machiavelli turns once more to the qualities and conduct of the Prince. So closely packed are these concluding chapters that it is almost impossible to compress them further. The author at the outset states his purpose: 'Since it is my object to write what shall be useful to whosoever understands it, it seems to me better to follow the practical truth of things rather than an imaginary view of them. For many Republics and Princedoms have been imagined that were never seen or known to exist in reality. And the manner in which we live and in which we ought to live, are things so wide asunder that he who suits the one to betake himself to the other is more likely to destroy than to save himself.' Nothing that Machiavelli wrote is more sincere, analytic, positive and ruthless. He operates unflinchingly on an assured diagnosis. The hand never an instant falters, the knife is never blunt. He deals with what is, and not with what ought to be. Should the Prince be all-virtuous, all-liberal, all-humane? Should his word be his bond for ever? Should true religion

be the master-passion of his life? Machiavelli considers. The first duty of the Prince (or Government) is to maintain the existence, stability, and prosperity of the State. Now if all the world were perfect so should the Prince be perfect too. But such are not the conditions of human life. An idealising Prince must fall before a practising world. A Prince must learn in self-defence how to be bad, but like Cæsar Borgia, he must be a great judge of occasion. And what evil he does must be deliberate, appropriate, and calculated, and done, not selfishly, but for the good of the State of which he is trustee. There is the power of Law and the power of Force. The first is proper to men, the second to beasts. And that is why Achilles was brought up by Cheiron the Centaur that he might learn to use both natures. A ruler must be half lion and half fox, a fox to discern the toils, a lion to drive off the wolves. Merciful, faithful, humane, religious, just, these he may be and above all should seem to be, nor should any word escape his lips to give the lie to his professions: and in fact he should not leave these qualities but when he must. He should, if possible, practise goodness, but under necessity should know how to pursue evil. He should keep faith until occasion alter, or reason of state compel him to break his pledge. Above all he should profess and observe religion, 'because men in general judge rather by the eye than by the hand, and every one can see but few can touch.' But none the less, must he learn (as did William the Silent, Elizabeth of England, and Henry of Navarre) how to subordinate creed to policy when urgent need is upon him. In a word, he must realise and face his own position, and the facts of mankind and of the world. If not veracious to his conscience, he must be veracious to facts. He must not

be bad for badness' sake, but seeing things as they are, must deal as he can to protect and preserve the trust committed to his care. Fortune is still a fickle jade, but at least the half our will is free, and if we are bold we may master her yet. For Fortune is a woman who, to be kept under, must be beaten and roughly handled, and we see that she is more ready to be mastered by those who treat her so, than by those who are shy in their wooing. And always, like a woman, she gives her favours to the young, because they are less scrupulous and fiercer and more audaciously command her to their will.

And so at the last the sometime Secretary of the Florentine Republic turns to the new Master of the Florentines in splendid exhortation. He points to no easy path. He proposes no mean ambition. He has said already that 'double will that Prince's glory be, who has founded a new realm and fortified it and adorned it with good laws, good arms, good friends, and good examples.' But there is more and better to be done. The great misery of men has ever made the great leaders of men. But was Israel in Egypt, were the Persians, the Athenians ever more enslaved, down-trodden, disunited, beaten, despoiled, mangled, overrun and desolate than is our Italy to-day? The barbarians must be hounded out, and Italy be free and one. Now is the accepted time. All Italy is waiting and only seeks the man. To you the darling of Fortune and the Church this splendid task is given, to and to the army of Italy and of Italians only. Arm Italy and lead her. To you, the deliverer, what gates would be closed, what obedience refused! What jealousies opposed, what homage denied. Love, courage, and fixed fidelity await you, and under

your standards shall the voice of Petrarch be fulfilled:

Virtu contro al furore

Prenderà l'arme e fia il combatter corto:

Chè l'antico valore

Negl' Italici cor non è ancor morto.

Such is The Prince of Machiavelli. The vision of its breathless exhortation seemed then as but a landscape to a blind man's eye. But the passing of three hundred and fifty years of the misery he wept for brought at the last, almost in perfect exactness, the fulfilment of that impossible prophecy.

There is no great book in the world of smaller compass than The Prince of Machiavelli. There is no book more lucidly, directly, and plainly written. There is no book that has aroused more vehement, venomous, and even truculent controversy from the moment of its publication until to-day. And it is asserted with great probability that The Prince has had a more direct action upon real life than any other book in the world, and a larger share in breaking the chains and lighting the dark places of the Middle Ages. It is a truism to say that Machiavellism existed before Machiavelli. The politics of Gian Galeazzo Visconti, of Louis XI. of France, of Ferdinand of Spain, of the Papacy, of Venice, might have been dictated by the author of The Prince. But Machiavelli was the first to observe, to compare, to diagnose, to analyse, and to formulate their principles of government. The first to establish, not a

divorce, but rather a judicial separation between the morals of a man and the morals of a government. It is around the purpose and possible results of such a separation in politics, ethics, and religion that the storm has raged most fiercely. To follow the path of that storm through near four centuries many volumes would be needed, and it will be more convenient to deal with the more general questions in summing up the influence of Machiavelli as a whole. But the main lines and varying fortunes of the long campaign may be indicated. During the period of its manuscript circulation and for a few years after its publication *The Prince* was treated with favour or at worst with indifference, and the first mutterings were merely personal to the author. He was a scurvy knave and turncoat with neither bowels nor conscience, almost negligible. But still men read him, and a change in conditions brought a change in front. He had in *The Prince*, above all in the *Discorsi*, accused the Church of having ruined Italy and debauched the world. In view of the writer's growing popularity, of the Reformation and the Pagan Renaissance, such charges could no longer be lightly set aside. The Churchmen opened the main attack. Amongst the leaders was Cardinal Pole, to whom the practical precepts of *The Prince* had been recommended in lieu of the dreams of Plato, by Thomas Cromwell, the *malleus monachorum* of Henry VIII. The Catholic attack was purely theological, but before long the Jesuits joined in the cry. Machiavelli was burnt in effigy at Ingoldstadt. He was *subdolus diabolicarum cogitationum faber*, and *irrisor et atheos* to boot. The Pope himself gave commissions to unite against him, and his books were placed on the Index, together, it must be admitted, with those of Boccaccio, Erasmus,

and Savonarola so the company was goodly. But meanwhile, and perhaps in consequence, editions and translations of *The Prince* multiplied apace. The great figures of the world were absorbed by it. Charles V., his son, and his courtiers studied the book. Catherine de Medici brought it to France. A copy of *The Prince* was found on the murdered bodies of Henry III. and Henry IV. Richelieu praised it. Sextus V. analysed it in his own handwriting. It was read at the English Court; Bacon was steeped in it, and quotes or alludes to it constantly. Hobbes and Harrington studied it.

But now another change. So then, cried Innocent Gentillet, the Huguenot, the book is a primer of despotism and Rome, and a grammar for bigots and tyrants. It doubtless is answerable for the Massacre of St. Bartholomew. The man is a chien impur. And in answer to this new huntsman the whole Protestant pack crashed in pursuit. Within fifty years of his death *The Prince* and Machiavelli himself had become a legend and a myth, a haunting, discomfiting ghost that would not be laid. Machiavellism had grown to be a case of conscience both to Catholic and Protestant, to Theologian, Moralist, and Philosopher. In Spain the author, damned in France for his despotism and popery, was as freshly and freely damned for his civil and religious toleration. In England to the Cavaliers he was an Atheist, to the Roundheads a Jesuit. Christina of Sweden annotated him with enthusiasm. Frederick the Great published his *Anti-Machiavel* brimming with indignation, though it is impossible not to wonder what would have become of Prussia had not the Prussian king so closely followed in practice the precepts of the Florentine, above all

perhaps, as Voltaire observed, in the publication of the Anti-Machiavel itself. No doubt in the eighteenth century, when monarchy was so firmly established as not to need Machiavelli, kings and statesmen sought to clear kingship of the supposed stain he had besmirched them with. But their reading was as little as their misunderstanding was great, and the Florentine Secretary remained the mysterious necromancer. It was left for Rousseau to describe the book of this 'honnête homme et bon citoyen' as 'le livre des Républicains,' and for Napoleon, the greatest of the author's followers if not disciples, to draw inspiration and suggestion from his Florentine forerunner and to justify the murder of the Due d'Enghien by a quotation from The Prince. 'Mais après tout,' he said, 'un homme d'Etat est-il fait pour être sensible? N'est-ce pas un personnage--complètement excentrique, toujours seul d'un côté, avec le monde de l'autre?' and again 'Jugez donc s'il doit s'amuser à ménager certaines convenances de sentiments si importantes pour le commun des hommes? Peut-il considérer les liens du sang, les affections, les puérils ménagements de la société? Et dans la situation où il se trouve, que d'actions séparées de l'ensemble et qu'on blâme, quoiqu'elles doivent contribuer au grand oeuvre que tout le monde n'aperçoit pas? ... Malheureux que vous êtes! vous retiendrez vos éloges parce que vous craignez que le mouvement de cette grande machine ne fasse sur vous l'effet de Gulliver, qui, lorsqu'il déplaçait sa jambe, écrasait les Lilliputiens. Exhortez-vous, devancez le temps, agrandissez votre imagination, regardez de loin, et vous verrez que ces grands personnages que vous croyez violents, cruels, que sais-je? ne sont que des politiques. Ils se connaissent, se jugent mieux que vous, et, quand

ils sont réellement habiles, ils savent se rendre maîtres de leurs passions car ils vont jusqu'à en calculer les effets.' Even in his carriage at Waterloo was found a French translation of *The Prince* profusely annotated.

But from the first the defence was neither idle nor weak. The assault was on the morals of the man: the fortress held for the ideas of the thinker. He does not treat of morals, therefore he is immoral, cried the plaintiff. Has he spoken truth or falsehood? Is his word the truth and will his truth prevail? was the rejoinder. In Germany and Italy especially and in France and England in less degree, philosophers and critics have argued and written without stint and without cease. As history has grown wider and more scientific so has the preponderance of opinion leaned to the Florentine's favour.

It would be impossible to recapitulate the arguments or even to indicate the varying points of view. And indeed the main hindrance in forming a just idea of *The Prince* is the constant treatment of a single side of the book and the preconceived intent of the critic. Bacon has already been mentioned. Among later names are Hobbes, Spinoza, Leibnitz. Herder gives qualified approval, while Fichte frankly throws down the glove as *The Prince*'s champion. 'Da man weiss dass politische Machtfragen nie, am wenigsten in einem verderbten Volke, mit den Mitteln der Moral zu lösen sind, so ist es unverständlich das Buch von Fürsten zu verschreien. Macchiavelli hatte einen Herrscher zu schildern, keinen Klosterbruder.' The last sentence may at least be accepted as a last word by practical

politicians. Ranke and Macaulay, and a host of competent Germans and Italians have lent their thought and pens to solve the riddle in the Florentine's favour. And lastly, the course of political events in Europe have seemed to many the final justification of the teaching of *The Prince*. The leaders of the Risorgimento thought that they found in letters, 'writ with a stiletto,' not only the inspirations of patriotism and the aspirations to unity, but a sure and trusted guide to the achievement. Germany recognised in the author a schoolmaster to lead them to unification, and a military instructor to teach them of an Armed People. Half Europe snatched at the principle of Nationality. For in *The Prince*, Machiavelli not only begat ideas but fertilised the ideas of others, and whatever the future estimation of the book may be, it stands, read or unread, as a most potent, if not as the dominant, factor in European politics for four hundred years.

The *Discorsi*, printed in Rome by Blado, 1537, are not included in the present edition, as the first English translation did not appear until 1680, when almost the entire works of Machiavelli were published by an anonymous translator in London. But some account and consideration of their contents is imperative to any review of the Florentine's political thoughts. Such *Discorsi* and *Relazioni* were not uncommon at the time. The stronger and younger minds of the Renaissance wearied of discussing in the lovely gardens of the Rucellai the ideas of Plato or the allegories of Plotinus. The politics of Aristotle had just been intelligibly translated by Leonardo Bruni (1492). And to-day the young ears and eyes of Florence were alert for an impulse to action. They saw glimpses, in

reopened fields of history, of quarries long grown over where the ore of positive politics lay hid. The men who came to-day to the Orti Oricellarii were men versed in public affairs, men of letters, historians, poets, living greatly in a great age, with Raphael, Michael Angelo, Ariosto, Leonardo going up and down amongst them. Machiavelli was now in fair favour with the Medici, and is described by Strozzi as *una persona per sorgere* (a rising man). He was welcomed into the group with enthusiasm, and there read and discussed the Discorsi. Nominally mere considerations upon the First Decade of Livy, they rapidly encircled all that was known and thought of policy and state-craft, old and living.

Written concurrently with *The Prince*, though completed later, the Discorsi contain almost the whole of the thoughts and intents of the more famous book, but with a slightly different application. 'The Prince traces the progress of an ambitious man, the Discorsi the progress of an ambitious people,' is an apt if inadequate criticism. Machiavelli was not the first Italian who thought and wrote upon the problems of his time. But he was the first who discussed grave questions in modern language. He was the first modern political writer who wrote of men and not of man, for the Prince himself is a collective individuality.

'This must be regarded as a general rule,' is ever in Machiavelli's mouth, while Guicciardini finds no value in a general rule, but only in 'long experience and worthy discretion.' The one treated of policy, the

other of politics. Guicciardini considered specifically by what methods to control and arrange an existing Government. Machiavelli sought to create a science, which should show how to establish, maintain, and hinder the decline of states generally conceived. Even Cavour counted the former as a more practical guide in affairs. But Machiavelli was the theorist of humanity in politics, not the observer only. He distinguished the two orders of research. And, during the Italian Renaissance such distinction was supremely necessary. With a crumbled theology, a pagan Pope, amid the wreck of laws and the confusion of social order, *il sue particolare* and *virtù*, individuality and ability (energy, political genius, prowess, vital force: *virtù* is impossible to translate, and only does not mean virtue), were the dominating and unrelenting factors of life. Niccolò Machiavelli, unlike Montesquieu, agreed with Martin Luther that man was bad. It was for both the Wittenberger and the Florentine, in their very separate ways, to found the school and wield the scourge. In the naked and unashamed candour of the time Guicciardini could say that he loathed the Papacy and all its works. 'For all that, he adds, 'the preferments I have enjoyed, have forced me for my private ends to set my heart upon papal greatness. Were it not for this consideration, I should love Martin Luther as my second self.' In the *Discorsi*, Machiavelli bitterly arraigns the Church as having 'deprived Italians of religion and liberty.' He utterly condemns Savonarolà, yet he could love and learn from Dante, and might almost have said with Pym, 'The greatest liberty of the Kingdom is Religion. Thereby we are freed from spiritual evils, and no impositions are so grievous as those that are laid upon the

soul.'

The Florentine postulates religion as an essential element in a strong and stable State. Perhaps, with Gibbon, he deemed it useful to the Magistrate. But his science is impersonal. He will not tolerate a Church that poaches on his political preserves. Good dogma makes bad politics. It must not tamper with liberty or security. And most certainly, with Dante, in the *Paradiso*, he would either have transformed or omitted the third Beatitude, that the Meek shall inherit the earth. With such a temperament, Machiavelli must ever keep touch with sanity. It was not for him as for Aristotle to imagine what an ideal State should be, but rather to inquire what States actually were and what they might actually become. He seeks first and foremost 'the use that may be derived from history in politics'; not from its incidents but from its general principles. His darling model of a State is to be found where Dante found it, in the Roman Republic. The memory and even the substance of Dante occur again and again. But Dante's inspiration was spiritual: Machiavelli's frankly pagan, and with the latter Fortune takes the place of God. Dante did not love the Papacy, but Machiavelli, pointing out how even in ancient Rome religion was politic or utilitarian, leads up to his famous attack upon the Roman Church, to which he attributes all the shame and losses, political, social, moral, national, that Italy has suffered at her hands. And now for the first time the necessity for Italian Unity is laid plainly down, and the Church and its temporal power denounced as the central obstacles. In religion itself the Secretary saw much merit. 'But when it is an absolute question of the

welfare of our country, then justice or injustice, mercy or cruelty, praise or ignominy, must be set aside, and we must seek alone whatever course may preserve the existence and liberty of the state.' Throughout the Discorsi, Machiavelli in a looser and more expansive form, suggests, discusses, or re-affirms the ideas of The Prince. There is the same absence of judgment on the moral value of individual conduct; the same keen decision of its practical effect as a political act. But here more than in The Prince, he deals with the action and conduct of the people. With his passion for personal and contemporary incarnation he finds in the Swiss of his day the Romans of Republican Rome, and reiterates the comparison in detail. Feudalism, mercenaries, political associations embodied in Arts and Guilds, the Temporal power of the Church, all these are put away, and in their stead he announces the new and daring gospel that for organic unity subjects must be treated as equals and not as inferiors. 'Trust the people' is a maxim he repeats and enforces again and again. And he does not shrink from, but rather urges the corollary, 'Arm the people.' Indeed it were no audacious paradox to state the ideal of Machiavelli, though he nominally preferred a Republic, as a Limited Monarchy, ruling over a Nation in Arms. No doubt he sought, as was natural enough in his day, to construct the State from without rather than to guide and encourage its evolution from within. It seemed to him that, in such an ocean of corruption, Force was a remedy and Fraud no sluttish handmaid. 'Vice n'est-ce pas,' writes Montaigne, of such violent acts of Government, 'car il a quitté sa raison à une plus universelle et puissante raison.' Even so the Prince and the people could only be justified by results. But the public

life is of larger value than the private, and sometimes one man must be crucified for a thousand. Despite all prejudice and make-belief, such a rule and practice has obtained from the Assemblies of Athens to the Parliaments of the twentieth century. But Machiavelli first candidly imparted it to the unwilling consciences and brains of men, and it is he who has been the chosen scape-goat to carry the sins of the people. His earnestness makes him belie his own precept to keep the name and take away the thing. In this, as in a thousand instances, he was not too darkly hidden; he was too plain. 'Machiavelli,' says one who studied the Florentine as hardly another had done, 'Machiavelli hat gesündigt, aber noch mehr ist gegen ihn gesündigt worden.' Liberty is good, but Unity is its only sure foundation. It is the way to the Unity of Government and People that the thoughts both of The Prince and the Discorsi lead, though the incidents be so nakedly presented as to shock the timorous and vex the prurient, the puritan, and the evil thinker. The people must obey the State and fight and die for its salvation, and for the Prince the hatred of the subjects is never good, but their love, and the best way to gain it is by 'not interrupting the subject in the quiet enjoyment of his estate.' Even so bland and gentle a spirit as the poet Gray cannot but comment, 'I rejoice when I see Machiavelli defended or illustrated, who to me appears one of the wisest men that any nation in any age hath produced.'

Throughout both The Prince and the Discorsi are constant allusions to, and often long discussions on, military affairs. The Army profoundly interested Machiavelli both as a primary condition of national existence

and stability, and also, as he pondered upon the contrast between ancient Rome and the Florence that he lived in, as a subject fascinating in itself. His Art of War was probably published in 1520. Before that date the Florentine Secretary had had some personal touch both with the theory and practice of war. As a responsible official in the camp before Pisa he had seen both siege work and fighting. Having lost faith in mercenary forces he made immense attempts to form a National Militia, and was appointed Chancellor of the Nove della Milizia. In Switzerland and the Tyrol he had studied army questions. He planned with Pietro Navarro the defence of Florence and Prato against Charles V. At Verona and Mantua in 1509, he closely studied the famous siege of Padua. From birth to death war and battles raged all about him, and he had personal knowledge of the great captains of the Age. Moreover, he saw in Italy troops of every country, of every quality, in every stage of discipline, in every manner of formation. His love of ancient Rome led him naturally to the study of Livy and Vegetius, and from them with regard to formations, to the relative values of infantry and cavalry and other points of tactics, he drew or deduced many conclusions which hold good to-day. Indeed a German staff officer has written that in reading the Florentine you think you are listening to a modern theorist of war. But for the theorist of those days a lion stood in the path. The art of war was not excepted from the quick and thorough transformation that all earthly and spiritual things were undergoing. Gunpowder, long invented, was being applied. Armour, that, since the beginning, had saved both man and horse, had now lost the half of its virtue. The walls of fortresses, impregnable for a thousand years, became as matchwood ramparts. The

mounted man-at-arms was found with wonder to be no match for the lightly-armoured but nimble foot-man. The Swiss were seen to hold their own with ease against the knighthood of Austria and Burgundy. The Free Companies lost in value and prestige what they added to their corruption and treachery. All these things grew clear to Machiavelli. But his almost fatal misfortune was that he observed and wrote in the mid-moment of the transition. He had no faith in fire-arms, and as regards the portable fire-arms of those days he was right. After the artillery work at Ravenna, Novara, and Marignano it is argued that he should have known better. But he was present at no great battles, and pike, spear, and sword had been the stable weapons of four thousand years. These were indeed too simple to be largely modified, and the future of mechanisms and explosives no prophet uninspired could foresee. And indeed the armament and formation of men were not the main intent of Machiavelli's thought. His care in detail, especially in fortifications, of which he made a special study, in encampments, in plans, in calculations, is immense. Nothing is so trivial as to be left inexact.

But he centred his observation and imagination on the origin, character, and discipline of an army in being. He pictures the horror, waste, and failure of a mercenary system, and lays down the fatal error in Italy of separating civil from military life, converting the latter into a trade. In such a way the soldier grows to a beast, and the citizen to a coward. All this must be changed. The basic idea of this astounding Secretary is to form a National Army, furnished by conscription and informed by the spirit of the New Model of Cromwell. All able-bodied men between the

ages of seventeen and forty should be drilled on stated days and be kept in constant readiness. Once or twice a year each battalion must be mobilised and manoeuvred as in time of war. The discipline must be constant and severe. The men must be not only robust and well-trained, but, above all, virtuous, modest, and disposed to any sacrifice for the public good. So imbued should they be with duty and lofty devotion to their country that though they may rightly deceive the enemy, reward the enemy's deserters and employ spies, yet 'an apple tree laden with fruit might stand untouched in the midst of their encampment.' The infantry should far exceed the cavalry, 'since it is by infantry that battles are won.' Secrecy, mobility, and familiarity with the country are to be objects of special care, and positions should be chosen from which advance is safer than retreat. In war this army must be led by one single leader, and, when peace shines again, they must go back contented to their grateful fellow-countrymen and their wonted ways of living. The conception and foundation of such a scheme, at such a time, by such a man is indeed astounding. He broke with the past and with all contemporary organisations. He forecast the future of military Europe, though his own Italy was the last to win her redemption through his plans. 'Taken all in all,' says a German military writer, 'we may recognise Machiavelli in his inspired knowledge of the principles of universal military discipline as a true prophet and as one of the weightiest thinkers in the field of military construction and constitution. He penetrated the essence of military technique with a precision wholly alien to his period, and it is, so to say, a new psychological proof of the relationship between the art of war and the

art of statecraft, that the founder of Modern Politics is also the first of modern Military Classics.'

But woe to the Florentine Secretary with his thoughts born centuries before their time. As in *The Prince*, so in the *Art of War*, he closes with a passionate appeal of great sorrow and the smallest ray of hope. Where shall I hope to find the things that I have told of? What is Italy to-day? What are the Italians? Enervated, impotent, vile. Wherefore, I lament mee of nature, the which either ought not to have made mee a knower of this, or it ought to have given mee power, to have bene able to have executed it: For now beeing olde, I cannot hope to have any occasion, to be able so to doo: In consideration whereof, I have bene liberall with you who beeing grave young men, may (when the thinges said of me shall please you) at due times, in favoure of your Princes, helpe them and counsider them. Wherin I would have you not to be afraied, or mistrustfull, because this Province seemes to bee altogether given to raise up againe the things deade, as is seene by the perfection that Poesie, painting, and writing, is now brought unto: Albeit, as much as is looked for of mee, beeing strooken in yeeres, I do mistrust. Where surely, if Fortune had heretofore graunted mee so much state, as suffiseth for a like enterprise, I would not have doubted, but in most short time, to have shewed to the world, how much the auncient orders availe: and without peradventure, either I would have increased it with glory, or lost it without shame.'

In 1520 Machiavelli was an ageing and disappointed man. He was not

popular with any party, but the Medici were willing to use him in minor matters if only to secure his adherence. He was commissioned by Giulio de Medici to write a history of Florence with an annual allowance of 100 florins. In 1525 he completed his task and dedicated the book to its begetter, Pope Clement VII.

In the History, as in much of his other work, Machiavelli enriches the science of humanity with a new department. 'He was the first to contemplate the life of a nation in its continuity, to trace the operation of political forces through successive generations, to contrast the action of individuals with the evolution of causes over which they had but little control, and to bring the salient features of the national biography into relief by the suppression of comparatively unimportant details.' He found no examples to follow, for Villani with all his merits was of a different order. Diarists and chroniclers there were in plenty, and works of the learned men led by Aretino, written in Latin and mainly rhetorical. The great work of Guicciardini was not published till years after the Secretary's death. Machiavelli broke away from the Chronicle or any other existing form. He deliberately applied philosophy to the sequence of facts. He organised civil and political history. He originally intended to begin his work at the year 1234, the year of the return of Cosimo il Vecchio from exile and of the consolidation of Medicean power on the ground that the earlier periods had been covered by Aretino and Bracciolini. But he speedily recognised that they told of nothing but external wars and business while the heart of the history of Florence was left unbarred. The work was to do again in

very different manner, and in that manner he did it. Throughout he maintains and insistently insinuates his unfailing explanation of the miseries of Italy; the necessity of unity and the evils of the Papacy which prevents it. In this book dedicated to a Pope he scants nothing of his hatred of the Holy See. For ever he is still seeking the one strong man in a blatant land with almost absolute power to punish, pull down, and reconstruct on an abiding foundation, for to his clear eyes it is ever the events that are born of the man, and not the man of the events. He was the first to observe that the Ghibellines were not only the Imperial party but the party of the aristocrats and influential men, whereas the Guelphs were the party not only of the Church but of the people, and he traces the slow but increasing struggle to the triumph of democracy in the *Ordinamenti di Giustizia* (1293). But the triumph was not final. The Florentines were 'unable to preserve liberty and could not tolerate slavery.' So the fighting, banishments, bloodshed, cruelty, injustice, began once more. The nobles were in origin Germanic, he points out, the people Latin; so that a racial bitterness gave accent to their hate. But yet, he adds impartially, when the crushed nobility were forced to change their names and no longer dared be heard 'Florence was not only stripped of arms but likewise of all generosity.' It would be impossible to follow the History in detail. The second, seventh and eighth books are perhaps the most powerful and dramatic. Outside affairs and lesser events are lightly touched. But no stories in the world have been told with more intensity than those of the conspiracies in the seventh and eighth books, and none have given a more intimate and accurate perception of the modes of thought and feeling at the time. The

History ends with the death of Lorenzo de Medici in 1492. Enough has been said of its breadth of scope and originality of method. The spirit of clear flaming patriotism, of undying hope that will not in the darkest day despair, the plangent appeal to Italy for its own great sake to rouse and live, all these are found pre-eminently in the History as they are found wherever Machiavelli speaks from the heart of his heart. Of the style a foreigner may not speak. But those who are proper judges maintain that in simplicity and lucidity, vigour, and power, softness, elevation, and eloquence, the style of Machiavelli is 'divine,' and remains, as that of Dante among the poets, unchallenged and insuperable among all writers of Italian prose.

Though Machiavelli must always stand as a political thinker, an historian, and a military theorist it would leave an insufficient idea of his mental activities were there no short notice of his other literary works. With his passion for incarnating his theories in a single personality, he wrote the Life of Castruccio Castracani, a politico-military romance. His hero was a soldier of fortune born Lucca in 1281, and, playing with a free hand, Machiavelli weaves a life of adventure and romance in which his constant ideas of war and politics run through and across an almost imaginary tapestry. He seems to have intended to illustrate and to popularise his ideals and to attain by a story the many whom his discourses could not reach. In verse Machiavelli was fluent, pungent, and prosaic. The unfinished Golden Ass is merely made of paragraphs of the Discorsi twined into rhymes. And the others are little better. Countless pamphlets, essays, and descriptions may be

searched without total waste by the very curious and the very leisurely. The many despatches and multitudinous private letters tell the story both of his life and his mind. But the short but famous Novella di Belfagor Arcidiavolo is excellent in wit, satire, and invention. As a playwright he wrote, among many lesser efforts, one supreme comedy, Mandragola, which Macaulay declares to be better than the best of Goldoni's plays, and only less excellent than the very best of Molière's. Italian critics call it the finest play in Italian. The plot is not for nursery reading, but there are tears and laughter and pity and anger to furnish forth a copious author, and it has been not ill observed that Mandragola is the comedy of a society of which The Prince is the tragedy.

It has been said of the Italians of the Renaissance that with so much of unfairness in their policy, there was an extraordinary degree of fairness in their intellects. They were as direct in thought as they were tortuous in action and could see no wickedness in deceiving a man whom they intended to destroy. To such a charge--if charge it be--Machiavelli would have willingly owned himself answerable. He observed, in order to know, and he wished to use his knowledge for the advancement of good. To him the means were indifferent, provided only that they were always apt and moderate in accordance with necessity, A surgeon has no room for sentiment: in such an operator pity were a crime. It is his to examine, to probe, to diagnose, flinching at no ulcer, sparing neither to himself or to his patient. And if he may not act, he is to lay down very clearly the reasons which led to his

conclusions and to state the mode by which life itself may be saved, cost what amputation and agony it may. This was Machiavelli's business, and he applied his eye, his brains, and his knife with a relentless persistence, which, only because it was so faithful, was not called heroic. And we know that he suffered in the doing of it and that his heart was sore for his patient. But there was no other way. His record is clear and shining. He has been accused of no treachery, of no evil action. His patriotism for Italy as a fatherland, a dream undreamt by any other, never glowed more brightly than when Italy lay low in shame, and ruin, and despair. His faith never faltered, his spirit never shrank. And the Italy that he saw, through dark bursts of storm, broken and sinking, we see to-day riding in the sunny haven where he would have her to be.

HENRY CUST.

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THE PRINCE

THE ARTE OF WARRE

WRITTEN FIRST IN ITALIAN BY

NICHOLAS MACHIAVELL

AND SET FORTHE IN ENGLISHE BY

PETER WHITEHORNE

STUDIANT AT GRAIES INNE

WITH AN ADDICION OF OTHER LIKE
MARCIALLE FEATES AND EXPERIMENTES

AS IN A TABLE

IN THE ENDE OF THE BOOKE

MAIE APPERE

1560

Menfss. Iulij.

TO THE MOSTE

HIGHE, AND EXCELLENT PRINCES,

ELIZABETH, by the Grace of God, Quene

of Englande, Fraunce, and Irelande,

defender of the faithe, and of the Churche

of Englande, and Irelande, on yearth

next under God, the supreme

Governour.

Although commonlie every man, moste worthie and renoumed Soveraine, seketh specially to commend and extolle the thing, whereunto he feleth hymself naturally bent and inclined, yet al soche parciallitie and private affection laid aside, it is to bee thought (that for the defence, maintenaunce, and advauncement of a Kyngdome, or Common weale, or for the good and due observacion of peace, and administracion of Justice in the same) no one thinge to be more profitable, necessarie, or more honourable, then the knowledge of service in warre, and dedes of armes; bicause consideryng the ambicion of the worlde, it is impossible for any realme or dominion, long to continue free in quietnesse and savegarde, where the defence of the sweward is not alwaies in a readinesse. For like as the Grekes, beyng occupied aboute triflyng matters, takyng pleasure in resityng of Comedies, and soche other vain thinges, altogether neclecting Marciall feates, gave occasion to Philip kyng of Macedonia, father to Alexander the Great, to oppresse and to bring them in servitude, under his subjeccion, even so undoubtedly, libertie will not be kepte, but men shall be troden under foote, and brought to moste horrible miserie and calamitie, if thei givyng them selves to pastymes and pleasure, forssake the juste regarde of their

owne defence, and savegarde of their countrie, whiche in temporall regimete, chiefly consisteth in warlike skilfulnesse. And therefore the aunciente Capitaines and mightie Conquerours, so longe as thei florished, did devise with moste greate diligence, all maner of waies, to bryng their men to the perfect knowledge of what so ever thing appertained to the warre: as manifestly appereth by the warlike games, whiche in old time the Princes of Grecia ordained, upon the mount Olimpus, and also by thorders and exercises, that the aunciente Romaines used in sundrie places, and specially in Campo Martio, and in their wonderful sumptuous Theaters, whiche chiefly thei builded to that purpose. Whereby thei not onely made their Souldiours so experte, that thei obtained with a fewe, in faightyng againste a greate houg multitude of enemies, soche marveilous victories, as in many credible Histories are mencioned, but also by the same meanes, their unarmed and rascalle people that followed their Campes, gotte soche understanding in the feates of warre, that thei in the daie of battaile, beeyng lefte destitute of succour, were able without any other help, to set themselves in good order, for their defence againste the enemye, that would seke to hurte theim, and in soche daungerous times, have doen their countrie so good service, that verie often by their helpe, the adversaries have been put to flight, and fieldes moste happely wone. So that thantiquitie estemed nothing more happie in a common weale, then to have in the same many men skilfull in warlike affaires: by meanes whereof, their Empire continually enlarged, and moste wonderfully and triumphantly prospered. For so longe as men for their valiauntnesse, were then rewarded and had in estimacion, glad was he that could finde

occasion to venter, yea, and spende his life, to benefite his countrie:
as by the manly actes that Marcus Curcius, Oracius Cocles, and Gaius
Mucius did for the savegarde of Rome and also by other innumerable like
examples dooeth plainly appeare. But when through long and continuall
peace, thei began to bee altogether given to pleasure and delicatenesse,
little regardyng Marciall feates, nor soche as were expert in the
practise thereof: Their dominions and estates, did not so moche before
increase and prospere, as then by soche meanes and oversight, thei
sodainly fell into decaie and utter ruine. For soche truly is the nature
and condicion, bothe of peace and warre, that where in governemente,
there is not had equalle consideration of them bothe, the one in fine,
doeth woorke and induce, the others oblivion and utter abholicion.
Wherefore, sith the necessitie of the science of warres is so greate, and
also the necessarie use thereof so manifeste, that even Ladie Peace her
self, doeth in maner from thens crave her chief defence and
preservacion, and the worthinesse moreover, and honour of the same so
greate, that as by prose we see, the perfecte glorie therof, cannot
easely finde roote, but in the hartes of moste noble couragious and
manlike personages, I thought most excellent Princes, I could not
either to the specialle gratefying of your highnesse, the universall
delight of all studious gentlemen, or the common utilitie of the publike
wealth, imploie my labours more profitablie in accomplishyng of my
duetie and good will, then in setting foorthe some thing, that might
induce to the augmentyng and increase of the knowledge thereof:
inespecially the example of your highnes most politike governemente over
us, givying plaine testimonie of the wonderfull prudente desire that is

in you, to have your people instructed in this kinde of service, as well for the better defence of your highnesse, them selves, and their countrie, as also to discourage thereby, and to be able to resist the malingnitie of the enemie, who otherwise would seeke peradventure, to invade this noble realme or kyngdome.

When therfore about x. yeres paste, in the Emperours warres against the Mores and certain Turkes beyng in Barberie, at the siege and winnyng of Calibbia, Monesterio and Africa, I had as well for my further instruction in those affaires, as also the better to acquainte me with the Italian tongue, reduced into Englishe, the booke called The arte of Warre, of the famous and excellent Nicholas Machiavell, whiche in times paste he beyng a counsailour, and Secretarie of the noble Citee of Florence, not without his greate laude and praise did write: and havynge lately againe, somewhat perused the same, the whiche in soche continuall broiles and unquietnesse, was by me translated, I determined with my self, by publishyng thereof, to bestowe as greate a gift (sins greater I was not able) emongeste my countrie men, not experte in the Italian tongue, as in like woorkes I had seen before me, the Frenchemen, Duchemen, Spaniardes, and other forreine nacions, moste lovyngly to have bestowed emongeste theirs: The rather undoubtedly, that as by private readyng of the same booke, I then felt my self in that knowledge marveilously holpen and increased, so by communicatyng the same to many, our Englishemen findyng out the orderyng and disposyng of exploictes of warre therein contained, the aide and direction of these plaine and briefe preceptes, might no lesse in knowledge of warres become

incomperable, then in prowes also and exercise of the same, altogether invincible: which my translacion moste gracious Soveraine, together with soche other thynges, as by me hath been gathered, and thought good to adde thereunto, I have presumed to dedicate unto youre highnes: not onely bicause the whole charge and furniture of warlike counsailes and preparacions, being determined by the arbitrement of Governours and Princes, the treatise also of like effecte should in like maner as of right, depende upon the protection of a moste worthie and noble Patronesse, but also that the discourse it self, and the woorke of a forrein aucthour, under the passeport and safeconduite of your highnes moste noble name, might by speciall auctoritie of the same, winne emongest your Majesties subjectes, moche better credite and estimacion. And if mooste mightie Queen, in this kind of Philosophie (if I maie so terme it) grave and sage counsailes, learned and wittie preceptes, or politike and prudente admonicions, ought not to be accompted the least and basest tewels of weale publike. Then dare I boldly affirme, that of many straungers, whiche from forrein countries, have here tofore in this your Majesties realme arrived, there is none in comparison to bee preferred, before this worthie Florentine and Italian, who havynge frely without any gaine of exchaunge (as after some acquaintaunce and familiaritie will better appeare) brought with hym moste riche, rare and plentiful Treasure, shall deserve I trust of all good Englishe lische hartes, most lovingly and frendly to be intertained, embraced and cherished. Whose newe Englishe apparell, how so ever it shall seme by me, after a grosse fasion, more fitlie appoincted to the Campe, then in nice termes attired to the Carpet, and in course clothyng rather putte

foorthē to battaile, then in any brave shewe prepared to the bankette,
neverthelesse my good will I truste, shall of your grace be taken in
good parte, havynge fashioned the phraise of my rude stile, even
accordynge to the purpose of my travaile, whiche was rather to profite
the desirous manne of warre, then to delight the eares of the fine
Rethorician, or daintie curious scholemanne: Moste humble besechyng
your highnes, so to accept my labour herein, as the first fructes of a
poore souldiours studie, who to the uttermoste of his smalle power, in
the service of your moste gracious majestie, and of his countrie, will
at al tymes, accordynge to his bounden duetie and allegeaunce, promptlie
yeld hym self to any labour, travaile, or daunger, what so ever shal
happen. Praiynge in the mean season the almightie God, to give your
highnes in longe prosperous raigne, perfect health, desired
tranquilitie, and against all your enemies, luckie and joifull victorie.

Your humble subject and dailie oratour,

PETER WHITEHORNE.

THE PROHEME
OF NICHOLAS MACHIAVELL,
Citezein and Secretarie of Florence,
upon his booke of the Arte of Warre, unto
Laurence Philippe Strozze, one of the
nobilitie of Florence.

There have Laurence, many helde, and do holde this opinion, that there is no maner of thing, whiche lesse agreeth the one with the other, nor that is so much unlike, as the civil life to the Souldiours. Wherby it is often seen, that if any determin in the exercise of that kinde of service to prevaile, that incontinent he doeth not only chaunge in apparel, but also in custome and maner, in voice, and from the facion of all civil use, he doeth alter: For that he thinketh not meete to clothe with civell apparell him, who wil be redie, and prompt to all kinde of violence, nor the civell customes, and usages maie that man have, the whiche judgeth bothe those customes to be effeminate, and those usages not to be agreable to his profession: Nor it semes not convenient for him to use the civill gesture and ordinarie wordes, who with fasing and blasphemies, will make afraied other menne: the whiche causeth in this time, suche opinion to be moste true. But if thei should consider thauncient orders, there should nothing be founde more united, more confirmable, and that of necessitie ought to love so much the one the other, as these: for as muche as all the artes that are ordeined in a common weale, in regarde or respecte of common profite of menne, all the

orders made in the same, to live with feare of the Lawe, and of God should be vaine, if by force of armes their defence wer not prepared, which, well ordeined, doe maintain those also whiche be not well ordeined. And likewise to the contrarie the good orders, without the souldiours help, no lesse or otherwise doe disorder, then the habitacion of a sumptuous and roiall palais, although it wer dected with gold and precious stones, when without being covered, should not have wherewith to defende it from the raine. And if in what so ever other orders of Cities and Kyngdomes, there hath been used al diligence for to maintain men faithfull, peaceable, and full of the feare of God, in the service of warre, it was doubled: if for in what man ought the countrie to seke greater faith, then in him, who must promise to die for the same? In whom ought there to bee more love of peace, then in him, whiche onely by the warre maie be hurte? In whome ought there to bee more feare of GOD, then in him, which every daie committynge himself to infinite perilles, hath moste neede of his helpe? This necessitie considered wel, bothe of them that gave the lawes to Empires, and of those that to the exercise of service wer apointed, made that the life of Souldiours, of other menne was praised, and with all studie folowed and imitated. But the orders of service of war, beyng altogether corrupted, and a greate waie from the auncient maners altered, there hath growen these sinisterous opinions, which maketh men to hate the warlike service, and to flie the conversacion of those that dooe exercise it. Albeit I judgeing by the same, that I have seen and redde, that it is not a thyng impossible, to bryng it again to the auncient maners, and to give it some facion of the vertue passed, I have determind to the entente not to passe this my

idell time, without doying some thyng, to write that whiche I doe
understande, to the satisfaction of those, who of aunciente actes, are
lovers of the science of warre. And although it be a bold thing to
intreate of the same matter, wher of otherwise I have made no
profession, notwithstanding I beleve it is no errour, to occupie with
wordes a degree, the whiche many with greater presumpcion with their
deedes have occupied: for as muche as the errours that I maie happen to
make by writing, may be without harme to any man corrected: but those
the whiche of them be made in doying cannot be knowen without the ruine
of Empires. Therefore Laurence you ought to consider the qualitie of
this my laboure, and with your judgement to give it that blame, or that
praise, as shall seeme unto you it hath deserved. The whiche I sende
unto you, as well to shewe my selfe gratefull, although my habilitie
reche not to the benefites, which I have received of you, as also for
that beyng the custome to honour with like workes them who for
nobilitie, riches, wisdom, and liberalitie doe shine: I knowe you for
riches, and nobilitie, not to have many peeres, for wisdom fewe, and
for liberalitie none.

THE ARTE OF WARRE

THE TABLE

OF CERTAIN PRINCIPALL THINGES,
CONTAINED IN THIS WOORKE
OF MACHIAVEL

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Why a good man ought not to exercise warfare as his arte,

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Catterva,

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The provisions that is mete to bee made, for the defence of a towne,

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Secrete conveing of letters,

The defence againste a breache,

Generall rules of warre,

THE FIRST BOOKE

OF THE ARTE OF WARRE OF

NICHOLAS MACHIAVEL, CITEZEIN

AND SECRETARIE OF FLORENCE,

UNTO

LAURENCE PHILIP STROZZE

ONE OF THE NOBILTIE

OF FLORENCE.

THE FIRST BOOKE

Forasmuch as I beleve that after death, al men maie be praised without charge, al occasion and suspecte of flatterie beyng taken awaie, I shal not doubte to praise our Cosimo Ruchellay, whose name was never remembred of me without teares, hav yng knowen in him those condicions, the whiche in a good frende or in a citezien, might of his freendes, or of his countrie, be desired: for that I doe not knowe what thyng was so muc he his, not excepting any thing (saving his soule) which for his frendes willingly of him should not have been spent: I knowe not what enterprise should have made him afraide, where the same should have ben knowen to have been for the benefite of his countrie. And I doe painly confesse, not to have mette emongest so many men, as I have knowen, and practised withal, a man, whose minde was more inflamed then his, unto great and magnificent thynges. Nor he lamented not with his frendes of any thyng at his death, but because he was borne to die a yong manne within his owne house, before he had gotten honour, and accordyng to his desire, holpen any manne: for that he knewe, that of him coulde not be spoken other, savyng that there should be dead a good freende. Yet it resteth not for this, that we, and what so ever other that as we did know him, are not able to testifie (see yng his woorkes doe not appere) of his lawdable qualities. True it is, that fortune was not for al this, so muc he his enemie, that it left not some brief record of the readinesse of his witte, as doeth declare certaine of his writings, and setting foorthe of amorous verses, wherin (although he were not in love)

yet for that he would not consume time in vain, til unto profounder studies fortune should have brought him, in his youthfull age he exercised himselfe. Whereby moste plainly maie be comprehended, with how moche felicitie he did describe his conceiptes, and how moche for Poetrie he should have ben estemed, if the same for the ende therof, had of him ben exercised. Fortune having therefore deprived us from the use of so great a frende, me thinketh there can bee founde no other remedie, then as muche as is possible, to seke to enjoye the memorie of the same, and to repeate suche thynges as hath been of him either wittely saied, or wisely disputed. And for as much as there is nothyng of him more freshe, then the reasonyng, the whiche in his last daies Signior Fabricio Collonna, in his orchard had with him, where largely of the same gentilman were disputed matters of warre, bothe wittely and prudently, for the moste parte of Cosimo demaunded, I thought good, for that I was present there with certain other of our frendes, to bring it to memorie, so that reading the same, the frendes of Cosimo, whiche thether came, might renewe in their mindes, the remembraunce of his vertue: and the other part beyng sorie for their absence, might partly learne hereby many thynges profitable, not onely to the life of Souldiours, but also to civil mennes lives, which gravely of a moste wise man was disputed. Therefore I saie, that Fabricio Collonna retournyng out of Lombardie, where longe time greatly to his glorie, he had served in the warres the catholike kyng, he determined, passyng by Florence, to rest himself certain daies in the same citee, to visite the Dukes excellencie, and to see certaine gentilmen, whiche in times paste he had been acquainted withal. For whiche cause, unto Cosimo it was

thought beste to bid him into his orchard, not so muche to use his liberalitee, as to have occasion to talke with him at leasure, and of him to understande and to learne divers thinges, accordyng as of suche a man maie bee hoped for, semyng to have accasion to spende a daie in reasonyng of suche matters, which to his minde should best satisfie him. Then Fabricio came, accordyng to his desire, and was received of Cosimo together, with certain of his trustie frendes, emongest whome wer Zanoby Buondelmonti, Baptiste Palla, and Luigi Allamanni, all young men loved of him and of the very same studies moste ardente, whose good qualities, for as muche as every daie, and at every houre thei dooe praise themselves, we will omit. Fabricio was then accordyng to the time and place honoured, of all those honours, that thei could possible devise: But the bankettyng pleasures beyng passed, and the tabel taken up, and al preparacion of feastinges consumed, the which are sone at an ende in sight of greate men, who to honorable studies have their mindes set, the daie beyng longe, and the heate muche, Cosimo judged for to content better his desire, that it wer well doen, takyng occasion to avoide the heate, to bring him into the moste secret, and shadowest place of his garden. Where thei beyng come, and caused to sit, some upon herbes, some in the coldest places, other upon litle seates which there was ordeined, under the shadow of moste high trees, Fabricio praiseth the place, to be delectable, and particularly consideryng the trees, and not knowyng some of them, he did stande musinge in his minde, whereof Cosimo beeyng a ware saied, you have not peradventure ben acquainted with some of these sortes of trees: But doe not marvell at it, for as muche as there bee some, that were more esteemed of the antiquitie, then thei are commonly

now a daies: and he tolde him the names of them, and how Barnardo his graundfather did travaile in suche kinde of plantyng: Fabricio replied, I thought it shuld be the same you saie, and this place, and this studie, made me to remember certaine Princes of the Kyngdome of Naples, whiche of these anncient tillage and shadow doe delight. And staiyng upon this talke, and somewhat standyng in a studdie, saied moreover, if I thought I should not offende, I woud tell my opinion, but I beleeve I shall not, commonyng with friendes, and to dispute of thynges, and not to condemne them. How much better thei should have doen (be it spoken without displeasure to any man) to have sought to been like the antiquitie in thinges strong, and sharpe, not in the delicate and softe: and in those that thei did in the Sunne, not in the shadowe: and to take the true and perfecte maners of the antiquitie: not those that are false and corrupted: for that when these studies pleased my Romaines, my countrie fell into ruin. Unto which Cosimo answered. But to avoide the tediousnesse to repeate so many times he saied, and the other answered, there shall be onely noted the names of those that speakes, without rehearsing other.

Then COSIMO saied, you have opened the waie of a reasoning, which I have desired, and I praie you that you will speake withoute respecte, for that that I without respecte will aske you, and if I demaundyng, or replyng shall excuse, or accuse any, it shal not be to excuse, or accuse, but to understande of you the truth.

FABRICIO. And I shall be very well contented to tell you that, whiche I

understand of al the same that you shall aske me, the whiche if it shall be true, or no, I wil report me to your judgemente: and I will be glad that you aske me, for that I am to learne, as well of you in askyng me, as you of me in aunswerynge you: for as mucche as many times a wise demaunder, maketh one to consider many thynges, and to knowe many other, whiche without havyng been demaunded, he should never have knowen.

COSIMO. I will retourne to thesame, that you said first, that my graundfather and those your Princes, should have doen more wisely, to have resembled the antiquitie in hard thinges, then in the delicate, and I will excuse my parte, for that, the other I shall leave to excuse for you. I doe not beleve that in his tyme was any manne, that so moche detested the livyng in ease, as he did, and that so moche was a lover of the same hardenesse of life, whiche you praise: notwithstanding he knewe not how to bee able in persone, nor in those of his sonnes to use it, beeyng borne in so corrupte a worlde, where one that would digresse from the common use, should bee infamed and disdained of every man: consideryng that if one in the hottest day of Summer being naked, should wallowe hymself upon the Sande, or in Winter in the moste coldest monethes upon the snowe, as Diogenes did, he should be taken as a foole. If one, (as the Spartans were wonte to doe) should nourishe his children in a village, makyng them to slepe in the open aire, to go with hedde and feete naked, to washe them selves in the colde water for to harden them, to be able to abide moche paine, and for to make them to love lesse life, and to feare lesse death, he should be scorned, and soner taken as a wilde beast, then as a manne. If there wer seen also one, to

nourishe himself with peason and beanes, and to despise gold, as Fabricio doeth, he should bee praised of fewe, and followed of none: so that he being afraied of this present maner of livyng, he left thauncient facions, and thesame, that he could with lest admiracion imitate in the antiquitie, he did.

FABRICIO. You have excused it in this parte mooste strongly: and surely you saie the truthe: but I did not speake so moche of this harde maner of livyng, as of other maners more humaine, and whiche have with the life now a daies greater conformitie. The whiche I doe not beleve, that it hath been difficulte to bryng to passe unto one, who is nombred emongest Princes of a citee: for the provyng whereof, I will never seke other, then theexample of the Romaines. Whose lives, if thei wer well considred, and thorders of thesame common weale, there should therin be seen many thinges, not impossible to induce into a cominaltie, so that it had in her any good thing.

COSIMO. What thynges are those, that you would induce like unto the antiquitie.

FABRICIO. To honour, and to reward vertue, not to despise povertie, to esteme the maners and orders of warfare, to constrain the citezeins to love one an other, to live without sectes, to esteme lesse the private, than the publike, and other like thinges, that easily might bee with this time accompanied: the which maners ar not difficult to bring to passe, when a man should wel consider them, and entre therin by due

meanes: for asmoche as in thesame, the truth so moche appereth, that every common wit, maie easely perceiue it: which thing, who that ordeineth, doth plant trees, under the shadowe wherof, thei abide more happie, and more pleasantly, then under these shadowes of this goodly gardeine.

COSIMO. I will not speake any thyng againste thesame that you have saied, but I will leave it to bee judged of these, whom easely can judge, and I will tourne my comunicacion to you, that is an accusar of them, the whiche in grave, and greate doynge, are not followers of the antiquitie, thinkyng by this waie more easely to be in my entent satisfied. Therefore, I would knowe of you whereof it groweth, that of the one side you condempne those, that in their doynge resemble not the antiquitie? Of the other, in the warre, whiche is your art, wherin you are judged excellent, it is not seen, that you have indeuoured your self, to bryng the same to any soche ende, or any thyng at all resembled therein the auncient maners.

FABRICIO. You are happened upon the poincte, where I loked: for that my talke deserved no other question: nor I desired other: and albeit that I could save my self with an easie excuse, not withstandyng for my more contentacion, and yours, seyng that the season beareth it, I will enter in moche longer reasoning. Those men, whiche will enterprise any thyng, ought firste with all diligence to prepare them selves, to be ready and apte when occasion serveth, to accomplish that, which thei have determined to worke: and for that when the preparacions are made

craftely, thei are not knowen, there cannot be accused any man of any negligence, if firste it be not disclosed by thoccasion: in the which working not, is after seen, either that there is not prepared so moche as suffiseth, or that there hath not been of any part therof thought upon. And for as moche as to me there is not come any occasion to be able, to shewe the preparacions made of me, to reduce the servise of warre into his auncient orders, if I have not reduced it, I cannot be of you, nor of other blamed: I beleve this excuse shuld suffice for answer to your accusation.

COSIMO. It should suffice, when I wer certain, that thoccasion were not come.

FABRICIO. But for that I know, that you maie doubt whether this occasion hath been cum, or no, I will largely (when you with pacience will heare me) discourse what preparacions are necessary first to make, what occasion muste growe, what difficultie doeth let, that the preparacions help not, and why thoccasion cannot come, and how these things at ones, which some contrary endes, is most difficill, and most easie to do.

COSIMO. You cannot do bothe to me, and unto these other, a thing more thankfull then this. And if to you it shall not be tedious to speake, unto us it shal never be grevous to heare: but for asmoch as this reasonyng ought to be long, I will with your license take helpe of these my frendes: and thei, and I praie you of one thyng, that is, that you will not bee greved, if some tyme with some question of importaunce, we

interrupte you.

FABRICIO. I am moste well contented, that you Cosimo with these other younge men here, doe aske me: for that I beleve, that youthfulness, will make you lovers of warlike thinges, and more easie to beleve thesame, that of me shalbe saied. These other, by reason of havng nowe their hedde white, and for havng upon their backes their bloude congeled, parte of them are wonte to bee enemies of warre, parte uncorrectable, as those, whom beleve, that tymes, and not the naughtie maners, constraine men to live thus: so that safely aske you all of me, and without respecte: the whiche I desire, as well, for that it maie be unto me a little ease, as also for that I shall have pleasure, not to leave in your mynde any doubt. I will begin at your woordes, where you saied unto me, that in the warre, that is my arte, I had not indevoured to bryng it to any aunciente ende: whereupon I saie, as this beyng an arte, whereby men of no maner of age can live honestly, it cannot bee used for an arte, but of a common weale: or of a kyngdome: and the one and the other of these, when thei bee well ordeined, will never consente to any their Citezeins, or Subjectes, to use it for any arte, nor never any good manne doeth exercise it for his particulare arte: for as moche as good he shall never bee judged, whom maketh an excersise thereof, where purposing alwaies to gaine thereby, it is requisite for hym to be ravenyng, deceitfull, violente, and to have many qualities, the whiche of necessitie maketh hym not good: nor those menne cannot, whiche use it for an arte, as well the greate as the leaste, bee made otherwise: for that this arte doeth not nourishe them in peace. Wherefore thei ar

constrained either to thinke that there is no peace, or so moche to prevaile in the tyme of warre, that in peace thei maie bee able to kepe them selves: and neither of these two thoughtes happeneth in a good man: for that in mindyng to bee able to finde himself at all tymes, dooe growe robberies, violence, slaughters, whiche soche souldiours make as well to the frendes, as to the enemies: and in mindyng not to have peace, there groweth deceiptes, whiche the capitaines use to those, whiche hire them, to the entent the warre maie continue, and yet though the peace come often, it happeneth that the capitaines beyng deprived of their stipendes, and of their licencious livyng, thei erecte an ansigne of adventures, and without any pitie thei put to sacke a province. Have not you in memorie of your affaires, how that beyng many Souldiours in Italie without wages, bicause the warre was ended, thei assembled together many companies, and went taxyng the tounes, and sackyng the countrie, without beyng able to make any remedie? Have you not red, that the Carthagenes souldiours, the first warre beyng ended which thei had with the Romaines, under Matho, and Spendio, twoo capitaines, rebelliously constituted of them, made more perillous warre to the Carthaginens, then thesame whiche thei had ended with the Romaines? In the time of our fathers, Frances Sforza, to the entente to bee able to live honourably in the time of peace, not only beguiled the Millenars, whose souldiour he was, but he toke from them their libertie and became their Prince. Like unto him hath been all the other souldiours of Italie whiche have used warfare, for their particulare arte, and albeet thei have not through their malignitie becomen Dukes of Milein, so moche the more thei deserve to bee blamed: for that although thei have not gotten

so moch as he, thei have all (if their lives wer seen) sought to bring the like thynges to passe. Sforza father of Fraunces, constrained Quene Jone, to caste her self into the armes of the king of Aragon, havng in a sodain forsaken her, and in the middest of her enemies, lefte her disarmed, onely to satisfie his ambicion, either in taxyng her, or in takyng from her the Kyngdome. Braccio with the verie same industrie, sought to possesse the kyngdome of Naples, and if he had not been overthrowen and slaine at Aquila, he had brought it to passe. Like disorders growe not of other, then of soche men as hath been, that use the exercise of warfare, for their proper arte. Have not you a Proverbe, whiche fortetieth my reasons, whiche saieth, that warre maketh Theves, and peace hangeth them up? For as moche as those, whiche knowe not how to live of other exercise, and in the same finding not enie man to sustayne them, and havng not so moche power, to knowe how to reduce them selves together, to make an open rebellion, they are constrayned of necessetie to Robbe in the highe waies, and Justice is enforced to extinguishe them.

COSIMO. You have made me to esteme this arte of warfare almoste as nothyng, and I have supposed it the moste excellentes, and moste honourableste that hath been used: so that if you declare me it not better, I cannot remaine satisfied: For that when it is thesame, that you saie, I knowe not, whereof groweth the glorie of Cesar, of Pompei, of Scipio, of Marcello, and of so many Romaine Capitaines, whiche by fame are celebrated as Goddes.

FABRICIO. I have not yet made an ende of disputyng al thesame, that I purposed to propoude: whiche were twoo thynges, the one, that a good manne could not use this exercise for his arte: the other, that a common weale or a kingdome well governed, did never permitte, that their Subjectes or Citezeins should use it for an arte. Aboute the firste, I have spoken as moche as hath comen into my mynde: there remaineth in me to speake of the seconde where I woll come to aunswere to this your laste question, and I saie that Pompey and Cesar, and almoste all those Capitaines, whiche were at Rome, after the laste Carthagenens warre, gotte fame as valiaunt men, not as good, and those whiche lived before them, gotte glorie as valiaunte and good menne: the whiche grewe, for that these tooke not the exercise of warre for their arte: and those whiche I named firste, as their arte did use it. And so longe as the common weale lived unspotted, never any noble Citezein would presume, by the meane of soche exercise, to availe thereby in peace, breakyng the lawes, spoilyng the Provinces, usurpyng, and plaiyng the Tyraunte in the countrie, and in every maner prevailyng: nor any of how lowe degree so ever thei were, would goe aboute to violate the Religion, confederatyng them selves with private men, not to feare the Senate, or to followe any tirannicall insolence, for to bee able to live with the arte of warre in all tymes. But those whiche were Capitaines, contented with triumphe, with desire did tourne to their private life, and those whiche were membres, would be more willyng to laie awaie their weapons, then to take them, and every manne tourned to his science, whereby thei gotte their livyng: Nor there was never any, that would hope with praie, and with this arte, to be able to finde them selves. Of this there maie be

made concernyng Citezeins, moste evidente conjecture, by the ensample of Regolo Attilio, who beyng Capitain of the Romaine armies in Affrica, and havynge as it wer overcome the Carthegenens, he required of the Senate, licence to retourne home, to kepe his possessions, and told them, that thei were marde of his housbandmen. Whereby it is more clere then the Sunne, that if thesame manne had used the warre as his arte, and by meanes thereof, had purposed to have made it profitable unto him, havynge in praie so many Provinces, he would not have asked license, to retourne to kepe his felde: for as moche as every daie he might otherwise, have gotten moche more, then the value of al those possessions: but bicause these good men and soche as use not the warre for their arte, will not take of thesame any thing then labour, perilles, and gloris, when thei are sufficiently glorious, thei desire to retourne home, and to live of their owne science. Concernyng menne of lowe degree, and common souldiours, to prove that thei kepte the verie same order, it doeth appeare that every one willingly absented themselves from soche exercise, and when thei served not in the warre, thei would have desired to serve, and when thei did serve, thei would have desired leave not to have served: whiche is wel knowen through many insamples, and inespically seeynge how emonge the firste privileges, whiche the Romaine people gave to their Citezeins was, that thei should not be constrained against their willes, to serve in the warres. Therefore Rome so long as it was well governed, whiche was untill the commyng of Graccus, it had not any Souldiour that would take this exercise for an arte, and therefore it had fewe naughtie, and those few wer severely punished. Then a citee well governed, ought to desire, that

this studie of warre, be used in tyme of peace for exercise, and in the time of warre, for necessitie and for glorie: and to suffer onely the common weale to use it for an arte, as Rome did, and what so ever Citezein, that hath in soche exercise other ende, is not good, and what so ever citee is governed otherwise, is not well ordeined.

COSIMO. I remain contented enough and satisfied of thesame, whiche hetherto you have told, and this conclusion pleaseth me verie wel whiche you have made, and as mucche as is loked for touching a common welth, I beleve that it is true, but concerning Kinges, I can not tell nowe, for that I woulde beleve that a Kinge would have about him, whome particularly should take suche exercise for his arte.

FABRICIO. A kingdome well ordred ought moste of all to avoide the like kinde of men, for only thei, are the destruction of their king, and all together ministers of tiranny, and alledge me not to the contrarie anie presente kingdome, for that I woll denie you all those to be kingdomes well ordered, bicause the kingdomes whiche have good orders, give not their absolute Empire unto their king, saving in the armies, for as much as in this place only, a quicke deliberation is necessarie, and for this cause a principall power ought to be made. In the other affaires, he ought not to doe any thing without councill, and those are to be feared, which councill him, leaste he have some aboute him which in time of peace desireth to have warre bicause they are not able without the same to live, but in this, I wilbe a little more large: neither to seke a kingdome altogether good, but like unto those whiche be nowe a daies

where also of a king those ought to be feared, whiche take the warre for their art, for that the strength of armies without any doubt are the foote menne: so that if a king take not order in suche wise, that his men in time of peace may be content to returne home, and to live of their owne trades, it will follow of necessitie, that he ruinate: for that there is not found more perilous men, then those, whiche make the warre as their arte: bicause in such case, a king is inforsed either alwaies to make warre, or to paie them alwaies, or else to bee in perill, that they take not from him his kingdome. To make warre alwaies, it is not possible: to paie them alwaies it can not be: see that of necessitie, he runneth in peril to lese the state. The Romaines (as I have saide) so long as they were wise and good, would never permitte, that their Citizeins should take this exercise for their arte, although they were able to nurrish them therin alwaies, for that that alwaies they made warre: but to avoide thesame hurte, whiche this continuall exercise might doe them, seyng the time did not varie, they changed the men, and from time to time toke such order with their legions, that in xv. yeres alwaies, they renewed them: and so thei had their men in the floure of their age, that is from xvij. to xxxij. yeres, in which time the legges, the handes, and the yes answere the one the other, nor thei tarried not till there strengthe should decaie, and there naghtines increase, as it did after in the corrupted times. For as mucche as Octavian first, and after Tiberius, minding more their own proper power, then the publicke profite, began to unarme the Romaine people, to be able easely to commaunde them, and to kepe continually those same armies on the frontries of the Empire: and bicause also they judged those, not

sufficient to kepe brided the people and Romaine Senate, they ordeined an armie called Pretoriano, which laie harde by the walles of Rome, and was as a rocke on the backe of the same Citie. And for as much as then thei began frely to permitte, that suche men as were apointed in suche exercises, should use the service of warre for their arte, streight waie the insolence of them grewe, that they became fearful unto the Senate, and hurtefull to the Emperour, whereby ensued suche harme, that manie were slaine thorough there insolensie: for that they gave, and toke awaie the Empire, to whome they thought good. And some while it hapned, that in one self time there were manie Emperours, created of divers armies, of whiche thinges proceded first the devision of the Empire, and at laste the ruine of the same. Therefore kinges ought, if thei wil live safely, to have there souldiours made of men, who when it is time to make warre, willingly for his love will go to the same, and when the peace cometh after, more willingly will returne home. Whiche alwaies wilbe, when thei shalbe men that know how to live of other arte then this: and so they ought to desire, peace beyng come, that there Prince doo tourne to governe their people, the gentilmen to the tending of there possessions, and the common souldiours to their particular arte, and everie one of these, to make warre to have peace, and not to seke to trouble the peace, to have warre.

COSIMO. Truely this reasonyng of yours, I thinke to bee well considered, notwithstanding beyng almost contrarie to that, whiche till nowe I have thought, my minde as yet doeth not reste purged of all doubtte, for as muche as I see manie Lordes and gentelmen, to finde them selves in time

of peace, thorough the studies of warre, as your matches bee, who have provision of there princes, and of the cominaltie. I see also, almost al the gentelmen of armes, remaine with neir provision, I see manie souldiours lie in garison of Cities and fortresses, so that my thinkes, that there is place in time of peace, for everie one.

FABRICIO. I doe not beleve that you beleve this, that in time of peace everie man may have place, bicause, put case that there coulde not be brought other reason, the small number, that all they make, whiche remaine in the places alledged of you, would answer you. What proporcion have the souldiours, whiche are requisit to bee in the warre with those, whiche in the peace are occupied? For as much as the fortreses, and the cities that be warded in time of peace, in the warre are warded muche more, unto whome are joyned the souldiours, whiche kepe in the fielde, whiche are a great number, all whiche in the peace be putte awaie. And concerning the garde of states, whiche are a small number, Pope July, and you have shewed to everie man, how muche are to be feared those, who will not learne to exercise any other art, then the warre, and you have for there insolence, deprived them from your garde, and have placed therin Swisers, as men borne and brought up under lawes, and chosen of the cominaltie, according to the true election: so that saie no more, that in peace is place for everie man. Concerning men at armes, thei al remaining in peace with their wages, maketh this resolution to seme more difficulte: notwithstanding who considereth well all, shall finde the answeare easie, bicause this manner of keping men of armes, is a corrupted manner and not good, the occasion is, for that they be men,

who make thereof an arte, and of them their should grow every daie a thousande inconveniencies in the states, where thei should be, if thei were accompanied of sufficient company: but beyng fewe, and not able by them selves to make an armie, they cannot often doe suche grevous hurtes, neverthelesse they have done oftentimes: as I have said of Frances, and of Sforza his father, and of Braccio of Perugia: so that this use of keping men of armes, I doe not allowe, for it is a corrupte maner, and it may make great inconveniencies.

