

1676

The lives of the noble Grecians and Romans, compared together, by that grave learned philosopher & historiographer Plutarch of Chaeronea. Tr. out of the Greek into French, by James Amiot ... With the lives of Hannibal & Scipio, African ... into English, by Sir Thomas North. Hereunto are added The lives of Epaminodas, of Phillip of Macedon, ... collected out of Æmilius Probus, by S.G.s. ... The lives of twenty selected eminent persons tr. out of the work of that famous historiographer ... Andrew Thevet.

Plutarch

Follow this and additional works at: <http://lux.lawrence.edu/selections>

© Copyright is owned by the author of this document.

#### Recommended Citation

Plutarch, "The lives of the noble Grecians and Romans, compared together, by that grave learned philosopher & historiographer Plutarch of Chaeronea. Tr. out of the Greek into French, by James Amiot ... With the lives of Hannibal & Scipio, African ... into English, by Sir Thomas North. Hereunto are added The lives of Epaminodas, of Phillip of Macedon, ... collected out of Æmilius Probus, by S.G.s. ... The lives of twenty selected eminent persons tr. out of the work of that famous historiographer ... Andrew Thevet." (1676).

*Selections from Special Collections*. Book 32.

<http://lux.lawrence.edu/selections/32>





PLVTARCHS  
LIVES

AGRECLIAN

ROMAN

ATHENS

ROME



LONDON,  
Printed For George Sawbridge  
at the Bible upon Ludgate-Hill.  
And Thomas Lee  
at the Turkes Head in Fleet-  
streete over against Fetter-Lane  
1676.



10.6

THE  
LIVES

OF THE NOBLE  
Grecians & Romans,

Compared together, by that Grave Learned  
PHILOSOPHER & HISTORIOGRAPHER

PLUTARCH  
OF CHÆRONEA.

Translated out of GREEK into FRENCH, by  
JAMES AMIOT Abbot of Bellocane, Bishop of  
Auxerre, one of the Kings Privy Counsel, and great Almner of FRANCE.

With the LIVES of  
HANNIBAL & SCIPIO AFRICAN;

Translated out of LATIN into FRENCH, by  
CHARLES de l'ESCLUSE,

And out of FRENCH into ENGLISH,  
By Sir THOMAS NORTH Knight.

Hereunto are added the Lives of EPAMINONDAS, of PHILIP of Macedon of  
DIONYSIUS the Elder, Tyrant of Sicilia, of AUGUSTUS CÆSAR, of PLUTARCH,  
and of SENECA: With the Lives of Nine other Excellent Chieftains of War: Collected out  
of ÆMYLIUS PROBUS, by S. G. S. And Englished by the aforesaid Translator,

To which are also added,

The LIVES of Twenty Selected  
EMINENT PERSONS

Of Ancient and latter times, Translated out of the Work of that famous  
Historiographer to the King of FRANCE and POLAND;

ANDREW THEVET.

To which, for clearer Explanation and Emendation of the former Translation (in  
several places) are subjoynd Nores and Explications upon PLUTARCHS LIVES;  
Collected out of XYLANDER, CRUSERUS, HENRY STEPHANUS and  
others, with the SYNCHRONISM's and COTEMPORARY PERSONS  
with THEM; Shewing the several Ages in which They lived.

And now in this Edition are further added,

The LIVES of Several EMINENT PERSONS,  
Translated out of the aforesaid ANDREW THEVET.

CAMBRIDGE,

Printed by John Hayes, for George Sawbridge, at the Bible on Ludgate-Hill, London,  
ANNO DOM. M.DC.LXXVI.



887.5  
P74vEm

T O T H E  
Most High and Mighty Princess  
ELIZABETH,

By the Grace of God, of *England, France and Ireland*  
Queen, Defender of the Faith, &c.



