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**THE TUDOR
TRANSLATIONS**
EDITED BY
W. E. HENLEY
XXXIX

MACHIAVELLI

WITH AN INTRODUCTION BY

HENRY CUST. M.P.

VOLUME I

THE ART OF WAR

TRANSLATED BY

PETER WHITEHORNE

1560

THE PRINCE

TRANSLATED BY

EDWARD DACRES

1640



L O N D O N

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INTRODUCTION



AM at my farm ; and, since my last mis-
‘ fortunes, 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 The Life of
‘ of the previous day and conversing with the woodcutters, a Day
‘ who have always some trouble on hand amongst them-
‘ selves 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

MACHIAVELLI

INTRO-
DUCTION butcher, a miller, and a pair of bakers. With these com-
panions 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 Principatibus*, 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.'

Niccolò
Machiavelli

Such is the account that Niccolò Machiavelli renders
of himself when after imprisonment, torture, and disgrace,

MACHIAVELLI

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.’

INTRO-
DUCTION

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

MACHIAVELLI

INTRO- even earlier. It is certain that on July 14, 1498, he was
DUCTION 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.

Official Life 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 Forlì, 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 eyewitness 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

MACHIAVELLI

INTRO-
DUCTION

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 His Defeat 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 After his Fall in a series of tortuous intrigues to gain the favour of the Medici. Many of the stories may be exaggerated, but none

MACHIAVELLI

INTRO- make pleasant reading, and nothing proved successful. His **DUCTION** 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

MACHIAVELLI

through it all there is an ache at Machiavelli's heart, and INTRO-
on a sudden he will break down, crying, DUCTION

Però se alcuna 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 grandemente da loro . . . e della sua conversazione si dilettavano 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,

MACHIAVELLI

INTRO-
DUCTION 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.

His
Character

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

MACHIAVELLI

INTRO-
DUCTION

‘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 Monte-pulciano. 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.

At the beginning of the sixteenth century Italy was State of rotten to the core. In the close competition of great Italy 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

INTRO-
DUCTION 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.] 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

Superstition

MACHIAVELLI

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.

INTRO-
DUCTION

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

The Pagan
Influence

MACHIAVELLI

INTRO- DUCTION

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
' beleeve 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 beleaved, before they tasted the blowes of
' the outlandish warre, that it should suffice a Prince to
' know by writinges, how to make a subtell aunswere, to
' write a goodly letter, to shewe in sayinges, and in woordes,
' witte and promptenesse, 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

MACHIAVELLI

INTRO-
DUCTION

‘ 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 errorre, 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 perillls. Wherby 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 lievd 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 *The Prince* 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

MACHIAVELLI

INTRO- DUCTION

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.

Its purpose

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

MACHIAVELLI

INTRO-
DUCTION

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

MACHIAVELLI

INTRO- and tyranny, a vision of deliverance and union. For at
DUCTION 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 sup-
posed, that under the postulated government, all else
will prosper.]

The Book

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 preserva-
tion 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

MACHIAVELLI

'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.'

INTRO-
DUCTION

There is perhaps in all Machiavelli no better example of His Method 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 Conquests 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

MACHIAVELLI

INTRO- ' of years and no benefits can extinguish in the nation's
DUCTION ' 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.

Cæsar Borgia 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 states-

MACHIAVELLI

INTRO-
DUCTION

man, 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

Cæsar's
Career

MACHIAVELLI

INTRO- DUCTION

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

MACHIAVELLI

INTRO-
DUCTION

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

MACHIAVELLI

INTRO-
DUCTION ' 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.

The Lesson 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

MACHIAVELLI

'wrongs to be forgotten.' On the other hand 'Benefits INTRO-
'should be conferred little by little so that they may be DUCTION.
'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.]

MACHIAVELLI

INTRO- DUCTION

National Defence

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.

Conduct of the Prince

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

MACHIAVELLI

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

INTRO-
DUCTION

MACHIAVELLI

INTRO-
DUCTION "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.

The Appeal

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

MACHIAVELLI

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 you 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 :

INTRO-
DUCTION

Virtù 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

MACHIAVELLI

INTRO- DUCTION

The Church

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

MACHIAVELLI

INTRO-
DUCTION

before long the Jesuits joined in the cry. Machiavelli was burnt in effigy at Ingoldstadt. He was *subdolus diabolicalrum 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 The studied the book. Catherine de Medici brought it to Politicians 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, discomforting 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

MACHIAVELLI

INTRO- DUCTION

Napoleon

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 Duc 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 ex- 'centrique, toujours seul d'un côté, avec le monde de l'autre?' and again 'Jugez donc s'il doit s'amuser à ménager cer- 'taines 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 con- 'tribuer au grand œuvre que tout le monde n'aperçoit pas?' '... Malheureux que vous êtes! vous retiendrez vos éloges

MACHIAVELLI

‘parce que vous craindrez 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.

INTRODUCTION

But from the first the defence was neither idle nor weak. The Defence 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.

MACHIAVELLI

INTRO- DUCTION

'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*

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*

MACHIAVELLI

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.

INTRO-
DUCTION

MACHIAVELLI

INTRODUCTION

'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 suo 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 Savonarola;

MACHIAVELLI

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.]

INTRO-
DUCTION

The Florentine postulates religion as an essential Religion 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

MACHIAVELLI

INTRO- DUCTION

Democracy

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

MACHIAVELLI

INTRO-
DUCTION

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

MACHIAVELLI

INTRO- ' of the wisest men that any nation in any age hath
DUCTION ' produced.'

The Art of
War

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

MACHIAVELLI

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

MACHIAVELLI

INTRO-
DUCTION the origin, character, and discipline of an army in being.
The New
Model He pictures the horror, waste, and failure of a mer-
 enary 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
Organisation Secretary is to form a National Army, furnished by con-
 scription 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 manœuvred
 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

MACHIAVELLI

the past and with all contemporary organisations. He INTRO-
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 pre-
'cision 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 con-
'sideration 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

MACHIAVELLI

INTRO-
DUCTION '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 enter-
 ' prise, 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.'

*The History
of Florence*

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

MACHIAVELLI

Secretary's death. Machiavelli broke away from the INTRO-
Chronicle or any other existing form. He deliberately DUCTION
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 unbared. 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 explana-
tion of the miseries of Italy ; the necessity of unity and the
evils of the Papacy which prevents it. In this book dedi-
cated 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

MACHIAVELLI

INTRO- a racial bitterness gave accent to their hate. But yet, he **DUCTION** 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.

Other Works 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

MACHIAVELLI

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 at 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 The End with so much of unfairness in their policy, there was an extraordinary degree of fairness in their intellects. They

MACHIAVELLI

INTRO- DUCTION

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.

C O N T E N T S

	PAGE
THE ARTE OF WARRE	1
THE PRINCE	251

THE ARTE OF WARRE
WRITTEN FIRST IN ITALIAN BY
NICHOLAS MACHIAVELL
AND SET FORTHE IN ENGLISHE BY
PETER WHITEHORNE
STUDIENT AT GRAIES INNE
WITH AN ADDICION OF OTHER LIKE
MARCIALL FEATES AND EXPERIMENTES
AS IN A TABLE
IN THE ENDE OF THE BOOKE
MAIE APPERE

1560

Menſs. Iulij.

A

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.



LTHOUGH 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 advauncemente 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

THE ARTE OF WARRE

EPISTLE
DEDICA-
TORIE

worlde, it is impossible for any realme or dominion, long to continue free in quietnesse and savegarde, where the defence of the sweard 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 theim 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 givynge theim selves to pastymes and pleasure, forssake the juste regarde of their owne defence, and savegarde of their countrie, whiche in temporall regimente, chiefly consisteth in warlike skilfulness. 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

NICHOLAS MACHIAVELL

EPISTLE
DEDICA-
TORIE

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 Soulidiours so experte, that thei obtained with a fewe, in faightyng againstste a greate houge 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 understandyng 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 enemie, 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 inlarged, 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

THE ARTE OF WARRE

EPISTLE
DEDICA-
TORIE

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 regarding 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 consideracion of them bothe, the one in fine, doeth woorke and induce, the others oblivion and utter abholucion. Wherfore, 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

NICHOLAS MACHIAVELL

EPISTLE
DEDICA-
TORIE

and manlike personages, I thought most excellente Princes, I could not either to the speciale gratefyng of your highnesse, the universall delight of all studious gentlemen, or the common utiltie of the publike wealth, imploie my labours more profitablie in accomplishyng of my duetie and good will, then in settynge foorth some thing, that might induce to the augmentyng and increase of the knowledge thereof: in especially the example of your highnes most politike governemente over us, givynge 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, theim 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

THE ARTE OF WARRE

EPISTLE
DEDICA-
TORIE

booke called The arte of Warre, of the famous and excellente 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 havyng 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 undoubtedely, 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

NICHOLAS MACHIAVELL

EPISTLE
DEDICA-
TORIE

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 arbitremente 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 auchhour, 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 havyng frely without any gaine of exchaunge (as after some

THE ARTE OF WARRE

EPISTLE
DEDICA-
TORIE

acquaintaunce and familiaritie will better appeare) brought with hym moste riche, rare and plentiful Treasure, shall deserve I trust of all good Englishe 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 appointed to the Campe, then in nice termes attired to the Carpet, and in course clothyng rather putte foorth to battaile, then in any brave shewe prepared to the bankette, nevertheless my good will I truste, shall of your grace be taken in good parte, havyng fashioned the phrasie of my rude stile, even accordyng 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 humblie 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, accordyng to his bounden duetie and allegiance, promptlie yeld hym self to any labour, travaile, or daunger, what so ever shal happen. Praiynge

NICHOLAS MACHIAVELL

in the mean season the almighty GOD, to
give your highnes in longe prosperous raigne,
perfect health, desired tranquilitie, and against
all your enemies, luckie and joifull victorie.

EPISTLE
DEDICA-
TORIE

Your humble subject and dailie oratour,

PETER WHITEHORNE.

THE ARTE OF WARRE

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,



HERE have Laurence, many helde, and do holde this opinion, that there is no maner of thing, whiche lesse agreeeth 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 thexercise of that kinde of service to prevale, 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 promt 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 agreeable 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

THE ARTE OF WARRE

THE PROHEME all the artes that areordeined 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 decte 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: 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 determined to the entente not to passe this my idell time, without doyng 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

NICHOLAS MACHIAVELL

otherwise I have made no profession, notwithstanding I
believe it is no error, to occupie with wordes a degree, the THE
PROHEME
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
doyng, cannot be knownen 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, wisedome, and
liberalitie doe shine: I knowe you for riches, and
nobilitie, not to have many peeres, for wisedome
fewe, and for liberalitie none.

THE ARTE OF WARRE
THE TABLE
OF CERTAIN PRINCIPALL THINGES,
CONTAINED IN THIS WOORKE
OF MACHIAVEL

IN THE FIRSTE BOOKE

	PAGE
Why a good man ought not to exersise warfare as his arte,	33 ✓
Deedes of armes ought to be used privatly in time of peace for exersise, and in time of warre for neces- setie and renoume,	36
The strength of an armie is the footemen,	38
The Romaines renued their Legions and had men in the flower of their age,	38
Whether men of armes ought to be kept,	40
What is requisete for the preparyng of an armie,	42
Out of what contrie souldiers ought to be chosen,	43
Souldiers ought to bee chosen, by thauchtoritie of the Prince, of suche men as be his oun subjectes,	44 ✓
The difference of ages, that is to be taken in the chosinge of souldiours for the restoring of an olde power and for the making of a newe,	44
C	17

THE ARTE OF WARRE

THE TABLE

PAGE

The weapons or power that is prepared, of the naturall subjectes, of a common weale bringeth profit and not hurte,	47
What cause letted the Venetians, that they made not a Monarchi of the worlde,	48
How an armie maye bee prepared in the countrie, where were no exersise of warre,	49
The custome that the Romaines used, in the chosyng of their souldiours,	51
The greater number of men is best,	53
Whether the multitude of armed men ar occasion of confusion and of dissorder,	55
How to prohibite, that the Capitaines make no discension,	57

IN THE SECONDE BOOKE

What armour the antiquetie used,	61
The occation of the boldenes of the duchemen,	64
Whiche maner of armyng menne is better either the Duche or Romaine fasion,	64
Diverse examples of late dayes,	66
An example of Tigran,	69
Whether the footemen or the horsemen ought to bee estemed moste,	70
The cause whie the Romaines were overcome of the parthians,	71
What order, or what vertue maketh, that footemen overcum horsemen,	71

NICHOLAS MACHIAVELL

	PAGE	THE TABLE
Howe the antiquitie exersised their men to learne them to handle their weapons,	73	
What the antiquitie estemed moste happie in a common weale,	75	
The maner, of maintainyng the order,	77	
What a legion is, of Grekes called a Falange, and of Frenchemen Catterva,	77	
The devision of a legion, and the divers names of orders,	78	
The order of batellraye, and the manner of appoincting the battels,	82	
How to order, CCCC.L. men to doo some severall feate,	88	
The fation of a battaile that the Suisers make like a crosse,	90	
What carriages the Capitaines ought to have, and the number of carriages requisite to every band of men,	91	
Diverse effectes caused of diverse soundes,	93	
Whereof cometh the utiltie, and the dissorder of the armies that are now a daies,	93	✓
The manner of arminge men,	97	
The number of carriages that men of armes and lighte horsemen ought to have,	98	

IN THE THIRDE BOOKE

The greatest dissorder that is used now a dayes in the orderinge of an armie,	102
How the Romaines devided their armie in Hastati, Principi and Triarii,	102
	19

THE ARTE OF WARRE

		<small>PAGE</small>
THE TABLE	The manner that the Romaines used to order them selves agayne in the overthrow,	103
	The custom of the Greekes,	103
	A maine battaile of Suissers,	104
	How manie legions of Romaine Citesens was in an ordinarie armie,	105
	The manner how to pitche a field to faigthe a battaile, Of what number of faighting men an armie oughte to be,	106
	The description of a battaile that is a faighting,	111
	An exsample of Ventidio faighting against the Parthians,	114
	An example of Epaminondas,	115
	How the Artillerie is unprofitable,	116
	How that a maine battaile of Suissers cannot ocupie more then fower pikes,	120
	How the battailes when thei cum to be eight or ten, maye be receyved in the verie same space, that received the fyve,	123
	The armes that the Standarde of all tharmie ought to have,	125
Divers examples of the antiquetie,	126	

IN THE FOWERTH BOOKE

Whether the fronte of the armie ought to bee made large,	132
To how many thinges respecte ought to be had, in the ordringe of an armie,	133
An example of Scipio,	134

NICHOLAS MACHIAVELL

	PAGE	THE TABLE
In what place a Capitain maie order his armie with savegarde not to be clene overthrown,	135	
Aniball and Scipio praised for the orderynge of their armies,	135	
Cartes used of the Asiaticans,	137	
Diverse examples of the antiquitie,	137	
The prudence which the Capitaine ought to use, in the accidence that chaunce in faightinge,	138	
What a Capitaine ought to doo, that is the conqueror, or that is conquered,	140	
A Capitaine ought not to faighte the battaile, but with advaantage, excepte he be constrained,	142	
How to avoide the faightinge of the field,	144	✓
Advertismentes that the Capitaine ought to have,	146	
Speakyng to souldiers helpeth muche to make them to be curagious and bolde,	146	
Whether all the armie ought to bee spoken unto, or onely to the heddes thereof,	147	

IN THE FYVETH BOOKE

The manner how to leade an armie gowinge thorough suspected places, or to encounter the enemie,	152	
An example of Aniball,	156	
Wether any thing oughte to bee commaunded with the voise or with the trumpet,	159	
The occasions why the warres made now a dayes, doo impoverish the conquerors as well as the conquered,	162	
	21	

THE ARTE OF WARRE

		PAGE
THE TABLE	Credite ought not to be given to things which stand nothinge with reason,	164
	The armie ought not to knowe what the Capitaine purposeth to doo,	165
	Diverse examples,	167

IN THE SIXTE BOOKE

The maner how to incampe an armie,	175
How brode the spaces and the wayes ought to be within the campe,	182
What waye ought to be used when it is requiset to incampe nere the enemie,	184
How the watche and warde ought to be apoincted in the campe, and what punishmente they ought to have that doo not their dutie,	186
How the Romaines prohibited women to be in their armies and idell games to be used,	188
How to incampe accordinge to the nomber of men, and what nomber of menne maie suffise againste, what so ever enemie that wer,	191
How to doo to be assured, of the fideletie of those that are had in suspition,	193
What a Capitaine ought to doo beinge beseged of his enemies,	194
Example of Coriliano and others,	195
It is requiset chiefly for a Captain to kepe his souldiers punished and payed,	197

NICHOLAS MACHIAVELL

	PAGE	THE TABLE
Of aguries,	197	
Moste excellent advertismentes and pollicies,	198 ✓	
The occation of the overthrowe of the Frenchmen at Garigliano,	202	

IN THE SEVENTH BOOKE

Cities are strong, either by nature or by industrie,	205
The maner of fortificacion,	205
Bulwarkes ought not to be made oute of a towne distante from the same,	207
Example of Genoa,	208
Of the Countes Catherin,	208
The fation of percullesies used in Almaine,	210
Howe the battelmentes of walles were made at the first, and how thei are made now adaies,	210
The provisions that is mete to bee made, for the defence of a towne,	212 ✓
Divers policies, for the beseginge and defendinge of a toune or fortres,	214
Secretre conveing of letters,	219
The defence againste a breache,	219
Generall rules of warre,	222 ✓

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 ARTE OF WARRE

THE FIRST BOOKE



ORASMUCH 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, havyng knownen in him those condicions, the whiche in a good frende or in a citezien, might of his frendes, or of his countrie, be desired : for that I doe not knowe what thyng was so muche 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 knownen 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 knownen, 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 accordynge 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 frende. Yet it resteth not for this, that we, and what so ever other that as we did know him, are not able to testifie (seeyng his woorkes doe not appere) of his lawdable qualities. True it is, that fortune was not for al this, so muche his enemie, that it left not some brief

THE ARTE OF WARRE

THE
FIRSTE
BOOKE

record of the readinesse of his witte, as doeth declare certaine of his wrtinges, and settynge foorth 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 esteemed, if the same for the ende therof, had of him ben exercised. Fortune having therfore 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. Therfore 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 leisure, and of him to understande and to learne divers thinges, accordyng as of suche a man maie bee hoped for,

NICHOLAS MACHIAVELL

THE
FIRSTE
BOOKE

semyng to have accencion 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 them selves, we will omit. Fabritio 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, Fabritio 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 beeing 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 estemed 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: Fabritio replied, I thought it shuld be thesame you saie, and this place, and this studie, made me to remember certaine Princes of the Kyngdome of Naples, whiche of these auncient tillage and shadow doe delight. And staiyng upon this talke, and somewhat standyng in a studdie, saied moreover, if I thought I should not offend, I woud tell my opinion, but I beleeve I shall not, commonyng with friendes, and to dispute of thynges, and not to

How Seniour
Fabricio
Collonna and
other gentil-
men beeing
together in a
gardein,
entered into
talke of
matters of
warre.

THE ARTE OF WARRE

THE
FIRSTE
BOOKE

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 rehersing other.

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

FABRITIO. 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 aunswoerynge you: for as muche as many times a wise demaunder, maketh one to consider many thynges, and to knowe many other, whiche without havynge been demaunded, he should never have knownen.

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 livityng in ease, as he did, and that so moche was a lover of the same hardenesse of life, whiche you praise: notwithstandingyng 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

NICHOLAS MACHIAVELL

THE
FIRSTE
BOOKE

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 theim 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 Fabritio doeth, he should bee praised of fewe, and followed of none: so that he being afraied of this present maner of living, he left thauncient facions, and thesame, that he could with best admiracion imitate in the antiquitie, he did.

FABRITIO. 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 living, 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 thordres 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

THE ARTE OF WARRE

THE
FIRSTE
BOOKE

therin by due meanes: for asmoche as in thesame, the truth so moche appereth, that every common wit, maie easely perceive 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 communicacion to you, that is an accusar of theim, the whiche in grave, and greate doynges, are not followers of the antiquitie, thinking by this waie more easely to be in my entent satisfied. Therfore, I would knowe of you whereof it groweth, that of the one side you condempne those, that in their doynges 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 indevoured 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 theim selves, to be ready and apte when occasion serveth, to accomplishe that, which thei have determined to worke: and for that when the preparacions are made crafteily, thei are not knownen, 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

NICHOLAS MACHIAVELL

THE
FIRSTE
BOOKE

believe this excuse shuld suffice for answeare to your accuse-
ment.

COSIMO. It should suffice, when I wer certain, that thoccasion
wer 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 grove; what
difficultie doeth let, that the preparacions help not, and why
thoccasion cannot come, and how these things at ones, which
seme contrary endes, is most difficult, 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 prae 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
believe, that youthfulnes, will make you lovers of warlike
thinges, and more easie to beleve thesame, that of me shalbe
saied. These other, by reason of havyng nowe their hedde
white, and for havyng upon their backes their bloude con-
geled, 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: where-
upon 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 wellordeined, will never

THE ARTE OF WARRE

THE
FIRSTE
BOOKE
Why a good
man ought
never to use
the exercise
of armes, as
his art.

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, deceiptfull, 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. Wherfore thei ar constrained, either to thinke that there is no peace, or so moche to prevale 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 growtheth 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 livityng, 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 theim, 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

NICHOLAS MACHIAVELL

of Italie, whiche have used warfare, for their particulare arte, and albeoit 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 much 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, havyng 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 overthrown 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 fortifieth my reasons, whiche saieth, that warre maketh Theves, and peace hangeth theim 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 theym, and havyng not so moche power, to knowe how to reduce theim selves together, to make an open rebellion, they are constrainyd of necessetie to Robbe in the highe waies, and Justice is enforced to extinguishe theim.

A Proverbe
of warre and
peace.