COSIMO. Woulde you live without them? or keping them, how would you kepe them?

FABRICIO. By waie of ordinaunce, not like to those of the king of Fraunce: for as mucche as they be perilous, and insolent like unto ours, but I would kepe them like unto those of the auncient Romaines, whom created their chivalry of their own subjectes, and in peace time, thei sente them home unto their houses, to live of their owne trades, as more largely before this reasoning ende, I shal dispute. So that if now this part of an armie, can live in such exercise, as wel when it is peace, it groweth of the corrupt order. Concerning the provisions, which are reserved to me, and to other capitaines, I saie unto you, that this likewise is an order moste corrupted: for as much as a wise common weale, ought not to give such stipendes to any, but rather thei ought to use for Capitaines in the warre, their Citezeins, and in time of peace to will, that thei returne to their occupations. Likewise also, a wise king either ought not to give to suche, or giving any, the occasion

ought to be either for rewarde of some worthy dede, or else for the desire to kepe suche a kinde of man, as well in peace as in warre. And bicause you alledged me, I will make ensample upon my self, and saie that I never used the warre as an arte, for as mucche as my arte, is to governe my subjectes, and to defende them, and to be able to defende them, to love peace, and to know how to make warre, and my kinge not so mucche to rewarde and esteeme me, for my knowledge in the warre, as for the knowledge that I have to councel him in peace. Then a king ought not to desire to have about him, any that is not of this condicion if he be wise, and prudently minde to governe: for that, that if he shal have about him either to mucche lovers of peace, or to much lovers of warre, they shall make him to erre. I cannot in this my firste reasoning, and according to my purpose saie more, and when this suffiseth you not, it is mete, you seke of them that may satisfie you better. You maie now verie well understand, how difficulte it is to bringe in use the auncient maners in the presente warres, and what preparations are mete for a wise man to make, and what occasions ought to be loked for, to be able to execute it. But by and by, you shall know these things better, if this reasoning make you not werie, conferring what so ever partes of the auncient orders hath ben, to the maners nowe presente.

COSIMO. If we desired at the first to here your reason of these thinges, truly thesame whiche hetherto you have spoken, hath doubled our desire: wherefore we thanke you for that we have hard, and the rest, we crave of you to here.

FABRICIO. Seyng that it is so your pleasure, I will begin to intreate of this matter from the beginning, to the intent it maye be better understode, being able by thesame meane, more largely to declare it. The ende of him that wil make warre, is to be able to fight with every enemy in the fielde and to be able to overcum an armie. To purpose to doe this, it is convenient to ordeine an hoost. To ordein an hoost, their must be found menne, armed, ordered, and as well in the small, as in the great orders exercised, to knowe howe to kepe arraie, and to incampe, so that after bringing them unto the enemye, either standing or marching, they maie know how to behave themselves valiantly. In this thing consisteth all the industrie of the warre on the lande, whiche is the most necessarie, and the most honorablest, for he that can wel order a fielde against the enemye, the other faultes that he should make in the affaires of warre, wilbe borne with: but he that lacketh this knowledge, although that in other particulars he be verie good, he shal never bring a warre to honor: for as mucche as a fielde that thou winnest, lesing^g 94 doeth cancell all other thy evill actes: so like wise lesing it, all thinges well done of thee before, remaine vaine. Therefore, beyng necessarie first to finde the menne, it is requisit to come to the choise of them. They whiche unto the warre have given rule, will that the menne be chosen out of temperate countries, to the intente they may have hardines, and prudence, for as mucche as the hote countrey, bredes prudente men and not hardy, the colde, hardy, and not prudente. This rule is good to be geven, to one that were prince of all the world, because it is lawfull for him to choose men out of those places, whiche he shall thinke beste. But minding to give a rule, that every one may

use, it is mete to declare, that everie common weale, and every kingdome, ought to choose their souldiours out of their owne countrie, whether it be hote, colde, or temperate: for that it is scene by olde ensamples, how that in every countrie with exercise, their is made good souldiours: bicause where nature lacketh, the industry supplieth, the which in this case is worthe more, then nature, and taking them in other places, you shal not have of the choise, for choise is as much to saie, as the best of a province, and to have power to chuse those that will not, as well as those that wil serve. Wherfore, you muste take your choise in those places, that are subjecte unto you, for that you cannot take whome you liste, in the countries that are not yours, but you muste take suche as will goe with you.

COSIMO. Yet there maie bee of those, that will come, taken and lefte, and therefore, thei maie be called chosen.

FABUICIO. You saie the truthe in a certaine maner, but consider the faultes, whiche soche a chosen manne hath in himselfe, for that also many times it hapneth, that he is not a chosen manne. For those that are not thy subjectes, and whiche willyngly doe serve, are not of the beste, but rather of the worste of a Province, for as moche as if any be sclanderous, idell, unruly, without Religion, fugetive from the rule of their fathers, blasphemours, Dise plaiers, in every condicion evill brought up, bee those, whiche will serve, whose customes cannot be more contrarie, to a true and good servise: Albeit, when there bee offered unto you, so many of soche men, as come to above the number, that you

have appointed, you maie chuse them: but the matter beyng naught, the choise is not possible to be good: also, many times it chaunceth, that thei be not so many, as will make up the number, whereof you have nede, so that beyng constrained to take them al, it commeth to passe, that thei cannot then bee called chosen men, but hired Souldiours. With this disorder the armies of Italie, are made now a daies, and in other places, except in Almaine, bicause there thei doe not hire any by commaundement of the Prince, but accordyng to the will of them, that are disposed to serve. Then consider now, what maners of those aunciente armies, maie bee brought into an armie of men, put together by like waies.

COSIMO. What waie ought to bee used then?

FABRICIO. The same waie that I saied, to chuse them of their owne subjectes, and with the auethoritie of the Prince.

COSMO. In the chosen, shall there bee likewise brought in any auncient facion?

FABRICIO. You know well enough that ye: when he that should commaunde them, were their Prince, or ordinarie lorde, whether he were made chief, or as a Citezein, and for the same tyme Capitaine, beyng a common weale, otherwise it is harde to make any thyng good.

COSIMO. Why?

FABRICIO. I will tell you a nane: For this time I will that this suffice you, that it cannot be wrought well by other waie.

COSIMO. Having then to make this choise of men in their owne countries, whether judge you that it be better to take them oute of the citie, or out of the countrie?

FABRICIO. Those that have written of such matters, doe all agree, that it is best to chuse them out of the countrie, being men accustomed to no ease, nurished in labours, used to stonde in the sunne, to flie the shadow, knowing how to occupy the spade, to make a diche, to carrie a burden, and to bee without any deceite, and without malisiousnes. But in this parte my opinion should be, that beyng two sortes of souldiours, on foote, and on horsebacke, that those on foote, should be chosen out of the countrie, and those on horseback, oute of the Cities.

COSIMO. Of what age would you choose them?

FABRICIO. I would take them, when I had to make a newe armie, from xvii. to xl. yeres: when it were made alredy, and I had to restore them, of xvii. alwaies.

COSIMO. I doe not understonde well this distinction.

FABRICIO. I shall tell you: when I should ordaine an hooste to make

warre, where were no hooste alre dy, it should be necessarie to chuse all those men, which were most fitte and apte for the warre, so that they were of servisable age, that I might bee able to instructe them, as by me shalbe declared: but when I would make my choise of menne in places, where a powre were alre dy prepared, for supplyng of thesame, I would take them of xvii. yeres: for as much as the other of more age be alre dy chosen and apointed.

COSIMO. Then woulde you prepare a power like to those whiche is in our countrie?

FABRICIO. Ye truly, it is so that I would arme them, Captaine them, exercise and order them in a maner, whiche I cannot tell, if you have ordred them so.

COSIMO. Then do you praise the keping of order?

FABRICIO. Wherefore woulde you that I should dispraise it?

COSIMO. Bicause many wise menne have alwaies blamed it.

FABRICIO. You speake against all reason, to saie that a wise man blameth order, he maie bee well thought wise, and be nothyng so.

COSIMO. The naughtie profe, which it hath alwaies, maketh us to have soche opinion thereof.

FABRICIO. Take hede it be not your fault, and not the keyng of order, the whiche you shall knowe, before this reasonyng be ended.

COSIMO. You shall doe a thyng moste thankfull, yet I will saie concernyng thesame, that thei accuse it, to the entente you maie the better justifie it. Thei saie thus, either it is unprofitable, and we trustyng on the same, shall make us to lese our state, or it shall be verteous, and by thesame meane, he that governeth may easely deprive us thereof. Thei alledge the Romaines, who by meane of their owne powers, loste their libertie. Thei alledge the Venicians, and the Frenche king, whiche Venicians, bicause thei will not be constrained, to obeie one of their owne Citezeins, use the power of straungers: and the Frenche kyng hath disarmed his people, to be able more easely to commaunde them, but thei whiche like not the ordinaunces, feare moche more the unprofitablenesse, that thei suppose maie insue thereby, then any thyng els: the one cause whiche thei allege is, bicause thei are unexperte: The other, for that thei have to serve par force: for asmoche as thei saie, that the aged bee not so dissiplinable, nor apte to learne the feate of armes, and that by force, is doen never any thyng good.

FABRICIO. All these reasons that you have rehearsed, be of men, whiche knoweth the thyng full little, as I shall plainly declare. And firste, concernyng the unprofitablenesse, I tell you, that there is no service used in any countrie more profitable, then the service by the Subjectes of thesame nor thesame service cannot bee prepared, but in this maner:

and for that this nedeth not to be disputed of, I will not lese moche tyme: bicause al thensamples of auncient histores, make for my purpose, and for that thei alledge the lacke of experience, and to use constraint: I saie how it is true, that the lacke of experience, causeth lacke of courage, and constrainte, maketh evill contentacion: but courage, and experience thei are made to gette, with the maner of armyng them, exercisyng, and orderyng them, as in proceadyng of this reasonyng, you shall heare. But concernyng constrainte, you ought to understande, that the menne, whiche are conducted to warfare, by commaundement of their Prince, thei ought to come, neither altogether forced, nor altogether willyngly, for as moche as to moche willyngnesse, would make thinconveniencies, where I told afore, that he should not be a chosen manne, and those would be fewe that would go: and so to moche constraint, will bring forth naughtie effectes. Therefore, a meane ought to be taken, where is not all constrainte, nor all willingnesse: but beyng drawn of a respecte, that thei have towardes their Prince, where thei feare more the displeasure of thesame, then the presente paine: and alwaies it shall happen to be a constrainte, in maner mingled with willingnesse, that there cannot growe soche evil contentacion, that it make evill effectes. Yet I saie not for all this, that it cannot bee overcome, for that full many tymes, were overcome the Romaine armies, and the armie of Aniball was overcome, so that it is seen, that an armie cannot be ordained so sure, that it cannot be overthrowen. Therefore, these your wise men, ought not to measure this unprofitablenesse, for havyng loste ones, but to beleve, that like as thei lese, so thei maie winne, and remeadie the occasion of the losse: and when thei shall seke

this thei shall finde, that it hath not been through faulte of the waie, but of the order, whiche had not his perfeccion and as I have saied, thei ought to provide, not with blamyng the order, but with redressing it, the whiche how it ought to be doen, you shall understande, from point to point. Concernyng the doubte, leste soche ordinaunces, take not from thee thy state, by meane of one, whiche is made hedde therof, I answeere, that the armure on the backes of citezeins, or subjectes, given by the disposicion of order and lawe, did never harme, but rather alwaies it doeth good, and mainteineth the citee, moche lenger in suretie, through helpe of this armure, then without. Rome continued free CCCC. yeres, and was armed. Sparta viii.C. Many other citees have been disarmed, and have remained free, lesse then xl. For as moche as citees have nede of defence, and when thei have no defence of their owne, thei hire straungers, and the straunges defence, shall hurte moche soner the common weale, then their owne: bicause thei be moche easier to be corrupted, and a citezein that becommeth mightie, maie moche soner usurpe, and more easely bryng his purpose to passe, where the people bee disarmed, that he seketh to oppresse: besides this, a citee ought to feare a greate deale more, twoo enemies then one. Thesame citee that useth straungers power, feareth at one instant the straunger, whiche it hireth, and the Citezein: and whether this feare ought to be, remember thesame, whiche I rehearsed a little a fore of Frances Sforza. That citee, whiche useth her own proper power, feareth no man, other then onely her owne Citezein. But for all the reasons that maie bee saied, this shall serve me, that never any ordeined any common weale, or Kyngdome, that would not thinke, that thei them selves, that inhabite

thesame, should with their swerdes defende it.

And if the Venicians had been so wise in this, as in all their other orders, thei should have made a new Monarchie in the world, whom so moche the more deserve blame, havng been armed of their first giver of lawes: for havng no dominion on the lande, thei wer armed on the sea, where thei made their warre vertuously, and with weapons in their handes, increased their countrie. But when thei were driven to make warre on the lande, to defende Vicenza, where thei ought to have sent one of their citezens, to have fought on the lande, thei hired for their capitain, the Marques of Mantua: this was thesame foolishe acte, whiche cut of their legges, from climyng into heaven, and from enlargyng their dominion: and if thei did it, bicause thei beleved that as thei knewe, how to make warre on the Sea, so thei mistrusted them selves, to make it on the lande, it was a mistruste not wise: for as moche as more easely, a capitain of the sea, whiche is used to fight with the windes, with the water, and with men, shall become a Capitaine of the lande, where he shall fight with men onely, then a capitaine of the lande, to become a capitain of the sea. The Romanies knowyng how to fight on the lande, and on the sea, comyng to warre, with the Carthaginens, whiche were mightie on the sea, hired not Grekes, or Spaniardes, accustomed to the sea, but thei committed thesame care, to their Citezeins, whiche thei sent on the land, and thei overcame. If thei did it, for that one of their citezeins should not become a tiraunt, it was a feare smally considered: for that besides thesame reasons, whiche to this purpose, a little afore I have rehearsed, if a Citezein with the powers on the sea,

was never made a tiraunt in a citee standyng in the sea, so moche the lesse he should have been able to accomlishe this with the powers of the lande: whereby thei ought to se that the weapons in the handes of their Citezeins, could not make tirantes: but the naughtie orders of the gouvernement, whiche maketh tirannie in a citee, and thei havynge good gouvernement, thei nede not to feare their owne weapons: thei toke therefore an unwise waie, the whiche hath been occasion, to take from them moche glorie, and moche felicitie. Concernyng the erreure, whiche the kyng of Fraunce committeth not kepyng instructed his people in the warre, the whiche those your wise men alledge for ensample, there is no man, (his particulare passions laied a side) that doeth not judge this fault, to be in thesame kyngdome, and this negligence onely to make hym weake. But I have made to greate a digression, and peradventure am come out of my purpose, albeit I have doen it to aunswere you, and to shewe you, that in no countrie, there can bee made sure foundacion, for defence in other powers but of their owne subjectes: and their own power, cannot be prepared otherwise, then by waie of an ordinaunce, nor by other waie, to induce the facion of an armie in any place, nor by other meane to ordein an instruction of warfare. If you have red the orders, whiche those first kynges made in Rome, and inespially Servio Tullo, you shall finde that the orders of the Classi is no other, then an ordinaunce, to bee able at a sodaine, to bryng together an armie, for defence of thesame citee. But let us retourne to our choise, I saie againe, that havynge to renewe an olde order, I would take them of xvii. havynge to make a newe armie, I would take them of all ages, betwene xvii. and xl. to be able to warre straight waie.

COSIMO. Would you make any difference, of what science you would chuse them?

FABRICIO. The aucthours, which have written of the arte of warre, make difference, for that thei will not, that there bee taken Foulers, Fishers, Cookes, baudes, nor none that use any science of voluptuousnesse. But thei will, that there bee taken Plowmen, Ferrars, Smithes, Carpenters, Buchars, Hunters, and soche like: but I would make little difference, through conjecture of the science, concernyng the goodnesse of the man, notwithstanding, in as moche as to be able with more profite to use them, I would make difference, and for this cause, the countrie men, which are used to till the grounde, are more profitable then any other. Next to whom be Smithes, Carpentars, Ferrars, Masons, wherof it is profitable to have enough: for that their occupacions, serve well in many thynges: beyng a thyng verie good to have a souldiour, of whom maie be had double servise.

COSIMO. Wherby doe thei knowe those, that be, or are not sufficient to serve.

FABRICIO. I will speake of the maner of chusing a new ordinaunce, to make an armie after, for that parte of this matter, doeth come also to be reasoned of, in the election, which should be made for the replenishing, or restoring of an old ordinaunce. I saie therefore, that the goodnesse of one, whiche thou muste chuse for a Souldiour, is knowen

either by experience, thorough meane of some of his worthy doynge, or by conjecture. The prooffe of vertue, cannot be founde in men whiche are chosen of newe, and whiche never afore have ben chosen, and of these are founde either fewe or none, in the ordinaunce that of newe is ordeined. It is necessarie therefore, lackyng this experience, to runne to the conjecture, whiche is taken by the yeres, by the ocupacion, and by the personage: of those two first, hath been reasoned, there remaineth to speake of the thirde. And therefore, I saie how some have willed, that the souldiour bee greate, emongest whom was Pirrus. Some other have chosen them onely, by the lustinesse of the body, as Cesar did: whiche lustinesse of bodie and mynde, is conjectured by the composicion of the members, and of the grace of the countenance: and therefore, these that write saie, that thei would have the iyes lively and cherefull, the necke full of sinowes, the breaste large, the armes full of muscules, the fingers long, little beallie, the flankes rounde, the legges and feete drie: whiche partes are wont alwayes to make a manne nimble and strong, whiche are twoo thynges, that in a souldiour are sought above al other. Regarde ought to bee had above all thynges, to his customes, and that in hym bee honestie, and shame: otherwise, there shall bee chosen an instrumente of mischief, and a beginnyng of corrupcion: for that lette no manne beleve that in the dishoneste educacion, and filthy minde, there maie take any vertue, whiche is in any parte laudable. And I thinke it not superfluous, but rather I beleve it to bee necessarie, to the entente you maie the better understande, the importaunce of this chosen, to tell you the maner that the Romaine Consuls, in the beginnyng of their rule, observed in the chosing of their Romain legions: in the

whiche choise of men, bicause thesame legions were mingled with old souldiours and newe, consideryng the continuall warre thei kepte, thei might in their choise procede, with the experince of the old, and with the conjecture of the newe: and this ought to be noted, that these men be chosen, either to serve incontinently, or to exercise them incontinently, and after to serve when nede should require. But my intencion is to shew you, how an armie maie be prepared in the countrie, where there is no warlike discipline: in which countrie, chosen men cannot be had, to use them straight waie, but there, where the custome is to levie armies, and by meane of the Prince, thei maie then well bee had, as the Romaines observed, and as is observed at this daie emong the Suisers: bicause in these chosen, though there be many newe menne, there be also so many of the other olde Souldiours, accustomed to serve in the warlike orders, where the newe mingled together with the olde, make a bodie united and good, notwithstanding, that themperours after, beginning the staciones of ordinarie Souldiours, had appointed over the newe souldiours, whiche were called tironi, a maister to exercise them, as appeareth in the life of Massimo the Emperour. The whiche thyng, while Rome was free, not onely in the armies, but in the citee was ordeined: and the exercises of warre, beyng accustomed in thesame, where the yong men did exercise, there grewe, that beyng chosen after to goe into warre, thei were so used in the fained exercise of warfare, that thei could easely worke in the true: but those Emperours havynge after put doune these exercises, thei wer constrained to use the waies, that I have shewed you. Therefore, comyng to the maner of the chosen Romain, I saie that after the Romain Consulles (to whom was appointed the charge

of the warre) had taken the rule, myndyng to ordeine their armies, for that it was the custome, that either of them should have twoo Legions of Romaine menne, whiche was the strength of their armies, thei created xxiiii. Tribunes of warre, and thei appointed sixe for every Legion, whom did thesame office, whiche those doe now a daies, that we call Conestables: thei made after to come together, all the Romain men apte to beare weapons and thei put the Tribunes of every Legion, seperate the one from the other. Afterwarde, by lot thei drewe the Tribes, of whiche thei had firste to make the chosen, and of thesame Tribe thei chose fower of the best, of whiche was chosen one of the Tribunes, of the first Legion, and of the other three was chosen, one of the Tribunes of the second Legion, of the other two there was chosen one of the Tribunes of the third, and the same last fell to the fowerth Legion. After these iiij, thei chose other fower, of which, first one was chosen of the Tribunes of the seconde Legion, the seconde of those of the thirde, the thirde of those of the fowerth, the fowerth remained to the first. After, thei chose other fower, the first chose the thirde, the second the fowerth, the thirde the fiveth, the fowerth remained to the seconde: and thus thei varied successively, this maner of chosyng, so that the election came to be equall, and the Legions wer gathered together: and as afore we saied, this choise might bee made to use straighte waie, for that thei made them of men, of whom a good parte were experiensed in the verie warfare in deede, and all in the fained exercised, and thei might make this choise by conjecture, and by experience. But where a power must be ordeined of newe, and for this to chuse them out of hande, this chosen cannot be made, saving by conjecture, whiche is taken by

consideryng their ages and their likeliness.

COSIMO. I beleve all to be true, as moche as of you hath been spoken: but before that you procede to other reasonyng, I woll aske of you one thing, which you have made me to remember: saiynge that the chosen, that is to be made where men were not used to warre, ought to be made by conjecture: for asmoche as I have heard some men, in many places dispraise our ordinaunce, and in especially concernyng the number, for that many saie, that there ought to bee taken lesse number, whereof is gotten this profite, that thei shall be better and better chosen, and men shal not be so moche diseased, so that there maie bee given them some rewarde, whereby thei maie bee more contented, and better bee commaunded, whereof I would understande in this parte your opinion, and whether you love better the greate number, than the little, and what waie you would take to chuse them in the one, and in the other number.

FABRICIO. Without doubte it is better, and more necessary, the great number, then the little: but to speake more plainly, where there cannot be ordeined a great number of men, there cannot be ordeined a perfect ordinaunce: and I will easely confute all the reasons of them propounded. I saie therefore firste, that the lesse number where is many people, as is for ensample Tuscane, maketh not that you have better, nor that the chosen be more excellent, for that myndyng in chosing the menne, to judge them by experience, there shall be founde in thesame countrie moste fewe, whom experience should make provable, bothe for that fewe hath been in warre, as also for that of those, mooste fewe

have made triall, whereby thei might deserve to bee chosen before the other: so that he whiche ought in like places to chuse, it is mete he leave a parte the experience, and take them by conjecture. Then being brought likewise into soche necessitie, I would understande, if there come before me twentie young men of good stature, with what rule I ought to take, or to leave any: where without doubte, I beleve that every man will confesse, how it is lesse errour to take them al, to arme them and exercise them, beyng not able to knowe, whiche of them is beste, and to reserve to make after more certaine chosen, when in practisyng them with exercise, there shall be knowen those of moste spirite, and of moste life: which considered, the chusing in this case a fewe, to have them better, is altogether naught.

Concernyng diseasing lesse the countrie, and men, I saie that the ordinaunce, either evill or little that it bee, causeth not any disease, for that this order doeth not take menne from any of their businesse, it bindeth them not, that thei cannot go to doe any of their affaires: for that it bindeth them onely in the idell daies, to assemble together, to exercise them, the whiche thyng doeth not hurt, neither to the countrie, nor to the men, but rather to yong men it shall bryng delite: For that where vilie on the holy daies thei stande idell in tipplyng houses, thei will go for pleasure to those exercises, for that the handlyng of weapons, as it is a goodly spectacle, so unto yong men it is pleasaunt. Concernyng to bee able to paie the lesse nomber, and for this to kepe them more obediente, and more contented, I answere, how there cannot be made an ordinaunce of so fewe, whiche maie be in maner continually

paied, where thesame paiment of theirs maie satisfie them. As for ensample, if there were ordeined a power of v. thousande men, for to paie them after soche sorte, that it might be thought sufficient, to content them, it shal bee convenient to give them at least, ten thousande crounes the moneth: first, this number of men are not able to make an armie, this paie is intolerable to a state, and of the other side, it is not sufficiente to kepe men contented, and bounde to be able to serve at al times: so that in doying this, there shall be spent moche, and a small power kept, whiche shall not be sufficient to defend thee, or to doe any enterprise of thine. If thou shouldest give them more, or shouldest take more, so moche more impossibilitie it should be, for thee to paie them: if thou shouldest give them lesse, or should take lesse, so moche the lesse contentacion should be in them, or so moche the lesse profite thei shal bring thee. Therefore, those that reason of makying an ordinaunce, and whilst thei tary at home to paie them, thei reason of a thing either impossible, or unprofitable, but it is necessarie to paie them, when thei are taken up to be led to the warre: albeit, though soche order should somewhat disease those, in time of peace, that are appointed in thesame, which I se not how, there is for recompence all those benefites, whiche a power brynges, that is ordeined in a countrie: for that without thesame, there is nothyng sure. I conclude, that he that will have the little number, to be able to paie them, or for any of the other causes alledged of you, doeth not understande, for that also it maketh for my opinion, that every number shall deminishe in thy handes, through infinite impedimentes, whiche men have: so that the little number shall tourne to nothing: again havynge thordinaunce greate,

thou maiest at thy pleasure use fewe of many, besides this, it must serve thee in deede, and in reputacion and alwaies the great number shall give thee moste reputacion. More over, makyng the ordinaunce to kepe menne exercised, if thou appoincte a fewe number of men in many countries, the handes of men bee so farre a sonder, the one from the other, that thou canst not without their moste grevous losse, gather them together to exercise them, and without this exercise, the ordinaunce is unprofitable, as hereafter shall be declared.

COSIMO. It suffiseth upon this my demaunde, that whiche you have saied: but I desire now, that you declare me an other doubt. Thei saie, that soche a multitude of armed men, will make confusion, discension and disorder in the countrie where thei are.

FABRICIO. This is an other vaine opinion, the cause wherof, I shall tell you: soche as are ordeined to serve in the warres, maie cause disorder in twoo maners, either betwene them selves, or against other, whiche thinges moste easely maie be withstode, where the order of it self, should not withstande it: for that concernyng the discorde emong them selves, this order taketh it waie, and doeth not nourishe it, for that in orderyng them, you give them armour and capitaines. If the countrie where you ordein them, bee so unapte for the warre, that there are not armours emong the men of thesame, and that thei bee so united, that thei have no heddes, this order maketh them moche fearser against the straunger, but it maketh them not any thyng the more disunited, for that men well ordered, feare the lawe beyng armed, as well as unarmed, nor

thei can never alter, if the capitaines, which you give them, cause not the alteracion, and the waie to make this, shall be tolde now: but if the countrie where you ordein them, be warlike and disunited, this order onely shal be occasion to unite them: bicause this order giveth them armours profitable for the warre, and heddes, extinguishers of discencion: where their owne armours bee unprofitable for the warres, and their heddes nourishers of discorde. For that so sone as any in thesame countrie is offended, he resorteth by and by to his capitain to make complaint, who for to maintain his reputacion, comforteth hym to revengement not to peace. To the contrary doeth the publike hed, so that by this meanes, thoccasion of discorde is taken awaie, and the occasion of union is prepared, and the provinces united and effeminated, gette utilitie, and maintain union: the disunited and discencious, doe agree, and thesame their fearsnesse, which is wont disordinately to worke, is tourned into publike utilitie. To minde to have them, to doe no hurt against other, it ought to bee considered, that thei cannot dooe this, except by meane of the heddes, whiche governe them. To will that the heddes make no disorder, it is necessarie to have care, that thei get not over them to much auctoritie. And you must consider that this auctoritie, is gotten either by nature, or by accidente: and as to nature, it behoveth to provide, that he which is boren in one place, be not apointed to the men billed in the same, but be made hedde of those places, where he hath not any naturall acquaintance: and as to the accident, the thing ought to be ordeined in suche maner, that every yere the heddes maie be changed from gouvernement to goverment: for as muche as the continuall auctoritie over one sorte of menne, breedeth among

them so much union, that it might turne easely to the prejudice of the Prince: whiche permutations howe profitable they be to those who have used them, and hurtfull to them that have not observed them, it is well known by the kingdome of the Assirians, and by the Empire of the Romaines: where is seene, that the same kingdome indured a M. yeres without tumulte, and without any Civill warre: whiche preceded not of other, then of the permutations, whiche from place to place everie yere thesame Capitaines made, unto whome were appointed the charge of the Armies. Nor for any other occasion in the Romaine Empire, after the bloud of Cesar was extinguished, there grewe so many civill warres, betwene the Capitaines of the hostes, and so many conspiracies of the forsaid capitaines against the Emperours, not onely keepyng continually still those capitaines always in one government. And if in some of those firste Emperoures, of those after, whom helde the Empire with reputacion, as Adriane, Marcus, Severus, and soche like, there had been so moche foresight, that thei had brought this custome of chaungyng the capitaines in thesame Empire, without doubt it should have made them more quiete, and more durable: For that the Capitaines should have had lesse occasion to make tumultes, the Emperours lesse cause to feare, and the senate in the lackes of the successions, should have had in the election of the Emperour, more auctoritie, and by consequence should have been better: but the naughtie custome, either for ignoraunce, or through the little diligence of menne, neither for the wicked, nor good ensamples, can be taken awaie.

COSIMO. I cannot tell, if with my questionyng, I have as it were led you

out of your order, because from the chusing of men, we be entred into an other matter, and if I had not been a little before excused, I should thinke to deserve some reprehension.

FABRICIO. Let not this disquiete you, for that all this reasonyng was necessary, myndyng to reason of the ordinaunce, the which beyng blamed of many, it was requisite to excuse it, willyng to have this first parte of chusing men to be allowed. But now before I discend to the other partes, I will reason of the choise of men on horsebacke. Of the antiquitie, these were made of the moste richeste, havyng regard bothe to the yeres, and to the qualitie of the man, and thei chose CCC. for a Legion, so that the Romain horse, in every Consulles armie, passed not the number of vi. C.

COSIMO. Would you make an ordinaunce of hors, to exercise them at home, and to use their service when nede requires?

FABRICIO. It is most necessary, and it cannot be doen otherwise, minding to have the power, that it be the owne proper, and not to purpose to take of those, which make thereof an art.

COSIMO. How would you choose them?

FABRICIO. I would imitate the Romans, I would take of the richest, I would give them heads or chief Captains, in the same manner, as nowadays to other is given, and I would arm them and exercise them.

COSIMO. To these should it be well to give some provision?

FABRICIO. Yea marie, but so much only as is necessary to keep the horse, for as much as bringing to thy subjects expenses, they might justly complain of thee, therefore it should be necessary, to pay them their charges of their horse.

COSIMO. What number would you make? and how would you arme them?

FABRICIO. You pass into another matter. I will tell you in convenient place, which shall be when I have told you, how footmen ought to be armed, and how a power of men is prepared, for a day of battle.

THE SECOND BOOKE

I beleeve that it is necessarye, men being founde, to arme them, and minding to doo this, I suppose that it is a needefull thing to examine, what armour the antiquitie used, and of the same to chose the best. The Romanes devided their foote men in heavie and lighte armed: Those that were light armed, they called by the name of Veliti: Under this name were understoode all those that threwe with Slinges, shot with Crossebowes, cast Dartes, and they used the most parte of them for their defence, to weare on their heade a Murion, with a Targaet on their arme: they fought out of the orders, and farre of from the heavie armed, which did weare a head peece, that came downe to their shoulders, a Corselet, which with the tases came downe to the knees, and they had the legges and armes, covered with greaves, and vambraces, with a targaet on the left arme, a yarde and a halfe long, and three quarters of a yarde brode, whiche had a hoope of Iron upon it, to bee able to sustaine a blowe, and an other under, to the intente, that it being driven to the earth, it should not breake: for to offende, they had girte on their left flanke a swoorde, the length of a yearde and a naile, on their righte side, a Dagger: they had a darte in every one of their handes, the which they called Pilo, and in the beginning of the fight, they threwe those at the enemie. This was the ordering, and importaunce of the armours of the Romanes, by the which they possessed all the world. And although some of these ancient writers gave them, besides the foresayde weapons, a staffe in their hande like unto a Partasen, I

cannot tell howe a heavy staff, may of him that holdeth a Targaet be occupied: for that to handle it with both hands, the Targaet should bee an impediment, and to occupye the same with one hande, there can be done no good therewith, by reason of the weightynesse thereof: besides this, to faight in the strong, and in the orders with such long kinde of weapon, it is unprofitable, except in the first front, where they have space enough, to thrust out all the staffe, which in the orders within, cannot be done, for that the nature of the battaile (as in the order of the same, I shall tell you) is continually to throng together, which although it be an inconvenience, yet in so doing they fear lesse, then to stande wide, where the perill is most evident, so that all the weapons, which passe in length a yarde and a halfe, in the throng, be unprofitable: for that, if a man have the Partasen, and will occupye it with both handes, put case that the Targaet let him not, he can not hurte with the same an enemy, whom is upon him, if he take it with one hande, to the intent to occupy also the Targaet, being not able to take it, but in the middest, there remayneth so much of the staff behind, that those which are behinde him, shall let him to welde it. And whether it were true, either that the Romans had not this Partasen, or that having it, did little good withal, read all the battailes, in the historye thereof, celebrated of Titus Livius, and you shall see in the same, most seldom times made mencion of Partasens, but rather alwaies he saieth, that the Dartes being thrown, they laid their hands on their swardes. Therefore I will leave this staffe, and observe, concerning the Romanes, the swoorde for to hurte, and for defense the Targaet, with the other armours aforesaide.

The Greekes did not arme them selves so heavily, for their defense, as the Romans dyd: but for to offend the enemies, they grounded more on their staves, then on their swoordes, and in especiallye the Fallangye of Macedonia, which used staves, that they called Sarisse, seven yardes and a halfe long, with the which they opened the rankes of their enemies, and they kept the orders in their Fallangy. And although some writers saie, that they had also the Targaet, I can not tell (by the reasons aforesayde) howe the Sarisse and they coulde stande together. Besides this, in the battaile that Paulus Emilius made, with Persa king of Macedonia, I do not remember, that there is made any mention of Targaettes, but only of the Sarisse, and of the difficultie that the Romane armie had, to overcome them: so that I conjecture, that a Macedonicall Fallange, was no other wise, then is now a dayes a battaile of Suizzers, the whiche in their Pikes have all their force, and all their power. The Romanes did garnish (besides the armours) the footemen with feathers; the whiche thinges makes the fight of an armie to the friendes goodly, to the enemies terrible. The armour of the horsemen, in the same first Romane antiquitie, was a rounde Targaet, and they had their head armed, and the rest unarmed: They had a swoorde and a staffe, with an Iron head onely before, long and small: whereby it happened, that they were not able to stave the Targaet, and the staffe in the incountring broke, and they through being unarmed, were subjecte to hurtes: after, in processe of time, they armed them as the footemen, albeit they used the Targaette mucche shorter, square, and the staffe more stiffe, and with twoo heades, to the entente, that breaking one of

the heades, they mighte prevaile with the other. With these armours as well on foote, as on horsebacke, the Romanes conquered all the worlde, and it is to be beleevd, by the fruit thereof, whiche is seene, that they were the beste appointed armies, that ever were: and Titus Livius in his history, doeth testifie verye often, where comming to comparison with the enemies armies, he saieth: But the Romanes, by vertue, by the kinde of their armours, and piactise in the service of warre, were superiours: and therefore I have more particularly reasoned of the armours of conquerours, then of the conquered. But nowe mee thikes good, to reason onelye of the manner of arming men at this presente. Footemen have for their defence, a breast plate, and for to offende, a launce, sixe yardes and three quarters long, which is called a pike, with a swoorde on their side, rather rounde at the point, then sharpe. This is the ordinarie arming of footemen nowe a dayes, for that fewe there be, which have their legges armed, and their armes, the heade none, and those fewe, beare insteede of a Pike, a Halberde, the staffe whereof as you know, is twoo yardes and a quarter long, and it hath the Iron made like an axe. Betweene them, they have Harkebutters, the which with the violence of the fire, do the same office, which in olde time the slingers did, and the Crosseboweshoters. This maner of arming, was found out by the Dutchemen, inespiciallye of Suizzers, whom being poore, and desirous to live free, they were, and be constrayned to fight, with the ambition of the Princes of Almaine, who being riche, were able to keepe horse, the which the same people could not do for povertye. Wherby it grewe, that being on foote, minding to defende them selves from the enemies, that were on horsebacke, it behooveth them to seeke of the

aunciente orders, and to finde weapons, whiche from the furie of horses, should defende them: This necessitie hath made either to be maintayned, or to bee founde of them the aunciente orders, without whiche, as everye prudente man affirmeth, the footemen is altogether unprofitable.

Therefore, they tooke for their weapon the Pike, a moste profitable weapon, not only to withstande horses, but to overcome them: and the Dutchemen have by vertue of these weapons, and of these orders, taken such boldnesse, that XV. or XX. thousande of them, will assault the greatest number of horse that maye be: and of this, there hath bene experience enough within this XXV. yeres. And the insamples of their vertue hath bene so mightie, grounded upon these weapons, and these orders, that sence King Charles passed into Italie, everye nation hath imitated them: so that the Spanish armies, are become into most great reputation.

COSIMO. Which maner of arming, do you praise moste, either these Dutchemens, or the auncient Romanes?

FABRICIO. The Romane without doubtte, and I will tell the commoditie, and the discommoditie of the one, and the other. The Dutche footemen, are able to withstande, and overcome the horses: they bee moste speedie to marche, and to be set in araye, being not laden with armours: of the other part, they be subjecte to all blowes, both farre of, and at hande: because they be unarmed, they bee unprofitable unto the battaile on the lande, and to everye fighte, where is strong resistaunce. But the Romanes withstoode, and overcame the horses, as well as the Dutchemen,

they were safe from blowes at hande, and farre of, being covered with armours: they were also better able to charge, and better able to sustaine charges, having Targaettes: they might more aptly in the preace fight with the swoorde, then these with the Pike, and though the Dutchemen have likewise swoordes, yet being without Targaets, they become in suche case unprofitable: The Romanes might safelye assault townes, having their bodies cleane covered with armour, and being better able to cover themselves with their Targaettes. So that they had no other incommoditie, then the waightynesse of their armours, and the pain to cary them: the whiche thinges thei overcame, with accustomyng the body to diseases, and with hardenyng it, to bee able to indure labour. And you knowe, how that in thinges accustomed, men suffer no grief. And you have to understand this, that the footemen maie be constrained, to faight with footemen, and with horse, and alwaies those be unprofitable, whiche cannot either sustain the horses, or beyng able to sustain them, have notwithstandinge neede to feare the footemen, whiche be better armed, and better ordeined then thei. Now if you consider the Duchemen, and the Romaines, you shall finde in the Duchemen activitie (as we have said) to overcome the horses, but greate dissavauntage, when thei faighte with menne, ordeined as thei them selves are, and armed as the Romaines were: so that there shall be this advauntage more of the one, then of thother, that the Romaines could overcome the men, and the horses, the Duchemen onely the horses.

COSIMO. I would desire, that you would come to some more particulare insample, whereby wee maie better understande.

FABRICIO. I saie thus, that you shall finde in many places of our histories, the Romain footemen to have overcome innumerable horses, and you shall never finde, that thei have been overcome of men on foote, for default that thei have had in their armour, or thorowe the vantage that the enemie hath had in the armours: For that if the maner of their armyng, should have had defaulte, it had been necessarie, that there should folowe, the one of these twoo thynges, either that findyng soche, as should arme them better then thei, thei should not have gone still forwardes, with their conquestes, or that thei should have taken the straungers maners, and should have left their owne, and for that it folowed not in the one thing, nor in the other, there groweth that ther maie be easely conjectured, that the maner of their armyng, was better then thesame of any other. It is not yet thus happened to the Duchemen, for that naughtie profe, hath ben seen made them, when soever thei have chaused to faight with men on foote prepared, and as obstinate as thei, the whiche is growen of the vauntage, whiche thesame have incountred in thenemies armours. Philip Vicecounte of Milaine, being assaulted of xviii. thousande Suizzers, sent against them the Counte Carminvola, whiche then was his capitaine. He with sixe thousande horse, and a fewe footemen, went to mete with them, and incounteryng them, he was repulsed with his moste greate losse: wherby Carminvola as a prudente man, knewe straight waie the puisaunce of the enemies weapons, and how moche against the horses thei prevailed, and the debilitie of the horses, againste those on foote so appoincted: and gatheryng his men together again, he went to finde the Suizzers, and so sone as he was

nere them, he made his men of armes, to a light from their horse, and in thesame mane, faightyng with them he slue them all, excepte three thousande: the whiche seyng them selves to consume, without havynge reamedy, castyng their weapons to the grounde, yelded.

COSIMO. Whereof cometh so moche disavauntage?

FABRICIO. I have a little afore tolde you, but seyng that you have not understoode it, I will rehearse it againe. The Duchemen (as a little before I saied unto you) as it were unarmed, to defende themselves, have to offende, the Pike and the swearde: thei come with these weapons, and with their orders to finde the enemies, whom if thei bee well armed, to defende them selves, as were the menne of armes of Carminvola, whiche made them a lighte on foote, thei come with the swerd, and in their orders to find them, and have no other difficultie, then to come nere to the Suizzers, so that thei maie reche them with the swerd, for that so sone as thei have gotten unto them, thei faight safely: for asmoche as the Duch man cannot strike thenemie with the Pike, whom is upon him, for the length of the staffe, wherefore it is conveniente for hym, to put the hande to the swerd, the whiche to hym is unprofitable, he beyng unarmed, and havynge against hym an enemie, that is all armed. Whereby he that considereth the vantage, and the disavantage of the one, and of the other, shall see, how the unarmed, shall have no maner of reamedy, and the overcommynge of the firste faight, and to passe the firste pointes of the Pikes, is not moche difficulte, he that faighteth beyng well armed: for that the battailes go (as you shall better understande, when

I have shewed you, how thei are set together) and incounteryng the one the other, of necessitie thei thrust together, after soche sorte, that thei take the one thother by the bosome, and though by the Pikes some bee slaine, or overthrowen, those that remain on their feete, be so many, that thei suffice to obtaine the victorie. Hereof it grewe, that Carminvola overcame them, with so greate slaughter of the Suizzers, and with little losse of his.

COSIMO. Consider that those of Carminvola, were men of armes, whom although thei wer on foote, thei were covered all with stele, and therefore thei wer able to make the profe thei did: so that me thinkes, that a power ought to be armed as thei, mindyng to make the verie same profe.

FABRICIO. If you should remember, how I tolde you the Romaines were armed, you would not thynke so: for as moche as a manne, that hath the hedde covered with Iron, the breaste defended of a Corselet, and of a Targaet, the armes and the legges armed, is moche more apt to defende hymself from the Pike, and to enter among them, then a man of armes on foote. I wil give you a little of a late ensample. There wer come out of Cicelie, into the kyngdome of Naples, a power of Spaniardes, for to go to finde Consalvo, who was besieged in Barlet, of the Frenchemen: there made against them Mounsier de Vhigni, with his menne of armes, and with aboute fower thousande Duchemen on foote: The Duchemen incountered with their Pikes lowe, and thei opened the power of the Spaniardes: but those beyng holp, by meane of their bucklers and of the agiletie of their

bodies, mingled together with the Duchemen, so that thei might reche them with the swearde, whereby happened the death, almoste of all them, and the victorie to the Spaniardes. Every man knoweth, how many Duchemen were slaine in the battaile of Ravenna, the whiche happened by the verie same occasion: for that the Spanishe souldiours, got them within a swerdes length of the Duche souldiours, and thei had destroyed them all, if of the Frenche horsemen, the Duchemen on foote, had not been succored: notwithstandyng, the Spaniardes close together, brought themselves into a safe place. I conclude therefore, that a good power ought not onely to be able, to withstande the horses, but also not to have fear of menne on foote, the which (as I have many tymes saied) procedeth of the armours, and of the order.

COSIMO. Tell therefore, how you would arme them?

FABRICIO. I would take of the Romaine armours, and of the Duchemennes weapons, and I would that the one haulfe, should bee appointed like the Romaines, and the other haulfe like the Duchemen: for that if in sixe thousande footemen (as I shall tell you a little hereafter) I should have thre thousande men with Targaettes, after the Romain maner, and two thousande Pikes, and a thousand Harkebutters, after the Duche facion, thei should suffice me: for that I would place the Pikes, either in the fronte of the battaile, or where I should feare moste the horses, and those with the Targaetes and swerdes, shall serve me to make a backe to the Pikes, and to winne the battaile, as I shall shewe you: so that I beleeve, that a power thus ordayned, should overcome at this daye, any

other power.

COSIMO. This which hath beene saide, sufficeth concerning footemen, but concerning horsemen, wee desire to understand which you thinke more stronger armed, either ours, or the antiquitie.

FABRICIO. I beleeve that in these daies, having respect to the Saddelles bolstered, and to the stiropes not used of the antiquitie, they stande more stronglye on horsebacke, then in the olde time: I thinke also they arme them more sure: so that at this daye, a bande of men of armes, payning very muche, commeth to be with more difficultie withstoode, then were the horsemen of old time: notwithstanding for all this, I judge, that there ought not to be made more accompt of horses, then in olde time was made, for that (as afore is sayde) manye times in our dayes, they have with the footemen receyved shame and shall receyve alwayes, where they incounter, with a power of footemen armed, and ordered, as above hath bene declared. Tigrane king of Armenia, had againste the armie of the Romanes, wherof was Capitayne Lucullo, CL. thousande horsemen, amongst the whiche, were many armed, like unto our men of armes, which they called Catafratti, and of the other parte, the Romanes were about sixe thousande, with xxv. thousand footemen: so that Tigrane seeing the armie of the enemies, saide: these be horses enough for an imbassage: notwithstanding, incountring together, he was overthrowen: and he that writeth of the same fighte, disprayseth those Catafratti, declaring them to be unprofitable; for that hee sayeth, because they had their faces covered, they had muche a doe to see, and to offende the

enemie, and they falling, being laden with armour coulde not rise up again, nor welde themselves in any maner to prevaile. I say therefore, that those people or kingdomes, whiche shall esteeme more the power of horses, then the power of footemen be alwaies weake, and subjecte to all ruine, as by Italie hath been seene in our time, the whiche hath beene taken, ruinated, and over run with straungers, through not other fault, then for having taken litle care, of the service on foote, and being brought the souldiours therof, all on horsebacke. Yet there ought to bee had horses, but for seconde, and not for firste foundaion of an armie: for that to make a discovery, to over run and to destroy the enemies countrie, and to keepe troubled and disquieted, the armie of the same, and in their armours alwayes, to let them of their victuals, they are necessary, and most profitable: but concerning for the daye of battaile, and for the fighte in the fielde, whiche is the importaunce of the warre, and the ende, for which the armies are ordeined, they are more meeter to follow the enemie being discomfited then to do any other thing which in the same is to be done, and they bee in comparison, to the footemen much inferiour.

COSIMO. There is happened unto mee twoo doubttes, the one, where I knowe, that the Parthians dyd not use in the warre, other then horses, and yet they devided the worlde with the Romanes: the other is, that I woulde that you should shewe, howe the horsemen can be withstoode of footemen, and wherof groweth the strength of these, and the debilitie of those?

FABRICIO. Either I have tolde you, or I minded to tell you, howe that my

reasoning of the affaires of warre, ought not to passe the boundes of Europe: when thus it is, I am not bounde unto you, to make accompte of the same, which is used in Asia, yet I muste saye unto you thus, that the warring of the Parthians, was altogether contrarye, to the same of the Romanes: for as muche as the Parthians, warred all on horsebacke, and in the fight, they proceeded confusedlye, and scattered, and it was a maner of fighte unstable, and full of uncertaintie. The Romanes were (it maye be sayde) almoste al on foote, and thei fought close together and sure, and thei overcame diversly, the one the other, according to the largenesse, or straightnesse of the situation: for that in this the Romaines were superiours, in thesame the Parthians, whom might make greate proffe, with thesame maner of warryng, consideryng the region, which thei had to defende, the which was moste large: for as moche as it hath the sea coaste, distant a thousande miles, the rivers thone from thother, twoo or three daies journey, the tounes in like maner and the inhabitauntes few: so that a Romaine armie heavie and slowe, by meanes of their armoures, and their orders, could not over run it, without their grevous hurt (those that defended it, being on horsebacke mooste expedite) so that thei were to daie in one place, and to morowe distaunt fiftie miles. Hereof it grewe, that the Parthians might prevaile with their chivalrie onely, bothe to the ruine of the armie of Crassus, and to the perill of thesame, of Marcus Antonius: but I (as I have told you) doe not intende in this my reasonyng, to speake of the warfare out of Europe, therefore I will stand upon thesame, whiche in times past, the Romaines ordained, and the Grekes, and as the Duchemen doe now adaies. But let us se to the other question of yours, where you desire to

understande, what order, or what naturall vertue makes, that the footemen overcome the horsmen. And I saie unto you first that the horses cannot go, as the footmen in every place: Thei are slower then the footemen to obeie, when it is requisite to alter the order: for as moche, as if it be nedefull, either goyng forward, to turne backwarde, or tournyng backwarde, to go forwarde, or to move themselves standing stil, or goyng to stand still, without doubt, the horsmen cannot dooe it so redilie as the footemen: the horsmen cannot, being of some violence, disordained, returne in their orders, but with difficultie, although thesame violence cease, the whiche the footemen dooe moste easely and quickly. Besides this, it happeneth many tymes, that a hardie manne shall be upon a vile horse, and a coward upon a good, whereby it foloweth, that this evill matchyng of stomackes, makes disorder. Nor no man doeth marvell, that a bande of footemenne, susteineth all violence of horse for that a horse is a beaste, that hath sence, and knoweth the perilles, and with an ill will, will enter in them: and if you consider, what force maketh them go forwarde, and what holdeth them backwarde, you shall se without doubt thesame to be greater, whiche kepeth them backe, then that whiche maketh them go forwardes: For that the spurre maketh them go forwarde, and of the other side, either the swearde, or the Pike, kepeth them backe: so that it hath been seen by the olde, and by the late experience, a bande of footemen to bee moste safe, ye, invinsible for horses. And if you should argue to this, that the heate, with whiche thei come, maketh them more furious to incounter who that would withstande them, and lesse to regard the Pike, then the spurre: I saie, that if the horse so disposed, begin to see, that he must run upon

the poincte of the Pike, either of himself, he wil refrain the course so that so sone as he shall feele himself pricked, he will stande still atones, or beeyng come to them, he will tourne on the right, or on the lefte hande. Whereof if you wil make experience, prove to run a horse against a walle: you shall finde fewe, with what so ever furie he come withall, will strike against it. Cesar havng in Fraunce, to faighte with the Suizzers, a lighted, and made every manne a light on foote, and to avoide from the araies, the horses, as a thyng more meete to flie, then to faight. But notwithstanding these naturall impedimentes, whiche horses have, thesame Capitaine, whiche leadeth the footemen, ought to chuse waies, whiche have for horse, the moste impedimentes that maie bee, and seldome tymes it happeneth, but that a manne maie save hymself, by the qualitie of the countrie: for that if thou marche on the hilles, the situacion doeth save thee from thesame furie, whereof you doubt, that thei go withail in the plain, fewe plaines be, whiche through the tillage or by meanes of the woddes, doe not assure thee: for that every hillocke, every bancke, although it be but small, taketh awaie thesame heate, and every culture where bee Vines, and other trees, lettes the horses: and if thou come to battaile, the very same lettes happeneth, that chaunceth in marchyng: for as moche as every little impedemente, that the horse hath, abateth his furie. One thyng notwithstanding, I will not forgette to tell you, how the Romaines estemed so moche their orders, and trusted so moche to their weapons, that if thei shuld have had, to chuse either so rough a place to save them selves from horses, where thei should not have been able, to raunge their orders, or a place where thei should have nede, to feare more of horses, but ben able to

deffende their battaile, alwaies thei toke this, and left that: but bicause it is tyme, to passe to the armie, having armed these souldiours, accordyng to the aunciente and newe use, let us see what exercises the Romaines caused them make, before the menne were brought to the battaile. Although thei be well chosen, and better armed, thei ought with moste greate studie be exercised, for that without this exercise, there was never any souldiour good: these exercises ought to be devided into three partes, the one, for to harden the bodie, and to make it apte to take paines, and to bee more swifter and more readier, the other, to teach them, how to handell their weapons, the third, for to learne them to kepe the orders in the armie, as well in marchyng, as in faightyng, and in the incampyng: The whiche be three principall actes, that an armie doeth: for asmoche, as if an armie marche, incampe, and faight with order, and expertly, the Capitaine leseth not his honoure, although the battaile should have no good ende. Therefore, all thauncient common weales, provided these exercises in maner, by custome, and by lawe, that there should not be left behinde any part thereof. Thei exercised then their youth, for to make them swift, in runnyng, to make them readie, in leapyng, for to make them strong, in throwyng the barre, or in wrestlyng: and these three qualities, be as it were necessarie in souldiours. For that swiftnesse, maketh them apte to possesse places, before the enemie, and to come to them unloked for, and at unwares to pursue them, when thei are discomfaicted: the readinesse, maketh them apte to avoide a blowe, to leape over a diche, to winne a banke: strength, maketh them the better able to beare their armours, to incounter the enemie, to withstande a violence. And above all, to make

the bodie the more apte to take paines, thei used to beare greate burthens, the whiche custome is necessarie: for that in difficulte expedicions it is requisite many tymes, that the souldiour beside his armours, beare vidualles for many daies, and if he were not accustomed to this labour, he could not dooe it: and without this, there can neither bee avoided a perill, nor a victorie gotten with fame.

Concernyng to learne how to handell the weapons, thei exercised them, in this maner: thei would have the yong menne, to put on armour, whiche should waie twise as moche, as their field armour, and in stede of a swearde, thei gave them a cudgell leaded, whiche in comparison of a verie swearde in deede, was moste heavie; thei made for every one of them, a poste to be set up in the ground, which should be in height twoo yardes and a quarter, and in soche maner, and so strong, that the blowes should not slur nor hurle it doune, against the whiche poste, the yong man with a targaet, and with the cudgell, as against an enemie did exercise, and some whiles he stroke, as though he would hurte the hedde, or the face, somewhile he retired backe, an other while he made forewarde: and thei had in this exercise, this advertisment, to make them apt to cover them selves, and to hurte the enemie: and havyng the counterfaight armours moste heavy, their ordinarie armours semed after unto them more lighter. The Romanies, would that their souldiours should hurte with the pricke, and not with the cutte, as well bicause the pricke is more mortalle, and hath lesse defence, as also to thentent that he that should hurt, might lye the lesse open, and be more apt to redouble it, then with cuttes. Dooe not marvaile that these auncient men, should thinke on these small thynges, for that where the

incounteryng of men is reasoned of, you shall perceive, that every little vauntage, is of greate importaunce: and I remember you the same, whiche the writers of this declare, rather then I to teache you. The antiquitie esteemed nothing more happie, in a common weale, then to be in thesame, many men exercised in armes: bicause not the shining of precious stones and of golde, maketh that the enemies submit themselves unto thee, but onely the fear of the weapons: afterwarde the errours whiche are made in other thynges, maie sometymes be corrected, but those whiche are dooen in the warre, the paine straight waie comyng on, cannot be amended. Besides that, the knowlege to faight, maketh men more bold, bicause no man feareth to doe that thing, which he thinketh to have learned to dooe. The antiquitie would therefore, that their Citezeins should exercise themselves, in all marcial feates, and thei made them to throwe against thesame poste, dartes moche hevier then the ordinarie: the whiche exercise, besides the makyng men expert in throwyng, maketh also the arme more nimble, and moche stronger. Thei taught them also to shote in the long bowe, to whorle with the sling: and to all these thynges, thei appoincted maisters, in soche maner, that after when thei were chosen for to go to the warre, thei were now with mynde and disposicion, souldiours. Nor there remained them to learn other, then to go in the orders, and to maintain them selves in those, either marchyng, or faightyng: The whiche moste easely thei learned, mingeling themselves with those, whiche had long tyme served, whereby thei knewe how to stande in the orders.

COSIMO. What exercises would you cause them to make at this present?

FABRICIO. A good many of those, whiche have been declared, as runnyng, and wrestlyng, makyng them to leape, makyng them to labour in armours, moche heavier then the ordinarie, making them shoote with Crosse bowes, and longe bowes, whereunto I would joyne the harkabus, a newe instrument (as you know) verie necessarie, and to these exercises I would use, al the youth of my state, but with greater industrie, and more sollicitatenesse thesame parte, whiche I should have alreadie appointed to serve, and alwaies in the idell daies, thei should bee exercised. I would also that thei should learne to swimme, the whiche is a thyng verie profitable: for that there be not alwaies bridges over rivers, boates be not alwaies readie: so that thy army not knowyng howe to swime, remaineth deprived of many commodities: and many occasions to worke well, is taken awaie. The Romaines for none other cause had ordained, that the yong men should exercise them selves in Campus Martius, then onely, for that havyng Tiber at hande, thei might, beyng weryed with the exercise on lande, refreshe them selves in the water, and partly in swimmyng, to exercise them selves. I would make also, as the antiquitie, those whiche should serve on horsebacke to exercise, the whiche is moste necessarie, for that besides to know how to ride, thei muste knowe how on horsebacke thei maie prevaile of them selves. And for this thei had ordeined horses of wood, upon the which thei practised, to leape by armed, and unarmed, without any helpe, and on every hande: the whiche made, that atones, and at a beck of a capitain, the horsmen were on foote, and likewise at a token, thei mounted on horsebacke. And soche exercises, bothe on foote and on horsebacke, as thei were then easie to

bee doen, so now thei should not be difficult to thesame common weale, or to thesame prince, whiche would cause them to be put in practise of their yong men. As by experience is seen, in certaine citees of the Weste countrie, where is kepte a live like maners with this order. Thei devide all their inhabiters into divers partes: and every parte thei name of the kinde of those weapons, that thei use in the warre. And for that thei use Pikes, Halbardes, Bowes, and Harkebuses, thei call them Pike menne, Halberders, Harkebutters, and Archars: Therefore, it is mete for all the inhabiters to declare, in what orders thei will be appointed in. And for that all men, either for age, or for other impedimentes, be not fitte for the warre, every order maketh a choise of men, and thei call them the sworn, whom in idell daies, be bounde to exercise themselves in those weapons, wherof thei be named: and every manne hath his place appointed hym of the cominaltie, where soche exercise ought to be made: and those whiche be of thesame order, but not of the sworn, are contributaries with their money, to thesame expenses, whiche in soche exercises be necessarie: therfore thesame that thei doe, we maie doe. But our smal prudence dooeth not suffre us, to take any good waie. Of these exercises there grewe, that the antiquitie had good souldiours, and that now those of the Weste, bee better men then ours: for as moche as the antiquitie exercised them, either at home (as those common weales doe) or in the armies, as those Emperours did, for thoccasions aforesaid: but we, at home will not exercise them, in Campe we cannot, bicause thei are not our subjectes, and for that we are not able to binde them to other exercises then thei them selves liste to doe: the whiche occacion hath made, that firste the armies bee

neclected, and after, the orders, and that the kyngdomes, and the common weales, in especially Italians, live in soche debilitie. But let us tourne to our order, and folowyng this matter of exercises, I saie, how it suffiseth not to make good armies, for havynge hardened the men, made them strong, swift, and handsome, it is nedefull also, that thei learne to stande in the orders, to obeie to signes, to soundes, and to the voice of the capitain: to knowe, standyng, to retire them selves, goyng forwardes, bothe faightyng, and marchyng to maintain those: bicause without this knowlege, withal serious diligence observed, and practised, there was never armie good: and without doubt, the fierce and disordered menne, bee moche more weaker, then the fearfull that are ordered, for that thorder driveth awaie from men feare, the disorder abateth fiercenesse. And to the entente you maie the better perceive that, whiche here folowyng shalbe declared, you have to understande, how every nation, in the orderyng of their men to the warre, have made in their hoste, or in their armie, a principall member, the whiche though thei have varied with the name, thei have little varied with the number of the menne: for that thei all have made it, betwene sixe and viii. M. men. This number of men was called of the Romaines, a Legion, of Grekes a Fallange, of Frenchemen Caterva: this verie same in our tyme of the Suizzers, whom onely of the auncient warfare, kepe some shadowe, is called in their tongue that, whiche in ours signifieth the maine battaile. True it is, that every one of them, hath after devided it, accordyng to their purposes. Therefore me thinkes beste, that wee grounde our talke, upon this name moste knowen, and after, according to the aunciente, and to the orders now adaies, the beste that is possible

to ordaine it; and bicause the Romaines devided their Legion, whiche was made betwene five and sixe thousande men, in ten Cohortes, I will that wee devide our main battaile, into ten battailes, and that we make it of sixe thousande menne on foote, and we will give to every battaile, CCCCL. men, of whiche shall be, CCCC. armed with heavie armour, and L. with light armour: the heavie armed, shall be CCC. Targettes with sweardes, and shalbe called Target men: and C. with Pikes, whiche shalbe called ordinarie Pikes: the light armed shalbe, L. men armed with Harkabuses, Crosse bowes, and Partisans, and smal Targaettes, and these by an aunciente name, were called ordinarie Veliti: all of the ten battailes therefore, comes to have three thousande Targaet men, a thousande ordinarie Pikes, CCCC. ordinarie Veliti, all whiche make the number of fower thousande and five hundred men. And we saied, that we would make the maine battaile of six thousande; therefore there must be added an other thousande, five hundred men, of whiche I will appoinet a thousande with Pikes, whom I will call extraordinarie Veliti, and thus my menne should come (as a little before I have saied) to bee made halfe of Targaetes, and halfe of Pikes and other weapons. I would appoinete to everie battaile, or bande of men, a Conestable, fower Centurions and fouretic peticapitaines, and moreover a hedde to the ordinarie Veliti. with five peticapitaines; I would give to the thousande extraordinarie Pikes, three Conestabelles, ten Centurions, and a hundred peticapitaines; to the extraodrinarie Veliti, two Conestabelles, v. Centurions, and l. peticapitaines: I would then apoinet a generall hed, over all the main battaile: I would that every Conestable should have an Ansigne, and a Drum. Thus there should be made a manne battaile of ten

battailes, of three thousande Targaet men, of a thousande ordinarie Pikes, of a thousande extraordinarie of five hundred ordinarie Veliti, of five hundred extraordinarie, so there should come to bee sixe thousande men, emongeste the whiche there should bee M.D. peticapitaines, and moreover, xv. Conestables, with xv. Drummes, and xv. Ansignes, lv. Centurions, x. heddes of the ordinarie Veliti, and a Capitaine over all the maine battaile with his Asigne and Drume, and I have of purpose repeated this order the oftener, to the intent, that after when I shall shewe you, the maners of orderyng the battailes, and tharmies, you should not be confounded: I saie therefore, how that, that king, or that common weale, whiche intendeth to ordeine their subjectes to armes, ought to appoincte them with these armoures and weapons, and with these partes, and to make in their countrie so many maine battailes, as it were able: and when thei should have ordained them, according to the forsaid distribucion, minding to exercise them in the orders, it should suffice to exercise every battaile by it self: and although the number of the men, of every one of them, cannot by it self, make the facion of a juste armie, notwithstanding, every man maie learne to dooe thesame, whiche particularly appertaineth unto hym: for that in the armies, twoo orders is observed, the one, thesame that the men ought to doe in every battaile, and the other that, whiche the battaile ought to doe after, when it is with the other in an armie. And those men, whiche doe wel the first, mooste easely maie observe the seconde: But without knowyng thesame, thei can never come to the knowlege of the seconde. Then (as I have saied) every one of these battailes, maie by them selves, learne to kepe the orders of the araies, in every qualitie

of movyng, and of place, and after learne to put them selves together, to understande the soundes, by meanes wherof in the faight thei are commaunded, to learne to know by that, as the Gallics by the whissell, what ought to be doen, either to stande still, or to tourne forward, or to tourne backwarde or whiche waie to tourne the weapons, and the face: so that knowyng how to kepe well the arraie, after soche sorte, that neither place nor movyng maie disorder them, understandyng well the commaundementes of their heddes, by meanes of the sounde, and knowyng quickly, how to retourne into their place, these battailes maie after easly (as I have said) beyng brought many together, learne to do that, whiche all the body together, with the other battailes in a juste armie, is bounde to dooe. And bicause soche universall practise, is also not to bee estemed a little, ones or twice a yere, when there is peace, all the main battaile maie be brought together, to give it the facion of an whole armie, some daies exercisyng them, as though thei should faight a fielde, setting the fronte, and the sides with their succours in their places. And bicause a capitaine ordeineth his hoste to the fielde, either for coumpte of the enemye he seeth, or for that, of whiche without seyng he doubteth, he ought to exercise his armie in the one maner, and in the other, and to instructe them in soche sorte, that thei maie knowe how to marche, and to faight, when nede should require, the wyng to his souldiours, how thei should governe them selves, when thei should happen to be assaulted of this, or of that side: and where he ought to instructe them how to faight againste the enemye, whom thei should see: he must shewe them also, how the faight is begun, and where thei ought to retire: being overthrowen, who hath to succeade in their

places, to what signes, to what soundes, to what voices, thei ought to obeie, and to practise them in soche wise in the battaile, and with fained assaultes, that thei may desire the verie thyng in deede. For that an armie is not made coragious, bicause in thesame be hardie menne, but by reason the orders thereof bee well appoineted: For as moche as if I be one of the first faighters, and do knowe, beyng overcome, where I maie retire, and who hath to succede in my place, I shall alwaies faight with boldnes, seing my succour at hand. If I shall be one of the seconde faighters, the first being driven backe, and overthrowen, I shall not bee afraied, for that I shall have presuposed that I maie bee, and I shall have desire to be thesame, whiche maie give the victory to my maister, and not to bee any of the other. These exercises bee moste necessarie, where an armie is made of newe, and where the old armie is, thei bee also necessarie: for that it is also seen, how the Romaines knew from their infancie, thorder of their armies, notwithstanding, those capitaines before thei should come to thenemie, continually did exercise them in those. And Josephus in his historie saieth, that the continuall exercises of the Romaine armies, made that all thesame multitude, whiche folowe the campe for gain, was in the daie of battaile profitable: bicause thei all knewe, how to stande in the orders, and to faight kepyng the same: but in the armies of newe men, whether thou have putte them together, to faight straight waie, or that thou make a power to faight, when neede requires, without these exercises, as well of the battailes severally by themselves, as of all the armie, is made nothing: wherefore the orders beyng necessarie, it is conveniente with double industrie and laboure, to shewe them unto soche as knoweth them not, and

for to teache it, many excellent capitaines have travailed, without any respecte.

COSIMO. My thinks that this reasoning, hath sumwhat transported you: for asmoche, as havynge not yet declared the waies, with the whiche the battailes bee exercised, you have reasoned of the whole armie, and of the daie of battaile.