Under hope of your Highness Gracious and accustomed Favour, I have presumed to present here unto your Majesty, *Plutarchs Lives Translated*, as a Book fit to be protected by your Highness, and meet to be set forth in *English*. For who is fitter to give countenance to so many great States, then such an High and Mighty Princess? who is fitter to revive the dead memory of their Fame, then she that beareth the lively image of their Vertues? who is fitter to Authorize a work of so great Learning and Wisdom, then she whom all do honour as the Muse of the world? Therefore I humbly beseech your Majesty, to suffer the simpleness of my Translation, to be covered under the ampleness of your Highness protection. For, Most Gracious Sovereign, though this Book be no Book for your Majesties self, who are meeter to be the chief Story, then a Student therein, and can better understand it in *Greek*, then any man can make it *English*: yet I hope the common sort of your Subjects shall not only profit themselves hereby, but also be animated to the better service of your Majesty. For among all the prophane Books that are in reputation at this day, there is none ( your Highness best knows ) that teacheth so much Honour, Love, Obedience, Reverence, Zeal, and Devotion to Princes, as these Lives of *Plutarch* do. How many examples shall your Subjects read here, of several persons and whole Armies, of Noble and Base, of Young and Old, that both by Sea and Land, at home and abroad, have strained their wits, not regarding their states, ventured their persons, yea cast away their Lives, not onely for honour and safety, but also for the pleasure of their Prince?

Then well may the Readers think, if they have done this for Heathen Kings, what should we do for Christian Princes? If they have done this for Glory, what should we do for Religion? If they have done this



# A M I O T TO THE READERS.



THE reading of books which bring but a vain and unprofitable pleasure to the Reader, is justly misliked of wise and grave men. Again, the reading of such as do but onely bring profit, and make the Reader to be in love therewith, and do not ease the pain of the reading by some pleasantness in the same: do seem somewhat harsh to divers delicate wits, that cannot tarry long upon them. But such Books as yeeld pleasure and profit, and do both delight and teach, have all that a man can desire why they should be universally liked and allowed of all sorts of men, according to the common saying of the Poet *Horace*:

*That he which matcheth profit with delight,  
Doth win the prize in every point aright.*

Either of these yeeld his effect the better, by reason the one runneth with the other, profiting the more because of the delight, and delighting the more because of the profit. This commendation (in my opinion) is most proper to the reading of stories, to have pleasure and profit matched together, which kind of delight and teaching, meeting in this wise Arm in Arm, hath more allowance then any other kind of writing or invention of man. In respect whereof it may be reasonably avowed, that men are more beholding to such good wits, as by their grave and wise writing have deserved the name of Historiographers, then they are to any other kind of writers: because an History is an orderly Register of notable things said, done, or happened in times past, to maintain the continual remembrance of them, and to serve for the instruction of them to come.

And like as memory is as a store-house of mens conceits and devices, without the which the actions of the other two parts should be unperfect, and well-near unprofitable: so may it also be said, that an History is the very treasury of mans life, whereby the notable doings and sayings of men, and the wonderful adventures and strange cases (which the long continuance of time bringeth forth) are preserved from the death of forgetfulness. Hereupon it riseth that *Plato* the wise saith, that the name of History was given to the recording of matters, to stay the fleeting of our memory, which otherwise would be soon lost, and retain little. And we may well perceive how greatly we be beholding unto it, if we do no more but consider in how horrible darkness, and in how beastly and pestilent a quagmire of ignorance we should be plunged: if the remembrance of all things that have been done, and have happened before we were born, were utterly drowned and forgotten. Now therefore I will over-pas the excellency and worthiness of the thing it self, forasmuch as it is not onely of more antiquity then any other kind of writing that ever was in the world, but also was used among men, before there was any use of letters at all: because that men in those days delivered in their life times the remembrance of things past to their successors, in songs, which they caused their children to learn by heart, from hand to hand, as is to be seen yet in our days by the example of the barbarous people that inhabit the new-found Land in the *West*, who without any records of writings, have had the knowledge of things past, well near eight hundred years afore; Likewise I leave to discourse, that it is the surest, safest, and durablest monument that men can leave of their doings in this world, to consecrate their names to immortality. For there is neither Picture, nor Image of Marble, nor Arch of Triumph, nor pillar, nor sumptuous Sepulchre, that can match the durableness of an eloquent History, furnished with the properties which it ought to have. Again, I mind not to stand much upon this, that it hath a certain troth in it, in that always it professeth to speak truth, and for that the proper ground thereof is to treat of the greatest and highest things that are done in the world: infomuch that (to my seeming) the greatest profit thereof is, as *Horace* saith, that it is commonly called the mother of troth and uprightness; which commendeth it so greatly, as it needeth not elsewhere to seek any authority, or ornament of dignity, but of her very self. For it is a certain rule and instruction, which by examples past, teacheth us to judge of things present, and to foresee things to come: so as we may know what to like of, and what to follow: what to mislike, and what to eschew. It is a Picture, which (as it were in a