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 propounde : whiche were two 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

THE ARTE OF WARRE

THE
FIRSTE
BOOKE

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 Carthaginens 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 Citezain would presume, by the meane of soche exercise, to aviale 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 theim 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 liyyng: Nor there was never any, that would hope with pracie, and with this arte, to be able to finde theim selves. Of this there maie be made concernyng Citezains, moste evidente conjecture, by the ensample of Regolo Attillio, who beyng Capitain of the Romaine armes in Affrica, and havyng 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, havyng in pracie so many Provinces, he would not have asked license, to retourne to kepe his feldes: for as moche as every daie he might otherwise, have gotten moche more, then the value of al those possessions: but bicause

NICHOLAS MACHIAVELL

THE
FIRSTE
BOOKE

these good men, and soche as use not the warre for their arte, will not take of thesame any thing then labour, perilles, and glorie, when thei are sufficiently glorious, thei desire to returne 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 theim selves 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 knownen through many insamples, and inespecially seeyng how emonge the firste privileges, whiche the Romaine people gave to their Citezins 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 Citezin, 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 muche as is loked for touching a common welth, I believe that it is true, but concerning Kinges, I can not tell nowe, for that I woulde believe that a Kinge would have about him, whome particularly should take such exercise for his arte.

FABRITIO. 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

THE ARTE OF WARRE

THE
FIRSTE
BOOKE

good orders, give not their absolute Empire unto their king, saving in the armes, 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 councell, and those are to be feared, which councell 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 theire arte, for that the strength of armes without any doubte are the foote menne: so that if a king take not order in such 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 nurrishe 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 floore of their age, that is from xvij. to xxxij. yeres, in which time the legges, the handes, and the yes answereth the one the other, nor thei tarried not till there strengthe should decaie, and there nughtines increase, as it did after in the corrupted times. For as muche as Octavian first, and after Tiberius, minding more their own proper power, then the publicke profite, began to

NICHOLAS MACHIAVELL

THE
FIRSTE
BOOKE

unarme the Romaine people, to be able easely to commaunde them, and to kepe continually those same armies on the fronthries of the Empire: and bicause also they judged those, not sufficient to kepe bridelde 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 apoincted in suche exercises, should use the service of warre for their arte, streight waie the insolence of theim 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 proceeed 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 doubte, 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 their provision, I see manie souldiours lie in garison of Cities

THE ARTE OF WARRE

and fortresses, so that my thinkes, that there is place in time of peace, for everie one.

FABRITIO. 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 requiset 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: notwithstandingyng who considereth well all, shall finde the answere 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 thousands inconveniences 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, nevertheless 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 alowe, for it is a corrupte maner, and it may make great inconveniences.

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

NICHOLAS MACHIAVELL

THE
FIRSTE
BOOKE

FABRITIO. By waie of ordinaunce, not like to those of the king of Fraunce: for as muche 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 muche 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 muche 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 muche 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

A kinge that hath about him any that are to much lovers of warre, or to much lovers of peace shal cause him to erre.

THE ARTE OF WARRE

THE
FIRSTE
BOOKE

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.

FABRITIO. 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 understande, 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 aeraie, and to incampe, so that after bringing them unto the enemie, 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 enemie, 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 muche as a fielde that thou winnest, doeth cancell all other thy evill actes: so like wise lesing it, all thinges well done of thee before, remaine vaine. Therfore, 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 muche 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, bicause 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

NICHOLAS MACHIAVELL

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 seene by olde ensamples, how that in every countrie with exercise, their is made good souldiours: because 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.

FABRICIO. You saie the truthe in a certaine maner, but consider the faultes, whiche soche a chosen manne hath in him selfe, 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, fugitive 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 nomber, that you have appoincted, 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 nomber, 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, because there thei doe not hire any by commaundemente of the Prince, but accordyng to the will of them, that are disposed to serve.

THE
FIRSTE
BOOKE

Oute of what
Countrie is
best to chuse
Souldiours to
make a good
election.

THE ARTE OF WARRE

THE
FIRSTE
BOOKE

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?

FABRITIO. Thesame waie that I saied, to chuse them of their owne subjectes, and with the auctoritie of the Prince.

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

FABRICIO. You know well enough that ye: when he that should commaunde theim, were their Prince, or ordinarie lorde, whether he were made chief, or as a Citezain, and for thesame 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 suffise you, that it cannot be wrought well by other waie.

COSIMO. Having then to make this choyse 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?

Whether it be
better to take
menne oute of
townes or out
of the countrie
to serve.

FABRITIO. 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 understande well this distinction.

FABRICIO. I shall tell you: when I should ordaine an hooste to make warre, where were no hooste alredy, it

Of what age
Souldiours
ought to bee
chosen.

NICHOLAS MACHIAVELL

THE
FIRSTE
BOOKE

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 theim, as by me shalbe declared: but when I would make my choise of menne in places, where a powre were alredy prepared, for suppling of thesame, I would take them of xvii. yeres: for as much as the other of more age, be alredy chosen and apoincted.

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?

FABRITIO. Wherefore would 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 kepyng 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 the same 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, because 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 unprofitableness, that thei suppose maie insue

THE ARTE OF WARRE

THE
FIRSTE
BOOKE

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, concerningyng 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 theim, exercisyng, and orderyng theim, as in proceadyng of this reasonyng, you shall heare. But concerningyng 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 drawen 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 armes, and the armie of Aniball was overcome, so that it is seen, that an armie cannot be ordained so sure, that it cannot be over-

By what
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and experte.

NICHOLAS MACHIAVELL

THE
FIRSTE
BOOKE

thrownen. Therefore, these your wise men, ought not to measure this unprofitablenessse, 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 faulfe of the waie, but of the order, whiche had not his perfeccion, and as I have saied, thei ought to provide, not with blamynge 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 answer, 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 straungers defence, shall hurte moche soner the common weale, then their owne: because 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. A Citee that useth the servise of straungers, 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 theim selves, that inhabite thesame, should with their swardeſ defende it.

And if the Venicians had been so wise in this, as in all

THE ARTE OF WARRE

THE
FIRSTE
BOOKE

their other orders, thei should have made a new Monarchie in the world, whom so moche the more deserve blame, havyng been armed of their first giver of lawes: for havyng 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, because thei beleved, that as thei knewe, how to make warre on the Sea, so thei mistrusted theim 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 Romaines knowyng how to fight on the lande, and on the sea, commyng 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 Citezains, 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 Citezain 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 accomplishe this with the powers of the lande: whereby thei ought to se that the weapons in the handes of their Citezains, could not make tirantes: but the naughtie orders of the governement, whiche maketh tirannie in a citee, and thei havyng good governement, 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 errore, whiche the kyng of Fraunce committeth

NICHOLAS MACHIAVELL

THE
FIRSTE
BOOKE

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 the same kyngdome, and this negligence only 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 especially 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 the same citee. But let us retourne to our choise, I saie againe, that havyng to renewe an olde order, I would take them of xvii. havyng 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?

FABRITIO. 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 goodnessse of the man, notwithstandingyng, in as moche as to be able with more profite to use theim, 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, wheroft 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.

Of what science soldiours ought to bee chosen.

THE ARTE OF WARRE

THE
FIRSTE
BOOKE

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

FABRITIO. 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 therfore, that the goodnesse of one, whiche thou muste chuse for a Souldiour, is knownen either by experience, thorough meane of some of his worthy doynges, or by conjecture. The prooфе 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 isordeined. It is necessarie therefore, lacking this experiance, to runne to the conjecture, whiche is taken by the yeres, by the occupacion, 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 countenaunce: and Howe to chose therefore, these that write saie, that thei would have the a souldiour. iyes lively and cherefull, the necke full of sinowes, the breaste large, the armes full of musculles, 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 think it not superfluous, but rather I believe it to bee necessarie, to the entente you maie the better understande, the importaunce of this chosen, to tell

NICHOLAS MACHIAVELL

THE
FIRSTE
BOOKE

you the maner, that the Romaine Consuls, in the beginnyng of their rule, observed in the chosing of their Roman legions: in the whiche choise of men, because the same legions were mingled with old souldiours and newe, considerynge 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 theim 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 theperours after, beginning the staciones of ordinarie Souldiours, had appointed over the newe souldiours, whiche were called tironi, a maister to exercise theim, as appeareth in the life of Massimo the Emperour. The whiche thynge, while Rome was free, not onely in the armies, but in the citee wasordeined: 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 havyng after put doun 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.

THE ARTE OF WARRE

THE
FIRSTE
BOOKE

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 the same 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 iiiij, 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 experiance. 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 likelinessse.

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: saiyng 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 nomber, for that many saie, that there ought to bee taken lesse nomber, whereof is gotten this profite, that thei shall

NICHOLAS MACHIAVELL

THE
FIRSTE
BOOKE

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 commaundered, whereof I would understande in this parte your opinion, and whether you love better the greate nomber, then the little, and what waie you would take to chuse theim in the one, and in the other nomber.

FABRICIO. Without doubte it is better, and more necessary, the great nomber, then the little: but to speake more plainly, where there cannot be ordeined a great nomber 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 nomber 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 doubt, I beleve that every man will confesse, how it is lesse errour to take them al, to arme theim and exercise theim, beyng not able to knowe, whiche of theim is beste, and to reserve to make after more certaine chosen, when in practisyng theim with exercise, there shall be knownen 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

THE ARTE OF WARRE

THE
FIRSTE
BOOKE

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 theim more obediente, and more contented, I answeare, 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 example, 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 theim at least, ten thousaunde crounes the moneth: first, this nomber of men are not able to make an armie, this paie is intollerable to a state, and of the other side, it is not sufficiete to kepe men contented, and bounde to be able to serve at al times: so that in doyng 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 theim more, or shouldest take more, so moche more impossibilitie it should be, for thee to paie theim: 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. Therfore, those that reason of makynge 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 appoyncted 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 nomber, to be able to paie them, or for any of the other causes alledged of you, doeth not

NICHOLAS MACHIAVELL

THE
FIRSTE
BOOKE

understande, for that also it maketh for my opinion, that every nomber shall deminishe in thy handes, through infinite impedimentes, whiche men have: so that the little nomber shall tourne to nothing: again havyng thordinaunce greate, thou maest at thy pleasure use fewe of many, besides this, it must serve thee in deede, and in reputacion, and alwaies the great nomber shall give thee moste reputacion. More over, makyng the ordinaunce to kepe menne exercised, if thou appoincte a fewe nomber 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.

FABRITIO. 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 withstande, where the order of it self, should not withstande it: for that concernyng the discorde emong theim 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 the same, and that thei bee so united, that thei have no heddes, this order maketh theim 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

THE ARTE OF WARRE

THE
FIRSTE
BOOKE

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 the same countrie is offended, he resorteth by and by to his capitain to make complaint, who for to maintain his reputacion, comforteth hym to revenge ment 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 the same 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 borene in one place, be not appoyncted 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 beordeined in suche maner, that every yere the heddes maie be changed from governement to goverment: for as muche as the continuall auctoritie over one sorte of menne, breedeth among them so muche union, that it maie turne easely to the prejudice of the Prince: whiche permutations howe profitable they be to those who have used theim, and hurtefull to them that have not observed theim, it is well knownen 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 proceded not of other, then of the permutations, whiche from place to place everie yere thesame Capitaines made, unto whome were appoyncted 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,

How to provid
against
soche incon-
veniences as
souldiours
maie cause.

The occasion
of civil
warre emong
the Romaines.

NICHOLAS MACHIAVELL

THE
FIRSTE
BOOKE

betwene the Capitaines of the hostes, and so many conspiracies of the forsaied capitaines against the Emperours, but onely for kepyng continually still those capitaines alwayes in one governement. And if in some of those firste Emperours, and 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 doubte it should have made theim 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 meinne, 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, bicause from the chusyng 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.

FABRITIO. 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 chusyng men to be allowed. But now before I descend 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 nomber of vi. C.

The nomber
of horsemen,
that the
Romaines
chose for a
Legion, and
for a Con-
sailes armie.

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

THE ARTE OF WARRE

THE FIRSTE BOOKE

The choosing
and ordering
of horsemen,
that is to be
observed at
this present.

proper, and not to purpose to take of those, which make
thereof an arte.

COSIMO. Howe would you chuse them?

FABRITIO. I would imitate the Romanes, I woulde take of
the richest, I would give them heades or chiefe Capitaynes,
in the same maner, as nowe a dayes to other is given, and
I would arme them and exercise them.

COSIMO. To these should it be well to give some pro-
vision?

FABRITIO. Yea marie, but so much onely as is necessarye
to keepe the horse, for as muche as bringing to thy sub-
iectes expences, they might justly complayne of thee, there-
fore it shoulde be necessarye, to paye them their charges of
their horse.

COSIMO. What nomber woulde you make? and how woulde
you arme them?

FABRITIO. You passe into an other matter. I will tell
you in convenient place, whiche shalbe when I have
tolde you, howe foote men oughte to be armed,
and howe a power of men is prepared, for
a day of battaile.

THE SECOND BOOKE
OF THE ARTE OF WARRE OF
NICHOLAS MACHIAVEL, CITEZEIN
AND SECRETARIE OF FLORENCE,
UNTO
LAURENCE PHILIP STROZZE.

THE ARTE OF WARRE

THE SECOND BOOKE



BELEEVE that it is necessarye, men being founde, to arme them, and minding to doo this, I suppose that it is a needfull thing to examine, what armoure the antiquie 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 targae 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 offend, 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

Howe the
Romaines
armed their
souldiers and
what weapons
thei used.

THE ARTE OF WARRE

THE
SECOND
BOOKE

they possessed all the world. And although some of these auncient writers gave them, besides the foresayde weapons, a staffe in their hande like unto a Partasen, I cannot tell howe a heavy staffe, may of him that holdeth a Targaet bee 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 therwith, by reason of the weightynesse therof: 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 feare 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 enemie, whom is upon him, if he take it with one hande, to the intent to occupie also the Targaet, being not able to take it, but in the middest, there remayneth so much of the staffe behinde, that those which are behinde him, shall let him to welde it. And whether it were true, either that the Romanes had not this Partasen, or that having it, did little good withall, reade all the battailes, in the historye therof, celebrated of Titus Livius, and you shall see in the same, most seldome times made mencion of Partasens, but rather alwaies he saieth, that the Dartes being throwen, they layed their hands on their swarde. Therfore I will leave this staffe, and observe, concerning the Romanes, the swoorde for to hurte, and for defence the Targaet, with the other armours aforesaide.

How the
Grekes did
arme them-
selves, and
what weapons
they used
against their
enemies.

The Greekes dyd not arme them selves so heavily, for their defence, as the Romanes dyd: but for to offend the enemies, they grounded more on their staves, then on their swoordes, and in especiallye the Fallangye of Macedonia,

NICHOLAS MACHIAVELL

THE
SECOND
BOOKE

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 keept 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 Targalettes, 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 staye the Targaet, and the staffe in the incountring broke, and they through being unarmed, were subiecte to hurtes: after, in processe of time, they armed them as the footemen, albeit they used the Targaette muche shorter, square, and the staffe more stiffe, and with twoo heades, to the entente, that breaking one of the heades, they myghte prevale with the other. With these armours as well on foote, as on horsebacke, the Romanes conquered all the worlde, and it is to be beleeved, by the fruict 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 practise in the service of warre, were superiours: and therfore I have more particularly reasoned of the armours of conquerours, then of the conquered. But nowe mee thinkes good, to reason onelye of the manner of arming

A brave and a
terrible thing
to the
enemies.

Howe the
Romanes
armed their
horsemen in
olde time.

THE ARTE OF WARRE

THE SECOND BOOKE

The maner of
arming men
nowe a daies.

The invention
of Pikes.

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 poinct, 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 yarde 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, inespeciallye of Suizzers, whom being poore, and desirous to live free, they were, and be constrainyd 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 behoooveth 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 nomber of horse that maye be: and of this, there hath beene experiance 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?

NICHOLAS MACHIAVELL

FABRITIO. The Romane without doubt, and I will tell you 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 subiecte 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 Targalettes : they might more aptly in the preace fight with the swoorde, then these with the Pike, and though the Dutchemen have likewise swordes, 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 Targalettes. 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 alwaiies those be unprofitable, whiche cannot either sustain the horses, or beyng able to sustain them, have notwithstandingyng 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 dissavaantage, when thei faughte 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.

THE SECOND BOOKE

Whether the Romanes maner in arming of men, be better then the arming of men, that is used nowe adayes.

THE ARTE OF WARRE

THE
SECOND
BOOKE

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 theim 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 chaunsed 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. thousands Suizzers, sent against theim the Counte Carminvola, whiche then was his capitaine. He with sixe thousands horse, and a fewe footemen, went to mete with them, and incounteryng theim, he was repulsed with his moste greate losse: wherby Carminvola as a prudente man, knewe straight waie the puisance of the enemies weapons, and how moche against the horses thei prevailed, and the debilitie of the horses, againste those on foote so appointed: and gathering 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 maner faighting with them he slue theim all, excepte three thousand: the whiche seyng them selves to consume, without havynge reamedy, castyng their weapons to the grounde, yelded.

An ensample
whiche
proveth that
horsemen
with staves,
cannot pre-
vaile against
footemen with
Pikes, and
what great
advaantage
the armed
have, againste
the unarmed.
The victory of
Carminvola
against the
Duchemen.

NICHOLAS MACHIAVELL

COSIMO. Whereof cometh so moche disavaantage?

FABRICIO. I have a little afore tolde you, but seyng that you have not understande 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 offend, 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 theim selves, as were the menne of armes of Carminvola, whiche made theim 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 faught 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 havyng against hym an enemie, that is all armed. Whereby he that considereth the vantage, and the disadvantage of the one, and of the other, shall see, how the unarmed, shall have no maner of remeady, and the overcommynge of the firste faught, and to passe the firste poinctes of the Pikes, is not moche difficulte, he that faughteth 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 overthrownen, 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 steele, 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.

THE
SECOND
BOOKE

The battailes
when thei are
a faightyng,
doe throng
together.

THE ARTE OF WARRE

THE
SECOND
BOOKE

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 emong 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 Frenchmen: there made against theim Mounsier de Vhigni, with his menne of armes, and with aboute fower thousande Duchemen on foote: The Duchemen encountered 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 togetheris with the Duchemen, so that thei might reche them with the swarde, whereby happened the death, almoste of all theim, 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 destroied them all, if of the Frenche horsemen, the Duchemen on foote, had not been succored: notwithstandingyng, 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 Duchemenes 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 Targalettes, after the Romain maner, and two thousande Pikes, and a thou-

How to arme
men, and
what weapons
to appoincte
theim, after
the Romaine
maner, and
Duche facion.

NICHOLAS MACHIAVELL

THE
SECOND
BOOKE

sand 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 swardees, shall serve me to make a backe to the Pikes, and to winne the battaile, as I shall shewe you: so that I beleieve, that a power thus ordayne, 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.

FABRITIO. I beleieve 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, paysing 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 encounter, 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, incoutering together, he was overthrown: and he that writheth 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

The victorie
of Lucullo,
against
Tigrane king
of Armenia.

THE ARTE OF WARRE

THE SECOND BOOKE

For what
purpose hors-
men be most
requisite.

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 subiecte to all ruine, as by Italie hath been seene in our time, the whiche hath beene taken, ruined, and over run with straungers, through not other fault, then for having taken little 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 foundation of an armie: for that to make a discovery, to over run, and to destroy the enemies countrey, 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 field, whiche is the importaunce of the warre, and the ende, for which the armies areordeined, 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 doubtes, 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 wheroft groweth the strength of these, and the debilitie of those?

FABRITIO. 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

NICHOLAS MACHIAVELL

THE
SECOND
BOOKE

together and sure, and thei overcame diversly, the one the other, according to the largenesse, or straightnesse of the situacion: for that in this the Romaines were superiours, in the same the Parthians, whom might make greate prooфе, with the same maner of warryng, consideryng the region, whiche 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 fewe: 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 the same, 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, therfore I will stand upon the same, whiche in times past, the Romaines ordained, and the Grekes, and as the Duchemen doe now adaiers. 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 farwarde, 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 the same 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

The reason
why footmen
are able to
overcome
horsmen.

THE ARTE OF WARRE

THE
SECOND
BOOKE

a bande of footemenne, susteineth all violence of horses: 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 theim go forwarde, and what holdeth them backarde, you shall se without doubt, thesame to be greater, whiche kepereth them backe, then that whiche maketh them go forwardes: For that the spurre maketh theim go forwarde, and of the other side, either the swearde, or the Pike, kepereth theim backe: so that it hath been seen by the olde, and by the late experiance, 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 theim more furious to encounter, 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 theim, he will tourne on the right, or on the lefte hande. Whereof if you wil make experiance, 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 havyng in Fraunce, to faughte with the Suizzers, a lighted, and made every manne a light on foote, and to avoide from the araines, the horses, as a thyng more meete to flie, then to faight. But notwithstandingyng 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 withall 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

How footmen
maie save
them selves
from horse-
men.

NICHOLAS MACHIAVELL

THE
SECOND
BOOKE

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 notwithstandingyng, 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 theim 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 theim 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 devideed 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. Therfore, 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 theim 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 theim apte to possesse places, before the enemie, and to come to them unlok'd for, and at unwares to pursue them, when thei are discomfaictid: the readinesse, maketh theim apte to avoide a blowe, to leape over a dicke, to winne a

The exercise
of Souldiours,
ought to be
devideed into
thre partes.

What exer-
cises the
auncient
common
weales used to
exercise their
youth in, and
what com-
moditie in-
sued thereby.