FABRICIO. You saie truth, but surely thoccasion hath been the affection, whiche I beare to these orders, and the grief that I feele, seyng thei be not put in use: notwithstanding, doubt not but that I will tourne to the purpose: as I have saied, the chief importaunce that is in the exercise of the battailes, is to knowe how to kepe well the armies: and bicause I tolde you that one of these battailes, ought to bee made of fower hundred men heavie armed, I wil staie my self upon this number. Thei ought then to be brought into lxxx. rankes, and five to a ranke: afterward goyng fast, or softly, to knit them together, and to lose them: the whiche how it is dooen, maie bee shewed better with deedes, then with wordes. Which nedeth not gretly to be taught, for that every manne, whom is practised in servise of warre, knoweth how this order procedeth, whiche is good for no other, then to use the souldiours to keepe the raie: but let us come to putte together one of these battailes, I saie, that there is given them three facions principally, the firste, and the moste profitablest is, to make al massive, and to give it the facion of two squares, the second is, to make it square with the front horned, the thirde is, to make it with a voide space in the middest: the maner to put men together in the first facion, maie be of

twoo sortes, tho together in the first facion, maie be of twoo sortes, thone is to double the rankes, that is, to make the seconde ranke enter into the first, the iiii. into the third, the sixt into the fift, and so fourth, so that where there was lxxx. rankes, five to a ranke, thei maie become xl. rankes, x. to a ranke. Afterward cause them to double ones more in thesame maner, setting the one ranke into an other, and so there shall remain twentie rankes, twentie men to a ranke: this maketh twoo squares aboute, for as moche as albeit that there bee as many men the one waie, as in the other, notwithstanding to wardes the hedde, thei joine together, that the one side toucheth the other: but by the other waie, thei be distant the one from the other, at least a yarde and a haulfe, after soche sorte, that the square is moche longer, from the backe to the fronte, then from the one side to thother: and bicause we have at this presente, to speake often of the partes afore, of behinde, and of the sides of these battailes, and of all the armie together, knowe you, that when I saie either hedde or fronte, I meane the parte afore, when I shall saie backe, the part behind, when I shall saie flankes, the partes on the sides. The fiftie ordinarie veliti of the battaile, muste not mingle with the other rankes, but so sone as the battaile is facioned, thei shalbe set a long by the flankes therof. The other waie to set together the battaile is this, and bicause it is better then the firste, I will set it before your ives juste, how it ought to bee ordeined. I beleve that you remember of what number of menne, of what hedges it is made, and of what armours thei are armed, then the facion, that this battaile ought to have, is (as I have saied) of twentie rankes, twentie men to a ranke, five rankes of Pikes in the

front, and fiftene rankes of Targaettes on the backe, twoo Centurions standing in the fronte, twoo behinde on the backe, who shall execute the office of those, whiche the antiquitie called Tergiductori. The Conestable with the Ansigne, and with the Drumme, shall stande in thesame space, that is betwene the five rankes of the Pikes, and the fiftene of the Targaettes. Of the Peticapitaines, there shall stande one upon every side of the ranckes, so that every one, maie have on his side his men, those peticapitaines, whiche shalbe on the left hande, to have their men on the right hand, those Peticapitaines, whiche shall be on the right hand, to have their menne on the left hande: The fiftie Veliti, muste stande a long the flankes, and on the backe of the battaile. To mynde now, that this battaile maie be set together in this facion, the men goyng ordinarily, it is convenient to order them thus. Make the men to be brought into lxxx. rankes, five to a ranke, as a little afore we have said, leavyng the Veliti either at the hedde, or at the taile, so that thei stande out of this order: and it ought to be ordeined, that every Centurion have behinde his back twentie rankes, and to bee nexte behinde every Centurion, five rankes of Pikes, and the reste Targaettes. The Conestable shall stande with the Drum, and the Ansigne, in thesame space, whiche is betwene the Pikes, and the Targaettes of the seconde Centurion, and to occupie the places of three Targaette men. Of the Peticapitaines, twentie shall stand on the sides of the rankes, of the first Centurion, on the lefte hande, and twentie shall stande on the sides of the rankes, of the last Centurion on the right hande. And you muste understande, that the Peticapitaine, whiche hath to leade the Pikes, ought to have a Pike, and those that leade the

Targaettes, ought to have like weapons. Then the rankes beyng brought into this order, and mindyng in marchyng, to bryng them into battaile, for to make the hedde, the first Centurion must be caused to stande still, with the firste twentie rankes, and the seconde to proceade marchyng, and tournyng on the right hand, he must go a long the sides of the twentie rankes that stande still, till he come to bee even with the other Centurion, where he must also stande still, and the thirde Centurion to procede marchyng, likewise tournyng on the right hand, and a long the sides of the rankes that stande still, must go so farre, that he be even with the other twoo Centurions, and he also standyng still, the other Centurion must folowe with his rankes, likewise tournyng on the right hande, a longe the sides of the rankes that stande still, so farre that he come to the hed of the other, and then to stand still, and straight waie twoo Centurions onely, shall depart from the front, and go to the backe of the battaile, the whiche cometh to bee made in thesame maner, and with thesame order juste, as a little afore I have shewed you. The Veliti muste stande a long, by the flankes of thesame, accordyng as is disposed in the first waie, whiche waie is called redoublyng by right line, this is called redoublyng by flanke: the first waie is more easie, this is with better order, and commeth better to passe, and you maie better correcte it, after your owne maner, for that in redoublyng by righte line, you muste bee ruled by the number, because five maketh ten, ten twentie, twentie fourtie, so that with redoublyng by right line, you cannot make a hedde of fiftene, nor of five and twentie, nor of thirtie, nor of five and thirtie, but you must go where thesame number will leade you. And yet it happeneth every daie in

particulare affaires, that it is convenient to make the forward with sixe hundred, or eight hundred men, so that to redouble by right line, should disorder you: therefore this liketh me better: that difficultie that is, ought moste with practise, and with exercise to bee made easie. Therefore I saie unto you, how it importeth more then any thyng, to have the souldiours to know how to set themselves in araie quickly, and it is necessarie to keepe them in this battaile, to exercise them therin, and to make them to go apace, either forward or backward, to passe through difficulte places, without troubllyng thorder: for asmoche as the souldiours, whiche can doe this well, be expert souldiours, and although thei have never seen enemies in the face, thei maie be called old souldiours, and contrariwise, those whiche cannot keepe these orders, though thei have been in a thousande warres, thei ought alwaies to be reputed new souldiours. This is, concernyng setting them together, when thei are marching in small rankes: but beyng set, and after beyng broken by some accident or chaunce, whiche groweth either of the situacion, or of the enemye, to make that in a sodaine, thei maie come into order againe, this is the importaunce and the difficultie, and where is nedefull moche exercise, and moche practise, and wherin the antiquitie bestowed moche studie. Therefore it is necessarie to doe twoo thynges, firste to have this battaile full of countersignes, the other, to keepe alwaies this order, that those same men maie stand alwaies in the ranke, which thei were firste placed in: as for insample, if one have begon to stande in the seconde, that he stande after alwaie in that, and not onely in that self same rancke, but in that self same place: for the observyng whereof (as I have saied) bee necessarie many countersignes.

In especially it is requisite, that the Ansigne bee after soche sorte countersigned, that companyng with the other battailes, it maie be knowen from them, accordyng as the Conestable, and the Centurions have plumes of fethers in their heddes differente, and easie to be knowen, and that whiche importeth moste, is to ordaine that the peticapitaines bee knowen. Whereunto the antiquitie had so moche care, that thei would have nothing els written in their hedde peces, but the nomber that thei were named by, callyng them firste, seconde, thirde, and fourthe xc. And yet thei were not contented with this, but made every souldiour to have written in his Targaet, the nomber of the ranke, and the nomber of the place, in whiche ranke he was appoineted. Then the menne being countersigned thus, and used to stande betwene these limites, it is an easie thyng, thei beyng disordered, to sett them all againe quickly into order: considering, that the Ansigne standyng still, the Centurions, and the Peticapitaines maie gesse their places by the iye, and beyng brought the left of the left, the right of the right, with their accustomed distance, the souldiours led by their rule, and by the differences of the cognisances, maie be quickly in their proper places, no otherwise, then as if the boordes of a tunne should bee taken a sunder, whiche beyng first marked, moste easely maie bee set together again, where thesame beyng not countersigned, were impossible to bryng into order any more. These thynges, with diligence and with exercise, are quickly taught, and quickly learned, and beyng learned, with difficultie are forgotten: for that the newe menne, be led of the olde, and with tyme, a Province with these exercises, may become throughly practised in the war. It is also necessarie to teache them, to tourne

theim selves all at ones, and when neede requires, to make of the flankes, and of the backe, the fronte, and of the front, flankes, or backe, whiche is moste easie: bicause it suffiseth that every manne doe tourne his bodie, towardes thesame parte that he is commaunded, and where thei tourne their faces, there the fronte commeth to bee. True it is, that when thei tourne to any of the flanckes, the orders tourne out of their proporcion: for that from the breast to the backe, there is little difference, and from the one flancke to the other, there is verie moche distance, the whiche is al contrarie to the ordinarie order of the battaile: therefore it is convenient, that practise, and discrecion, doe place them as thei ought to be: but this is small disorder, for that moste easely by themselves, thei maie remedie it. But that whiche importeth more, and where is requisite more practise, is when a battaile would tourne all at ones, as though it were a whole bodie, here is meete to have greate practise, and greate discrecion: bicause mindyng to tourne, as for insample on the left hande, the left corner must stande still, and those that be next to hym that standeth still, muste marche so softly, that thei that bee in the right corner, nede not to runne: otherwise all thing should be confounded. But bicause it happeneth alwaies, when an armie marcheth from place to place, that the battailes, whiche are not placed in the front, shall be driven to faight not by hedde, but either by flancke, or by backe, so that a battaile muste in a sodaine make of flancke, or of backe, hedde: and mindyng that like battailes in soche cace, maie have their proporcion, as above is declared, it is necessarie, that thei have the Pikes on thesame flancke, that ought to be hedde, and the Peticapitaines, Centurions, and

Conestables, to resorte accordyngly to their places. Therefore to mynde to dooe this, in plasyng them together, you must ordeine the fower skore rankes, of five in a ranke, thus: Set all the Pikes in the first twentie rankes, and place the Peticapitaines thereof, five in the first places, and five in the last: the other three score rankes, whiche come after, bee all of Targaettes, whiche come to bee three Centuries. Therefore, the first and the laste ranke of every Centurion, would be Peticapitaines, the Conestable with the Ansigne, and with the Drumme, muste stande in the middest of the first Centurie of Targaettes, and the Centurions in the hed of every Centurie. The bande thus ordained, when you would have the Pikes to come on the left flancke, you must redouble Centurie by Centurie, on the right flancke: if you would have them to come on the right flancke, you must redouble them on the lefte. And so this battaile tourneth with the Pikes upon a flancke, and the Conestable in the middeste: the whiche facion it hath marchyng: but the enemye commyng, and the tyme that it would make of flancke hedde, it nedeth not but to make every man to tourne his face, towardes thesame flancke, where the Pikes be, and then the battaile tourneth with the rankes, and with the heddes in thesame maner, as is aforesaid: for that every man is in his place, excepte the Centurions, and the Centurions straight waie, and without difficultie, place themselves: But when thei in marchyng, should bee driven to faight on the backe, it is convenient to ordein the rankes after soch sorte, that setting them in battaile, the Pikes maie come behinde, and to doe this, there is to bee kepte no other order, then where in orderyng the battaile, by the ordinarie, every Centurie hath five rankes of Pikes before, to cause that thei maie have

them behind, and in all the other partes to observe thorder, whiche I declared firste.

COSIMO. You have tolde (if I dooe well remember me) that this maner of exercise, is to bee able to bryng these battailes together into an armie, and that this practise, serveth to be able to order them selves in the same: But if it should happen, that these CCCCL. men, should have to doe an acte seperate, how would you order them?

FABRICIO. He that leadeth them, ought then to judge, where he will place the Pikes, and there to put them, the whiche doeth not repugne in any part to the order above written: for that also, though thesame bee the maner, that is observed to faighte a fielde, together with thother battailes, notwithstanding it is a rule, whiche serveth to all those waies, wherein a band of menne should happen to have to doe: but in shewyng you the other twoo waies of me propounded, of ordering the battailes, I shal also satisfie you more to your question: for that either thei are never used, or thei are used when a battaile is a lone, and not in companie of other, and to come to the waie of ordering them, with twoo hornes, I saie, that thou oughteste to order the lxxx. rankes, five to a ranke, in this maner. Place in the middest, one Centurion, and after hym xxv. rankes, whiche muste bee with twoo Pikes on the lefte hande, and with three Targaettes on the right, and after the first five, there must be put in the twentie folowyng, twentie Peticapitaines, all betwene the pikes, and the Targaettes, excepte those whiche beare the Pike, whom maie stand with the Pikes: after these xxv. rankes thus

ordered, there is to be placed an other Centurion, and behinde hym
fiftene rankes of Targaettes: after these, the Conestable betwene the
Drum and the Ansigne, who also must have after him, other fiftene rankes
of Targaettes: after this, the thirde Centurion must be placed, and
behinde hym, xxv. rankes, in every one of whiche, ought to bee three
Targaettes on the lefte flancke, and twoo Pikes on the right, and after
the five first rankes, there must be xx. Peticapitaines placed betwene
the Pikes, and the Targaettes: after these rankes, the fowerth Centurion
must folowe. Intending therefore, of these rankes thus ordered, to make
a battaile with twoo hornes, the first Centurion must stand still, with
the xxv. rankes, whiche be behinde him, after the second Centurion must
move, with the fiftene rankes of Targaettes, that bee behinde hym, and
to tourne on the right hande, and up by the right flancke of the xxv.
rankes, to go so farre, that he arrive to the xv. ranke, and there to
stande still: after, the Conestable muste move, with the fiftene rankes
of Targaettes, whiche be behinde hym, and tournyng likewise on the right
hande, up by the right flancke of the fiftene rankes, that wer firste
moved, muste marche so farre, that he come to their heddes, and there to
stand stil: after, the thirde Centurion muste move with the xxv. rankes,
and with the fowerth Centurion, whiche was behinde, and turnyng up
straight, must go a long by the right flanck of the fiftene last rankes
of the Targaettes, and not to stande still when he is at the heddes of
them, but to followe marchyng so farre, that the laste ranke of the xxv.
maie come to be even with the rankes behinde. And this dooen, the
Centurion, whiche was hedde of the firste fiftene rankes of Targaettes,
must go awaie from thens where he stode, and go to the backe in the

lefte corner: and thus a battaile shall be made of xxv. rankes, after
twentie men to a rank, with two hornes, upon every side of the front,
one horn, and every one, shall have ten rankes, five to a ranke, and
there shall remain a space betwene the twoo hornes, as moche as
containeth ten men, whiche tourne their sides, the one to thother.
Betwene the two hornes, the capitain shall stande, and on every point
of a horne, a Centurion: There shall bee also behinde, on every corner,
a Centurion: there shal be twoo rankes of Pikes, and xx. Peticapitaines
on every flancke. These twoo hornes, serve to kepe betwene them the
artillerie, when this battaile should have any withit, and the cariages:
The Veliti muste stande a long the flankes, under the Pikes. But mindyng
to bring this horned battaile, with a voide space in the middeste, there
ought no other to bee doen, then of fiftene rankes, of twentie to a
ranke, to take eight rankes, and to place them on the pointes of the
twoo hornes, whiche then of hornes, become backe of the voide space, in
this place, the cariages are kept, the capitain standeth, and the
Ansigne, but never the Artillerie, the whiche is placed either in the
front, or a long the flankes. These be the waies, that a battaile maie
use when it is constrained to passe alone through suspected places:
notwithstandyng, the massive battaile without hornes, and without any
soche voide place is better, yet purposyng to assure the disarmed, the
same horned battaile is necessarie. The Suizzers make also many facions
of battailes, emong which, thei make one like unto a crosse: bicause in
the spaces that is betwen the armes therof, thei kepe safe their
Harkebuters from the daunger of the enemies: but bicause soche battailes
be good to faight by them selves, and my intente is to shew, how many

battailes united, do faight with thenemie, I wil not labour further in describing them.

COSIMO. My thinks I have verie well comprehended the waie, that ought to be kept to exercise the men in these battailes: But (if I remember me well) you have saied, how that besides the tenne battailes, you joyne to the maine battaile, a thousande extraordinarie Pikes, and five hundred extraordinarie Veliti: will you not appoincte these to be exercised?

FABRICIO. I would have them to bee exercised, and that with moste great diligence: and the Pikes I would exercise, at leaste Ansigne after Ansigne, in the orders of the battailes, as the other: For as moche as these should doe me more servise, then the ordinarie battailes, in all particulare affaires: as to make guides, to get booties, and to doe like thynges: but the Veliti, I would exercise at home, without bringing them together, for that their office being to faight a sonder, it is not mete, that thei should companie with other, in the common exercises: for that it shall suffice, to exercise them well in the particular exercises. Thei ought then (as I firste tolde you, nor now me thynkes no labour to rehearse it againe) to cause their men to exercise them selves in these battailes, whereby thei maie knowe how to kepe the raie, to knowe their places, to tourne quickly, when either enemie, or situacion troubleth them: for that, when thei knowe how to do this, the place is after easely learned, which a battaile hath to kepe, and what is the office thereof in the armie: and when a Prince, or a common weale, will take the paine, and will use their diligence in these orders, and in

these exercisynge, it shall alwaies happen, that in their countrie, there shall bee good souldiours, and thei to be superiours to their neighbours, and shalbe those, whiche shall give, and not receive the lawes of other men: but (as I have saied) the disorder wherein thei live, maketh that thei neclecte, and doe not esteeme these thynges, and therefore our armies be not good: and yet though there were either hed, or member naturally vertuous, thei cannot shewe it.

COSIMO. What carriages would you, that every one of these battailes should have?

FABRICIO. Firste, I would that neither Centurion, nor Peticapitain, should be suffered to ride: and if the Conestable would nedes ride, I would that he should have a Mule, and not a horse: I would allowe hym twoo carriages, and one to every Centurion, and twoo to every three Peticapitaines, for that so many wee lodge in a lodgyng, as in the place therof we shall tell you: So that every battaile will come to have xxxvi. carriages, the whiche I would should carrie of necessitie the tentes, the vesselles to seeth meate, axes, barres of Iron, sufficient to make the lodgynges, and then if thei can carry any other thyng, thei maie dooe it at their pleasure.

COSIMO. I beleve that the heddes of you, ordeined in every one of these battailes, be necessarie: albeit, I would doubt, lest that so many commaunders, should confounde all.

FABRICIO. That should bee, when it were not referred to one man, but referring it, they cause order, yet and without them, it is impossible to govern an armie: for that a wall, which on every parte inclineth, requireth rather to have many proppes, and thicke, although not so strong, then fewe, though they were strong: because the vertue of one alone, doeth not remedie the ruine a farre off. And therefore in tharmies, and among every ten men, it is convenient that there bee one, of more life, of more harte, or at leaste wise of more auctoritie, who with stomacke, with wordes, and with example, may keepe them constante, and disposed to faight, and these thynges of me declared, bee necessarie in an armie, as the Heddes, the Ansignes, and the Drummes, is seen that wee have them all in our armies, but none doeth his office. First to mynde that the Peticapitaines doe thesame, for which they are ordeined, it is necessarie (as I have said) that there bee a difference, betwene every one of them and their men, and that they lodge together, doying their duties, standing in thorder with them: for that they placed in their places, bee a rule and a temperaunce, to maintaine the raies straight and steddie, and it is impossible that they disorder, or disorderyng, dooe not reduce themselves quickly into their places. But we now adaiies, doe not use them to other purpose, then to give them more wages, then to other menne, and to cause that they dooe some particulare feate: The very same happeneth of the Ansigne bearers, for that they are kept rather to make a faire muster, then for any other warlike use: but the antiquitie used them for guides, and to bryng them selves againe into order: for that every man, so sone as the Ansigne stode still, knewe the place, that he kept nere to his Ansigne, wherunto he returned

alwaies: thei knewe also, how that the same movyng, or standyng, thei should staie, or move: therfore it is necessarie in an armie, that there be many bodies, and every bande of menne to have his Ansigne, and his guide: wherfore havyng this, it is mete that thei have stomackes inough, and by consequence life enough. Then the menne ought to marche, accordyng to the Ansigne: and the Ansigne to move, accordyng to the Drumme, the whiche Drumme well ordered, commaundeth to the armie, the whiche goyng with paces, that answereth the tyme of thesame, will come to kepe easilie thorders: for whiche cause the antiquitie had Shalmes, Flutes, and soundes perfectly tymed: For as moche as like as he that daunseth, procedeth with the tyme of the Musick, and goyng with thesame doeth not erre, even so an armie obeyyng, in movyng it self to thesame sounde, doeth not disorder: and therefore, thei varied the sounde, accordyng as thei would varie the mocion, and accordyng as thei would inflame, or quiete, or staie the mindes of men: and like as the soundes were divers, so diversly thei named them: the sounde Dorico, ingendered constancie, the sounde Frigio, furie: whereby thei saie, that Alexander beyng at the Table, and one soundyng the sounde Frigio, it kendled so moche his minde, that he laied hande on his weapons. All these maners should be necessarie to finde again: and when this should bee difficulte, at least there would not be left behind those that teache the Souldiour to obeie, the whiche every man maie varie, and ordeine after his owne facion, so that with practise, he accustome the eares of his souldiours to knowe it: But now adaies of this sounde, there is no other fructe taken for the moste part, then to make a rumour.

COSIMO. I would desire to understande of you, if ever with your self you have discourced, whereof groweth so moche vilenesse, and so moche disorder, and so moche necligence in these daies of this exercise?

FABRICIO. With a good will I will tell you thesame, that I thinke. You knowe how that of the excellent men of warre, there hath been named many in Europe, fewe in Affric, and lesse in Asia: this grewe, for that these twoo laste partes of the worlde, have had not paste one kyngdome, or twoo, and fewe common weales, but Europe onely, hath had many kyngdomes, and infinite common weales, where menne became excellent, and did shewe their vertue, accordyng as thei were sette a woorke, and brought before their Prince, or common weale, or king that he be: it followeth therefore, that where be many dominions, there rise many valiaunt menne, and where be fewe, fewe. In Asia is founde Ninus, Cirus, Artaserces, Mithridates: and verie fewe other, that to these maie be compared. In Africk, is named (lettyng stande thesame auncient Egipt) Massinissa, Jugurta, and those Capitaines, whiche of the Carthaginens common weale were nourished, whom also in respecte to those of Europe, are moste fewe: bicause in Europe, be excellent men without nomber, and so many more should be, if together with those should bee named the other, that be through the malignitie of time extincte: for that the worlde hath been moste vertuous, where hath been moste states, whiche have favoured vertue of necessitie, or for other humaine passion. There rose therfore in Asia, fewe excellent menne: bicause thesame Province, was all under one kyngdome, in the whiche for the greatnesse thereof, thesame standing for the moste parte of tyme idell, there could not

growe men in doynge excellent. To Africke there happened the verie same, yet there were nourished more then in Asia, by reason of the Carthaginens common weale: for that in common weales, there growe more excellent men, then in kingdomes, bicause in common weales for the most part, vertue is honoured, in Kyngdomes it is helde backe: wherby groweth, that in thone, vertuous men are nourished, in the other thei are extincte. Therefore he that shall consider the partes of Europe, shall finde it to have been full of common weales, and of pryncedomes, the whiche for feare, that the one had of the other, thei wer constrained to kepe lively the warlike orders, and to honor them, whiche in those moste prevailed: for that in Grece, besides the kyngdome of the Macedonians, there were many common weales, and in every one of them, were bred moste excellent men. In Italie, were the Romaines, the Sannites, the Toscanes, the Gallie Cisalpini. Fraunce, and Almainie, wer ful of common weales and pryncedomes. Spaine likewise: and although in comparison of the Romaines, there are named fewe other, it groweth through the malignitie of the writers, whom folowe fortune, and to them for the moste parte it suffised, to honour the conquerours: but it standeth not with reason, that betwene the Sannites, and the Toscanes, whom fought CL. yeres with the Romaine people, before thei wer overcome, there should not growe exceedyng many excellent menne. And so likewise in Fraunce, and in Spaine: but that vertue, whiche the writers did not celebrate in particuler menne, thei celebrated generally in the people, where thei exalte to the starres, the obstinatnesse that was in them, to defende their libertie. Beyng then true, that where bee moste dominions, there riseth moste valiaunt menne, it foloweth of necessitie,

that extinguishyng those, vertue is extincte straighte waie, the occasion decayyng, whiche maketh menne vertuous. Therefore, the Romaine Empire beyng after increased, and havyng extinguished all the common weales, and Princedomes of Europe, and of Afrike, and for the moste part those of Asia, it lefte not any waie to vertue, excepte Rome: whereby grewe, that vertuous menne began to be as fewe in Europe, as in Asia: the whiche vertue, came after to the laste caste: For as moche, as all the vertue beyng reduced to Roome, so sone as thesame was corrupted, almoste all the worlde came to bee corrupted: and the Scithian people, were able to come to spoile thesame Empire, the whiche had extinguished the vertue of other, and knewe not howe to maintaine their owne: and after, although through the inundacion of those barberous nacions, thesame Empire was devided into many partes, this vertue is not renewed:

The one cause is, for that it greveth them moche, to take againe the orders when thei are marde, the other, bicause the maner of livyng now adaies, having respect to the Christian religion, commaundeth not thesame necessitie to menne, to defende themselves, whiche in olde tyme was: for that then, the menne overcome in warre, either were killed, or remained perpetuall slaves, where thei led their lives moste miserably: The tounes overcome, either were rased, or the inhabiters thereof driven out, their goodes taken awaie, sent dispersed through the worlde: so that the vanquished in warre, suffered all extreme miserie: of this feare, men beyng made afraied, thei wer driven to kepe lively the warlike exercises, and thei honoured soche as were excellente in them: But nowe adaies, this feare for the moste part is not regarded: of those

that are overcome, few be killed, none is kept long in prison: for that with facility, they are set at liberty: the cities also, which a thousand times have rebelled, are not destroyed, the men whereof, are left alone with their goods, so that the greatest hurt that is feared, is but a task: in so much, that men will not submit themselves to the orders of war, and to abide always under those, to avoid the perils whereof they are little afraid: again these Provinces of Europe, be under a very few heads, in respect as it hath been in times past: for that all France, obeyeth one king, all Spain, another: Italy is in few parts, so that the weaker cities, are defended with leaning to him that overcometh, and the strong states, for the causes aforesaid, fear no such extreme ruin.

COSIMO. Yet there hath been seen many towns that have been sacked within this xxv. years, and lost their dominions, whose example, ought to teach other how to live, and to take again some of those old orders.

FABRICIO. You said true: but if you note what towns have gone to sack, you shall not find that they have been the heads of states, but of the members; as was seen sacked Tortona, and not Milan: Capua, and not Naples, Brescia, and not Venice, Ravenna, and not Rome: the which examples maketh those that govern, not to change their purposes, but rather maketh them to stand more in their opinion, to be able to redeem again all things with tasks, and for this, they will not submit themselves to the troubles of the exercises of war, sending unto them partly not necessary, partly, an intricate matter, which they understand

not: Those other, whiche bee subjectes to them, whom soche insamples ought to make afraied, have no power to remedie it: and those Princes, that have ones loste their estates, are no more able, and those which as yet kept them, know not, nor wil not. Bicause thei will without any disease rain by fortune, and not by their vertue: for that in the worlde beyng but little vertue, thei see fortune governeth all thynges. And thei will have it to rule them, not thei to rule it. And to prove this that I have discoursed to bee true, consider Almaine, in the whiche, bicause there is many Princedomes, and common weales, there is moche vertue, and all thesame, whiche in the present service of warre is good, dependeth of the insamples of those people: who beyng all gellious of their states, fearing servitude, the which in other places is not feared, thei all maintaine them selves Lordes, and honourable: this that I have saied, shall suffice to shewe the occacions of the presente utilitie, accordyng to my opinion: I cannot tell, whether it seeme thesame unto you, or whether there be growen in you any doubtyng.

COSIMO. None, but rather I understande all verie well: onely I desire, tournyng to our principall matter, to understande of you, how you would ordein the horses with these battailes, and how many, and how thei should be governed, and how armed.

FABRICIO. You thinke peraventure, that I have left it behinde: whereat doe not marvell, for that I purpose for twoo causes, to speake therof little, the one is, for that the strengthe, and the importaunce of an armie, is the footemen, the other is, bicause this part of service of

warre, is lesse corrupted, then thesame of footemen. For that though it be not stronger then the old, yet it maie compare with thesame, nevertheles ther hath been spoken a little afore, of the maner of exercisyng them. And concernyng tharmyng them, I would arme them as thei doe at this present, as wel the light horsemen, as the menne of armes: but the light horsemen, I would that thei should be all Crossebowe shuters, with some Harkebutters emong them: the whiche though in the other affaires of warre, thei bee little profitable, thei be for this most profitable, to make afraied the countrie menne, and to drive them from a passage, that were kept of them: bicause a Harkebutter, shall feare them more, then twentie other armed. But commyng to the nomber, I saie, that having taken in hand, to imitate the service of warre of the Romaines, I would not ordein more then three hundred horse, profitable for every maine battaile, of whiche I would that there were CL. men of armes, and CL. light horsmen, and I would give to every one of these partes, a hedde, making after emong them fiftene peticapitaines for a bande, givyng to every one of them a Trompet, and a standarde: I would that every ten menne of armes, should have five carriages, and every ten light horsemen twoo, the whiche as those of the footemen, should carrie the tentes, the vesselles, and the axes, and the stakes, and the rest of their other harneis. Nor beleve not but that it is disorder, where the menne of armes have to their service fower horse, bicause soche a thyng is a corrupt use: for that the men of armes in Almaine, are seen to bee with their horse alone, every twentie of them, havyng onely a carte, that carrieth after them their necessary thynges. The Romaine horsemen, were likewise a lone: true it is, that the Triary lodged nere them,

whiche wer bound to minister helpe unto them, in the kepyng of their horses the whiche maie easely be imitated of us, as in the distributyng of the lodgynges, I shall shewe you. Thesame then that the Romaines did, and that whiche the Duchmen doe now a daies, we maie doe also, ye, not doying it, we erre. These horses ordained and appointed together with a main battaile, maie sometymes be put together, when the battailes bee assembled, and to cause that betwene them bee made some sight of assault, the whiche should be more to make them acquainted together, then for any other necessitie. But now of this part, there hath been spoke sufficiently, wherefore let us facion the armie, to be able to come into the field against the enemye, and hope to winne it: whiche thyng is the ende, for whiche the exercise of warre is ordeined, and so moche studie therein bestowed.

THE THIRDE BOOKE

COSIMO. Seeing that we chaunge reasonyng, I will that the demaunder be chaunged: bicause I would not be thought presumptuous, the which I have alwaies blamed in other: therefore, I resigne the Dictatorship, and give this auctoritie to hym that will have it, of these my other frendes.

ZANOBI. We would be moste glad, that you should procede, but seyng that you will not, yet tell at leaste, whiche of us shall succede in your place.

COSIMO. I will give this charge to signor Fabricio.

FABRICIO. I am content to take it, and I will that we folowe the Venecian custome, that is, that the youngeste speake firste: bicause this beyng an exercise for yong men, I perswade my self, that yong menne, bee moste apt to reason thereof, as thei be moste readie to execute it.

COSIMO. Then it falleth to you Luigi: and as I have pleasure of soche a successour, so you shal satisfie your self of soche a demaunder: therefore I praie you, let us tourne to the matter, and let us lese no more tyme.

FABRICIO. I am certain, that to mynde to shewe wel, how an armie is

prepared, to faight a fielde, it should be necessarie to declare, how the Grekes, and the Romaines ordeined the bandes of their armies: Notwithstanding, you your selves, beeyng able to rede, and to consider these tnynges, by meanes of the auncient writers. I will passe over many particulars: and I will onely bryng in those thynges, whiche I thinke necessarie to imitate, mindyng at this tyme, to give to our exercise of warre, some parte of perfection: The whiche shall make, that in one instant, I shall shewe you, how an armie is prepared to the field, and how it doeth incounter in the verie faight, and how it maie be exercised in the fained. The greatest disorder, that thei make, whiche ordeine an armie to the fielde, is in giving them onely one fronte, and to binde them to one brunt, and to one fortune: the whiche groweth, of havyng loste the waie, that the antiquitie used to receive one bande within an other: bicause without this waie, thei can neither succour the formoste, nor defende them, nor succede in the faight in their steede: the whiche of the Romaines, was moste excellently well observed. Therefore, purposyng to shewe this waie, I saie, how that the Romaines devided into iii. partes every Legion, in Hastati, Prencipi, and Triarii, of which, the Hastati wer placed in the first front, or forward of the armie, with thorders thicke and sure, behinde whom wer the Prencipi, but placed with their orders more thinne: after these, thei set the Triarii, and with so moche thinnes of orders, that thei might, if nede wer, receive betwene them the Prencipi, and the Hastati. Thei had besides these, the Slingers, and Crosbowshoters, and the other lighte armed, the whiche stode not in these orders, but thei placed them in the bed of tharmie, betwene the horses and the other bandes of footemen: therefore these

light armed, began the faight, if thei overcame (whiche happened seldom times) thei folowed the victorie: if thei were repulced, thei retired by the flanckes of the armie, or by the spaces ordained for soche purposes, and thei brought them selves emong the unarmed: after the departure of whom, the Hastati incountered with the enemie, the whiche if thei saw themselves to be overcome, thei retired by a little and little, by the rarenesse of thorders betwene the Prencipi, and together with those, thei renued the faight if these also wer repulced, thei retired al in the rarenesse of the orders of the Triarii, and al together on a heape, began againe the faight: and then, if thei were overcome, there was no more remeady, bicause there remained no more waies to renue them again. The horses stode on the corners of the armie, to the likenes of twoo winges to a bodie, and somewhiles thei fought with the enemies horses, an other while, thei rescued the fotmen, according as nede required. This waie of renyung them selves three tymes, is almoste impossible to overcome: for that, fortune muste three tymes forsake thee, and the enemie to have so moche strengthe, that three tymes he maie overcome thee. The Grekes, had not in their Falangi, this maner of renyung them selves, and although in those wer many heddes, and many orders, notwithstanding, thei made one bodie, or els one hedde: the maner that thei kepte in rescuyng the one the other was, not to retire the one order within the other, as the Romaines, but to enter the one manne into the place of the other: the which thei did in this maner. Their Falange brought into rankes, and admit, that thei put in a ranke fiftie menne, commyng after with their hedde againste the enemie, of all the rankes the foremoste sixe, mighte faight: Bicause their Launces, the whiche

thei called Sarisse, were so long, that the sixt ranke, passed with the hedde of their Launces, out of the first ranke: then in faightyng, if any of the first, either through death, or through woundes fell, straight waie there entered into his place, thesame man, that was behinde in the second ranke, and in the place that remained voide of the seconde, thesame man entred, whiche was behind hym in the thirde, and thus successively, in a sodaine the rankes behinde, restored the faultes of those afore, so that the rankes alwaies remained whole, and no place of the faighters was voide, except the laste rankes, the whiche came to consume, havyng not menne behinde their backes, whom might restore them: So that the hurte that the first rankes suffered, consumed the laste, and the firste remained alwaies whole: and thus these Falangi by their order, might soner be consumed, then broken, for that the grosse bodie, made it more immovable. The Romaines used at the beginnyng the Falangi, and did set in order their Legions like unto them: after, this order pleased them not, and thei devided the Legions into many bodies, that is, in bandes and companies: Bicause thei judged (as a little afore I saied) that thesame bodie, should have neede of many capitaines, and that it should be made of sunderie partes, so that every one by it self, might be governed. The maine battailes of the Suizzers, use at this present, all the maners of the Falangi, as well in ordryng it grosse, and whole, as in rescuyng the one the other: and in pitchyng the field, thei set the main battailes, thone to the sides of the other: and though thei set them the one behinde the other, thei have no waie, that the firste retiryng it self, maie bee received of the seconde, but thei use this order, to the entent to bee able to succour the one thother, where

thei put a maine battaile before, and an other behinde thesame on the right hande: so that if the first have nede of helpe, that then the other maie make forewarde, and succour it: the third main battaile, thei put behind these, but distant from them, a Harkebus shot: this thei doe, for that thesaid two main battailes being repulced, this maie make forwarde, and have space for them selves, and for the repulced, and thesame that marcheth forward, to avoide the justling of the one the other: for asmoche as a grosse multitude, cannot bee received as a little bodie: and therefore, the little bodies beyng destincte, whiche were in a Romaine Legion, might be placed in soche wise, that thei might receive betwene them, and rescue the one the other. And to prove this order of the Suizzers not to be so good, as the auncient Romaines, many insamples of the Romain Legions doe declare, when thei fought with the Grekes Falangi, where alwaies thei were consumed of them: for that the kinde of their weapons (as I have said afore) and this waie of renuyng themselves, could do more, then the massivenesse of the Falangi. Havyng therefore, with these insamples to ordaine an armie, I have thought good, partly to retaine the maner of armyng and the orders of the Grekes Falangi, and partely of the Romain Legions: and therefore I have saied, that I would have in a main battaile, twoo thousande pikes, whiche be the weapons of the Macedonicall Falangi, and three thousande Targaettes with swardes, whiche be the Romain weapons: I have devided the main battaile, into x. battailes, as the Romaines their Legion into ten Cohortes: I have ordeined the Veliti, that is the light armed, to begin the faight, as the Romaines used: and like as the weapons beyng mingled, doe participate of thone and of the other nacion, so the orders also doe

participate: I have ordained, that every battaile shall have v. rankes of Pikes in the fronte, and the rest of Targaettes, to bee able with the front, to withstande the horses, and to enter easely into the battaile of the enemies on foot, having in the firste fronte, or vawarde, Pikes, as well as the enemye, the whiche shall suffice me to withstande them, the Targaettes after to overcome them. And if you note the vertue of this order, you shall see all these weapons, to doe fully their office, for that the Pikes, bee profitable against the horses, and when they come against the footemenne, they dooe their office well, before the faight throng together, because so sone as they presse together, they become unprofitable: wherefore, the Suizzers to avoide this inconvenience, put after everye three rankes of Pikes, a ranke of Halberdes, the whiche they do to make roome to the Pikes, which is not yet so much as suffiseth. Then putting our Pikes afore, and the Targaettes behinde, they come to withstande the horses, and in the beginning of the fight, they open the rayes, and molest the footemen: But when the fight is thrust together, and that they become unprofitable, the Targaettes and swords succede, which may in every narowe place be handled.

LUIGI. Wee looke nowe with desire to understande, howe you would ordeyne the armie to fighte the field, with these weapons, and with these order.

FABRICIO. And I will not nowe shewe you other, then this: you have to understande, how that in an ordinarye Romane armie, which they call a Consull armie, there were no more, then twoo Legions of Romane Citezens

which were six hundred horse, and about eleven thousand footemen: they had besides as many more footemen and horsemen, which were sent them from their friends and confederates, whom they divided into two partes, and called the one, the right horne and the other the left horne: nor they ever permitted, that these aiding footemen, should passe the number of the footemen of their Legions, they were well contented, that the number of those horse should be more then theirs: with this armie, which was of xxii. thousand footemen, and about two thousand good horse, a Consul executed all affaires, and went to all enterprises: yet when it was needfull to set against a greater force, two Consules joyned together with two armies. You ought also to note in especially, that in all the three principall actes, which an armie doth that is, to march, to incampe, and to fight, the Romanes used to put their Legions in the middeste, for that they woulde, that the same power, wherein they most trusted, should be most united, as in the reasoning of these three actes, shall be shewed you: those aiding footemen, through the practise they had with the Legion Souldiours, were as profitable as they, because they were instructed, according as the souldiours of the Legions were, and therefore, in like maner in pitching the field, they pitched. Then he that knoweth how the Romanes disposed a Legion in their armie, to fight a field, knoweth how they disposed all: therefor, having tolde you how they devided a Legion into three bandes, and how the one bande received the other, I have then told you, how all tharmie in a fielde, was ordained. Wherefore, I minding to ordain a field like unto the Romanes, as they had two Legions, I will take

ii. main batailes, and these being disposed, the disposicion of all an armie shalbe understode therby: bycause in joyning more men, there is no other to be doen, then to ingrosse the orders: I thinke I neede not to rehearse how many men a maine battaile hath, and howe it hath ten batailes, and what heades bee in a battaile and what weapons they have, and which be the ordinarie Pikes and Veliti, and which the extraordinarie for that a litle a fore I told you it distinctly, and I willed you to kepe it in memorie as a necessarie thing to purpose, to understande all the other orders: and therefore I will come to the demonstracion of the order without repeating it any more: Me thinkes good, that the ten batailes of one main battaile be set on the left flanke, and the tenne other, of the other main battaile, on the right: these that are placed on the left flanke, be ordeined in this maner, there is put five batailes the one to the side of the other in the fronte, after suche sorte, that betweene the one and the other, there remaine a space of three yardes, whiche come to occupie for largenesse Cvi. yardes, of ground, and for length thirtie: behinde these five batailes, I would put three other distante by right line from the firste thirtie yardes: twoo of the whiche, should come behinde by right line, to the uttermoste of the five, and the other should kepe the space in the middeste, and so these three, shall come to occupie for bredth and length, as moche space, as the five doeth. But where the five have betwene the one, and the other, a distaunce of three yardes, these shall have a distance of xxv. yardes. After these, I would place the twoo last batailes, in like maner behinde the three by right line, and distaunte from those three, thirtie yardes, and I would place eche of them,

behinde the uttermoste part of the three, so that the space, whiche should remain betwen the one and the other, should be lxxviii. yardes: then al these battailes thus ordered, will take in bredth Cvi. yardes, and in length CL. The extraordinarye Pikes, I would deffende a long the flanckes of these battailes, on the left side, distante from them fiftene yardes, makyng Cxliij. rankes, seven to a ranke, after soche sorte, that thei maie impale with their length, all the left sixe of the tenne battailes in thesame wise, declared of me to be ordained: and there shall remain fourtie rankes to keepe the carriages, and the unarmed, whiche ought to remaine in the taile of the armie, distributyng the Peticapitaines, and the Centurions, in their places: and of the three Conestables, I would place one in the hedde, the other in the middeste, the third in the laste ranke, the whiche should execute the office of a Tergiductore, whom the antiquitie so called hym, that was appointed to the backe of the armie. But retournyng to the hedde of the armie, I saie how that I would place nere to the extraordinarye pikes, the Veliti extraordinarye, whiche you knowe to be five hundred, and I would give them a space of xxx. yardes: on the side of these likewise on the left hande, I would place the menne of armes, and I would thei should have a space of a Cxii. yardes: after these, the light horsemen, to whom I would appoint as moche ground to stande in, as the menne of armes have: the ordinarie veliti, I would leave about their owne battailes, who should stand in those spaces, whiche I appointe betwene thone battaile and thother: whom should be as their ministers, if sometyme I thought not good to place them under the extraordinarye Pikes: in dooyng or not dooyng whereof, I would proceade, accordyng as

should tourne best to my purpose. The generall hedde of all the maine battaile, I would place in thesame space, that were betwene the first and the seconde order of the battailes, or els in the hedde, and in thesame space, that is betwene the laste battaile of the firste five, and the extraordinarie Pikes, accordyng as beste should serve my purpose, with thirtie or fourtie chosen men about hym, that knewe by prudence, how to execute a commission, and by force, to withstande a violence, and thei to be also betwen the Drumme and the Ansigne: this is thorder, with the whiche I would dispose a maine battaile, whiche should bee the disposyng of halfe the armie, and it should take in breadth three hundred fourscore and twoo yardes, and in length as moche as above is saied, not accomptyng the space, that thesame parte of the extraordinarie Pikes will take, whiche muste make a defence for the unarmed, whiche will bee aboute lxxv. yardes: the other maine battaile, I would dispose on the righte side, after the same maner juste, as I have disposed that on the lefte, leavyng betwene the one main battaile, and thother, a space of xxii. yardes: in the hedde of whiche space, I would set some little carriages of artillerie, behynde the whiche, should stande the generall capitaine of all the armie, and should have about hym with the Trumpet, and with the Capitaine standerde, twoo hundred menne at least, chosen to be on foote the moste parte, emongest whiche there should be tenne or more, mete to execute all commaundementes, and should bee in soche wise a horsebacke, and armed, that thei mighte bee on horsebacke, and on foote, accordyng as neede should require. The artillerie of the armie, suffiseth ten Cannons, for the winning of Townes, whose shotte shoulde not passe fiftie pounce: the

whiche in the fielde should serve mee more for defence of the campe, then for to fight the battaile: The other artillerie, should bee rather of ten, then of fifteene pounce the shotte: this I would place afore on the front of all the armie, if sometime the countrie should not stande in such wise, that I mighte place it by the flancke in a sure place, where it mighte not of the enemye be in daunger: this fashion of an armie thus ordered, may in fighting, use the order of the Falangi, and the order of the Romane Legions: for that in the fronte, bee Pikes, all the men bee set in the rankes, after such sorte, that incountring with the enemye, and withstanding him, maye after the use of the Falangi, restore the firste ranckes, with those behinde: on the other parte, if they be charged so sore, that they be constraigned to breake the orders, and to retire themselves, they maye enter into the voide places of the seconde battailes, which they have behinde them, and unite their selves with them, and making a new force, withstande the enemye, and overcome him: and when this sufficeth not, they may in the verie same maner, retire them selves the seconde time, and the third fight: so that in this order, concerning to fight, there is to renewe them selves, both according to the Greeke maner, and according to the Romane: concerning the strength of the armie, there cannot be ordayned a more stronger: for as much, as the one and the other borne therof, is exceedingly well replenished, both with heades, and weapons, nor there remayneth weake, other then the part behinde of the unarmed, and the same also, hath the flankes impaled with the extraordinarie Pikes: nor the enemye can not of anye parte assaulte it, where he shall not finde it well appointed, and the hinder parte can not be assaulted: Because there can not bee an

emie, that hath so much puissance, whome equallye maye assault thee on everye side: for that hee having so great a power, thou oughtest not then to matche thy selfe in the fielde with him: but when he were three times more then thou, and as well appointed as thou, hee doth weaken himselfe in assaulting thee in divers places, one part that thou breakest, will cause all the reste go to naughte: concerning horses, although he chaunce to have more then thine, thou needest not feare: for that the orders of the Pikes, which impale thee, defende thee from all violence of them, although thy horses were repulced. The heades besides this, be disposed in such place, that they may easily commaunde, and obeye: the spaces that bee between the one battaile, and the other, and betweene the one order, and the other, not onely serve to be able to receyve the one the other, but also to give place to the messengers, whiche should go and come by order of the Capitayne. And as I tolde you firste, howe the Romanes had for an armie, aboute foure and twentie thousande men, even so this oughte to bee: and as the other souldiours tooke ensample of the Legions, for the maner of fighting, and the fashion of the armie, so those souldiours, whiche you shoulde joyne to oure twoo mayne battailes, oughte to take the forme and order of them: whereof having put you an ensample, it is an easye matter to imitate it, for that increasing, either twoo other mayne battailes unto the armie, or as many other souldiours, as they bee, there is no other to bee done, then to double the orders, and where was put tenne battailes on the lefte parte, to put twentie, either ingrossing, or distending the orders, according as the place, or the emie shoulde compell thee.

LUIGI. Surely sir I imagine in suche wise of this armie, that mee thinkes I nowe see it, and I burne with a desire to see it incounter, and I woulde for nothing in the worlde, that you shoulde become Fabius Maximus intendyng to kepe the enemye at a baie, and to deferre the daie of battaile: bicause I would saie worse of you, then the Romain people saied of hym.

FABRICIO. Doubt not: Doe you not heare the artillerie? Ours have alredie shotte, but little hurte the enemye: and the extraordinarye Veliti, issuing out of their places together with the light horsemen, moste speedely, and with moste merveilous furie, and greateste crie that maie be, thei assaulte the enemye: whose artillerie hath discharged ones, and hath passed over the heddes of our footemen, without doying them any hurt, and bicause it cannot shoote the seconde tyme, the Veliti, and our horsemen, have nowe gotten it, and the enemies for to defende it, are come fore warde, so that neither our ordinaunce, nor thenemies, can any more doe their office. Se with how moche vertue, strengthe and agilitie our men faighteth, and with how moche knowledge through the exercise, whiche hath made them to abide, and by the confidence, that thei have in the armie, the whiche, see, how with the pace therof, and with the men of armes on the sides, it marcheth in good order, to give the charge on the adversarie: See our artillerie, whiche to give them place, and to leave them the space free, is retired by thesame space, from whens the Veliti issued: See how the capitaine encourageth them, sheweth them the victorie certain: See how the Veliti and light horsemen bee enlarged, and retourned on the flanckes of tharmie, to seke and view, if thei maie

by the flank, doe any injurie to the adversaries: behold how the armies be affronted. Se with how moche valiauntnesse thei have withstode the violence of thenemies, and with how moche silence, and how the captain commaundeth the menne of armes, that thei sustain, and not charge, and that thei breake not from the order of the footemen: see how our light horsemen be gone, to give the charge on a band of the enemies Harkebutters, whiche would have hurt our men by flank, and how the enemies horse have succoured them, so that tourned betwene the one and the other horse, thei cannot shoote, but are faine to retire behinde their owne battaile: see with what furie our Pikes doe also affront, and how the footemen be now so nere together the one to the other, that the Pikes can no more be occupied: so that according to the knowlege learned of us, our pikes do retire a little and a little betwene the targaettes. Se how in this while a great bande of men of armes of the enemies, have charged our men of armes on the left side, and how ours, accordyng to knowlege, bee retired under the extraordinarie Pikes, and with the help of those, giving again a freshe charge, have repulced the adversaries, and slain a good part of them: in so moche, that thordinarie pikes of the first battailes, be hidden betwene the raies of the Targaettes, thei havyng left the faight to the Targaet men: whom you maie see, with how moche vertue, securitie, and leasure, thei kill the enemie: see you not how moche by faightyng, the orders be thrust together? That thei can scarce welde their swardes? Behold with how moche furie the enemies move: bicause beyng armed with the pike, and with the swerd unprofitable (the one for beyng to long, the other for findyng thenemie to well armed) in part thei fall hurt or dedde, in parte thei flie. See, thei

flie on the righte corner, thei flie also on the lefte: behold, the victorie is ours. Have not we wonne a field moste happely? But with more happinesse it should bee wonne, if it were graunted me to put it in acte. And see, how there neded not the helpe of the seconde, nor of the third order, for our first fronte hath sufficed to overcome them: in this part, I have no other to saie unto you, then to resolve if any doubt be growen you.

LUIGI. You have with so moche furie wonne this fielde that I so moche mervaile and am so astonied, that I beleve that I am not able to expresse, if any doubt remain in my mynde: yet trustyng in your prudence, I will be so bolde to tell thesame that I understande. Tell me firste, why made you not your ordinaunce to shoote more then ones? And why straighte waie you made them to retire into tharmie, nor after made no mension of them? Me thought also, that you leveled the artillerie of the enemye high, and appointed it after your own devise: the whiche might very well bee, yet when it should happen, as I beleve it chaunseth often, that thei strike the rankes, what reamedie have you? And seyng that I have begun of the artillerie, I will finishe all this question, to the intente I nede not to reason therof any more. I have heard many dispraise the armours, and the orders of the aunciente armies, arguyng, how now a daies, thei can doe little, but rather should bee altogether unprofitable, havyng respecte to the furie of the artillerie: bicause, this breaketh the orders, and passeth the armours in soche wise, that it semeth unto them a foolishnesse to make an order, whiche cannot bee kepte, and to take pain to beare a harneis, that cannot defende a man.

FABRICIO. This question of yours (because it hath many heddes) hath neede of a long aunswere. It is true, that I made not thartillery to shoote more than ones, and also of thesame ones, I stode in doubte: the occasion was, for asmoche as it importeth more, for one to take hede not to be striken, then it importeth to strike the enemie. You have to understande, that to purpose that a pece of ordinaunce hurte you not, it is necessarie either to stande where it cannot reche you, or to get behinde a wall, or behinde a banke: other thing there is not that can witholde it: and it is nedefull also, that the one and the other be moste strong. Those capitaines whiche come to faight a field, cannot stand behind a wal, or behind bankes, nor where thei maie not be reached: therefore it is mete for them, seyng thei cannot finde a waie to defende them, to finde some mean, by the whiche thei maie be least hurte: nor thei cannot finde any other waie, then to prevente it quickly: the waie to prevent it, is to go to finde it out of hande, and hastely, not at leasure and in a heape: for that through spede, the blowe is not suffered to bee redoubled, and by the thinnesse, lesse number of menne maie be hurt. This, a bande of menne ordered, cannot dooe; because if thesame marche hastely, it goweth out of order: if it go scattered, the enemie shall have no paine to breake it, for that it breaketh by it self: and therefore, I ordered the armie after soche sorte, that it might dooe the one thyng and the other: for as moche as havyng set in the corners thereof, a thousande Veliti, I appointed that after that our ordinaunce had shotte, thei should issue out together with the light horsemen, to get the enemies artillerie: and therefore, I

made not my ordinance to shoote again, to the intente, to give no tyme to the enemie to shoote: Bicause space could not be given to me, and taken from other men, and for thesame occasion, where I made my ordinaunce not to shoote the seconde tyme, was for that I would not have suffered the enemie to have shot at al, if I had could: seyng that to mynde that the enemies artillerie be unprofitable, there is no other remedie, but to assaulte it spedely: for as moche as if the enemies forsake it, thou takeste it, if thei will defende it, it is requisite that thei leave it behind, so that being possessed of enemies, and of frendes, it cannot shoote. I would beleve, that with out insamples these reasons should suffice you, yet beyng able to shewe olde ensamples, to prove my saynges true, I will. Ventidio commyng to faight a field with the Parthians, whose strength for the moste part, consisted in bowes and arrowes, he suffered them almoste to come harde to his campe, before he drewe out his armie, the whiche onely he did, to be able quickly to prevent them: and not to give them space to shoote. Cesar when he was in Fraunce, maketh mencion, that in faighting a battaile with the enemies, he was with so moche furie assaulted of them, that his menne had no time to whorle their Dartes, accordyng to the custome of the Romaines: wherfore it is seen, that to intende, that a thyng that shooteth farre of, beyng in the field, doe not hurte thee, there is no other remedy, then with as moche celeritie as maie bee, to prevente it. An other cause moved me to procede, without shotyng the ordinaunce, wherewith peradventure you will laugh: yet I judge not that it is to be dispraised. Ther is nothyng that causeth greater confusion in an armie, then to hinder mennes fightes: whereby many moste puisaunte armies have

been broken, by meanes their fighte hath been letteth, either with duste,
or with the Sunne: yet there is nothyng, that more letteth the sight
then the smoke that the artillerie maketh in shotyng: therefore, I would
thinke that it wer more wisdom, to suffer the enemye to blinde
hymself, then to purpose (thou being blind) to go to finde hym: for this
cause, either I would not shote, or (for that this should not be proved,
considering the reputacion that the artillerie hath) I would place it on
the corners of the armie, so that shootyng, it should not with the smoke
thereof, blinde the front of thesame, whiche is the importaunce of my
men. And to prove that it is a profitable thyng, to let the sight of the
enemye, there maie be brought for insample Epaminondas, whom to blind
the enemies armie, whiche came to faight with hym, he caused his light
horsemen, to run before the fronte of the enemies, to raise up the
duste, and to lette their sight, whereby he gotte the victorie. And
where it semeth unto you, that I have guided the shot of the artillerie,
after my owne devise, making it to passe over the heddes of my men, I
answer you, that most often tymes, and without comparison, the greate
ordinaunce misse the footemen, moche soner than hitte them: for that
the footemen are so lowe, and those so difficult to shoote; that every
little that thou raisest them, thei passe over the heddes of men: and
if thei be leveled never so little to lowe, thei strike in the yearth,
and the blowe cometh not to them: also the unevenesse of the grounde
saveth them, for that every little hillocke, or high place that is,
betwene the men and thordinance, letteth the shot therof. And concernyng
horsmen, and in especially men of armes, bicause thei ought to stand
more close together, then the light horsemen, and for that thei are

moche higher, maie the better be stroken, thei maie, untill the artillerie have shotte, be kepte in the taile of the armie. True it is, that the Harkebutters doe moche more hurt, and the field peces, then the greate ordinance, for the whiche, the greatest remedy is, to come to hande strokes quickly: and if in the firste assaulte, there be slaine some, alwaies there shall bee slaine: but a good capitaine, and a good armie, ought not to make a coumpte of a hurte, that is particulare, but of a generall, and to imitate the Suizzers, whom never eschue to faight, beyng made afraied of the artillerie: but rather punishe with death those, whiche for feare thereof, either should go out of the ranke, or should make with his body any signe of feare. I made them (so sone as thei had shotte) to bee retired into the armie, that thei might leave the waie free for the battaile: I made no more mencion of them, as of a thynge unprofitable, the faight beyng begun. You have also saied, that consideryng the violence of this instrument, many judge the armours, and the auncient orders to be to no purpose, and it semeth by this your talke, that men now a daies, have founde orders and armours, whiche are able to defend them against the artillerie: if you knowe this, I would bee glad that you would teache it me: for that hetherto, I never sawe any, nor I beleve that there can any be founde: so that I would understande of soche men, for what cause the souldiours on foote in these daies, weare the breastplate, or the corselet of steele, and thei on horsebacke go all armed: bicause seyng that thei blame the aunciente armyng of men as unprofitable, considryng the artillery, thei ought to despise also this? I would understande moreover, for what occasion the Suizzers, like unto the auncient orders, make a battaile close together

of sixe, or eight thousande menne, and for what occasion all other have imitated them, this order bearyng the verie same perill, concernyng the artillerie, that those other should beare, whiche should imitate the antiquitie. I beleve thei should not knowe what to answeere: but if you should aske soche Souldiours, as had some judgement, thei would aunswere first, that thei go armed, for that though thesame armoure defende them not from the artillerie: it defendeth them from crossebowes, from Pikes, from swardes, from stones, and from all other hurt, that commeth from the enemies, thei would answeere also, that thei went close together, like the Suizzers, to be able more easely to overthrow the footemen, to be able to withstand better the horse and to give more difficultie to the enemie to breake them: so that it is seen, that the souldiours have to fear, many other thynges besides the ordinance: from which thynges, with the armours, and with the orders, thei are defended: whereof foloweth, that the better that an armie is armed, and the closer that it hath the orders, and stronger, so moche the surer it is: so that he that is of thesame opinion, that you saie, it behoveth either that he bee of smalle wisdom, or that in this thyng, he hath studied verie little: for as moche as if we see, that so little a parte of the aunciente maner of armyng, whiche is used now a daies, that is the pike, and so little a parte of those orders, as are the maine battailes of the Suizzers, dooe us so moche good, and cause our armies to bee so strong, why ought not we to beleve, that the other armours, and thother orders whiche are lefte, be profitable? Seyng that if we have no regard to the artillerie, in puttyng our selves close together, as the Suizzers, what other orders maie make us more to feare thesame? For as moche as no order can cause

us so moche to feare thesame, as those, whiche bryng men together. Besides this, if the artillerie of the enemies should not make me afraied, in besiegyng a Toune, where it hurteth me with more safegarde, beyng defended of a wall, I beyng not able to prevente it, but onely with tyme, with my artillerie to lette it, after soche sorte that it maie double the blowe as it liste, why should I feare thesame in the field, where I maie quickly prevent it? So that I conclude thus, that the artillerie, according to my opinion, doeth not let, that the aunciente maners cannot be used, and to shewe the auncient vertue: and if I had not talked alreadie with you of this instrument, I would of thesame, declare unto you more at length: but I will remit my self to that, whiche then I saied.

LUIGI. Wee maie now understande verie well, how moche you have aboute the artillerie discoursed: and in conclusion, my thinkes you have shewed, that the preventyng it quickly, is the greatest remedie, that maie be had for thesame, beyng in the fielde, and havyng an armie againste you. Upon the whiche there groweth in me a doubte: bicause me thinkes, that the enemy might place his ordinaunce in soche wise, in his armie, that it should hurt you, and should be after soche sort garded of the footemen, that it could not be prevented. You have (if you remember your self well) in the orderyng of your armie to faight, made distaunces of three yardes, betwene the one battaile and the other, makyng those distaunces fiftene, whiche is from the battailes, to theextraordinarie pikes: if thenemie, shuld order his armie like unto yours, and should putte the artillerie a good waie within those spaces,

I beleve that from thens, it should hurte you with their moste greate safeguard: bicause menne can not enter into the force of their enemies to prevent it.

FABRICIO. You doubt moste prudently, and I will devise with my self, either to resolve you the doubtte, or shewe you the remedie: I have tolde you, that continually these battailes, either through goyng, or thorowe faightyng, are movyng, and alwaies naturally, thei come to drawe harde together, so that if you make the distaunces of a small breadth, where you set the artillerie, in a little tyme thei be shootte up, after soche sort, that the artillerie cannot any more shoote: if you make them large, to avoide this perill, you incurre into a greater, where you through those distances, not onely give commoditie to the enemye, to take from you the artillerie, but to breake you: but you have to understande, that it is impossible to keepe the artillerie betwene the bandes, and in especially those whiche go on carriages: For that the artillerie goeth one waie, and shooteth an other waie: So that havyng to go and to shoote, it is necessary, before thei shote, that thei tourne, and for to tourne them, thei will have so moche space, that fiftie cartes of artillerie, would disorder any armie: therefore, it is mete to keepe them out of the bandes, where thei may be overcome in the maner, as a little afore we have shewed: but admit thei might be kept, and that there might be found a waie betwen bothe, and of soche condicion, that the presyng together of men should not hinder the artillerie, and were not so open that it should give waie to the enemye, I saie, that it is remedied moste easely, with makyng distances in thy armie against it,

whiche maie give free passage to the shot of those, and so the violence thereof shall come to be vain, the which maie be doen moste easely: for asmoche, as the enemie mindyng to have his artillerie stand safe, it behoveth that he put them behinde, in the furthest part of the distances, so that the shot of the same, he purposyng that thei hurt not his owne men, ought to passe by right line, and by that very same alwaies: and therefore with givyng them place, easely thei maie bee avoided: for that this is a generall rule, that to those thynges, whiche cannot be withstoode, there must bee given waie, as the antiquitie made to the Eliphantes, and to the carres full of hookes. I beleve, ye, I am more then certaine, that it semeth unto you, that I have ordered and wonne a battaile after my own maner: notwithstanding, I answer unto you this, when so moche as I have saied hetherto, should not suffice, that it should be impossible, that an armie thus ordered, and armed, should not overcome at the first incounter, any other armie that should bee ordained, as thei order the armies now adaies, whom most often tymes, make not but one front, havyng no targaettes, and are in soche wise unarmed, that thei cannot defende themselves from the enemie at hand, and thei order them after soche sorte, that if thei set their battailes by flanck, the one to the other, thei make the armie thinne: if thei put the one behind the other, havyng no waie to receive the one the other, thei doe it confusedly, and apt to be easly troubled: and although thei give three names to their armies, and devide them into thre companies, vaward, battaile, and rereward, notwithstanding it serveth to no other purpose, then to marche, and to distinguis the lodgynges: but in the daie of battaile, thei binde them all to the first brunte, and to the

first fortune.

LUIGI. I have noted also in the faightyng of your felde, how your horsemen were repulced of the enemies horsemen: for whiche cause they retired to the extraordinaire Pikes: whereby grewe, that with the aide of them, they withstode, and drave the enemies backe? I beleve that the Pikes maie withstande the horses, as you saie, but in a grosse and thicke maine battaile, as the Suizzers make: but you in your army, have for the hedde five rankes of Pikes, and for the flancke seven, so that I cannot tell how they maie bee able to withstande them.

FABRICIO. Yet I have told you, how sixe rankes of pikes wer occupied at ones, in the Macedonick Falangi, albeit you ought to understande, that a maine battaile of Suizzers, if it were made of a thousande rankes, it cannot occupie more then fower, or at the most five: bicause the Pikes be sixe yarde and three quarters longe, one yarde and halfe a quarter, is occupied of the handes, wherefore to the firste ranke, there remaineth free five yarde and a half, and a halfe quarter of Pike: the seconde ranke besides that whiche is occupied with the hande, consumeth a yarde and half a quarter in the space, whiche remaineth betwene the one ranke and thother: so that there is not left of pike profitable, more then fower yarde and a halfe: to the thirde ranke, by this verie same reason, there remaineth three yarde and a quarter and a halfe: to the fowerth, twoo yarde and a quarter: to the fift one yarde and halfe a quarter: the other rankes, for to hurte, be unprofitable, but they serve to restore these firste rankes, as we have declared, and to bee a

fortificacion to those v. Then if five of their rankes can withstande the horse, why cannot five of ours withstande them? to the whiche also there lacketh not rankes behinde, that doeth sustain and make them the very same staie, although thei have no pikes as the other. And when the rankes of the extraordinary pikes, which are placed on the flanckes, should seme unto you thinne, thei maie bee brought into a quadrante, and put on the flancke nere the twoo battailes, whiche I set in the laste companie of the armie: From the whiche place, thei maie easely altogether succour the fronte, and the backe of the armie, and minister helpe to the horses, accordyng as nede shall require.

LUIGI. Would you alwaies use this forme of order, when you would pitche a fielde.

FABRICIO. No in no wise: for that you ought to varie the facion of the armie, according to the qualitie of the situacion, and the condicion and quantitie of the enemye, as before this reasonyng dooe ende, shall bee shewed certaine insamples: but this forme is given unto you, not so moche as moste strongeste of all, where in deede it is verie strong, as to the intente that thereby you maie take a rule, and an order to learne to knowe the waies to ordeine the other: for as moche, as every science hath his generalitie, upon the whiche a good part of it is grounded. One thing onely I advise you, that you never order an armie, after soche sorte, that those that faight afore, cannot bee succoured of them, whiche be set behind: bicause he that committeth this errour, maketh the greateste parte of his armie to bee unprofitable, and if it incounter

any strength, it cannot overcome.

LUIGI. There is growen in me, upon this parte a doubte. I have seen that in the placyng of the battailes, you make the fronte of five on a side, the middeste of three, and the last partes of twoo, and I beleve, that it were better to ordain them contrariwise: for that I thinke, that an armie should with more difficultie bee broken, when he that should charge upon it, the more that he should entre into the-same, so moche the stronger he should finde it: and the order devised of you, me thinkes maketh, that the more it is entered into, so moche the weaker it is founde.