The TABLE of the Noble Grecians and Romans,  
Compared by PLUTARCH of *Cheronea*.

<b>T</b> heseus.	Pag. 1.	} Compared.	31.	Nicias.	Pag. 450.	} Compared.	483.
Romulus.	15.		Marcus Craffus.	466.			
Lycurgus.	33.	} Compared.	63.	Sertorius.	486.	} Compared.	508.
Numa Pompilius.	50.		Eumenes.	498.			
Solon.	66.	} Compared.	92.	Agefilas.	509.	} Compared.	557.
Publicola.	82.		Pompeius.	526.			
Themistocles.	95.			Alexander.	559.	} Compared.	616.
Furius Camillus.	113.			Julius Cæsar.	591.		
Pericles.	132.	} Compared.	163.	Phocion.	623.		
Fabius Maximus.	150.		Cato Utican.	637.			
Alcibiades.	165.	} Compared.	202.	Agis & Cleomenes.	662.	} Compared.	697.
Coriolanus.	185.		Tiberius & Caius Gracchi.	682.			
Paulus Æmylius.	205.	} Compared.	237.	Demosthenes.	699.	} Compared.	730.
Timoleon.	222.		Cicero.	711.			
Pelopidas.	238.	} Compared.	270.	Demetrius.	732.	} Compared.	785.
Marcellus.	255.		Antonius.	754.			
Aristides.	272.	} Compared.	302.	Artaxerxes.	787.		
Marcus Cato.	288.		Dion.	798.	} Compared.	817.	} Compared.
Philopœmen.	305.	Marcus Brutus.	817.				
T. Q. Flaminius.	316.	} Compared.	328.	Aratus.	859.		
Pyrrus.	330.		Galba.	867.			
Caius Marius.	349.			Otho.	869.		
Lyfander.	371.	} Compared.	406.	Hannibal.	877.	} Compared.	909.
Sylla.	386.		Scipio African.	896.			
Cimon.	409.	} Compared.	448.				
Lucullus.	421.						

Lives added.

Epaminondas.	Pag. 917.	Thrafsybulus.	Pag. 1020.
Philip of Macedon.	932.	Conon.	1021.
Dionylus the Elder.	944.	Iphicrates.	1023.
Octavius Cæsar.	959.	Chabrias.	1024.
Plutarch.	979.	Timotheus.	1025.
Seneca.	997.	Datames.	1026.
Miltiades.	1015.	Hamilcar.	1030.
Paufanias.	1018.		

Lives added on the Impression, 1657.

Constantine the Great.	Pag. 1.	Tamberlain Emperour of the Tartars.	42.
Archimedes a Philosopher of Greece.	5.	Priscian the Cæfarean Grammarian.	46.
Diogenes the Grecian Philosopher.	7.	Artemisia the Wife of Mausolus King of	} 48.
Constantine Paleologus.	10.	Caria, or Halicarnasses in Greece.	
Cæsar Flavius Justinianus.	13.	Marcus Terentius Varro.	51.
Aristotle the Stagiritian Philosopher.	17.	Hismael Sophi King of Persia.	53.
Homer the Grecian Poet.	22.	George Castriot, called Scanderbeg, Prince	} 57.
Sappho the Lesbian Poetess.	25.	of Epire,	
Saladin the Sultan of Ægypt.	27.	Tamombeus the last Soldan of Ægypt.	64.
Edward Prince of Wales.	30.	Atabalipa King of Peru.	66.
Charlemain or Charles the Great, King of	} 34.	John Guttemberg a Moguntian, Inventaer of	} 69.
France, and Emperour of Rome.		the Art of Printing.	