THE ARTE OF WARRE

THE
SECOND
BOOKE

How the
antiquitie,
learned their
yong sol-
diours, to
handell their
weapons.

banke: strength, maketh them the better able to beare their armours, to incouter 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 vitualles 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 theim, in this maner: thei would have the yong menne, to put on armour, whiche should wiae 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 yarde and a quarter, and in soche maner, and so strong, that the blowes should not slur nor hurle it doun, 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 theim apt to cover theim selves, and to hurte the enemie: and havyng the counterfaight armours moste heavy, their ordinarie armours semed after unto them more lighter. The Romaines, 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 incouertyng of men is reasoned of, you shall perceive, that every little vantage, is of greate importaunce: and I remember you thesame, whiche the writers of this declare, rather then I to teache you. The antiquitie esteemed nothing more

NICHOLAS MACHIAVELL

THE
SECOND
BOOKE

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: after warde, the errours whiche are made in other thynges, maie sometymes be corrected, but those whiche are dooen in the warre, the paine straight waie commyng 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 Citezains should exercise themselves, in all marcial feates, and thei made them to throwe against thesame poste, darter 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 appointed 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 faughtyng: The whiche moste easly thei learned, mingeling themselves with those, whiche had long tyme served, whereby thei knewe how to stande in the orders.

What
thantiquitie
estemed moste
happie in a
common
weale.

Mouster
Maisters, for
thexercisyng
of yong men
unexperte.

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

FABRICIO. A good many of those, whiche have been declared, as runnyng, and wrestlyng, makyng theim to leape, makyng theim 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

The exercises
that souldiers
ought to make
in these daies.

THE ARTE OF WARRE

THE

SECOND

BOOKE

The exercise
of swimmyng.

Tiber, is a
river runnyng
through Rome
the water
wher of will
never cor-
rupce.

The exercise
of vautyng,
and the com-
moditie
thereof.

An order that
is taken in
certain coun-
tries, concern-
ing exercises
of warre.

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 depriv'd of many commodities: and many occasions to woorke 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 weried with the exercise on lande, refreshe theim 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 ex-perience is seen, in certaine citees of the Weste countrie, where is kepte a live like maners with this order. Thei devide all their inhabiter's 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 inhabiter's to declare, in what orders thei will be appoincted 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 sworen, whom in idell daies, be bounde to exercise themselves in those weapons, wherof thei be named: and every manne hath his place appoincted hym of the cominaltie, where soche exercise ought to be made: and those whiche be of the-

NICHOLAS MACHIAVELL

THE
SECOND
BOOKE

same order, but not of the sworen, are contributaries with their money, to the same expenses, whiche in soche exercises be necessarie: therfore the same 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 aforesaied: but we, at home will not exercise theim, 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 folowynge this matter of exercises, I saie, how it suffiseth not to make good armies, for havyng hardened the men, made them strong, swift, and handsome, where it is nedfull 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 folowynge 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 nomber of the menne: for that thei all have made it, betwene sixe and viii. M. men. This nomber of men was called of the Romaines, a Legion, of Grekes a Fallange, of Frenchmen Caterva: this verie same in our tyme of the

What know-
lege a Soul-
diour ought
to have.

THE ARTE OF WARRE

THE SECOND BOOKE

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 knownen, 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

A Cohorte is a
bande of men.
Of what
number and of
what kind of
armours and
weapons, a
maine battaile
ought to bee,
and the distri-
buting and
appoinctyng
of thesame.

Veliti are
light armed
men.

The capitaines
that ar ap-
pointed to
every band of
men.

their Legion, whiche was made betwene five and sixe thousande men, in ten Cohortes, I will that wee devide our maine 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 Targalettes, and these by an aunciente name, were called ordinarie Veliti: all the ten battailes therefore, comes to have three thousande Targaet men, a thousande ordinarie Pikes, CCCC. ordinarie Veliti, all whiche make the nomber of fower thousande and five hundred men. And we saied, that we would make the maine battaile of sixe thousande: therefore there must be added an other thousande, five hundred men, of the whiche I will appoinct a thousande with Pikes, whom I will call extraordinarie Pikes, and five hundred light armed, 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 appoincte to everie battaile, or

bande of men, a Conestable, fower Centurions, and fouretie 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 extraordinarie Veliti, two Conestabelles, v. Centurions, and l. peticapitaines: I would then apoinct a generall hed, over all the main

NICHOLAS MACHIAVELL

THE
SECOND
BOOKE

battaile: I would that every Conestable should have an Ansigne, and a Drum. Thus there should be made a maine 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. peticapiaines, 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 Ansigne 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 toordeine their subjectes to armes, ought to appointe theim 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 forsayd distribucion, minding to exercise them in the orders, it should suffice to exercise every battaile by it self: and although the nomber of the men, of every one of them, cannot by it self, make the facion of a juste armie, notwithstandingyng, every man maie learne to dooe the same, 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 arayes, in every qualitie of movyng, and of place, and after learne to put them selves togetheres, to understande the soundes, by meanes wherof in the faight thei are commaunded, to learne to know by that, as the Gallies by the whissell, what ought to be doen, either to

Twoo orders
observed in
an armie.

THE ARTE OF WARRE

THE
SECOND
BOOKE

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 araye, 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 esteemed a little, ones or twise 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 theim, as though thei should faught a fielde, settynge 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 enemie 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 theim in soche sorte, that thei maie knowe how to marche, and to faught, when nede should require, the wyng to his souldiours, how thei should governe theim selves, when thei should happen to be assaulted of this, or of that side: and where he ought to instructe theim how to faught agaistre the enemie, whom thei should see: he must shewe them also, how the faught is begun, and where thei ought to retire: being overthrown, 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 appointed: 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 succeade in my place, I shall alwaiers faught with boldnes, seing my succour at hand. If I shall be one of the seconde faighters, the first being driven backe,

How a captain
muste in-
structe his
souldiours
how thei
ought to
governe them-
selves in the
battaile.

NICHOLAS MACHIAVELL

THE
SECOND
BOOKE

and overthrownen, 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, notwithstandingyng, those capitaines before thei should come to thenemie, continually did exercise them in those. And Josephus in his historie saith, 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: because 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 theim 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 thinkes that this reasoning, hath sumwhat transported you: for asmoche, as havyng 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 theexercise of the battailes, is to knowe how to kepe well the arraies: and because 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 nomber. Thei ought then to be brought into lxxx. rankes, and five to a ranke: afterward goyng

The chief im-
portance in
the exercis-
ing of bandes
of men.

THE ARTE OF WARRE

THE
SECOND
BOOKE

Three princi-
pall facions for
thorderyng
of menne into
battaile raie.

The maner
how to bryng
a bande of
men into
battaile raie
after a square
facion.

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, thome is to double the rankes, that is, to make the seconde ranke enter into the first, the iiiii. into the third, the sixt into the fift, and so foorth, so that where there was lxxx. rankes, five to a ranke, thei maie become xl. rankes, x. to a ranke.

Afterward cause theim to double ones more in thesame maner, settynge 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, notwithstandingyng 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 because 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

NICHOLAS MACHIAVELL

ought to bee ordeined. I beleve that you remember of what nomber of menne, of what heddes 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 Targalettes on the backe, twoo Centurions standyng 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 Targalettes. 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 Targalettes. The Conestable shall stande with the Drum, and the Ansigne, in thesame space, whiche is betwene the Pikes, and the Targalettes of the seconde Centurion, and to occupie the places of three Targalette 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 Targalettes, ought to have like weapons. Then the rankes beyng brought into this order, and mindyng in marchyng,

THE
SECOND
BOOKE

The better
waie for the
ordring of a
band of men
in battaile
raie, after the
first facion.

THE ARTE OF WARRE

THE
SECOND
BOOKE

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 redoubylyng by right line, this is called redoubylyng 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 redoubylyng by righte line, you muste bee ruled by the nomber, bicause five maketh ten, ten twentie, twentie fourtie, so that with redoubylyng 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 nomber will leade you. And yet it happeneth every daie in particulare affaires, that it is convenient to make the forwarde 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 ararie quickly, and it is necessarie to keepe theim in this battaile, to exercise theim therin, and

NICHOLAS MACHIAVELL

THE
SECOND
BOOKE

to make them to go apace, either forward or backward, to passe through difficulte places, without troublyng 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 ranckes: but beyng set, and after beyng broken by some accident or chaunce, whiche groweth either of the situacion, or of the enemie, to make that in a sodaine, thei maie come into order againe, this is the importaunce and the difficultie, and where is nedfull 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 knownen from theim, accordyng as the Conestable, and the Centurions have plumes of fethers in their heddes differente, and easie to be knownen, and that whiche importeth moste, is to ordaine that the peticapitaines bee knownen. 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 appointed. Then the menne being countersigned thus, and used to stande betwene these limites, it is an easie thyng, thei

How to exercise men, and to take soche order, wherby a hand of men that were by whatsoever chance disordred maye straighte wai be brought into order againe.

THE ARTE OF WARRE

THE
SECOND
BOOKE

beyng disordered, to sett theim 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 theim, 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: because it suffiseth that every manne doe tourne his bodie, towrdes 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 flanke 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 discretion, 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 discretion: because 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

What advertisement
ought to bee
used in tourn-
ing about a
whole bande
of menne,
after soche
sorte, as
though it were
but one bodie.

NICHOLAS MACHIAVELL

THE
SECOND
BOOKE

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 Targalettes, 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 Targalettes, 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 theim 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 enemie 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 hedes in thesame maner, as is aforesaied: 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 settynge theim in battaile, the Pikes maie come behinde, and to doe this, there is to bee kepte

How to order
a band of
menne after
soche sort
that thei maie
make their
front againste
thenemie of
whiche flanke
thei list.

How a band
of men oughte
to be ordered,
when in
marchyng
thei should
bee con-
strained to
faughton their
backes.

THE ARTE OF WARRE

THE
SECOND
BOOKE

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 theim 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 faughte a field, together with thothe battailes, notwithstandingyng 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

How a battaile is made with two horns. 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 Targalettes on the right, and after the first five, there must be put in the twentie folowyng, twentie Peticapitaines, all betwene the pikes, and the Targalettes, 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 Targalettes: after these, the Conestable betwene the Drum and the Ansigne, who also must have after him, other fiftene rankes of Targalettes: after this, the thirde Centurion must be placed, and behinde hym, xxv. rankes,

NICHOLAS MACHIAVELL

THE
SECOND
BOOKE

in every one of whiche, ought to bee three Targalettes 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 Targalettes: after these rankes, the fowerth Centurion must folowe. Intendyng therefore, of these rankes thus ordered, to make a battaile with two hornes, the first Centurion must stand still, with the xxv. rankes whiche be behinde him, after the second Centurion muste move, with the fiftene rankes of Targalettes, 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 ranks of Targalettes, 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. ranks, 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 Targalettes, and not to stande still when he is at the heddes of them, but to followe marching 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 Targalettes, must go awaie from thens where he stooede, 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 ranks, 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

THE ARTE OF WARRE

THE SECOND BOOKE

The orderyng
of a battaile
with a voide
space in the
middeste.

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 poinctes 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: notwithstandingyng, 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 theim 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 thinkes 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?

FABRITIO. I would have theim 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

To what pur-
pose the Pikes
and Velite ex-
traordinarie
must serve.

NICHOLAS MACHIAVELL

THE
SECOND
BOOKE

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 keepe the raike, 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 exercisyng, 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 esteme 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 ?

FABRITIO. Firste, I would that neither Centurion, nor Peti- Neither Centurion nor Peticapitaine, ought not to ride. What carriages the Capitaines ought to have, and the number of carriages requisite to every bande of menne.
capitain, 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 believe 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.

FABRITIO. That should bee, when it were not referred to

THE ARTE OF WARRE

THE SECOND BOOKE

Without
many capi-
taines, an
armie cannot
be governed.

To what pur-
pose Ansignes
ought to
serve.

one man, but referryng it, thei cause order, ye and without theim, it is impossible to governe an armie: for that a wall, whiche on every parte enclineth, requireth rather to have many proppes, and thicke, although not so strong, then fewe, though thei were strong: because the vertue of one a lone, doeth not remedie the ruine a farre of. And therefore in tharmies, and emong 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, maie kepe them constante, and disposed to faught, and these thynges of me declared, bee necessarie in an armie, as the Hedges, the Ansignes, and the Drummes, is seen that wee have theim all in our armies, but none doeth his office. First to mynde that the Petricapitaines doe thesame, for whiche thei areordeined, it is necessarie (as I have said) that there bee a difference, betwene every one of them and their men, and that thei lodge together, doyng their duties, standyng in thorder with them: for that thei placed in their places, bee a rule and a temperaunce, to maintaine the raiers straight and steddie, and it is impossible that thei disorder, or disorderyng, dooe not reduce themselves quickly into their places. But we now adaiers, doe not use them to other purpose, then to give theim more wages, then to other menne, and to cause that thei dooe some particulare feate: The very same happeneth of the Ansigne bearers, for that thei are kept rather to make a faire muster, then for any other warlike use: but the antiquitie used theim for guides, and to bryng theim selves againe into order: for that every man, so sone as the Ansigne stooode still, knewe the place, that he kept nere to his Ansigne, wherunto he retourned 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

NICHOLAS MACHIAVELL.

Drumme, the whiche Drumme well ordered, commaundeth to the armie, the whiche goyng with paces, that answereth the tyme of the same, will come to kepe easilie thordres: for whiche cause the antiquitie had Shalmes, Flutes, and soundes perfectly tymed: For as moche as like as he that daunseth, proceadeth with the tyme of the Musick, and goyng with the same doeth not erre, even so an armie obeiyng, in movyng it self to the same 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 adaiers of this sounde, there is no other fruiete 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 discoursed, whereof groweth so moche vilenesse, and so moche disorder, and so moche negligence in these daies of this exercise?

FABRICIO. With a good will I will tell you the same, that I thinke. You knowe how that of the excellente men of warre, there hath been named many in Europe, fewe in Affric, and lesse in Asia: this grewe, for that these two 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

THE
SECOND
BOOKE
For what
purpose
Drummes
oughte to bee
used.

The propertie
that soundes
of instrumen-
tes have
in mens
myndes.

A notable dis-
course of the
aucthour,
declaryng
whereof
groweth so
moche vilenes-
sor and
negligence in
these daies,
concernyng
the exercises
of warre.

THE ARTE OF WARRE

THE
SECOND
BOOKE

followeth therefore, that where be many dominions, there rise many valiaunt menne, and where be fewe, fewe. In Asia is founde Ninus, Cirus, Artasercses, 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: because in Europe, be excellente 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 excellente menne: because thesame Province, was all under one kyngdome, in the whiche for the greatnessse thereof, thesame standing for the moste parte of tyme idell, there could not growe men in doynges 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, because in common weales for the mest 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 princedomes, 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 theim, were bred moste excellente men. In Italie, were the Romaines, the Sannites, the Toscanes, the Gallie Cisalpini. Fraunce, and Almainie, wer ful of common weales and princedomes. 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,

NICHOLAS MACHIAVELL

THE
SECOND
BOOKE

and to theim 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 exceedingyng many excellente menne. And so likewise in Fraunce, and in Spaine: but that vertue, whiche the writers did not celebrate in particular menne, thei celebrated generally in the people, where thei exalte to the starres, the obstinatenesse 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 decaying, whiche maketh menne vertuous. Therefore, the Romaine Empire beyng after increased, and havyng extinguished all the common weales, and Prinedomes 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 barbarous naciones, thesame Empire was devided into many partes, this vertue is not renued: The one cause is, for that it greveth theim moche, to take againe the orders when thei are marde, the other, bicause the maner of livyng now adaiers, 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 inhabiteres thereof driven out, their goodes taken awaie, sent dispersed through the worlde: so that the vanquished in warre, suffered all extreme miserie:

The causes
why the
anciente
orders are
neglected.

THE ARTE OF WARRE

THE
SECOND
BOOKE

of this feare, men beyng made afraied, thei wer driven to kepe lively the warlike exercises, and thei honoured soche as were excellente in theim: But nowe adaies, this feare for the moste part is not regarded: of those that are overcom, fewe bee killed, none is kepte longe in prison: for that with facelitie, thei are sette at libertie: the citees also, whiche a thousande tymes have rebelled, are not destroied, the men wheroft, are let a lone with their goodes, so that the greateste hurte that is feared, is but a taske: in so moche, that men will not submit them selves to the orders of warre, and to abide alwaies under those, to avoide the perilles whereof thei are little afraied: again these Provinces of Europe, be under a verie fewe hedges, in respecte as it hath been in times past: for that al Fraunce, obeith one kyng, al Spain, an other: Italie is in fewe partes, so that the weake citees, are defended with leanyng to hym that overcometh, and the strong states, for the causes aforesaied, feare no soche extreme ruine.

COSIMO. Yet ther hath ben seen many tounes that have ben sacked within this xxv. yeres, and lost their dominions, whose insample, ought to teache other how to live, and to take again some of those old orders.

FABRICIO. You saie true: but if you note what tounes have gone to sacke, you shall not finde that thei have been the hedges of states, but of the members; as was seen sacked Tortona, and not Milaine: Capua, and not Napelles, Brescia, and not Venice, Ravenna, and not Roome: the whiche insamples maketh those that governe, not to chaunge their purposes, but rather maketh them to stande more in their opinion, to be able to redeme again all thynges with taskes, and for this, thei will not submit theim selves to the troubles of the exercises of warre, semyng unto them partly not necessarie, partly, an intrinsicate matter, whiche thei understande 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. Because thei will

NICHOLAS MACHIAVELL

THE
SECOND
BOOKE

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 theim, 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 Prinedomes, 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 main-taine theim selves Lordes, and honourable: this that I have saied, shall suffice to shewe the occasions 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.

FABRITIO. 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 foote-men, 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 exercysing 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 commynge to the

The armyng
of horsemen.

The weapons
that light
horsmenne
should have.

THE ARTE OF WARRE

THE SECOND BOOKE

The nombre
of horsmen
requisite for
a maine
battaile of
sixe thousand
men.

The nombre of
carrages that
men of armes
and lighthors-
men ought to
have.

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 peticaptaines for a bande, givynge 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, because 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 theim, havynge 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 theim, 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 doyng 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 theim 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 spoken sufficiently, wherefore let us facion the armie, to be able to come into the field against the enemie, 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
OF THE ARTE OF WARRE OF
NICHOLAS MACHIAVELL, CITEZEINE
AND SECRETARIE OF FLORENCE,
UNTO
LAURENCE PHILIP STROZZE.

THE ARTE OF WARRE

THE THIRDE BOOKE

COSIMO.



EING that we chaunge reasonyng, I will that the demaunder be chaunged: because I would not be thought presumptuous, the which I have alwaies blamed in other: therfore, 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.

FABRITIO. I am content to take it, and I will that we folowe the Venecian custome, that is, that the youngeste speake firste: because 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 prae you, let us tourne to the matter, and let us lese no more tyme.

FABRITIO. I am certain, that to mynde to shewe wel, how an armie is prepared, to faught a field, it should be necessarie to declare, how the Grekes, and the Romaines ordeined the bandes of their armies: Notwithstandyng, you your selves, beeyng able to rede, and to consider these thynges, by meanes of the auncient writers. I will passe

THE ARTE OF WARRE

THE
THIRDE
BOOKE

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 instante, I shall shewe you, how an armie is prepared to the field, and how it doeth encounter in the verie faught, and how it

The greateste maie be exercised in the fained. The greatest disorder, disorder that that thei make, whiche ordeine an armie to the field, is is used now a in giving them onely one fronte, and to binde them to one daies in pitch- brunt, and to one fortune: the whiche groweth, of havynge loste the waie, that the antiquitie used to receive one bande within an other: because without this waie, thei can neither succour the formoste, nor defende them, nor succede in the faught in their steede: the whiche of the Romaines, was

The order how a Romain Legion was appointed to faught. moste excellently well observed. Therefore, purposyng to shewe this waie, I saie, how that the Romaines devide 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 stoode not in these orders, but thei placed them in the hed of tharmie, betwene the horses and the other bandes of footemen: therefore these lighte armed, began the faught, 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 encountered 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 faught: if these also wer repulced, thei retired al in the rarenesse of the orders of the Triarii, and al together on a heape,

NICHOLAS MACHIAVELL

THE
THIRDE
BOOKE

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 stoode 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 renuyng theim 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 renuyng them selves, and although in those wer many heddes, and many orders, notwithstandingyng, 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 faught: Because 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 theim: 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

The maner
that the
Grekes used
in their
Falangi, when
thei fought
against their
enemies.

THE ARTE OF WARRE

THE THIRDE BOOKE

The order that
the Suizzers
use in their
main battailes
when thei
faight.

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: Because 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 wale, 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 tho ther, 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 foreward, and have space for theim 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 destinate, whiche were in a Romaine Legion, might be placed in soche wise, that thei might receive betwene theim, and rescue the one the other. And to prove this order of the Suizzers not to be so good, as the auncient Romanes, many insamples of the Romain Legions doe declare, when thei fought with the Grekes Falangi, where alwaies thei were consumed of theim: for that the kinde of their weapons (as I have said afore) and this waie of renuyng themselves, could do more, then the massiveness of the Falangi. Havynge therefore, with these insamples to ordaine an armie, I have thought good, partly to retaine the maner of armynge and the orders of the Grekes Falangi, and partly of the Romain Legions: and therfore I have saied, that I would have in a main battaile, twoo

NICHOLAS MACHIAVELL

thousande pikes, whiche be the weapons of the Macedoniall Falangi, and three thousande Targalettes with swardeſ, whiche be the Romaine weapons: I have devided the main battaile, into x. battailes, as the Romanes their Legion into ten Cohortes: I have ordeined the Veliti, that is the light armed, to begin the faight, as the Romanes 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 Targalettes, 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 enemie, the whiche ſuffice me to withstande them, the Targalettes after to overcome theim. And if you note the vertue of this order, you ſhal ſe al these weapons, to doe fully their office, for that the Pikes, bee profitable againſt the horses, and when thei come againſt the footemenne, thei dooe their office well, before the faight throng together, because ſo ſone as thei preſſe together, thei become unprofitable: wherefore, the Suizzers to avoide this inconvenience, put after eveye 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 Targalettes 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 Targalettes and swoords ſucceeđe, which may in every narowe place be handled.