FABRICIO. If you should remember how to the Triarii, whom were the thirde order of the Romain Legions, there were not assigned more then sixe hundred men, you would doubt lesse, havyng understode how thei were placed in the laste companie: For that you should see, how I moved of this insample, have placed in the last companie twoo battailes, whiche are nine hundred men, so that I come rather (folowyng the insample of the Romaine people) to erre, for havyng taken to many, then to fewe: and although this insample should suffice, I will tell you the reason, the which is this. The first fronte of the armie, is made perfectly whole and thicke, bicause it must withstande the brunt of the enemies, and it hath not to receive in it any of their felowes: and for this, it is fitte that it bee full of menne: bicause a fewe menne, should make it weake, either thinnesse, or for lacke of sufficiente number: but the seconde companie, for as moche as it must first receive their frendes,

to sustain the enemy, it is mete that it have greater spaces, and for this it behoveth, that it be of lesser number than the first: for that if it were of greater number, or equal, it should be convenient, either not to leave the distances, the which should be disorder, or leaving them, to pass the bounds of those afore, the which should make the face of the army imperfect: and it is not true that you said, that the enemy, the more that he entereth into the maine battaile, so much the weaker he findeth it: for that the enemy, can never fight with the seconde order, except the first be joined with the same: so that he cometh to finde the midst of the maine battaile more stronger, and not more weaker, having to fight with the first, and with the seconde order altogether: the verie same happeneth, when the enemy should come to the thirde companie: for that there, not with two battailes, which is founde freshe, but with all the maine battaile he must fight: and for that this last part hath to receive most men, the spaces thereof is requisite to be greatest, and that which receiveth them, to be the lesser number.

LUIGI. It pleaseth me the same that you have told: but answer me also this: if the five first battailes doe retire betwene the three seconde battailes, and after the eight betwene the two thirde, it seemeth not possible, that the eight being brought together, and then the ten together, may be received when they be eight, or when they be ten in the verie same space, which received the five.

FABRICIO. The first thing that I answer is, that it is not the verie

same space: For that the five have fewer spaces in the middle, which retire between the three, or between the two, they occupy: then there remaineth the same space, that is between the one maine battaile and other and the same that is, between the battailes, and the extraordinarie Pikes, all the which spaces makes largeness: besides this, it is to be considered, that the battailes keepe other maner of spaces, when they be in the orders without being altered, then when they be altered: for that in the alteration: either they throng together, or they enlarge the orders: they enlarge them, when they feare so much, that they fall to flying, they thrust them together, when they feare in soche wise, that they seeke to save them selves, not with running a waie, but with defence: So that in this case, they should come to be distinguished, and not to be enlarged. Moreover, the five ranks of the Pikes, that are before, so soon as they have begun the fight, they ought between their battailes to retire, into the taile of the armie, for to give place to the Targaet men, that they maie fight: and they going into the taile of the armie, maie dooe soche service as the capitaine should judge, were good to occupy them aboute, where in the forward, the fight being mingled, they should otherwise be altogether unprofitable. And for this the spaces ordained, come to be for the remnaunte of the menne, wide enough to receive them: yet when these spaces should not suffice, the flankes on the sides be men, and not walles, whom giving place, and enlarging them selves, maie make the space to containe so much, that it maie be sufficient to receive them.

LUIGI. The ranks of the extraordinarie Pikes, which you place on the

flanckes of the armie, when the first battailes retire into the second, will you have them to stande still, and remain with twoo homes to the armie? Or will you that thei also retire together, with the battailes? The whiche when thei should do, I see not how thei can, havynge no battailes behinde with distaunces that maie receive them.

FABRICIO. If the enemy overcome them not, when he inforceth the battailes to retire, they maie stande still in their order, and hurte the enemy on the flank, after that the firste battailes retired: but if he should also overcome them, as semeth reason, beyng so puisaunte, that he is able to repulce the other, they also ought to retire: whiche they maie dooe excellently well, although they have not behinde, any to receive them: bicause from the midst they maie redouble by right line, entring the one ranke into the other, in the maner whereof wee reasoned, when it was spoken of the order of redoublyng: True it is, that to mynde redoublyng to retire backe, it behoveth to take an other waie, then thesame that I shewed you: for that I told you, that the second ranke, ought to enter into the first, the fowerth into the thirde, and so fourth: in this case, they ought not to begin before, but behinde, so that redoublyng the rankes, they maie come to retire backwarde not to tourne forward: but to aunswere to all thesame, that upon this foughten field by me shewed, might of you bee replied. I saie unto you again, that I have ordained you this armie, and shewed this foughten field for two causes, thone, for to declare unto you how it is ordered, the other to shewe you how it is exercised: thorder, I beleve you understande moste well: and concernyng the exersice, I saie unto you, that they

ought to be put together in this forme, as often times as maie be: for as moche as the heddes learne therby, to kepe their battailes in these orders: for that to particulare souldiours, it appertaineth to keepe well the orders of every battaile, to the heddes of the battailes, it appertaineth to keepe them well in every order of the armie, and that thei knowe how to obeie, at the commaundement of the generall capitain: therefore, it is conveniente that thei knowe, how to joyne the one battaile with thother, that thei maie knowe how to take their place atones: and for this cause it is mete that thansigne of every battaile, have written in some evident part, the number therof: as well for to be able to commaunde them, as also for that the capitain, and the souldiours by thesame number, maie more easely knowe them againe: also the maine battailes, ought to be nombred, and to have the number in their principal Ansigne: Therefore it is requisite, to knowe of what number the maine battaile shall be, that is placed on the left, or on the right horne of what numbers the battailes bee, that are set in the fronte, and in the middeste, and so foorth of the other. The antiquitie would also, that these numbers should bee steppes to degrees, of honors of the armies: as for insample, the first degree, is the Peticapitain, the seconde, the hedde of fiftie ordinarie Veliti, the thirde, the Centurion, the fowerth, the hedde of the first battaile, the fife, of the second, the sixt, of the thirde, and so forthe, even to the tenth battaile, the whiche must be honoured in the seconde place, nexte the generall capitaine of a maine battaile: nor any ought to come to thesame hedde, if first, he have not risen up by all these degrees. And bicause besides these heddes, there be the three Conestables of the

extraordinarie Pikes, and twoo of the extraordinarie Veliti, I would that thei should be in the same degree of the Conestable of the first battaile: nor I would not care, that there were sixe men of like degree, to thintent, that every one of them might strive, who should doe beste, for to be promised to be hedde of the seconde battaile. Then every one of these heddes, knowyng in what place his battaile ought to be sette in, of necessitie it must folowe, that at a sounde of the Trompette, so sone as the hedde standarde shall bee erected, all the armie shall be in their places: and this is the first exercise, whereunto an armie ought to bee accustomed, that is to set them quickly together: and to doe this, it is requisite every daie, and divers times in one daie, to set them in order, and to disorder them.

LUIGI. What armes would you that thansignes of all the armie, shoul'd have beside the number?

FABRICIO. The standarde of the generall Capitaine oughte to have the armes of the Prince of the armie, all the other, maie have the verie same armes, and to varie with the fieldes, or to varie with the armes, as should seme beste to the Lorde of the armie: Bicause this importeth little, so that the effect growe, that thei be knowen the one from the other. But let us passe to the other exercise: the which is to make them to move, and with a convenient pace to marche, and to se, that marehyng thei kepe the orders. The third exercise is, that thei learne to handle themselves in thesame maner, whiche thei ought after to handle theimselves in the daie of battaile, to cause the artillerie to shoote,

and to bee drawn out of the waie, to make the extraordinarie Veliti to issue out, after a likenes of an assault, to retire them: To make that the firste battailes, as though thei wer sore charged, retire into the spaces of the second: and after, all into the thirde, and from thens every one to retourne to his place: and in soche wise to use them in this exercise, that to every manne, all thyng maie be knowen, and familiar: the which with practise, and with familiaritie, is brought to passe moste quickly. The fowerth exercise is, that thei learne to knowe by meane of the sounde, and of the Ansigne, the commaundement of their capitaine: for as moche as that, whiche shall be to them pronounced by voice, thei without other commaundement, maie understande: and bicause the importaunce of this commaundement, ought to growe of the sounde, I shall tell you what soundes the antiquitie used. Of the Lacedemonians, accordyng as Tucidido affirmeth, in their armies were used Flutes: for that thei judged, that this armonie, was moste mete to make their armie to procede with gravetie, and with furie: the Carthaginens beyng moved by this verie same reason, in the first assaulte, used the violone. Aliatte kyng of the Lidians, used in the warre the violone, and the Flutes: but Alexander Magnus, and the Romaines, used hornes, and Trumpettes, as thei, that thought by vertue of soche instrumentes, to bee able to incourage more the myndes of Souldiours, and make them to faight the more lustely: but as we have in armyng the armie, taken of the Greke maner, and of the Romaine, so in distrihutying the soundes, we will keepe the customes of the one, and of the other nacion: therefore, nere the generall capitain, I would make the Trompettes to stand, as a sounde not onely apt to inflame the armie, but apte to bee heard in all

the whole tumult more, then any other sounde: all the other soundes, whiche should bee aboute the Conestables, and the heddes of maine battailes I would, that thei should bee smalle Drummes, and Flutes, sounded not as thei sounde them now but as thei use to sounde them at feastes. The capitaine then with the Trompet, should shewe when thei must stande still, and go forward, or tourne backward, when the artillerie must shoote, when the extraordinarie Veliti must move, and with the varietie or distinccion of soche soundes, to shewe unto the armie all those mocions, whiche generally maie bee shewed, the whiche Trompettes, should bee after followed of the Drummes, and in this exercise, bicause it importeth moche, it behoveth moche to exercise the armie. Concernyng the horsemen, there would be used likewise Trompettes, but of a lesse sounde, and of a divers voice from those of the Capitaine. This is as moche as is come into my remembraunce, aboute the order of the armie, and of the exercise of thesame.

LUIGI. I praie you let it not be grevous unto you to declare unto me an other thyng, that is, for what cause you made the light horsmen, and the extraordinarie Veliti, to goe with cries, rumours, and furie, when thei gave the charge? And after in the incountering of the rest of tharmie, you shewed, that the thing folowed with a moste greate scilence? And for that I understande not the occasion of this varietie, I would desire that you would declare it unto me.

FABRICIO. The opinion of auncient capitaines, hath been divers about the commyng to handes, whether thei ought with rumour to go a pace, or with

scilence to go faire and softly: this laste waie, serveth to kepe the order more sure, and to understande better the commaundementes of the Capitaine: the firste, serveth to incourage more the mindes of men: and for that I beleve, that respecte ought to bee had to the one, and to the other of these twoo thynges, I made the one goe with rumour, and thother with scilence: nor me thinkes not in any wise, that the continuall rumours bee to purpose: bicause thei lette the commaundementes, the whiche is a thyng moste pernicious: nor it standeth not with reason, that the Romaines used, except at the firste assaulte to make rumour: for that in their histories, is seen many tymes to have happened, that through the wordes, and comfortinges of the capitain the souldiours that ranne awaie, were made to stande to it, and in sundrie wise by his commaundemente, to have varied the orders, the whiche should not have followed, if the rumoures had been louder then his voyce.

THE FOWERTH BOOKE

LUIGI. Seng that under my government, a field hath been wonne so honourably, I suppose that it is good, that I tempt not fortune any more, knowyng how variable, and unstable she is: and therefore, I desire to give up my government, and that Zanobi do execute now this office of demaundyng, mindyng to followe the order, whiche concerneth the youngest: and I knowe he will not refuse this honoure, or as we would saie, this labour, as well for to doe me pleasure, as also for beyng naturally of more stomach than I: nor it shall not make hym afraied, to have to enter into these travailes, where he maie bee as well overcome, as able to conquere.

ZANOBI. I am readie to do what soever shall please you to appoinete me, although that I desire more willingly to heare: for as moche as hetherto, your questions have satisfied me more, then those should have pleased me, whiche in harkenynge to your reasonyng, hath chaunced to come into my remembraunce. But sir, I beleve that it is good, that you lese no tyme, and that you have pacience, if with these our Ceremonies we trouble you.

FABRICIO. You doe me rather pleasure, for that this variacion of demaunders, maketh me to knowe the sundrie wittes and sunderie appetites of yours: But remaineth there any thyng, whiche seemeth unto you good, to bee joynd to the matter, that already hath been reasoned of?

ZANOBI. Twoo thinges I desire, before you passe to an other parte: the one is, to have you to shewe, if in order yng armies, there needeth to bee used any other facion: the other, what respectes a capitaine ought to have, before he conducte his men to the faight, and in thesame an accidente ris yng or grow yng, what reamedie maie be had.

FABRICIO. I will inforce my self to satisfie you, I will not answere now distinctly to your questions: for that whileste I shall aunswere to one, many tymes it will come to passe, that I muste aunswere to an other. I have tolde you, how I have shewed you a facion of an armie, to the intent, that accord yng to thesame, there maie bee given all those facions, that the enemie, and the situacion requireth: For as moche as in this case, bothe accord yng to the power thereof, and accord yng to the enemie, it proceedeth: but note this, that there is not a more perillous facion, then to deffende moche the front of tharmie, if then thou have not a most puisant, and moste great hoste: otherwise, thou oughtest to make it rather grosse, and of small largenesse, then of moche largenes and thin: for when thou hast fewe men in comparison to thenemie, thou oughtest to seke other remedies, as is to ordain thine army in soche a place, wher thou maiest be fortiefied, either through rivers, or by meanes of fennes, after soch sort, that thou canst not bee compassed aboute, or to inclose thy self on the flanckes with diches, as Cesar did in Fraunce. You have to take in this cace, this generall rule, to inlarge your self, or to draw in your self with the front, according to your nomber, and thesame of the enemie. For thenemies being of lesse

number, thou oughtest to seke large places, havynge in especially thy men well instructed: to the intent thou maiest, not onely compasse aboute the enemye, but to deffende thy orders: for that in places rough and difficulte, beyng not able to prevaile of thy orders, thou commeste not to have any advauntage, hereby grewe, that the Romaines almoste alwaies, sought the open fieldes, and advoided the straightes. To the contrarie, as I have said, thou oughtest to doe, if thou hast fewe menne, or ill instructed: for that then thou oughteste to seeke places, either where the little number maye be saved, and where the small experience dooe not hurte thee: Thou oughtest also to chuse the higher grounde, to be able more easily to infest them: notwithstanding, this advertisement ought to be had, not to ordaine thy armie, where the enemye maie spie what thou doest and in place nere to the rootes of the same, where the enemies armie maie come: For that in this case, havynge respecte unto the artillerie, the higher place shall gette thee disadvauntage: Because that alwaies and commodiously, thou mightest of the enemies artillerie bee hurte, without beyng able to make any remedy, and thou couldest not commodiously hurte thesame, beyng hindered by thine owne men. Also, he that preparerth an armie to faight a battaile, ought to have respecte, bothe to the Sunne, and to the Winde, that the one and the other, doe not hurte the fronte, for that the one and the other, will let thee the sight, the one with the beames, and the other with the duste: and moreover, the Winde hindererth the weapons, whiche are stroken at the enemye, and maketh their blowes more feable: and concerning the Sunne, it sufficeth not to have care, that at the firste it shine not in the face, but it is requisite to consider, that increasyng the daie, it

hurte thee not: and for this, it should bee requisite in orderiing the men, to have it all on the backe, to the entente it should have to passe moche tyme, to come to lye on the fronte. This waie was observed of Aniball at Canne, and of Mario against the Cimbrians. If thou happen to be moche inferiour of horses, ordaine thine armie emongeste Vines, and trees, and like impedimentes, as in our time the Spaniardes did, when thei overthrew the Frenchmenne at Cirignuola. And it hath been seen many times, with all one Souldiours, varyng onely the order, and the place, that thei have become of losers victorers: as it happened to the Carthageners, whom havng been overcome of Marcus Regulus divers tymes, were after by the counsaill of Santippo a Lacedemonian, victorious: whom made them to go doune into the plaine, where by vertue of the horses, and of Eliphantes, thei were able to overcome the Romaines. It semes unto me, accordyng to the auncient insamples that almoste all the excellent Capitaines, when thei have knowen, that the enemy hath made strong one side of his battaile, thei have not set against it, the moste strongest parte, but the moste weakest, and thother moste strongest thei have set against the most weakest: after in the beginning the faighte, thei have commaunded to their strongest parte, that onely thei sustaine the enemy, and not to preace upon hym, and to the weaker, that thei suffer them selves to be overcome, and to retire into the hindermoste bandes of the armie. This breadeth twoo greate disorders to the enemy: the firste, that he findeth his strongest parte compassed about, the second is, that semyng unto him to have the victorie, seldome tymes it happeneth, that thei disorder not them selves, whereof groweth his sodain losse. Cornelius Scipio beyng in Spain, againste Asdruball of

Carthage, and understanding how to Asdruball it was known, that he in the orderng the armie, placed his Legions in the midst, the whiche was the strongest parte of his armie, and for this how Asdruball with like order ought to procede: after when he came to faighte the battaile, he chaunged order, and put his Legions on the hornes of the armie, and in the midst, placed all his weakeste men: then commyng to the handes, in a sodain those men placed in the middeste, he made to marche softly, and the hornes of the armie, with celeritie to make forward, so that onely the hornes of bothe the armies fought, and the bandes in the midst, through beyng distaunt the one from the other, joynd not together, and thus the strongest parte of Scipio, came to faight with the weakest of Asdruball, and overcame hym. The whiche waie was then profitable, but now havng respect to the artillerie, it cannot be used: bicause the same space, whiche should remain in the midst, betwene the one armie and the other, should give tyme to thesame to shoote: The whiche is moste pernicious, as above is saied: Therefore it is requisite to laie this waie aside, and to use, as a little afore we saied, makng all the armie to incounter, and the weakest parte to give place. When a capitaine perceiveth, that he hath a greater armie then his enemye, mindyng to compasse hym aboute, before he be aware let hym ordaine his fronte equall, to thesame of his adversaries, after, so sone as the faight is begun, let hym make the fronte by a little and little to retire, and the flanckes to deffende, and alwaies it shall happen, that the enemye shal find hymself, before he be aware compassed about. When a capitain will faight, as it wer sure not to be broken, let hym ordaine his armie in place, where he hath refuge nere, and safe, either betwene

Fennes, or betwene hilles, or by some strong citee: for that in this case, he cannot bee followed of the enemie, where the enemie maie be pursued of him: this pointe was used of Aniball, when fortune began to become his adversarie, and that he doubted of the valiauntnesse of Marcus Marcello. Some to trouble the orders of the enemie, have commaunded those that were light armed, to begin the faight, and that beyng begunne, to retire betwene the orders: and when the armies were after buckled together, and that the fronte of either of them were occupied in faightyng, thei have made them to issue out by the flanckes of the battaile, and thesame have troubled and broken. If any perceiue hymself to bee inferiour of horse, he maie besides the waies that are alredie shewed, place behinde his horsemen a battaile of Pikes, and in faightyng take order, that thei give waie to the Pikes, and he shall remain alwaies superiour. Many have accustomed to use certain fotemenne lighte armed, to faighte emong horsemen, the whiche hath been to the chivalrie moste greate helpe. Of all those, which have prepared armies to the field, be moste praised Aniball and Scipio, when thei fought in Africk: and for that Aniball had his armie made of Carthaginers, and of straungers of divers nacions, he placed in the first fronte thereof lxxx. Elephantes, after he placed the straungers, behinde whom he sette his Carthaginers, in the hindermoste place, he putte the Italians, in whom he trusted little: the whiche thing he ordained so, for that the straungers havyng before them the enemie, and behinde beyng inclosed of his men, could not flie: so that being constrained to faight thei should overcome, or wearie the Romaines, supposyng after with his freshe and valiaunte men, to be then able easely to overcome the Romaines, beeyng

wearied. Against this order, Scipio set the Astatii, the Principii, and the Triarii, in the accustomed manner, to be able to receive the one the other, and to rescue the one the other: he made the front of the army, full of void spaces, and because it should not be perceived but rather should seem united, he filled them full of velites, to whom he commanded, that so soon as the Elephants came, they should avoid, and by the ordinary spaces, should enter between the Legions, and leave open the way to the Elephants, and so it came to pass, that it made vain the violence of them, so that coming to hands, he was superior.

ZANOBI. You have made me to remember, in alleging me this battle, how Scipio in fighting, made not the Astatii to retire into the thords of the Principii, but he divided them, and made them to retire in the horns of the army, to thintent they might give place to the Principii, when he would force forward: therefore I would you should tell me, what occasion moved him, not to observe the accustomed order.

FABRICIO. I will tell you. Anibal had putte all the strength of his army, in the seconde bande: wherefore Scipio for to set againste thesame like strength, gathered the Principii and the Triarii together: So that the distaunces of the Principii, being occupied of the Triarii, there was no place to be able to receive the Astatii: and therefore he made the Astatii to divide, and to go in the horns of the army, and he drew them not between the Principii. But note, that this way of opening the first bande, for to give place to the seconde, cannot be used, but when a man is superior to his enemy: for that then there is commoditie

to bee able to dooe it, as Scipio was able: but beyng under, and repulced, it cannot be doen, but with thy manifest ruine: and therefore it is convenient to have behinde, orders that maie receive thee, but let us tourne to our reasonyng. The auncient Asiaticans, emongest other thynges devised of them to hurt the enemies, used carres. The whiche had on the sides certaine hookes, so that not onely thei served to open with their violence the bandes, but also to kill with the hookes the adversaries: against the violence of those, in thre maners thei provided, either thei sustained them with the thickenesse of the raies, or thei received them betwene the bandes, as the Eliphantes were received, or els thei made with arte some strong resistance: As Silla a Romaine made againste Archelaus, whom had many of these cartes, whiche thei called hooked, who for to sustaine them, drave many stakes into the grounde, behinde his first bandes of men, whereby the cartes beyng stopped, lost their violence. And the newe maner that Silla used against hym in orderyng the armie, is to bee noted: for that he put the Veliti, and the horse, behinde, and all the heavie armed afore, leavyng many distaunces to be able to sende before those behinde, when necessite required: whereby the fight beyng begun, with the helpe of the horsemen, to the whiche he gave the waie, he got the victorie. To intende to trouble in the faight the enemies armie, it is conveniente to make some thyng to growe, that maie make them afraied, either with showyng of newe helpe that commeth, or with showyng thynges, whiche maie represente a terrour unto them: after soche sorte, that the enemies begiled of that sight, maie be afraied, and being made afraied, thei maie easely bee overcome: the whiche waies Minutio Rufo used, and Accilio Glabrione

Consulls of Rome. Caius Sulpitiuſ also ſet a greate many of ſackes upon Mules, and other beaſtes unprofitable for the warre, but in ſoche wiſe ordained, that thei ſemed men of armes, and he commaunded, that thei ſhould appere upon a hill, while he were a faightyng with the Frenchemen, whereby grewe his victorie. The verie ſame did Marius, when he foughte againſt the Duchemen. Then the fained assaultes availyng moche, whileſt the faight continueth, it is conveniente, that the very assaultes in deede, dooe helpe moche: ineſpecially if at unwares in the middeſt of the faight, the enemye might bee assaulted behinde, or on the ſide: the whiche hardely maie be doen, if the countrie helpe thee not: for that when it is open, parte of thy men cannot bee hid, as is mete to bee doen in like enterpriſes: but in woddie or hille places, and for this apt for ambuſſhes parte of thy men maie be well hidden, to be able in a ſodain, and contrary to thenemies opinion to assault him, whiche thyng alwaies ſhall be occaſion to give thee the victorie. It hath been ſometyme of greate importaunce, whileſt the faighte continueth, to ſowe voices, whiche doe pronounce the capitaine of thenemies to be dedde, or to have overcome on the other ſide of the armie: the whiche many times to them that have uſed it, hath given the victorie. The chivalrie of the enemies maie bee eaſely troubled, either with ſightes, or with rumours, not uſed: as Creso did, whom put Camelles againſte the horſes of the adverſaries, and Pirrus ſette againſte the Romaine horſemen Eliphantes, the ſighte of whiche troubled and diſordered them. In our time, the Turke diſcomfited the Sophi in Persia, and the Soldane in Surria with no other, then with the noiſe of Harkabuſes, the whiche in ſoche wiſe, with their ſtraunge rumours, diſturbed the horſes of thoſe, that the Turke

mighte easely overcome them: The Spaniardes to overcome the armie of Amilcare, put in the firste fronte Cartes full of towe drawen of oxen, and comming to handes, thei kindeled fire to thesame, wherfore the oxen to flie from the fire, thrust into the armie of Amilcar, and opened it. Thei are wonte (as we have saied) to begile the enemye in the faight, drawyng him into their ambusses, where the Countrie is commodious for the same purpose, but where it were open and large, many have used to make diches, and after have covered them lightly with bowes and yearth, and lefte certain spaces whole, to be able betwene those to retire: after, so sone as the faight hath been begunne, retiryng by those, and the enemye folowing them, hath fallen in the pittes. If in the faight there happen thee, any accident that maie feare thy souldiours, it is a moste prudente thyng, to knowe how to desemble it, and to pervert it to good, as Tullo Hostilio did, and Lucius Silla: whom seyng while thei fought, how a parte of his men wer gone to the enemies side, and how thesame thing had verie moche made afraied his men, he made straighte waie throughout all the armie to be understoode, how all thing proceded, accordyng to his order: the whiche not onely did not trouble the armie, but it increased in them so moche stomack, that he remained victorious. It happened also to Silla, that havyng sente certaine souldiours to doe some businesse, and thei beyng slain he saied, to the intent his armie should not be made afraied thereby, that he had with crafte sent them into the handes of the enemies, for that he had found them nothyng faithfull. Sertorius faightyng a battaile in Spaine, slue one, whom signified unto hym the death of one of his capitaines, for feare that tellyng the very same to other, he should make them afraied. It is a

moste difficult thyng, an armie beyng now moved to flie, to staie it, and make it to faight. And you have to make this distinccion: either that it is all moved, and then to be impossible to tourne it, or there is moved a parte thereof, and then there is some remedie. Many Romain capitaines, with making afore those whiche fled, have caused them to staie, making them ashamed of running awaie, as Lucius Silla did, where alreedy parte of his Legions beyng tourned to flight, driven awaie by the men of Mithridates, he made afore them with a swearde in his hande cryng: if any aske you, where you left your capitaine, saie, we have left hym in Boecia, where he faighteth. Attilius a consull set againste that ran awaie, them that ranne not awaie, and made them to understande, that if thei would not tourne, thei should be slaine of their frendes, and of their enemies. Philip of Macedonia understanding how his men feared the Scithian Souldiours, placed behinde his armie, certaine of his moste trustie horsemen, and gave commission to them, that thei should kill whom so ever fledde: wherfore, his men mindyng rather to die faightyng, then fliyng, overcame. Many Romaines, not so moche to staie a flight, as for to give occasion to their men, to make greater force, have whileste thei have foughte, taken an Ansigne out of their owne mennes handes, and throwen it emongeste the enemies, and appointed rewardes to hym that could get it again. I doe not beleve that it is out of purpose, to joyne to this reasonyng those thynges, whiche chaunce after the faight, in especially beyng brief thinges, and not to be left behinde, and to this reasonyng conformable inough. Therefore I saie, how the field is loste, or els wonne: when it is wonne, the victorie ought with all celeritie to be folowed, and in this case to imitate Cesar, and

not Aniball, whom staiyng after that he had discomfited the Romaines at Canne, loste the Empire of Rome: The other never rested after the victorie, but folowed the enemie beyng broken, with greater violence and furie, then when he assalted hym whole: but when a capitaine dooeth loese, he ought to see, if of the losse there maie growe any utilite unto hym, inesppecially if there remain any residue of tharmie. The commoditie maie growe of the small advertisment of the enemie, whom moste often times after the victorie, becometh negligent, and giveth thee occasion to oppresse hym, as Marcius a Romaine oppressed the armie of the Carthaginers, whom having slain the twoo Scipions, and broken their armie, not estemyng thesame remnaunt of menne, whiche with Marcius remained a live, were of hym assaulted and overthrowen: for that it is seen, that there is no thing so moche to bee brought to passe, as thesame, whiche the enemie thinketh, that thou canst not attempte: bicause for the moste parte, men bee hurte moste, where thei doubt leaste: therefore a capitain ought when he cannot doe this, to devise at least with diligence, that the losse bee lesse hurtfull, to dooe this, it is necessarie for thee to use meanes, that the enemie maie not easely folowe thee, or to give him occasion to make delaie: in the first case, some after thei have been sure to lese, have taken order with their heddes, that in divers partes, and by divers waies thei should flie, havyng appoincted wher thei should after assemble together: the which made, that thenemie (fearing to devide the armie) was faine to let go safe either all, or the greatest part of them. In the seconde case, many have cast before the enemie, their dearest thinges, to the entent that he tariyng about the spoile, might give them more laisure to flie. Titus

Dimius used no small policie to hide the losse, whiche he had received in the faight, for asmoche as havynge fought untill night, with great losse of his menne, he made in the night to be buried, the greatest part of them, wherefore in the mornynge, the enemies seynge so many slaine of theirs, and so fewe of the Romaines, belevynge that thei had the disavauntage, ran awaie. I trust I have thus confusedly, as I saied, satisfied in good part your demaunde: in dede about the facions of the armies, there resteth me to tell you, how some tyme, by some Capitaines, it hath been used to make them with the fronte, like unto a wedge, judgyng to bee able by soche meane, more easely to open the enemies armie. Against this facion, thei have used to make a facion like unto a paire of sheres, to be able betwene thesame voide place, to receive that wedge, and to compasse it about, and to faight with it on every side: whereupon I will that you take this generall rule, that the greatest remedie that is used againste a devise of the enemye, is to dooe willingly thesame, whiche he hath devised that thou shalt dooe perforce: bicause that doynge it willingly, thou doest it with order, and with thy advauntage, and his disadvauntage, if thou shouldest doe it beyng inforced, it should be thy undoyng: For the provynge whereof, I care not to rehearse unto you, certain thynges alrede tolde. The adversary maketh the wedge to open thy bandes: if thou gowest with them open, thou disorderest hym, and he disordereth not thee. Aniball set the Elephantes in the fronte of his armie, to open with them the armie of Scipio. Scipio went with it open, and it was the occasion of his victorie, and of the ruine of hym. Asdruball placed his strongest men in the midst of the fronte of his armie, to overthrowe Scipios menne: Scipio

commaunded, that by them selves thei should retire and he broke them:
So that like devises when thei are foreseen, bee the causes of the
victorie of him, against whom thei be prepared. There remaineth me also,
if I remember my self well, to tell you what respectes a Capitaine ought
to have, before he leade his men to faight: upon whiche I have to tell
you firste, how a capitaine ought never to faight a battaile, except he
have advauntage, or be constrained. The vantage groweth of the
situacion, of the order, of havng more, or better menne: the necessitie
groweth when thou seest how that not faightyng, thou muste in any wise
lose, as should bee for lackyng of money, and for this, thy armie to bee
ready all maner of waies to resolve, where famishement is ready to
assaulte thee, where the enemy looketh to bee ingrosed with newe men:
in these cases, thou oughtest alwaies to faight, although with thy
disadvantage: for that it is moche better to attempte fortune, where
she maie favour thee, then not attemptyng, to see thy certaine ruine:
and it is as grevous a faulte in this case, in a capitain not to faight,
as to have had occasion to overcome, and not to have either knowen it
through ignoraunce, or lefte it through vilenesse. The advauntages some
tymes the enemy giveth thee, and some tymes thy prudence: Many in
passyng Rivers have been broken of their enemy, that hath been aware
thereof, whom hath taried, till the one halfe hath been of the one side,
and the other halfe on the other, and then hath assaulted them: as Cesar
did to the Suizzers, where he destroyed the fowerth parte of them,
through beyng halfe over a river. Some tyme thy enemy is founde wearie,
for havng folowed thee to undescritely, so that findyng thy self freshe
and lustie, thou oughtest not to let passe soche an occasion: besides

this, if the enemy offer unto thee in the morning betimes to fight, thou maiest a good while deferre to issue out of thy lodging, and when he hath stode long in armour, and that he hath loste that same firste heate, with the whiche he came, thou maiest then fight with him. This waie Scipio and Metellus used in Spaine: the one against Asdruball, the other against Sertorius. If the enemy be deminished of power, either for havynge devided the armie, as the Scipions in Spain, or for some other occasion, thou oughteste to prove chaunce. The greateste parte of prudent capitaines, rather receive the violence of the enemies, then go with violence to assalte them: for that the furie is easely withstoode of sure and steddie menne, and the furie beyng sustained, converteth lightly into vilenesse: Thus Fabius did againste the Sannites, and against the Galles, and was victorious and his felowe Decius remained slain. Some fearing the power of their enemies, have begun the fight a little before night, to the intent that their men chaunsynge to bee overcome, might then by the helpe of the darkenesse thereof, save themselves. Some havynge knowen, how the enemies armie beyng taken of certayne supersticion, not to fight in soche a tyme, have chosen thesame tyme to fighte, and overcome: The whiche Cesar observed in Fraunce, againste Arionistus, and Vespasian in Surrie, againste the Jewes. The greatest and moste importaunte advertismente, that a capitaine ought to have, is to have aboute hym faithfull menne, that are wise and moste expert in the warre, with whom he must continually consulte and reason of his men, and of those of the enemies, whiche is the greater number, whiche is beste armed, or beste on horsebacke, or best exercised, whiche be moste apte to suffer necessitie, in whom he

trusteth moste, either in the footemen, or in the horsemen: after thei ought to consider the place where thei be, and whether it be more to the purpose for the enemy, then for him: which of them hath victualles moste commodious: whether it be good to deferre the battaile, or to faight it: what good might bee given hym, or taken awaie by tyme: for that many tymes, souldiours seyng the warre to be delaied, are greved, and beyng wearie, in the pain and in the tediousnesse therof, wil forsake thee. It importeth above all thyng, to knowe the capitain of the enemies, and whom he hath aboute hym, whether he be rashe, or politike, whether he be fearfull, or hardie: to see how thou maiest truste upon the aidyng souldiours. And above all thyng thou oughtest to take hede, not to conducte the armie to faight when it feareth, or when in any wise it mistrusteth of the victorie: for that the greatest signe to lose, is thei beleve not to be able to winne: and therefore in this case, thou oughtest to avoide the faightyng of the fielde, either with doying as Fabius Maximus, whom incampyng in strong places, gave no courage to Aniball, to goe to finde hym, or when thou shouldest thinke, that the enemy also in strong places, would come to finde thee, to departe out of the fielde, and to devide the menne into thy townes to thentent that tediousnesse of winnyng them, maie wearie hym.

ZANOBI. Cannot the faightyng of the battaile be otherwise avoided, then in devidyng the armie in sunderie partes and placyng the men in townes?

FABRICIO. I beleve that ones alreadie, with some of you I have reasoned, how that he, that is in the field, cannot avoide to faight the battaile,

when he hath an enemie, which will faight with hym in any wise, and he hath not, but one remedie, and that is, to place him self with his armie distant fiftie miles at leaste, from his adversarie, to be able betymes to avoide him, when he should go to finde hym. For Fabius Maximus never avoided to faight the battaile with Aniball, but he would have it with his advauntage: and Aniball did not presume to bee able to overcome hym, goyng to finde hym in the places where he incamped: where if he had presupposed, to have been able to have overcome, it had been conveniente for Fabius, to have fought the battaile with hym, or to have avoided.

Philip Kyng of Macedonia, thesame that was father to Perse, commyng to warre with the Romaines, pitched his campe upon a verie high hill, to the entent not to faight with them: but the Romaines wente to find hym on thesame hill, and discomfited hym. Cingentorige capitain of the Frenche menne, for that he would not faight the field with Cesar, whom contrarie to his opinion, had passed a river, got awaie many miles with his men. The Venecians in our tyme, if thei would not have come to have fought with the Frenche kyng, thei ought not to have taried till the Frenche armie, had passed the River Addus, but to have gotten from them as Cingentorige, where thei havyng taried knewe not how to take in the passyng of the men, the occasion to faight the battaile, nor to avoide it: For that the Frenche men beyng nere unto them, as the Venecians went out of their Campe, assaulted them, and discomfited them: so it is, that the battaile cannot bee avoided, when the enemie in any wise will faight, nor let no man alledge Fabius, for that so moche in thesame case, he did flie the daie of battaile, as Aniball. It happeneth many

tymes, that thy souldiours be willyng to faight, and thou knoweste by the nomber, and by the situacion, or for some other occasion to have disadvauntage, and desirest to make them chaunge from this desire: it happeneth also, that necessitie, or occasion, constraineth thee to faight, and that thy souldiours are evill to be trusted, and smally disposed to faight: where it is necessarie in thone case, to make them afraied, and in the other to incourage them: In the firste case, when perswacions suffiseth not, there is no better waie, then to give in praie, a part of them unto thenemie, to thintent those that have, and those that have not fought, maie beleve thee: and it may very wel be doen with art, thesame which to Fabius Maximus hapned by chaunce. Tharmie of Fabius (as you knowe) desired to faight with Aniballs armie: the very same desire had the master of his horses: to Fabius it semed not good, to attempte the faight: so that through soche contrary opinions, he was fain to devide the armie: Fabius kept his men in the campe, the other fought, and commyng into great perill, had been overthrowen, if Fabius had not rescued him: by the whiche insample the maister of the horse, together with all the armie, knewe how it was a wise waie to obeie Fabius. Concernyng to incourage them to faight, it should be well doen, to make them to disdain the enemies, shewyng how thei speake slaunderous woordes of them, to declare to have intelligence with them, and to have corrupted part of them, to incampe in place, where thei maie see the enemies, and make some light skirmishe with them, for that the thyng that is dailie seen, with more facilitie is despised: to shewe them to bee unworthie, and with an oracion for the purpose, to reprehende them of their cowardnesse, and for to make them

ashamed, to tell them that you will faight alone, when thei will not beare you companie. And you ought above all thyng to have this advertismente, mindyng to make the Souldiour obstinate to faight, not to permitte, that thei maie send home any of their substaunce, or to leave it in any place, till the warre bee ended, that thei maie understande, that although fliying save their life, yet it saveth not them their goodes, the love whereof, is wonte no lesse then thesame, to make men obstinate in defence.

ZANOBI. YOU have tolde, how the souldiours maie be tourned to faight, with speakyng to them: doe you meane by this, that all the armie must bee spoken unto, or to the heddes thereof?

FABRICIO. TO perswade, or to diswade a thyng unto fewe, is verie easie, for that if woordes suffise not, you maie then use authoritie and force: but the difficultie is, to remove from a multitude an evill opinion, and that whiche is contrary either to the common profite, or to thy opinion, where cannot be used but woordes, the whiche is meete that thei be heard of every man, mindyng to perswade them all. Wherfore, it was requisite that the excellente Capitaines were oratours: for that without knowyng how to speake to al the army, with difficultie maie be wrought any good thing: the whiche altogether in this our tyme is laied aside. Rede the life of Alexander Magnus, and you shall see how many tymes it was necessarie for hym to perswade, and to speake publikly to his armie: otherwise he should never have brought them, beyng become riche, and full of spoile, through the desertes of Arabia, and into

India with so moche his disease, and trouble: for that infinite tymes there growe thynges, wherby an armie ruinateth, when the capitain either knoweth not, or useth not to speake unto thesame, for that this speakyng taketh awaie feare, in courageth the mindes, increaseth the obstinatenes to faight, discovereth the deceiptes, promiseth rewardes, sheweth the perilles, and the waie to avoide them, reprehendeth, praieth, threatened, filleth full of hope, praise, shame, and doeth a l l those thynges, by the whiche the humaine passions are extincte or kended: wherefore, that prince, or common weale, whiche should appoincte to make a newe power, and cause reputacion to their armie, ought to accustome the Souldiours thereof, to heare the capitain to speake, and the capitain to know how to speake unto them. In kepyng desposed the souldiours in old tyme, to faight for their countrie, the religion availed moche, and the othes whiche thei gave them, when thei led them to warfare: for as moche as in al their faultes, thei threatned them not onely with those punishmentes, whiche might be feared of men but with those whiche of God might be looked for: the whiche thyng mingled with the other Religious maners, made many tymes easie to the auncient capitaines all enterprises, and will doe alwaies, where religion shall be feared, and observed. Sertorius prevailed, by declaryng that he spake with a Stagge, the whiche in Goddes parte, promised hym the victorie. Silla saied, he spoke with an Image, whiche he had taken out of the Temple of Apollo. Many have tolde how God hath appered unto them in their slepe, whom hath admonished them to faight. In our fathers time, Charles the seventh kyng of Fraunce, in the warre whiche he made againste the Englishemen, saied, he counsailed with a maide, sent from

God, who was called every where the Damosell of Fraunce, the which was occasion of his victorie. There maie be also used meanes, that maie make thy men to esteeme little the enemye, as Agesilao a Spartaine used, whom shewed to his souldiours, certain Persians naked, to the intent that seyng their delicate members, thei should not have cause to feare them. Some have constrained their men to faight through necessitie, takyng awaie from them all hope of savyng them selves, savyng in overcommyng. The whiche is the strongest, and the beste provision that is made, to purpose to make the souldiour obstinate to faight: whiche obstinatnesse is increased by the confidence, and love of the Capitaine, or of the countrie. Confidence is caused through the armour, the order the late victorie, and the opinion of the Capitaine. The love of the countrie, is caused of nature: that of the Capitaine, through vertue, more then by any other benefite: the necessities maie be many, but that is strongest, whiche constraineth thee; either to overcome, or to dye.

THE FIVETH BOOKE

FABRICIO. I have shewed you, how an armi, is ordained to faight a field with an other armie, which is seen pitched against it, and have declared unto you, howe the same is overcome, and after many circumstaunces, I have likewise shewed you, what divers chaunces, maie happen about thesame, so that me thinkes tyme to shewe you now, how an armie is ordered, againste thesame enemye, whiche otherwise is not seen, but continually feared, that he assaulte thee: this happeneth when an armie marcheth through the enemies countrie, or through suspected places. Firste, you must understande, how a Romaine armie, sent alwaies ordinarily afore, certaine bandes of horsemen, as spies of the waie: after followed the right horne, after this, came all the carriages, whiche to thesame apperteined, after this, came a Legion, after it, the carriages therof, after that, an other legion, and next to it, their carriages, after whiche, came the left horne, with the carriages thereof at their backe, and in the laste part, folowed the remnaunte of the chivalrie: this was in effecte the maner, with whiche ordinarily they marched: and if it happened that the armie were assaulted in the waie on the fronte, or on the backe, they made straight waie all the carriages to bee drawn, either on the right, or on the left side, accordyng as chaunced, or as they could beste, havynge respecte to the situacion: and all the men together free from their impedimentes, made hedde on that parte, where the enemye came. If they were assaulted on the flank, they drue the carriages towardes thesame parte that was safe, and of the

other, thei made hedde. This waie beyng well and prudently governed, I have thought meete to imitate, sending afore the light horsemen, as exploratours of the Countrie: Then havynge fower maine battailes I would make them to marche in araie, and every one with their carriages folowyng them. And for that there be twoo sortes of carriages, that is partainyng to particulare souldiours, and partainyng to the publike use of all the Campe, I would devide the publike Carriages into fower partes, and to every maine battaile, I would appoinct his parte, deviding also the artillerie into fower partes, and all the unarmed, so that every number of armed menne, should equally have their impedimentes. But bicause it happeneth some times, that thei marche through the countrie, not onely suspected, but so daungerous, that thou fearest every hower to be assaulted, thou art constrained for to go more sure, to chaunge the forme of marchyng, and to goe in soche wise prepared, that neither the countrie menne, nor any armie, maie hurte thee, findyng thee in any parte unprovided. In soche case, the aunciente capitaines were wont, to marche with the armie quadrante, whiche so thei called this forme, not for that it was altogether quadrante, but for that it was apte to faight of fower partes, and thei saied, that thei wente prepared, bothe for the waie, and for the faight: from whiche waie, I will not digresse, and I will ordaine my twoo maine battailes, whiche I have taken for to make an armie of, to this effect. Mindyng therefore, to marche safely through the enemies Countrie, and to bee able to aunswere hym on every side, when at unwares the armie might chauce to be assaulted, and intendyng therefore, accordyng to the antiquitie, to bryng thesame into a square, I would devise to make a

quadrant, that the rome therof should be of space on every part Clix. yardes, in this maner. First I would put the flanckes, distant the one flanck from the other, Clix. yardes, and I would place five battailes for a flancke, in a raie in length, and distant the one from the other, twoo yardes and a quarter: the whiche shall occupie with their spaces, every battaile occupieng thirtie yardes, Clix. yardes. Then between the hedde and the taile of these two flanckes, I would place the other tenne battailes, in every parte five, orderieng them after soche sorte, that fower should joyne to the hedde of the right flanck, and fower to the taile of the lefte flancke, leaving betwene every one of them, a distance of thre yardes: one should after joyne to the hedde of the lefte flancke, and one to the taile of the right flancke: and for that the space that is betwene the one flancke and the other, is Clix. yardes, and these battailes whiche are set the one to the side of the other by breadth, and not by length, will come to occupie with the distaunces one hundred yardes and a halfe yarde, there shall come betwene them fower battailes, placed in the fronte on the right flancke, and the one placed in thesame on the lefte, to remaine a space of fiftie and eighte yardes and a halfe, and the verie same space will come to remaine in the battailes, placed in the hinder parte: nor there shall bee no difference, saving that the one space shall come on the parte behind towardses the right horne, and thother shall come on the parte afore, towardses the lefte home. In the space of the lviii. yardes and a halfe before, I would place all the ordinarie Veliti, in thesame behinde, the extraordinarie, which wil come to be a thousande for a space, and mindyng to have the space that ought to be within the armie,

to be every waie Clix. yardes, it is mete that the five battailes, whiche are placed in the hedde, and those whiche are placed in the taile, occupie not any parte of the space, whiche the flanckes keepe:

and therefore it shall be convenient, that the five battailes behinde, doe touche with the fronte, the taile of their flanckes, and those afore, with the taile to touche he hedde, after soche sorte, that upon every corner of the ame armie, there maie remaine a space, to receive an other battaile: and for that there bee fower spaces, I would take fower bandes of the extraordinarie Pikes, and in every corner I would place one, and the twoo Ansignes of the foresaid Pikes, whiche shall remain overplus, I would sette in the midst of the rome of this armie, in a square battaile, on the hedde whereof, should stande the generall capitaine, with his menne about him. And for that these battailes ordeined thus, marche all one waie, but faight not all one waie, in puttyng them together, those sides ought to be ordeined to faight, whiche are not defended of thother battailes. And therefore it ought to be considered, that the five battailes that be in the front, have all their other partes defended, excepte the fronte: and therefore these ought to bee put together in good order, and with the Pikes afore. The five battailes whiche are behinde, have all their sides defended, except the parte behinde, and therefore those ought to bee put together in soche wise, that the Pikes come behind, as in the place therof we shall shewe. The five battailes that bee in the right flancke, have all their sides defended, except the right flancke. The five that be on the left flanck, have all their partes defended, excepte the lefte flancke: and

therefore in orderung the battailes, thei ought to bee made, that the Pikes maie tourne on the same flanck, that lieth open: and the Peticapitaines to stand on the hedde, and on the taile, so that nedung to faight, all the armour and weapons maie be in their due places, the waie to doe this, is declared where we reasoned of the maner of orderung the battailes. The artillerie I would deuide, and one parte I would place without, on the lefte flancke, and the other on the right. The light horsemen, I would sende afore to discover the countrie. Of the menne of armes, I would place part behinde, on the right home, and parte on the lefte, distante about thirtie yardes from the battailes: and concerning horse, you have to take this for a general rule in every condicion, where you ordaine an armie, that alwaies thei ought to be put, either behinde, or on the flanckes of thesame: he that putteth them afore, over against the armie, it behoveth hym to doe one of these twoo thinges, either that he put them so moche afore, that beyng repulced, thei maie have so moche space, that maie give them tyme, to be able to go a side from thy footemen, and not to runne upon them, or to order them in soche wise, with so many spaces, that the horses by those maie enter betwene them, without disorderung them. Nor let no man esteme little this remembraunce, for as moche as many capitaines, whom havung taken no hede thereof, have been ruinated, and by themselves have been disordered, and broken. The carriages and the unarmed menne are placed, in the rome that remaineth within the armie, and in soche sorte equally devided, that thei maie give the waie easely, to whom so ever would go, either from the one corner to the other, or from the one hedde, to the other of the armie. These battailes without the artillerie and the

horse, occupie every waie from the utter side, twoo hundred and eleven yardes and a halfe of space: and bicause this quadrante is made of twoo main battailes, it is convenient to distinguishe, what part thone maine battaile maketh, and what the other: and for that the main battailes are called by the nomber, and every of them hath (as you knowe) tenne battailes, and a generall hed, I would cause that the first main battaile, should set the first v. battailes therof in the front, the other five, in the left flanck, and the capitain of the same should stande in the left corner of the front. The seconde maine battaile, should then put the firste five battailes therof, in the right flanck, and the other five in the taile, and the hedde capitain of thesame, should stande in the right corner, whom should come to dooe the office of the Tergiductor. The armie ordained in this maner, ought to be made to move, and in the marchyng, to observe all this order, and without doubte, it is sure from all the tumultes of the countrie men. Nor the capitain ought not to make other provision, to the tumultuarie assaultes, then to give sometyme Commission to some horse, or Ansigne of Veliti, that thei set themselves in order: nor it shall never happen that these tumultuous people, will come to finde thee at the drawyng of the sword, or pikes poincte: for that men out of order, have feare of those that be in araie: and alwaies it shall bee seen, that with cries and rumours, thei will make a greate assaulte, without otherwise comyng nere unto thee, like unto barking cures aboute a Mastie. Aniball when he came to the hurte of the Romaines into Italie, he passed through all Fraunce, and alwaies of the Frenche tumultes, he took small regarde. Mindyng to marche, it is conveniente to have plainers and labourers

afore, whom maie make thee the waie plaine, whiche shall bee garded of those horsemen, that are sent afore to viewe the countrie: an armie in this order maie marche tenne mile the daie, and shall have tyme inough to incampe, and suppe before Sunne goyng doune, for that ordinarily, an armie maie marche twentie mile: if it happen that thou be assaulted, of an armie set in order, this assaulte cannot growe sodainly: for that an armie in order, commeth with his pace, so that thou maiest have tyme inough, to set thy self in order to faight the field, and reduce thy menne quickly into thesame facion, or like to thesame facion of an armie, which afore is shewed thee. For that if thou be assaulted, on the parte afore, thou needeste not but to cause, that the artillerie that be on the flanckes, and the horse that be behinde, to come before, and place theimselves in those places, and with those distaunces, as afore is declared. The thousande Veliti that bee before, must go out of their place, and be devided into CCCCC. for a parte, and go into their place, betwene the horse and the hornes of tharmy: then in the voide place that thei shal leave, the twoo Ansignes of the extraordinarie Pikes muste entre, whiche I did set in the middest of the quadrante of the armie. The thousande Veliti, whiche I placed behinde, must departe from thesame place, and devide them selves in the flanckes of the battailes, to the fortificacion of those: and by the open place that thei shal leave, all the carriages and unarmed menne must go out, and place themselves on the backe of the battaile. Then the rome in the middeste beyng voided, and every man gone to his place: the five battailes, whiche I placed behinde on the armie, must make forward in the voide place, that is betwene the one and the other flanck, and marche towards the battailes, that stand

in the hedde, and three of them, muste stande within thirtie yardes of those, with equall distances, betwene the one and the other, and the other two shal remain behinde, distaunte other thirtie yardes: the whiche facion maie bee ordained in a sodaine, and commeth almoste to bee like, unto the firste disposicion, whiche of tharmy afore we shewed. And though it come straighter in the fronte, it commeth grosser in the flanckes, whiche giveth it no lesse strength: but bicause the five battailes, that be in the taile, have the Pikes on the hinder parte, for the occasion that before we have declared, it is necessarie to make them to come on the parte afore, mindyng to have them to make a backe to the front of tharmie: and therefore it behoveth either to make them to tourne battaile after battaile, as a whole body, or to make them quickly to enter betwen thorders of targettes, and conduct them afore, the whiche waie is more spedy, and of lesse disorder, then to make them to turn al together: and so thou oughtest to doe of all those, whiche remain behind in every condicion of assault, as I shal shewe you. If it appere that thenemie come on the part behinde, the first thyng that ought to bee dooen, is to cause that every man tourne his face where his backe stode, and straight waie tharmie cometh to have made of taile, hed, and of hed taile: then al those waies ought to be kept, in orderyng thesame fronte, as I tolde afore. If the enimie come to incounter the right flancke, the face of thy armie ought to bee made to tourne towardses thesame side: after, make all those thynges in fortificacion of thesame hedde, whiche above is saied, so that the horsemen, the Veliti, and the artillerie, maie be in places conformable to the hed thereof: onely you have this difference, that in varyng the hed of those, which

are transposed, some have to go more, and some lesse. In deede making hedde of the right flancke, the Veliti ought to enter in the spaces, that bee betwene the horne of the armie, and those horse, whiche were nerest to the lefte flancke, in whose place ought to enter, the two Ansignes of the extraordinarie Pikes, placed in the midst: But firste the carriages and the unarmed, shall goe out by the open place, avoidyng the rome in the midst, and retiryng themselves behinde the lefte flancke, whiche shall come to bee then the taile of the armie: the other Veliti that were placed in the taile, accordyng to the principall orderyng of the armie, in this case, shall not move: Bicause the same place should not remaine open, whiche of taile shall come to be flancke: all other thyng ought to bee dooen, as in orderyng of the firste hedde is saied: this that is told about the making hed of the right flanck, must be understode to be told, havyng nede to make it of the left flanck: for that the very same order ought to bee observed. If the enemye should come grose, and in order to assaulte thee on twoo sides, those twoo sides, whiche he commeth to assaulte thee on, ought to bee made stronge with the other twoo sides, that are not assaulted, doublyng the orders in eche of them, and devidyng for bothe partes the artillerie, the Veliti, and the horse. If he come on three or on fower sides, it is necessarie that either thou or he lacke prudence: for that if thou shalt bee wise, thou wylte never putte thy self in place, that the enemye on three or fower sides, with a greate number of men, and in order, maie assault thee: for that mindyng, safely to hurte thee, it is requisit, that he be so great, that on every side, he maie assault thee, with as many men, as thou haste almoste in al thy army: and if thou be

so unwise, that thou put thy self in the daunger and force of an enemy, whom hath three tymes more menne ordained then thou, if thou catche hurte, thou canste blame no man but thy self: if it happen not through thy faulte, but through some mischaunce, the hurt shall be without the shame, and it shal chaunce unto thee, as unto the Scipions in Spaine, and to Asdruball in Italie but if the enemy have not many more men then thou, and intende for to disorder thee, to assaulte thee on divers sides, it shal be his foolishnesse, and thy good fortune: for as moche as to doe so, it is convenient, that he become so thinne in soche wise, that then easely thou maiste overthrow one bande, and withstande another, and in short time ruinate him: this maner of ordering an armie against an enemy, whiche is not seen, but whiche is feared, is a necessarie and a profitable thing, to accustome thy souldiours, to put themselves together, and to march with soche order, and in marchyng, to order themselves to faight, accordyng to the first hedde, and after to retourne in the forme, that they marched in, then to make hedde of the taile, after, of the flankes, from these, to retourne into the first facion: the whiche exercises and uses bee necessarie, myndyng to have an armie, throughly instructed and practised: in whiche thyng the Princes and the capitaines, ought to take paine. Nor the discipline of warre is no other, then to knowe how to commaunde, and to execute these thynges. Nor an instructed armie is no other, then an armie that is wel practised in these orders: nor it cannot be possible, that who so ever in this time, should use like disciplin shall ever bee broken. And if this quadrante forme whiche I have shewed you, is somewhat difficulte, soche difficultnesse is necessarie, takyng it for an exercise: for as moche as

knowyng well, how to set them selves in order, and to maintaine them selves in the same, thei shall knowe after more easely, how to stand in those, whiche should not have so moche difficultie.

ZANOBI. I beleve as you saie, that these orders bee verie necessarie, and I for my parte, knowe not what to adde or take from it: true it is, that I desire to know of you twoo thynges, the one, if when you will make of the taile, or of the flancke hedde, and would make them to tourne, whether this be commaunded by the voice, or with the sounde: thother, whether those that you sende afore, to make plain the waie, for the armie to marche, ought to be of the verie same souldiours of your battailes, or other vile menne appoincted, to like exercise.

FABRICIO. Your firste question importeth moche: for that many tymes the commaundementes of Capitaines, beyng not well understoode, or evill interpreted, have disordered their armie: therefore the voices, with the whiche thei commaunde in perilles, ought to bee cleare, and nete. And if thou commaunde with the sounde, it is convenient to make, that betwene the one waie and the other, there be so moche difference, that the one cannot be chaunged for the other: and if thou commaundest with the voice, thou oughteste to take heede, that thou flie the general voices, and to use the particulares, and of the particulars, to flie those, whiche maie be interpreted sinisterly. Many tymes the sayyng backe, backe, hath made to ruinate an armie; therefore this voice ought not to be used, but in steede therof to use, retire you. If you will make them to tourne, for to chaunge the hedde, either to flanck, or to backe, use

never to saie tourne you, but saie to the lefte, to the right, to the backe, to the front: thus all the other voices ought to be simple, and nete, as thrust on, march, stande stronge, forwarde, retourne you: and all those thynges, whiche maie bee dooen with the voice, thei doe, the other is dooen with the sounde. Concernyng those menne, that must make the waies plaine for the armie to marche, whiche is your seconde question, I would cause my owne souldiours to dooe this office, as well bicause in the aunciente warfare thei did so, as also for that there should be in the armie, lesser number of unarmed men, and lesse impedimentes: and I would choose out of every battaile, thesame number that should nede, and I would make them to take the instrumentes, meete to plaine the grounde withall, and their weapons to leave with those rankes, that should bee nereste them, who should carrie them, and the enemye comyng, thei shall have no other to doe, then to take them again, and to retourne into their arraie.

ZANOBI. Who shall carrie thinstrumentes to make the waie plaine withall?

FABRICIO. The Cartes that are appoynted to carrie the like instrumentes.

ZANOBI. I doubte whether you should ever brynge these our souldiours, to labour with Shovell or Mattocke, after soche sorte.

FABRICIO. All these thynges shall bee reasoned in the place thereof, but now I will let alone this parte, and reason of the maner of the

victualing of the armie: for that me thinketh, havng so moche traivailed them, it is tyme to refreshe them, and to comfort them with meate. You have to understande, that a Prince ought to ordaine his armie, as expedite as is possible, and take from thesame all those thynges, whiche maie cause any trouble or burthen unto it, and make unto hym any enterprise difficulte. Emongest those thynges that causeth moste difficultie, is to be constrained to keepe the armie provided of wine, and baked bread. The antiquitie cared not for Wine, for that lackyng it, thei dranke water, mingeled with a little vinegre, to give it a taste: For whiche cause, emong the municions of victualles for the hoste, vineger was one, and not wine. Thei baked not the breade in Ovens, as thei use for Citees, but thei provided the Meale, and of thesame, every Souldiour after his owne maner, satisfied hym self, havng for condimente Larde and Baken, the whiche made the breade saverie, that thei made, and maintained them strong, so that the provision of victualles for the armie, was Meale, Vineger, Larde, and Bacon, and for the horses Barley. Thei had ordinarily heardes of greate beastes and small, whiche folowed the armie, the whiche havng no nede to bee carried, caused not moche impedimente. Of this order there grewe, that an armie in old time, marched somtymes many daies through solitarie places, and difficulte, without sufferyng disease of victualles: for that thei lived of thyngs, whiche easely thei might convey after them. To the contrarie it happeneth in the armies, that are now a daies, whiche mindyng not to lacke wine, and to eate baked breade in thesame maner, as when thei are at home, whereof beyng not able to make provision long, thei remaine often tymes famished, or though thei be

provided, it is dooen with disease, and with moste greate coste:
therefore I would reduce my armie to this maner of living: and I would
not that thei should eate other bread, then that, which by themselves
thei should bake. Concernyng wine, I would not prohibite the drinkyng
thereof, nor yet the commyng of it into the armie, but I would not use
indeavour, nor any labour for to have it, and in the other provisions, I
would governe my self altogether, like unto the antiquitie: the whiche
thing, if you consider well, you shall see how moche difficultie is
taken awaie, and how moche trouble and disease, an armie and a capitaine
is avoided of, and how moche commoditie shall bee given, to what so ever
enterprise is to bee dooen.

ZANOBI. We have overcome thenemie in the field, marched afterward upon
his countrie, reason would, that spoiles be made, tounes sacked,
prisoners taken, therefore I would knowe how the antiquitie in these
thynges, governed them selves.

FABRICIO. Beholde, I will satisfie you. I beleve you have considered,
for that once alredie with some of you I have reasoned, howe these
present warres, impoverishe as well those lordes that overcome, as those
that leese: for that if the one leese his estate, the other leese his
money, and his movables: the whiche in olde time was not, for that the
conquerour of the warre, waxed ritche. This groweth of keepyng no compte
in these daies of the spoiles, as in olde tyme thei did, but thei leave
it to the discreacion of the souldiours. This manner maketh twoo moste
great disorders: the one, that whiche I have tolde: the other that the

souldiour becometh more covetous to spoyle, and lesse observeth the orders: and manie times it hath been seen, howe the covetousnesse of the praye, hath made those to leese, whome were victorious. Therefore the Romaines whiche were princes of armies, provided to the one and to the other of these inconvenienses, ordainyng that all the spoyle should apertaine to the publicke, and that the publicke after should bestowe it, as shoulde be thought good: and therefore thei had in tharmie the questours, whom were as we would say, the chamberlaines, to whose charge all the spoyle and booties were committed: whereof the consull was served to geve the ordinarie pay to the souldiours, to succour the wounded, and the sicke, and for the other businesse of the armie. The consull might well, and he used it often, to graunte a spoyle to soldiours: but this grauntyng, made no disorder: for that the armie beyng broken all the pray was put in the middest, and distributed by hedde, accordyng to the qualitee of everie man: the which maner thei constituted, to thintente, that the soldiours should attend to overcome, and not to robbe: and the Romaine Legions overcame the enemies, and folowed them not, for that thei never departed from their orders: onely there folowed them, the horsemenne with those that were light armed, and if there were any other souldiours then those of the legions, they likewise pursued the chase. Where if the spoyle shoulde have ben his that gotte it, it had not ben possible nor reasonable, to have kepte the legions steddie, and to withstonde manie perils; hereby grewe therefore, that the common weale inritchted, and every Consull carried with his triumphe into the treasurie, mucche treasure, whiche all was of booties and spoiles. An other thing the antiquetie did upon good consideration,

that of the wages, whiche they gave to every souldiour, the thirde parte they woulde shoulde be laied up nexte to him, whome carried the ansigne of their bande, whiche never gave it them againe, before the warre was ended: this thei did, beyng moved of twoo reasons, the first was to thintente, that the souldiour should thrive by his wages, because the greatest parte of them beyng yonge men, and carelesse, the more thei have, so muche the more without neede thei spende, the other cause was, for that knowyng, that their movabelles were nexte to the ansigne, thei should be constrained to have more care thereof, and with more obstinatnesse to defende it: and this made them stronge and to holde together: all which thynges is necessarie to observe, purposinge to reduce the exercise of armes unto the intier perfection therof.

ZANOBI. I beleeve that it is not possible, that to an armie that marcheth from place to place, there fal not perrilous accidentes, where the industerie of the capitaine is needefull, and the worthinesse of the souldiours, mindyng to avoyde them. Therefore I woulde be glad, that you remembring any, would shew them.

FABRICIO. I shall contente you with a good will, beyng inespacially necessarie, intendyng to make of this exercise a perfecte science. The Capitaines ought above all other thynges, whileste thei marche with an armie, to take heede of ambusshes, wherein they incurre daunger twoo waies, either marchyng thou entrest into them, or thorough crafte of the enemie thou arte trained in before thou arte aware. In the first case, mindyng to avoide suche perill, it is necessarie to sende afore

double warde, whome may discover the countrey, and so muche the more dilligence ought to be used, the more that the countrey is apte for ambusses, as be the woddie or hilly countries, for that alwaies thei be layd either in a wodde, or behind a hille: and as the ambusshe not forseene, doeth ruin thee, so forseying the same, it cannot hurte thee. Manie tymes birdes or muche duste have discovered the enemye: for that alwayes where the enemye cometh to finde thee, he shall make great duste, whiche shall signifie unto thee his comyng: so often tymes a Capitaine seyng in the places where he ought to passe, Doves to rise, or other of those birdes that flie in flockes, and to tourne aboute and not to light, hath knowen by the same the ambusshe of the enemies to be there, and sendyng before his men, and certainly understanding it, hath saved him selfe and hurte his enemye. Concernyng the seconde case, to be trained in, (which these our men cal to be drawn to the shot) thou ought to take heede, not straight way to beleve those thinges, which are nothyng reasonable, that thei be as they seeme: as shoulde be, if the enemye should set afore thee a praie, thou oughtest to beleve that in the same is the hooke, and that therin is hid the deceipte. If many enemies be driven away by a fewe of thine, if a fewe enemies assaulte manie of thine, if the enemies make a sodeine flight, and not standyng with reason, alwaies thou oughtest in suche cases to feare deceipte, and oughtest never to beleve that the enemye knoweth not how to doe his businesse, but rather intendyng that he may begile thee the lesse, and mindyng to stand in lesse peril, the weaker that he is, and the lesse craftier that the enemye is, so muche the more thou oughtest to esteeme him: and thou muste in this case use twoo sundrie pointes,

for that thou oughtest to feare him in thy minde and with the order, but with wordes, and with other outewarde demonstracion, to seeme to dispyse him: because this laste way, maketh that the souldiours hope the more to have the victorie: the other maketh thee more warie, and lesse apte to be begyled. And thou hast to understand, that when men marche thorough the enemies countrey, they ar in muche more, and greater perils, then in fayghtyng the fielde: and therefore the Capitaine in marchyng, ought to use double diligence: and the first thyng that he ought to doo, is to get described, and payncted oute all the countrie, thorough the which he must marche, so that he maye know the places, the number, the distances, the waies, the hilles, the rivers, the fennes, and all the quallites of them: and to cause this to bee knowen, it is convenient to have with him diversly, and in sundrie maners such men, as know the places, and to aske them with diligence, and to se whether their talke agree, and accordyng to the agreyng therof, to note: he oughte also to sende afore the horsemen, and with them prudente heddes, not so muche to discover the enemye, as to viewe the countrey, to se whether it agree with the description, and with the knowledge that they have of the same. Also the guydes that are sente, ought to be kepte with hope of rewarde, and feare of paine. And above all thynges it ought to be provided, that the armie knowe not to what businesse he leadeth them: for that there is nothyng in the warre more profitable, then to keepe secret the thynges that is to be dooen: and to thintente a suddaine assaulte dooe not trouble thy souldiours, thou oughteste to see them to stande reddie with their weapons, because the thynges that ar provided for, offend lesse. Manie for to avoyde the confusion of marchyng, have placed under the

standerde, the carriages, and the unarmed, and have commaunded them to folow the same, to the intente that in marchyng needyng to staye, or to retire, they might dooe it more easely, which thyng as profitable, I alowe very mucche. Also in marchyng, advertismente ought to be had, that the one parte of the armie goe not a sunder from the other, or that thoroughe some goyng fast, and some softe, the armie become not slender: the whiche thynges, be occation of disorder: therfore the heddes muste be placed in suche wise, that they may maintaine the pace even, causing to goe softe those that goe to fast, and to haste forward the other that goe to sloe, the whiche pace can not bee better ruled, then by the stroke of the drumme. The waies ought to be caused to be enlarged, so that alwaies at least a bande of iiii. hundred men may marche in order of battaile. The custome and the qualitie of the enemye ought to be considered, and whether that he wil assaulte thee either in the mornyng, or at none or in the evenyng, and whether he be more puisante with fotemen or horsemen, and accordyng as thou understandest, to ordeine and to provide for thy self. But let us come to some particular accidente. It hapneth sometime, that thou gettyng from the enemye, because thou judgest thy selfe inferiour, and therefore mindyng not to fayght with him, and he comyng at thy backe, thou arivest at the banke of a river, passyng over the which, asketh time, so that the enemye is redie to overtake thee and to fayght with thee. Some, which chaunsing to bee in suche perill, have inclosed their armie on the hinder parte with a dicke, and fillyng the same full of towe, and firyng it, have then passed with the armie without beyng able to be letted of the enemye, he beyng by the same fire that was betwene them held backe.