Lives added on this Impression, 1676.

Ferdinand Cortez a Spaniard.	Pag. 75.	Quoniambec	86.
Basil Duke of Muscovy.	79.	Christopher Columbus a Genoesse.	88.
Sebastian I. King of Portugal.	82.		



*Cimon* in the Admiral-gally. The **ATHENIANS** received them with great joy, with processions and goodly Sacrifices, as if *Theſeus* himself had been alive, and had returned into the City again. At this day all these relics lye yet in the midst of the City, near to the place where the young men do use all their exercises of body. There is free liberty of access for all slaves and poor men (that are afflicted and pursued by any mightier than themselves) to pray and sacrifice in remembrance of *Theſeus*: who while he lived was protector of the oppressed, and did courteously receive their requests and Petitions that prayed to have aid of him. The greatest and most solemn Sacrifice they do unto him, is on the eighth day of *October*, in which he returned from **CRETA** with the other young Children of **ATHENS**. Howbeit they do not leave to honour him every eighth day of all other moneths, either because he arrived from **TROEZEN** at **ATHENS** the eighth day of *June*, as *Diodorus* the Cosmographer writeth: or for that they thought that number to be meetest for him, because the bruit ran he was begotten of *Neptune*. They do sacrifice also to *Neptune* the eighth day of every moneth, because the number of eight is the first cube made of even number, and the double of the first square: which doth represent a stedfastness immoveable, properly attributed to the might of *Neptune*, whom for this cause we surname *Asphalius*, and *Gaiochus*, which by interpretation doth signifie the safe keeper and the stay of the earth.

*Theſeus* Tomb.

*Neptune* why called *Asphalius* and *Gaiochus*.

The end of *THESEUS* Life.

THE LIFE OF  
ROMULUS.



Ann. Mund.  
3198.

Ant. Christ.  
750.



THE Historiographers do not agree in their writings, by whom, nor for what cause the great Name of the City of **ROME** (the glory whereof is blown abroad through all the world) was first given unto it. For some think that the Pelasgians, after they had overcome the greatest part of the world, and had inhabited and subdued many Nations, in the end did stay themselves in that place where it was new builded; and for their great strength and power in arms, they gave the Name of **ROME** unto the City, as signifying power in the Greek tongue. Other say, that after the taking and destruction of **TROIA**, there were certain **TROIANS**, which saving themselves from the sword, took such vessels as they found at ad-

Divers opinions about the Name of **Rome**

venture in the Haven; and were by windes put to the **THUSCANE** shore, where they anckered near unto the River of **Tyber**. There their Wives being so sore sea-sick, that possibly they could nor any more endure the boisterous surges of the seas, it happened one of them among the rest (the Noblest and wisest of the company) called *Roma*, to counsel the other Women of her companions, to set their Ships afire; which they did accordingly. Wherewith their Husbands at the first were marvellously offended. But afterwards, being compelled of necessity to plant themselves near unto the City of **PALLANTIUM**, they were appeased when they saw things prosper better then they hoped for, finding the soil there fertile, and the people their neighbours civil and gentle in entertaining them. Wherefore among other honours they did to requite this Lady *Roma*, they called their City after her Name, as from whom came the original cause of the building and foundation thereof. They say, that from thence came this custom continuing yet to this day at **ROME**, that the Women saluting their Kinsfolks and Husbands, do kiss them

*Tybris* fl.