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

FABRITIO. And I will not nowe ſhewe you other, then this: you have to understande, how that in an ordinary Romane armie, which they call a Consull armie, there were no more, then twoo Legions of Romane Citezens which were ſixe hundred horse, and about aleven thouſande footemen: they had besides as many more footemen and horſemen,

THE
THIRDE
BOOKE
Howe to ap-
pointe a main
battaile with
armour and
weapons, and
to order the-
ſame after the
Greke and
Romain
maner.

The number
of men that
was in a
Counſulles
armie.

THE ARTE OF WARRE

THE
THIRDE
BOOKE

How the
Romaines
placed their
Legions in
the field.

whiche were sente them from their friendes and confederates, whome they divided into twoo partes, and called the one, the right horne and the other the left horne: nor they never permitted, that these aiding footemen, should passe the nomber of the footemen of their Legions, they were well contented, that the nomber of those horse shoulde be more then theirs: with this armie, which was of xxii. thousand footemen, and about twoo thousands good horse, a Consul executed all affaires, and went to all enterprises: yet when it was needfull to set against a greater force, twoo Consulles joyned together with twoo 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, shoulde bee moste 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 Romaines 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 al tharmie in a felde, was ordained. Wherefore, I minding to ordain a field like unto the Romaines, as they had two Legions, I will take ii. main batailes, and these being disposed, the disposition of all an armie shalbe understande 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 battailes, 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 under-

NICHOLAS MACHIAVELL

stande all the other orders: and therfore I will come to the demonstracion of the order without repeating it any more: Me thinkes good, that the ten battailes 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, beordeined in this maner, there is put five battailes 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 battailes, I would put three other distante by right line from the firsste, 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 battailes, in like maner behinde the three by right line, and distaunte from those three, thirtie yardes, and I would place eche of theim, behinde the uttermoste part of the three, so that the space, whiche should remain betwen the one and the other, should be lxviii. yardes: then al these battailes thus ordered, will take in bredth Cvi. yardes, and in length CL. Thextraordinarie Pikes, I would deffende a long the flanckes of these battailes, on the left side, distante from them fiftene yardes, makynge 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 the same wise, declared of me to be ordained: and there shall remain fourtie rankes to keape the carriages, and the unarmed, whiche ought to remaine in the taile of the armie, distributyng the Petricapitaines, 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

THE
THIRDE
BOOKE

How to order
an armie in the
field to fighte
a battaile, ac-
cording to the
minde of the
authour.

How the
extraordinary
pikes bee
placed in the
set battaile.

THE ARTE OF WARRE

THE THIRDE BOOKE

The place where the xtraordinarie archars and harkebutters, and the men of armes and lighte horsmen ought to stande when the field is pitched, and goeth to faughte the battaile.

The ordinarie archars and harkebutters are placed aboute their owne battailes.

The place where the generall hedde of a maine battaile muste stande, when the same power of men is appointed to faught.

What menne a general capitain of a maine battaile oughte to have aboute hym.

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 extraordinarie pikes, the Veliti extraordinarie, 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 extraordinarie Pikes: in dooyng or not doyng 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 between 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

NICHOLAS MACHIAVELL

about hym with the Trumpet, and with the Capitaine standerde, twoo hundred menne at least, chosen to be on foote the mooste 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 pounde: the whiche in the field 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 pounde 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 enemie 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 incountering with the enemie, and notwithstanding 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 constrainyd 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 enemie, and overcome him: and when this sufficeth not, they may in the verie same maner, retire themselves the seconde time, and the third fight: so that in this order, concerning to fight, there is to renue themselves, both according to the Greeke maner, and according to the Romane: concerning the strength of the armie, there cannot be ordayne a more stronger: for as much, as the one and the other horne 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 flanckes impaled with the extraordinarie Pikes: nor the enemie can not of anye parte

THE
THIRDE
BOOKE

The place
when a general
capitain of all
thearmiemust
stand when
the battaile
is ready to be
fought and
what nomber
of chosen men
oughte to be
aboute hym.

How many
canons is re-
quisite for an
armie, and of
what sise they
ought to bee.

Where the
artillerie
ought to be
placed when
tharmie is
reedie to fight.

An armie that
were ordered
as above is
declared, maie
in fighting,
usetheGrekes
maner, and
the Romane
fashion.

THE ARTE OF WARRE

THE
THIRDE
BOOKE

To what
purpose the
spaces that
be betwene
every bande
of men do
serve.

assaulte it, where he shall not finde it well appointed, and the hinder parte can not be assaulted: Because there can not bee an enemie, that hath so much puissaunce, whome equalye 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 him selfe 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 betweene 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 thousands 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 enemie shoulde compell thee.

LUCI. Surelye 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 encounter, and I woulde for nothing in the worlde, that you shoulde become Fabius Maximus intendyng to kepe the enemie at a baie, and to deferre the daie of battaile:

NICHOLAS MACHIAVELL

because I would saie worse of you, then the Romain people
saide of hym.

FABRITIO. Doubt not: Doe you not heare the artillerie? Ours have alredie shotte, but little hurte the enemie: and the xtraordinarie Veliti, issuyng out of their places together with the light horsemen, moste speadely, and with moste merveilous furie, and greateste crie that maie be, thei assaulte the enemie: whose artillerie hath discharged ones, and hath passed over the hedges of our footemen, without doyng them any hurt, and bicause it cannot shoothe 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 faughteth, 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 theim 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 inlarged, 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 capitain 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 flancke, and how the enemies horse have succoured them, so that tourned betwene the one and the other horse, thei cannot shoothe, but are faine to retire behinde their owne battaile: see with what furie our Pikes doe also affront, and

THE
THIRDE
BOOKE

The descrip-
tion of a bat-
taile that is a
faughtynge.

THE ARTE OF WARRE

THE
THIRDE
BOOKE

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 betwen the targalettes. Se how in this while a great bande of men of armes of the enemies, have charged our men of armes on the lefte 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 Targalettes, thei havynge lefte the faight to the Targaet men: whom you maie see, with how moche vertue, securite, and leasure, thei kill the enemie: see you not how moche by faightlyng, the orders be thrust together? That thei can scarse welde their swarde? Behold with how moche furie the enemies move: because 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 fli. See, thei fli on the righte corner, thei fli also on the lefte: behold, the victorie is ours. Have not we wonne a field moste happily? 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 theim: 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 field, 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 shoothe 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 enemie high, and appointed it after your own devise: the whiche might very

Questions
concerning
the shotyng of
ordinaunce.

NICHOLAS MACHIAVELL

THE
THIRDE
BOOKE

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 foolishenesse 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 (bicause it hath many hedges) hath neede of a long aunswere. It is true, that I made not thartillery to shoote more than ones, and also of the same ones, I stoode 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 withholde it: and it is nedfull 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: therfore 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 leisure and in a heape: for that through spede, the blowe is not suffered to bee redoubled, and by the thinnesse, lesse nomber of menne maie be hurt. This, a bande of menne ordered, cannot dooe; bicause if the same 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 therfore, I ordered the armie after soche sorte, that it might dooe the one thyng

An aunswere
to the ques-
tionthatwere
demaunded,
concernyng
the shooting of
ordinaunce.

THE ARTE OF WARRE

THE THIRDE BOOKE

The best
remedie to
avoide the
hurte that the
enemie in the
feilde maie
doe with his
ordinaunce.

A policie
against bowes
and dartes.

Nothyng
causeth
greater con-
fusion in an
armie, than
to hinder
mennes
fights.

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 therfore, I made not my ordinance to shoote again, to the intente, to give no tyme to the enemie to shoote: Because space could not be given to me, and taken from other men, and for the same 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 esamples, 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 theim 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 celerite as maie bee, to prevente it. An other cause moved me to procede, without shotyng the ordinaunce, whereat 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 letted, either with duste, or with the Sunne: yet there is nothyng, that more letteth the sight

NICHOLAS MACHIAVELL

then the smoke that the artillerie maketh in shotyng : therfore, I would thinke that it wer more wisedome, to suffer the enemie to blinde hymself, then to purpose (thou beyng blind) to go to finde hym : for this cause, either I Nothing more
would not shote, or (for that this should not be proved, blindest the
considering the reputacion that the artillerie hath) I would sight of men
place it on the corners of the armie, so that shootyng, it in an armie,
should not with the smoke thereof, blinde the front of then the
thesame, whiche is the importaunce of my men. And to smoke of
prove that it is a profitable thyng, to let the sight of ordinaunce.
the enemie, there maie be brought for insample Epamini- A policie to
nondas, whom to blind the enemies armie, whiche came trouble the
to faight with hym, he caused his light horsemen, to enemies sight.
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
missee the footemen, moche soner than hitte theim : for
that the footemen are so lowe, and those so difficult to
shoote ; that every little that thou raisest theim, 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 theim : 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, because 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 ordinane, 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

THE
THIRDE
BOOKE

The shotte of
greate ordi-
naunce in the
field, is not
moche to bee
feared of
fotemenne.

Because
menne of
armes stand
closer to-
gether then
light hors-
men, thei
ought to re-
maine behinde
the armie till
the enemies
ordinaunce
have doen
shootyng.

THE ARTE OF WARRE

THE
THIRDE
BOOKE

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 theim, as of a thyng 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 agaist 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 armynge of men as unprofitable, consideryng 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 theim, 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 answer: 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 theim not from the artillerie: it defendeth them from crossebowes, from Pikes, from swarde, from stones, and from all other hurt, that commeth from the enemies, thei would answer 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 feare

NICHOLAS MACHIAVELL

THE
THIRDE
BOOKE

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 the same opinion, that you saie, it behoveth either that he bee of smalle wisedome, 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.

LUGI. Wee maie now understande verie well, how moche you have abouthe 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: because me thinkes, that the enemie might place his

The artillerie
is no let, why
the auncient
orders of war-
far ought not
to be used in
these daies.

THE ARTE OF WARRE

THE
THIRDE
BOOKE

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 yarde, betwene the one battaile and the other, makyng those distaunces fiftene, whiche is from the battailes, to thextraordinarie 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 safegard : 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 doubte, 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 theim large, to avoide this perill, you incurre into a greater, where you through those distances, not onely give commoditie to the enemie, 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 theim, thei will have so moche space, that fiftie cartes of artillerie, would disorder any armie : therfore, it is mete to kepe 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 enemie, I saie, that it is remedied moste easly, with makyng dis-

NICHOLAS MACHIAVELL

THE
THIRDE
BOOKE

tances 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 givynge theim 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 belewe, 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 encounter, any other armie that should bee ordained, as thei order the armies now adaias, whom most often tymes, make not but one front, havynge no targalettes, and are in soche wise unarmed, that thei cannot defende themselves from the enemie at hand, and thei order theim 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, havynge 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 reward, 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.

A generall
rule agaistne
soche thynges
as cannot bee
withstoode.

Luigi. I have noted also in the faightyng of your fielde, how your horsemen were repulced of the enemies horsemen: for whiche cause thei retired to the extraordinarie Pikes: whereby grewe, that with the aide of theim, thei withstode, and drave the enemies backe? I beleue that the Pikes maie

THE ARTE OF WARRE

THE THIRDE BOOKE

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 thei maie bee able to withstande them.

A battaile how
greate so ever
it bee, cannot
atones occupy
above v.
rankes of
Pikes.

FABRITIO. Yet I have told you, how sixe rankes of pikes wer occupied at ones, in the Macedonicall 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, wherfore 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, two yarde and a quarter: to the fift one yard and halfe a quarter: the other rankes, for to hurte, be unprofitable, but thei 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 theim? 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 xtraordinarie 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.

NICHOLAS MACHIAVELL

THE
THIRDE
BOOKE

FABRITIO. No in no wise: for that you ought to varie the facion of the armie, according to the qualitie of the situation, and the condicion and quantitie of the enemie, 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 faught afore, cannot bee succoured of theim, whiche be set behind: because he that committeth this errour, maketh the greateste parte of his armie to bee unprofitable, and if it incouter any strength, it cannot overcome.

LUIGI. There is growen in me, upon this parte a doubte. I have seen that in the placynge 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.

FABRITIO. If you should remember how to the Triarrii, whom were the thirde order of the Romain Legions, there were not assigned more then sixe hundred men, you would doubt lesse, havyng understande 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 (folowing the insample of the Romaïne 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

An advertis-
ment con-
cernyng the
pitchyng of a
fielde.

THE ARTE OF WARRE

THE THIRDE BOOKE

How the front
of the armie
ought to bee
made.

How the
middell part
of the armie
ought to be
ordered.

The orderyng
of the hinder
part of
tharmy.

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 for thinnesse, or for lacke of sufficiente nomber: but the seconde companie, for as moche as it must first receive their frendes, to sustain the enemie, it is mete that it have greate spaces, and for this it behoveth, that it be of lesse nomber then the first: for that if it wer of greater nomber, or equall, it should bee conveniente, either not to leave the distaunces, the whiche should be disorder, or leavyng theim, to passee the boundes of those afore, the whiche should make the facion of the armie unperfecte: and it is not true that you saie, that the enemie, the more that he entereth into the maine battaile, so moche the weaker he findeth it: for that the enemie, can never faight with the seconde order, except the first be joined with thesame: so that he cometh to finde the middest of the maine battaile more stronger, and not more weaker, havyng to faight with the first, and with the seconde order altogether: the verie same happeneth, when the enemie should come to the thirde companie: for that there, not with twoo battailes, whiche is founde freshe, but with all the maine battaile he must faight: and for that this last part hath to receive moste men, the spaces therof is requisite to be greatest, and that whiche receiveth them, to be the leste nomber.

LUGI. It pleaseth me thesame that you have told: but answerē me also this: if the five first battailes doe retire betwene the three seconde battailes, and after the eight betwene the twoo thirde, it semeth not possible, that the eight beyng brought together, and then the tenne together, maie bee received when thei bee eight, or when thei be tenne in the verie same space, whiche received the five.

FABRICIO. The first thyng that I aunswere is, that it is not the verie same space: For that the five have fower spaces in the middeste, whiche retiryng betwene the thre, or betwene the twoo, thei occupie: then there remaineth thesame space, that is betwene the one maine battaile and

NICHOLAS MACHIAVELL

the other, and the same that is, betwene the battailes, and
the extraordinarie Pikes, al the whiche spaces makes large-
nesse: besides this, it is to bee considered, that the battailes
kepe other maner of spaces, when thei bee in the orders
without beyng altered, then when thei be altered: for that
in the alteracion: either thei throng together, or thei
inlarge the orders: thei inlarge theim, when thei feare so
moche, that thei fall to fliyng, thei thrust them together,
when thei feare in soche wise, that thei seke to save them
selves, not with runnyng a waie, but with defence: So that
in this case, thei should come to be destingueshed, and not
to be inlarged. Moreover, the five ranks of the Pikes, that
are before, so sone as thei have begun the faighe, thei
ought betwene their battailes to retire, into the taile of
the armie, for to give place to the Targaet men, that thei
maie faighe: and thei goyng into the taile of the armie,
maie dooe soche service as the capitain should judge, were
good to occupie them aboute, where in the forward, the
faighe beyng mingled, thei should otherwise bee altogether
unprofitable. And for this the spaces ordained, come to
bee for the remnaunte of the menne, wide inough to receive
them: yet when these spaces should not suffice, the flankes
on the sides be men, and not walles, whom givynge
place, and inlargyng them selves, maie make the space to
containe so moche, that it maie bee sufficient to receive
theim.

LUIGI. The rankes of the extraordinarie Pikes, whiche
you place on the flankes of the armie, when the first bat-
tailes retire into the second, will you have them to stande
still, and remain with twoo hornes 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.

FABRITIO. If the enemie overcome theim not, when he
inforceth the battailes to retire, thei maie stande still in
their order, and hurte the enemie on the flanck, after that
the firste battailes were retired: but if he should also over-

THE
THIRDE
BOOKE

The retire of
the Pikes, to
place the Tar-
gaet men.

How the
pikes that are
placed on the
flankes of
the armie
ought to
governe them
selves when
the rest of the
armie is driven
to retire.

THE ARTE OF WARRE

THE
THIRDE
BOOKE

come theim, as semeth reason, beyng so puisaunte, that he is able to repulce the other, thei also ought to retire: whiche thei maie dooe excellently well, although thei have not behinde, any to receive them: bicause from the middest, thei 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 foorth: in this case, thei ought not to begin before, but behinde, so that redoublyng the rankes, thei maie come to retire backewarde, 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

The exercise of
the army in
general.

saie unto you, that thei 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 theim 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 nomber therof: as well for to be able to commaunde them, as also for that the capitain, and the souldiours by thesame nomber, maie more easely knowe theim againe: also the maine battailes, ought to be nombred, and to have the nomber in their principall

Ansigne: Therefore it is requisite, to knowe of what nomber the maine battaile shall be, that is placed on the left, or on

The nomber
that is mete
to be written
in the Ansigne
of every band
of men.

NICHOLAS MACHIAVELL

THE
THIRDE
BOOKE

the right horne, of what nombers 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 nombers 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 fifte, of the second, the sixth, of the thirde, and so forth, 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 theim 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, should have beside the nomber ?

FABRITIO. The standarde of the general 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 knownen 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

The degrees
of honours in
an armie,
whiche soche
a man ought
to rise by, as
should bee
made a gene-
rall captain.

The armes
that oughte to
bee in the
standarde,
and in the
ansignes of
an armie.

THE ARTE OF WARRE

THE THIRDE BOOKE

The second
and thirde
exercise of an
armie.

The fowerth
exercise of an
armie.

The soundes
of the instrumen-
tes of
musick, that
the antiquitie
used in their
armies.

marche, and to se, that marchyng thei kepe the orders. The third exercise is, that thei learne to handle themselves in the same maner, whiche thei ought after to handle themselves in the daie of battaile, to cause the artillerie to shooote, and to bee drawnen out of the waie, to make the extraordinarie Veliti to issue out, after a likenes of an assault, to retire theim: 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 theim in this exercise, that to every manne, all thyng maie be knownen, 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 commaundementes of their capitaine: for as moche as that, whiche shall be to them pronounced by voice, thei without other commaundementes, 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 theim to faight the more lustely: but as we have in armyng the armie, taken of the Greke maner, and of the Romaine, so in distributyng 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

NICHOLAS MACHIAVELL

the hedes 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 theim 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 the same.

THE
THIRDE
BOOKE
What is signi-
fied by the
sounde of the
Trompet.

LUGI. I pracie 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 encountering 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.

FABRITIO. 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
softely: 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
The cries,
and rumours,
wher with the
firste charge
is given unto
the enemies,
and the silence
that ought to
bee used after,
when the
faight is ones
begunne.

THE ARTE OF WARRE

THE
THIRDE
BOOKE

to make rumour: for that in their histories, is seen many tynes 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
OF THE ARTE OF WARRE OF
NICHOLAS MACHIAVELL, CITEZEINE
AND SECRETARIE OF FLORENCE,
UNTO
LAURENCE PHILIP STROZZE.

R

THE ARTE OF WARRE

THE FOWERTH BOOKE

LUIGI.



ENG that under my governement, 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 governement, and that Zanobi do execute now this office of demaundynge, mindyng to followe the order, whiche concerneth the youngeste: 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 travailles, where he maie bee as well overcome, as able to conquere.

ZANobi. I am readie to do what soever shall please you to appoincte 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 harkenyng to your reasonyng, hath chaunced to come into my remembraunce. But sir, I believe 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 demaunderers, maketh me to knowe the sundrie wittes, and sunderie appetites of yours: But remaineth there any thyng, whiche seemeth unto you good, to bee joyned to the matter, that alreadie hath been reasoned of?

THE ARTE OF WARRE

THE
FOWERTH
BOOKE

ZANOBI. Twoo thinges I desire, before you passe to an other parte: the one is, to have you to shewe, if in orderyng 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 any accidente risyng or growyng, what reamedie maie be had.

FABRICIO. I will inforce my self to satisfie you, I will not answe 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 accordyng to thesame, there maie bee given all those facons, that the enemie, and the situacion requireth: For as moche as in this case, bothe accordyng to the power thereof, and accordyng to the enemie, it proceadeth: but note this, that there is not a more perillous facion, then to deffende moche the front of thermie, if then thou have

To deffende
moche the
fronte of an
armie, is most
perillous.

What is beste
for a capi-
taine to dooe,
where his
power is,
moche lesse
then
thenemies
power.

A general
rule.

not a most puissant, 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 fortifiid, 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 ditches, 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 nomber, thou oughtest to seke large places, havyng in especially thy men well instructed: to the intent thou maiest, not onely compasse aboute the enemie, but to deffende thy orders: for that in places rough and difficulte, beyng not able to prevale of thy orders, thou commeste not to have any advauntage, hereby grewe, that the Romaines almoste alwaies, sought the open fieldes, and advoided the straights. To the contrarie, as I have said, thou oughtest to doe, if thou hast fewe menne, or ill instructed: for that then thou

NICHOLAS MACHIAVELL

oughteste to seeke places, either where the little nomber
maie be saved, and where the small experience dooe not
hurte thee: Thou oughtest also to chuse the higher
grounde, to be able more easely to infest them: not-
withstandyng, this advertisement ought to be had, not to
ordaine thy armie, where the enemie 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, havyng
respecte unto the artillerie, the higher place shall gette thee
disadvaantage: Bicause 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 prepareth 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 hindereth the weapons,
whiche are stroken at the enemie, 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 order-
yng 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 overthrewe the Frenchmenne at
Cirignuola. And it hath been seen many times, with all
one Souldiours, variyng onely the order, and the place, that
thei have become of losers victorers: as it happened to the
Carthageneres, whom havyng been overcome of Marcus
Regolus divers tymes, were after by the counsaill of San-
tippo, a Lacedemonian, victorious: whom made them to go
doun into the plaine, where by vertue of the horses, and of

THE
FOWERTH
BOOKE

The higher
grounde
ought to be
chosen.

An advertis-
ment not to
place an armie
wher the
enemie maie
se what the
same doeth.

Respects for
the Sonne and
Winde.

The varyng
of order and
place maie
cause the
conquered
to become
victorius.