ZANOBI. I am harde of believe, that this fyre coulde stay them, in especially because I remember that I have harde, howe Annone of Carthage, beyng besieged of enemies, inclosed him selfe on the same parte, with wodde, which he did set on fire where he purposed to make eruption. Wherefore the enemies beyng not intente on the same parte to looke to him, he made his armie to passe over the same flame, causing every man to holde his Target before his face for to defend them from the fire, and smoke.

FABRICIO. You saye well: but consider you howe I have saied, and howe Annone did: for as muche as I saied that they made a dicke, and filled it with towe, so that he, that woulde passe over the same, should be constrained to contende with the dicke and with fire: Annone made the fire, without the dicke, and because he intended to passe over it, he made it not great, for that otherwise without the dicke, it shoulde have letted him. Dooe you not knowe, that Nabide a Spartan beyng besieged in Sparta of the Romaines, set fire on parte of his towne to let the way to the Romaines, who alredie wer entred in? And by meane of the same flame not onely hindered their way, but drave them oute: but let us turne to our matter. Quintus Luttatius a Romaine, havynge at his backe the Cimbri, and comynge to a river, to thentente the enemye should give him time to passe over, semed to geve time to them to faight with him: and therefore he fained that he would lodge there, and caused trenches to be made, and certayne pavilions to be erected, and sent certayne horsemen into the

countrie for forredge: so that the Cimbrise beleevyng, that he incamped, they also incamped, and devided them selves into sundrie partes, to provide for victuals, wherof Luttatius being aware, passed the river they beyng not able to let him. Some for to passe a river havynge no bridge, have devided it, and one parte they have turned behynde their backes, and the other then becomynge shalower, with ease they have passed it: when the rivers be swift, purposyng to have their footemen to passe safely, they place their strongest horses on the higher side, that thei may sustain the water, and an other parte be lowe that may succour the men, if any of the river in passyng should be overcome with the water: They passe also rivers, that be verie deepe, with bridges, with botes, and with barrelles: and therefore it is good to have in a redinesse in an armie wherewith to be able to make all these thynges. It fortuneth sometime that in passyng a river, the enemy standynge agaynst thee on the other banke, doeth let thee: to minde to overcome this difficultie, I know not a better insample to folow, then the same of Cesar, whome havynge his armie on the banke of a river in Fraunce, and his passage beyng letted of Vergintorige a Frenche man, the whiche on the other side of the river had his men, marched many daies a longe the river, and the like did the enemy: wherfore Cesar incamping in a woddie place, apte to hide men, he tooke out of every legion three cohortes, and made them to tarie in the same place, commaundyng them that so soone as he was departed, they shoulde caste over a bridge, and should fortifie it, and he with his other menne folowed on the waye: wherfore Vergintorige seyng the number of the legions, thinkyng that there was not left anie parte of them behinde, folowed also his way: but Cesar

when he supposed that the bridge was made, tourned backwarde, and findynge all thinges in order, passed the river without difficultee.

ZANOBI. Have ye any rule to know the foordes?

FABRICIO. Yea, we have: alwaies the river, in that parte, whiche is betwene the water, that is stilleste, and the water that runneth fastest, there is least depth and it is a place more meete to be looked on, then any other where. For that alwaies in thesame place, the river is moste shallowest. The whiche thyng, bicause it hath been proved many tymes, is moste true.

ZANOBI. If it chaunce that the River hath marde the Foorde, so that the horses sincke, what reamedy have you?

FABRICIO. The remedie is to make hardels of roddes whiche must be placed in the bottome of the river, and so to passe upon those: but let us folowe our reasonyng. If it happen that a capitain be led with his armie, betwen two hilles, and that he have not but twoo waies to save hymself, either that before, or that behinde, and those beyng beset of thenemies, he hath for remedie to doe the same, which some have doen heretofore: that which have made on their hinder parte a greate trenche, difficult to passe over, and semed to the enemie, to mynde to kepe him of, for to be able with al his power, without neding to feare behinde, to make force that waie, whiche before remaineth open. The whiche the enemies belevyng, have made them selves stronge, towardes the open

parte, and have forsaken the inclosed and he then castyng a bridge of woode over the Trenche, for soche an effect prepared, bothe on thesame parte, with out any impedimente hath passed, and also delivered hymself out of the handes of the enemie. Lucius Minutus a Consul of Rome, was in Liguria with an armie, and was of the enemies inclosed, betwene certaine hilles, whereby he could not go out: therefore he sente certaine souldiours of Numidia on horsebacke, whiche he had in his armie (whom were evill armed, and upon little leane horses) towards the places that were kepte of the enemies, whom at the first sight made the enemies, to order them selves together, to defende the passage: but after that thei sawe those men ill apointed, and accordyng to their facion evill horsed, regardyng them little, enlarged the orders of their warde, wherof so sone as the Numidians wer a ware, givyng the spurres to their horses, and runnyng violently upon them, passed before thei could provide any remedy, whom beyng passed, destroyed and spoiled the countrie after soche sorte, that thei constrained the enemies, to leave the passage free to the armie of Lucius. Some capitaine, whiche hath perceived hymself to be assaulted of a greate multitude of enemies, hath drawen together his men, and hath given to the enemie commoditie, to compasse hym all about, and then on thesame part, whiche he hath perceived to be moste weake, hath made force, and by thesame waie, hath caused to make waie, and saved hymself.

Marcus Antonius retiryng before the armie of the Parthians, perceived how the enemies every daie before Sunne risyng, when he removed, assaulted him, and all the waie troubled hym: in so moch, that he

determined not to departe the nexte daie, before None: so that the Parthians beleving, that he would not remove that daie, returned to their tentes. Whereby Marcus Antonius might then all the reste of the daie, marche without any disquietnesse. This self same man for to avoide the arrowes of the Parthians, commaunded his men, that when the Parthians came towards them, thei should knele, and that the second ranke of the battailes, should cover with their Targaettes, the heddes of the firste, the thirde, the seconde, the fowerth the third, and so successively, that all the armie came, to be as it were under a pentehouse, and defended from the shotte of the enemies. This is as moche as is come into my remembraunce, to tell you, which maie happen unto an armie marchyng: therefore, if you remember not any thyng els, I will passe to an other parte.

THE SIXTHE BOOKE

ZANOBI. I beleve that it is good, seyng the reasonyng must be chaunged, that Baptiste take his office, and I to resigne myne, and wee shall come in this case, to imitate the good Capitaines (accordyng as I have nowe here understoode of the gentilman) who place the beste souldiours, before and behinde the armie, semyng unto them necessarie to have before, soche as maie lustely beginne the faight, and soche as behinde maie lustely sustaine it. Now seyng Cosimus began this reasonyng prudently, Baptiste prudently shall ende it. As for Luigi and I, have in this middeste intertained it, and as every one of us hath taken his part willingly, so I beleve not, that Baptiste wil refuse it.

BAPTISTE. I have let my self been governed hetherto, so I minde to doe still. Therefore be contente sir, to folowe your reasonyng, and if we interrupte you with this practise of ours, have us excused.

FABRICIO. You dooe me, as all readie I have saied, a moste greate pleasure; for this your interrupting me, taketh not awaie my fantasie, but rather refresheth me. But mindyng to followe our matter I saie, how that it is now tyme, that we lodge this our armie, for that you knowe every thyng desireth reste and saftie, bicause to reste, and not to reste safely, is no perfecte reste: I doubte moche, whether it hath not been desired of you, that I should firste have lodged them, after made them to marche, and laste of all to faight, and we have doen the

contrary: whereunto necessitie hath brought us, for that intendyng to shewe, how an armie in going, is reduced from the forme of marching, to thesame maner of faightyng, it was necessarie to have firste shewed, how thei ordered it to faight. But tournyng to our matter, I saie, that minding to have the Campe sure, it is requisite that it be strong, and in good order: the industrie of the Capitaine, maketh it in order, the situacion, or the arte, maketh it stronge. The Grekes sought strong situacions, nor thei would never place them selves, where had not been either cave, or bancke of a river, or multitude of trees, or other naturall fortificacion, that might defende them: but the Romaines not so moche incamped safe through the situacion, as through arte, nor thei would never incampe in place, where thei should not have been able to have raunged all their bandes of menne, accordyng to their discipline. Hereby grewe, that the Romaines might kepe alwaies one forme of incamping, for that thei would, that the situacion should bee ruled by them, not thei by the situacion: the which the Grekes could not observe, for that beyng ruled by the situacion, and varyng the situacion and forme, it was conveniente, that also thei should varie the maner of incampyng, and the facion of their lodgynges. Therefore the Romaines, where the situacion lacked strength thei supplied thesame with arte, and with industrie. And for that I in this my declaracion, have willed to imitate the Romaines, I will not departe from the maner of their incamping, yet not observyng altogether their order, but takyng thesame parte, whiche semeth unto me, to be mete for this present tyme. I have told you many tymes, how the Romaines had in their consull armies, two Legions of Romaine men, whiche were aboute a leven thousande footemen,

and six hundred horsemen, and moreover thei had an other leuen
thousande footemen, sente from their frendes in their aide: nor in their
armie thei had never more souldiers that were straungers, then Romaines,
excepte horsemenne, whom thei cared not, though thei were more in nomber
then theirs: and in all their doynge, thei did place their Legions in
the middeste, and the aiders, on the sides: the whiche maner, thei
observed also in incampyng, as by your self you maie rede, in those
aucthoures, that write of their actes: and therefore I purpose not to
shewe you distinctly how thei incamped, but to tell you onely with what
order, I at this presente would incampe my armie, whereby you shall then
knowe, what parte I have taken out of the Romaine maners. You knowe,
that in stede of twoo Romaine Legions, I have taken twoo maine battailes
of footemen, of sixe thousande footemen, and three hundred horsemen,
profitable for a maine battaile, and into what battailes, into what
weapons, into what names I have devided them: you knowe howe in
orderyng tharmie to marche, and to faight, I have not made mencion of
other men, but onely have shewed, how that doublyng the men, thei neded
not but to double the orders: but mindyng at this presente, to shew you
the maner of incampyng, me thinketh good not to stande onely with twoo
maine battailes, but to bryng together a juste armie, made like unto the
Romaines, of twoo maine battailes, and of as many more aidyng men: the
whiche I make, to the intent that the forme of the incampyng, maie be
the more perfect, by lodgyng a perfecte armie: whiche thyng in the other
demonstracions, hath not semed unto me so necessarie. Purposing then, to
incampe a juste armie, of xxiiii. thousande footemen, and of twoo
thousande good horsemenne, beeyng devided into fower maine battailes,

twoo of our owne menne, and twoo of straungers, I would take this waie. The situacion beyng founde, where I would incampe, I would erecte the hed standarde, and aboute it, I would marke out a quadrant, whiche should have every side distante from it xxxvii. yardes and a half, of whiche every one of them should lye, towardes one of the fower regions of heaven, as Easte, Weste, Southe, and Northe: betwene the whiche space, I would that the capitaines lodgyng should be appoincted. And bicause I beleve that it is wisdom, to devide the armed from the unarmed, seyng that so, for the moste parte the Romaines did, I would therefore seperate the menne, that were cumbered with any thing, from the uncombered. I would lodge all, or the greatest parte of the armed, on the side towardes the Easte, and the unarmed, and the cumbred, on the Weste side, makyng Easte the hedde, and Weste the backe of the Campe, and Southe, and Northe should be the flanckes: and for to distinguishe the lodgynges of the armed, I would take this waie. I would drawe a line from the hedde standarde, and lead it towardes the Easte, the space of CCCC.x. yardes and a half: I would after, make two other lines, that should place in the middeste the same, and should bee as longe as that, but distante eche of theim from it a leven yardes and a quarter: in the ende whereof, I would have the Easte gate, and the space that is betwene the twoo uttermoste lines, should make a waie, that should go from the gate, to the capitaines lodging, whiche shall come to be xxii. yardes and a halfe broad, and CCCClxxii. yardes and a halfe longe, for the xxxvii. yardes and a halfe, the lodgyng of the Capitaine will take up: and this shall bee called the Capitaine waie. Then there shall be made an other waie, from the Southe gate, to the Northe gate, and shall passe

by the hedde of the capitaine waie, and leave the Capitaines lodgyng towardes theaste, whiche waie shalbe ix.C.xxxvii. yardes and a halfe long (for the length therof wilbe as moche as the breadth of all the lodgynges) and shall likewise be xxii. yardes and a half broad, and shalbe called the crosse waie. Then so sone as the Capitaines lodgyng, were appointed out, and these two waies, there shall bee begun to be appointed out, the lodgings of our own two main battailes, one of the whiche, I would lodge on the right hand of the capitaines waie, and the other, on the lefte: and therefore passing over the space, that the breadth of the crosse waie taketh, I would place xxxii. lodgynges, on the lefte side of the capitain waie, and xxxii. on the right side, leavyng betwene the xvi. and the xvii. lodgyng, a space of xxii. yardes and a halfe, the whiche should serve for a waie overthwart, whiche should runne overthwarte, throughout all the lodgynges of the maine battailes as in the distributyng of them shall bee seen.

Of these two orders of lodgynges in the beginnyng of the head, whiche shall come to joygne to the crosse waye, I would lodge the Capitaine of the men of armes, in the xv. lodgynges, which on everie side foloweth next, their men of armes, where eche main battaile, havyng a CL. men of armes, it will come to ten men of armes for a lodgyng. The spaces of the Capitaines lodgynges, should be in bredth xxx. and in length vii. yardes and a halfe. And note that when so ever I sai bredeth, it signifieth the space of the middest from Southe to Northe, and sayyng length, that whiche is from weste to Easte. Those of the men of armes, shoulde be xi. yardes and a quarter in length, and xxii. yardes and a halfe in bredeth.

In the other xv. lodgynges, that on everie syde should folowe, the whiche should have their beginnyng on the other side of the overthwarte way, and whiche shall have the very same space, that those of the men of armes had, I woulde lodge the light horsemen: wherof beynge a hundred and fiftie, it will come to x. horsemen for a lodgyng, and in the xvi. that remaineth, I woulde lodge their Capitaine, gevyng him the verie same space, that is geven to the Capitain of the men of armes: and thus the lodgynges of the horsemen of two maine battailes, will come to place in the middest the Capitaine way, and geve rule to the lodgynges of the footemen, as I shall declare. You have noted how I have lodged the CCC. horsemen of everie maine bataille with their Capitaines, in xxxii. lodgynges placed on the Captaine waie, havynge begun from the crosse waie, and how from the xvi. to the xvii. there remaineth a space of xxii. yardes and a halfe, to make awaie overthwarte. Mindyng therefore to lodge the xx. battailes, which the twoo ordinarie maine battailes have, I woulde place the lodgyng of everie twoo battailes, behinde the lodgynges of the horsemen, everie one of whiche, should have in length xi. yardes and a quarter, and in bredeth xxii. yardes and a half as those of the horsemens, and shoulde bee joined on the hinder parte, that thei shoulde touche the one the other. And in every first lodgyng on everie side which cometh to lie on the crosse waie, I woulde lodge the Counstable of a bataille, whiche should come to stand even with the lodgyng of the Capitayne of the men of armes, and this lodgyng shall have onely of space for bredeth xv. yardes, and for length vii. yardes and a halfe. In the other xv. lodgynges, that on everie side followeth after these, even unto the overthwarte way, I woulde lodge on everie part

a battaile of foote men, whiche beyng iiii. hundred and fiftie, there will come to a lodgyng xxx. The other xv. lodgynges, I woulde place continually on every side on those of the light horse men, with the verie same spaces, where I woulde lodge on everie part, an other battaile of fote men, and in the laste lodgyng, I would place on every parte the Conestable of the battaile, whiche will come to joigne with the same of the Capitaine of the lighte horsemen, with the space of vii. yardes and a halfe for length, and xv. for bredeth: and so these two firste orders of lodgynges, shal be halfe of horsemen, and halfe of footemen. And for that I woulde (as in the place therof I have tolde you) these horse menne shoulde be all profitable, and for this havynge no servauntes whiche in keyng the horses, or in other necessarie thynges might helpe them, I woulde that these footemen, who lodge behynde the horse, should bee bounde to helpe to provide, and to keepe them for their maisters: and for this to bee exempted from the other doynge of the Campe. The whiche maner, was observed of the Romanies. Then leavyng after these lodgynges on everie parte, a space of xxii. yardes and a halfe, whiche shoulde make awaye, that shoulde be called the one, the firste waye on the righte hande, and the other the firste waie on the left hand, I woulde pitche on everie side an other order of xxxii. double lodgynges, whiche should tourne their hinder partes the one againste the other with the verie same spaces, as those that I have tolde you of, and devided after the sixtenth in the verie same maner for to make the overthwarte waie, where I would lodge on every side iiii. battailes of footemen, with their constables in bothe endes. Then leavyng on every side an other space of xxii. yardes and a halfe, that

shoulde make a waie, whiche shoulde be called of the one side, the seconde waie on the right hande, and on the other syde, the seconde way on the lefte hande, I would place an other order on everie side of xxxii. double lodgynges, with the verie same distance and devisions, where I would lodge on everie side, other iiiii. batailles with their Constables: and thus the horesemenne and the bandes of the twoo ordinarie maine batailles, should come to be lodged in three orders of lodgynges, on the one side of the capitaine waie, and in three other orders of lodgynges on the other side of the Capitaine waie. The twoo aidyng maine battels (for that I cause them to be made of the verie same nation) I would lodge them on everie parte of these twoo ordinarie maine batailles, with the very same orders of double lodgynges, pitchyng first one order of lodgynges, where should lodge halfe the horsemen, and half the foote men, distance xxii. yardes and a halfe from the other, for to make a way whiche should be called the one, the thirde waie on the right hande, and the other the thirde waie on the lefte hande. And after, I would make on everie side, twoo other orders of lodgynges, in the verie same maner destinguesshed and ordeined, as those were of the ordinarie maine battelles, which shall make twoo other wayes, and they all should be called of the nombre, and of the hande, where thei should be placed: in suche wyse, that all this side of the armie, shoulde come to be lodged in xii. orders of double lodgynges, and in xiii. waies, reckenyng capitaine waie, and crosse waie: I would there should remayne a space from the lodgynges to the Trenche of lxxv. yardes rounde aboute: and if you reckon al these spaces, you shall see that from the middest of the Capitaines lodgyng to the easte gate, there is Dx. yardes. Now

there remaineth twoo spaces, whereof one is from the Capitaines lodgyng to the Southe gate, the other is from thense to the Northe gate: whiche come to be (either of them measuryng them from the poincte in the middest) CCCC.lxxvi. yardes. Then takyng out of everie one of these spaces xxxvii. yardes and a halfe, whiche the Capitaynes lodgyng occupieth, and xxxiiii. yardes everie waie for a market place, and xxii. yardes and a halfe for way that devides everie one of the saied spaces in the middest, and lxxv. yardes, that is lefte on everie part betweene the lodgynges and the Trenche, there remaineth on every side a space for lodgynges of CCC. yardes broade, and lxxv. yardes longe, measuryng the length with the space that the Capitaines lodgyng taketh up. Devidyng then in the middest the saied lengthe, there woulde be made on every hande of the Capitaine xl. lodgynges xxxvii. yardes and a halfe longe, and xv. broade, whiche will come to be in all lxxx. lodgynges, wherin shall be lodged the heddes of the maine battailes, the Treasurers, the Marshalles of the fielde, and all those that shoulde have office in the armie, leavyng some voide for straungers that shoulde happen to come, and for those that shall serve for good will of the Capitaine. On the parte behinde the Capitaines lodgyng, I would have a way from Southe to Northe xxiii. yardes large, and shoulde be called the bed way, whiche shall come to be placed a longe by the lxxx. lodgynges aforesayd: for that this waie, and the crosseway, shall come to place in the middest betweene them bothe the Capitaines lodgyng, and the lxxx. lodgynges that be on the sides therof. From this bed waie, and from over agaynst the capitaines lodgyng, I would make an other waie, which shoulde goe from thens to the weste gate, lykewyse broade xxii. yardes and a halfe,

and should answer in situation and in length to the Captaine way, and should be called the market waie. These two waies beyng made, I would ordeine the market place, where the market shall bee kepte, whiche I woulde place on the head of the market way over against the capitaines lodgyng, and joined to the head way, and I woulde have it to be quadrante, and woulde assigne lxxxx. yardes and three quarters to a square: and on the right hande and lefte hande, of the saied market place, I would make two orders of lodginges, where everie order shal have eight double lodginges, which shall take up in length, ix. yardes, and in bredeth xxii. yardes and a halfe, so that there shall come to be on every hande of the market place, xvi. lodgynges that shall place the same in the midst which shall be in all xxxii. wherin I woulde lodge those horsemen, which shoulde remaine to the aidyng mayne battailes: and when these should not suffise, I woulde assigne them some of those lodginges that placeth between them the Capitaines lodgyng, and in especially those, that lie towardes the Trenche. There resteth now to lodge the Pikes, and extraordinarie Veliti, that everie maine battaile hath, which you know accordyng to our order, how everie one hath besides the x. battailes M. extraordinarie Pikes, and five hundreth Veliti: so that the twoo cheefe maine battailes, have two thousande extraordinarie Pikes, and a thousande extraordinarie Veliti, and the ayders as many as those, so that yet there remaineth to be lodged, vi. M. menne, whome I woulde lodge all on the weste side, and a longe the Trenche. Then from the ende of the hed waye, towardes Northe, leavyng the space of lxxv. yardes from them to the trenche, I woulde place an order of v. double lodgynges, whiche in all shoulde take up lvi. yardes

in lengthe, and xxx. in bredeth: so that the bredeth devided, there will come to everie lodgyng xi. yardes and a quarter for lengthe, and for bredeth twoo and twentie yardes and a half. And because there shall be x. lodgynges, I will lodge three hundred men, apoinctyng to every lodging xxx. men: leavyng then a space of three and twentie yardes and a quarter, I woulde place in like wise, and with like spaces an other order of five double lodgynges, and againe an other, till there were five orders of five double lodgynges: which wil come to be fiftie lodgynges placed by right line on the Northe side, every one of them distante from the Trenche lxxv. yardes, which will lodge fifteene hundred men. Tournyng after on the lefte hande towards the weste gate, I woulde pitche in all the same tracte, whiche were from them to the saied gate, five other orders of double lodgynges, with the verie same spaces, and with the verie same maner: true it is, that from the one order to the other, there shall not be more then a xi. yardes and a quarter of space: wherin shall be lodged also fifteene hundred men: and thus from the Northe gate to the weste, as the Trenche turneth, in a hundred lodgings devided in x. rewes of five double lodgynges in a rowe, there will be lodged all the Pikes and extraordinarie Veliti of the cheefe maine battayles. And so from the west gate to the Southe, as the Trenche tourneth even in the verie same maner, in other ten rewes of ten lodgynges in a rewe, there shall be lodged the pikes, and extraordinarie Veliti of the aidyng mayne battailes. Their headdes or their counstables may take those lodgynges, that shal seeme unto them moste commodious, on the parte towards the trenche. The Artillerie, I woulde dispose throughoute all the Campe, a longe the banke of the

Trenche: and in all the other space that shoulde remaine towardes weste, I woulde lodge all the unarmed, and place all the impedimentes of the Campe. And it is to be understoode, that under this name of impedimentes (as you know) the antiquitee mente all the same trayne, and all those thynges, which are necessarie for an armie, besides the souldiours: as are Carpenters, Smithes, Masons, Ingeners, Bombardiers, althoughe that those might be counted in the numbre of the armed, herdemen with their herdes of motons and beeves whiche for victuallyng of the armie, are requisit: and moreover maisters of all sciences, together with publicke carriages of the publicke munition, whiche pertaine as well to victuallyng, as to armyng. Nor I would not distinguishe these lodginges perticularly, only I would marke out the waies which should not be occupied of them: then the other spaces, that betweene the waies shall remaine, whiche shall be fower, I woulde appointe them generally for all the saied impedimentes, that is one for the herdemen, the other for artificers and craftes men, the thirde for publicke carriages of victuals, the fowerth for the munition of armour and weapons. The waies whiche I woulde shoulde be lefte without ocupiying them, shal be the market waie, the head waye, and more over a waie that shoulde be called the midde waye, whiche should goe from Northe to Southe, and should passe thorough the midst of the market waie, whiche from the weste parte, shoulde serve for the same purpose that the overthwarte way doeth on the east parte. And besides this, a waye whiche shall goe aboute on the hinder parte, alonge the lodgynges of the Pikes and extraordinarie Veliti, and all these wayes shall be twoo and tweentie vardes and a halfe broade. And the Artillerie, I woulde place a longe the Trenche of

the Campe, rounde aboute the same.

BAPTISTE. I confesse that I understand not, nor I beleeeve that also to saye so, is any shame unto me, this beyng not my exercise: notwithstanding, this order pleaseth me muche: onely I woulde that you shoulde declare me these doubttes: The one, whie you make the waie, and the spaces aboute so large. The other, that troubleth me more, is these spaces, whiche you apoincte oute for the lodgynges, howe they ought to be used.

FABRICIO. You must note, that I make all the waies, xxii. yardes and a halfe broade, to the intente that thorowe them, maie go a battaile of men in araie, where if you remember wel, I tolde you how every bande of menne, taketh in breadth betwene xviii. and xxii. yardes of space to marche or stande in. Nowe where the space that is betwene the trenche, and the lodgynges, is lxxv. yardes broade, thesame is moste necessarie, to the intent thei maie there order the battailes, and the artillerie, bothe to conducte by thesame the praies, and to have space to retire theim selves with newe trenches, and newe fortificacion if neede were: The lodginges also, stande better so farre from the diches, beyng the more out of daunger of fires, and other thynges, whiche the enemye, might throwe to hurte them. Concernyng the seconde demaunde, my intent is not that every space, of me marked out, bee covered with a pavilion onely, but to be used, as tourneth commodious to such as lodge there, either with more or with lesse Tentes, so that thei go not out of the boundes of thesame. And for to marke out these lodginges, there ought to

bee moste cunnyng menne, and moste excellent Architectours, whom, so sone as the Capitaine hath chosen the place, maie knowe how to give it the facion, and to distribute it, distinguishyng the waies, devidyng the lodgynges with Coardes and staves, in soche practised wise, that straight waie, thei maie bee ordained, and devided: and to minde that there growe no confusion, it is conveniente to tourne the Campe, alwaies one waie, to the intente that every manne maie knowe in what waie, in what space he hath to finde his lodgyng: and this ought to be observed in every tyme, in every place, and after soche maner, that it seme a movyng Citee, the whiche where so ever it goweth, carrieth with it the verie same waies, the verie same habitacions, and the verie same aspectes, that it had at the firste: The whiche thing thei cannot observe, whom sekyng strong situacions, must chaunge forme, accordyng to the variacion of the grounde: but the Romaines in the plaine, made stronge the place where thei incamped with trenches, and with Rampires, bicause thei made a space about the campe, and before thesame a ditche, ordinary broad fower yardes and a halfe, and depe aboute twoo yardes and a quarter, the which spaces, thei increased, according as thei intended to tarie in a place, and accordyng as thei feared the enemye. I for my parte at this presente, would not make the listes, if I intende not to Winter in a place: yet I would make the Trenche and the bancke no lesse, then the foresaied, but greater, accordyng to necessitie. Also, consideryng the artellerie, I would intrench upon every corner of the Campe, a halfe circle of ground, from whens the artillerie might flancke, whom so ever should seke to come over the Trenche. In this practise in knowyng how to ordain a campe, the souldiours ought also to

be exercised, and to make with them the officers expert, that are appointed to marke it out, and the Souldiours readie to knowe their places: nor nothyng therein is difficulte, as in the place thereof shall bee declared: wherefore, I will goe forewarde at this tyme to the warde of the campe, bicause without distribucion of the watche, all the other pain that hath been taken, should be vain.

BAPTISTE. Before you passe to the watche, I desire that you would declare unto me, when one would pitche his campe nere the enemye, what waie is used: for that I knowe not, how a man maie have tyme, to be able to ordaine it without perill.

FABRICIO. You shall understande this, that no Capitaine will lye nere the enemye, except he, that is desposed to faight the fielde, when so ever his adversarie will: and when a capitaine is so disposed, there is no perill, but ordinarie: for that the twoo partes of the armie, stande alwaies in a redinesse, to faight the battaile, and thother maketh the lodgings. The Romaines in this case, gave this order of fortifyng the Campe, unto the Triarii: and the Prencipi, and the Astatii, stode in armes. This thei did, for as moche as the Triarii, beyng the last to faight, might have time inough, if the enemye came, to leave the woorke, and to take their weapons, and to get them into their places. Therefore, accordyng unto the Romaines maner, you ought to cause the Campe to be made of those battailes, whiche you will set in the hinder parte of the armie, in the place of the Triarii. But let us tourne to reason of the watche.

I thinke I have not founde, emongest the antiquitie, that for to warde the campe in the night, thei have kepte watche without the Trench, distaunte as thei use now a daies, whom thei call Scoutes: the whiche I beleve thei did, thinkyng that the armie might easely bee deceived, through the difficultie, that is in seeyng them againe, for that thei might bee either corrupted, or oppressed of the enemye: So that to truste either in parte, or altogether on them, thei judged it perillous. And therefore, all the strength of the watche, was with in the trench, whiche thei did withall diligence kepe, and with moste greate order, punished with death, whom so ever observed not thesame order: the whiche how it was of them ordained, I will tell you no other wise, leaste I should bee tedious unto you, beyng able by your self to see it, if as yet you have not seen it: I shall onely briefly tell that, whiche shall make for my purpose, I wold cause to stand ordinarily every night, the thirde parte of the armie armed, and of thesame, the fowerth parte alwaies on foote, whom I would make to bee destributed, throughout all the banckes, and throughout all the places of the armie, with double warde, placed in every quadrante of thesame: Of whiche, parte should stande still, parte continually should go from the one corner of the Campe, to the other: and this order, I would observe also in the daie, when I should have the enemye nere.

Concernyng the givynge of the watche worde, and renuyng thesame every evening, and to doe the other thynges, whiche in like watches is used, because thei are thynges well inough knowen, I will speake no further of

them: onely I shall remember one thyng, for that it is of greate importaunce, and whiche causeth great saulfgarde observyng it, and not observyng it, moche harme: The whiche is, that there be observed greate diligence, to knowe at night, who lodgeth not in the Campe, and who commeth a newe: and this is an easie thing to see who lodgeth, with thesame order that wee have appoynted: for as moche as every lodgyng havyng the determined number of menne, it is an easie matter to see, if thei lacke, or if there be more menne: and when thei come to be absente without lisenche, to punishe them as Fugitives, and if there bee more, to understande what thei be, what they make there, and of their other condicions. This diligence maketh that the enemy cannot but with difficultie, practise with thy capitaines, and have knowlege of thy counsailes: which thing if of the Romaines, had not been diligently observed, Claudius Nero could not, havyng Aniball nere hym, depart from his Campe, whiche he had in Lucania, and to go and to retourne from Marca, without Aniball should have firste heard thereof some thyng. But it suffiseth not to make these orders good, excepte thei bee caused to bee observed, with a greate severtie: for that there is nothyng that would have more observacion, then is requisite in an armie: therefore the lawes for the maintenaunce of thesame, ought to be sharpe and harde, and the executour therof moste harde. The Romaines punished with death him that lacked in the watch, he that forsoke the place that was given hym to faight in, he that caried any thyng, hidde out of the Campe, if any manne should saie, that he had doen some worthy thing in the faight, and had not doen it, if any had fought without the commaundement of the Capitaine, if any had for feare, caste awaie his weapons: and when it

happened, that a Cohorte, or a whole Legion, had committed like fault, because they would not put to death all, they yet tooke all their names, and did put them in a bagge, and then by lotte, they drew out the tenth parte, and so those were put to death: the which punishment, was in soche wise made, that though every man did not feele it every man notwithstanding feared it: and because where be greates punishments, there ought to be also rewardes, myndyng to have menne at one instant, to feare and to hope, they had appointed rewardes to every worthy acte: as he that fayinght, saved the life of one of his Citezeins, to hym that firste leapt upon the walle of the enemies Toune, to hym that entered firste into the Campe of the enemies, to hym that had in fayinght hurte, or slaine the enemy, he that had stroken him from his horse: and so every vertuous act, was of the Consules knowen and rewarded, and openly of every manne praised: and soche as obtained giftes, for any of these thynges, besides the glorie and fame, which they got amongest the souldiours, after when they returned into their countrie, with solemne pompe, and with greates demonstracion among their frendes and kinsfolkes, they shewed them. Therefore it was no marveile, though thesame people gotte so moche dominion, having so moche observacion in punishment, and rewarde towardes them, whom either for their well doynge, or for their ill doynge, should deserve either praise or blame: Of which thynges it were convenient, to observe the greater parte. Nor I thinke not good to kepe secreete, one maner of punishment of them observed, which was, that so sone as the offendour, was before the Tribune, or Consulle convicted, he was of the same lightly stroken with a rodde: after the which strikyng, it was lawfull for the

offendour to flie, and to all the Souldiours to kill hym: so that straight waie, every man threwe at hym either stones, or dartes, or with other weapons, stroke hym in soche wise, that he went but little waie a live, and moste fewe escaped, and to those that so escaped, it was not lawfull for them to retourne home, but with so many incommodities, and soche greate shame and ignomie, that it should have ben moche better for him to have died. This maner is seen to be almoste observed of the Suizzers, who make the condempned to be put to death openly, of thother souldiours, the whiche is well considered, and excellently dooen: for that intendencyng, that one be not a defendour of an evill doer, the greateste reamedie that is founde, is to make hym punisher of thesame: bicause otherwise, with other respecte he favoureth hym: where when he hymself is made execucioner, with other desire, he desireth his punishement, then when the execucion commeth to an other. Therefore mindyng, not to have one favored in his faulte of the people, a greate remedie it is, to make that the people, maie have hym to judge. For the greater prooffe of this, thinsample of Manlius Capitolinus might be brought, who being accused of the Scenate, was defended of the people, so longe as thei were not Judge, but becommynge arbitratours in his cause, thei condempned hym to death. This is then a waie to punishe, without raisyng tumultes, and to make justise to be kepte: and for as moche as to bridell armed menne, neither the feare of the Lawes, nor of menne suffise not, the antiquitie joined thereunto the auctoritie of God: and therefore with moste greate Ceremonies, thei made their souldiours to sweare, to kepe the discipline of warre, so that doyng contrariewise, thei should not onely have to feare the Lawes, and menne,

but God: and thei used all diligence, to fill them with Religion.

BAPTISTE. Did the Romaines permitte, that women might bee in their armies, or that there might be used these idell plaies, whiche thei use now a daies.

FABRICIO. Thei prohibited the one and thother, and this prohibicion was not moche difficulte: For that there were so many exercises, in the whiche thei kept every daie the souldiours, some whiles particularely, somewhiles generally occupied that thei had no time to thinke, either on Venus, or on plaies, nor on any other thyng, whiche sedicious and unproffitable souldiours doe.

BAPTISTE. I am herein satisfied, but tell me, when the armie had to remove, what order kepte thei?

FABRICIO. The chief Trumpet sounded three tymes, at the firste sound, thei toke up the Tentés, and made the packes, at the seconde, thei laded the carriage, at the thirde, thei removed in thesame maner aforsaid, with the impedimentes after every parte of armed men, placyng the Legions in the middeste: and therefore you ought to cause after thesame sorte, an extraordinarie maine battaile to remove: and after that, the particulare impedimentes therof, and with those, the fowerth part of the publike impedimentes, which should bee all those, that were lodged in one of those partes, whiche a little afore we declared: and therefore it is conveniente, to have every one of them, appointed to a maine

battaile, to the entente that the armie removynge, every one might knowe his place in marchyng: and thus every maine battaile ought to goe awaie, with their owne impedimentes, and with the fowerth parte of the publike impedimentes, followyng after in soche maner, as wee shewed that the Romaines marched.

BAPTISTE. In pitchyng the Campe, had thei other respectes, then those you have tolde?

FABRICIO. I tell you again, that the Romaines when thei encamped, would be able to kepe the accustomed fashion of their maner, the whiche to observe, thei had no other respecte: but concernyng for other consideracions, thei had twoo principall, the one, to incampe them selves in a wholesome place, the other, to place themselves, where thenemie could not besiege them, nor take from them the waie to the water, or victualles. Then for to avoide infirmitie, thei did flie from places Fennie, or subjecte to hurtfull windes: whiche thei knewe not so well, by the qualitie of the situacion, as by the face of the inhabitours: for when thei sawe them evill coloured, or swollen, or full of other infeccion, thei would not lodge there: concernyng thother respecte to provide not to be besieged, it is requisite to consider the nature of the place, where the friendes lye, and thenemies, and of this to make a conjecture, if thou maiest be besieged or no: and therefore it is meete, that the Capitaine be moste experte, in the knowlege of situacions of countries, and have aboute him divers men, that have the verie same expertenes. Thei avoide also diseases, and famishment, with

causyng the armie to kepe no misrule, for that to purpose to maintain it in health, it is nedefull to provide, that the souldiours maie slepe under tentes, that thei maie lodge where bee Trees, that make shadowe, where woodde is for to dresse their meate, that thei go not in the heate, and therefore thei muste bee drawn out of the campe, before daie in Summer, and in Winter, to take hede that thei marche not in the Snowe, and in the Froste, without havyng comoditie to make fire, and not to lack necessarie aparel, nor to drink naughtie water: those that fall sicke by chaunce, make them to bee cured of Phisicions: bicause a capitain hath no reamedie, when he hath to faight with sicknesse, and with an enemie: but nothing is so profitable, to maintaine the armie in health, as is the exercise: and therefore the antiquitie every daie, made them to exercise: wherby is seen how muche exercise availeth: for that in the Campe, it kepeth thee in health, and in the faight victorious.

Concernyng famishement, it is necessarie to see, that the enemie hinder thee not of thy victualles, but to provide where thou maieste have it, and to see that thesame whiche thou haste, bee not loste: and therefore it is requisite, that thou have alwaies in provision with the armie, sufficiente victuall for a monethe, and then removyng into some strong place, thou muste take order with thy nexte frendes, that daily thei maie provide for thee, and above al thinges bestowe the victual with diligence, givyng every daie to every manne, a reasonable measure, and observe after soche sorte this pointe, that it disorder thee not:

bicause all other thyng in the warre, maie with tyme be overcome, this onely with tyme overcometh thee: nor there shall never any enemie of thyne, who maie overcome thee with famishement, that will seeke to

overcome thee with iron. For that though the victory be not so honourable, yet it is more sure and more certaine: Then, thesame armie cannot avoide famishement, that is not an observer of justice, whiche licenciously consumeth what it liste: bicause the one disorder, maketh that the victualls commeth not unto you, the other, that soche victuall as commeth, is unprofitably consumed: therefore thantiquitie ordained, that thei should spende thesame, whiche thei gave, and in thesame tyme when thei appoincted: for that no souldiour did eate, but when the Capitaine did eate: The whiche how moche it is observed of the armies nowe adaies, every manne knoweth, and worthely thei can not bee called menne of good order and sober, as the antiquitie, but lasivious and drunkardes.

BAPTISTE. You saied in the beginnyng of orderynge the Campe, that you woulde not stande onely uppon twoo maine battailes, but woulde take fower, for to shewe how a juste armie incamped: therfore I would you shoulde tell me twoo thynges, the one, when I shoulde have more or lesse men, howe I ought to incampe them, the other, what numbere of souldiours should suffice you to faight against what so ever enemye that were.

FABRICIO. To the first question I answer you, that if the armie be more or lesse, then fower or sixe thousande souldiours, the orders of lodgynges, may bee taken awaie or joined, so many as suffiseth: and with this way a man may goe in more, and in lesse, into infinite:

Notwithstandynge the Romaines, when thei joigned together twoo consull armies, thei made twoo campes, and thei tourned the partes of the unarmed, thone against thother. Concernyng the second question, I say

unto you, that the Romaines ordinary armie, was about xxiiii. M. souldiours: but when thei were driven to faight against the greatest power that might be, the moste that thei put together, wer L. M. With this number, thei did set against two hundred thousand Frenchemen, whome assaulted them after the first warre, that thei had with the Carthageners. With this verie same numbre, thei fought againste Anniball. And you muste note, that the Romaines, and the Grekes, have made warre with fewe, fortiefyng themselves thorough order, and thorough arte: the west, and the easte, have made it with multitude: But the one of these nacions, doeth serve with naturall furie: as doe the men of the west partes, the other through the great obedience whiche those men have to their kyng. But in Grece, and in Italy, beyng no naturall furie, nor the naturall reverence towardes their king, it hath been necessary for them to learne the discipline of warre, the whiche is of so mucche force, that it hath made that a fewe, hath been able to overcome the furie, and the naturall obstinatnesse of manie. Therefore I saie, that mindyng to imitate the Romaines, and the Grekes, the number of L. M. souldiers ought not to bee passed, but rather to take lesse: because manie make confucion, nor suffer not the discipline to be observed, and the orders learned, and Pirrus used to saie, that with xv. thousande men he woulde assaile the worlde: but let us pas to an other parte. We have made this our armie to winne a field and shewed the travailes, that in the same fight may happen: we have made it to marche, and declared of what impedimentes in marchyng it may be disturbed: and finally we have lodged it: where not only it ought to take a littell reste of the labours passed, but also to thinke howe the warre ought to be ended: for that in

the lodgynges, is handeled many thynges, inespacially thy enemies as yet remainyng in the fielde, and in suspected townes, of whome it is good to be assured, and those that be enemies to overcome them: therefore it is necessarie to come to this demonstracion, and to passe this difficultie with the same glorie, as hitherto we have warred. Therefore comyng to particular matters, I saie that if it shoulde happen, that thou wouldest have manie men, or many people to dooe a thyng, whiche were to thee profittable, and to them greate hurte, as should be to breake downe the wall of their citie, or to sende into exile many of them, it is necessarie for thee, either to beguile them in such wise that everie one beleeve not that it toucheth him: so that succouryng not the one the other, thei may finde them selves al to be oppressed without remedie, or els unto all to commaunde the same, whiche they ought to dooe in one selfe daie, to the intente that every man belevyng to be alone, to whome the commaundement is made, maie thinke to obey and not to remedie it: and so withoute tumulte thy commaundement to be of everie man executed. If thou shouldest suspecte the fidelitie of anie people, and woulde assure thee, and overcome them at unawares, for to colour thy intente more easelie, thou canst not doe better, then to counsel with them of some purpose of thine, desiryng their aide, and to seeme to intende to make an other enterprise, and to have thy minde farre from thinkyng on them: the whiche will make, that thei shall not think on their owne defence, belevyng not that thou purposest to hurte them, and thei shal geve thee commoditie, to be able easely to satisfie thy desire. When thou shouldest perceive, that there were in thine armie some, that used to advertise thy enemye of thy devises, thou canst not doe better,

myndynge to take commoditie by their traiterous mindes, then to commen with them of those thynges, that thou wilt not doe, and those that thou wilt doe, to kepe secret, and to say to doubtte of thynges, that thou doubttest not, and those of whiche thou doubttest, to hide: the which shall make thenemie to take some enterprise in hand, beleving to know thy devises, where by easly thou maiest beguile and opresse hym. If thou shouldest intende (as Claudius Nero did) to deminishe thy armie, sendynge helpe to some freende, and that the enemie shoulde not bee aware therof, it is necessarie not to deminishe the lodgynges, but to maintayne the signes, and the orders whole, makynge the verie same fires, and the verie same wardes throughout all the campe, as wer wont to be afore. Lykewise if with thy armie there should joigne new men, and wouldest that the enemie shoulde not know that thou werste ingrosed, it is necessarie not to increase the lodgynges: Because keepynge secrete doynge and devises, hath alwaies been moste profitable. Wherefore Metellus beyng with an armie in Hispayne, to one, who asked him what he would doe the nexte daie, answered, that if his sherte knew therof, he would bourne it. Marcus Craussus, unto one, whome asked him, when the armie shoulde remove, saied beleevest thou to be alone not to here the trumpet? If thou shouldest desire to understande the secretes of thy enemie, and to know his orders, some have used to sende embassadours, and with them in servauntes apanel, moste expertest men in warre: whom havynge taken occasion to se the enemies armie, and to consider his strengthe and weakenesse, it hath geven them oportunitie to overcome him. Some have sente into exile one of their familiars, and by meanes of the same, hath knowen the devises of his adversarie. Also like secrettes

are understood of the enemies when for this effecte there were taken any prisoners. Marius whiche in the warre that he made with the Cimbrie, for to know the faith of those Frenchmen, who then inhabited Lombardie, and were in leage with the Romaine people, sent them letters open, and sealed: and in the open he wrote, that they shoulde not open the sealed, but at a certaine time, and before the same time demaundyng them againe, and finding them opened, knew thereby that their faith was not to be trusted. Some Capitaines, being invaded, have not desired to goe to meete the enemye, but have gone to assaulte his countrey, and constrained him to retorne to defende his owne home: The whiche manie times hath come wel to passe, for that those soldiours beginnyng to fill them selves with booties, and confidence to overcome, shall sone make the enemies souldiours to wexe afraide, when they supposynge them selves conquerours, shal understand to become losers: So that to him that hath made this diversion, manie times it hath proved well. But onely it may be doen by him, whiche hath his countrey stronger then that of the enemies, because when it were otherwise, he should goe to leese. It hath been often a profitable thyng to a capitaine, that hath been besieged in his lodgynges by the enemye, to move an intreatie of agremente, and to make truse with him for certaine daies: the which is wonte to make the enemies more necligente in all doynge: so that avaylynge thee of their necligence, thou maiest easely have occacion to get thee oute of handes. By this way Silla delivered him selfe twice from the enemies: and with this verie same deceipte, Asdruball in Hispayne got oute of the force of Claudious Nero, whome had besieged him. It helpeth also to deliver a man out of the daunger of the enemye,

to do some thyng beside the forsaied, that may keepe him at a baye: this is dooen in two maners, either to assaulte him with parte of thy power, so that he beyng attentive to the same faight, may geve commoditie to the reste of thy men to bee able to save theim selves, or to cause to rise some newe accidente, which for the strayngenesse of the thyng, maie make him to marvell, and for this occasion to stande doubtfull, and still: as you knowe howe Anniball dyd, who beyng inclosed of Fabius Maximus, tied in the nighte small Bavens kindeled beeweene the hornes of manie Oxen, so that Fabius astonied at the strangenesse of the same sight, thought not to lette him at all the passage. A Capitayne oughte amonge all other of his affaires, with al subiltie to devise to devide the force of the enemye, either with makyng him to suspecte his owne menne, in whome he trusteth, or to give him occasion, that he maye seperate his menne, and therby to be come more weake. The fyrste way is dooen with keepyng saulfe the thynges of some of those whiche he hath aboute him, as to save in the warre their menne and their possessions, renderynge theim their children, or other their necessaries withoute raunsome. You know that Anniball havynge burned all the fieldes aboute Rome, he made onely to bee reserved saulfe those of Fabius Maximus. You know how Coriolanus comyng with an armie to Rome, preserved the possessions of the nobilitie, and those of the comminalltie he bourned, and sacked. Metellus havynge an armie againste Jugurte, all the oratours, whiche of Jugurte were sente him, were required of him, that they woulde geve him Jugurte prisoner, and after to the verie same men writyng letters of the verie same matter, wrought in suche wise, that in shorte tyme Jugurte havynge in suspecte all his counsellours, in diverse

maners put them to death. Anniball beyng fled to Antiochus, the Romaine oratours practised with him so familiarly, that Antiochus beyng in suspecte of him, trusted not anie more after to his counselles.

Concernyng to devide the enemies men, there is no more certainer waie, then to cause their countrie to be assaulted to the intente that being constrained to goe to defende the same, they maie forsake the warre.

This way Fabius used havynge agaynst his armie the power of the Frenchemen, of the Tuscans, Umbries and Sannites. Titus Didius havynge a few men in respecte to those of the enemies, and lookynge for a legion from Rome, and the enemies purposinge to goe to incounter it, to the intente that they should not goe caused to bee noised through all his armie, that he intended the nexte daie to faighte the field with the enemies: after he used means, that certaine of the prisoners, that he had taken afore, had occasion to runne awaie. Who declaryng the order that the Consull had taken to faighte the nexte daie, by reason wherof the enemies beyng afraide to deminishe their owne strength, went not to incounter the same legion, and by this way thei wer conducted safe. The which means serveth not to devide the force of the enemies, but to augmente a mans owne. Some have used to devide the enemies force, by lettynge him to enter into their countrie, and in profe have let him take manie townes, to the intente that puttyng in the same garrisons, he might thereby deminishe his power, and by this waie havynge made him weake, have assaulted and overcomen him. Some other mindyng to goe into one province, have made as though they woulde have invaded an other, and used so much diligence, that sodenly entryng into the same, where it was not doubted that they woulde enter, they have first wonne it, before the

ennemie coulde have time to succour it: for that thy enemy beyng not sure, whether thou purpouseth to tourne backe, to the place fyrste of thee threatned, is constrained not to forsake the one place, to succour the other, and so many times he defendeth neither the one nor the other. It importeth besides the sayde thynges to a Capitaine, if there growe sedicion or discorde amonge the souldiours, to knowe with arte howe to extynguishe it: The beste waie is to chastise the headdes of the faultes, but it muste be doen in such wise, that thou maiest first have oppressed them, before they be able to be aware: The way is if they be distante from thee, not onely to call the offenders, but together with them all the other, to the entente that not beleevyng, that it is for any cause to punishe them, they become not contumelious, but geve commoditie to the execution of the punishment: when they be present, thou oughtest to make thy selfe stronge with those that be not in faulte, and by meane of their helpe to punishe the other. When there hapneth discorde amonge them, the beste waye is, to bryng them to the perill, the feare whereof is wonte alwaies to make them agree. But that, which above all other thyng kepeth the armie in unitee, is the reputacion of the Capitaine, the whiche onely groweth of his vertue: because neither bloud, nor authoritie gave it ever without vertue. And the chiefe thyng, whiche of a Capitaine is looked for to be doen, is, to keepe his souldiours punisshed, and paied: for that when so ever the paie lacketh, it is conveniente that the punishment lacke: because thou canst not correcte a souldiour, that robbeth, if thou doest not paie him, nor the same myndyng to live, cannot abstaine from robbing: but if thou paiest him and punishest him not, he becometh in everie

condicion insolente: For that thou becomest of small estimacion, where thou chaunsest not to bee able to maintaine the dignitie of thy degree, and not mainetainyng it, there foloweth of necessitee tumulte, and discorde, whiche is the ruine of an armie. Olde Capitaines had a troubell, of the which the presente be almoste free, whiche was to interprete to their purpose the sinister auguries: because if there fell a thunderbolte in an armie, if the sunne were darkened or the Moone, if there came an erthequake, if the Capitaine either in gettyng up, or in lightyng of his horse fell, it was of the souldiours interpreted sinisterously: And it ingendred in them so moche feare, that comyng to faight the felde, easely they should have lost it: and therefore the aunciente Capitaines so sone as a lyke accidente grewe, either they shewed the cause of the same, and redused it to a naturall cause, or they interpreted it to their purpose. Cesar fallyng in Africa, in comyng of the sea saied, Africa I have taken thee. Moreover manie have declared the cause of the obscuryng of the Moone, and of earthquakes: which thing in our time cannot happen, as well because our men be not so superstitious, as also for that our religion taketh away altogether such opinions: al be it when they should chaunse, the orders of the antiquitie ought to be imitated. When either famishment, or other naturall necessitie, or humaine passion, hath broughte thy enemy to an utter desperation, and he driven of the same, cometh to faight with thee, thou oughtest to stande within thy campe, and as much as lieth in thy power, to flie the faight. So the Lacedemonians did against the Masonians, so Cesar did against Afranio, and Petreio. Fulvius beyng Consul, against the Cimbrians, made his horsemen manie daies continually

to assaulte the enemies, and considered how they issued out of their campe for to follow them: wherefore he sette an ambusshe behinde the Campe of the Cimbrians, and made them to be assaulted of his horsmen, and the Cimbrians issuing oute of their campe for to follow them. Fulvio gotte it, and sacked it. It hath ben of great utilitie to a Capitaine, havynge his armie nere to the enemies armie, to sende his menne with the enemies ensignes to robbe, and to burne his owne countrey, whereby the enemies beleevynge those to be menne, whiche are come in their aide, have also runne to helpe to make them the pray: and for this disorderynge themselves, hath therby given oportunitie to the adversary to overcome them. This waie Alexander of Epirus used against the Illirans and Leptenus of Siracusa against the Carthaginers and bothe to the one and to the other, the devise came to passe most happely. Manie have overcome the enemy, gevyng him occasion to eate and to drinke oute of measure, fayning to have feared, and leaving their Campes full of wyne and herdes of cattell, wherof the enemy beyng filled above all naturall use, have then assaulted him, and with his destruction overthrowen him. So Tamirus did against Cyrus, and Tiberius Graccus agaynst the Spaniardes. Some have poysoned the wine, and other thynges to feede on, for to be able more easely to overcome them. I saied a littel afore how I founde not, that the antiquitie kepte in the night Scoutes abroad, and supposed that they did it for to avoide the hurte, whiche might growe therby: because it is founde, that through no other meane then throughe the watche man, whiche was set in the daie to watche the enemy, hath been cause of the ruin of him, that set him there: for that manie times it hath hapned, that he beyng taken, hath been made perforce to tell them

the token, whereby they might call his felowes, who commyng to the token, have been slaine or taken. It helpeth to beguile the enemy sometime to varie a custome of thine, whereupon he having grounded himself, remaineth ruinated: as a Capitaine did once, whome usinge to cause to be made signes to his men for comynge of the enemies in the night with fire, and in the daie with smoke, commaunded that withoute anie intermission, they shoulde make smoke and fire, and after commyng upon them the enemy, they should reste, whome beleevyng to come without beyng seen, perceivynge no signe to be made of beyng discovered, caused (through goeyng disordered) more easie the victorie to his adversarie. Mennonus a Rodian myndynge to drawe from stronge places the enemies armie, sente one under colour of a fugitive, the whiche affirmed, howe his armie was in discorde, and that the greater parte of them wente awaie: and for to make the thyng to be credited, he caused to make in sporte, certaine tumultes amonge the lodgynges: whereby the enemy thvnyng thereby to be able to discomfaighte them, assaultynge them, were overthrowen.

Besides thesaied thynges, regarde ought to be had not to brynge the enemy into extreme desperacion: whereunto Cesar had regarde, faightyng with the Duchemen, who opened them the waie, seyng, howe thei beyng not able to flie, necessitie made them strong, and would rather take paine to followe them, when thei fled, then the perill to overcome them, when thei defended them selves. Lucullus seyng, howe certaine Macedonian horsemenne, whiche were with hym, went to the enemies parte, straight waie made to sounde to battaile, and commaunded, that the other men

should folowe hym: whereby the enemies beleving, that Lucullus would begin the faight, went to incounter the same Macedonians, with soche violence, that thei were constrained to defende themselves: and so thei became against their willes, of fugetives, faighters. It importeth also to knowe, how to be assured of a toune, when thou doubtteste of the fidelitie thereof, so sone as thou haste wonne the felde, or before, the whiche certain old insamples maie teache thee.

Pompei doubtyng of the Catinensians, praied them that thei would bee contente, to receive certaine sicke menne, that he had in his armie, and sendyng under the habite of sicke persones, most lustie menne, gotte the toune. Publius Valerius, fearyng the fidelitie of the Epidannians, caused to come, as who saieth, a Pardon to a churche without the toune, and when al the people wer gone for Pardon, he shutte the gates, receivyng after none in, but those whom he trusted. Alexander Magnus, mindyng to goe into Asia, and to assure himself of Thracia, toke with him all the principall of thesame Province, givyng them provision, and he set over the common people of Thracia, men of lowe degree, and so he made the Princes contented with payng them, and the people quiete, havyng no heddes that should disquiete them: But emong all the thynges, with the whiche the Capitaines, winne the hartes of the people, be the insamples of chastitie and justice, as was thesame of Scipio in Spaine, when he rendered that yong woman, moste faire of personage to her father, and to her housebande: the whiche made him more, then with force of armes to winne Spain.

Cesar having caused that woodde to bee paied for, whiche he had occupied for to make the Listes, about his armie in Fraunce, got so moche a name of justice, that he made easier the conquest of thesame province. I cannot tell what remaineth me, to speake more upon these accidentes, for that concerning this matter, there is not lefte any parte, that hath not been of us disputed. Onely there lacketh to tell, of the maner of winnyng, and defendyng a toune: the whiche I am readie to doe willingly, if you be not now wearie.

BAPTISTE. Your humanitie is so moche, that it maketh us to followe our desires, without beyng afraied to be reputed presumptuous, seyng that you liberally offer thesame, whiche we should have been ashamed, to have asked you: Therefore, we saie unto you onely this, that to us you cannot dooe a greater, nor a more gratefuller benefite, then to finishe this reasonyng. But before that you passe to that other matter, declare us a doubt, whether it bee better to continewe the warre, as well in the Winter, as thei use now adaies, or to make it onely in the Sommer, and to goe home in the Winter, as the antiquitie did.

FABRICIO. See, that if the prudence of the demaunder were not, there had remained behinde a speciall part, that deserveth consideracion. I answere you againe, that the antiquitie did all thynges better, and with more prudence then wee: and if wee in other things commit some erreure, in the affaires of warre, wee commit all errour. There is nothing more undiscrete, or more perrillous to a Capitayne, then to make warre in the Winter, and mucche more perrill beareth he, that maketh it, then he that

abideth it: the reason is this. All the industrie that is used in the discipline of warre, is used for to bee prepared to fighte a fielde with thy enemie, because this is the ende, whereunto a Capitayne oughte to goo or endeavour him selfe: For that the foughten field, geveth thee the warre wonne or loste: then he that knoweth best how to order it, and he that hath his army beste instructed, hath moste advauntage in this, and maye beste hope to overcome. On the other side, there is nothing more enemie to the orders, and then the rough situacions, or the colde watery time: for that the rough situacions, suffereth thee not to deffende thy bandes, according to thee discipline: the coulde and watery times, suffereth thee not to keepe thy men together, nor thou canst not bring them in good order to the enemy: but it is convenient for thee to lodge them a sunder of necessitie, and without order, being constraigned to obeye to Castells, to Boroughes, and to the Villages, that maye receyve thee, in maner that all thy laboure of thee, used to instructe the army is vaine. Nor marvayle you not though now a daies, they warre in the Winter, because the armies being without discipline, know not the hurt that it dooth them, in lodging not together, for that it is no grieffe to them not to be able to keepe those orders, and to observe that discipline, which they have not: yet they oughte to see howe much harme, the Camping in the Winter hath caused, and to remember, how the Frenchmen in the yeare of oure Lorde God, a thousande five hundred and three, were broken at Gariliano of the Winter, and not of the Spaniardes: For as much as I have saide, he that assaulteth, hath more disadvauntage then he that defendeth: because the fowle weather hurteth him not a littell, being in the dominion of others and minding to make

warre. For that he is constrayned, either to stande together with his men, and to sustaine the incommoditie of water and colde, or to avoide it to devide his power: But he that defendeth, may chuse the place as he listeth, and tary him with his freshe men: and he in a sodayne may set his men in araye, and goo to find a band of the enemies men, who cannot resiste the violence of them. So the Frenchemen were discomfited, and so they shall alwayes be discomfited, which will assaulte in the Winter an enemye, whoo hath in him prudence. Then he that will that force, that orders, that discipline and vertue, in anye condition availe him not, let him make warre in the fielde in the winter: and because that the Romaines woulde that all these thinges, in which they bestowed so much diligence, should availe them, fledde no otherwise the Winter, then the highe Alpes, and difficulte places, and whatsoever other thing shoulde let them, for being able to shewe their arte and their vertue. So this suffiseth to your demaund, wherefore we wil come to intreate of the defending and besieging of tounes, and of their situacions and edifications.

THE SEVENTH BOOKE

You oughte to knowe, how that tounes and fortresses, maie bee strong either by nature, or by industrie; by nature, those bee strong, whiche bee compassed aboute with rivers, or with Fennes, as Mantua is and Ferrara, or whiche bee builded upon a Rocke, or upon a stepe hille, as Monaco, and Sanleo: For that those that stande upon hilles, that be not moche difficulct to goe up, be now a daies, consideryng the artillerie and the Caves, moste weake. And therefore moste often times in building, thei seke now a daies a plain, for to make it stronge with industrie.

The firste industrie is, to make the walles crooked, and full of tournynges, and of receiptes: the whiche thyng maketh, that thenemie cannot come nere to it, bicause he maie be hurte, not onely on the front, but by flancke. If the walles be made high, thei bee to moche subjecte to the blowes of the artillerie: if thei be made lowe, thei bee moste easie to scale. If thou makeste the diches on the out side thereof, for to give difficultie to the Ladders, if it happen that the enemye fill them up (whiche a great armie maie easely dooe) the wall remaineth taken of thenemie. Therefore purposyng to provide to the one and thother foresaid inconveniences, I beleve (savyng alwaies better judgement) that the walle ought to be made highe, and the Diche within, and not without. This is the moste strongeste waie of edificacion, that is made, for that it defendeth thee from the artillerie, and from Ladders, and it giveth not facilitie to the enemye, to fill up the diche: Then the walle ought to be high, of that heighth as shall bee

thought beste, and no lesse thick, then two yardes and a quarter, for to make it more difficult to ruinate. Moreover it ought to have the toures placed, with distances of CL. yardes betwen thone and thother: the diche within, ought to be at leaste twoo and twentie yardes and a halfe broad, and nine depe, and al the yearth that is digged out, for to make the diche, muste be throwen towardses the Citee, and kepte up of a walle, that muste be raised from the bottome of the diche, and goe so high over the toune, that a man maie bee covered behinde thesame, the whiche thing shal make the depth of the diche the greater. In the bottome of the diche, within every hundred and l. yardes, there would be a slaughter house, which with the ordinaunce, maie hurte whom so ever should goe doune into thesame: the greate artillerie that defende the citee, are planted behinde the walle, that shutteth the diche, bicause for to defende the utter walle, being high, there cannot bee occupied commodiously, other then smalle or meane peeses. If the enemye come to scale, the heigth of the firste walle moste easely defendeth thee: if he come with ordinaunce, it is convenient for hym to batter the utter walle: but it beyng battered, for that the nature of the batterie is, to make the walle to fall, towardses the parte battered, the ruine of the walle commeth, finding no diche that receiveth and hideth it, to redouble the profunditie of thesame diche: after soche sorte, that to passe any further, it is not possible, findyng a ruine that with holdeth thee, a diche that letteth thee, and the enemies ordinaunce, that from the walle of the diche, moste safely killeth thee. Onely there is this remedie, to fill the diche: the whiche is moste difficulte to dooe, as well bicause the capacitie thereof is greate, as also for the

difficultie, that is in commyng nere it, the walle beeyng strong and concaved, betwene the whiche, by the reasons aforesaied, with difficultie maie be entered, havynge after to goe up a breache through a ruin, whiche giveth thee moste greate difficultie, so that I suppose a citee thus builded, to be altogether invinsible.

BAPTISTE. When there should bee made besides the dicke within, a dicke also without, should it not bee stronger?

FABRICIO. It should be without doubt, but myndyng to make one dicke onely, myne opinion is, that it standeth better within then without.

BAPTISTE. Would you, that water should bee in the ditches, or would you have them drie?

FABRICIO. The opinion of men herein bee divers, because the ditches full of water, saveth thee from mines under grounde, the Ditches without water, maketh more difficulte the fillyng of them: but I havynge considered all, would make them without water, for that thei bee more sure: For ditches with water, have been seen in the Winter to bee frozen, and to make easie the winnyng of a citee, as it happened to Mirandola, when Pope Julie besieged it: and for to save me from mines, I would make it so deepe, that he that would digge lower, should finde water.