The beginning of Kissing their Kinsfolk on the mouth, came from the Trojan women,



# THE LIFE OF PHILIP of MACEDON.



Anno Mundi.  
3580.

Ant. Christ,  
360.

Philip: that wisdom booteth not at all,  
Which scorning justice, hopes to clime on high!  
Let Princes, that behold thy sudden fall,  
Love right and meekness, lest like thee they die!

Philip Pedegree.



Philip an  
hostage of  
Peace with  
thirty others.

*Myntas*, the Second of that Name, and seventeenth King of MACEDON, of the Race of *Temenides* or *Caramides*, descended from *Hercules*, and that reigned four hundred and ninety eight years, reckoning from *Caranus* unto *Antipater*, in whom began another Race: he had three Sons by his first Wife called *Eurydice*, born in ILLYRIA: to wit, *Alexander*, *Perdiccas*, and *Philip*. *Alexander* having succeeded his Father, reigned but one year, during which time he made War with his base Brother *Ptolomeus Alorites*. But to appease the strife betwixt them, they sent for *Pelopidas*, who was at that time in THESSALIE. He took up all their quarrels, restored those that were banished unto their houses, and (because this Peace should be more surely kept) he took of them for hostages, *Philip*, and thirty other of the noblest mens Sons in MACEDON, and brought them all away with him to THEBES. Now during the time that *Perdiccas* reigned, which was the space of five years, *Philip* kept at *Pammenes* house, with whom *Epaminondas* was very great: and hereof it came, that some thought *Philip* was a hearer of *Lysis Epaminondas* School-master, and that they conferred together in Philosophy. Howbeit *Epaminondas* was then much older then he, and surely it can hardly be that they were Scholars together: except they will say that *Epaminondas* continuing all his life time to profit by the study of wisdom, made *Philip* desirous to hear him sometime, and to follow him also. And it may be well enough also that he had learned of *Epaminondas* to be so quick and sudden of execution in the Wars, as he was: which was but one of the least parts of *Epaminondas* Vertues. But as for his continency, justice, magnanimity, and clemency, which were the parts that in truth made him great: *Philip*, neither by Nature, nor by Education, nor by Study, ever attained unto it: for all this, he wanted not great Gifts of body and mind, as shall appear in the discourse of his Life: and as *Theophrastus* testifieth, he was greater then any other of the Kings of MACEDON, not onely in prosperity of Fortune, but also in wisdom, bounty, and moderation of manners. So it came to pass that *Alexander*, notwithstanding the accord *Pelopidas* had made, was traiterously killed by *Ptolomy* surnamed *Alorites*, who usurped the Kingdome, and was slain himself



THE LIFE OF  
PLUTARCH.



Ann. Mund.  
4053.

Post. Christ.  
104.

*Thy precepts are a Crown of purest gold  
To Trajan deem'd the glory of mankind.  
In hands, and hearts, if great men would thee hold,  
Vertue should rule, and Vice should go behind.*



Having undertaken to gather the Lives of *Plutarch*, and of *Seneca*, as they themselves are amply shewed in their Works, the which in despite of the fury of an infinite of strange accidents have yet remained whole and in reputation untill this present time: First, this thought hath possessed me before, that some men marvel, how, and wherefore I do joyn Philosophers, quiet men, and friends of solitariness, unto so many Noble and Worthy Warriors. Wherein it seemeth I wander too far off from the principal intention of *Plutarch*, who was so willing to honour the Muses, joyning into one body so many members and parts of Histories offered unto the posterity, that in the mean time he hath accompanied, and as it were environed them