THE ARTE OF WARRE

THE
FOWERTH
BOOKE

Eliphantes, thei were able to overcome the Romaines. It semes unto me, accordyng to the auncient insamples, that almoste all the excellente Capitaines, when thei have knownen, that the enemie 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 faughte, thei have commaunded to their strongest parte, that onely thei sustaine the enemie, 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 enemie: 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 theim selves, whereof growtheth his sodain losse. Cornelius Scipio beyng in Spain, againtste Asdruball of Carthage, and understanding how to Asdruball it was knownen, that he in the orderyng the armie, placed his Legions in the middest, 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 faughte the battaile, he chaunged order, and put his Legions on the hornes of the armie, and in the middest, 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 celerite to make forwarde, so that onely the hornes of bothe the armies fought, and the bandes in the middest, through beyng distaunt the one from the other, joyned not together, and thus the strongest parte of Scipio, came to faught with the weakest of Asdruball, and overcame hym. The whiche waie was then profitable, but now havyng respect to the artillerie, it cannot be used: bicause the same space, whiche should remain in the middest, betwene the one armie and the other, should give tyme to thesame to shooe: 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, makynge all the

A policie in
the ordering
of men and
pitchyng of
a felde.

NICHOLAS MACHIAVELL

armie to encounter, and the weakest parte to give place. When a capitaine perceiveth, that he hath a greater armie then his enemie, mindyng to compasse hym aboue, before he be aware, let hym ordaine his fronte equall, to the same 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 enemie 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 poincte was used of Aniball, when fortune began to become his adversarie, and that he doubted of the valiauntnesse of Marcus Marcelllo. 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 faighting, thei have made theim to issue out by the flanckes of the battaile, and the same have troubled and broken. If any perceive 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 faighting 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 faighe 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 havynge before

THE
FOWERTH
BOOKE
How to com-
passee about
the enemies
power.

How a capi-
taine maie
faight and
bee as it were
sure, not to be
overcome.

How to
trouble the
orders of the
enemie.

What a capi-
taine oughte
to doo when
he hath not so
many hors-
men as the
enemie.

A greate aide
for horsemen.

The policies
used betwene
Aniball and
Scipio.

THE ARTE OF WARRE

THE FOWERTH BOOKE theim 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 Prencipi, and the Triarii, in the accustomed maner, to bee able to receive the one the other, and to rescue the one the other: he made the fronte of the armie, full of voide spaces, and bicause it should not be perceived but rather should seme united, he filled them ful of veliti, to whom he commaunded, that so sone as the Eliphantes came, thei should avoide, and by the ordinarie spaces, should enter betwene the Legins, and leave open the waie to the Eliphantes, and so it came to passe, that it made vaine the violence of theim, so that commyng to handes, he was superiour.

ZANOB. You have made me to remember, in alledging me this battaile, how Scipio in faighting, made not the Astatii to retire into thorders of the Prencipi, but he devided theim, and made theim to retire in the hornes of the armie, to thintent thei might give place to the Prencipi, when he would force forwarde: therfore I would you should tell me, what occasion moved hym, not to observe the accustomed order.

FABRITIO. I will tell you. Aniball had putte all the strengthe of his armie, in the seconde bande: wherefore Scipio for to set againte thesame like strengthe, gathered the Prencipi and the Triarii together: So that the distaunces of the Prencipi, beyng occupied of the Triarii, there was no place to bee able to receive the Astatii: and therefore he made the Astatii to devide, and to go in the hornes of the armie, and he drewe them not betwene the Prencipi. But note, that this waie of openyng the first bande, for to give place to the seconde, cannot bee used, but when a man is superiour to his enemie: 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

NICHOLAS MACHIAVELL

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 theim with the thickenesse of the raies, or thei received theim betwene the bandes, as the Eliphantes were received, or els thei made with arte some strong resistance: As Silla a Romaine made againte Archelaus, whom had many of these cartes, whiche thei called hooked, who for to sustaine theim, drove 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 theim afraied, either with showyng of newe helpe that commeth, or with showyng thynges, whiche maie represente a terrour unto theim: 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 sacks 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 faughtynge with the Frenchmen, whereby grewe his victorie. The verie same did Marius, when he foughte against the Duchemen. Then the fained assaultes availyng moche, whilst the faight continueth, it is conveniente, that the very assaultes in deede, dooe helpe

THE FOWERTH
BOOKE
Cartes full of
hookes made
to destroiethe
enemies.

The remedy
that was used
against Cartes
full of hookes.

The straunge
maner that
Silla used in
orderyng his
army against
Archelaus.

How to
trouble in the
faughte the
armie of the
enemies.

A policie of
Caius Sulpicius,
to make
his enemies
afraied.

A policie of
Marius
against the
Duchmenne.

THE ARTE OF WARRE

THE
FOWERTH
BOOKE

A policie of
greate im-
portaunce,
while a bat-
taile is a
faughtyng.

How horse-
men maie bee
disordered.

How the
turke gave
the Sophie an
overthowre.

How the
Spaniardes
overcame the
armie of
Amilcare.

How to traine
the enemie, to
his destruc-
cion.

moche: inespecially if at unwares in the middest of the faight, the enemie might bee assaulted behinde, or on the side: the whiche hardly 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 assaut him, whiche thyng alwaies shall be occasion to give thee the victorie. It hath been sometyme of greate importaunce, whilst the faighe 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 agaistne the horses of the adversaries, and Pirrus sette agaistne 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 tow 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 enemie in the faight, drawyng him into their ambusshes, where the Countrie is commodious for the same purpose, but where it were open and large, many have used to make ditches, 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 enemie 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

NICHOLAS MACHIAVELL

prudente thyng, to knowe how to desemble it, and to per-
vert it to good, as Tullo Hostilio did, and Lucius Silla : THE
whom seyng while thei fought, how a parte of his men FOWERTH
wer gone to the enemies side, and how thesame thing had BOOKE
verie moche made afraied his men, he made straigthe waie A policie of
throughout all the armie to be understoode, how all thing Tullo Hostilio
proceded, accordyng to his order: the whiche not onely and Lucius
did not trouble the armie, but it increased in them so moche Silla in des-
stomack, that he remained victorious. It happened also to semblyng of
Silla, that havyng sente certaine souldiours to doe some a mischaunce.
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 Sertorius slue
a battaile in Spaine, slue one, whom signified unto hym the a man for
death of one of his capitaines, for feare that tellyng the very telling him of
same to other, he should make theim afraied. It is a moste the death of
difficult thyng, an armie beyng now moved to flie, to staie one of his
it, and make it to faight. And you have to make this capitaines.
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 Howecertaine
staie, making them ashamed of running awaie, as Lucius capitaines have
Silla did, where alredy parte of his Legions beyng tourned staied their
to flight, driven awaie by the men of Mithridates, he made men that hath
afore them with a swearde in his hande cryng: if any askē been running
you, where you left your capitaine, saie, we have left hym in awaie.
Boecia, where he faughteth. Attillius a consull set againste Atillius con-
those that ran awaie, them that ranne not awaie, and made strained his
them to understande, that if thei would not tourne, thei men that ran
should be slaine of their frendes, and of their enemies. tourne again
Philip of Macedonia understanding how his men feared the and to faight.
Scithian Souldiours, placed behinde his armie, certaine of his How Philip
moste trustie horsemen, and gave commission to theim, that king of Mace-
thei should kill whom so ever fledde: wherfore, his men donia made
mindyng rather to die faightyng, then flyng, overcame. his men
Many Romaines, not so moche to staie a flight, as for to afraid to
run awaie.

THE ARTE OF WARRE

THE FOWERTH BOOKE 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 faught, in especially beyng brief thinges, and not to be left behinde, and to this reasonyng conformable inough. Therefore I saie, how the fielde is loste, or els wonne: when it is wonne, the victorie ought with all celerite 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 assalsted hym whole: but when a capitaine dooeth leese, he ought to see, if of the losse there maie growe any utilite unto hym, inespecially 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 Carthaginiers, 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 overthrown: 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 waiies thei should flie, havynge appoincted wher thei should after assemble together: the which made, that thenemie (fearing to devide the armie)

Victorie
ought with all
celerite to
bee folowed.

What a capi-
taine ought
to dooe, when
he should
chaunce to
receive an
overthrowe.

How Martius
overcame the
armie of the
Carthaginiers.

NICHOLAS MACHIAVELL

THE
FOWERTH
BOOKE

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 havyng 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 mornyng, the enemies seyng so many slaine of theirs, and so fewe of the Romaines, belevyng that thei had the disavaantage, 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 theim 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 the same voide place, to receive that wedge, and to compasse it about, and to faight with it on every side : whereupon I A general rule. will that you take this generall rule, that the greatest remedie that is used againste a devise of the enemie, is to dooe willingly thesame, whiche he hath devised that thou shalt dooe perforce : bicause that doyng it willingly, thou doest it with order, and with thy advaantage, and his disadvaantage, if thou shouldest doe it beyng inforced, it should be thy undoing : For the provyng whereof, I care not to reherse unto you, certain thynges alredy 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 Aniball. of his armie, to open with theim the armie of Scipio. Scipio. Scipio went with it open, and it was the occasion of his victorie, and of the ruine of hym. Asdruball placed his Asdruball. strongest men in the middest of the fronte of his armie, to overthrowe Scipios menne : Scipio commaunded, that by them selves thei should retire and he broke theim : So that like devises when thei are foreseen, bee the causes of the

THE ARTE OF WARRE

THE FOWERTH BOOKE

A Capitaine
ought not to
faight without
advantage,
excepte he be
constrained.

How advaun-
tage maie bee
taken of the
enemies.

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 havyng more, or better menne: the necessitie groweth when thou seest how that not faighting, thou muste in any wise lese, as should bee for lackyng of money, and for this, thy armie to bee ready all maner of waises to resolve, where famishemente is ready to assaulte thee, where the enemie looketh to bee ingrosed with newe men: in these cases, thou oughtest alwaies to faight, although with thy disadvauntage: 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 faulfe in this case, in a capitain not to faight, as to have had occasion to overcome, and not to have either knownen it through ignoraunce, or lefte it through vilenesse. The advauntages some tymes the enemie giveth thee, and some tymes thy prudence: Many in passyng Rivers have been broken of their enemie, 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 destroied the fowerth parte of theim, through beyng halfe over a river. Some tyme thy enemie is founde wearie, for havyng folowed thee to undescreitely, so that findyng thy self freshe and lustie, thou oughtest not to let passe soche an occasion: besides this, if the enemie offer unto thee in the mornynge betymes to faight, thou maiest a good while deferre to issue out of thy lodgyng, and when he hath stooode long in armour, and that he hath loste that same firste heate, with the whiche he came, thou maiest then faight with him. This waie Scipio and Metellus used in Spaine: the one against Asdruball, the other against Sertorius. If the enemie be deminished of power, either for havyng devideid the armie, as the Scipions in Spain, or

NICHOLAS MACHIAVELL

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 San-nites, and against the Galles, and was victorious and his felowe Decius remained slain. Some fearing the power of their enemies, have begun the faight a little before night, to the intent that their men chaunsyng to bee overcome, might then by the helpe of the darkenesse thereof, save theim selves. Some havyng knownen, how the enemies armie beyng taken of certaine supersticion, not to faight in soche a tyme, have chosen thesame tyme to faighe, and overcome: The whiche Cesar observed in Fraunce, againste Ariouistus, 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 nomber, 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 thenemie, then for him: which of theim hath victualles moste commodious: whether it be good to deferre the battaile, or to faighe 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 trustee 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

THE
FOWERTH
BOOKE
Furie with-
stode, con-
verteth into
vilenesse.

What maner
of men a
capitaine
ought to have
about him
continually,
to consult
withall.

The condi-
cions of the
capitain of
the enemies,
and of those
that are about
hym is moste
requisite to
bee knownen.

THE ARTE OF WARRE

THE FOWERTH of the victorie: for that the greatest signe to lose, is when
A timerous army is not to be conducted to faight.
How to avoide the faightyng of a felde.

BOOKE
either with doyng 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 enemie also in strong places, would come to finde thee, to departe out of the field, and to devide the menne into thy tounes, to thentent that tediousnesse of winnyng them, maie wearie hym.

ZANOB. Cannot the faightyng of the battaile be otherwise avoided, then in devyding the armie in sunderie partes, and placynge the men in tounes?

FABRITIO. 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 advaantage: 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.

Fabius Maximus.

Philip king of Macedonia, overcome by the Romaines.
How Cingentorige avoided the faightyng of the field with Cesar
The ignorance of the Venecians.

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 the same 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

NICHOLAS MACHIAVELL

THE
FOWERTH
BOOKE

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 Venetians went out of their Campe, assaulted theim, and discomfited theim: 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 knowest by the nomber, and by the situacion, or for some other occasion to have disadvaantage, 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 prae, 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 theim to faight, it should be well doen, to make them to disdain the enemies, shewyng how thei speake slanderous 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

What is to be
doen wher souldiours desire
to faight, contrary to their
capitaines
minde.

How to incourage
souldiers.

THE ARTE OF WARRE

THE FOWERTH BOOKE
An advertis-
ment to make
the soldiour
most obstin-
ately to faight.

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 theim 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 flyng save their life, yet it saveth not theim their goodes, the love whereof, is wonte no lesse then thesame, to make men obstinate in defence.

ZANOB. You have tolde, how the souldiours maie be tourned to faight, with speakyng to theim: doe you meane by this, that all the armie must bee spoken unto, or to the hedes thereof?

FABRICIO. To perswade, or to diswade a thyng unto fewe, is verie easie, for that if woordes suffise not, you maie then use auctoritie 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 meeke 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 theim, 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 ruinateh, when the capitain either knoweth not, or useth not to speake unto thesame, for that this speakyng taketh awaie feare, incourageth the mindes, increaseth the obstinatenes to faight, discovereth the deceiptes, promiseth rewardes, sheweth the perilles, and the waie to avoide theim, reprehendeth, praieth,

It is requisite
for excellent
Capitaines to
bee good
orators.

Alexander
Magnus used
openly to
perswade his
armie.

The effect-
eounses of
speaking.

NICHOLAS MACHIAVELL

threateneth, filleth full of hope, praise, shame, and doeth all those thynges, by the whiche the humaine passions are extincte, or kendled: wherefore, that prince, or common weale, whiche should appointe 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 countrye, the religion availed moche, and the othes whiche thei gave them, when thei led theim to warfare: for as moche as in al their faultes, thei threatned them not onely with those punisementes, 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 enterpryses, and will doe alwaiies, 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 Englishmen, saied, he counsailed with a maide, sent from God, who was called every where the Damosell of Fraunce, the which was occasio of his victorie. There maie be also used meanes, that maie make thy men to esteme little the enemie, 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 theim selves, savyng in overcommynge. The whiche is the strongest, and the beste provision that is made, to purpose to make the souldiour obstinate to faight: whiche obstinatenesse is increased by the confidence, and love of the Capitaine, or of the countrie. Confidence is caused through the armour,

THE
FOWERTH
BOOKE

Souldiours
ought to be
accustomed
to heare their
Capitaine
speak.

How in olde
time souldiers
were threat-
ened for their
faltes.

Enterprises
maie the
easelier be
brought to
passe by
meanes of
religion.

Sertorius.
A policie of
Silla.

A policie of
Charles the
seventh king
of Fraunce
against the
Englishmen.

How souldiers
maie bee made
to esteme
little their
enemies.

The surest wai
to make soul-
diours moste
obstinat to
faight.

By what
meanes ob-
stinatenesse
to faigthe is
increased.

THE ARTE OF WARRE

THE FOWERTH BOOKE the order, the late victorie, and the opinion of the Capitaine. The love of the countrie, is caused of nature: that of the Captain, 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
OF THE ARTE OF WARRE OF
NICHOLAS MACHIAVELL, CITEZEINE
AND SECRETARIE OF FLORENCE,
UNTO
LAURENCE PHILIP STROZZE.**

THE ARTE OF WARRE

THE FIVETH BOOKE

FABRITIO.



HAVE shewed you, how an armi, is ordained to faight a fiedle 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 enemie, whiche otherwise is not seen, but continually feared, that he assaultte thee: this happeneth when an armie marcheth through the enemies countrie, or through suspected places. Firste, you must understande, how a Romaine armie, sent alwaires ordinarely 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 thei marched: and if it happened that the armie were assaulted in the waie on the fronte, or on the backe, thei made straight waie all the carriages to bee drawen, either on the right, or on the lefte side, accordyng as chaunsed, or as thei could beste, havyng How the Romaines marched with their armies. How the Romaines ordered their armie when it happened to be assaulted on the waie.

THE ARTE OF WARRE

THE FIVETH BOOKE

How the main
battailes
ought to
marche.

The orderyng
of an armie
after soche
sorte, that it
maie marche
safelie
through the
enemis
countrie and
be alwaies in
a redines to
faight.

respekte to the situacion: and all the men together free from their impedimentes, made hedde on that parte, where the enemie came. If thei were assaulted on the flancke, thei 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 meeke to imitate, sending afore the light horsemen, as exploratours of the Countrie: Then havyng fower maine battailes, I would make them to marche in arae, and every one with their carriages folowynge theim. And for that there be two sortes of carriages, that is partainyng to particulaire 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 appoint his parte, deviding also the artillerie into fower partes, and all the unarmed, so that every nomber 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 goe 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 chaunce 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. yarde, in this maner. First I would put the flanckes, distant the one

NICHOLAS MACHIAVELL

THE
FIVETH
BOOKE

flanck from the other, Clix. yardes, and I would place five battailes for a flancke, in a raike in length, and distant the one from the other, twoo yardes and a quarter: the whiche shall occupie with their spaces, every battaile occupiynge thirtie yardes, Clix. yardes. Then betwen the hedde and the taile of these two flanckes, I would place the other tenne battailes, in every parte five, orderyng 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 theim 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 horne. 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 the hedde, after soche sorte, that upon every corner of the same armie, there maie remaine a space, to receive an other battaile: and for that there bee fower spaces, I would take

The place in
the armie
wher the
bowmen and
Harkabutters
are ap-
pointed.

THE ARTE OF WARRE

THE FIVETH BOOKE

The place in the armie wher the extraordinarie Pikes are appointed.

The place in the armie wher the generall capitain must be.

Where the artillerie must be placed.

The light horsmenne must be sente before to discover the countrie and the menne of armes to come behind tharmy.

A generall rule concernyng horse.

fower bandes of the extraordinarie Pikes, and in every corner I would place one, and the twoo Ansignes of the foresaied Pikes, whiche shall remain overplus, I would sette in the middest 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 faught not all one waie, in puttynge them together, those sides ought to be ordained to faught, whiche are not defended of thother battailes. And therfore it ought to be considered, that the five battailes that be in the front, have all their other partes defended, excepte the fronde: and therfore 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 orderyng the battailes, thei ought to bee made, that the Pikes maie tourne on thesame flanck, that lieth open: and the Pet-capitaines to stand on the hedde, and on the taile, so that nedyng to faught, 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 orderyng the battailes. The artillerie I would devide, 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 horne, 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

NICHOLAS MACHIAVELL

THE
FIVETH
BOOKE

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 disordering them. Nor let no man esteme little this remembraunce, for as moche as many capitaines, whom havyng 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, two hundred and eleven yarde 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 theim 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 swerd, or pikes poincte: for that men out of order, have

Wher the
carriages and
the unarmed
are placed.

THE ARTE OF WARRE

THE FIVETH BOOKE

The waie
must be made
plaine wher
the armie
shall marche
in order.

How many
miles a day an
armie maie
marche in bat-
taile raie, to
bee able to in-
campe before
sunne set.

The orderyng
of the armie,
when it is
assaulted on
the vawarde.

feare of those that be in araye: and alwaies it shall bee seen, that with cries and rumours, thei will make a greate assaulte, without otherwise commyng 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 tooke 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 doun, for that ordinarely, 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 theimselfes in those places, and with those distaunces, as afore is declared. The thousands Veliti that bee before, must go out of their place, and be devideed 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 thousands 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

NICHOLAS MACHIAVELL

THE
FIVETH
BOOKE

betwene the one and the other flanck, and marche towardes the battailes, that stand in the hedde, and three of theim, muste stande within thirtie yarde of those, with equall distances, betwene the one and the other, and the other two shal remain behinde, distaunte other thirtie yarde: 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 because 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 theim to come on the parte afore, mindyng to have theim to make a backe to the front of tharmie: and therfore 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 speedy, 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 condicione 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 enemie come to encounter the right flancke, the face of thy armie ought to bee made to tourne towardes thesame side: after, make all those thynges in fortificacion of thesame hedde, whiche above is saied, so that the horse-men, the Veliti, and the artillerie, maie be in places conformable to the hed thereof: onely you have this difference, that in variyng the hed of those, which are transposed, some have to go more, and some lesse. In deede makynge 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 twoo Ansignes of the

The orderyng
of tharmie
when
thenemie
commes to
assaulte it
behinde.

How the
armie is
ordered when
it is assaulted
of any of the
sides.

THE ARTE OF WARRE

THE FIVETH BOOKE

What is to be
doen when
the army is
assaulted on
twoo sides.

extraordinarie Pikes, placed in the middest: But firste the carriages and the unarmed, shall goe out by the open place, avoidyng the rome in the middest, 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: Because 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 makyng hed of the right flanck, must be under-stode to be told, havyng nede to make it of the left flanck: for that the very same order ought to bee observed. If the enemie 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 theim, and devidyg 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 wilte never putte thy self in place, that the enemie on three or fower sides, with a greate nomber 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 enemie, 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 throughe 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 enemie 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 over-

NICHOLAS MACHIAVELL

THE
FIVETH
BOOKE

throw one bande, and withstande an other, and in short time ruinate him: this maner of ordering an armie against an enemie, 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 marching, to order theimselfes to faight, accordyng to the first hedde, and after to retourne in the forme, that thei marched in, then to make hedde of the taile, after, of the flanckes, from these, to retourne into the first facion: the whiche exercises and uses bee necessarie, mindyng to have an armie, throughly instructed and practised: in whiche thynge 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 theim selves in order, and to maintaine theim selves in the same, thei shall knowe after more easely, how to stand in those, whiche should not have so moche difficultie.