The Fortresses also, I would builde concernyng the ditches and the walles in like maner, to the intent thei should have the like difficultie to be

wonne. One thyng I will earnestly advise hym, that defendeth a Citee: and that is, that he make no Bulwarkes without distaunte from the walle of thesame: and an other to hym that buildeth the Fortresse, and this is, that he make not any refuge place in them, in whiche he that is within, the firste walle beyng loste, maie retire: That whiche maketh me to give the firste counsaile is, that no manne ought to make any thyng, by meane wherof, he maie be driven without remedie to lese his firste reputacion, the whiche losyng, causeth to be estemed lesse his other doinges, and maketh afraied them, whom have taken upon them his defence, and alwaies it shall chaunce him this, whiche I saie, when there are made Bulwarkes out of the Toune, that is to bee defended, bicause alwaies he shall leese them, little thynges now a daies, beyng not able to bee defended, when thei be subject to the furie of ordinance, in soche wise that lesyng them, thei be beginning and cause of his ruine. When Genua rebelled againste king Leus of Fraunce, it made certaine Bulwarkes alofte on those hilles, whiche bee about it, the whiche so sone as thei were loste, whiche was sodainly, made also the citee to be loste. Concernyng the second counsaile, I affirme nothyng to be to a Fortresse more perilous, then to be in thesame refuge places, to be able to retire: Bicause the hope that menne have thereby, maketh that thei leese the utter warde, when it is assaulted: and that loste, maketh to bee loste after, all the Fortresse. For insample there is freshe in remembraunce, the losse of the Fortresse of Furly, when Catherin the Countesse defended it againste Cesar Borgia, sonne to Pope Alexander the vi. who had conducted thether the armie of the king of Fraunce: thesame Fortresse, was al full of places, to retire out of one into an other:

for that there was firste the kepe, from the same to the Fortresse, was a diche after soche sorte, that thei passed over it by a draw bridge: the fortresse was devided into three partes, and every parte was devided from the other with diches, and with water, and by Bridges, thei passed from the one place to the other: wherefore the Duke battered with his artillerie, one of the partes of the fortresse, and opened part of the walle: For whiche cause Maister Jhon Casale, whiche was appointed to that Warde, thought not good to defende that breache, but abandoned it for to retire hymself into the other places: so that the Dukes men having entered into that parte without incounter, in a sodaine thei gotte it all: For that the Dukes menne became lordes of the bridges, whiche went from one place to an other. Thei loste then this Fortresse, whiche was thought invinsible, through two defaultes, the one for havynge so many retirynge places, the other, bicause every retirynge place, was not Lorde of the bridge thereof. Therefore, the naughtie builded Fortresse, and the little wisdomme of them that defended it, caused shame to the noble enterprise of the countesse, whoe had thought to have abidden an armie, whiche neither the kyng of Naples, nor the Duke of Milaine would have abidden: and although his inforcementes had no good ende, yet notwithstanding he gotte that honoure, whiche his valiauntnesse had deserved: The whiche was testified of many Epigrammes, made in those daies in his praise. Therefore, if I should have to builde a Fortresse, I would make the walles strong, and the diches in the maner as we have reasoned, nor I would not make therein other, then houses to inhabite, and those I would make weake and lowe, after soche sorte that thei should not let him that should stande in the midst of the Market

place, the sight of all the walle, to the intente that the Capitain might see with the iye, where he maie succour: and that every manne should understande, that the walle and the diche beyng lost, the fortresse were lost. And yet when I should make any retirynge places, I would make the bridges devided in soche wise, that every parte should be Lorde of the bridges of his side, ordainyng, that thei should fall upon postes, in the midst of the diche.

BAPTISTE. You have saied that littel thynges now a daies can not bee defended, and it seemed unto me to have understoode the contrarie, that the lesser that a thyng wer, the better it might be defended.

FABRICIO. You have not understoode well, because that place cannot be now a daies called stronge, wher he that defendeth it, hath not space to retire with new ditches, and with new fortificacions, for that the force of the ordinance is so much, that he that trusteth uppon the warde of one wall and of one fortification only, is deceived: and because the Bulwarkes (myndyng that they passe not their ordinarie measure, for that then they shoulde be townes and Castels) be not made, in suche wise that men maie have space within them to retire, thei are loste straight waie. Therefore it is wisdom to let alone those Bulwarkes without, and to fortifie thenterance of the toune, and to kever the gates of the same with turnyngs after suche sort, that men cannot goe in nor oute of the gate by right line: and from the tournynges to the gate, to make a diche with a bridge. Also they fortifie the gate, with a Percullis, for to bee abell to put therin their menne, when they be issued out to faight, and

hapnyng that the enemies pursue them, to avoide, that in the mingelynge together, they enter not in with them: and therefore these be used, the which the antiquitie called Cattarratte, the whiche beyng let fall, exclude thenemies, and save the freendes, for that in suche a case, men can do no good neither by bridges nor by a gate, the one and the other beyng ocupied with prease of menne.

BAPTISTE. I have seene these Perculleses that you speake of, made in Almayne of littell quarters of woodde after the facion of a grate of Iron, and these percullises of ouers, be made of plankes all massive: I woulde desire to understande whereof groweth this difference, and which be the strongest.

FABRICIO. I tell you agayne, that the manners and orders of the warre, throughe oute all the worlde, in respecte to those of the antiquitie, be extinguesshed, and in Italye they bee altogether loste, for if there bee a thing somewhat stronger then the ordinarye, it groweth of the insample of other countries. You mighte have understoode and these other may remember, with howe muche debilitie before, that king Charles of Fraunce in the yere of our salvation a thousande CCCC. xciiii. had passed into Italie, they made the batelmentes not halfe a yarde thicke, the loopes, and the flanckers were made with a litle opening without, and muche within, and with manye other faultes whiche not to be tedious I will let passe: for that easely from thinne battelments the defence is taken awaye, the flanckers builded in the same maner, moste easylye are opened: Nowe of the Frenchemen is learned to make the battelment large

and thicke, and the flanckers to bee large on the parte within, and to drawe together in the middeste of the wall, and then agayn to waxe wider unto the uttermost parte without: this maketh that the ordinaunce hardlye can take away the defence. Therefore the Frenchmen have, manye other devises like these, the whiche because they have not beene seene of our men, they have not beene considered. Among whiche, is this kinde of perculles made like unto a grate, the which is a greate deale better then oures: for that if you have for defence of a gate a massive parculles as oures, letting it fall, you shutte in your menne, and you can not though the same hurte the enemye, so that hee with axes, and with fire, maye breake it downe safely: but if it bee made like a grate, you maye, it being let downe, through those holes and through those open places, defende it with Pikes, with crosbowes, and with all other kinde of weapons.

BAPTISTE. I have seene in Italye an other use after the outelandishe fashion, and this is, to make the carriage of the artillery with the spokes of the wheele crooked towardes the Axeltree. I woulde knowe why they make them so: seeming unto mee that they bee stronger when they are made straighte as those of oure wheeles.

FABRICIO. Never beleve that the thinges that differ from the ordinarie wayes, be made by chaunce: and if you shoulde beleve that they make them so, to shewe fayrer, you are deceived: because where strength is necessarie, there is made no counte of fayrenesse: but all groweth, for that they be mucche surer and mucche stronger then ours. The reason is

this: the carte when it is laden, either goeth even, or leaning upon the righte, or upon the left side: when it goeth even, the wheeles equally sustayne the wayght, the which being equallye devided betweene them, doth not burden much, but leaning, it commeth to have all the paise of the cariage on the backe of that wheele upon the which it leaneth. If the spokes of the same be straight they wil soone breake: for that the wheele leaning, the spokes come also to leane, and not to sustaine the paise by the straightnesse of them, and so when the carte goeth even, and when they are least burdened, they come to bee strongest: when the Carte goeth awrye, and that they come to have moste paise, they bee weakest. Even the contrarie happeneth to the crooked spokes of the Frenche Cartes, for that when the carte leaning upon one side pointeth upon them, because they bee ordinary crooked, they come then to bee straight, and to be able to sustayne strongly al the payse, where when the carte goeth even, and that they bee crooked, they sustayne it halfe: but let us tourne to our citie and Fortresse. The Frenchemen use also for more safegarde of the gates of their townes, and for to bee able in sieges more easilye to convey and set oute men of them, besides the sayde thinges, an other devise, of which I have not seene yet in Italye anye insample: and this is, where they rayse on the oute side from the ende of the drawe bridge twoo postes, and upon either of them they joigne a beame, in suche wise that the one halfe of them comes over the bridge, the other halfe with oute: then all the same parte that commeth withoute, they joygne together with small quarters of woodde, the whiche they set thicke from one beame to an other like unto a grate, and on the parte within, they fasten to the ende of either of the beames a chaine:

then when they will shutte the bridge on the oute side, they slacke the chaines, and let downe all the same parte like unto a grate, the whiche comming downe, shuttethe the bridge, and when they will open it, they drawe the chaines, and the same commeth to rise up, and they maye raise it up so much that a man may passe under it, and not a horse, and so much that there maye passe horse and man, and shutte it againe at ones, for that it falleth and riseth as a window of a battelment. This devise is more sure than the Parculles, because hardely it maye be of the enemye lette in such wise, that it fall not downe, falling not by a righte line as the Parculles, which easely may be underpropped. Therefore they which will make a citie oughte to cause to be ordained all the saide things: and moreover aboute the walle, there woulde not bee suffered any grounde to be tilled, within a myle thereof, nor any wall made, but shoulde be all champaine, where should be neither ditch nor banck, neither tree nor house, which might let the fighte, and make defence for the enemye that incampeth.

And noote, that a Towne, whiche hath the ditches withoute, with the banckes higher then the grounde, is moste weake: for as muche as they make defence to the enemye which assaulteth thee, and letteth him not hurte thee, because easely they may be opened, and geve place to his artillerye: but let us passe into the Towne. I will not loose so muche time in shewing you howe that besides the foresayde thinges, it is requisite to have provision of victualles, and wherewith to fight, for that they be thinges that everye man underdeth, and without them, all other provision is vaine: and generally twoo thinges oughte to be done,

to provide and to take the commoditie from the enemie that he availe not by the things of thy countrey: therfore the straw, the beastes, the graine, whiche thou canste not receive into house, ought to be destroyed. Also he that defendeth a Towne, oughte to provide that nothing bee done tumultuouslye and disordinatelye, and to take suche order, that in all accidentes everye man maye knowe what he hath to doo.

The order that oughte to be taken is thus, that the women, the olde folkes, the children, and the impotent, be made to keepe within doores, that the Towne maye be left free, to yong and lustie men, whom being armed, must be distributed for the defence of the same, appointing part of them to the wall, parte to the gates, parte to the principall places of the Citie, for to remedie those inconveniences, that might growe within: an other parte must not be bound to any place, but be ready to succour all, neede requiring: and the thing beeing ordained thus, with difficultie tumulte can growe, whiche maye disorder thee. Also I will that you note this, in the besieging and defending of a Citie, that nothing geveth so muche hoope to the adversarye to be able to winne a towne, as when he knoweth that the same is not accustomed to see the enemie: for that many times for feare onely without other experience of force, cities have bene loste: Therefore a man oughte, when he assaulteth a like Citie, to make all his ostentacions terrible. On the other parte he that is assaulted, oughte to appointe to the same parte, whiche the enemie fighteth againste, strong men and suche as opinion makethe not afraide, but weapons onely: for that if the first prooffe turne vaine, it increaseth boldenesse to the besieged, and then the

enemie is constrained to overcome them within, with vertue and reputacion. The instrumentes wherwith the antiquitie defended townes, where manie: as balistes, onagris, scorpions, Arcubalistes, Fustibals, Slinges: and also those were manie with which thei gave assaultes. As Arrieti, Towers, Musculi Plutei, Viney, Falci, testudeni, in steede of which thynges be now a daies the ordinance, the whiche serve him that bessegeth, and him that defendeth: and therefore I will speake no further of them: But let us retourne to our reasonyng and let us come to particular offences. They ought to have care not to be taken by famine, and not to be overcome through assaultes: concernyng famin, it hath ben tolde, that it is requisit before the siege come, to be well provided of vitualles. But when a towne throughe longe siege, lacketh victuals, some times hath ben seen used certaine extraordinarie waies to be provided of their friendes, whome woulde save them: inespeciall if through the middest of the besieged Citie there runne a river, as the Romaines vittelled their castell called Casalino besieged of Anibal, whom being not able by the river to sende them other victual then Nuttes, wherof castyng in the same great quantitie, the which carried of the river, without beyng abel to be letted, fedde longe time the Casaliniens. Some besieged, for to shew unto the enemie, that they have graine more then inough and for to make him to dispaire, that he cannot, by famin overcome them, have caste breade oute of the gates, or geven a Bullocke graine to eate, and after have suffered the same to be taken, to the intent that kilde and founde full of graine, might shewe that aboundance, whiche they had not. On the other parte excellent Capitaines have used sundrie waies to werie the enemie.

Fabius suffered them whome he besieged, to sowe their fieldes, to the entente that thei should lacke the same corne, whiche they sowed.

Dionisius beyng in Campe at Regio, fained to minde to make an agreement with them, and duryng the practise therof he caused him selfe to be provided of their victuales, and then when he had by this mean got from them their graine, he kepte them straight and famished them.

Alexander Magnus mindyng to winne Leucadia overcame all the Castels aboute it, and by that means drivyng into the same citie a great multitude of their owne countrie men, famished them.

Concernyng the assaultes, there hath been tolde that chiefly thei ought to beware of the firste bronte, with whiche the Romaines gotte often times manie townes, assaultyng them sodainly, and on every side: and thei called it Aggredi urbem corona. As Scipio did, when he wanne newe Carthage in Hispayne: the which brunte if of a towne it be withstoode, with difficultie after will bee overcome: and yet thoughe it should happen that the enemye were entred into the citie, by overcomyng the wall, yet the townes men have some remedie, so thei forsake it not: for as much as manie armies through entring into a towne, have ben repulced or slaine: the remedie is, that the townes men doe keepe themselves in highe places, and from the houses, and from the towers to faight with them: the whiche thyng, they that have entered into the

citie, have devised to overcome in twoo manners: the one with openyng the gates of the citie, and to make the waie for the townes men, that thei might safely flie: the other with sendynge foorthe a proclamacion, that signifieth, that none shall be hurte but the armed, and to them that caste their weapons on the grounde, pardon shall be graunted: the whiche thyng hath made easie the victorie of manie cities.

Besides this, the Citees are easie to bee wonne, if thou come upon them unawares: whiche is dooen beyng with thy armie farre of, after soche sort, that it be not beleved, either that thou wilte assaulte them, or that thou canst dooe it, without commyng openly, bicause of the distance of the place: wherefore, if thou secretely and spedely assaulte them, almoste alwaies it shall followe, that thou shalte gette the victorie. I reason unwillingly of the thynges succeded in our tyme, for that to me and to mine, it should be a burthen, and to reason of other, I cannot tel what to saie: notwithstanding, I cannot to this purpose but declare, the insample of Cesar Borgia, called duke Valentine, who beyng at Nocera with his menne, under colour of goyng to besiege Camerino, tourned towardses the state of Urbin, and gotte a state in a daie, and without any paine, the whiche an other with moche time and cost, should scante have gotten. It is conveniente also to those, that be besieged, to take heede of the deceiptes, and of the policies of the enemye, and therefore the besieged ought not to truste to any thyng, whiche thei see the enemye dooe continually, but let them beleve alwaies, that it is under deceipte, and that he can to their hurte varie it. Domitio Calvino besiegyng a toune, used for a custome to compasse aboute every daie,

with a good parte of his menne, the wall of the same: whereby the Tounes menne, belevyng that he did it for exercise, slacked the Ward: whereof Domicius beyng aware, assaulted and overcame them.

Certaine Capitaines understandyng, that there should come aide to the besieged, have apareled their Souldiours, under the Ansigne of those, that should come, and beyng let in, have gotte the Toune.

Simon of Athens set fire in a night on a Temple, whiche was out of the toune, wherefore, the tounes menne goyng to succour it, lefte the toune in praie to the enemye. Some have slaine those, whiche from the besieged Castle, have gone a foragyng, and have appareled their souldiours, with the apparell of the forragers, whom after have gotte the toune. The aunciente Capitaines, have also used divers waies, to destroye the Garison of the Toune, whiche thei have sought to take. Scipio beyng in Africa, and desiring to gette certaine Castles, in whiche were putte the Garrisons of Carthage, he made many tymes, as though he would assaulte them, albeit, he fained after, not onely to abstaine, but to goe awaie from them for feare: the whiche Aniball belevyng to bee true, for to pursue hym with greater force, and for to bee able more easely to oppresse him, drewe out all the garrisons of them: The whiche Scipio knowyng, sente Massinissa his Capitaine to overcome them.

Pirrus makyng warre in Sclavonie, to the chiefe citee of the same countrie, where were brought many menne in Garrison, fained to dispaire to bee able to winne it, and tournyng to other places, made that the

same for to succour them, emptied it self of the warde, and became easie to bee wonne. Many have corrupted the water, and have tourned the rivers an other waie to take Tounes. Also the besieged, are easely made to yelde them selves, makyng them afraied, with signifiyng unto them a victorie gotten, or with new aides, whiche come in their disfavour. The old Capitaines have sought to gette Tounes by treason, corruptyng some within, but thei have used divers meanes. Sum have sente a manne of theirs, whiche under the name of a fugetive, might take auctoritie and truste with the enemies, who after have used it to their profite. Some by this meanes, have understode the maner of the watche, and by meanes of the same knowledge, have taken the Toune. Some with a Carte, or with Beames under some colour, have letted the gate, that it could not bee shutte, and with this waie, made the entrie easie to the enemye. Aniball perswaded one, to give him a castle of the Romaines, and that he should fain to go a huntyng in the night, makyng as though he could not goe by daie, for feare of the enemies, and tournyng after with the Venison, should put in with hym certaine of his menne, and so killyng the watchmen, should give hym the gate. Also the besieged are beguiled, with drawyng them out of the Toune, and goyng awaie from them, fainyng to flie when thei assault thee. And many (emong whom was Anibal) have for no other intente, let their Campe to be taken, but to have occasion to get betwene them and home, and to take their Toune. Also, thei are beguiled with fainyng to departe from them, as Formion of Athens did, who havyng spoiled the countrie of the Calcidensians, received after their ambassadours, fillyng their Citee with faire promises, and hope of safetie, under the which as simple menne, thei were a little after of

Formione oppressed. The besieged ought to beware of the men, whiche thei have in suspecte emong them: but some times thei are wont, as well to assure them selves with deserte, as with punishement. Marcellus knoweyng how Lucius Bancius a Nolane, was tourned to favour Aniball so moche humanitie and liberalitie, he used towardes him, that of an enemye, he made him moste frendely. The besieged ought to use more diligence in the warde, when the enemye is gone from them, then when he is at hande. And thei ought to warde those places, whiche thei thinke, that maie bee hurt least: for that many tounes have been loste, when the enemye assaulteth it on thesame part, where thei beleve not possible to be assaulted. And this deceipt groweth of twoo causes, either for the place being strong, and to beleve, that it is invinsible, or through craft beyng used of the enemye, in assaltyng them on one side with fained alaroms, and on the other without noise, and with verie assaltes in deede: and therefore the besieged, ought to have greate advertisment, and above all thynges at all times, and in especially in the night to make good watche to bee kepte on the walles, and not onely to appointe menne, but Dogges, and soche fiarse Mastives, and lively, the whiche by their sente maie descrie the enemye, and with barkyng discover him: and not Dogges onely, but Geese have ben seen to have saved a citee, as it happened to Roome, when the Frenchemen besieged the Capitoll.

Alcibiades for to see, whether the warde watched, Athense beeyng besieged of the Spartaines, ordained that when in the night, he should lifte up a light, all the ward should lift up likewise, constitutyng punishmente to hym that observed it not.

Isocrates of Athens killed a watchman, which slept, saying that he left him as he found him. Those that have been besieged, have used divers means, to sende advise to their frendes: and myndyng not to send their message by mouth, thei have written letters in Cifers, and hidden them in sundrie wise: the Cifers be according, as pleaseth him that ordaineth them, the maner of hidyng them is divers. Some have written within the scaberde of a swerd: Other have put the Letters in an unbaked lofe, and after have baked the same, and given it for meate to hym that caried them. Certaine have hidden them, in the secreteste place of their bodies: other have hidden them in the collar of a Dogge, that is familiare with hym, whiche carrieth them: Some have written in a letter ordinarie thinges, and after betwene thone line and thother, have also written with water, that wetyng it or warming it after, the letters should appere. This waie hath been moste politikely observed in our time: where some myndyng to signifie to their frendes inhabityng within a towne, thinges to be kept secret, and myndynge not to truste any person, have sente common matters written, accordyng to the common use and enterlined it, as I have saied above, and the same have made to be hanged on the gates of the Temples, the whiche by countersignes beyng knowen of those, unto whome they have been sente, were taken of and redde: the whiche way is moste politique, bicause he that carrieth them maie bee beguiled, and there shall happen hym no perill. There be moste infinite other waies, whiche every manne maie by himself rede and finde: but with more facilitie, the besieged maie bee written unto, then the besieged to their frendes without, for that soche letters cannot be

sent, but by one, under colour of a fugitive, that commeth out of a
toun: the whiche is a daungerous and perilous thing, when thenemie is
any whit craftie: But those that sende in, he that is sente, maie under
many colours, goe into the Campe that besiegeth, and from thens takyng
conueniente occasion, maie leape into the toun: but lette us come to
speake of the present winnyng of tounes. I saie that if it happen, that
thou bee besieged in thy citee, whiche is not ordained with diches
within, as a little before we shewed, to mynde that thenemie shall not
enter through the breach of the walle, whiche the artillerie maketh:
bicause there is no remedie to lette thesame from makyng of a breache,
it is therefore necessarie for thee, whileste the ordinance battereth,
to caste a diche within the wall which is battered, and that it be in
bredth at leaste twoo and twentie yardes and a halfe, and to throwe all
thesame that is digged towards the toun, whiche maie make banke, and
the diche more deper: and it is convenient for thee, to sollicitate this
worke in soche wise, that when the walle falleth, the Diche maie be
digged at least, fower or five yardes in depth: the whiche diche is
necessarie, while it is a digging, to shutte it on every side with a
slaughter house: and when the wall is so strong, that it giveth thee
time to make the diche, and the slaughter houses, that battered parte,
commeth to be moche stronger, then the rest of the citee: for that soche
fortificacion, cometh to have the forme, of the diches which we devised
within: but when the walle is weake, and that it giveth thee not tyme,
to make like fortificacions, then strengthe and valiauntnesse muste bee
shewed, setting againste the enemies armed menne, with all thy force.
This maner of fortificacion was observed of the Pisans, when you

besieged them, and they might do it, because they had strong walls, which gave them time, the yearth being soft and most meete to raise up bankes, and to make fortifications: where if they had lacked this commoditie, they should have loste the towne. Therefore it shall be alwaies prudently doen, to provide afore hand, making ditches within the citee, and through out all the circuite thereof, as a little before wee devised: for that in this case, the enemye maye safely be taried for at laisure, the fortifications beinge redy made. The antiquitie many tymes gotte townes, with muinyng under ground in twoo maners, either they made a waie under grounde secretly, which risse in the towne, and by thesame entered, in which maner the Romaines toke the citee of Veienti, or with the muinyng, they overthrew a walle, and made it ruinate: this laste waie is now a daies moste stronge, and maketh, that the citees placed high, be most weake, because they maye better be under muined: and puttyng after in a Cave of this Gunne powder, which in a momente kindlyng, not onely ruinateth a wall, but it openeth the hilles, and utterly dissolveth the strength of them.

The remedie for this, is to builde in the plain, and to make the ditch that compasseth thy citee, so deepe, that the enemye maye not digge lower then thesame, where he shall not finde water, which onely is enemye to the caves: for if thou be in a towne, which thou defendest on a high ground, thou canst not remedie it otherwise, then to make within thy walles many deepe Welles, the which be as drouners to thesame Caves, that the enemye is able to ordain against thee. An other remedie there is, to make a cave againste it, when thou shouldeste be aware

where he muineth, the whiche waie easely hindereth hym, but difficultly it is foreseen, beyng besieged of a craftie enemy. He that is besieged, ought above al things to have care, not to bee oppressed in the tyme of reste: as is after a battaile fought, after the watche made, whiche is in the Mornyng at breake of daie, and in the Evenyng betwen daie and night, and above al, at meale times: in whiche tyme many townes have been wonne, and armies have been of them within ruined: therefore it is requisite with diligence on all partes, to stande alwaies garded, and in a good part armed. I will not lacke to tell you, how that, whiche maketh a citee or a campe difficult to be defended, is to be driven to kepe sundred all the force, that thou haste in them, for that the enemy beyng able to assaulte thee at his pleasure altogether, it is conveniente for thee on every side, to garde every place, and so he assaulteth thee with all his force, and thou with parte of thine defendest thee. Also, the besieged maie bee overcome altogether, he without cannot bee, but repulced: wherefore many, whom have been besieged, either in a Campe, or in a Toune, although thei have been inferiour of power, have issued out with their men at a sodaine, and have overcome the enemy. This Marcellus of Nola did: this did Cesar in Fraunce, where his Campe beeyng assaulted of a moste great number of Frenchmen, and seeyng hymself not able to defende it, beyng constrained to devide his force into many partes, and not to bee able standyng within the Listes, with violence to repulce thenemy: he opened the campe on thone side, and turning towardes thesame parte with all his power, made so moche violence against them, and with moche valiantnes, that he vanquished and overcame them. The constancie also of the

besieged, causeth many tymes displeasure, and maketh afraied them that doe besiege. Pompei beyng against Cesar, and Cesars armie beeyng in greate distresse through famine, there was brought of his bredde to Pompei, whom seyng it made of grasse, commaunded, that it should not bee shewed unto his armie, least it shoulde make them afraide, seyng what enemies they had against them. Nothyng caused so muche honour to the Romaines in the warre of Aniball, as their constancie: for as muche as in what so ever envious, and adverse fortune thei were troubled, they never demaunded peace, thei never made anie signe of feare, but rather when Aniball was aboute Rome, thei solde those fieldes, where he had pitched his campe, dearer then ordinarie in other times shoulde have been solde: and they stode in so much obstinacie in their enterprises, that for to defende Rome, thei would not raise their campe from Capua, the whiche in the verie same time that Roome was besieged, the Romaines did besiege.

I knowe that I have tolde you of manie thynges, the whiche by your selfe you might have understoode, and considered, notwithstanding I have doen it (as to daie also I have tolde you) for to be abell to shewe you better by meane therof, the qualitie of this armie, and also for to satisfie those, if there be anie, whome have not had the same commoditie to understand them as you. Nor me thinkes that there resteth other to tell you, then certaine generall rules, the whiche you shal have moste familiar, which be these.

The same that helpeth the enemy, hurteth thee: and the same that

helpeth thee, hurteth the enemy.

He that shall be in the warre moste vigilant to observe the devises of the enemy, and shall take moste payne to exercise his armie, shall incurre least perilles and maie hope moste of the victorie.

Never conducte thy men to faight the field, if first them hast not confirmed their mindes and knowest them to be without feare, and to be in good order: for thou oughteste never to enterprise any dangerous thyng with thy souldiours, but when thou seest, that they hope to overcome.

It is better to conquere the enemy with famine, then with yron: in the victorie of which, fortune maie doe much more then valiantnesse.

No purpose is better then that, whiche is hidde from the enemy untill thou have executed it.

To know in the warre how to understande occasion, and to take it, helpeth more then anie other thyng.

Nature breedeth few stronge menne, the industrie and the exercise maketh manie.

Discipline maie doe more in warre, then furie.

When anie departe from the enemies side for to come to serve thee, when thei be faithfull, thei shalbe unto thee alwaies great gaines: for that the power of thadversaries are more deminished with the losse of them, that runne awaie, then of those that be slaine, although that the name of a fugetive be to new frendes suspected, to olde odius.

Better it is in pitchyng the felde, to reserve behynde the first front aide inoughe, then to make the fronte bigger to disperse the souldiours.

He is difficultely overcome, whiche can know his owne power and the same of the enemye.

The valiantnesse of the souldiours availeth more then the multitude.

Some times the situacion helpeth more then the valiantnesse.

New and sudden thynges, make armies afrayde.

Slowe and accustomed thinges, be littell regarded of them. Therefore make thy armie to practise and to know with small faightes a new enemye, before thou come to faight the felde with him.

He that with disorder foloweth the enemye after that he is broken, will doe no other, then to become of a conquerour a loser.

He that prepareth not necessarie victualles to live upon, is overcome

without yron.

He that trusteth more in horsemen then in footemen, more in footemen then in horsemen, must accommodate him selfe with the situacion.

When thou wilt see if in the daie there be comen anie spie into the Campe, cause everie man to goe to his lodgyng.

Change purpose, when thou perceivest that the enemy hath forseene it.

Consulte with many of those thinges, which thou oughtest to dooe: the same that thou wilt after dooe, conferre with fewe.

Souldiours when they abide at home, are mainteined with feare and punishmente, after when they are led to the warre with hope and with reward.

Good Capitaines come never to fight the field, excepte necessitie constraineth them, and occasion call them.

Cause that the enemies know not, how thou wilt order thy armie to fight, and in what so ever maner that thou ordainest it, make that the firste bande may be received of the seconde and of the thirde.

In the fight never occupie a battell to any other thing, then to the same, for whiche thou hast appointed it, if thou wilt make no disorder.

The sodene accidentes, with difficultie are reamedied: those that are thought upon, with facilitie.

Men, yron, money, and bread, be the strengthe of the warre, but of these fower, the first twoo be moste necessarie: because men and yron, fynde money and breade: but breade and money fynde not men and yron.

The unarmed riche man, is a bootie to the poore souldiour.

Accustome thy souldiours to dispise delicate livyng and lacivius aparell.

This is as mucche as hapneth me generally to remember you, and I know that there might have ben saied manie other thynges in all this my reasonyng: as should be, howe and in howe manie kinde of waies the antiquitie ordered their bandes, how thei appareled them, and how in manie other thynges they exercised them, and to have joygned hereunto manie other particulars, the whiche I have not judged necessarie to shew, as wel for that you your self may se them, as also for that my intente hath not been to shew juste how the olde servis of warre was apointed, but howe in these daies a servis of warre might be ordained, whiche should have more vertue then the same that is used. Wherefore I have not thought good of the auncient thynges to reason other, then that, which I have judged to suche introduction necessarie. I know also that I might have delated more upon the service on horsebacke, and after

have reasoned of the warre on the Sea: for as muche as he that destinguisheth the servis of warre, saieth, how there is an armie on the sea, and of the lande, on foote, and on horsebacke. Of that on the sea, I will not presume to speake, for that I have no knowledge therof: but I will let the Genoues, and the Venecians speake therof, whome with like studies have heretofore doen great thinges.

Also of horses, I wil speake no other, then as afore I have saied, this parte beyng (as I have declared) least corrupted. Besides this, the footemen being wel ordained, which is the puissance of the armie, good horses of necessitie will come to be made.

Onely I counsel him that would ordayne the exercise of armes in his owne cuntry, and desireth to fill the same with good horses, that he make two provisions: the one is, that he destribute Mares of a good race throughe his dominion, and accustome his menne to make choise of coltes, as you in this cuntrye make of Calves and Mules: the other is, that to thentente the excepted might finde a byer, I woulde prohibet that no man should kepe a Mule excepte he woulde kepe a horse: so that he that woulde kepe but one beaste to ride on, shoulde be constrained to kepe a horse: and moreover that no man should weare fine cloathe except he which doeth kepe a horse: this order I under stande hath beene devised of certaine princes in our time, whome in short space have therby, brought into their cuntrye an excellent nombre of good horses. Aboute the other thynges, as much as might be looked for concernynge horse, I remit to as much as I have saied to daie, and to that whiche they use.

Peradventure also you would desire to understand what conditions a Capitaine ought to have: wherof I shal satisfie you moste breeflie: for that I cannot tell how to chose anie other man then the same, who shoulde know howe to doe all those thynges whiche this daie hath ben reasoned of by us: the which also should not suffise, when he should not knowe howe to devise of him selfe: for that no man without invencion, was ever excellent in anie science: and if invencion causeth honour in other thynges, in this above all, it maketh a man honorable: for everie invention is seen, although it were but simple, to be of writers celebrated: as it is seen, where Alexander Magnus is praised, who for to remove his Campe moste secretely, gave not warnyng with the Trumpette, but with a hatte upon a Launce. And was praised also for havyng taken order that his souldiours in buckelynge with the enemies, shoulde kneele with the lefte legge, to bee able more strongly to withstande their violence: the whiche havyng geven him the victorie, it got him also so mucche praise, that all the Images, whiche were erected in his honour, stooode after the same facion. But because it is tyme to finishe this reasonyng, I wil turne againe to my first purpose, and partly I shall avoide the same reproche, wherin they use to condempne in this towne, such as knoweth not when to make an ende.

If you remembre Cosimus you tolde me, that I beyng of one side an exalter of the antiquitie, and a dispraiser of those, which in waightie matters imitated them not, and of the other side, I havynge not in the affaires of war, wherin I have taken paine, imitated them, you could not perceive the occasion: wherunto I answered, how that men which wil

doo any thing, muste firste prepare to knowe how to doe it, for to be able, after to use it, when occasion permitteth: whether I doe know how to bryng the servis of warre to the auncient manners or no, I will be judged by you, whiche have hearde me upon this matter longe dispute wherby you may know, how much time I have consumed in these studies: and also I beleeve that you maie imagen, how much desire is in me to brynge it to effecte: the whiche whether I have been able to have doen, or that ever occasion hath been geven me, most easely you maie conjecture: yet for to make you more certaine and for my better justificacion, I will also aledge the occasions: and as much as I have promised, I will partely performe, to shew you the difficultie and the facelitie, whiche bee at this presente in suche imitacions.

Therefore I saie, how that no deede that is doen now a daies emong men, is more easie to be reduced unto the aunciente maners, then the service of Warre: but by them onely that be Princes of so moche state, who can at least gather together of their owne subjectes, xv. or twentie thousande yong menne: otherwise, no thyng is more difficulte, then this, to them whiche have not soche commoditie: and for that you maie the better understande this parte, you have to knowe, howe that there bee of twoo condicions, Capitaines to bee praised: The one are those, that with an armie ordained through the naturalle discipline thereof, have dooen greate thynges: as were the greater parte of the Romaine Citezeins, and suche as have ledde armies, the which have had no other paine, then to maintaine them good, and to se them guided safely: the other are they, whiche not onely have had to overcome the enemye, but before they come

to the same, have been constrained to make good and well ordered their armie: who without doubt deserve much more praise, then those have deserved, which with olde armies, and good, have valiantly wrought. Of these, such were Pelopida, and Epaminonda, Tullus Hostilius, Phillip of Macedony father of Alexander, Cirus kyng of the Percians, Graccus a Romaine: they all were driven first to make their armies good, and after to fighte with them: they all could doe it, as well throughe their prudence, as also for havynge subjectes whome they might in like exercises instruct: nor it should never have ben otherwise possible, that anie of them, though they had ben never so good and full of excellencie, should have been able in a straunge countrey, full of men corrupted, not used to anie honest obedience, to have brought to passe anie laudable worke. It suffiseth not then in Italie, to know how to governe an army made, but first it is necessarie to know how to make it and after to know how to commaunde it: and to do these things it is requisit they be those princes, whome havynge much dominion, and subjectes inoughe, may have commoditie to doe it: of whiche I can not be, who never commaunded, nor cannot commaunde, but to armies of straungers, and to men bounde to other, and not to me: in whiche if it be possible, or no, to introduce anie of those thynges that this daie of me hath ben reasoned, I will leave it to your judgement.

Albeit when could I make one of these souldiours which now a daies practise, to weare more armur then the ordinarie, and besides the armur, to beare their owne meate for two or three daies, with a mattocke: When could I make them to digge, or keepe them every daie manie howers

armed, in fained exercises, for to bee able after in the verie thyng in deede to prevaile? When woulde thei abstaine from plaie, from laciviousnesse, from swearynge, from the insolence, whiche everie daie they committe? when woulde they be reduced into so much discipline, into so much obedience and reverence, that a tree full of apples in the midst of their Campe, shoulde be founde there and lefte untouched? As is redde, that in the auncient armies manie times hapned. What thyng maye I promis them, by meane wherof thei may have me in reverence to love, or to feare, when the warre beyng ended, they have not anie more to doe with me? wher of maie I make them ashamed, whiche be borne and brought up without shame? whie shoulde thei be ruled by me who knowe me not? By what God or by what saintes may I make them to sweare? By those that thei worship, or by those that they blaspheme? Who they worship I knowe not anie: but I knowe well they blaspheme all. How shoulde I beleve that thei will keepe their promise to them, whome everie hower they dispise? How can they, that dispise God, reverence men? Then what good fashion shoulde that be, whiche might be impressed in this matter? And if you should aledge unto me that Suyzzers and Spaniardes bee good souldiours, I woulde confesse unto you, how they be farre better then the Italians: but if you note my reasonyng, and the maner of procedyng of bothe, you shall see, howe they lacke many thynges to joygne to the perfection of the antiquetie. And how the Suyzzers be made good of one of their naturall uses caused of that, whiche to daie I tolde you: those other are made good by mean of a necessitie: for that servyng in a straunge countrie, and seemyng unto them to be constrained either to die, or to overcome, thei perceivynge to have no place to flie, doe

become good: but it is a goodnesse in manie partes fawtie: for that in the same there is no other good, but that they bee accustomed to tarie the enemie at the Pike and swardes poincte: nor that, which thei lacke, no man should be meete to teache them, and so much the lesse, he that coule not speake their language.

But let us turne to the Italians, who for havynge not had wise Princes, have not taken anie good order: and for havynge not had the same necessitie, whiche the Spaniardes have hadde, they have not taken it of them selves, so that they remaine the shame of the worlde: and the people be not to blame, but onely their princes, who have ben chastised, and for their ignorance have ben justely punisshed, leeing moste shamefully their states, without shewing anie vertuous ensample. And if you will see whether this that I say be trew: consider how manie warres have ben in Italie since the departure of kyng Charles to this day, where the war beyng wonte to make men warlyke and of reputacion, these the greater and fierser that they have been, so muche the more they have made the reputacion of the members and of the headdes therof to bee loste. This proveth that it groweth, that the accustomed orders were not nor bee not good, and of the newe orders, there is not anie whiche have knowen how to take them. Nor never beleve that reputacion will be gotten, by the Italians weapons, but by the same waie that I have shewed, and by means of them, that have great states in Italie: for that this forme maie be impressed in simple rude men, of their owne, and not in malicious, ill brought up, and straungers. Nor there shall never bee founde anie good mason, whiche will beleve to be able to make a

faire image of a peece of Marbell ill hewed, but verye well of a rude peece.

Our Italian Princes beleved, before thei tasted the blowes of the outlandishe warre, that it should suffice a Prince to knowe by writynges, how to make a subtell answere, to write a goodly letter, to shewe in saiynge, and in woordes, witte and promptnesse, to knowe how to canvas a fraude, to decke them selves with precious stones and gold, to slepe and to eate with greater glorie then other: To keepe many lascivious persones aboute them, to governe them selves with their subjectes, covetuously and proudly: To rotte in idlennesse, to give the degrees of the exercise of warre, for good will, to despise if any should have shewed them any laudable waie, minding that their wordes should bee aunswers of oracles: nor the sely wretches were not aware, that thei prepared them selves to bee a praie, to whom so ever should assaulte them. Hereby grewe then in the thousande fower hundred nintie and fower yere, the greate feares, the sodain flightes, and the marveilous losses: and so three most mightie states which were in Italie, have been divers times sacked and destroyed. But that which is worse, is where those that remaine, continue in the verie same erreure, and live in the verie same disorder, and consider not, that those, who in old time would kepe their states, caused to be dooen these thynges, which of me hath been reasoned, and that their studies wer, to prepare the body to diseases, and the minde not to feare perilles. Whereby grewe that Cesar, Alexander, and all those menne and excellente Princes in old tyme, were the formoste emongest the faighters, goyng armed on foote:

and if thei losse their state, thei would loose their life, so that thei lived and died vertuously. And if in theim, or in parte of theim, there might bee condempned to muche ambicion to reason of: yet there shall never bee founde, that in theim is condempned any tendernesse or any thyng that maketh menne delicate and feable: the whiche thyng, if of these Princes were redde and beleved, it should be impossible, that thei should not change their forme of living, and their provinces not to chaunge fortune. And for that you in the beginnyng of this our reasonyng, lamented your ordinaunces, I saie unto you, that if you had ordained it, as I afore have reasoned, and it had given of it self no good experience, you might with reason have been greved therewith: but if it bee not so ordained, and exercised, as I have saied, it maie be greeved with you, who have made a counterfaite thereof, and no perfecte figure. The Venecians also, and the Duke of Ferare, beganne it, and followed it not, the whiche hath been through their faulte, not through their menne. And therefore I assure you, that who so ever of those, whiche at this daie have states in Italie, shall enter firste into this waie, shall be firste, before any other, Lorde of this Province, and it shall happen to his state, as to the kyngdome of the Macedonians, the which comyng under Philip, who had learned the maner of setting armies in order of Epaminondas a Thebane, became with this order, and with these exercises (whileste the reste of Grece stode in idlenesse, and attended to risite comedes) so puissant, that he was able in few yeres to possesse it all, and to leave soche foundation to his sonne, that he was able to make hymself, prince of all the world. He then that despiseth these studies, if he be a Prince, despiseth his Princedome: if he bee a

Citezein, his Citee. Wherefore, I lamente me of nature, the whiche either ought not to have made me a knower of this, or it ought to have given me power, to have been able to have executed it: For now beyng olde, I cannot hope to have any occasion, to bee able so to dooe: In consideracion whereof, I have been liberall with you, who beeyng grave yong menne, maie (when the thynges saied of me shall please you) at due tymes in favour of your Princes, helpe them and counsaile them, wherein I would have you not to bee afraied, or mistrustfull, bicause this Province seemes to bee altogether given, to raise up againe the thynges dedde, as is seen by the perfeccion that poesie, paintyng, and writing, is now brought unto: Albeit, as moche as is looked for of me, beyng strooken in yeres, I do mistruste. Where surely, if Fortune had heretofore graunted me so moche state, as suffiseth for a like enterprise, I would not have doubted, but in moste shorte tyme, to have shewed to the worlde, how moche the aunciente orders availe: and without peradventure, either I would have increased it with glory, or loste it without shame.

* * * * *

The ende of the seventh and laste booke of the arte of warre, of Nicholas Machiavell, Citezein and Secretarie of Florence, translated out of Italian into Englishe: By Peter Whitehorne, fellow of Graise Inne.

NICHOLAS MACHIAVEL,

CITIZEN AND SECRETARY OF FLORENCE,

TO THE READERS

To the intent that such as read this booke may without difficultie understande the order of the battailes, or bandes of men, and of the armies, and lodgings in the Campe, accordinge as they in the description of them are appointed, I thinke it necessarie to shewe you the figure of everie one of them: wherefore it is requiset firste, to declare unto you, by what pointes and letters, the footemen, the horsemen, and everie other particuler membre are set forth.

KNOW THEREFORE THAT

.} Signifieth {Targetmen.

'} {Pikemen.

c} {a Capitaine of ten men.

v} {Veliti ordinarie. (Those men that shoot with harcabuses or bowes)

r} {Veliti extraordinari.

C} {a Centurion or captaine of a hundred men.

k} {a Constable or a captaine of a band of fower hundred and fiftie men.

H} {The hed captain of a maine battel.

G} {The general Captaine of the whole armie.

t} {The Trompet.

d} {The Drum.

b} {The Ansigne.

s} {The Standerde.

m} {Men of Armes.

l} {Light horsemen.

A} {Artillerie or ordinance.

In the first figure nexte folowyng, is discribed the forme of an
ordinarie battaile or bande of fower hundred and fiftie men, and in what

maner it is redoubled by flanke. And also how with the verie same order of lxxx. rankes, by chaungyng onely to the hinder parte the five rankes of Pikes which were the formost of everie Centurie, thei maye likewise in bringyng them in battaile raie, come to bee placed behinde: whiche may be doen, when in marchyng, the enemies should come to assaulte them at their backes: accordyng as the orderyng therof is before declared. Fol. 87.

In the seconde figure, is shewed how a battaile or bande of men is ordered, whiche in marchyng should be driven to faight on the flanke: accordyng as in the booke is declared. Fol. 87.

In the thirde figure, is shewed how a battaile or bande of men, is ordered with two hornes, fol. 88, and after is shewed how the same maie be made with a voide place in the midst: accordyng as the orderyng therof, in the booke moste plainely is declared, fol. 89.

In the fowerth figure, is shewed the forme or facion of an armie apointed to faight the battaile with the enemies: and for the better understandyng thereof, the verie same is plainlier set foorth in the figure next unto it, wherby the other two figures next folowyng maie the easier be understoode: accordyng as in the booke is expressed. Fol. 105.

In the fite figure, is shewed the forme of a fower square armie: as in the booke is discribed. Fol. 152.

In the sixte figure, is shewed howe an Armie is brought from a fower square facion, to the ordinarie forme, to faight a fielde: accordyng as afore is declared. Fol. 156.

In the seventh figure, is discribed the maner of incamping: according as the same in the booke is declared. Fol. 174.

THE FIRSTE FIGURE

This is the maner of ordering of CCCC. men, into lxxx. rankes, five to a ranke, to bring them into a iiii square battaile with the Pikes on the front, as after foloweth.

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....C

This is the foresaied lxxx. rankes of iiii. C. men brought into a fower square battaile with the Pikes on the fronte. And the fiftie Veliti on the sides and on the backe.

C C
VC''''''''''''''''''''CV
VC''''''''''''''''''''CV
VC''''''''''''''''''''CV
VC''''''''''''''''''''CV
VC''''''''''''''''''''CV
VC.....dkb.....CV
VC.....CV
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 ,, vu..uv vu..uv vu..uv
 ,, vu..uv vu..uv vu..uv
 ,, Cu..uC Cu..uC Cu..uC
 ””
 ””
 ””
 ””
 ””
 ””
 ””
 ””
 ””
 ,, Cu,,uC Cu,,uC
 ,, vu,,uv vu,,uv
 ,, vdk bv vdk bv
 ,, vu..uv vu..uv
 dkb vu..uv vu..uv
 ,, vu..uv vu..uv
 C C Cu..uC Cu..uC

The carriages and the unarmed.

A A A A A A
 A Cu,,uCCu,,uCCu,,uCCu,,uCCu,,uC C CCrCm mll
 A vu,,uvvu,,uvvu,,uvvu,,uvvu,,uv ,,rrrm mll
 m vdk bvvdk bvvdk bvvdk bvvdk bv dkbrrrm mll
 s vu..uvvu..uvvu..uvvu..uvvu..uv ,,dkbm mll
 llvu..uvvu..uvvu..uvvu..uvvu..uv ,,rrrtksll
 ..vu..vu..uvvu..uvvu..uvvu..uv ,,rrrm mtk
 Cu..uCCu..uC ..uCCu..uCCu..uC ,,rrrm msl
 ,, m mll
 ,, m mll
 dHb ,, m mll
 ,, m mll
 ”
 ”
 ”
 Cu,,uC Cu,,uC Cu,,uC ,,
 vu,,uv uv,,uv uv,,uv ,,
 vdk bv vdk bv vdk bv ,,
 vu..uv vu..uv vu..uv CdkbC
 vu..uv vu..uv vu..uv ,,
 vu..uv vu..uv vu..uv ,,
 Cu..uC Cu..uC Cu..uC ,,
 ”
 ”
 ”

„dkb... dHb		..dkb,,
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A) u u uC) u u uC
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„ dkb..	.. mm dkb,,
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.....,,
) n n nC) n n nC A
) u u uC),,,C),,,C) u u uC
A ,,,,,....	u,,,uu,,,u,,
.....	u,,,uu,,,u,, A
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) u u uC) u u uC
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,,,,,.... ,,,,,,
,, dkb..	d Hb .. dkb,,
,,,,,.... dkb,,
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) ,,, , C)....C) r) rC rC)....C)....C)....C)....C) ,,, , C	
u ,,, , uu....urrrrrrrrrru....uu....uu....uu....uu ,,, , C	
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u dkb uu dkbu rrrrrrrrrru dkbnu dkbuu dkbuu dkbuu dkb u	
u ,,, , uu,,,urr dkb dkb ru,,,uu,,,uu,,,uu,,,uu ,,, , u	
u ,,, , uu,,,u rrrrrrrrrru,,,uu,,,uu,,,uu,,,uu ,,, , u	
A) ,,, , C),,,C) r) rC rC),,,u),,,C),,,C),,,C) ,,, , C A	

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mmmmmmmm vvru, ,urru, ,urru, ,urru,,urru,,

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mmmtksmmmmvvru. .urru. .urru. .urru..urru..

mmmmmmmm vvru. .ruur. .urru. .urru..urru..

mmmmmmmm vv)u. .uC)u. .uC)u. .uC)u..uCCu .

mmmmmmmm vv),,,,,C

dkbr,,,,rlll

vvvr,dkb..r dHb . .m

vvvr,,,,rt

vvvr,,,,r

vvv),,,,,C

vvv),,,,,C

vvvr,,,,r)u, ,uC)u,,

)vCr,dkb .r ru. ,ur ru,,

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r,,,,r ru. .ur ru..

r,,,,r ru. .ur ru..

),,,,,C)u. .uC)u.

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r,dkb..r

r,,,,r

r,,,,r

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),,...C
r,,...r)u. .uC
r,dkb..r ru, ,ur
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r,,...r ru. .ur
),, ..C ru. .ur
),,...C)u. .uC
r,,...r)u. .uC
r,,dkb.r
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r, dkb,r
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.urru. .urru. .urru. .urru. .urv v mmmmmmm
.uC)u. .uC)u. .uC)u. .uCCu. .u)v v mmmmmmm

)...,,Cvv mmmmmmm

.ll. r...,,rdkb

.m. dHb r.dkb, rvv

Gs.. r...,,rvv

.... r...,,rvv

)... ,,Cvv

,uC)u. .uC)... ,,Cvv

,ur ru, ,ur r...,,rvv

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,ur ru. .ur r...,,r

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NICHOLAS MACHIAVEL'S

PRINCE

TRANSLATED

OUT OF ITALIAN INTO ENGLISH BY

E.D.

WITH SOME ANIMADVERSIONS
NOTING AND TAXING
HIS ERRORS

1640

TO THE MOST
NOBLE AND ILLUSTRIOUS,
JAMES Duke of Lenox, Earle of March, Baron of Setrington, Darnly,
Terbanten, and Methuen, Lord Great Chamberlain and Admiral of Scotland,
Knight of the most Noble Order of the Garter, and one of his Majesties
most honourable Privy Counsel in both kingdomes.

Poysons are not all of that malignant and noxious quality, that as
destructives of Nature, they are utterly to be abhord; but we find many,
nay most of them have their medicinal uses. This book carries its poyson
and malice in it; yet mee thinks the judicious peruser may honestly make
use of it in the actions of his life, with advantage. The Lamprey, they
say, hath a venemous string runs all along the back of it; take that
out, and it is serv'd in for a choyce dish to dainty palates; Epictetus
the Philosopher, sayes, Every thing hath two handles, as the fire brand,

it may be taken up at one end in the bare hand without hurt: the other being laid hold on, will cleave to the very flesh, and the smart of it will pierce even to the heart. Sin hath the condition of the fiery end; the touch of it is wounding with griefe unto the soule: nay it is worse; one sin goes not alone but hath many consequences. Your Grace may find the truth of this in your perusal of this Author: your judgement shall easily direct you in finding out the good uses of him: I have pointed at his chiefest errors with my best endeavors, and have devoted them to your Graces service: which if you shall accept and protect, I shall remain

Your Graces humble and devoted servant,

EDWARD DACRES.

THE EPISTLE TO THE READER.

Questionless some men will blame me for making this Author speak in our vulgar tongue. For his Maximes and Tenents are condemnd of all, as pernicious to all Christian States, and hurtfull to all humane Societies. Herein I shall answer for my self with the Comoedian, *Placere studeo bonis quam plurimis, et minimé multos lædere:* I

endeavor to give content to the most I can of those that are well disposed, and no scandal to any. I grant, I find him blamed and condemned: I do no less my self. Reader, either do thou read him without a prejudicate opinion, and out of thy own judgement taxe his errors; or at least, if thou canst stoop so low, make use of my pains to help thee; I will promise thee this reward for thy labor: if thou consider well the actions of the world, thou shalt find him much practised by those that condemn him; who willingly would walk as theeves do with close lanternes in the night, that they being undescried, and yet seeing all, might surprise the unwary in the dark. Surely this book will infect no man: out of the wicked treasure of a mans own wicked heart, he drawes his malice and mischief. From the same flower the Bee sucks honey, from whence the Spider hath his poyson. And he that means well, shall be here warnd, where the deceitfull man learns to set his snares. A judge who hath often used to examine theeves, becomes the more expert to sift out their tricks. If mischief come hereupon, blame not me, nor blame my Author: lay the saddle on the right horse: but Hony soit qui mal y pense: let shame light on him that hatcht the mischief.

THE PRINCE

NICHOLAS MACHIAVELLI,

to the Magnificent LAURENCE sonne
to PETER OF MEDICIS health.

They that desire to ingratiate themselves with a Prince, commonly use to offer themselves to his view, with things of that nature as such persons take most pleasure and delight in: whereupon we see they are many times presented with Horses and Armes, cloth of gold, pretious stones, and such like ornaments, worthy of their greatness. Having then a mind to offer up my self to your Magnificence, with some testimony of my service to you, I found nothing in my whole inventory, that I think better of, or more esteeme, than the knowlege of great mens actions, which I have learned by a long experience of modern affairs, and a continual reading of those of the ancients. Which, now that I have with great diligence long workt it out, and throughly sifted, I commend to your Magnificence. And, however I may well think this work unworthy of your view; yet such is your humanity, that I doubt not but it shall find acceptance, considering, that for my part I am not able to tender a greater gift, than to present you with the means, whereby in a very short time you may be able to understand all that, which I, in the space of many years, and with many sufferances and dangers, have made proof and gaind the knowledge of. And this work I have not set forth either with elegancy of discourse or stile, nor with any other ornament whereby to captivate the reader, as others use, because I would not have it gain its esteem from elsewhere than from the truth of the matter, and the gravity of the subject. Nor can this be thought presumption, if a man of humble and low

condition venture to dilate and discourse upon the governments of Princes; for even as they that with their pensils designe out countreys, get themselves into the plains below to consider the nature of the mountains, and other high places above; and again to consider the plains below, they get up to the tops of the mountains; in like manner to understand the nature of the people, it is fit to be a Prince; and to know well the dispositions of Princes, sutes best with the understanding of a subject. Your Magnificence then may be pleased, to receive this small present, with the same mind that I send it; which if you shall throughly peruse and consider, you shall perceive therein that I exceedingly wish, that you may attain to that greatness, which your own fortune, and your excellent endowments promise you: and if your Magnificence from the very point of your Highness shall sometime cast your eyes upon these inferior places, you shall see how undeservedly I undergoe an extream and continual despight of Fortune.

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THE PRINCE

Written by

NICHOLAS MACHIAVELLI,
Secretary and Citizen of Florence.

CHAP. I

How many sorts of Principalities there are, and how many wayes they are attained to.

All States, all Dominions that have had, or now have rule over men, have been and are, either Republicues or Principalities. Principalities are either hereditary, whereof they of the blood of the Lord thereof have long time been Princes; or else they are new; and those that are new,

are either all new, as was the Dutchy of Millan to Francis Sforce; or are as members adjoynd to the hereditary State of the Prince that gains it; as the Kingdom of Naples is to the King of Spain. These Dominions so gotten, are accustomed either to live under a Prince, or to enjoy their liberty; and are made conquest of, either with others forces, or ones own, either by fortune, or by valor.

CHAP. II

Of Hereditary Principalities.

I will not here discourse of Republicques, because I have other where treated of them at large: I will apply my self only to a Principality, and proceed, while I weave this web, by arguing thereupon, how these Principallities can be governed and maintained. I say then that in States of inheritance, and accustomed to the blood of their Princes, there are far fewer difficulties to keep them, than in the new: for it suffices only not to transgress the course his Ancestors took, and so afterward to temporise with those accidents that can happen; that if such a Prince be but of ordinary industry, he shall allwaies be able to maintain himself in his State, unless by some extraordinary or excessive power he be deprived thereof; and when he had lost it, upon the least sinister chance that befalls the usurper, he recovers it again. We have in Italy the Duke of Ferrara for example hereof, who was of ability to resist the Venetians, in the year 84, and to withstand Pope Julius in the tenth for no other reason, than because he had of old continued in that rule; for the natural Prince hath fewer occasions, and less heed to give offence, whereupon of necessity he must be more beloved; and unless it be that some extravagant vices of his bring him into hatred, it is agreeable to reason, that naturally he should be well beloved by his own subjects: and in the antiquity and continuation of the Dominion, the remembrances and occasions of innovations are quite extinguished: for

evermore one change leaves a kind of breach or dent, to fasten the building of another.

CHAP. III

Of mixt Principalities.

But the difficulties consist in the new Principality; and first, if it be not all new, but as a member, so that it may be termed altogether as mixt; and the variations thereof proceed in the first place from a natural difficulty, which we commonly finde in all new Principalities; for men do willingly change their Lord, beleiving to better their condition; and this beliefe causes them to take armes against him that rules over them, whereby they deceive themselves, because they find after by experience, they have made it worse: which depends upon another natural and ordinary necessity, forcing him alwaies to offend those, whose Prince he newly becomes, as well by his soldiers he is put to entertain upon them as by many other injuries, which a new conquest draws along with it; in such manner as thou findest all those thine enemies, whom thou hast endammaged in the seizing of that Principality, and afterwards canst not keep them thy friends that have seated thee in it, for not being able to satisfie them according to their expectations, nor put in practice strong remedies against them, being obliged to them. For however one be very well provided with strong armies, yet hath he alwaies need of the favor of the inhabitants in the Countrey, to enter thereinto. For these reasons, Lewis the twelfth, King of France, suddenly took Milan, and as soon lost it; and the first time Lodwick his own forces served well enough to wrest it out of his hands; for those

people that had opened him the gates, finding themselves deceived of their opinion, and of that future good which they had promised themselves, could not endure the distastes the new Prince gave them. True it is, that Countreys that have rebelled again the second time, being recovered, are harder lost; for their Lord, taking occasion from their rebellion, is less respective of persons, but cares only to secure himself, by punishing the delinquents, to clear all suspicions, and to provide for himself where he thinks he is weakest: so that if to make France lose Milan the first time, it was enough for Duke Lodwick to make some small stir only upon the confines; yet afterwards, before they could make him lose it the second time, they had need of the whole world together against him, and that all his armies should be wasted and driven out of Italy; which proceeded from the forenamed causes: however though both the first and second time it was taken from him. The generall causes of the first we have treated of; it remains now that we see those of the second; and set down the remedies that he had, or any one else can have that should chance to be in those termes he was, whereby he might be able to maintain himself better in his conquest than the King of France did. I say therefore, that these States which by Conquest are annexed to the ancient states of their conqueror, are either of the same province and the same language, or otherwise; and when they are, it is very easy to hold them, especially when they are not used to live free; and to enjoy them securely, it is enough to have extinguished the Princes line who ruled over them: For in other matters, allowing them their ancient conditions, and there being not much difference of manners betwixt them, men ordinarily live quiet enough; as

we have seen that Burgundy did, Britany, Gascony, and Normandy, which so long time continued with France: for however there be some difference of language between them, yet can they easily comport one with another; and whosoever makes the conquest of them, meaning to hold them, must have two regards; the first, that the race of their former Prince be quite extinguished; the other, that he change nothing, neither in their lawes nor taxes, so that in a very short time they become one entire body with their ancient Principality. But when any States are gaind in a Province disagreeing in language, manners, and orders, here are the difficulties, and here is there need of good fortune, and great industry to maintain them; and it would be one of the best and livelyest remedies, for the Conqueror to goe in person and dwell there; this would make the possession hereof more secure and durable; as the Turk hath done in Greece, who among all the other courses taken by him for to hold that State, had he not gone thither himself in person to dwell, it had never been possible for him to have kept it: for abiding there, he sees the disorders growing in their beginnings, and forthwith can remedy them; whereas being not there present, they are heard of when they are grown to some height, and then is there no help for them. Moreover, the Province is not pillaged by the officers thou sendest thither: the subjects are much satisfied of having recourse to the Prince near at hand, whereupon have they more reason to love him, if they mean to be good; and intending to do otherwise, to fear him: and forrein Princes will be well aware how they invade that State; insomuch, that making his abode there, he can very hardly lose it. Another remedy, which is also a better, is to send Colonies into one or two places, which may be as it

were the keys of that State; for it is necessary either to do this, or to maintain there many horse and foot. In these colonies the Prince makes no great expence, and either without his charge, or at a very small rate, he may both send and maintain them; and gives offence only to them from whom he takes their fields and houses, to bestow them on those new inhabitants who are but a very small part of that State; and those that he offends, remaining dispersed and poore, can never hurt him: and all the rest on one part, have no offence given them, and therefore a small matter keeps them in quiet: on the other side, they are wary not to erre, for fear it befalls not them, as it did those that were dispoild. I conclude then, that those colonies that are not chargeable, are the more trusty, give the less offence; and they that are offended, being but poor and scattered, can do but little harme, as I have said; for it is to be noted, that men must either be dallyed and flattered withall, or else be quite crusht; for they revenge themselves of small dammages; but of great ones they are not able; so that when wrong is done to any man, it ought so to be done, that it need fear no return of revenge again. But in lieu of Colonies, by maintaining soldiers there, the expence is great; for the whole revenues of that State are to be spent in the keeping of it; so the conquest proves but a loss to him that hath got it, and endammages him rather; for it hurts that whole State to remove the army from place to place, of which annoyance every one hath a feeling, and so becomes enemie to thee; as they are enemies, I wis, who are outraged by thee in their own houses, whensoever they are able to do thee mischief. Every way then is this guard unprofitable. Besides, he that is in a different Province, (as it

is said) should make himself Head and defender of his less powerfull neighbors, and devise alwaies to weaken those that are more mighty therein, and take care that upon no chance there enter not any foreiner as mighty as himself; for it will alwaies come to pass, that they shall be brought in by those that are discontented, either upon ambition, or fear; as the Etolians brought the Romans into Greece; and they were brought into every countrey they came, by the Natives; and the course of the matter is, that so soon as a powerfull Stranger enters a countrey, all those that are the less powerfull there, cleave to him, provoked by an envy they beare him that is more mighty than they; so that for these of the weaker sort, he may easily gain them without any pains: for presently all of them together very willingly make one lump with that he hath gotten: He hath only to beware that these increase not their strengths, nor their authorities, and so he shall easily be able by his own forces, and their assistances, to take down those that are mighty, and remain himself absolute arbitre of that Countrey. And he that playes not well this part, shall quickly lose what he hath gotten; and while he holds it, shall find therein a great many troubles and vexations. The Romans in the Provinces they seiz'd on, observed well these points, sent colonies thither, entertained the weaker sort, without augmenting any thing their power, abated the forces of those that were mighty, and permitted not any powerfull forreiner to gain too much reputation there. And I will content my self only with the countrey of Greece for example hereof. The Achayans and Etolians were entertained by them, the Macedons kingdome was brought low, Antiochus was driven thence, nor ever did the Achayans or Etolians deserts prevail so far for them, that they would

ever promise to enlarge their State, nor the perswasions of Philip induce them ever to be his friends, without bringing him lower; nor yet could Antiochus his power make them ever consent that he should hold any State in that countrey: for the Romans did in these cases that which all judicious Princes ought to do, who are not only to have regard unto all present mischiefs, but also to the future, and to provide for those with all industry; for by taking order for those when they are afarre off, it is easie to prevent them; but by delaying till they come near hand to thee, the remedy comes too late; for this malignity is grown incurable: and it befalls this, as the physicians say of the hectick fever, that in the beginning it is easily cur'd, but hardly known; but in the course of time, not having been known in the beginning, nor cured, it becomes easie to know, but hard to cure. Even so falls it out in matters of State; for by knowing it aloof off (which is given only to a wise man to do) the mischiefs that then spring up, are quickly helped; but when, for not having been perceived, they are suffered to increase, so that every one sees them, there is then no cure for them: therefore the Romans, seeing these inconvenients afar off, alwaies prevented them, and never sufferd them to follow; for to escape a war, because they knew that a war is not undertaken, but deferred for anothers advantage; therefore would they rather make a war with Philip and Antiochus in Greece, to the end it should not afterwards be made with them in Italy, though for that time they were able to avoid both the one and the other, which they thought not good to do: nor did they approve of that saying that is ordinarily in the mouthes of the Sages of our dayes, to enjoy the benefits of the present time; but that rather, to take the benefit of

their valor and wisdom; for time drives forward everything, and may bring with it as well good as evil, and evil as good. But let us return to France, and examine if any of the things prescribed have been done by them: and we will speak of Lewis, and not of Charles, as of whom by reason of the long possession he held in Italy we better knew the wayes he went: and you shall see he did the clean contrary to what should have been done by him that would maintain a State of different Language and conditions. King Lewis was brought into Italy by the Venetians ambition, who would have gotten for their shares half the State of Lombardy: I will not blame his coming, or the course he took, because he had a mind to begin to set a foot in Italy; but having not any friends in the country, all gates being barred against him, by reason of King Charles his carriage there, he was constrained to joyn friendship with those he could; and this consideration well taken, would have proved lucky to him, when in the rest of his courses he had not committed any error. The King then having conquered Lombardy, recovered presently all that reputation that Charles had lost him; Genua yeelded to him, the Florentines became friends with him; the Marquess of Mantua, the Duke of Ferrara, the Bentivolti, the Lady of Furli, the Lord of Faenza, Pesaro Rimino, Camerino, and Piombino, the Lucheses, Pisans and Sienses, every one came and offered him friendship: then might the Venetians consider the rashness of the course they had taken, who, only to get into their hands two Townes in Lombardy, made the King Lord of two thirds in Italy. Let any man now consider with how small difficulty could the King have maintained his reputation in Italy, if he had followed these aforementioned rules, and secured and defended those his friends, who because their

number was great, and they weak and fearful, some of the Church, and others of the Venetians were alwaies forced to hold with him, and by their means he might easily have been able to secure himself against those that were mightiest: but he was no sooner got into Milan, than he took a quite wrong course, by giving ayd to Pope Alexander, to seize upon Romania, and perceiv'd not that by this resolution he weakned himself, ruining his own friends, and those had cast themselves into his bosom, making the Church puissant, by adding to their Spiritual power, they gaind their authority, and so much temporal estate. And having once got out of the way, he was constrained to go on forward; insomuch as to stop Alexanders ambition, and that he should not become Lord of all Tuscany, of force he was to come into Italy: and this sufficed him not, to have made the Church mighty, and taken away his own friends; but for the desire he had to get the Kingdome of Naples, he divided it with the King of Spain: and where before he was the sole arbitre of Italy, he brought in a competitor, to the end that all the ambitious persons of that country, and all that were ill affected to him, might have otherwhere to make their recourse: and whereas he might have left in that Kingdome some Vice-King of his own, he took him from thence, to place another there, that might afterward chace him thence. It is a thing indeed very natural and ordinary, to desire to be of the getting hand: and alwaies when men undertake it, if they can effect it, they shall be prais'd for it, or at least not blam'd: but when they are not able, and yet will undertake it, here lies the blame, here is the error committed. If France then was able with her own power to assail the Kingdome of Naples, she might well have done it; but not being able, she

should not have divided it: and if the division she made of Lombardy with the Venetians, deserv'd some excuse, thereby to set one foot in Italy; yet this merits blame, for not being excused by that necessity. Lewis then committed these five faults; extinguisht the feebler ones, augmented the State of another that was already powerful in Italy, brought thereinto a very puissant forreiner, came not thither himself to dwell there, nor planted any colonies there: which faults while he liv'd, he could not but be the worse for; yet all could not have gone so ill, had he not committed the sixth, to take from the Venetians their State; for if he had not enlarg'd the Churches territories nor brought the Spaniard into Italy, it had bin necessary to take them lower; but having first taken those other courses, he should never have given way to their destruction; for while they had been strong, they would alwaies have kept the others off from venturing on the conquest of Lombardy. For the Venetians would never have given their consents thereto, unless they should have been made Lords of it themselves; and the others would never have taken it from France, to give it them: and then they would never have dar'd to go and set upon them both together. And if any one should say, that King Lewis yeelded Romania to Alexander, and the Kingdome of Naples to Spain, to avoid a war; I answer with the reasons above alledged, that one should never suffer any disorder to follow, for avoiding of a war; for that war is not sav'd, but put off to thy disadvantage. And if any others argue, that the King had given his word to the Pope, to do that exploit for him, for dissolving of his marriage, and for giving the Cardinals Cap to him of Roan; I answer with that which hereafter I shall say touching Princes words, how they ought to be

kept. King Lewis then lost Lombardy, for not having observ'd some of those termes which others us'd, who have possessed themselves of countries, and desir'd to keep them. Nor is this any strange thing, but very ordinary and reasonable: and to this purpose I spake at Nantes with that French Cardinal, when Valentine (for so ordinarily was Cæsar Borgia Pope Alexanders son call'd) made himself master of Romania; for when the Cardinal said to me, that the Italians understood not the feats of war; I answered, the Frenchmen understood not matters of State: for had they been well vers'd therein, they would never have suffer'd the Church to have grown to that greatness. And by experience we have seen it, that the power hereof in Italy, and that of Spain also, was caused by France, and their own ruine proceeded from themselves. From whence a general rule may be taken, which never, or very seldom fails, That he that gives the means to another to become powerful, ruins himself; for that power is caus'd by him either with his industry, or with his force; and as well the one as the other of these two is suspected by him that is grown puissant.