*With Darts, and Targets of Mars redoubtable.*

But I hope, that if those (which think strange of my doings) will but at leisure, with a reposed eye, look upon the Lives before: they shall find that I have not gone so far from the right meaning, as at the first sight may be judged. For, besides that the Lives of some Orators, especially of *Demosthenes* and of *Cicero*, are seen amongst the others: you shall find few Noblemen represented by our Author, but that they have as carefully handled books, as their swords. And if some seem to be so much given to Arms, that they have left the study of learning behind them, yet we may see that they have loved Philosophers, and that they themselves have earnestly and effectually reasoned of Philosophy, in time of War and Peace. And whereas *Plutarch* hath mingled some with vertuous men, some (I say) which have done infinite hurt to themselves, and to all the world during their Lives, and whose names are detested at this day by those themselves which follow their execrable doings: his intention was not to place them in the Theatre of Vertue, as if they had deserved it: but as Learned Painters finely apply cloudy and dark colours in their tables, to the end that the lively and fresh colours should appear more beautifull, and as it were imbossed; so in intermingling the strange exceses of some GREEKS and ROMANS amongst so worthy Acts of others, he hath so fully mingled the sweet and profitable together, that it is not possible to be better. But if my two Philosophers (since I have begun to qualifie them thus) were contented to shut up themselves in some School or Study, and to do nothing else but declaim and fashion some Scholars,

The reason why the Lives of Philosophers are joynd with the Lives of Warriors. Why *Plutarch* wrote the lives of some vicious men amongst the vertuous.



PROSOPOGRAPHIA:  
OR, SOME SELECT  
POURTRAITURES  
AND  
LIVES

Ancient and Modern Illustrious

PERSONAGES.  
COLLECTED

Out of their PICTURES, BOOKS, and MEDALS.

Originally compiled and written in *FRENCH*

BY

*ANDREW THEVET,*

Chief Cosmographer to *HENRY* the third, King of  
FRANCE & POLAND.

Newly Translated into *English* by some Learned and Eminent

PERSONS; and generally by

*GEO: GERBIER,* alias *D'OUVILLY,* Esq;

And now also in this Edition are further added the

POURTRAITURES & LIVES of *FIVE* other Selected

Eminent PERSONS, of Ancient and Modern Times; newly Translated into

*English*, out of the Works of the said famous *ANDREW THEVET,*

By a Learned and Eminent Person.

All which are Illustrated and Imbellished, with the Effigies or

Sculptures of the said Worthy PERSONAGES in Copper Plates,

According to the

FRENCH ORIGINAL.

---

CAMBRIDGE,

Printed by *John Hayes,* for *William Lee,* at the *Turks Head* in *Fleet-*  
*street,* over against *Fetter Lane,* London. Anno Dom. 1676.

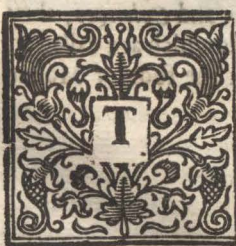


# THE LIFE OF CHRISTOPHER COLUMBUS

## A Genoese.



Christopher Columbus Genoevis  
Dixit, 1493



The common Proverb, *They who promise Mountains of Gold, propose what cannot be accomplished*, will be contradicted by the diligent search of this excellent Pilot, who having promised the Kings of *England, Portugall and Spain* such Mountains, did indeed make it good to those who followed his wise Counsell. Upon his name some have more pleasantly then prudently descanted, comparing him to the Pigeon in *Noah's Ark*, which after the flood brought tidings of the Earth. Because *Columbus* sailed so far, that he discovered unknown Lands. But omitting these subtilties, I will briefly relate his life, whose pourtraiture with many others I got at *Lisbon in Portugall*.

Columbus compared to the Pigeon in Noah's Ark.

The place of his Birth.

The observation which moved Columbus to discover the new World

He was born at *Cuquero* or (as some say) at *Albizolo*, a poor small Village on the River *Gennes* near *Savonna*.

He traffiqued into *Portugall*, and passing by the Streights of *Gibraltar*, observed by long experience, that at a certain season of the Year, there were some Sea-winds came from the West, which blew equally one way, many days together without any variation. And considering they could not proceed but from the Earth beyond the Sea; he so deeply fixed the Idea hereof in his Head; that at last he resolved to find it out.

Hereupon being aged about forty Years (as *M. Urban Chauveton* relates in his History of the