ZANOB. 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 vyle menne appointed, to like exercise.

FABRITIO. Your firste question importeth moche: for that many tymes the commaundementes of Capitaines, beyng not well understoode, or evill interpreted, have disordered their armie: therfore the voices, with the whiche thei commaunde

Commaundementes of
Capitaines
being not wel
understoode,
maie be the
destruccion
of an armie.

THE ARTE OF WARRE

THE FIVETH BOOKE

Respect that
is to be had in
commaundementes made
with the
sounde of the
Trompet.

In com-
maundmentes
made with the
voice, what
respect is to
be had.

Of Pianars.

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 sinistery. Many tymes the sayng backe, backe, hath made to ruinate an armie; therfore this voice ought not to be used, but in steede therof to use, retire you. If you will make theim 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 waises 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 nomber of unarmed men, and lesse impedimentes: and I would choose out of every battaile, thesame nomber that should nede, and I would make theim to take the instrumentes, meete to plaine the grounde withall, and their weapons to leave with those rankes, that should bee nerreste them, who should carrie them, and the enemie commyng, thei shall have no other to doe, then to take them again, and to retourne into their ararie.

ZANOB. Who shall carrie thinstrumentes to make the wiae plaine withall?

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

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

FABRITIO. All these thynges shall bee reasoned in the
160

NICHOLAS MACHIAVELL

THE
FIVETH
BOOKE

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, havyng so moche traivailed theim, 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, havyng for condimente Larde and Baken, the whiche made the breade saverie, that thei made, and maintained theim strong, so that the provision of victualles for the armie, was Meale, Vineger, Larde, and Bacon, and for the horses Barley. Thei had ordinarely heardes of greate beastes and small, whiche folowed the armie, the whiche havyng 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: therfore 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

The victualles
that thanti-
quitiue made
provision of,
for their
armies.

THE ARTE OF WARRE

THE
FIVETH
BOOKE

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.

ZANOB. 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.

FABRITIO. 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 leeseth his money, and his movables: the whiche in olde time was not, for that the

The occasions
why the
warres made
nowe adaises,
doe impover-
ishe the con-
querors as
well as the
conquered.

The order that
the Romaines
toke, concern-
ing the spoile
and the
booties that
their soul-
diours gotte.

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 therfore 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

NICHOLAS MACHIAVELL

THE
FIVETH
BOOKE

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 likewyse 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 withstande manie perils; hereby grewe therefore, that the common weale inrichted, and every Consull carried with his triumphe into the treasurie, muche 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 obstinatenesse 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.

ZANOB. 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 remembiring any, would shew them.

An order that
the antiquitie
tooke, con-
cernynge their
soldiours
wages.

THE ARTE OF WARRE

THE FIVETH BOOKE

Captaines
mai incurre
the daunger of
ambusshes
twoo maner
of wayes.

How to avoide
the perill of
ambusshes.

Howe am-
busshes have
ben per-
ceived.

Howe the
Capitaine of
the enemies
ought to be
esteemed.

FABRITIO. I shall contente you with a good will, beyng inespacially necessarie, intendencyng 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 thoroughcrafte 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 ambusshes, as be the woddie or hilly countries, for that alwaies thei be layd either in a wodde, or behind a hille: and as the ambussh not forseene, doeth ruin thee, so forseyng the same, it cannot hurte thee. Manie tymes birdes or muche duste have discovered the enemie: for that alwayes where the enemie 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 knownen by the same the ambussh of the enemies to be there, and sendynge before his men, and certaintly understandyng it, hath saved him selfe and hurte his enemie. Concernyng the seconde case, to be trained in, (which these our men cal to be drawen to the shot) thou ought to take heede, not straight way to beleeve those thinges, which are nothyng reasonable, that thei be as they seeme: as shoulde be, if the enemie should set afore thee a prae, thou oughtest to beleeve 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 sodeyne flight, and not standynge with reason, alwaies thou oughtest in suche cases to feare deceipte, and oughtest never to beleeve that the enemie knoweth not how to doe his businesse, but rather intendencyng that he may begile thee the lesse, and mindyng to stand in lesse peril, the weaker that he is, and the lesse craftier that

NICHOLAS MACHIAVELL

THE
FIVETH
BOOKE

the enemie is, so muche the more thou oughtest to esteeme him : and thou muste in this case use twoo sundrie poinctes, for that thou oughtest to feare him in thy minde and with the order, but with wordes, and with other ouewarde demonstracion, to seeme to dispysse him : because this laste way, maketh that thi 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 thoroughe the enemies countrey, they ar in muche more, and greater perils, then in fayghtyng the field: 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 countrey, 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 knownen, 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 enemie, 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 suddeine assaulte dooe not trouble thy soldiours, 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 Where men be in greatest peril.

The description of the countrey where an army muste marche, is most requisit for a Capitaine to have.

A most profitable thyng it is for a capitan to be secrete in all his affaires.

THE ARTE OF WARRE

THE FIVETH BOOKE

An advertisement concerning the marchyng of an armie.

The marching of an armie ought to be ruled by the stroke of the Drumme.

The condicione of the enemie ought to be considered.

Annone of Carthage.

muche. 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 occasion of disorder: therfore the hedes 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 inlarged, so that alwaies at least a bande of $iii.$ hundred men may marche in order of battaile. The custome and the qualitie of the enemie ought to be considered, and whether that he wil assaulte thee either in the mornynge, or at none or in the evenynge, 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 enemie, because thou judgest thy selfe inferiour, and therfore mindyng not to faught 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 enemie 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 diche, and fillyng the same full of tote, and firyng it, have then passed with the armie without beyng able to be letted of the enemie, he beyng by the same fire that was betwene them held backe.

ZANOB. I am harde of beliefe, that this fyre coulde stay theim, 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. Wherfore the enemies beyng not intentive 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
166

NICHOLAS MACHIAVELL

THE
FIVETH
BOOKE

said, and howe Annone did: for as muche as I saied that they made a dicke, and filled it with tow, 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. Doe you not knowe, that Nabide Nabide a Spartan beyng besieged in Sparta of the Romaines, set spartayne.

a 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 drove them oute: but let us turne to our matter. Quintus Luttatius a Romaine, havyng at his backe the Cimbri, and commyng to a river, to thentente the enemie should give him time to passe over, semed to geve time to them to faight with him: and therfore he fained that he would lodge there, and caused trenches to be made, and certaine 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 therfore it is good to have in a rediness in an armie wherewith to be able to make all these thynges. It fortuneth sometime that in passyng a river, the enemie 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

Quintus Lut-tatius pollecie
to passe over
a river.

How to passe
a ryver
without a
bridge.

A polecie of
Cesar to passe
a river, where
his enemie
beyng on the
other side
therof sought
to lette hym.

THE ARTE OF WARRE

THE
FIVETH
BOOKE

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 enemie : 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, commaundynge theim that so soone as he was departed, they shoulde caste over a bridge, and should fortefie it, and he with his other menne folowed on the waye : wherfore Vergintorige seyng the number of the legions, thinking that there was not left anie parte of theim behinde, folowed also his way : but Cesar when he supposed that the bridge was made, tourned backewarde, and findynge all thinges in order, passed the river without difficultee.

ZANOB. Have ye any rule to know the foordes ?

How to know
the Foordes
of a river.

FABRITIO. 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.

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

Howe to
escape oute
of a straight
where the
same is besette
with enemies.

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 remidie 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 theim selves stronge, towardes the open parte, and have forsaken the

NICHOLAS MACHIAVELL

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) towardeſ the places that were kepte of the enemies, whom at the first sight made the enemies, to order theim selves together, to defende the passage: but after that thei sawe those men ill apointed, and accordyng to their facion evill horsed, regardyng theim little, enlarged the orders of their warde, wheroſ ſo ſone as the Numidians wer a ware, givynge the ſpurres to their horses, and runnyng violently upon theim, paſſed before thei could provide any remedy, whom beyng paſſed, destroied 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 beleiving, that he would not remove that daie, retourned 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 towardes them, thei ſhould knele, and that the ſecond ranke of the battailes, ſhould cover with their Targalettes,

THE FIVETH BOOKE

Howe Lutius
Minutius
escaped out
of a strayght
wherin he was
inclosed of
his enemies.

Howe ſome
Capitaynes
have ſuffered
them ſelves to
be compassed
aboute of
their enemies.

A polecie of
Marcus
Antonius.

A defence for
the ſhotte of
arrowes.

THE ARTE OF WARRE

THE
FIVETH
BOOKE

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 re-
member not any thyng els, I will passe to
an other parte.

THE SIXTHE BOOKE
OF THE ARTE OF WARRE OF
NICHOLAS MACHIAVELL, CITEZEINE
AND SECRETARIE OF FLORENCE,
UNTO
LAURENCE PHILIP STROZZE.

THE ARTE OF WARRE

THE SIXTHE BOOKE

ZANobi.



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 theim 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 intertwained 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. Therfore be contente sir, to folowe your reasonyng, and if we interrupte you with this practise of ours, have us excused.

FABRITIO. 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

THE ARTE OF WARRE

THE SIXTHE BOOKE

How the
Grekes
incamped.

Howe the
Romaines
incamped.

have lodged them, after made theim 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 theim selves, where had not been either cave, or bancke of a river, or multitude of trees, or other naturall fortificacion, that might defende theim: 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, twoo Legions of Romaine men, whiche were aboute a leven thousande footemen, and sixe hundred horsemen, and moreover thei had an other leven 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,

NICHOLAS MACHIAVELL

THE
SIXTHE
BOOKE

though thei were more in nomber then theirs : and in all their doynges, 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 theim : you knowe howe in ordering tharmie to marche, and to faught, I have not made mencion of other men, but onely have shewed, how that doubyng 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 mo 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 The maner of incampe a juste armie, of xxiiii. thousande footemen, and of theincamping twoo thousande good horsemenne, beeyng devided into fower of an armie. 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 appointed. The lodging And bicause I believe that it is wisedom, to devide the armed for the gene- from the unarmed, seyng that so, for the moste parte the rall capitaine.

THE ARTE OF WARRE

THE
SIXTHE
BOOKE

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 cum-bred, on the Weste side, makynge 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 CCCCC.x. yardes and a half: I would after, make two other lines, that should place in the mid-deste 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 twoo waies, there shall bee begun to be appointed out, the lodginges 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

NICHOLAS MACHIAVELL

maine battailes, as in the distributyng of them shall bee seen.

Of these twoo 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 lodgynge. The spaces of the Capitaines lodgynges, should be in bredth xxx. and in length vii. yarde and a halfe. And note that when so ever I sai bredeth, it signifieth the space of the middest from Southe to Northe, and saiying length, that whiche is from weste to Easte. Those of the men of armes, shoulde be xi. yarde and a quarter in length, and xxii. yarde 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 beyng a hundred and fiftie, it will come to x. horsemen for a lodgynge, and in the xvi. that remaineth, I woulde lodge their Capitaine, gevynge him the verie same space, that is geven to the Captain of the men of armes: and thus the lodginges of the horsemen of two maine battailes, will come to place in the middest the Capitaine way, and geve rule to the lodginges of the footemen, as I shall declare. You have noted how I have lodged the CCC. horsemen of everie main battaile with their Capitaines, in xxxii. lodgynges placed on the Captaine waie, havyng begun from the crosse waie, and how from the xvi. to the xvii. there remaineth a space of xxii. yarde 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 lodgynge of everie twoo battailes, behinde the lodgynges of the horsemen, everie one of whiche, should have in length xi. yarde and a quarter, and in bredeth xxii. yarde and a half, as those of the horsemens, and shoulde bee joyned on the hinder parte, that thei shoulde touche the one the other.

THE SIXTHE BOOKE

The lodgings
for the men
of armes,
and their
Capitaine.

Note, which
is breadth and
whiche length
in the square
campe.

The lodgings
for the lighte
horsemen,
and their
capitain.

The lodgings
for the foot-
men of twoo
ordinary main
battailes.

THE ARTE OF WARRE

THE SIXTHE BOOKE

The lodgings
for the con-
stablies.

The nomber
of footemen
appointed to
everylodging.

And in every first lodgyng on everie side which cometh to lie on the crosse waie, I woulde lodge the Counstable of a battaile, 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 would lodge on everie part a battaile of foote men, whiche beyng iiiii. 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 servautes whiche in kepyng 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 theim for their maisters: and for this to bee exempted from the other doynges of the Campe. The whiche maner, was observed of the Romaines. 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 lefte hand, I woulde pitche on everie side an other order of xxxii. double lodgynges, whiche should tourne their hinder partes the one agaistne 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 iiij. battailes of footemen, with their constables in bothe endes. Then leavyng on every side an other space of xxii. yardes

NICHOLAS MACHIAVELL

THE
SIXTHE
BOOKE

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. battailes with their Constables : and thus the horesemenne and the bandes of the twoo ordinarie maine battailes, 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 woulde lodge them on everie parte of these twoo ordinarie maine battailes, 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. yarde 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 woulde 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 numbre, 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 captaine waie, and crosse waie : I would there should remayne a space from the lodgynges to the Trenche of lxxv. yarde rounde aboute : and if you recken al these spaces, you shall see that from the middest of the Capitaines lodgyng to the easte gate, there is Dx. yarde. 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. yarde. Then takyng out of everie one of these spaces xxxvii. yarde and a halfe, whiche the Capitaynes lodgyng occupieth, and xxxiii. yarde everie

THE ARTE OF WARRE

THE
SIXTHE
BOOKE

The lodg-
ynges for the
chiefe Capi-
taines of the
maine bat-
tayles and for
the treasurers,
marshals and
straungers.

waie for a market place, and xxii. yarde and a halfe for a way that devides everie one of the saied spaces in the middest, and lxxv. yarde, that is lefte on everie part betweene the lodgynge and the Trenche, there remaineth on every side a space for lodginges of CCC. yarde broade, and lxxv. yarde longe, measuryng the length with the space that the Capitaines lodgynge taketh up. Devidynge then in the middest the saied lengthe, there woulde be made on every hande of the Capitaine xl. lodgynge xxxvii. yarde and a halfe longe, and xv. broade, whiche will come to be in all lxxx. lodgynge, 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 lodgynge, I would have a way from Southe to Northe xxiii. yarde large, and shoulde be called the hed way, whiche shall come to be placed a longe by the lxxx. lodgynge aforesayd: for that this waie, and the crosseway, shall come to place in the middest betweene them bothe the Capitaines lodgynge, and the lxxx. lodgynge that be on the sides therof. From this hed waie, and from over agaynst the capitaines lodgynge, I would make an other waie, which shoulde goe from thens to the weste gate, lykewyse broade xxii. yarde and a halfe, and should aunswere in situation and in length to the Capitaine way, and should be called the market waie. These twoo waies beyng made, I woulde 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 lodgynge, and joigned to the head way, and I woulde have it to be quadrante, and woulde assigne lxxxx. yarde 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. yarde, and in bredeth xxii. yarde and a halfe, so that there shall come to be on every hande of the market place, xvi. lodg-

NICHOLAS MACHIAVELL

ynges that shall place the same in the middest which shall be in al xxxii. wherin I woulde lodge those horsemen, which shoulde remaine to the aidyng mayne battailes : and when these should not suffise, I woulde assigne theim some of those lodgings that placeth between them the Capitaines lodgynge, and in especially those, that lie towarde the Trenche. There resteth now to lodge the Pikes, and extraordinari Veliti, that everie main battaile hath, which you know accordynge to our order, how everie one hath besides the x. battailes M. extraordinarie Pikes, and five hundred 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, towarde Northe, leavyng the space of lxxv. yarde from them to the trenche, I woulde place an order of v. double lodgynge, whiche in all shoulde take up lvi. yarde in lengthe, and xxx. in bredeth : so that the bredeth devided, there will come to everie lodgynge xi. yarde and a quarter for lengthe, and for bredeth twoo and twentie yarde and a half. And because there shall be x. lodgynge, I will lodge three hundred men, apoinctyng to every lodging xxx. men : leavyng then a space of three and twentie yarde and a quarter, I woulde place in like wise, and with like spaces an other order of five double lodgynge, and againe an other, till there were five orders of five double lodgynge : which wil come to be fiftie lodgynge placed by right line on the Northe side, every one of them distante from the Trenche lxxv. yarde, which will lodge fifteene hundred men. Tournyng after on the lefte hande towarde the weste gate, I woulde pitche in all the same tracte, whiche were from them to the saied gate, five other orders of double lodgynge, 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. yarde and a quarter of space: wherin shall be lodged also fifteene hundred men: and thus from the

THE
SIXTHE
BOOKE

Lodginges for
the horsemen,
of the extra-
ordinarie
mayne bat-
tailes.

The lodg-
ynges for
the extra-
ordinarie
Pykes and
Veliti.

THE ARTE OF WARRE

THE SIXTHE BOOKE

How the
Artillerie
must be placed
in the Campe.

Lodgynge
for the un-
armed men,
and the places
that are
apointed
for the im-
pedimentes of
the campe.

Northe gate to the weste, as the Trenche turneth, in a hundred lodgings devided in x. rewes of five double lodgynge 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 lodgynge 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 lodgynge, that shal seeme unto them moste commodious, on the parte towardes 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 understande, 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, Ingeneres, Bombardiers, althoughe that those might be counted in the numbre of the armed, herdemens 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 armynge. Nor I would not distinguishe these lodgynge 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 theim generally for all the saied impedimentes, that is one for the herdeimen, the other for artificers and craftes men, the thirde for publicke carriages of victuals, the fowerte for the municion of armur and weapons. The waies whiche I woulde shoulde be lefte without occupieng 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 middest of the market waie, whiche from the weste parte, shoulde serve for the same purpose

NICHOLAS MACHIAVELL

THE
SIXTHE
BOOKE

that the overthwarte way doeth on the ast 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 yardes and a halfe broade. And the Artilerie, I woulde place a longe the Trenche of the Campe, rounde aboute the same.

BAPTISTE. I confesse that I understand not, nor I beleeve that also to saye so, is any shame unto me, this beyng not my exercise: notwithstandingyng, this order pleaseth me muche: onely I woulde that you shoulde declare me these doubtes: 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.

FABRITIO. 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 araye, 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 praiers, 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 ditches, beyng the more out of daunger of fires, and other thynges, whiche the enemie, 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 soch 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 excellente Architectours, whom, so sone as the Capitaine hath chosen the place, maie knowe how to give it the facion, and to distribute it, distinguishingy the waies,

THE ARTE OF WARRE

THE SIXTHE BOOKE

The Campe
ought to be
all waies of
one facion.

devidying 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 ditch, ordinary broad fower yarde and a halfe, and depe aboute twoo yarde and a quarter, the which spaces, thei increased, according as thei intended to tarie in a place, and accordyng as thei feared the enemie. 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 foresaid, 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 appoyneted 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 enemie, what waie is used: for that I knowe

NICHOLAS MACHIAVELL

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 enemie, 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 lodginges. The Romaines in this case, gave this order of fortifyng the Campe, unto the Triarii: and the Prencipi, and the Astati, stoode in armes. This thei did, for as moche as the Triarii, beyng the last to faight, might have time inough, if the enemie came, to leave the woorke, and to take their weapons, and to get them into their places. Therfore, 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 Trenche, 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 enemie: So that to truse either in parte, or altogether on them, thei judged it perillous. And therefore, all the strength of the watche, was with in the trenche, 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 only briefly tell that, whiche shall make for my purpose, I The watche wold cause to stand ordinarely every night, the thirde parte and warde of of the armie armed, and of thesame, the fowerth parte the Campe. alwaies on foote, whom I would make to bee destrubited,

THE
SIXTHE
BOOKE

THE ARTE OF WARRE

THE SIXTHE BOOKE

throughout all the banckes, and throughout all the places of the armie, with double warde, placed in every quadrante of the same: 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 enemie 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, bicause thei are thynges well inough knownen, 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,

Dilligence ought to be used, to knowe who lieth oute of the Campe, and who they be that cometh of newe.
Claudius Nero.

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 appointed: for as moche as every lodgyng havyng the determined nomber 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 lisence, 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 enemie cannot but with difficultie, practise with thy capitaines, and have knowlege of thy counsailes: which thing if of

The justice that ought to be in a campe. The fauts that the antiquitie punisched with Death.

the Romaines, had not been diligently observed, Claudio 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 thynge, hidde out of the

NICHOLAS MACHIAVELL

THE
SIXTHE
BOOKE

Campe, if any manne should saie, that he had doen some worthy thing in the faight, and had not doen it, if any had foughht without the commaundemente 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, bicause thei would not put to death all, thei yet tooke al their names, and did put them in a bagge, and then by lotte, thei drue oute the tenthe parte, and so those were put to death: the whiche punishemente, was in soche wise made, that though every man did not feele it, every man notwithstandingyng feared it: and bicause where be greate punishementes, there ought to be also rewardes, mindyng to have menne at one instant, to feare and to hope, thei had appointed rewardes to every worthie acte: as he that faighting, saved the life of one of his Citezeins, to hym that firste leapte upon the walle of the enemies Toune, to hym that entered firste into the Campe of the enemies, to hym that had in faughtyng hurte, or slain the enemie, he that had stroken him from his horse: and so every vertuous act, was of the Consulles knownen and rewarded, and openly of every manne praised: and soche as obtained giftes, for any of these thynges, besides the glorie and fame, whiche thei got emongest the souldiours, after when thei returned into their countrie, with solemne pompe, and with greate demonstracion emong their frendes and kinsfolkes, thei shewed them. Therefore it was no marveile, It was no marvel that though thesame people gotte so moche dominion, having so moche observacion in punishemente, and rewarde towards theim, whom either for their well doyng, or for their ill doyng, should deserve either praise or blame: Of whiche thynges it were convenient, to observe the greater parte. Nor I thinke not good to kepe secrete, one maner of punishmentete of theim observed, whiche 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 whiche 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 darteres, or with Where greate punishementes be, there oughte likewise to bee great rewardes.