CHAP. IV

Wherefore Darius his Kingdome taken by Alexander, rebelled not against Alexanders Successors after his death.

The difficulties being consider'd, which a man hath in the maintaining of a State new gotten, some might marvaile how it came to pass, that Alexander the great subdued all Asia in a few years; and having hardly possessed himself of it, died; whereupon it seemed probable that all that State should have rebelled; nevertheless his Successors kept the possession of it, nor found they other difficulty in holding it, than what arose among themselves through their own ambition. I answer, that all the Principalities whereof we have memory left us, have been governed in two several manners; either by a Prince, and all the rest Vassals, who as ministers by his favor and allowance, do help to govern that Kingdom; or by a Prince and by Barons, who not by their Princes favor, but by the antiquity of blood hold that degree. And these kinds of Barons have both states of their own, and Vassals who acknowledge them for their Lords; and bare them a true natural affection. Those States that are govern'd by a Prince and by Vassals, have their Prince ruling over them with more authority; for in all his countrey, there is none acknowledged for superior, but himself: and if they yeeld obedience to any one else, it is but as to his minister and officer, nor beare they him any particular good will. The examples of these two different Governments now in our dayes, are, the Turk, and the King of France. The

Turks whole Monarchy is govern'd by one Lord, and the rest are all his Vassals; and dividing his whole Kingdom into divers Sangiacques or Governments, he sends several thither, and those he chops and changes, as he pleases. But the King of France is seated in the midst of a multitude of Lords, who of old have been acknowledg'd for such by their subjects, and being belov'd by them, enjoy their preheminencies; nor can the King take their States from them without danger. He then that considers the one and the other of these two States, shall find difficulty in the conquest of the Turks State; but when once it is subdu'd, great facility to hold it. The reasons of these difficulties in taking of the Turks Kingdom from him, are, because the Invader cannot be called in by the Princes of that Kingdom, nor hope by the rebellion of those which he hath about him, to be able to facilitate his enterprize: which proceeds from the reasons aforesaid; for they being all his slaves, and oblig'd to him, can more hardly be corrupted; and put case they were corrupted, little profit could he get by it, they not being able to draw after them any people, for the reasons we have shewed: whereupon he that assails the Turk, must think to find him united; and must rather relie upon his own forces, than in the others disorders: but when once he is overcome and broken in the field, so that he cannot repair his armies, there is nothing else to be doubted than the Royal blood, which being once quite out, there is none else left to be feard, none of the others having any credit with the people. And as the conqueror before the victory could not hope in them; so after it, ought he not to fear them. The contrary falls out in Kingdoms governed as is that of France: for it is easie to be enterd by the gaining of any Baron

in the Kingdom; for there are alwaies some malecontents to be found, and those that are glad of innovation. Those for the reasons alledg'd are able to open thee a way into that State, and to further thy victory, which afterwards to make good to thee, draws with it exceeding many difficulties, as well with those that have ayded thee, as those thou hast suppress. Nor is it enough for thee to root out the Princes race: for there remaine still those Lords who quickly will be the ring-leaders of new changes; and in case thou art not able to content these, nor extinguish them, thou locest that State, whensoever the occasion is offerd. Now if thou shalt consider what sort of government that of Darius was, thou shalt find it like to the Turks dominion, and therefore Alexander was necessitated first to defeat him utterly, and drive him out of the field; after which victory Darius being dead, that State was left secure to Alexander, for the reasons we treated of before: and his successors, had they continued in amity, might have enjoy'd it at ease: nor ever arose there in that Kingdome other tumults, than those they themselves stir'd up. But of the States that are order'd and grounded as that of France, it is impossible to become master at such ease: and from hence grew the frequent rebellions of Spain, France, and Greece against the Romans, by reason of the many Principalities those States had: whereof while the memory lasted, the Romans were alwayes doubtfull of the possession of them; but the memory of them being quite wip't out, by the power and continuance of the Empire, at length they enjoy'd it securely; and they also were able afterwards fighting one with another, each of one them to draw after them the greater part of those provinces, according as their authority had gain'd them credit therein: and that

because the blood of their ancient Lords was quite spent, they
acknowledg'd no other but the Romans. By the consideration then of these
things, no man will marvaile that Alexander had so little trouble to
keep together the State of Asia; and that others have had such great
difficulties to maintain their conquest, as Pyrrhus, and many others;
which proceeds not from the small or great valour of the conquerour, but
from the difference of the subject.

CHAP. V

In what manner Cities and Principalities are to be govern'd, which, before they were conquer'd, liv'd under their own Laws.

When those States that are conquered, as it is said, have been accustomed to live under their own Laws, and in liberty, there are three wayes for a man to hold them. The first is to demolish all their strong places; the other, personally to goe and dwell there; the third, to suffer them to live under their own Laws, drawing from them some tribute, and creating therein an Oligarchy, that may continue it in thy service: for that State being created by that Prince, knowes it cannot consist without his aid and force, who is like to doe all he can to maintain it; and with more facility is a City kept by meanes of her own Citizens, which hath been us'd before to live free, than by any other way of keeping. We have for example the Spartans and the Romans; the Spartans held Athens and Thebes, creating there an Oligarchy: yet they lost it. The Romans to be sure of Capua, Carthage, and Numantia, dismantell'd them quite, and so lost them not: they would have kept Greece as the Spartans had held them, leaving them free, and letting them enjoy their own Laws; and it prospered not with them: so that they were forc'd to deface many Cities of that province to hold it. For in truth there is not a surer way to keep them under, than by demolishments; and whoever becomes master of a City us'd to live free, and dismantells it not, let him look himselfe to bee ruin'd by it; for

it alwayes in time of rebellion takes the name of liberty for refuge, and the ancient orders it had; which neither by length of time, nor for any favours afforded them, are ever forgotten; and for any thing that can be done, or order'd, unlesse the inhabitants be disunited and dispers'd, that name is never forgotten, nor those customes: but presently in every chance recourse is thither made: as Pisa did after so many yeeres that she had been subdu'd by the Florentines. But when the Cities or the Provinces are accustomed to live under a Prince, and that whole race is quite extirpated: on one part being us'd to obey; on the other, not having their old Prince; they agree not to make one from among themselves: they know not how to live in liberty, in such manner that they are much slower to take armes; and with more facility may a Prince gaine them, and secure himselfe of them. But in Republicques there is more life in them, more violent hatred, more earnest desire of revenge; nor does the remembrance of the ancient liberty ever leave them, or suffer them to rest; so that the safest way, is, either to ruine them, or dwell among them.

CHAP. VI

Of new Principalities, that are conquer'd by ones own armes and valour.

Let no man marvaile, if in the discourse I shall make of new Principalities, both touching a Prince, and touching a State, I shall alledge very famous examples: for seeing men almost alwayes walk in the pathes beaten by others, and proceed in their actions by imitation; and being that others wayes cannot bee exactly follow'd, nor their vertues, whose patterne thou set'st before thee, attain'd unto; a wise man ought alwayes to tread the footsteps of the worthiest persons, and imitate those that have been the most excellent: to the end that if his vertue arrive not thereto, at least it may yeeld some favour thereof, and doe as good Archers use, who thinking the place they intend to hit, too farre distant, and knowing how farr the strength of their bow will carry, they lay their ayme a great deale higher than the mark; not for to hit so high with their arrow, but to bee able with the help of so high an ayme to reach the place they shoot at. I say, that in Principalities wholly new, where there is a new Prince, there is more and lesse difficulty in maintaining them, as the vertue of their Conquerour is greater or lesser. And because this successe, to become a Prince of a private man, presupposes either vertue, or fortune; mee thinks the one and other of these two things in part should mitigate many difficulties; however he that hath lesse stood upon fortune, hath maintain'd himselfe the better. Moreover it somewhat facilitates the

matter in that the Prince is constrain'd, because he hath not other dominions, in person to come and dwell there. But to come to these who by their own vertues, and not by fortune, attain'd to be Princes; the excellentest of these are Moses, Cyrus, Romulus, Theseus, and such like; and though of Moses we are not to reason, he onely executing the things that were commanded him by God; yet merits he well to be admir'd, were it only for that grace that made him worthy to converse with God. But considering Cyrus, and the others, who either got or founded Kingdomes, we shall find them all admirable; and if there particular actions and Lawes be throughly weigh'd, they will not appeare much differing from those of Moyses, which he receiv'd from so Sovraigne an instructor. And examining their lives and actions, it will not appeare, that they had other help of fortune, than the occasion, which presented them with the matter wherein they might introduce what forme they then pleas'd; and without that occasion, the vertue of their mind had been extinguish'd; and without that vertue, the occasion had been offer'd in vaine. It was then necessary for Moses to find the people of Israel slaves in Ægypt, and oppress'd by the Ægyptians, to the end that they to get out of their thraldome, should bee willing to follow him. It was fit that Romulus should not be kept in Albia, but expos'd presently after his birth, that he might become King of Rome, and founder of that City. There was need that Cyrus should find the Persians discontented with the Medes government, and the Medes delicate and effeminate through their long peace. Theseus could not make proof his vertue, had not he found the Athenians dispers'd. These occasions therefore made these men happy, and their excellent vertue made the occasion be taken notice of, whereby

their countrey became enobled, and exceeding fortunate. They, who by vertuous waies, like unto these, become Princes, attain the Principality with difficulty, but hold it with much ease; and the difficulties they find in gaining the Principality, arise partly from the new orders and courses they are forc'd to bring in, to lay the foundation of their State, and work their own security. And it is to be consider'd, how there is not any thing harder to take in hand, nor doubtfuller to succeed, nor more dangerous to mannage, than to be the chief in bringing in new orders; for this Chief finds all those his enemies, that thrive upon the old orders; and hath but luke warme defenders of all those that would do well upon the new orders, which luke-warme temper proceeds partly from fear of the opposers who have the laws to their advantage; partly from the incredulity of the men who truly beleeve not a new thing, unless there be some certain proof given them thereof. Whereupon it arises, that whensoever they that are adversaries, take the occasion to assaile, they do it factiously; and these others defend but cooly, so that their whole party altogether runs a hazzard. Therefore it is necessary, being we intend throughly to discourse this part, to examine if these innovators stand of themselves, or if they depend upon others; that is, if to bring their work to effect, it be necessary they should intreat, or be able to constrain; in the first case they allwayes succeed ill, and bring nothing to pass; but when they depend of themselves, and are able to force, then seldom it is that they hazzard. Hence came it that all the prophets that were arm'd, prevail'd; but those that were unarm'd, were too weak: for besides what we have alledg'd, the nature of the people is changeable, and easie to be

perswaded to a matter; but it is hard also to settle them in that persuasion. And therefore it behoves a man to be so provided, that when they believe no longer, he may be able to compel them thereto by force. Moses, Cyrus, Theseus, and Romulus would never have been able to cause their Laws to be obey'd, had they been disarm'd; as in our times it befel Fryer Jerome Savanarola, who perished in his new constitutions, when the multitude began not to believe him; neither had he the means to keep them firme, that had believ'd; not to force beleeve in them that had not believ'd him. Wherefore such men as these, in their proceedings find great difficulty, and all their dangers are in the way, and these they must surmount by their vertue; but having once master'd them, and beginning to be honored by all, when they have rooted those out that envi'd their dignities, they remain powerful, secure, honorable, and happy. To these choice examples, I will add one of less remark; but it shall hold some proportion with them, and this shall suffice me for all others of this kind, which is Hiero the Siracusan. He of a private man, became Prince of Siracusa, nor knew he any other ayd of fortune than the occasion: for the Siracusans being oppress'd, made choyce of him for their Captain, whereupon he deserv'd to be made their Prince: and he was of such vertue even in his private fortune, that he who writes of him, sayes, he wanted nothing of reigning, but a Kingdom; this man extinguish'd all the old soldiery, ordaind the new; left the old allyances, entertained new; and as he had friendship, and soldiers that were his own, upon that ground he was able to build any edifice; so that he indured much trouble in gaining, and suffered but little in maintaining.

CHAP. VII

Of new Principalities, gotten by fortune, and other mens forces.

They who by fortune only become Princes of private men, with small pains attain to it, but have much ado to maintain themselves in it; and find no difficulty at all in the way, because they are carried thither with wings: but all the difficulties arise there, after they are plac'd in them. And of such sort are those who have an estate given them for money, by the favor of some one that grants it them: as it befell many in Greece, in the cities of Jonia, and Hellespont; where divers Princes were made by Darius, as well for his own safety as his glory; as also them that were made Emperors; who from private men by corrupting the soldiers, attained to the Empire. These subsist meerly upon the will, and fortune of those that have advanced them; which are two voluble and unsteady things; and they neither know how, nor are able to continue in that dignity: they know not how, because unless it be a man of great understanding and vertue, it is not probable that he who hath always liv'd a private life, can know how to command: neither are they able, because they have not any forces that can be friendly or faithful to them. Moreover those States that suddenly fall into a mans hands, as all other things in nature that spring and grow quickly, cannot well have taken root, nor have made their correspondencies so firm, but that the first storm that takes them, ruines them; in case these, who (as it is

said) are thus on a sudden clambred up to be Princes, are not of that worth and vertue as to know how to prepare themselves to maintain that which chance hath cast into their bosoms, and can afterwards lay those foundations, which others have cast before they were Princes. For the one and the other of these wayes about the attaining to be a Prince, by Vertue, or by Fortune, I will alledge you two examples which have been in the dayes of our memory. These were Francis Sforza, and Cæsar Borgia; Francis by just means and with a great deal of vertue, of a private man got to be Duke of Millan; and that which with much pains he had gaind, he kept with small ado. On the other side Cæsar Borgia (commonly termed Duke Valentine) got his state by his Fathers fortune, and with the same lost it; however that for his own part no pains was spar'd, nor any thing omitted, which by a discreet and valorus man ought to have been done, to fasten his roots in those Estates, which others armes or fortune had bestowed on him; for (as it was formerly said) he that lays not the foundations first, yet might be able by means of his extraordinary vertues to lay them afterwards, however it be with the great trouble of the architect, and danger of the edifice. If therefore we consider all the Dukes progresses, we may perceive how great foundations he had cast for his future power, which I judge a matter not superfluous to run over; because I should not well know, what better rules I might give to a new Prince, than the pattern of his actions; and however the courses he took, avails him not, yet was it not his fault, but it proceeded from an extraordinary and extream malignity of fortune. Pope Alexander the sixt, desiring to make the Duke his son a great man, had a great many difficulties, present and future: first he saw no way

there was whereby he might be able to make him Lord of any State, that was not the Churches; and if he turned to take that from the Church, he knew that the Duke of Milan, and the Venetians would never agree to it; for Faenza and Rimini were under the Venetians protection. Moreover, he saw that the armes of Italy, and those whereof in particular he might have been able to make some use, were in their hands, who ought to fear the Popes greatness; and therefore could not any wayes rely upon them: being all in the Orsini and Colonias hands, and those of their faction. It was necessary then, that those matters thus appointed by them should be disturbed, and the States of Italy disordered, to be able safely to master part of them, which he then found easie to do, seeing the Venetians upon three considerations had us'd the means to bring the French men back again into Italy: which he not only did not withstand, but furthered, with a resolution of King Lewis his ancient marriage. The King then past into Italy with the Venetians ayd, and Alexanders consent; nor was he sooner arrived in Milan, than the Pope had soldiers from him for the service of Romania, which was quickly yeilded up to him upon the reputation of the Kings forces. The Duke then having made himself master of Romania, and beaten the Colonias, desiring to hold it, and proceed forward, two things hindered him: the one, his own soldiers, which he thought were not true to him; the other, the French mens good wills; that is to say, he feared that the Princes soldiers, whereof he had served himself, would fail him, and not only hinder his conquest, but take from him what he had gotten; and that the King also would serve him the same turn. He had experience of the Orsini upon an occasion, when after the taking of Faenza he assaulted Bologna, to which assault

he saw them go very cold. And touching the King, he discovered his mind, when having taken the Dutchy of Urbin, he invaded Tuscany; from which action the King made him retire; whereupon the Duke resolved to depend no more upon fortune, and other mens armes. And the first thing he did, was, to weaken the Orsini, and Colonnies factions in Rome: for he gain'd all their adherents that were gentlemen, giving them large allowances, and honoring them according to their qualities with charges and governments; so that in a few months the good will they bare to the parties was quite extinguisht, and wholly bent to the Duke. After this, he waited an occasion to root out the Orsini, having before dispersed those of the family of Colonna, which fell out well to his hand; and he us'd it better. For the Orsini being too late aware, that the Dukes and the Churches greatness was their destruction, held a Council together in a dwelling house of theirs in the country adjoyning to Perugia. From thence grew the rebellion of Urbin, and the troubles of Romania, and many other dangers befell the Duke, which he overcame all with the help of the French: and having regained his reputation, trusting neither France, nor any forrein forces, to the end he might not be put to make trial of them again, he betook himself to his sleights; and he knew so well to disguise his intention, that the Orsins, by the mediation of Paul Orsine, were reconciled to him, to whom the Duke was no way wanting in all manner of courtesies whereby to bring them into security, giving them rich garments, money, and horses, til their own simplicities led them all to Sinigallia, into his hands. These heads being then pluck'd off, and their partisans made his friends; the Duke had laid very good foundations, to build his own greatness on, having in his power all

Romania with the Dutchy of Urbin, and gained the hearts of those people, by beginning to give them some relish of their well being. And because this part is worthy to be taken notice of, and to be imitated by others, I will not let it escape. The Duke, when he had taken Romania, finding it had been under the hands of poor Lords who had rather pillag'd their subjects, than chastis'd or amended them, giving them more cause of discord, than of peace and union, so that the whole countrey was fraught with robberies, quarrels, and other sorts of insolencies; thought the best way to reduce them to termes of pacification, and obedience to a Princely power, was, to give them some good government: and therefore he set over them one Remiro D'Orco, a cruel hasty man, to whom he gave an absolute power. This man in a very short time settled peace and union amongst them with very great reputation. Afterwards the Duke thought such excessive authority serv'd not so well to his purpose, and doubting it would grow odious, he erected a civil Judicature in the midst of the countrey, where one excellent Judge did Preside, and thither every City sent their Advocate: and because he knew the rigors past had bred some hatred against him, to purge the minds of those people, and to gain them wholly to himself, he purpos'd to shew, that if there was any cruelty used, it proceeded not from any order of his, but from the harsh disposition of his Officers. Whereupon laying hold on him, at this occasion, he caus'd his head to be struck off one morning early in the market place at Cesena, where he was left upon a gibbet, with a bloody sword by his side; the cruelty of which spectacle for a while satisfied and amaz'd those people. But to return from whence we have digress'd: I say, that the Duke finding himself very strong, and in part out of doubt

of the present dangers, because he was arm'd after his own manner, and had in some good measure suppress'd those forces, which, because of their vicinity, were able to annoy him, he wanted nothing else to go on with his Conquest, but the consideration of France: for he knew, that the King, who now, though late, was advis'd of his error, would never suffer him: and hereupon he began to seek after new allyances, and to waver with France, when the French came towards Naples against the Spaniards, who then besieged Gagetta; and his design was only to be out of their danger, which had been effected for him, had Pope Alexander lived. And thus were his businesses carried touching his present estate. As for the future, he had reason to doubt lest the new successor to the Papacy would not be his friend, and would endeavor to take that from him that Alexander had bestowed on him; and he thought to provide for this foure waies: First by rooting out the races of all those Lords he had dispoyled, whereby to take those occasions from the Pope. Secondly, by gaining all the gentlemen of Rome, whereby he might be able with those to keep the Pope in some awe. Thirdly, to make the Colledge of Cardinals as much at his devotion as possibly might be. Fourthly, by making of so large Conquests, before the Popes death, as that he might be able of himself to withstand the first fury of his enemies. Three of these fowre at Pope Alexanders death he had effected, and the fourth he had neare brought to a point. For of those Lords he had stript, he put to death as many as he could come at, and very few escap'd him: he gaind him the Roman Gentlemen: and in the Colledge he had made a great faction. And touching his new Conquest, he had a designe to become Lord of Tuscany. And he had possessed himself already of Perusia, and Pombin, and taken

protection of Pisa: and so soon as he should have cast off his respect to France (which now he meant to hold no longer) being the French were now driven out of the Kingdome of Naples by the Spaniards, so that each of them was forc'd to buy his friendship at any termes; he was then to leap into Pisa. After this Lucca and Siena were presently to fall to him, partly for envy to the Florentines, and partly for fear. The Florentines had no way to escape him: all which, had it succeeded with him, as without question it had, the very same year that Alexander dy'd, he had made himself master of so great forces, and such reputation, that he would have been able to have stood upon his own bottom, without any dependance of fortune, or resting upon others helps, but only upon his own strength and valor. But Alexander dy'd five years after that he had begun to draw forth his sword: and left him settled only in the State of Romania, with all his other designes in the ayre, sick unto death, between two very strong armies of his enemies; and yet was there in this Duke such a spirit and courage; and he understood so well, how men are to be gaind, and how to be lost, and so firm were the grounds he had laid in a short time, that, had he not had those armies upon his back, or had been in health, he would have carried through his purpose in spight of all opposition; and that the foundations he grounded upon were good, it appeared in that Romania held for him above a moneth, and he remained secure in Rome, though even at deaths doore: and however the Baglioni, Vitelli, and Orsini came into Rome; yet found they none would take their parts against him. And this he was able to have effected, that if he could not have made him Pope whom he would, he could have hindred him that he would not should be Pope. But had he been in health

when Alexander dy'd, every thing had gone easily with him; and he told me on that day that Julius the second was created Pope, that he had fore-thought on all that which could happen, in case his father chanc'd to dye, and for every thing provided its remedy, this onely excepted, that he foresaw not that he should at the same time be brought unto deaths dore also. Having then collected all the Dukes actions, me thinks I could not well blame him, but rather (as I have here done) set him as a pattern to be followed by all those who by fortune and others armes have been exalted to an Empire. For he being of great courage, and having lofty designes, could not carry himself otherwise; and the only obstacle of his purposes was the brevity of Alexanders life, and his own sickness. Whoever therefore deemes it necessary in his entrance into a new Principality, to secure himself of his enemies, and gain him friends, to overcome either by force or by cunning, to make himself beloved, or feared of his people, be followed and revered by his soldiers, to root out those that can, or owe thee any hurt, to change the ancient orders with new wayes, to be severe, and yet acceptable, magnanimous, and liberall; to extinguish the unfaithfull soldiery, and create new; to maintain to himself the armities of Kings and Princes, so that they shall either with favor benefit thee, or be wary how to offend thee; cannot find more fresh and lively examples than the actions of this man. He deserves to be found fault withall for the creation of Julius the second, wherein an evil choice was made for him: for, as it is said, not being able to make a Pope to his mind, he could have withheld any one from being Pope; and should never have consented that any one of those Cardinals should have got the Papacy, whom he had ever

done harme to; or who having attained the Pontificate were likely to be afraid of him: because men ordinarily do hurt either for fear, or hatred. Those whom he had offended, were among others, he who had the title of St. Peter ad Vincula, Colonna, St. George, and Ascanius; all the others that were in possibility of the Popedome, were such as might have feared him rather, except the Cardinal of Roan, and the Spaniards; these by reason of their allyance and obligation with him, the other because of the power they had, having the Kingdome of France on their party; wherefore the Duke above all things should have created a Spaniard Pope, and in case he could not have done that, he should have agreed that Roan should have been, and not St. Peter ad Vincula. And whoever beleeves, that with great personages new benefits blot on the remembrance of old injuries, is much deceiv'd. The Duke therefore in this election, was the cause of his own ruine at last.

Till wee come to this seaventh Chapter, I find not any thing much blame-worthy, unlesse it be on ground he layes in the second Chapter; whereupon hee builds most of this Fabrick, viz. That Subjects must either be dallyed or flatterd withall, or quite crusht. Whereby our Author advises his Prince to support his authority with two Cardinall Vertues, Dissimulation, and Cruelty. He considers not herein that the head is but a member of the body, though the principall; and the end of the parts is the good of the whole. And here he goes against himselfe in the twenty sixt Chapter of his Rep. 1. 1. where hee blames Philip of Macedon for such courses, terming them very cruell, and against

all Christian manner of living; and that every man should refuse to be a King, and desire rather to live a private life, than to reigne so much to the ruine of mankind. The life of Cæsar Borgia, which is here given as a paterne to new Princes, we shall find to have been nothing else but a cunning carriage of things so, that he might thereby first deceive and inveigle, and then suppress all those that could oppose or hinder his ambition. For if you runne over his life, you shall see the Father Pope Alexander the sixt and him, both imbarqued for his advancement, wherein they engag'd the Papall authority, and reputation of Religion; for faith and conscience these men never knew, though they exacted it of others: there was never promise made, but it was only so farre kept as servd for advantage; Liberality was made use of: Clemency and Cruelty, all alike, as they might serve to worke with their purposes. All was sacrific'd to ambition; no friendship could tye these men, nor any religion: and no marvell: for ambition made them forget both God and man. But see the end of all this cunning: though this Cæsar Borgia contrived all his businesse so warily, that our Author much commends him, and hee had attained neere the pitch of his hopes, and had provided for each misadventure could befall him its remedy; Policy shewd it selefe short-sighted; for hee foresaw not at the time of his Fathers death, he himself should bee brought unto deaths doore also. And me thinks this Example might have given occasion to our Author to confesse, that surely there is a God that ruleth the earth. And many times God cutts

off those cunning and mighty men in the hight of their purposes,
when they think they have neare surmounted all dangers and
difficulties. 'To the intent that the living may know, that the
most high ruleth in the Kingdome of men, and giveth it to
whomsoever he will, and setteth up over it the basest of men.'

Daniel. 4. 17.

CHAP. VIII

Concerning those who by wicked meanes have attained to a Principality.

But because a man becomes a Prince of a private man two wayes, which cannot wholly be attributed either to Fortune or Vertue, I think not fit to let them passe me: howbeit the one of them may be more largely discoursed upon, where the Republicks are treated of. These are, when by some wicked and unlawfull meanes a man rises to the Principality; or when a private person by the favour of his fellow Citizens becomes Prince of his countrey. And speaking of the first manner, it shall be made evident by two Examples, the one ancient, the other moderne, without entring otherwise into the justice or merit of this part; for I take it that these are sufficient for any body that is forc'd to follow them. Agathocles the Sicilian, not of a private man onely, but from a base and abject fortune, got to be King of Siracusa. This man borne but of a Potter, continued alwayes a wicked life throughout all the degrees of this fortune: neverthelesse he accompanied his lewdnesse with such a courage and resolution, that applying himselfe to military affaires, by the degrees thereof he attained to bee Prætour of Siracusa, and being settled in that degree, and having determined that he would become Prince, and hold that by violence and without obligation to any other, which by consent had been granted him: and to this purpose having had some private intelligence touching his designe with Amilcar the Carthaginian, who was imployd with his army in Sicily, one morning

gatherd the people together and the Senate of Syracuse, as if he had some what to advise with them of matters belonging to the Commonwealth, and upon a signe given, caus'd his souldiers to kill his Senatours, and the richest of the people; who being slaine, he usurp'd the Principality of that City without any civill strife: and however he was twice broken by the Carthaginians, and at last besieged, was able not onely to defend his own City, but leaving part of his own army at the defence thereof, with the other invaded Affrique, and in a short time freed Siracusa from the siege, and brought the Carthaginians into extreme necessity, who were constraind to accord with him, be contented with the possession of Affrique, and quitt Sicily to Agathocles. He then that should consider the actions and valour of this man, would not see any, or very few things to be attributed unto Fortune; seeing that as is formerly sayd, not by any ones favour, but by the degrees of service in warre with many sufferings and dangers, to which he had risen, he came to the Principality; and that hee maintained afterwards with so many resolute and hazardous undertakings. Yet cannot this be term'd vertue or valour to slay his own Citizens, betray his friends, to be without faith, without pittie, without religion, which wayes are of force to gaine dominion, but not glory: for if Agathocles his valour bee well weighd, in his enturing upon, and comming off from dangers, and the greatnesse of his courage, in supporting and mastering of adversities, no man can see why he should be thought any way inferiour even to the ablest Captaines. Notwithstanding his beastly cruelty and inhumanity with innumerable wickednesses, allow not that he should be celebrated among the most excellent men. That cannot then be attributed to Fortune or

Vertue, which without the one or the other was attained to by him. In our dayes, while Alexander the sixth held the sea, Oliverotte of Fermo, who some few yeeres before had been left young by his parents, was brought up under the care of an uncle of his on the mothers side, called John Foliani, and in the beginning of his youth given, by him to serve in the warres under Paulo Vitelli: to the end that being well instructed in that discipline, he might rise to some worthy degree in the warrs. Afterwards when Paulo was dead, he served under Vitellozzo his brother, and in very short time, being ingenious, of a good personage, and brave courage, he became one of the prime men among the troops he served in: but thinking it but servile to depend upon another, he plotted by the ayd of some Citizens of Fermo (who lik'd rather the thraldome of their City than the liberty of it) and by the favour of the Vitelli, to make himselfe master of Fermo; and writ to John Foliani, that having been many yeeres from home, he had a mind to come and see him and the City, and in some part take notice of his own patrimony; and because he had not imployd himselfe but to purchase honour, to the end his Citizens might perceive, that he had not vainely spent his time, he had a desire to come in good equipage and accompanied with a hundred horse of his friends and servants; and he intreated him that he would be pleasd so to take order, that he might be honourably received by the inhabitants of Fermo, which turnd as well to his honor that was his uncle, as his that was the nephew. In this, John faild not in any office of courtesie due to his nephew: and caused him to be well receivd by them of Fermo, and lodged him in his own house: where having passed some dayes, and stayd to put in order somewhat that was necessary for his intended villany, he

made a very solemne feast, whether he invited John Foliani, and all the prime men of Fermo: and when all their chear was ended, and all their other entertainments, as in such feasts it is customary, Oliverotto of purpose mov'd some grave discourses; speaking of the greatnesse of Pope Alexander, and Cæsar his son, and their undertakings; where unto John and the others making answer, he of a sudden stood up, saying, that those were things to be spoken of in a more secret place, and so retir'd into a chamber, whether John and all the other Citizens followd him; nor were they sooner set downe there, than from some secret place therein came forth diverse souldiers, who slew John and all the others: after which homicide Oliverotto got a horsebacke and ravaged the whole towne, and besieged the supreme Magistrate in the palace, so that for feare they were all constraind to obey him, and to settle a government, whereof hee made himselfe Prince; and they being all dead who, had they been discontented with him, could have hurt him; he strengthned himselfe with new civill and military orders, so that in the space of a yeer that he held the Principality, he was not only secure in the City of Fermo, but became fearefull to all his neighbours; and the conquest of him would have prov'd difficult, as that of Agathocles, had he not let himselfe been deceivd by Cæsar Borgia, when at Sinigallia, as before was said, he took the Orsini and Vitelli: where he also being taken a yeere after he had committed the parricide, was strangled together with Vitellozzo (whome he had had for master both of his vertues and vices.) Some man might doubt from whence it should proceed, that Agathocles, and such like, after many treacheries and crueltyes, could possibly live long secure in his own countrey, and defend himselfe from his forrein

enemies, and that never any of his own Citizens conspir'd against him, seeing that by means of cruelty, many others have never been able even in peaceable times to maintaine their States, much lesse in the doubtfull times of warre. I beleve that this proceeds from the well, or ill using of those cruelties: they may bee termd well us'd (if it bee lawfull to say well of evill) that are put in practice only once of necessity for securities sake, not insisting therein afterwards; but there is use made of them for the subjects profit, as much as may be. But those that are ill us'd, are such as though they bee but few in the beginning, yet they multiply rather in time, than diminish. They that take that first way, may with the help of God, and mens care, find some remedy for their State, as Agathocles did: for the others, it is impossible they should continue. Whereupon it is to be noted, that in the laying hold of a State, the usurper thereof ought to runne over and execute all his cruelties at once, that he be not forced often to returne to them, and that he may be able, by not renewing of them, to give men some security, and gaine their affections by doing them some courtesies. Hee that carries it otherwise, either for fearefullnesse, or upon evill advice, is alwayes constrained to hold his sword drawne in his hand; nor ever can hee rely upon his subjects, there being no possibility for them, because of his daily and continuall injuries, to live in any safety: for his injuries should bee done altogether, that being seldomer tasted, they might lesse offend; his favours should bee bestowd by little, and little to the end they might keep their taste the better; and above all things a Prince must live with his subjects in such sort, that no accident either of good or evill can make him vary:

for necessity comming upon him by reason of adversities, thou hast not time given thee to make advantage of thy cruelties; and the favours which then thou bestowest, will little help thee, being taken as if they came from thee perforce, and so yeeld no returne of thanks.

CHAP. IX

Of the Civill Principality.

But coming to the other part, when a principall Citizen, not by villany, or any other insufferable violence, but by the favour of his fellow-citizens becomes Prince of his native countrey: which we may terme a Civill Principality; nor to attaine hereunto is Vertue wholly or Fortune wholly necessary, but rather a fortunate cunning: I say, this Principality is climb'd up to, either by the peoples help, or the great mens. For, in every City we finde these two humours differ; and they spring from this, that the people desire not to be commanded nor oppressed by the great ones, and the great ones are desirous to command and oppresse the people: and from these two several appetites, arise in the City one of these three effects, either a Principality, or Liberty, or Tumultuary licentiousnesse. The Principality is caused either by the people, or the great ones, according as the one or other of these factions have the occasion offerd; for the great ones seeing themselves not able to resist the people, begin to turne the whole reputation to one among them, and make him Prince, whereby they may under his shadow vent their spleenes. The people also, not being able to support the great mens insolencies, converting the whole reputation to one man, create him their Prince, to be protected by his authority. He that comes to the Principality by the assistance of the great ones, subsists with more difficulty, than he that attaines to it by the peoples favour; for

he being made Prince, hath many about him, who account themselves his equalls, and therefore cannot dispose nor command them at his pleasure. But he that gains the Principality by the peoples favor, finds himselfe alone in his throne, and hath none or very few neare him that are not very supple to bend: besides this, the great ones cannot upon easie termes be satisfied, or without doing of wrong to others, where as a small matter contents the people: for the end which the people propound to themselves, is more honest than that of the great men, these desiring to oppresse, they only not to be oppressed. To this may be added also, that the Prince which is the peoples enemy, can never well secure himselfe of them, because of their multitude; well may hee bee sure of the Nobles, they being but a few. The worst that a Prince can look for of the people become his enemy, is to be abandoned by them: but when the great ones once grow his enemies, he is not only to feare their abandoning of him, but their making of a party against him also: for there being in them more forecast and craft, they alwayes take time by the forelocks whereby to save themselves, and seeke credit with him who they hope shall get the mastery. The Prince likewise is necessitated alwayes to live with the same people, but can doe well enough without the same great men; he being able to create new ones, and destroy them again every day, and to take from them, and give them credit as he pleases: and to cleare this part, I say, that great men ought to be considered two wayes principally, that is, if they take thy proceedings so much to heart, as to engage their fortunes wholly in thine, in case they lye not alwayes catching at spoyle, they ought to be well honoured and esteem'd: those that bind themselves not to thy fortune, are to be

considerd also two wayes; either they doe it for lack of courage, and naturall want of spirit, and then shouldst thou serve thy selfe of them, and of them especially that are men of good advice; for if thy affaires prosper, thou dost thy selfe honour thereby; if crost, thou needst not feare them: but when they oblige not themselves to thee of purpose, and upon occasion of ambition, it is a signe they think more of themselves than of thee: and of these the Prince ought to beware, and account of them as his discoverd enemyes: for alwayes in thy adversity they will give a hand too to ruine thee. Therefore ought hee that comes to be Prince by the peoples favour, keepe them his friends: which he may easily doe, they desiring only to live free from oppression: but he that becomes Prince by the great mens favour, against the will of the people, ought above all things to gaine the people to him, which he may easily effect, when he takes upon him their protection: And because men when they find good, where they look for evill, are thereby more endered to their benefactour, therefore growes the people so pliant in their subjection to him, as if by their favours he had attained his dignity. And the Prince is able to gaine them to his side by many wayes, which because they vary according to the subject, no certaine rule can be given thereupon; wherefore we shall let them passe I will only conclude, that it is necessary for a Prince to have the people his friend; otherwise in his adversities he hath no helpe. Nabis Prince of the Spartans supported the siege of all Greece, and an exceeding victorious army of the Romans, and against those defended his native countrey and State, and this suffic'd him alone, that as the danger came upon him, he secur'd himself of a fewer; whereas if the people had been his enemy,

this had nothing availd him. And let no man think to overthrow this my opinion with that common proverb, that He who relyes upon the people, layes his foundation in the dirt; for that is true where a private Citizen grounds upon them, making his account that the people shall free him, when either his enemyes or the Magistrates oppresse him: In this case he should find himself often deceiv'd, as it befell the Gracchies in Rome, and in Florence George Scali: but he being a Prince that grounds thereupon, who can command, and is a man of courage, who hath his wits about him in his adversities, and wants not other preparations, and holds together the whole multitude animated with his valour and orders, shall not prove deceiv'd by them, and shall find he hath layd good foundations. These Principalityes are wont to be upon the point of falling when they goe about to skip from the civil order to the absolute: for these Princes either command of themselves, or by the Magistrate; in this last case their State is more weak and dangerous, because they stand wholly at the will and pleasure of these Citizens, who then are set over the Magistrates, who especially in adverse times are able with facility to take their State from them either by rising up against them, or by not obeying them; and then the Prince is not at hand in those dangers to take the absolute authority upon him: for the Citizens and subjects that are accustomed to receive the commands from the Magistrates, are not like in those fractions to obey his: and in doubtfull times he shall always have greatest penury of whom he may trust; for such a Prince cannot ground upon that which he sees in peaceable times, when the Citizens have need of the State; for then every one runs, and every one promises, and every one will venture his

life for him, where there is no danger neare; but in times of hazzard,
when the State hath need of Citizens, there are but few of them then,
and so much the more is this experience dangerous, in that it can be but
once made. Therefore a prudent Prince ought to devise a way whereby his
Citizens alwayes and in any case and quality of time may have need of
his government, and they shall alwaies after prove faithfull to him.

CHAP. X

In what manner the Forces of all Principalities ought to be measured.

It is requisite in examining the quality of those Principalities, to have another consideration of them, that is, if a Prince have such dominions, that he is able in case of necessity to subsist of himself, or else whether he hath alwaies need of another to defend him. And to cleer this point the better, I judge them able to stand of themselves, who are of power either for their multitudes of men, or quantity of money, to bring into the field a compleat armie, and joyn battel with whoever comes to assail them: and so I think those alwaies to stand in need of others help, who are not able to appear in the field against the enemy, but are forc'd to retire within their walls and guard them.

Touching the first case, we have treated already, and shall adde somewhat thereto as occasion shall require. In the second case, we cannot say other, save only to encourage such Princes to fortifie and guard their own Capital city, and of the countrey about, not to hold much account; and whoever shall have well fortified that town, and touching other matters of governments shall have behaved himself towards his subjects, as hath been formerly said, and hereafter shall be, shall never be assaild but with great regard; for men willingly undertake not enterprises, where they see difficulty to work them through; nor can much facility be there found, where one assails him, who hath his town strong and wel guarded, and is not hated of his people. The cities of

Germany are very free; they have but very little of the countrey about them belonging to them; and they obey the Emperor, when they please, and they stand not in fear, neither of him nor any other Potentate about them: for they are in such a manner fortified, that every one thinks the siege of any of them would prove hard and tedious: for all of them have ditches, and rampires, and good store of Artillery, and alwaies have their publick cellars well provided with meat and drink and firing for a year: besides this, whereby to feed the common people, and without any loss to the publick, they have alwaies in common whereby they are able for a year to imploy them in the labor of those trades that are the sinews and the life of that city, and of that industry whereby the commons ordinarily supported themselves: they hold up also the military exercises in repute, and hereupon have they many orders to maintain them. A Prince then that is master of a good strong city, and causeth not himself to be hated, cannot be assaulted; and in case he were, he that should assail him, would be fain to quit him with shame: for the affairs of the world are so various, that it is almost impossible that an army can lie incamp before a town for the space of a whole year: and if any should reply, that the people having their possessions abroad, in case they should see them a fire, would not have patience, and the tedious siege and their love to themselves would make them forget their Prince: I answer that a Prince puissant and couragious, will easily master those difficulties, now giving his subjects hope, that the mischief will not be of durance; sometimes affright them with the cruelty of their enemies, and other whiles cunningly securing himself of those whom he thinks too forward to run to the enemy. Besides this by

ordinary reason the enemy should burne and waste their countrey, upon his arrival, and at those times while mens minds are yet warme, and resolute in their defence: and therefore so much the less ought a Prince doubt: for after some few dayes, that their courages grow coole, the dammages are all done, and mischiefs received, and there is no help for it, and then have they more occasion to cleave faster to their Prince, thinking he is now more bound to them, their houses having for his defence been fired, and their possessions wasted; and mens nature is as well to hold themselves oblig'd for the kindnesses they do, as for those they receive; whereupon if all be well weigh'd, a wise Prince shall not find much difficulty to keep sure and true to him his Citizens hearts at the beginning and latter end of the siege, when he hath no want of provision for food and ammunition.

CHAP. XI

Concerning Ecclesiastical Principalities.

There remains now only that we treat of the Ecclesiastical Principalities, about which all the difficulties are before they are gotten: for they are attained to either by vertue, or Fortune; and without the one or the other they are held: for they are maintainted by orders inveterated in the religion, all which are so powerfull and of such nature, that they maintain their Princes in their dominions in what manner soever they proceed and live. These only have an Estate and defend it not; have subjects and govern them not; and yet their States because undefended, are not taken from them; nor their subjects, though not govern'd, care not, think not, neither are able to aliene themselves from them. These Principalities then are only happy and secure: but they being sustained by superior causes, whereunto humane understanding reaches not, I will not meddle with them: for being set up and maintained by God, it would be the part of a presumptuous and rash man to enter into discourse of them. Yet if any man should ask me whence it proceeds, that the Church in temporal power hath attained to such greatness, seeing that till the time of Alexander the sixt, the Italian Potentates, and not only they who are entituled the potentates, but every Baron and Lord though of the meanest condition in regard of the temporality, made but small account of it; and now a King of France trembles at the power thereof; and it hath been able to drive him out of

Italy, and ruine the Venetians; and however this be well known, me thinks it is not superstitious in some part to recall it to memory.

Before that Charles King of France past into Italy, this countrey was under the rule of the Pope, Venetians, the King of Naples, the Duke of Milan, and the Florentines. These Potentates took two things principally to their care; the one, that no forreiner should invade Italy; the other that no one of them should enlarge their State. They, against whom this care was most taken, were the Pope and the Venetians; and to restrain the Venetians, there needed the union of all the rest, as it was in the defence of Ferrara; and to keep the Pope low, they served themselves of the Barons of Rome, who being divided into two factions, the Orsini and Colonesi, there was alwaies occasion of offence between them, who standing ready with their armes in hand in the view of the Pope, held the Popedome weak and feeble: and however sometimes there arose a couragious Pope, as was Sextus; yet either his fortune, or his wisdome was not able to free him of these incommodities, and the brevity of their lives was the cause thereof; for in ten years, which time, one with another, Popes ordinarily liv'd, with much ado could they bring low one of the factions. And if, as we may say, one had near put out the Colonesi, there arose another enemy to the Orsini, who made them grow again, so that there was never time quite to root them out. This then was the cause, why the Popes temporal power was of small esteem in Italy; there arose afterwards Pope Alexander the sixt, who of all the Popes that ever were, shewed what a Pope was able to do with money and forces: and he effected, by means of his instrument, Duke Valentine, and by the ocasion of the French mens passage, all those things which I have

formerly discoursed upon in the Dukes actions: and however his purpose was nothing at all to enlarge the Church dominions, but to make the Duke great; yet what he did, turned to the Churches advantage, which after his death when the Duke was taken away, was the heir of all his pains. Afterwards succeeded Pope Julius, and found the Church great, having all Romania, and all the Barons of Rome being quite rooted out, and by Alexanders persecutions, all their factions worn down; he found also the way open for the heaping up of moneys, never practised before Alexanders time; which things Julius not only follow'd, but augmented; and thought to make himself master of Bologna, and extinguish the Venetians, and chase the French men out of Italy: and these designs of his prov'd all lucky to him, and so much the more to his praise in that he did all for the good of the Church, and in no private regard: he kept also the factions of the Orsins and Colonnese, in the same State he found them: and though there were among them some head whereby to cause an alteration; yet two things have held them quiet; the one the power of the Church, which somewhat affrights them; the other because they have no Cardinals of their factions, who are the primary causes of all the troubles amongst them: nor shall these parties ever be at rest, while they have Cardinals; because they nourish the factions both in Rome, and abroad; and the Barons then are forced to undertake the defence of them: and thus from the Prelates ambitions arise the discords and tumults among the Barons. And now hath Pope Leo his Holiness found the Popedome exceeding puissant, of whom it is hoped, that if they amplified it by armes, he by his goodness, and infinite other vertues, will much more advantage and dignifie it.

CHAP. XII

How many sorts of Military discipline there are and touching Mercenary soldiers.

Having treated particularly of the qualities of those Principalities, which in the beginning I propounded to discourse upon, and considered in some part the reasons of their well and ill being, and shewd the waies whereby many have sought to gain, and hold them, it remains now that I speak in general of the offences and defences, that may chance in each of the forenamed. We have formerly said that it is necessary for a Prince to have good foundations laid; otherwise it must needs be that he go to wrack. The Principal foundations that all States have, as well new, as old, or mixt, are good laws, and good armes; and because there cannot be good laws, where there are not good armes; and where there are good armes, there must needs be good laws, I will omit to discourse of the laws, and speak of armes. I say then that the armes, wherewithall a Prince defends his State, either are his own, or mercenary, or auxiliary, or mixt. Those that are mercenary and auxiliar, are unprofitable, and dangerous, and if any one holds his State founded upon mercenary armes, he shall never be quiet, nor secure, because they are never well united, ambitious, and without discipline, treacherous, among their friends stour, among their enemies cowardly; they have no fear of God, nor keep any faith with men; and so long only defer they the doing

of mischief, till the enemy comes to assul thee; and in time of peace thou art despoyled by them, in war by thy enemies: the reason hereof is, because they have no other love, nor other cause to keep them in the field, but only a small stipend, which is not of force to make them willing to hazard their lives for thee: they are willing indeed to be thy soldiers, till thou goest to fight; but then they fly, or run away; which thing would cost me but small pains to perswade; for the ruine of Italy hath not had any other cause now a dayes, than for that it hath these many years rely'd upon mercenary armes; which a good while since perhaps may have done some man some service, and among themselves they may have been thought valiant: but so soon as any forrein enemy appeared, they quickly shewed what they were. Whereupon Charles the King of France, without opposition, made himself master of all Italy: and he that said, that the causes thereof were our faults, said true; but these were not those they beleev'd, but what I have told; and because they were the Princes faults, they also have suffered the punishment. I will fuller shew the infelicity of these armes. The mercenary Captains are either very able men, or not: if they be, thou canst not repose any trust in them: for they will alwaies aspire unto their own proper advancements, either by suppressing of thee that art their Lord, or by suppressing of some one else quite out of thy purpose: but if the Captain be not valorous, he ordinarily ruines thee: and in case it be answered, that whoever shall have his armes in his hands, whether mercenary or not, will do so: I would reply, that armes are to be employed either by a Prince, or Common-wealth. The Prince ought to go in person, and performe the office of a commander: the Republick is to send

forth her Citizens: and when she sends forth one that proves not of abilities, she ought to change him then; and when he does prove valorous, to bridle him so by the laws, that he exceed not his commission. And by experience we see, that Princes and Republics of themselves alone, make very great conquests; but that mercenary armes never do other than harme; and more hardly falls a Republick armed with her own armes under the obedience of one of her own Citizens, than one that is armed by forrein armes. Rome and Sparta subsisted many ages armed and free. The Swissers are exceedingly well armed, and yet very free. Touching mercenary armes that were of old, we have an example of the Carthagians, who near upon were oppress'd by their own mercenary soldiers, when the first war with the Romans was finished; however the Carthagians had their own Citizens for their Captains. Philip of Macedon was made by the Thebans after Epaminondas his death, General of their Armies; and after the victory, he took from them liberty. The Milanese when Duke Philip was dead, entertaind Francis Sforza into their pay against the Venetians, who having vanquisht their enemy at Caravaggio, afterwards joyned with them, where by to usurp upon the Milanese his Masters. Sforza his father, being in Joan the Queen of Naples pay, left her on a sudden disarmed; whereupon she, to save her Kingdom, was constrained to cast her self into the King of Arragon's bosome. And in case the Venetians and the Florentines have formerly augmented their State with these kind of armes, and their own Captains, and yet none of them have ever made themselves their Princes, but rather defended them: I answer, that the Florentines in this case have had fortune much their friend: for of valorous Captains, which they might any way fear, some

have not been victors, some have had opposition, and others have laid the aim of their ambitions another way. He who overcame not, was John Aouto, of whose faith there could no proof be made, being he vanquisht not; but every one will acknowledge, that, had he vanquisht, the Florentines were at his discretion. Sforza had alwaies the Bracceschi for his adversaries, so that they were as a guard one upon another. Francis converted all his ambition against Lombardy. Braccio against the Church, and the Kingdome of Naples. But let us come to that which followed a while agoe. The Florentines made Paul Vitelli their General, a throughly advis'd man, and who from a private fortune had rose to very great reputation: had he taken Pisa, no man will deny but that the Florentines must have held fast with him; for had he been entertained in their enemies pay, they had no remedy; and they themselves holding of him, of force were to obey him. The Venetians, if we consider their proceedings, we shall see wrought both warily and gloriously, while themselves made war, which was before their undertakings by land, where the gentlemen with their own Commons in armes behav'd themselves bravely: but when they began to fight by land, they lost their valor, and follow'd the customes of Italy; and in the beginning of their enlargement by land, because they had not much territory, and yet were of great reputation, they had not much cause to fear their Captains; but as they began to extend their bounds, which was under their Commander Carminiola, they had a taste of this error: for perceiving he was exceeding valorous, having under his conduct beaten the Duke of Milan; and knowing on the other side, how he was cold in the war, they judg'd that they could not make any great conquest with him; and because they

neither would, nor could cashier him, that they might not lose what they had gotten, they were forced for their own safeties to put him to death. Since they have had for their General Bartholomew of Berganio, Robert of St. Severin, the Count of Petilian, and such like: whereby they were to fear their losses, as well as to hope for gain: as it fell out afterwards at Vayla, where in one day they lost that, which with so much pains they had gotten in eight hundred years: for from these kind of armes grow slack and slow and weak gains; but sudden and wonderfull losses: And because I am now come with these examples into Italy, which now these many years, have been governd by mercenary armes, I will search deeper into them, to the end that their course and progress being better discoverd, they may be the better amended. You have to understand, that so soon as in these later times the yoak of the Italian Empire began to be shaken off, and the Pope had gotten reputation in the temporality, Italy was divided into several States: for many of the great cities took armes against their Nobility; who under the Emperors protection had held them in oppression; and the Pope favored these, whereby he might get himself reputation, in the temporality; of many others, their Citizens became Princes, so that hereupon Italy being come into the Churches hands as it were, and some few Republicks, those Priests and Citizens not accustomed to the use of armes, began to take strangers to their pay. The first that gave reputation to these soldiers was Alberick of Como in Romania. From his discipline among others descended Brachio and Sforza, who in their time were the arbitres of Italy; after these followed all others, who even till our dayes have commanded the armes of Italy; and the success of their valor hath been,

that it was overrun by Charles, pillaged by Lewis, forc'd by Ferdinand, and disgrac'd by the Swissers. The order which they have held, hath been, first whereby to give reputation to their own armes to take away the credit of the Infantry. This they did, because they having no State of their own, but living upon their industry, their few foot gave them no reputation, and many they were not able to maintain; whereupon they reduc'd themselves to cavallery, and so with a supportable number they were entertained and honored: and matters were brought to such termes, that in an army of twenty thousand soldiers you should not find two thousand foot. They had moreover us'd all industry to free themselves and their soldiers of all pains and fear, in their skirmishes, not killing, but taking one another prisoners, and without ransome for their freedom; they repaired not all to their tents by night, nor made palizado or trench thereabout, nor lay in the field in the summer: and all these things were thus contrived and agreed of among them in their military orders, whereby (as is said) to avoid pains and dangers, insomuch as they have brought Italy into slavery and disgrace.

CHAP. XIII

Of Auxiliary Soldiers, mixt, and native.

The Auxiliary forces, being the other kind of unprofitable armes, are, when any puissant one is called in, who with his forces comes to assist and defend thee; such as in these later times did Pope Julius use, who having seen the evil proof of his mercenary soldiers in the enterprize of Ferrara, applied himself to the Auxiliaries, and agreed with Ferdinand King of Spain, that with his Forces he should aid him. These armes may be profitable and advantagious for themselves; but for him that calls them in, hurtfull; because in losing, thou art left defeated; and conquering, thou becomest their prisoner. And however that of these examples the ancient stories are full fraught; yet will I not part from this of Pope Julius the second, which is as yet fresh: whose course could not have been more inconsiderate, for the desire he had to get Ferrara, putting himself wholly into strangers hands: but his good fortune caused another cause to arise, that hindred him from receiving the fruit of his evil choice; for his Auxiliaries being broken at Ravenna, and the Swissers thereupon arriving, who put the Conquerors to flight beyond all opinion, even their own and others, he chanced not to remain his enemies prisoner, they being put to flight, nor prisoner to his Auxiliaries, having vanquished by other forces than theirs. The Florentines being wholly disarmed, brought ten thousand French to Pisa for to take it: by which course they ran more hazzard, than in any time

of their troubles. The Emperor of Constantinople, to oppress his neighbors, brought into Greece ten thousand Turks, who when the war was ended, could not be got out thence, which was the beginning of Greeces servitude under the Infidels. He then that will in no case be able to overcome, let him serve himself of these armes; for they are much more dangerous than the mercenaries; for by those thy ruine is more suddenly executed; for they are all united, and all bent to the obedience of another. But for the mercenaries to hurt thee, when they have vanquished, there is no more need of time, and greater occasion, they not being all united in a body, and being found out and paid by thee, wherein a third that thou mak'st their head, cannot suddenly gaine so great authority, that he can endamage thee. In summe, in the mercenaries their sloth and lazinesse to fight is more dangerous: in the auxiliaries their valour. Wherefore a wise Prince hath always avoyded these kind of armes, and betaken himselfe to his owne, and desired rather to loss with his owne, than conquer with anothers, accounting that not a true victorie which was gotten with others armes. I will not doubt to alleadge Cæsar Borgia, and his actions. This Duke entred into Romania with auxiliarie armes, bringing with him all French souldiers: but afterwards not accounting those armes secure, bent himselfe to mercenaries, judging lesse danger to be in those, and tooke in pay the Orsini and the Vitelli, which afterwards in the proof of them, finding wavering, unfaithful, and dangerous, he extinguishd, and betook himselfe to his owne; and it may easily be perceiv'd what difference there is between the one and the other of these armes, considering the difference that was between the Dukes reputation, when he had the French men alone,

and when he had the Orsini and Vitelli; but when he remaind with his own, and stood of himselfe, we shall find it was much augmented: nor ever was it of grate esteeme, but when every one saw, that he wholly possessed his owne armes. I thought not to have parted from the Italian examples of late memory; but that I must not let passe that of Hiero the Siracusan, being one of those I formerly nam'd. This man (as I said before) being made general of the Siracusans forces, knew presently that mercenary souldiery was nothing for their profit in that they were hirelings, as our Italians are; and finding no way either to hold, or cashier them made them all bee cut to peeces, and afterwards waged warre with his owne men, and none others. I will also call to memory a figure of the old Testament serving just to this purpose. When David presented himselfe before Saul to goe to fight with Goliah the Philistins Champion, Saul to encourage him, clad him with his owne armes, which David when he had them upon back, refused, saying, he was not able to make any prooffe of himself therein, and therefore would goe meet the enemy with his own sling and sword. In summe, others armes either fall from thy shoulders, or cumber or streighten thee. Charls the seventh, Father of Lewis the eleventh, having by his good fortune and valour set France at liberty from the English, knew well this necessity of being arm'd with his owne armes, and settled in his Kingdome the ordinances of men at armes, and infantry. Afterwards King Lewis his sonne abolisht those of the infantry, and began to take the Swissers to pay; which errour follow'd by the others, is (as now indeed it appeares) the cause of that Kingdomes dangers. For having given reputation to the Swissers, they have renderd all their own armes contemptible; for this hath wholly

ruind their foot, and oblig'd their men at armes to forrein armes: for being accustomed to serve with the Swissers, they think they are not able to overcome without them. From whence it comes that the French are not of force against the Swissers, and without them also against others they use not to adventure. Therefore are the French armies mixt, part mercenaries, and part natives, which armes are farre better than the simple mercenaries or simple auxiliaries, and much inferiour to the natives; and let the said example suffice for that: for the Kingdome of France would have been unconquerable, if Charles his order had been augmented and maintaind: but men in their small wisdome begin a thing, which then because it hath some favour of good, discovers not the poyson that lurkes thereunder, as I before said of the hectick feavers.

Wherefore that Prince which perceives not mischiefes, but as they grow up, is not truely wise; and this is given but to few: and if we consider the first ruine of the Romane Empire, we shall find it was from taking the Goths first into their pay; for from that beginning the forces of the Romane Empire began to grow weak, and all the valour that was taken hence was given to them. I conclude then that without having armes of their owne, no Principality can be secure, or rather is wholly oblig'd to fortune, not having valour to shelter it in adversity. And it was alwayes the opinion and saying of wise men, that nothing is so weak and unsettled, as is the reputation of power not founded upon ones owne proper forces: which are those that are composed of thy subjects, or Citizens, or servants; all the rest are mercenary or auxiliary; and the manner how to order those well, is easie to find out, if those orders above nam'd by me, shall be but run over, and if it shall be but

consider'd, how Philip Alexander the Great his Father, and in what manner many Republicks and Princes have arm'd and appointed themselves, to which appointments I referre my selfe wholly.

CHAP. XIV

What belongs to the Prince touching military Discipline.

A prince then ought to have no other ayme, nor other thought, nor take any thing else for his proper art, but warr, and the orders and discipline thereof: for that is the sole arte which belongs to him that commands, and is of so great excellency, that not only those that are borne Princes, it maintains so; but many times raises men from a private fortune to that dignity. And it is seene by the contrary, that when Princes have given themselves more to their delights, than to the warres, they have lost their States; and the first cause that makes thee lose it, is the neglect of that arte; and the cause that makes thee gaine it, is that thou art experienc'd and approv'd in that arte. Francis Sforza by being a man at armes, of a private man became Duke of Milan; and his sons by excusing themselves of the troubles and paines belonging to those imployments of Princes, became private men. For among other mischiefes thy neglect of armes brings upon thee, it causes thee to be contemnd, which is one of those disgraces, from which a Prince ought to keepe himselfe, as hereafter shall be sayd: for from one that is disarm'd to one that is arm'd there is no proportion; and reason will not, that he who is in armes, should willingly yeeld obedience to him that is unfurnish'd of them, and that he that is disarm'd should be in security among his armed vassalls; for there being disdain in the one, and suspicion in the other, it is impossible these should ever well

cooperate. And therefore a Prince who is quite unexperienced in matter of warre, besides the other infelicities belonging to him, as is said, cannot be had in any esteeme among his souldiers, nor yet trust in them. Wherefore he ought never to neglect the practice of the arte of warre, and in time of peace should he exercise it more than in the warre; which he may be able to doe two wayes; the one practically, and in his labours and recreations of his body, the other theoretically. And touching the practick part, he ought besides the keeping of his own subjects well traind up in the discipline and exercise of armes, give himselfe much to the chase, whereby to accustome his body to paines, and partly to understand the manner of situations, and to know how the mountaines arise, which way the vallyes open themselves, and how the plaines are distended flat abroad, and to conceive well the nature of the rivers, and marrish ground, and herein to bestow very much care, which knowledge is profitable in two kinds: first he learnes thereby to know his own cuntry, and is the better enabled to understand the defence thereof, and afterwards by meanes of this knowledge and experience in these situations, easily comprehends any other situation, which a new he hath need to view, for the little hillocks, vallies, plaines, rivers, and marrish places. For example, they in Tuscany are like unto those of other countries: so that from the knowledge of the site of one country, it is easie to attain to know that of others. And that Prince that wants this skill, failes of the principall part a Commander should be furnisht with; for this shows the way how to discover the enemy, to pitch the camp, to lead their armies, to order their battells, and also to besiege a town at thy best advantage, Philopomenes Prince of the Achayans, among

other praises Writers give him, they say, that in time of peace, he thought not upon any thing so much as the practise of warre; and whensoever he was abroad in the field to disport himselfe with his friends, would often stand still, and discourse with them, in case the enemies were upon the top of that hill, and we here with our army, whether of us two should have the advantage, and how might we safely goe to find them, keeping still our orders; and if we would retire our selves, what course should we take if they retir'd, how should we follow them? and thus on the way, propounded them all such accidents could befall in any army; would heare their opinions, and tell his owne, and confirme it by argument; so that by his continuall thought hereupon, when ever he led any army no chance could happen, for which he had not a remedy. But touching the exercise of the mind, a Prince ought to read Histories, and in them consider the actions of the worthiest men, marke how they have behav'd themselves in the warrs, examine the occasions of their victories, and their losses; wherby they may be able to avoyd these, and obtaine those; and above all, doe as formerly some excellent man hath done, who hath taken upon him to imitate, if any one that hath gone before him hath left his memory glorious; the course he took, and kept alwaies near unto him the remembrances of his actions and worthy deeds: as it is said, that Alexander the great imitated Achilles; Cæsar Alexander, and Scipio Cyrus. And whoever reads the life of Cyrus, written by Xenophon, may easily perceive afterwards in Scipio's life how much glory his imitation gaine him, and how much Scipio did conforme himselfe in his chastity, affability, humanity, and liberality with those things, that are written by Xenophon of Cyrus. Such like wayes

ought a wise Prince to take, nor ever be idle in quiet times, but by his paines then, as it were provide himself of store, whereof he may make some use in his adversity, the end that when the times change, he may be able to resist the stormes of his hard fortune.

CHAP. XV

Of those things, in respect whereof, men, and especially Princes, are praised, or dispraised.

It now remaines that we consider what the conditions of a Prince ought to be, and his termes of government over his subjects, and towards his friends. And because I know that many have written hereupon; I doubt, lest I venturing also to treat thereof, may be branded with presumption, especially seeing I am like enough to deliver an opinion different from others. But my intent being to write for the advantage of him that understands me, I thought it fitter to follow the effectuall truth of the matter, than the imagination thereof; And many Principalities and Republicques, have been in imagination, which neither have been seen nor knowne to be indeed: for there is such a distance between how men doe live, and how men ought to live; that he who leaves that which is done, for that which ought to be done, learns sooner his ruine than his preservation; for that man who will professe honesty in all his actions, must needs goe to ruine among so many that are dishonest. Whereupon it is necessary for a Prince, desiring to preserve himselfe, to be able to make use of that honestie, and to lay it aside againe, as need shall require. Passing by then things that are only in imagination belonging to a Prince, to discourse upon those that are really true; I say that all men, whensoever mention is made of them, and especially Princes, because they are placed aloft in the view of all, are taken notice of

for some of these qualities, which procure them either commendations or blame: and this is that some one is held liberal, some miserable, (miserable I say, nor covetous; for the covetous desire to have, though it were by rapine; but a miserable man is he, that too much for bears to make use of his owne) some free givers, others extortioners; some cruell, others pitious; the one a Leaguebreaker, another faithfull; the one effeminate and of small courage, the other fierce and couragious; the one courteous, the other proud; the one lascivious, the other chaste; the one of faire dealing, the other wily and crafty; the one hard, the other easie; the one grave, the other light; the one religious, the other incredulous, and such like. I know that every one will confesse, it were exceedingly praise worthy for a Prince to be adorned with all these above nam'd qualities that are good: but because this is not possible, nor doe humane conditions admit such perfection in vertues, it is necessary for him to be so discret, that he know how to avoid the infamie of those vices which would thrust him out of his State; and if it be possible, beware of those also which are not able to remove him thence; but where it cannot be, let them passe with lesse regard. And yet, let him not stand much upon it, though he incurre the infamie of those vices, without which he can very hardly save his State: for if all be throughly considerd, some thing we shall find which will have the colour and very face of Vertue, and following them, they will lead the to thy destruction; whereas some others that shall as much seeme vice, if we take the course they lead us, shall discover unto us the way to our safety and well-being.

The second blemish in this our Authours book, I find in his fifteenth Chapter: where he instructs his Prince to use such an ambidexterity as that he may serve himselfe either of vertue, or vice, according to his advantage, which in true pollicy is neither good in attaining the Principality nor in securing it when it is attained. For Politicks, presuppose Ethiques, which will never allow this rule: as that a man might make this small difference between vertue, and vice, that he may indifferently lay aside, or take up the one or the other, and put it in practise as best conduceth to the end he propounds himselfe. I doubt our Authour would have blamed Davids regard to Saul when 1 Sam. 24. in the cave he cut off the lap of Sauls garment, and spared his head; and afterwards in the 26. when he forbade Abishai to strike him as he lay sleeping. Worthy of a Princes consideration is that saying of Abigail to David 1 Sam. 25. 30.

'It shall come to passe when the Lord shall have done to my Lord according to all that he hath spoken concerning thee, and shall have appointed thee Ruler over Israel, that this shall be no grief to thee, nor offence of heart unto my Lord, that thou hast forborne to shed blood, etc.'

For surely the conscience of this evill ground whereupon they have either built, or underpropped their tyranny, causes men, as well metus as spes in longum projicere, which sets them a work on further mischief.

CHAP. XVI

Of Liberality, and Miserableness.

Beginning then at the first of the above mentioned qualities, I say that it would be very well to be accounted liberall: neverthelesse, liberality used in such a manner, as to make thee be accounted so, wrongs thee: for in case it be used vertuously, and as it ought to be, it shall never come to be taken notice of, so as to free thee from the infamie of its contrary. And therefore for one to hold the name of liberal among men, it were needfull not to omit any sumptuous quality, insomuch that a Prince alwayes so dispos'd, shall waste all his revenues, and at the end shall be forc'd, if he will still maintaine that reputation of liberality, heavily to burthen his subjects, and become a great exactour; and put in practise all those things that can be done to get mony: Which begins to make him hatefull to his subjects, and fall into every ones contempt, growing necessitous: so that having with this liberality wrong'd many, and imparted of his bounty but to a few; he feels every first mischance, and runs a hazard of every first danger: Which he knowing, and desiring to withdraw himself from, incurs presently the disgrace of being termed miserable. A Prince therefore not being able to use this vertue of liberality, without his own damage, in such a sort, that it may be taken notice of, ought, if he be wise, not to regard the name of Miserable; for in time he shall alwaies be

esteemed the more liberal, seeing that by his parsimony his own revenues are sufficient for him; as also he can defend himself against whoever makes war against him, and can do some exploits without grieving his subjects: so that he comes to use his liberality to all those, from whom he takes nothing, who are infinite in number; and his miserableness towards those to whom he gives nothing, who are but a few. In our dayes we have not seen any, but those who have been held miserable, do any great matters; but the others all quite ruin'd. Pope Julius the second, however he serv'd himself of the name of Liberal, to get the Papacy, yet never intended he to continue it, to the end he might be able to make war against the King of France: and he made so many wars without imposing any extraordinary tax, because his long thrift supplied his large expences. This present King of Spain could never have undertaken, nor gone through with so many exploits, had he been accounted liberal. Wherefore a Prince ought little to regard (that he may not be driven to pillage his subjects, that he may be able to defend himself, that he may not fall into poverty and contempt, that he be not forced to become an extortioner) though he incur the name of miserable; for this is one of those vices, which does not pluck him from his throne. And if any one should say, Cæsar by his liberality obtained the Empire, and many others (because they both were, and were esteem'd liberal) attain'd to exceeding great dignities. I answer, either thou art already come to be a Prince, or thou art in the way to it; in the first case, this liberality is hurtful; in the second, it is necessary to be accounted so; and Cæsar was one of those that aspired to the Principality of Rome. But if after he had gotten it, he had survived, and not forborne those expences, he

would quite have ruined that Empire. And if any one should reply; many have been Princes, and with their armies have done great exploits, who have been held very liberal. I answer, either the Prince spends of his own and his subjects, or that which belongs to others: in the first, he ought to be sparing; in the second, he should not omit any part of liberality. And that Prince that goes abroad with his army, and feeds upon prey, and spoyle, and tributes, and hath the disposing of that which belongs to others, necessarily should use this liberality; otherwise would his soldiers never follow him; and of that which is neither thine, nor thy subjects, thou mayest well be a free giver, as were Cyrus, Cæsar and Alexander; for the spending of that which is anothers, takes not away thy reputation, but rather adds to it, only the wasting of that which is thine own hurts thee; nor is there any thing consumes itself so much as liberality, which whilst thou usest, thou locest the means to make use of it, and becomest poore and abject; or to avoid this poverty, an extortioner and hatefull person. And among all those things which a Prince ought to beware of is, to be dispised, and odious; to one and the other of which, liberality brings thee. Wherefore there is more discretion to hold the stile of Miserable, which begets an infamy without hatred, than to desire that of Liberal, whereby to incurre the necessity of being thought an extortioner, which procures an infamy with hatred.

CHAP. XVII

Of Cruelty, and Clemency, and whether it is better to be belov'd, or feard.

Descending afterwards unto the other fore-alledged qualities, I say, that every Prince should desire to be held pittiful, and not cruel. Nevertheless ought he beware that he ill uses not this pittity. Cæsar Borgia was accounted cruel, yet had his cruelty redrest the disorders in Romania, settled it in union, and restored it to peace, and fidelity: which, if it be well weighed, we shall see was an act of more pittity, than that of the people of Florence, who to avoyd the terme of cruelty, suffered Pistoia to fall to destruction. Wherefore a Prince ought not to regard the infamy of cruelty, for to hold his subjects united and faithfull: for by giving a very few proofes of himself the other way, he shall be held more pittiful than they, who through their too much pittity, suffer disorders to follow, from whence arise murthers and rapines: for these are wont to hurt an intire universality, whereas the executions practised by a Prince, hurt only some particular. And among all sorts of Princes, it is impossible for a new Prince to avoyd the name of cruel, because all new States are full of dangers: whereupon Virgil by the mouth of Dido excuses the inhumanity of her Kingdom, saying,

Res dura et Regni novitas me talia cogunt

Moliri et latè fines custode tenere.

My hard plight and new State force me to guard
My confines all about with watch and ward.

Nevertheless ought he to be judicious in his giving belief to any thing, or moving himself thereat, nor make his people extreamly afraid of him; but proceed in a moderate way with wisdom, and humanity, that his too much confidence make him not unwary, and his too much distrust intolerable; from hence arises a dispute, whether it is better to be belov'd or feard: I answer, a man would wish he might be the one and the other: but because hardly can they subsist both together, it is much safer to be feard, than be loved; being that one of the two must needs fail; for touching men, we may say this in general, they are unthankful, unconstant, dissemblers, they avoyd dangers, and are covetous of gain; and whilest thou doest them good, they are wholly thine; their blood, their fortunes, lives and children are at thy service, as is said before, when the danger is remote; but when it approaches, they revolt. And that Prince who wholly relies upon their words, unfurnished of all other preparations, goes to wrack: for the friendships that are gotten with rewards, and not by the magnificence and worth of the mind, are dearly bought indeed; but they will neither keep long, nor serve well in time of need: and men do less regard to offend one that is supported by love, than by fear. For love is held by a certainty of obligation, which because men are mischievous, is broken upon any occasion of their own profit. But fear restrains with a dread of punishment which never forsakes a man. Yet ought a Prince cause himself to be belov'd in such a

manner, that if he gains not love, he may avoid hatred: for it may well stand together, that a man may be feared and not hated; which shall never fail, if he abstain from his subjects goods, and their wives; and whensoever he should be forc'd to proceed against any of their lives, do it when it is to be done upon a just cause, and apparent conviction; but above all things forbear to lay his hands on other mens goods; for men forget sooner the death of their father, than the loss of their patrimony. Moreover the occasions of taking from men their goods, do never fail: and alwaies he that begins to live by rapine, finds occasion to lay hold upon other mens goods: but against mens lives, they are seldome found, and sooner fail. But where a Prince is abroad in the field with his army, and hath a multitude of soldiers under his government, then is it necessary that he stands not much upon it, though he be termed cruel: for unless he be so, he shall never have his soldiers live in accord one with another, nor ever well disposed to any brave piece of service. Among Hannibals actions of mervail, this is reckoned for one, that having a very huge army, gathered out of several nations, and all led to serve in a strange countrey, there was never any dissention neither amongst themselves, nor against their General, as well in their bad fortune as their good. Which could not proceed from any thing else than from that barbarous cruelty of his, which together with his exceeding many vertues, rendred him to his soldiers both venerable and terrible; without which, to that effect his other vertues had served him to little purpose: and some writers though not of the best advised, on one side admire these his worthy actions, and on the otherside, condemn the principal causes thereof. And that it is true,

that his other vertues would not have suffic'd him, we may consider in Scipio, the rarest man not only in the dayes he liv'd, but even in the memory of man; from whom his army rebel'd in Spain: which grew only upon his too much clemency, which had given way to his soldiers to become more licentious, than was well tollerable by military discipline: for which he was reprov'd by Fabius Maximus in the Senate, who termed him the corrupter of the Roman soldiery. The Locrensians having been destroyed by a Lieutenant of Scipio's, were never reveng'd by him, nor the insolence of that Lieutenant punisht; all this arising from his easie nature: so that one desiring to excuse him in the Senate, said, that there were many men knew better how to keep themselves from faults, than to correct the faults of other men: which disposition of his in time would have wrong'd Scipio's reputation and glory, had he therewith continu'd in his commands: but living under the government of the Senate, this quality of his that would have disgrac'd him not only was conceal'd, but prov'd to the advancement of his glory. I conclude then, returning to the purpose of being feard, and belov'd; insomuch as men love at their own pleasure, and to serve their own turne, and their fear depends upon the Princes pleasure, every wise Prince ought to ground upon that which is of himself, and not upon that which is of another: only this, he ought to use his best wits to avoid hatred, as was said.

CHAP. XVIII

In what manner Princes ought to keep their words.

How commendable in a Prince it is to keep his word, and live with integrity, not making use of cunning and subtlety, every one knows well: yet we see by experience in these our dayes, that those Princes have effected great matters, who have made small reckoning of keeping their words, and have known by their craft to turne and wind men about, and in the end, have overcome those who have grounded upon the truth. You must then know, there are two kinds of combating or fighting; the one by right of the laws, the other meerly by force. That first way is proper to men, the other is also common to beasts: but because the first many times suffices not, there is a necessity to make recourse to the second; wherefore it behooves a Prince to know how to make good use of that part which belongs to a beast, as well as that which is proper to a man. This part hath been covertly shew'd to Princes by ancient writers; who say that Achilles and many others of those ancient Princes were intrusted to Chiron the Senator, to be brought up under his discipline: the moral of this, having for their teacher one that was half a beast and half a man, was nothing else, but that it was needful for a Prince to understand how to make his advantage of the one and the other nature, because neither could subsist without the other. A Prince then being necessitated to know how to make use of that part belonging to a beast, ought to serve himself of the conditions of the Fox and the Lion; for the Lion cannot

keep himself from snares, nor the Fox defend himself against the Wolves. He had need then be a Fox, that he may beware of the snares, and a Lion that he may scare the wolves. Those that stand wholly upon the Lion, understand not well themselves. And therefore a wise Prince cannot, nor ought not keep his faith given when the observance thereof turnes to disadvantage, and the occasions that made him promise, are past. For if men were all good, this rule would not be allowable; but being they are full of mischief, and would not make it good to thee, neither art thou tyed to keep it with them: nor shall a Prince ever want lawfull occasions to give colour to this breach. Very many modern examples hereof might be alledg'd, wherein might be shewed how many peaces concluded, and how many promises made, have been violated and broken by the infidelity of Princes; and ordinarily things have best succeeded with him that hath been nearest the Fox in condition. But it is necessary to understand how to set a good colour upon this disposition, and to be able to fain and dissemble throughly; and men are so simple, and yeeld so much to the present necessities, that he who hath a mind to deceive, shall alwaies find another that will be deceivd. I will not conceal any one of the examples that have been of late. Alexander the sixth, never did any thing else than deceive men, and never meant otherwise, and alwaies found whom to work upon; yet never was there man would protest more effectually, nor aver any thing with more solemn oaths, and observe them less than he; nevertheless, his cousenages all thriv'd well with him; for he knew how to play this part cunningly. Therefore is there no necessity for a Prince to be endued with all above written qualities, but it behooveth well that he seem to be so; or

rather I will boldly say this, that having these qualities, and alwaies regulating himself by them, they are hurtfull; but seeming to have them, they are advantageous; as to seem pittiful, faithful, mild, religious, and of integrity, and indeed to be so; provided withall thou beest of such a composition, that if need require to use the contrary, thou canst, and knowest how to apply thy self thereto. And it suffices to conceive this, that a Prince, and especially a new Prince, cannot observe all those things, for which men are held good; he being often forc'd, for the maintenance of his State, to do contrary to his faith, charity, humanity, and religion: and therefore it behooves him to have a mind so disposd, as to turne and take the advantage of all winds and fortunes; and as formerly I said, not forsake the good, while he can; but to know how to make use of the evil upon necessity. A Prince then ought to have a special care, that he never let fall any words, but what are all season'd with the five above written qualities, and let him seem to him that sees and hears him, all pitty, all faith, all integrity, all humanity, all religion; nor is there any thing more necessary for him to seem to have, than this last quality: for all men in general judge thereof, rather by the sight, than by the touch; for every man may come to the sight of him, few come to the touch and feeling of him; yvery man may come to see what thou seemest, few come to perceive and understand what thou art; and those few dare not oppose the opinion of many, who have the majesty of State to protect them: And in all mens actions, especially those of Princes wherein there is no judgement to appeale unto men, forbear to give their censures, till the events and ends of things. Let a Prince therefore take the surest courses he can to

maintain his life and State: the means shall alwaies be thought honorable, and commended by every one; for the vulgar is over-taken with the appearance and event of a thing: and for the most part of people, they are but the vulgar: the others that are but few, take place where the vulgar have no subsistence. A Prince there is in these dayes, whom I shall not do well to name, that preaches nothing else but peace and faith; but had he kept the one and the other, several times had they taken from him his state and reputation.

In the sixteenth, seventeenth, and eighteenth Chap, our Author descends to particulars, perswading his Prince in his sixteenth to such a suppleness of disposition, as that upon occasion he can make use either of liberality or miserableness, as need shall require. But that of liberality is to last no longer than while he is in the way to some designe: which if he well weigh, is not really a reward of vertue, how ere it seems; but a bait and lure to bring birds to the net. In the seventeenth Chap, he treats of clemency and cruelty, neither of which are to be exercis'd by him as acts of mercy or justice; but as they may serve to advantage his further purposes. And lest the Prince should incline too much to clemency, our Author allows rather the restraint by fear, than by love. The contrary to which all stories shew us. I will say this only, cruelty may cut of the power of some, but causes the hatred of all, and gives a will to most to take the first occasion offerd for revenge. In the eighteenth Chap, our Author discourses how Princes ought to

govern themselves in keeping their promises made: whereof he says they ought to make such small reckoning, as that rather they should know by their craft how to turne and wind men about, whereby to take advantage of all winds and fortunes. To this I would oppose that in the fifteenth Psal. v. 5. He that sweareth to his neighbor, and disappointeth him not, though it were to his own hindrance. It was a King that writ it, and me thinks the rule he gave, should well befit both King and Subject: and surely this perswades against all taking of advantages. A man may reduce all the causes of faith-breaking to three heads. One may be, because he that promised, had no intention to keep his word; and this is a wicked and malicious way of dealing. A second may be, because hee that promised, repents of his promise made; and that is grounded on unconstancy, and lightness in that he would not be well resolved before he entred into covenant. The third may be, when it so falls out, that it lyes not in his power that made the promise to performe it. In which case a man ought to imitate the good debter, who having not wherewithall to pay, hides not himself, but presents his person to his creditor, willingly suffering imprisonment. The first and second are very vitious and unworthy of a Prince: in the third, men might well be directed by the examples of those two famous Romans, Regulus and Posthumius. I shall close this with the answer of Charles the fifth, when he was pressed to break his word with Luther for his safe return from Wormes; *Fides rerum promissarum etsi toto mundo exulet, tamen apud imperatorem cam consistere oportet.*

Though truth be banisht out of the whole world, yet should it
alwaies find harbour in an Emperors breast.

CHAP. XIX

That Princes should take a care, not to incurre contempt or hatred.

But because among the qualities, whereof formerly mention is made, I have spoken of those of most importance, I will treat of the others more briefly under these qualityes that a Prince is to beware, as in part is above-said, and that he fly those things which cause him to be odious or vile: and when ever he shall avoid this, he shall fully have plaid his part, and in the other disgraces he shall find no danger at all. There is nothing makes him so odious, as I said, as his extortion of his subjects goods, and abuse of their women, from which he ought to forbear; and so long as he wrongs not his whole people, neither in their goods, nor honors, they live content, and he hath only to strive with the Ambition of some few: which many waies and easily too, is restrain'd. To be held various, light, effeminate, faint-hearted, unresolv'd, these make him be contemnd and thought base, which a Prince should shun like rocks, and take a care that in all his actions there appear magnanimity, courage, gravity, and valor; and that in all the private affairs of his subjects, he orders it so, that his word stand irrevocable: and maintain himself in such repute, that no man may think either to deceive or wind and turn him about: that Prince that gives such an opinion of himself, is much esteemed, and against him who is so well esteemed, hardly are any conspiracies made by his subjects, or by forreiners any invasion, when once notice is taken of his worth, and how

much he is revered by his subjects: For a Prince ought to have two fears, the one from within, in regard of his subjects; the other from abroad, in regard of his mighty neighbors; from these he defends himself by good armes and good friends; and alwayes he shall have good friends, if he have good armes; and all things shall alwaies stand sure at home, when those abroad are firme, in case some conspiracy have not disturbed them; and however the forrein matters stand but ticklishly; yet if he have taken such courses at home, and liv'd as we have prescribed, he shall never be able (in case he forsake not himself) to resist all possibility, force and violence, as I said Nabis the Spartan did: but touching his subjects, even when his affairs abroad are settled, it is to be fear'd they may conspire privily; from which a Prince sufficiently secure himself by shunning to be hated or contemned, and keeping himself in his peoples good opinion, which it is necessary for him to compass, as formerly we treated at large. And one of the powerfulllest remedies a Prince can have against conspiracies, is, not to be hated nor dispised by the universality; for alwaies he that conspires, beleeves the Princes death is acceptable to the subject: but when he thinks it displeases them, he hath not the heart to venture on such a matter; for the difficulties that are on the conspirators side, are infinite. By experience it is plain, that many times plots have been laid, but few of them have succeeded luckily; for he that conspires, cannot be alone, nor can he take the company of any, but of those, who he beleeves are malecontents; and so soon as thou hast discover'd thy self to a malecontent, thou givest him means to work his own content: for by revealing thy treason, he may well hope for all manner of favour: so

that seeing his gain certain of one side; and on the other, finding only doubt and danger, either he had need be a rare friend, or that he be an exceeding obstinate enemy to the Prince, if he keeps his word with thee. And to reduce this matter into short termes: I say, there is nothing but jealousie, fear, and suspect of punishment on the conspirators part to affright him; but on the Princes part, there is the majesty of the principality, the laws, the defences of his friends and the State, which do so guard him, that to all these things the peoples good wills being added, it is impossible any one should be so head-strong as to conspire; for ordinarily where a traytor is to feare before the execution of his mischiefe, in this case he is also to feare afterwards, having the people for his enemy when the fact is committed, and therefore for this cause, not being able to hope for any refuge. Touching this matter, many examples might be brought; but I will content my selfe to name one which fell out in the memory of our Fathers. Annibal Bentivolii, grand Father of this Annibal who now lives, that was Prince in Bologna, being slaine by the Canneschi that conspir'd against him, none of his race being left, but this John, who was then in swadling clouts; presently the people rose upon this murder, and slew all the Canneschi which proceeded from the popular affection, which the family of the Bentivolii held then in Bologna: which was so great, that being there remain'd not any, now Anniball was dead, that was able to manage the State; and having notice that in Florence there was one borne of the Bentivolii, who till then was taken for a Smiths sonne: the citizens of Bologna went to Florence for him, and gave the government of their City to him, which was rul'd by him, untill John was of fit yeares to governe. I conclude then, that

a Prince ought to make small account of treasons, whiles he hath the people to friend: but if they be his enemies and hate him, he may well feare every thing, and every one. And well ordered States, and discreet Princes have taken care withall diligence, not to cause their great men to fall into desperation, and to content the people, and so to maintaine them: for this is one of the most important businesses belonging to a Prince. Among the Kingdomes that are well orderd and governd in our dayes, is that of France, and therein are found exceeding many good orders, whereupon the Kings liberty and security depends: of which the chiefe is the Parliament, and the authority thereof: for he that founded that Kingdome, knowing the great mens ambition and insolence; and judgeing it necessary there should be a bridle to curbe them; and on the other side knowing the hatred of the Commonalty against the great ones, grounded upon feare, intending to secure them, would not lay this care wholly upon the King, but take this trouble from him, which he might have with the great men, in case he favoured the Commonalty; or with the Commonalty, in case he favoured the great men; and thereupon set up a third judge, which was that, to the end it should keep under the great ones, and favour the meaner sort, without any imputation to the King. It was not possible to take a better, nor wiser course then this; nor a surer way to secure the King, and the Kingdome. From whence we may draw another conclusion worthie of note, that Princes ought to cause others to take upon them the matters of blame and imputation; and upon themselves to take only those of grace and favour. Here againe I conclude, that a Prince ought to make good esteeme of his Nobility; but not thereby to incur the Commons hatred: It would seeme perhaps to many,

considering the life and death of many Romane Emperours, that they were examples contrary to my opinion, finding that some have liv'd worthily, and shewd many rare vertues of the minde, and yet have lost the Empire, and been put to death by their owne subjects, conspiring against them. Intending then to answer these objections, I shall discourse upon the qualities of some Emperours, declaring the occasions of their ruine, not disagreeing from that which I have alledgd; and part thereof I will bestow on the consideration of these things, which are worthy to be noted by him that reads the actions of those times: and it shall suffice me to take all those Emperours that succeeded in the Empire from Marcus the Philosopher to Maximinus, who were Mercus and Commodus his sonne, Pertinax, Julian, Severus, Antonius, Caracalla his sonne, Macrinus, Heliogabalus, Alexander, and Maximin. And first it is to be noted, that where in the other Principalities, they are to contend only with the ambition of the Nobles, and the insolence of the people; the Romane Emperours had a third difficulty, having to support the cruelty and covetousnesse of the souldiers, which was so hard a thing, that it caused the ruine of many, being hard to satisfy the souldiers, and the people; for the people love their quiet, and therefore affect modest Princes; and the souldiers love a Prince of a warlike courage, that is insolent, cruell, and plucking from every one: which things they would have them exercise upon the people, whereby they might be able to double their stipends, and satisfie their avarice and cruelty: whence it proceeds, that those Emperours who either by Nature or by Art, had not such a reputation, as therewith they could curbe the one and the other, were alwayes ruind: and the most of them, specially those who as new men

came to the principality, finding the difficulty of those two different humours, applyed themselves to content the souldiers, making small account of wronging the people, which was a course then necessary; for the Princes not being able to escape the hatred of every one, ought first endeavour that they incurre not the hatred of any whole universality; and when they cannot attaine thereunto, they are to provide with all industry, to avoyd the hatred of those universalities that are the most mighty. And therefore those Emperors, who because they were but newly call'd to the Empire, had need of extraordinary favours, more willingly stuck to the soldiers, than to the people; which neverthesse turnd to their advantage, or otherwise, according as that Prince knew how to maintaine his repute with them. From these causes aforesayd proceeded it, that Marcus Pertinax, and Alexander, though all living modestly, being lovers of justice, and enemies of cruelty, courteous and bountifull, had all from Marcus on ward, miserable ends; Marcus only liv'd and dy'd exceedingly honoured: for he came to the Empire by inheritance, and was not to acknowledge it either from the soldiers, nor from the people: afterwards being accompanied with many vertues, which made him venerable, he held alwayes whilst he liv'd the one and the other order within their limits, and was never either hated, or contemnd. But Pertinax was created Emperour against the soldiers wills, who being accustomed to live licentiously under Commodus, could not endure that honest course that Pertinax sought to reduce them to: Whereupon having gotten himself hatred, and to this hatred added contempt, in that he was old, was ruind in the very beginning of his government. Whence it ought to be observed, that hatred is gaind as well

by good deeds as bad; and therefore as I formerly said, when a Prince would maintaine the State, he is often forced not to be good: for when that generality, whether it be the people, or soldiers, or Nobility, whereof thou thinkst thou standst in need to maintain thee, is corrupted, it behoves thee to follow their humour, and content them, and then all good deeds are thy adversaries. But let us come to Alexander who was of that goodnesse, that among the prayses given him, had this for one, that in fourteen yeers wherein he held the Empire, he never put any man to death, but by course of justice; neverthelesse being held effeminate, and a man that suffered himselfe to be ruled by his mother, and thereupon fallen into contempt, the army conspird against him. Now on the contrary discoursing upon the qualities of Commodus, Severus, Antonius, Caracalla, and Maximinus, you shall find them exceeding cruell, and ravinous, who to satisfie their soldiers, forbear no kinde of injury that could be done upon the people; and all of them, except Severus, came to evill ends: for in Severus, there was such extraordinary valour, that while he held the soldiers his freinds, however the people were much burthend by him, he might alwayes reigne happily: for his valour rendred him so admirable in the souldiers and peoples sights; that these in a manner stood amazd and astonishd, and those others reverencing and honoring him. And because the actions of this man were exceeding great, being in a new Prince, I will briefly shew how well he knew to act the Foxes and the Lions parts; the conditions of which two, I say, as before, are very necessary for a Prince to imitate. Severus having had experience of Julian the Emperours sloth, perswaded his army (whereof he was commander in Sclavonia) that

they should doe well to goe to Rome to revenge Pertinax his death, who was put to death by the Imperiall guard; and under this pretence, not making any shew that he aspird unto the Empire, set his army in march directly towards Rome, and was sooner come into Italy, than it was knowne he had mov'd from his station. Being ariv'd at Rome, he was by the Senate chosen Emperour for feare, and Julian slaine. After this beginning, two difficulties yet remaind to Severus, before he could make himselfe Lord of the whole State; the one in Asia, where Niger the Generall of those armies had gotten the title of Emperour, the other in the West with Albinus, who also aspird to the Empire: and because he thought there might be some danger to discover himselfe enemy to them both, he purposed to set upon Niger, and cozen Albinus, to whom he writ, that being elected Emperour by the Senate, he would willingly communicate it with him; and thereupon sent him the title of Cæsar, and by resolution of the Senate, tooke him to him for his Colleague; which things were taken by Albinus in true meaning. But afterwards when Severus had overcome and slaine Niger, and pacified the affaires and in the East, being returned to Rome, he complaind in the Senate of Albinus, how little weighing the benefits received from him, he had sought to slay him by treason, and therefore was he forc'd to goe punish his ingratitude: afterwards he went into France, where he bereft him both of his State and life, whoever then shall in particular examine his actions, shall finde he was a very cruell Lion, and as crafty a Fox: and shall see that he was alwayes feard and reverenc'd by every one, and by the armies not hated; and shall nothing marvell that he being a new man, was able to hold together such a great Empire: for his extraordinary

reputation defended him always from that hatred, which the people for his extortions might have conceiv'd against him. But Antonius his sonne, was also an exceeding brave man, and endued with most excellent qualities, which causd him to be admird by the people, and acceptable to the souldiers, because he was a warlike man, enduring all kind of travell and paines, despising all delicate food, and all kinde of effeminacy, which gaind him the love of all the armies: neverthelesse his fiercenesse and cruelty were such, and so hideous, having upon many particular occasions put to death a great part of the people of Rome, and all those of Alexandria, that he grew odious to the world, and began to be feard by those also that were neare about him; so that he was slaine by a Centurion in the very midst of his army. Where it is to be noted, that these kinde of deaths, which follow upon the deliberation of a resolv'd and obstinate minde, cannot by a Prince be avoyded: for every one that feares not to dye, is able to doe it; but a Prince ought to be lesse afraid of it because it very seldome falls out. Only should he beware not to doe any extreame injury to any of those of whom he serves himself, or that he hath near about him in any imployment of his Principality, as Antonius did: who had reproachfully slaine a brother of that Centurion; also threatned him every day, and neverthelesse entertaind him still as one of the guards of his body, which was a rash course taken, and the way to destruction, as befell him. But let us come to Commodus for whom it was very easie to hold the Empire, by reason it descended upon him by inheritance, being Marcus his sonne, and it had been enough for him to follow his fathers footsteps, and then had he contented both the people and the soldiers: but being of a cruell and

savage disposition, whereby to exercise his actions upon the people, he gave himselfe to entertaine armies, and those in all licentiousnesse. On the other part not maintaining his dignity, but often descending upon the stages to combate with fencers, and doing such other like base things, little worthy of the Imperiall majesty, he became contemptible in the soldiers sight; and being hated of one part, and despisd of the other, he was conspird against, and slaine. It remaines now, that we declare Maximinus his conditions, who was a very warlike man; and the armies loathing Alexanders effeminacy, whereof I spake before, when they had slain him, chose this man Emperour, who not long continued so, because two things there were that brought him into hatred and contempt; the one because he was very base, having kept cattell in Thrace, which was well knowne to every one, and made them to scorne him; the other, because in the beginning of his Principality having delayd to goe to Rome, and enter into possession of the Imperiall throne, he had gaind the infamy of being thought exceeding cruell, having by his Prefects in Rome, and in every place of the Empire, exercisd many cruelties, insomuch that the whole world being provok'd against him to contempt for the basenesse of his blood; on the other side upon the hatred conceiv'd against him for feare of his crulty; first Affrica, afterwards the Senate, with all the people of Rome and all Italy, conspired against him, with whom his own army took part; which incamping before Aquileya, and finding some difficulty to take the town, being weary of his cruelties, and because they saw he had so many enemies, fearing him the lesse, slew him. I purpose not to say any thing either of Heliogabalus, Macrinus, or Julian, who because they were throughly base, were sudenly

extinguished: but I will come to the conclusion of this discourse; and I say, that the Princes of our times have lesse of this difficulty to satisfie the Soldiers extraordinarily in their government; for notwithstanding that there be some considerations to be had of them, yet presently are those armies dissolved, because none of these Princes do use to maintaine any armies together, which are annex'd and inveterated with the governments of the provinces, as were the armies of the Romane Empire. And therefore if then it was necessary rather to content the soldiers than the people, it was because the soldiers were more powerfull than the people: now is it more necessary for all Princes, (except the Turk and the Souldan) to satisfie their people than their soldiers, because the people are more mighty than they; wherein I except the Turk, he alwayes maintaining about his person 12000 foot, and 15000 horse, upon which depends the safety and strength of his Kingdome; and it is necessary that laying aside all other regard of his people, he maintaine these his friends. The Souldans Kingdome is like hereunto, which being wholly in the souldiers power, he must also without respect of his people keep them his friends. And you are to consider, that this State of the Souldans differs much from all the other Principalities: For it is very like the Papacy, which cannot be term'd an hereditary Principality: nor a new Principality: for the sons of the deceas'd Prince are not heires and Lords thereof, but he that is chosen receives that dignity from those who have the authority in them. And this order being of antiquity, cannot be term'd a new Principality, because therein are none of those difficulties that are in new ones: for though the Prince be new, yet are the orders of that state ancient, and ordain'd to receive

him, as if he were their hereditary Prince. But let us returne to our matter; whosoever shall consider our discourse before, shall perceive that either hatred, or contempt have caus'd the ruine of the afore-named Emperors; and shall know also, from it came that part of them proceeding one way, and part a contrary; yet in any of them the one had a happy success, and the others unhappy: for it was of no availe, but rather hurtful for Pertinax and Alexander, because they were new Princes, to desire to imitate Marcus, who by inheritance came to the Principality: and in like manner it was a wrong to Caracalla, Commodus, and Maximus, to imitate Severus, because none of them were endued with so great valor as to follow his steps therein. Wherefore a new Prince in his Principality cannot well imitate Marcus his actions; nor yet is it necessary to follow those of Severus: but he ought make choyce of those parts in Severus which are necessary for the founding of a State; and to take from Marcus those that are fit and glorious to preserve a State which is already established and settled.

CHAP. XX

Whether the Citadels and many other things which Princes often make use of, are profitable or dammageable.

Some Princes, whereby they might safely keep their State, have disarmed their subjects; some others have held the towns under their dominion, divided into factions; others have maintain'd enmities against themselves; others have appli'd themselves to gain them, where they have suspected at their entrance into the government; others have built Fortresses; and others again have ruined and demolished them: and however that upon all these things, a man cannot well pass a determinate sentence, unless one comes to the particulars of these States, where some such like determinations were to be taken; yet I shall speak of them in so large a manner, as the matter of it self will bear. It was never then that a new Prince would disarm his own subjects; but rather when he hath found them disarmed, he hath alwaies arm'd them. For being belov'd, those armes become thine; those become faithful, which thou hadst in suspicion; and those which were faithful, are maintaind so; and thy subjects are made thy partisans; and because all thy subjects cannot be put in armes, when thou bestowest favors on those thou arimest, with the others thou canst deal more for thy safety; and that difference of proceeding which they know among them, obliges them to thee; those others excuse thee, judgeing it necessary that they have deservd more, who have undergone more danger, and so have greater obligation: but when

thou disarmst them, thou beginst to offend them, that thou distrustest them, either for cowardise, or small faith; and the one or the other of those two opinions provokes their hatred against thee; and because thou canst not stand disarmed, thou must then turn thy self to mercenary Soldiery, whereof we have formerly spoken what it is, and when it is good; it can never be so much as to defend thee from powerful enemies, and suspected subjects; therefore as I have said, a new Prince in a new Principality hath alwaies ordaind them armes. Of examples to this purpose, Histories are full. But when a Prince gains a new State, which as a member he adds to his ancient dominions, then it is necessary to disarme that State, unless it be those whom thou hast discoverd to have assisted thee in the conquest thereof; and these also in time and upon occasions, it is necessary to render delicate and effeminate, and so order them, that all the arms of thy State be in the hands of thy own Soldiers, who live in thy ancient State near unto thee. Our ancestors and they that were accounted Sages, were wont to say that it was necessary to hold Pistoia in factions, and Pisa with Fortresses; and for this cause maintaind some towns subject to them in differences, whereby to hold it more easily. This, at what time Italy was ballanc'd in a certain manner, might be well done; but mee thinks it cannot now a dayes be well given for a precept; for I do not beleeve, that divisions made can do any good; rather it must needs be, that when the enemy approaches them, Cities divided are presently lost; for alwaies the weaker part will cleave to the forrein power, and the other not be able to subsist. The Venetians (as I think) mov'd by the aforesaid reasons, maintaind the factions of the Guelfes and Gibellins, in their townes; and however they

never suffered them to spill one anothers blood, yet they nourish'd these differences among them, to the end that the citizens imployd in these quarrels, should not plot any thing against them: which as it proved, never serv'd them to any great purpose: for being defeated at Vayla, presently one of those two factions took courage and seizd upon their whole State. Therefore such like waies argue the Princes weakness; for in a strong principality they never will suffer such divisions; for they shew them some kind of profit in time of peace, being they are able by means thereof more easily to mannage their subjects: but war comming, such like orders discover their fallacy. Without doubt, Princes become great, when they overcome the difficulties and oppositions that are made against them; and therefore Fortune especially when she hath to make any new Prince great, who hath more need to gain reputation than an hereditary Prince, causes enemies to rise against him, and him to undertake against them: to the end he may have occasion to master them, and know that ladder, which his enemies have set him upon, whereby to rise yet higher. And therefore many think, that a wise Prince when he hath the occasion, ought cunningly to nourish some enmity, that by the suppressing thereof, his greatness may grow thereupon. Princes, especially those that are new, have found more faith and profit in those men, who in the beginning of their State, have been held suspected, than in those who at their entrance have been their confidents. Pandulphus Petrucci, Prince of Siena, governd his State, more with them that had been suspected by him, than with the others. But of this matter we cannot speak at large, because it varies according to the subject; I will only say this, that those men, who in the beginning of a

Principality were once enemies, if they be of quality so that to maintain themselves they have need of support, the Prince might alwaies with the greatest facility gain for his; and they are the rather forced to serve him faithfully, insomuch as they know it is more necessary for them by their deeds to cancel that sinister opinion, which was once held of them; and so the Prince ever draws from these more advantage, than from those, who serving him too supinely, neglect his affairs. And seing the matter requires it, I will not omit to put a Prince in mind, who hath anew made himself master of a State, by means of the inward helps he had from thence that he consider well the cause that mov'd them that favor'd him to favor him, if it be not a natural affection towards him; for if it be only because they were not content with their former government, with much pains and difficulties shall he be able to keep them long his friends, because it will be impossible for him to content them. By these examples then which are drawn out of ancient and modern affaires, searching into the cause hereof, we shall find it much more easie to gain those men for friends, who formerly were contented with the State, and therefore were his enemies: than those, who because they were not contented therewith, became his fiends, and favor'd him in getting the mastery of it. It hath been the custome of Princes, whereby to hold their States more securely, to build Citadels, which might be bridles and curbs to those that should purpose any thing against them, and so to have a secure retreat from the first violences. I commend this course, because it hath been used of old; notwithstanding Nicholas Vitelli in our dayes hath been known to demolish two Citadels in the town of Castello, the better to keep the State; Guidubaldo Duke of Urbin

being to return into his State, out of which he was driven by Cæsar Borgia, raz'd all the Fortresses of that Countrey, and thought he should hardlyer lose that State again without them. The Bentivolii returning into Bologna, used the like courses. Citadels then are profitable, or not, according to the times; and if they advantage thee in one part, they do thee harme in another; and this part may be argued thus. That Prince who stands more in fear of his own people than of strangers, ought to build Fortresses: but he that is more afraid of strangers than of his people, should let them alone. Against the house of Sforza, the Castle of Milan, which Francis Sforza built, hath and will make more war, than any other disorder in that State: and therefore the best Citadel that may be, is not to incurre the peoples hatred; for however thou holdest a Fortress, and the people hate thee, thou canst hardly scape them; for people, when once they have taken armes, never want the help of strangers at their need to take ther parts. In our dayes we never saw that they ever profited any Prince, unless it were the Countess of Furli, when Count Hieronymo of Furli her husband was slain; for by means thereof she escap'd the peoples rage, and attended aid from Milan, and so recover'd her State: and then such were the times that the stranger could not assist the people: but afterwards they serv'd her to little purpose, when Cæsar Borgia assaild her, and that the people which was her enemy, sided with the stranger. Therefore both then, and at first, it would have been more for her safety, not to have been odious to the people, than to have held the Fortresses. These things being well weigh'd then, I will commend those that shall build up Fortresses, and him also that shall not; and I will blame him, howsoever he be, that

relying upon those, shall make small account of being hated by his people.

CHAP. XXI

How a Prince ought to behave himself to gain reputation.

There is nothing gains a Prince such repute as great exploits, and rare tryals of himself in Heroick actions. We have now in our dayes Ferdinand King of Arragon the present King of Spain: he in a manner may be termed a new Prince; for from a very weak King, he is now become for fame and glory, the first King of Christendome, and if you shall wel consider his actions, you shall find them all illustrious, and every one of them extraordinary. He in the beginning of his reign assaild Granada, and that exploit was the ground of his State. At first he made that war in security, and without suspicion he should be any waies hindred, and therein held the Barons of Castiglias minds busied, who thinking upon that war, never minded any innovation; in this while he gaind credit and authority with them, they not being aware of it; was able to maintain with the Church and the peoples money all his soldiers, and to lay a foundation for his military ordinances with that long war, which afterwards gaind him exceeding much honor. Besides this, to the end he might be able hereamong to undertake greater matters, serving himself alwaies of the colour of religion, he gave himself to a kind of religious cruelty, chasing and dispoyling those Jewes out of the Kingdome; nor can this example be more admirable and rare: under the same cloke he invaded Affrick and went through with his exploit in Italy: and last of all hath he assaild France, and so alwaies proceeded

on forwards contriving of great matters, which alwaies have held his subjects minds in peace and admiration, and busied in attending the event, what it should be: and these his actions have thus grown, one upon another, that they have never given leisure to men so to rest, as they might ever plot any thing against them. Moreover it much avails a Prince to give extraordinary proofes of himself touching the government within, such as those we have heard of Bernard of Milan, whensoever occasion is given by any one, that may effectuate some great thing either of good or evil, in the civil government; and to find out some way either to reward or punish it, whereof in the world much notice may be taken. And above all things a Prince ought to endeavor in all his actions to spread abroad a fame of his magnificence and worthiness. A Prince also is well esteemed, when he is a true friend, or a true enemy; when without any regard he discovers himself in favor of one against another; which course shall be alwaies more profit, than to stand neuter: for if two mighty ones that are thy neighbors, come to fall out, or are of such quality, that one of them vanquishing, thou art like to be in fear of the vanquisher, or not; in either of these two cases, it will ever prove more for thy profit, to discover thy self, and make a good war of it: for in the first case, if thou discoverest not thy selfe, thou shalt alwaies be a prey to him that overcomes, to the contentment and satisfaction of the vanquisht; neither shalt thou have reason on thy side, nor any thing else to defend or receive thee. For he that overcomes, will not have any suspected friends that give him no assistance in his necessity: and he that loses, receives thee not, because thou wouldest not with thy armes in hand run the hazzard of his

fortune. Antiochus passed into Greece, thereunto induc'd by the Etolians, to chace the Romans thence: and sent his Ambassadors to the Achayans, who were the Romans friends, to perswade them to stand neuters; on the other side the Romans moved them to joyne armes with theirs: this matter came to be deliberated on in the council of the Achayans, where Antiochus his Ambassador encouraged them to stand neuters, whereunto the Romans Ambassador answerd; Touching the course, that is commended to you, as best and profitablest for your State, to wit, not to intermeddle in the war between us, nothing can be more against you: because, not taking either part, you shall remain without thanks, and without reputation a prey to the conqueror. And it will alwaies come to pass that he who is not thy friend, will requite thy neutrality; and he that is thy friend, will urge thee to discover thy self by taking arms for him: and evil advised Princes; to avoyd the present dangers, folow often times that way of neutrality, and most commonly go to ruine: but when a Prince discovers himself strongly in favor of a party; if he to whom thou cleavest, overcomes; however that he be puissant, and thou remainest at his disposing, he is oblig'd to thee, and there is a contract of friendship made; and men are never so openly dishonest, as with such a notorious example of dishonesty to oppress thee. Besides victories are never so prosperous, that the conqueror is like neglect all respects, and especially of justice. But if he to whom thou stickst, loses, thou art received by him; and, while he is able, he aydes thee, and so thou becomest partner of a fortune that may arise again; the second case, when they that enter into the lists together, are of such quality, that thou needest not fear him that

vanquisheth, so much the more is it discretion in thee to stick to him; for thou goest to ruine one with his assistance, who ought to do the best he could to save him, if he were well advised; and he overcoming, is left at thy discretion; and it is impossible but with thy ayd he must overcome. And here it is to be noted, that a Prince should be well aware never to joyn with any one more powerfull than himself, to offend another, unless upon necessity, as formerly is said. For when he overcomes, thou art left at his discretion, and Princes ought avoid as much as they are able, to stand at anothers discretion. The Venetians took part with France against the Duke of Milan, and yet could have avoided that partaking, from which proceeded their ruine. But when it cannot be avoyded, as it befel the Florentines when the Pope and the King of Spain went both with their armies to Lombardy, there the Prince ought to side with them for the reasons aforesaid. Nor let any State think they are able to make such sure parties, but rather that they are all doubtfull; for in the order of things we find it alwaies, that whensoever a man seeks to avoid one inconvenient, he incurs another. But the principal point of judgement, is in discerning between the qualities of inconvenients, and not taking the bad for the good. Moreover a Prince ought to shew himself a lover of vertue, and that he honors those that excel in every Art. Afterwards ought he encourage his Citizens, whereby they may be enabled quickly to exercise their faculties as well in merchandise, and husbandry, as in any other kind of traffick, to the end that no man forbear to adorne and cultivate his possessions for fear that he be despoyled of them; or any other to open the commerce upon the danger of heavy impositions: but rather to provide rewards for those

that shall set these matters afoot, or for any one else that shall any way amplify his City or State. Besides he ought in the fit times of the year entertain the people with Feasts and Maskes; and because every City is devided into Companies, and arts, and Tribes, he ought to take special notice of those bodies, and some times afford them a meeting, and give them some proof of his humanity, and magnificence; yet withall holding firme the majestie of his State; for this must never fail in any case.

CHAP. XXII

Touching Princes Secretaries.

It is no small importance to a Prince, the choyce he makes, of servants being ordinarily good or bad, as his wisdom is. And the first conjecture one gives of a great man, and of his understanding, is, upon the sight of his followers and servants he hath about him, when they prove able and faithful, and then may he alwaies be reputed wise because he hath known how to discern those that are able, and to keep them true to him. But when they are otherwise, there can be no good conjecture made of him; for the first error he commits, is in this choyce. There was no man that had any knowledge of Antonio of Vanafro, the servant of Pandulfus Petrucci Prince of Sicily, who did not esteem Pandulfus for a very discreet man, having him for his servant. And because there are three kinds of understandings; the one that is advised by it self; the other that understands when it is informed by another; the third that neither is advised by it self nor by the demonstration of another; the first is best, the second is good, and the last quite unprofitable. Therefore it was of necessity, that if Pandulfus attained not the first degree, yet he got to the second; for whenever any one hath the judgement to discern between the good and the evil, that he does and sayes, however that he hath not his distinction from himself, yet still comes he to take notice of the good or evil actions of that servant; and those he cherishes, and these he suppresses; insomuch that the servant

finding no means to deceive his master, keeps himself upright and honest. But how a Prince may throughly understand his servant, here is the way that never fails. When thou seest the servant study more for his own advantage than thine, and that in all his actions, he searches most after his own profit; this man thus qualified, shall never prove good servant, nor canst thou ever relie upon him: for he that holds the Sterne of the State in hand, ought never call home his cares to his own particular, but give himself wholly over to his Princes service, nor ever put him in minde of any thing not appertaining to him. And on the other side the Prince to keep him good to him, ought to take a care for his servant, honoring him, enriching, and obliging him to him, giving him part both of dignities and offices, to the end that the many honors and much wealth bestowed on him, may restrain his desires from other honors, and other wealth, and that those many charges cause him to fear changes that may fall, knowing he is not able to stand without his master. And when both the Princes and the servants are thus disposed, they may rely the one upon the other: when otherwise, the end will ever prove hurtfull for the one as well as for the other.

CHAP. XXIII

That Flatterers are to be avoyded.

I will not omit one principle of great inportance, being an error from which Princes with much difficulty defend themselves, unlesse they be very discreet, and make a very good choice; and this is concerning flatterers; whereof all writings are full: and that because men please themselves so much in their own things, and therein cozen themselves, that very hardly can they escape this pestilence; and desiring to escape it, there is danger of falling into contempt; for there is no other way to be secure from flattery, but to let men know, that they displease thee not in telling thee truth: but when every one hath this leave, thou locest thy reverence. Therefore ought a wise Prince take a third course, making choyce of some understanding men in his State, and give only to them a free liberty of speaking to him the truth; and touching those things only which he inquires of, and nothing else; but he ought to be inquisitive of every thing, and hear their opinions, and then afterwards advise himself after his own manner; and in these deliberations, and with every one of them so carrie himself, that they all know, that the more freely they shall speak, the better they shall be liked of: and besides those, not give eare to any one; and thus pursue the thing resolved on, and thence continue obstinate in the resolution taken. He who does otherwise, either falls upon flatterers, or often changes upon the varying of opinions, from whence proceeds it that men conceive but

slightly of him. To this purpose I will alledge you a moderne example. Peter Lucas a servant of Maximilians the present Emperor, speaking of his Majesty, said that he never advised with any body, nor never did any thing after his own way: which was because he took a contrary course to what we have now said: for the Emperor is a close man, who communicates his secrets to none, nor takes counsel of any one; but as they come to be put in practise, they begin to be discovered and known, and so contradicted by those that are near about him; and he as being an easy man, is quickly wrought from them. Whence it comes that what he does to day, he undoes on the morrow; and that he never understands himself what he would, nor what he purposes, and that there is no grounding upon any of his resolutions. A Prince therefore ought alwayes to take counsell, but at his owne pleasure, and not at other mens; or rather should take away any mans courage to advise him of any thing, but what he askes: but he ought well to aske at large, and then touching the things inquired of, be a patient hearer of the truth; and perceiving that for some respect the truth were conceald from him, be displeas'd thereat. And because some men have thought that a Prince that gaines the opinion to bee wise, may bee held so, not by his owne naturall indowments, but by the good counsells he hath about him; without question they are deceivd; for this is a generall rule and never failes, that a Prince who of himselfe is not wise, can never be well advised, unlesse he should light upon one alone, wholly to direct and govern him, who himself were a very wise man. In this case it is possible he may be well governd: but this would last but little: for that governor in a short time would deprive him of his State; but a Prince not having any parts of nature, being advised of

more then one, shall never be able to unite these counsels: of himself shall he never know how to unite them; and each one of the Counsellors, probably will follow that which is most properly his owne; and he shall never find the meanes to amend or discerne these things; nor can they fall out otherwise, because men alwayes prove mischievous, unlesse upon some necessity they be forc'd to become good: we conclude therefore, that counsells from whencesoever they proceed, must needs take their beginning from the Princes wisdom, and not the wisdom of the Prince from good counsells.

In this Chapter our Authour prescribes some rules how to avoyd flattery, and not to fall into contempt. The extent of these two extreames is so large on both sides, that there is left but a very narrow path for the right temper to walke between them both: and happy were that Prince, who could light on so good a Pilote as to bring him to Port between those rocks and those quicksands. Where Majesty becomes familiar, unlesse endued with a super-eminent vertue, it loses all awfull regards: as the light of the Sunne, because so ordinary, because so common, we should little value, were it not that all Creatures feele themselves quickned by the rayes thereof. On the other side, *Omnis insipiens arrogantia et plausibus capitur*, Every foole is taken with his owne pride and others flatteryes: and this foole keeps company so much with all great wise men, that hardly with a candle and lantern can they be discern'd betwixt. The greatest men are more subject to grosse and palpable flatteries;

and especially the greatest of men, who are Kings and Princes: for many seek the Rulers favour. Prov. 28. 26. For there are divers meanes whereby private men are instructed; Princes have not that good hap: but they whose instruction is of most importance, so soone as they have taken the government upon them, no longer suffer any reproovers: for but few have accesse unto them, and they who familiarly converse with them, doe and say all for favour. Isocrat, to Nicocles, All are afraid to give him occasion of displeasure, though by telling him truth. To this purpose therefore sayes one; a Prince excells in learning to ride the great horse, rather than in any other exercise, because his horse being no flatterer, will shew him he makes no difference between him and another man, and unlesse he keepe his seate well, will lay him on the ground. This is plaine dealing. Men are more subtile, more double-hearted, they have a heart and a heart neither is their tongue their hearts true interpreter. Counsell in the heart of man is like deepe waters; but a man of understanding will draw it out. Prov. 20. 5. This understanding is most requisite in a Prince, inasmuch as the whole Globe is in his hand, and the inferiour Orbes are swayed by the motion of the highest. And therefore surely it is the honour of a King to search out such a secret: Prov. 25. 2. His counsellours are his eyes and eares; as they ought to be dear to him, so they ought to be true to him, and make him the true report of things without disguise. If they prove false eyes, let him pluck them out; he may as they use glasse eyes, take them

forth without paine, and see never a whit the worse for it. The
wisdome of a Princes Counsellours is a great argument of the
Princes wisdome. And being the choyce of them imports the
Princes credit and safety, our Authour will make him amends for
his other errours by his good advice in his 22 Chap. whether I
referre him.

CHAP. XXIV

Wherefore the Princes of Italy have lost their States.

When these things above said are well observ'd, they make a new Prince seeme as if he had been of old, and presently render him more secure and firme in the State, than if he had already grown ancient therein: for a new Prince is much more observ'd in his action, than a Prince by inheritance; and when they are known to be vertuous, men are much more gaind and oblig'd to them thereby, than by the antiquity of their blood: for men are much more taken by things present, than by things past, and when in the present they find good, they content themselves therein, and seeke no further; or rather they undertake the defence of him to their utmost, when the Prince is not wanting in other matters to himself; and so shall he gaine double glory to have given a beginning to a new Principality, adorn'd, and strengthnd it with good lawes, good arms, good friends, and good examples; as he shall have double shame, that is born a Prince, and by reason of his small discretion hath lost it. And if we shall consider those Lords, that in Italy have lost their States in our dayes, as the King of Naples, the Duke of Milan, and others; first we shall find in them a common defect, touching their armes, for the reasons which have been above discours'd at length. Afterwards we shall see some of them, that either shall have had the people for their enemies; or be it they had the people to friend, could never know how to assure themselves of the great ones: for without such defects as these,

States are not lost, which have so many nerves, that they are able to maintaine an army in the feld. Philip of Macedon, not the father of Alexander the Great, but he that was vanquished by Titus Quintius, had not much State in regard of the greatnesse of the Romanes and of Greece that assail'd him; neverthelesse in that he was a warlike man and knew how to entertaine the people, and assure himself of the Nobles, for many yeares he made the warre good against them: and though at last some town perhaps were taken from him, yet the Kingdome remaind in his hands still. Wherefore these our Princes who for many yeares had continued in their Principalities, for having afterwards lost them, let them not blame Fortune, but their own sloth; because they never having thought during the time of quiet, that they could suffer a change (which is the common fault of men, while faire weather lasts, not to provide for the tempest) when afterwards mischiefes came upon them, thought rather upon flying from them, than upon their defence, and hop'd that the people, weary of the vanquishers insolence, would recall them: which course when the others faile, is good: but very ill is it to leave the other remedies for that: for a man wou'd never go to fall, beleeving another would come to take him up: which may either not come to passe, or if it does, it is not for thy security, because that defence of his is vile, and depends not upon thee; but those defences only are good, certaine, and durable, which depend upon thy owne selfe, and thy owne vertues.

CHAP. XXV

How great power Fortune hath in humane affaires, and what meanes there is to resist it.

It is not unknown unto me, how that many have held opinion, and still hold it, that the affaires of the world are so governd by fortune, and by God, that men by their wisdom cannot amend or alter them; or rather that there is no remedy for them: and hereupon they would think that it were of no availe to take much paines in any thing, but leave all to be governd by chance. This opinion hath gain'd the more credit in our dayes, by reason of the great alteration of things, which we have of late seen, and do every day see, beyond all humane conjecture: upon which, I sometimes thinking, am in some parte inclind to their opinion: neverthelesse not to extinguish quite our owne free will, I think it may be true, that Fortune is the mistrisse of one halfe of our actions; but yet that she lets us have rule of the other half, or little lesse. And I liken her to a precipitous torrent, which when it rages, over-flows the plaines, overthrowes the trees, and buildings, removes the earth from one side, and laies it on another, every one flyes before it, every one yeelds to the fury thereof, as unable to withstand it; and yet however it be thus, when the times are calmer, men are able to make provision against these excesses, with banks and fences so, that afterwards when it swels again, it shall all passe smoothly along, within its channell, or else the violence thereof shall not prove so licentious and hurtfull.

In like manner befalls it us with fortune, which there shewes her power where vertue is not ordeind to resist her, and thither turnes she all her forces, where she perceives that no provisions nor resistances are made to uphold her. And if you shall consider Italy, which is the seat of these changes, and that which hath given them their motions, you shall see it to be a plaine field, without any trench or bank; which had it been fenc'd with convenient vertue as was Germany, Spain or France; this inundation would never have causd these great alterations it hath, or else would it not have reach'd to us: and this shall suffice to have said, touching the opposing of fortune in generall. But restraining my selfe more to particulars, I say that to day we see a Prince prosper and flourish and to morrow utterly go to ruine; not seeing that he hath alterd any condition or quality; which I beleeve arises first from the causes which we have long since run over, that is because that Prince that relies wholly upon fortune, runnes as her wheele turnes. I beleeve also, that he proves the fortunate man, whose manner of proceeding meets with the quality of the time; and so likewise he unfortunat from whose course of proceeding the times differ: for we see that men, in the things that induce them to the end, (which every one propounds to himselfe, as glory and riches) proceed therein diversly; some with respects, others more bold, and rashly; one with violence, and th'other with cunning; the one with patience, th'other with its contrary; and every one of severall wayes may attaine thereto; we see also two very respective and wary men, the one come to his purpose, and th'other not; and in like maner two equally prosper, taking divers course; the one being wary the other head-strong; which proceeds from nothing else, but

from the quality of the times, which agree, or not, with their proceedings. From hence arises that which I said, that two working diversly, produce the same effect: and two equally working, the one attains his end, the other not. Hereupon depends the alteration of the good; for if to one that behaves himself with warinesse and patience, times and affaires turne so favourably, that the carriage of his businesse prove well, he prospers; but if the times and affaires chance, he is ruind, because he changes not his manner of proceeding: nor is there any man so wise, that can frame himselfe hereunto; as well because he cannot go out of the way, from that whereunto Nature inclines him: as also, for that one having alwayes prosperd, walking such a way, cannot be perswaded to leave it; and therefore the respective and wary man, when it is fit time for him to use violence and force, knows not how to put it in practice, whereupon he is ruind: but if he could change his disposition with the times and the affaires, he should not change his fortune. Pope Julius the second proceeded in all his actions with very great violence, and found the times and things so conformable to that his manner of proceeding that in all of them he had happy successe. Consider the first exploit he did at Bolonia, even while John Bentivolio lived: the Venetians were not well contented therewith; the King of Spaine likewise with the French, had treated of that enterprise; and notwithstanding al this, he stirrd up by his own rage and fiercenesse, personally undertook that expedition: which action of his put in suspence and stopt Spaine and the Venetians; those for feare, and the others for desire to recover the Kingdome of Naples; and on the other part drew after him the King of France; for that King seeing him already

in motion, and desiring to hold him his friend, whereby to humble the Venetians, thought he could no way deny him his souldiers, without doing him an open injury. Julius then effected that with his violent and heady motion, which no other Pope with all humane wisdom could ever have done; for if he had expected to part from Rome with his conclusions settled, and all his affaires ordered before hand, as any other Pope would have done, he had never brought it to passe: For the King of France would have devised a thousand excuses, and others would have put him in as many feares. I will let passe his other actions, for all of them were alike, and all of them prov'd lucky to him; and the brevity of his life never sufferd him to feele the contrary: for had he litt upon such times afterwards, that it had been necessary for him to proceed with respects, there had been his utter ruine; for he would never have left those ways, to which he had been naturally inclin'd. I conclude then, fortune varying, and men continuing still obstinate to their own ways, prove happy, while these accord together: and as they disagree, prove unhappy: and I think it true, that it is better to be heady than wary; because Fortune is a mistresse; and it is necessary, to keep her in obedience to ruffle and force her: and we see, that she suffers her self rather to be masterd by those, than by others that proceed coldly. And therefore, as a mistresse, shee is a friend to young men, because they are lesse respective, more rough, and command her with more boldnesse.

I have considered the 25 Chapter, as representing me a full view of humane policy and cunning: yet me thinks it cannot satisfie a

Christian in the causes of the good and bad successe of things. The life of man is like a game at Tables; skill availes much I grant, but that's not all: play thy game well, but that will not winne: the chance thou throwest must accord with thy play. Examine this; play never so surely, play never so probably, unlesse the chance thou castest, lead thee forward to advantage, all hazards are losses, and thy sure play leaves thee in the lurch. The sum of this is set down in Ecclesiastes chap. 9. v. 11. The race is not to the swift, nor the battell to the strong: neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance hapeneth to them all. Our cunning Author for all his exact rules he delivereth in his books, could not fence against the despight of Fortune, as he complaineth in his Epistle to this booke. Nor that great example of policy, Duke Valentine, whome our Author commends to Princes for his crafts-master, could so ruffle or force his mistresse Fortune, that he could keep her in obedience. Man can contribute no more to his actions than vertue and wisdom: but the successe depends upon a power above. Surely there is the finger of god; or as Prov. 16. v. 33. 'The lot is cast into the lap, but the whole disposing thereof is of the Lord.' It was not Josephs wisdom made all things thrive under his hand; but because the Lord was with him; and that which he did, the Lord made it to prosper, Gen. 39. Surely this is a blessing proceeding from the divine providence, which beyond humane capacity so cooperateth with the causes, as that their

effects prove answerable, and sometimes (that we may know there is something above the ordinary causes) the success returns with such a supereminency of worth, that it far exceeds the vertue of the ordinary causes.

CHAP. XXVI

An Exhortation to free Italy from the Barbarians.

Having then weighed all things above discours'd, and devising with my self, whether at this present in Italy the time might serve to honor a new Prince, and whether there were matter that might minister occasion to a wise and valorous Prince, to introduce such a forme, that might do honor to him, and good to the whole generality of the people in the countrey: me thinks so many things concur in favor of a new Prince, that I know not whether there were ever any time more proper for this purpose. And if as I said, it was necessary, desiring to see Moses his vertue, that the children of Israel should be inthrall'd in Ægypt; and to have experience of the magnanimity of Cyrus his mind, that the Persians should be oppress'd by the Medes; and to set forth the excellency of Theseus, that the Athenians should be dispersed; so at this present now we are desirous to know the valor of an Italian spirit, it were necessary Italy should be reduc'd to the same termes it is now in, and were in more slavery than the Hebrews were; more subject than the Persians, more scatter'd than the Athenians; without head, without order, battered, pillaged, rent asunder, overrun, and had undergone all kind of destruction. And however even in these later dayes, we have had some kind of shew of hope in some one, whereby we might have conjectur'd, that he had been ordained for the deliverance hereof, yet it prov'd afterwards, that in the very height of all his actions he was curb'd by

fortune, insomuch that this poore countrey remaining as it were without life, attends still for him that shall heal her wounds, give an end to all those pillagings and sackings of Lombardy, to those robberies and taxations of the Kingdome, and of Tuscany, and heal them of their soars, now this long time gangren'd. We see how she makes her prayers to God, that he send some one to redeem her from these Barbarous cruelties and insolencies. We see her also wholly ready and disposed to follow any colours, provided there be any one take them up. Nor do we see at this present, that she can look for other, than your Illustrious Family, to become Cheiftain of this deliverance, which hath now by its own vertue and Fortune been so much exalted, and favored by God and the Church, whereof it now holds the Principality: and this shall not be very hard for you to do, if you shall call to mind the former actions, and lives of those that are above named. And though those men were very rare and admirable, yet were they men, and every one of them began upon less occasion than this; for neither was their enterprize more just than this, nor more easie; nor was God more their friend, than yours. Here is very great justice: for that war is just, that is necessary; and those armes are religious, when there is no hope left elsewhere, but in them. Here is an exceeding good disposition thereto: nor can there be, where there is a good disposition, a giant difficulty, provided that use be made of those orders, which I propounded for aim and direction to you. Besides this, here we see extraordinary things without example effected by God; the sea was opened, a cloud guided the way, devotion poured forth the waters, and it rain'd down Manna; all these things have concurred in your greatness, the rest is left for you to do. God will

not do every thing himself, that he may not take from us our free will, and of that glory that belongs to us. Neither is it a marvel, if any of the aforementioned Italians have not been able to compass that, which we may hope your illustrious family shall: though in so many revolutions of Italy, and so many feats of war, it may seem that the whole military vertue therein be quite extinguisht; for this arises from that the ancient orders thereof were not good; and there hath since been none that hath known how to invent new ones. Nothing can so much honor a man rising anew, as new laws and new ordinances devised by him: these things when they have a good foundation given them, and contain in them their due greatness, gain him reverence and admiration; and in Italy their wants not the matter wherein to introduce any forme. Here is great vertue in the members, were it not wanting in the heads. Consider in the single fights that have been, and duels, how much the Italians have excel'd in their strength, activity and address; but when they come to armies, they appear not, and all proceeds from the weakness of the Chieftaines; for they that understand the managing of these matters, are not obeyed; and every one presumes to understand; hitherto there having not been any one so highly raised either by fortune or vertue, as that others would submit unto him. From hence proceeds it, that in so long time, and in so many battels fought for these last past 20 years, when there hath been an army wholly Italian, it alwaies hath had evil success; whereof the river Tarus first was witness, afterwards Alexandria, Capua, Genua, Vayla, Bologna, Mestri. Your Illustrious family then being desirous to tread the footsteps of these Worthyes who redeem'd their countreys, must above all things as the very foundation

of the whole fabrick, be furnished with soldiers of your own natives: because you cannot have more faithful, true, nor better soldiers; and though every one of them be good, all together they will become better when they shall find themselves entertained, commanded, and honored by their own Prince. Wherefore it is necessary to provide for those armes, whereby to be able with the Italian valor to make a defence against forreiners. And however the Swisse infantry and Spanish be accounted terrible; yet is there defect in both of them, by which a third order might not only oppose them, but may be confident to vanquish them: for the Spaniards are not able to indure the Horse, and the Swisse are to feare the foot, when they incounter with them, as resolute in the fight as they; whereupon it hath been seen, and upon experience shall be certain, that the Spaniards are not able to beare up against the French Cavalery, and the Swisses have been routed by the Spanish Foot. And though touching this last, there hath not been any entire experience had, yet was there some proof thereof given in the battel of Ravenna, when the Spanish Foot affronted the Dutch battalions, which keep the same rank the Swisses do, where the Spaniards with their nimbleness of body, and the help of their targets entred in under their Pikes, and there stood safe to offend them, the Dutch men having no remedy: and had it not been for the Cavalery that rusht in upon them, they had quite defeated them. There may then (the defect of the one and other of these two infantries being discoverd) another kind of them be anew ordained, which may be able to make resistance against the Horse, and not fear the Foot, which shall not be a new sort of armes, but change of orders. And these are some of those things which ordained a new, gain reputation and

greatness to a new Prince. Therefore this occasion should not be let pass, to the end that Italy after so long a time may see some one redeemer of hers appear. Nor can I express with what dearness of affection he would be received in all those countreys which have suffered by those forrein scums, with what thirst of revenge, with what resolution of fidelity, with what piety, with what tears. Would any gates be shut again him? Any people deny him obedience? Any envy oppose him? Would not every Italian fully consent with him? This government of the Barbarians stinks in every ones nostrils. Let your Illustrious Family then undertake this worthy exploit with that courage and those hopes wherewith such just actions are to be attempted; to the end that under your colours, this countrey may be enabled, and under the protection of your fortune that saying of Petrarch be verified.

Virtù contr' al fuore

Prendera l'arme, e fia il combatter corto:

Che l'antico valore

Ne gli Italici cor non è morto.

Vertue against fury shall advance the fight,

And it i' th' combate soon shall put to flight:

For th' old Roman valor is not dead,

Nor in th' Italians brests extinguished.

FINIS