THE ARTE OF WARRE

THE
SIXTHE
BOOKE

A meane to
punishe and
execute
Justice,
without rais-
ing tumultes.

Manlius
Capitolinus.

Souldiours
sworento kepe
the discipline
of warre.

Women and
idell games,
were not
suffered by
the antiquitie,
to bee in their
armies.

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 remedie that is founde, is to make hym punisher of the same: bicause otherwise, with other respecte he favoureth hym : where when he hymself is made execucioner, with other desire, he desireth his punishmente, then when the execucion commeth to an other. Therefore mindyng, not to have one favored in his faulfe of the people, a greate remedie it is, to make that the people, maie have hym to judge. For the greater prooef 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 authoritie of God : and therefore with moste greate Ceremonies, thei made their souldiours to sweare, to kepe the discipline of warre, so that doyng contrariwise, 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.

FABRITIO. 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 particularlye, somewhiles generally

NICHOLAS MACHIAVELL

occupied, that thei had no time to thinke, either on Venus, or on plaies, nor on any other thyng, whiche sedicious and unprofitable 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 Tentes, 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, placynge 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 therfore 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 theim selves in a wholesome place, the other, to place themselves, where thenemie could not besiege theim, nor take from them the waie to the water, or victualles. Then for to avoide infirmite, thei did flie from places Fennie, or subiecte to hurtfull windes : whiche thei knewe not so well, by the qualitie of the situation, as by the face of the inhabitours : for when thei sawe theim evill coloured, or swollen, or full of other infeccion, How to choose a place to incampe. thei would not lodge there : concernyng thother respecte

THE
SIXTHE
BOOKE

Ordre in the
removing the
armie by the
soundes of a
Trumpet.

Respects to
be had for in-
campyng.

THE ARTE OF WARRE

THE SIXTHE BOOKE

How to avoide
diseases from
the armie.

The wonder-
full com-
moditie of
exercise.

The provision
of victualles
that ought
alwaies to bee
ina readinesse
in an armie.

to provide not to be besieged, it is requisite to consider the nature of the place, where the friendes lye, and where 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 nedfull 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 drawnen 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 therfore the antiquitie every daie, made them to exercise: wherby is seen how muche exercise availeth: for that in the Campe, it kepereth thee in health, and in the faight victorious. Concernyng famishemente, it is necessarie to see, that the enemie hinder thee not of thy victualles, but to provide where thou maiest 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, sufficente 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 things bestowe the victual with diligence, givyng every daie to every manne, a reasonable measure, and observe after soche sorte this poincte, 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

NICHOLAS MACHIAVELL

with famisemente, 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 famisemente, that is not an observer of justice, whiche licenciously consumeth what it liste: because the one disorder, maketh that the victualls commeth not unto you, the other, that soche victuall as commeth, is unprofitably consumed: therefore thantiquie 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 adajes, every manne knoweth, and worthely thei can not bee called menne of good order and sober, as the antiquie, 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 numbre of souldiours should suffice you to faight against what so ever enemie that were.

FABRITIO. 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 Carthageneres. With this verie same numbre, thei fought againste Anniball. And you muste note, that

THE
SIXTHE
BOOKE

THE ARTE OF WARRE

THE
SIXTHE
BOOKE

The nombre
of men that
an army
ought to be
made of, to
bee able to
faughte with
the puisantest
enemiethe is.

Pirrus.

Howe to cause
men to do
soche a thing
as shold bee
profitable for
thee, and
hurtfull to
them selves.

the Romaines, and the Grekes, have made warre with fewe, fortifiyng themselves thorough order, and thorough arte: the west, and the easte, have made it with multitude: But the one of these nacion, 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 towrdes their king, it hath been necessary for them to learne the discipline of warre, the whiche is of so muche force, that it hath made that a fewe, hath been able to overcome the furie, and the naturall obstinatenesse 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. thousands 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 travailles, 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, inespecially 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: therfore it is necessarie to come to this demonstracion, and to passe this difficultie with the same glorie, as hitherto we have warred. Therfore comynge 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 theim 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

NICHOLAS MACHIAVELL

THE
SIXTHE
BOOKE

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 beleuyng 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 thefidelitie 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, beleevyng 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 enemie 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 wilte not doe, and those that thou wilt doe, to kepe secret, and to say to doubte of thynges, that thou doubtest not, and those of whiche thou doubtest, to hide: the which shall make thenemie to take some enterprise in hand, beleiving 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, sendyng helpe to some freende, and that the enemie shoule 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 verye 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 shoule not know that thou werte ingrosed, it is necessarie not to increase the lodgynges: Because keepyng secrete doynges and devises, hath alwaies been moste profitable. Wherfore Metellus beyng with an armie in Hispanye, to one, who asked him what he woulde doe the nexte daie, answered, that if his sherte knew therof, he

Howe to over-
come menne
at unawares.

How to
tournetocom-
moditie the
doynges of
soche, as use
to advertise
thy enemie of
thy procead-
ynges.

How to order
the campe,
that the
enemie shal
not perceive
whether the
same bee
diminished,
or increased.

THE ARTE OF WARRE

THE SIXTHE BOOKE

A saiying of
Metellus.

Marcus
Crassus.

How to under-
stand the
secretes of thy
enemie.

A policie of
Marius, to
understande
howe he might
truste the
Frenchmen.

What some
Capitaines
have doen
when their
countrie have
been invaded
of enemies.

To make the
enemie necli-
gente in his
doynges.

would bourne it. Marcus Craussus, unto one, whome asked him, when the armie shoulde remove, saied beleevest thou to be alone not to bere 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 theim in servauntes aparel, moste expertest men in warre: whom havyng 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 knownen the devises of his adversarie. Also like secretes are understoode 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 faithe was not to be trusted. Some Capitaines, being invaded, have not desired to goe to meete the enemie, 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 fil them selves with booties, and confidence to overcome, shall sone make the enemies souldiours to wexe afraide, when they supposynge theim 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 enemie, to move an intreatie of agreemente, and to make truse with him for certaine daies: the which is wonte to make the enemies more necligente in all doynges: so that avaylynge thee of their necligence, thou maiest easely have occacion to get thee oute of

NICHOLAS MACHIAVELL

their handes. By this way Silla delivered him selfe twise from the enemies: and with this verie same deceipte, Asdruball in Hispayne got oute of the force of Claudius Nero, whome had besieged him. It helpeth also to deliver Silla.

a man out of the daunger of the enemie, to do some thyng Asdruball.

beside the forsaid, 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 thynge, maie make him to marvell, and for this occasion to stande doubtfull, and still: as you knowe howe Anniball dyd, who beyng inclosed

THE
SIXTHE
BOOKE

of Fabius Maximus, tied in the nighte small Bavens kindeled beeweene the hornes of manie Oxen, so that Fabius

The policie
of Aniball,
where by he
escaped out
of the danger
of Fabius
Maximus.

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 subtilitie to devise to devide the force of the enemie, either with makynge 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

A Capitayne
muste devise
how to devide
the force of
his enemies.

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 havyng burned all the fieldes aboute Rome, he made

How to cause
the enemie
to have in
suspect his
most trusty
men.

only to bee reserved saulfe those of Fabius Maximus. You Aniball.
know how Coriolanus comyng with an armie to Rome, Coriolanus.

preserved the possessions of the nobilitie, and those of the comminaltie he bourned, and sacked. Metellus havinge an armie against Jugurte, all the oratours, whiche of Jugurte were sente him, were required of him, that they woulde geve

Metellus
against
Jugurte.

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 havyng in suspecte all his counsellours, in diverse maners put them to death. Anniball beyng fled to Antiochus, the Romaine oratours prac-

THE ARTE OF WARRE

THE SIXTHE BOOKE

A practis of
the Romayne
oratours, to
bryng Aniball
out of Credit
with Antio-
chus.

Howe to
cause the
enemie to
devide his
power.

Howe Titus
Didius staied
his enemies
that wer going
to incounter a
legion of men
that were
commynge in
his ayde.

Howe some
have caused
the enemie
to devide his
force.

A policie to
winne the
enemies
country
before he be
aware.

tised 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 havyng agaynst his armie the power of the Frenchemen, of the Tuscans, Umbries and Sannites. Titus Didius havyng 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 faughte 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 faughte the nexte daie, by reason wherof the enemies beyng afraide to deminise 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 lettyng him to enter into their countrie, and in profe have let him take manie townes, to the intente that puttynge in the same garrisons, he might thereby deminishe his power, and by this waie havyng 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 enemie beyng not sure, whether thou purposest 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 thynge to a Capitaine, if there growe sedicion or discorde amonge the souldiours, to knowe with arte howe to extynguishe it: The

NICHOLAS MACHIAVELL

THE
SIXTHE
BOOKE

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 theim all the other, to the
entente that not beleevynge, that it is for any cause to
punishe them, they become not contumelius, but geve com-
moditie to the execution of the punishmente: when thei
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 thynge kepereth 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 thynge, whiche
of a Capitain 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 punisshement lache: The benefitte
because thou canst not correcte a soldiour, that robbeth, if
thou doest not paie him, nor the same mindyng 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 chauncest 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 augurys: 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 lightynge of his horse fell, it was of the soldiours interpreted sinistrously: And it ingendred in them so moche feare, that comynge to faight the fielde, easely they should have lost it: and therefore the aunciente Capitaines so sone as a lyke accidente grewe, either they

The benefitte
that the reputacion of the Capitaine
causeth,
which is only gotten by
virtue.

The chiefe
thyng that a capitayne
ought to doe.

When paie
wanteth,
punishment
is not to be
executed.

The incon-
venience of
not punissh-

THE ARTE OF WARRE

THE SIXTHE BOOKE

Cesar chauns-
ynge to fall,
made the
same to be
supposed to
signifi good
lucke.

Religion
taketh away
fantasticall
opinions.

In what cases
a Capitaine
ought not to
faight with
his enemie if
he may other-
wyse choose.

A policie of
Fulvius
wherby he got
and spoyled
his enemies
Campe.

A policie to
disorder the
enemie.

A policie to
overcome the
enemie.

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 obsuryng 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 antiquite ought to be imitated. When either famisement, or other naturall necessitie, or humaine passion, hath broughte thy enemie to an utter desperation, and he driven of the same, cometh to faight with thee, thou oughtest to stande within thy campe, and as muche as lieth in thy power, to die 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 thei issued out of their campe for to follow them : wherfore he sette an ambushe behinde the Campe of the Cimbrians, and made them to be assaulted of his horsmen, and the Cimbrians issuyng oute of their campe for to follow them. Fulvio gotte it, and sacked it. It hath ben of great utiltie to a Capitaine, havynge his armie nere to the enemies armie, to sende his menne with the enemies ansignes to robbe, and to burne his owne countrey, whereby the enemies beleevynge those to bee menne, whiche are come in their aide, have also runne to helpe to make them the pray : and for this disorderyng them selves, hathe therby given oportunitie to the adversary to overcome them. This waie Alexander of Epirus used againste the Illirans and Leptenus of Siracusa against the Carthaginers and bothe to the one and to the other, the devise came to passe most happily. Manie have overcome the enemie, gevynge 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 enemie beyng filled above all naturall use, have then assaulted him, and with his destruction overthrownen him. So Tamirus did against

NICHOLAS MACHIAVELL

Cirus, 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 antiquetie kepte in the night Scoutes abroade, 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 enemie, 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 theim the token, whereby they might call his felowes, who commyng to the token, have been slaine or taken. It helpeth to beguile the enemie sometime to varie a custome of thine, whereupon he having grounded him self, remaineth ruined : 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 enemie, they should reste, whome beleevyng to come without beynge seen, perceivyng no signe to be made of beyng discovered, caused (through goeyng disordered) more easie the victorie to his adversarie.

THE
SIXTHE
BOOKE
A policie.

Howe to
beguile the
enemie.

Howe Menno-
nus trained
his enemies
oute of
stronge places
to bee the
better able
to overcom
them.

Besides thesaied thynges, regarde ought to be had not to brynge the enemie into extreme desperacion: whereunto Cesar had regarde, faughtyng 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 theim, when thei fled, then the peril to overcome them, when thei defended them selves.

The enemie
ought not to
be brought
into extreme
desperacion.

THE ARTE OF WARRE

THE SIXTHE BOOKE

How Lucullus constrained certaine men that ran awaie from him to his enemies, to fayght whether they wold or not.

A policie wher by Pompey got a towne.

How Publius Valerius assured him self of a towne.

A policie that Alexander Magnus used to be assured of all Tracia, which Philip kynge of Spaine did practise to be asured of England when he went to saint Quintens.

Examples for Capitaines to winne the hartes of the people.

Lucullus seyng, how 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 fugitives, faighters. It importeth also to knowe, how to be assured of a toune, when thou doubtest of the fidelitie thereof, so sone as thou haste wonne the fielde, or before, the whiche certain old insamples maie teache thee.

Pompei doubtyng of the Catinensians, praid 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 the same Province, givynge theim provision, and he set over the common people of Thracia, men of lowe degree, and so he made the Princes contented with paing 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 the same 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 the same province. I cannot tell what remaineth me, to speake more upon these accidentes, for that concerning this matter, there is not lefte any parte,

NICHOLAS MACHIAVELL

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 doubte, whether it bee better to continewe the warre, as well in the Winter, as thei use now adaias, or to make it onely in the Sommer, and to goe home in the Winter, as the antiquitie did.

FABRITIO. See, that if the prudence of the demaunder were not, there had remained behinde a speciall part, that deserveth consideracion. I answeare you againe, that the antiquitie did all thynges better, and with more prudence then wee : and if wee in other things commit some errore, in the affaires of warre, wee commit all errour. There is Warre ought nothing more undiscrete, or more perrillous to a Capitayne, then to make warre in the Winter, and muche 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 endevour him selfe : For that the foughтен 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 advaantage 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

THE
SIXTHE
BOOKE

Warre ought
not to be
made in
winter.

Rough situa-
cions, colde
and watrie
times, are
enemies to
the order of
warre.

THE ARTE OF WARRE

THE
SIXTHE
BOOKE

An over-
thowre caused
by winter.

without order, being constrainyd 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 armes being without discipline, know not the hurt that it dooth them, in lodging not together, for that it is no griefe 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 disadvantage 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 constrainyd, 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 Frenchmen 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, fleedde no otherwise the Winter, then the highe Alpes, and difficulte places, and whatsoever other thing shoule 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 situations and edifications.

THE SEVENTH BOOKE
OF THE ARTE OF WARRE OF
NICHOLAS MACHIAVELL, CITEZEINE
AND SECRETARIE OF FLORENCE,
UNTO
LAURENCE PHILIP STROZZE.

THE ARTE OF WARRE

THE SEVENTH BOOKE



OU 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 difficult to goe up, be now a daies, consideryng the artillerie and the Caves, moste weake. And therfore 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 receipts: the whiche thyng maketh, that thenemie cannot come nere to it, because 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 ditches on the out side thereof, for to give difficultie to the Ladders, if it happen that the enemie 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 alwaires better judgement) that the walle ought to be made highe, and the Diche within, and not without. This is the moste strongeste waie of

Tounes and
Fortresses
maiebestrong
twoo waies.

The place that
now a daies is
moste sought
to fortifie in.
How a Toune
walle ought
to bee made.

The walle of a
toune ought
to bee high,
and the diche
within, and
not without.

THE ARTE OF WARRE

THE SEVENTH BOOKE

The thickenes
that a Toune
walle ought to
bee of, and the
distaunces be-
twene everie
flancker, and
of what
breadth and
deapth the
dich ought
to bee.

How the
ordinaunce is
planted, for
the defence of
a toune.

The nature of
the batterie.
nature of the batterie is, to make the walle to fall, towardes
the parte battered, the ruine of the walle commeth, finding
no diche that receiveth and hideth it, to redouble the pro-
funditie 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. Only there is this remedie, to fill the diche: the
whiche is moste difficulte to dooe, as well bicaus the capacitie
thereof is greate, as also for the difficultie, that is in com-
myng nere it, the walle beeyng strong and concaved, betwene
the whiche, by the reasons aforesaied, with difficultie maie
be entered, havyng after to goe up a breache through a

NICHOLAS MACHIAVELL

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 diche within, a diche also without, should it not bee stronger ?

FABRICIO. It should be without doubt, but mindyng to make one diche 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 havyng 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 frosen, and to make easie the winnyng of a citee, as it hapened 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
SEVENTH
BOOKE

A drie diche
is moste
sureste.

An advertise-
mente for the
buyldynge and
defending of
a Toune or
Fortresse.

Small for-
tresses cannot
bee defended.

The Fortresses also, I would builde concerningy 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 wheroft, 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 theim 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 theim, 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,

THE ARTE OF WARRE

THE SEVENTH BOOKE

A toun of war or Fortresse, ought not to have in them any retiring places.

Cesar Borgia.

The causes of the losse of the Fortresse of Furlie, that was thought invincible.

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 citree 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: Because 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 insamgle there is freshe in remembraunce, the losse of the Fortresse of Furly, when Catherin the Countesse defended it agaiuste 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 devideed into three partes, and every parte was devideed 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 encounter, 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 havyng so many retiryng places, the other, bicause every retiryng place, was not Lorde of the bridge thereof. Therefore, the naughtie builded Fortresse, and the little wisidome 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

NICHOLAS MACHIAVELL

THE
SEVENTH
BOOKE

his inforcementes had no good ende, yet notwithstandingyng 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 ditches 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 middest 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 retiryng 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 middest 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.

FABRITIO. 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 (mindyng 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 dicke with a bridge. Also they fortifie the gate, with a Percullis, for to bee abell

Howe the
houses that
are in a toune
of war or
Fortresse
ought to be
bullded.

The fortifyng
of the en-
trance of a
Toune.

THE ARTE OF WARRE

THE
SEVENTH
BOOKE

to put therin their menne, when they be issued out to faught, and hapnyng that the enemies pursue them, to avoide, that in the mingelynge together, they enter not in with them: and therfore these be used, the which the antiquitie called Cattarratte, the whiche beyng let fall, exclude thenemis, 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 occupied 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 percullices 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, throughoute 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 myghte 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 easlye are opened: Nowe of the Frenchmen 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. Therfore 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

Battelments
ought to be
large and
thicke and
the flanckers
large within.

NICHOLAS MACHIAVELL

THE
SEVENTH
BOOKE

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 enemie, 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 Itallye 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.

FABRITIO. Never beleeve that the thinges that differ from the ordinarie wayes, be made by chaunce: and if you shoulde beleeve that they make them so, to shewe fayrer, you are deceaved: because where strength is necessarie, there is made no counte of fayrenesse: but all groweth, for that they be muche surer and muche stronger then ours. The reason is this: the carte when it is laden, either goeth even, or leaning upon the righte, or upon the lefte 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 straightsesse 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 poincteth uppon them, because they bee ordinary crooked, they come then to bee straight, and to be able to sustayne

THE ARTE OF WARRE

THE
SEVENTH
BOOKE

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 Frenchmen use also for more safegarde of the gates of their townes, and for to bee able in sieges more easlye 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 Parcules, because hardly it maye be of the enemye lette in such wise, that it fall not downe, falling not by a righte line as the Parcules, which easely may be underpropped. Therfore they which will make a citie oughte to cause to be ordained all the saide things: and moreover aboue 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 enemie that incampeth.

Neither the
ditch, wall
tillage, nor
any kinde of
edificacion,
ought to be
within a mile
of a toune of
warre.

Noote.

And noote, that a Towne, whiche hathe the ditches with-oute, with the banckes higher then the grounde, is moste weake: for as muche as they make defence to the enemye,

NICHOLAS MACHIAVELL

THE
SEVENTH
BOOKE

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 country: therfore the straw, the beastes, the graine, whiche thou canste not receive into house, ought to be destroied. Also he that defendeth a Towne, oughte to provide that nothing bee done tumultuously and disordinately, 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 destributed 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 besiegeng 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 experiance 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 appoincte 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 prooфе turne vaine, it

The provision
that is meete
to be made for
the defence of
a toun.

What in-
coragethe the
enemy most
that besiegeth
a toun.

What he that
besiegeth
and he that
defendeth
oughte to doo.

THE ARTE OF WARRE

THE SEVENTH BOOKE

Advertis-
mentes for a
besieged
towne.

Howe the
Romaines
vitated Casalino
besieged
of Aniball.

A policie for
the besieged.

A policie of
Fabius in
besieging of
a toune.

A policie of
Dionisius in
besiegynge of
a toune.

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 besegeth, and him that defendeth: and therfore I will speake no farther of theim: 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 bath ben tolde, that it is requisite before the siege come, to be well provided of vitualles. But when a towne through longe sige, lacketh victuals, some times hath ben seen used certaine extraordinarie waies to be provided of their friendes, whome woulde save them: in especiall 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, wheroft castyng in the same great quantitie, the which carried of the river, without beyng abel to be letted, fedde longe time the Casalinians.

Some besieged, for to shew unto the enemie, that they have graine more then inough and for to make him to disaire, that he cannot, by famin overcome theim, 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 abundance, 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 beynge in Campe at Regio, fained to minde to make an agreement with them, and duryng the practise

NICHOLAS MACHIAVELL

therof, he caused him selfe to be provided of their victualles, 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 aboue 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, *Agredi 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 though it should happen that the enemie 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 toune, have ben repulced or slaine: the remedie is, that the townes men doe keepe them selves in highe places, and from the houses, and from the towers to faight with them: the whiche thynge, 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 sendyng foorth a proclamation, 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 thynge 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 theim, or that thou canst dooe it, without commyng openly, bicause of the distance of the place: wherefore, if thou secretely and spedely assaulte theim, 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

THE
SEVENTH
BOOKE

Howe Alex-
ander wanne
Leucadia.

The besieged
ought to take
heed of the
first brunte.

The remedie
that townes
men have,
when the
enemies ar
entred into
the towne.

How to make
the townes
men yelde.

How townes
or cities are
easlie wonne.

THE ARTE OF WARRE

THE SEVENTH BOOKE

How duke Valentine got the citie of Urbine.

The besieged ought to take heede of the deceiptes and policies of the enemie.

How Domitio Calvino wan a towne.

A policie to get a towne.

How Simon of Athens wan a towne.

A policie to get a towne.

How Scipio gotte certaine castels in Afrike.

should be a burthen, and to reason of other, I cannot tel what to saie: notwithstandingyng, 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 towards 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 enemie, and therefore the besieged, ought not to truste to any thyng, whiche thei see the enemie dooe continually, but let theim beleve alwaies, that it is under decepte, and that he can to their herte varie it. Domitio Calvino besiegynge a toune, used for a custome to compasse aboue 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 apared 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 pracie to the enemie. Some have slaine those, whiche from the besieged Castle, have gone a foragynge, and have apared their souldiours, with the apparell of the forragers, whom after have gotte the toune. The aunciente Capitaines, have also used divers waies, to destroie the Garrison 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 theim, 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

NICHOLAS MACHIAVELL

all the garrisons of theim: The whiche Scipio knowyng,
sente Massinissa his Capitaine to overcome them.

THE
SEVENTH
BOOKE

Pirrus makynge warre in Sclavonie, to the chiefe citee of the same countrye, where were brought many menne in Garrison, fained to dispaire to bee able to winne it, and tourning 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, makynge theim afraied, with signifyng 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 trusste 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 enemie. Aniball perswaded one, to give him a castle of the Romaines, and that he should fain to go a huntyng in the night, makynge 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, faining 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 theim 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 For-

Howe Pirrus
wan the chiefe
Citiie of
Sclavonie.

A policie to
get a towne.
How the be-
sieged are
made to yelde.

Howe to get
a towne by
treason.

A policie of
Aniball for
the betrayyng
of a Castell.

How the
besieged maie
be begiled.

How Formion
overcame the
Calcidensians.

THE ARTE OF WARRE

THE SEVENTH BOOKE

What the besieged muste take heede of.

Liberalitie maketh enemies frendes.

The diligence that the besieged ought to use in their watche and ward.

An order of Alcibiades for the dew keping of watch and warde.

mione 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 deserfe, as with punishmente. Marcellus knoweyng how Lucius Bancius a Nolane, was tourned to favour Aniball, so moche humanitie and liberalitie, he used towards him, that of an enemie, he made him moste frendely. The besieged ought to use more diligence in the warde, when the enemie is gone from theim, 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 thenemie assaulteth it on the same part, where thei beleve not possible to be assaulted. And this deceipt groweth of two causes, either for the place being strong, and to beleve, that it is invinsible, or through craft beyng used of the enemie, in assalting theim on one side with fained laroms, 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 fearese Mastives, and lively, the whiche by their sente maie descrie the enemie, 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, constituting punishmente to hym that observed it not.

Isocrates of Athens killed a watchman, which slept, saiyng, that he lefte him as he found him. Those that have been besieged, have used divers meanes, to sende advise to their frendes: and mindyng 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 hidynge them is divers. Some

NICHOLAS MACHIAVELL

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 collor 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 warning it after, the letters should appere. This waie hath been moste politikely observed in our time: where some myndyng to signifie to their freendes inhabityng within a towne, thinges to be kept secret, and mindyng 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 knownen 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 himselfe rede and finde: but with more facilitie, the besieged maie bee written unto, then the besieged to their freendes without, for that soche letters cannot be sent, but by one, under colour of a fuge-tive, that commeth out of a toune: the whiche is a dangerous 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 takynge conveniente occasion, maie leape into the toune: 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 makynge 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

THE
SEVENTH
BOOKE
The secrete conveighyng
of Letters.

The defence
against a
breach.

THE ARTE OF WARRE

THE
SEVENTH
BOOKE

twoo and twentie yardeſ and a halfe, and to throwe all theſe same that is digged towardes the toun, whiche maie make a 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, four or five yardeſ in depth: the whiche diche is neceſſarie, while it is a digging, to ſhuttle it on every ſide with a ſlaughtere house: and when the wall is ſo ſtrong, that it giueth thee time to make the diche, and the ſlaughtere houses, that battered parte, commeth to be moche stronger, then the reſt of the citee: for that ſoche fortification, cometh to have the forme, of the diches which we deuiſed within: but when the walle is weake, and that it giueth thee not tyme, to make like fortificationes, then ſtrengthe and valiauntneſſe muſte bee ſhewed, ſettyng againſte the enemis armeſ menne, with all thy force. This maner of fortification was obſerved of the Pisans, when you beſieged theim, and thei miſt doe it, becauſe thei had ſtrong walles, whiche gaue them time, the yearth beyng ſoſte and moſte meete to raife up banckes, and to make fortificationes: where iſ thei had lacked this commoditye, thei ſhould haue loſte the toun. Therefore it ſhall bee alwaies prudently doen, to provide afore hand, makyng diches within the citee, and through out all the circuite thereof, as a little before wee deuiſed: for that in this caſe, the enemie maie ſafely be taried for at laiſure, the fortificationes beyng redy made. The antiquitie many tymes gotte tounes, with muinyng under ground in twoo maners, either thei made a waie under grounde ſecrety, whiche riſſe in the toun, and by the ſame entered, in whiche maner the Romaines toke the citee of Veienti, or with the muinyng, thei 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 thei maie better bee under muined: and putting after in a Cave of this Gunne pouder, whiche in a momente kindelyng, not onely ruinateh 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
220

How the
antiquitie got
tounes by
muining
under
grounde.

NICHOLAS MACHIAVELL

make the dicke that compasseth thy citee, so deepe, that
the enemie maie not digge lower then thesame, where he
shall not finde water, whiche onely is enemie to the caves :
for if thou be in a toune, which thou defendest on a high
ground, thou canst not remedie it otherwise, then to make
within thy walles many deepe Welles, the whiche be as
drouners to thesame Caves, that the enemie is able to
ordain against thee. An other remedie there is, to make a
cave againstste it, when thou shouldeste bee aware where he
muineth, the whiche waie easely hindereth hym, but diffi-
cultly it is foreseen, beyng besieged of a craftie enemie.
He that is besieged, ought above al thinges to have care, What care
not to bee oppressed in the tyme of reste : as is after a the besieged
battaile fought, after the watche made, whiche is in the
Mornynge at breake of daie, and in the Evenyng betwen
daie and night, and above al, at meale times : in whiche
tyme many tounes 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, What maketh
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 theim, for that the enemie 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 with-
out 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 enemie.
This Marcellus of Nola did : this did Cesar in Fraunce,
where his Campe beeyng assaulted of a moste great nomber
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 thenemie: he opened the campe on
thone side, and turning towardes thesame parte with all his

THE
SEVENTH
BOOKE

The reamedie
against Caves
or under-
muinynges.

What maketh
a citee or
campe diffi-
culte to bee
defended.

THE ARTE OF WARRE

THE SEVENTH BOOKE

By what
meanes thei
that besiege
ar made
afraied.

Honour got
by constancie.

power, made so moche violence against them, and with so 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 theim. Notheryng 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 stoode 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 thynge, the whiche by your selfe you might have understoode, and considered, notwithstandingyng 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.

General rules
of warre.
The same that helpeth the enemie, hurteth thee: and the same that helpeth thee, hurteth the enemie.

He that shall be in the warre moste vigilant to observe the devises of the enemie, 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 thou hast not confirmed their mindes and knowest them to be

NICHOLAS MACHIAVELL

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 conquerre the enemie with faminne, 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 enemie 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 deminissched with the losse of them, that runne awaie, then of those that be slaine, although that the name of a fugitive be to new frendes suspected, to olde odius.

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

He is difficultly overcome, whiche can know his owne power and the same of the enemie.

The valiantenesse of the souldiours availeth more then the multitude.

Some times the situacion helpeth more then the valiantenesse.

New and sudden thynges, make armies afayde.

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

He that with disorder foloweth the enemie 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.

THE
SEVENTH
BOOKE

THE ARTE OF WARRE

THE SEVENTH BOOKE

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

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

Chaunge purpose, when thou perceivest that the enemie hath forseenit.

How to consulte.

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

Souldiours when thei abide at home, are maintained with feare and punishmente, after when thei ar led to the warre, with hope and with rewarde.

Good Capitaines come never to faught the field, excepte necessitie constraine theim, and occasion call them.

Cause that thenemies know not, how thou wilte order thy armie to faught, 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 faight never occupie a battell to any other thyng, then to the same, for whiche thou haste apoincted it, if thou wilt make no disorder.

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

What thynges are the strength of the warre.

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, finde 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 living and lacivius apparell.

This is as muche 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, how 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

NICHOLAS MACHIAVELL

THE
SEVENTH
BOOKE

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 apoincted, but howe in these daies a servis of warre might be ordained, whiche should have more vertue then the same that is used. Wherfore 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 Provisions
armes in his owne countrey, 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 countrie make of Calves and Mules:
the other is, that to thentente the excepted might finde a
byer, I woulde prohibit that no man should kepe a Mule
excepte he woulde keepe a horse: so that he that woulde
kepe but one beaste to ride on, shoulde be constrained to
keepe a horse: and moreover that no man should ware
fine cloathe except he which doeth keepe 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 countrey an excellente numbre of good horses. Aboute
the other thynges, as much as might be looked for con-

THE ARTE OF WARRE

THE SEVENTH BOOKE

The know-
ledge that a
capitaine
oughte to
have.

cernynge horse, I remit to as much as I have saied to daie, and to that whiche they use. Peradventure also you woulde desire to understand what condicions a Capitaine ought to have: wheroft I shal satisfie you moste breeflike: 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 secretly, gave not warnyng with the Trumpette, but with a hatte upon a Launce. And was praised also for havyng taken order that his soldiours 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 muche 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.

The auctor re-
turneth to his
first purpose
and maketh a
littel discourse
to make an
ende of his
reasonyng.

If you remembre Cosimus you tolde me, that I beyng of one side an exalter of the antiquitie, and a dispriaser 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 coulde 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

NICHOLAS MACHIAVELL

in these studies: and also I beleeve that you maie imagen, how much desire is in me to bryng 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 partly performe, to shew you the difficultie and the facelitie, whiche bee at this presente in suche imitacions.

Therfore 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 only 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 only have had to overcome the enemie, but before they come to the same, have been constrained to make good and well ordered their armie: who without doubte deserve muche more praise, then those have deserved, which with olde armies, and good, have valiantely wrought. Of these, such wer 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 faughte with them: they all coulde doe it, as well throughe their prudence, as also for havynge subjectes whome thei might in like exercises instruct: nor it shuld never have ben otherwise possible, that anie of theim, though they had ben never so good and ful of al excellencie, should have

THE
SEVENTH
BOOKE

A prince may
easlie bryng
to intiere per-
fection the
servis of
warre.

Two sortes of
Capitaines
worthie to bee
prayed.

THE ARTE OF WARRE

THE
SEVENTH
BOOKE

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 bee those princes, whome havyng much dominion, and subjectes inoughe, maie have commoditie to doe it : of whiche I can not bee, 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 coulde 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 coulde I make theim to digge, or keepe theim 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 plaine, from laciviousnesse, from swearynge, from the insolence, whiche everie daie they committe ? when would they be reduced into so muche dissepline, into so much obedience and reverence, that a tree full of appells in the middest 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 wheroft 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 blasphemē ? Who they worship I knowe not anie : but I knowe well they blasphemē all. How shoulde I beleeve that thei will keepe their promise to them, whome everie hower they dispise ? How can they, that dispise God, reverence men ? Then

NICHOLAS MACHIAVELL

THE
SEVENTH
BOOKE

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 wolde 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 goodnessse 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 coulde not speake their language.

But let us turne to the Italians, who for havyng not had wise Princes, have not taken anie good order: and for havyng not had the same necessitie, whiche the Spaniardes have hadde, they have not taken it of theim 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 justly punisshed, leesinge 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 kynge Charles to this day, where the war beyng wonte to make men warlyke and of reputacion, these the greater and fiercer 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 knownen how to take them. Nor never beleeve that reputacion will be gotten, by the Italians weapons, but by the same waie that

The Auctor
excuseth the
people of
Italie to the
greate reproche
of their
prynces for
their ignor-
ance in the
affaires of
warre.

THE ARTE OF WARRE

THE SEVENTH BOOKE

A discription
of the folishe-
nesse of the
Italian
princes.

Cesar and
Alexander,
were the for-
moste in
battell.

I have shewed, and by means of theim, 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 beleeve 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 saiynges, and in woordes, witte and promptenesse, to knowe how to canvas a fraude, to decke theim 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 theim selves with their subjectes, covetuously and proudly: To rotte in idlenesse, 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 theim selves to bee a pracie, to whom so ever should assaulte theim. 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 destroied. But that which is worse, is where those that remaine, continue in the verie same errore, 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 loste 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

NICHOLAS MACHIAVELL

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 experiance, 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 therfore 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 commyng under Philip, who had learned the maner of settynge armies in order of Epaminondas a Thebane, became with this order, and with these exercises (whileste the reste of Grece stooede in idlenessse, and attended to risite comedes) so puisant, 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 Prinedome: if he bee a Citezain, his Citee. Wherfore, 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 theim and counsaile them, wherein I would have you not to bee afraied, or mistrustfull, bicause this Province seemes to bee altogether given,

THE
SEVENTH
BOOKE

The Vene-
cians and the
duke of Ferare
began to have
reduced the
warfare to the
Aunciente
maners.

He that de-
spiseth the
servis of
warre, de-
spiseth his
own welthe.

THE ARTE OF WARRE

THE
SEVENTH
BOOKE

to raise up againe the thynges dedde, as is seen by the per-
feccion 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
lost 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, felow of Graise Inne.

**NICHOLAS MACHIAVEL,
CITEZEIN AND SECRETARIE
OF FLORENCE,
TO
THE READERS.**

THE ARTE OF WARRE

NICHOLAS MACHIAVEL,
CITEZEIN AND SECRETARIE OF FLORENCE,
TO THE READERS



O thentente that such as rede this booke
maie without difficultie understande the
order of the battailes, or bandes of men,
and of the armies, and lodgynges in the
Campe, accordyng as they in the dis-
cription of theim are apoincted, 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 poinctes and
letters, the footemen, the horsemen, and everie other par-
ticuler membre are set foorth.

KNOW THERFORE THAT

:	Targetmen.
c	Pikemen.
v	a Capitaine of ten men.
r	Veliti ordinarie.
C	Veliti extraordinari } which ar those men } that shoote with har- cabuses or bowes.
k	a Centurion or cap- taine of a hundred men.
H	Signifieth a Constable or a capitaine of a band of fower hundred and fiftie men.
G	The hed captain of a maine battel.
t	The general Captaine of the whole armie.
d	The Trompet.
b	The Drum.
f	The Ansigne.
m	The Standerde.
I	Men of Armes.
A	Light horsemen.
	Artillerie or ordinance.

NICHOLAS MACHIAVELL

In the first figure nexte folowyng, is described 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: accordynge 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: accordynge 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 middest: accordynge as the orderyng therof, in the booke moste plainlye is declared, fol. 89.

In the fowerth figure, is shewed the forme or facion of an armie apoincted 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 understood: accordynge as in the booke is expressed. Fol. 105.

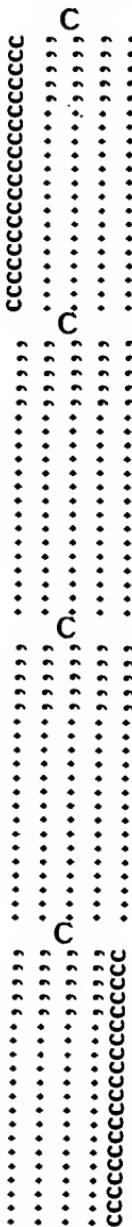
In the fifte figure, is shewed the forme of a fower square armie: as in the booke is described. Fol. 152.

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

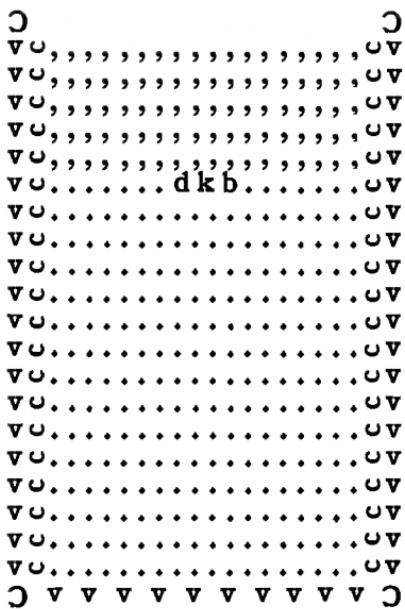
In the seventh figure, is described the maner of incamping: according as the same in the booke is declared. Fol. 174.

THE FIRSTE

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,



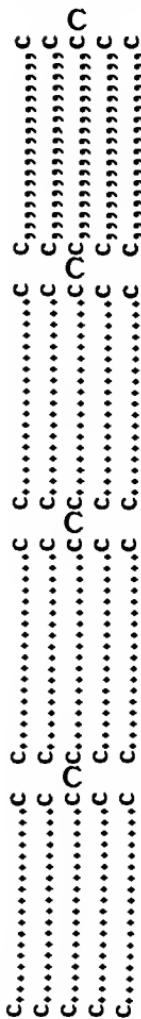
FIGURE



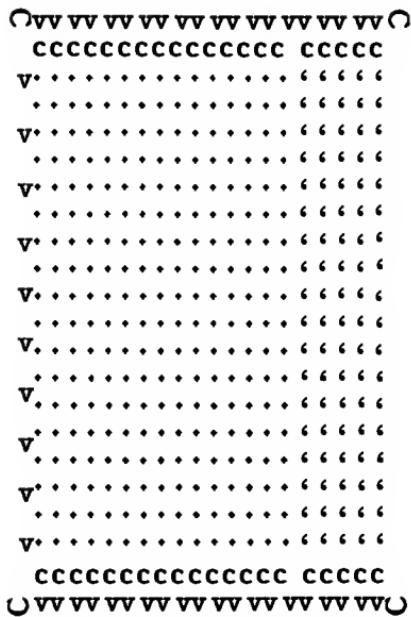
This is the
foresaied
lxxx. rankes
of iii. C.
men brought
into a fower
square
battaile with
the Pikes on
the fronte.
And the fiftie
Veliti on the
sides and on
the backe.

THE SECONDE

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



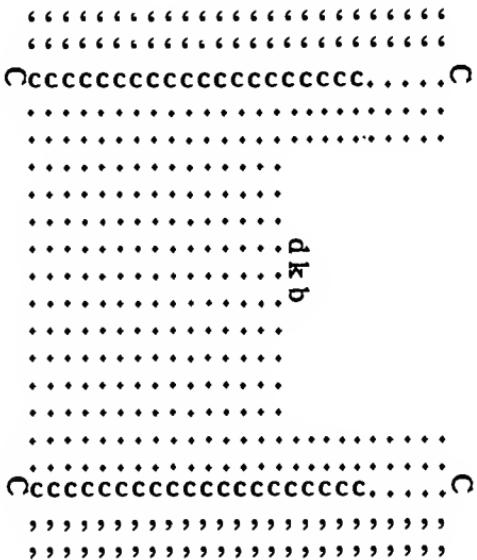
FIGURE



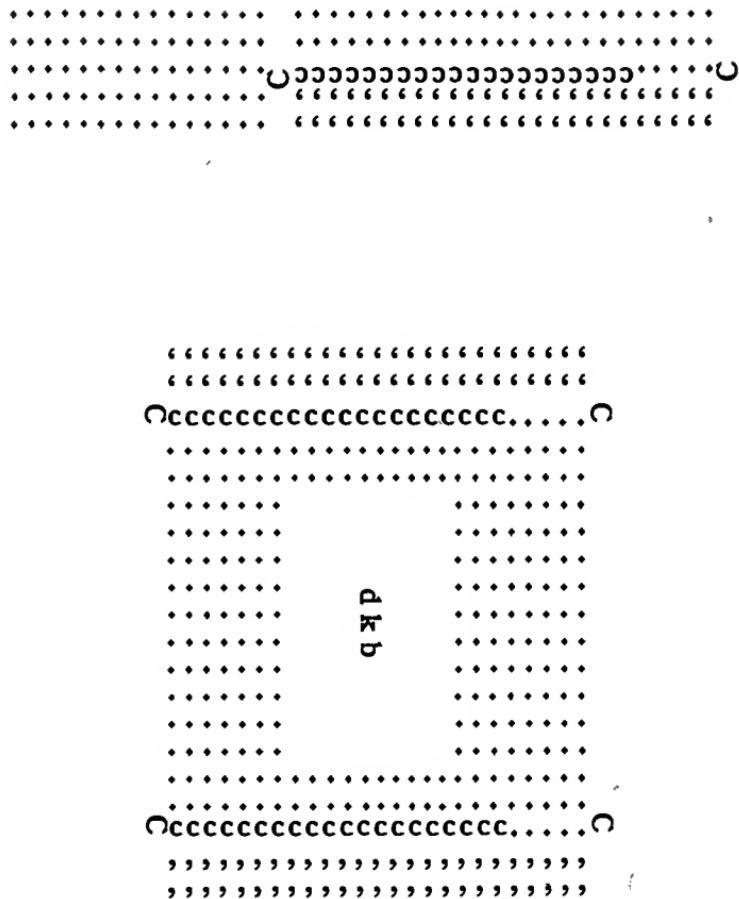
This is the
foresaied
lxxx. frankes
of iiiii. C.
men brought
into a fower
square
battaile
with the
Pikes on the
side.

THE THYRDE

These are the , , , , , , , , , , , , , , ,
numbers of , , , , , , , , , , , , , , ,
rankes c c c c c c c c c c c c c c c c c c
appointed to
make the
horned
battaile of,
and the
square
battaile with
the voide
space in the
middest, as
after
foloweth.



FIGURE



THE FOURTH

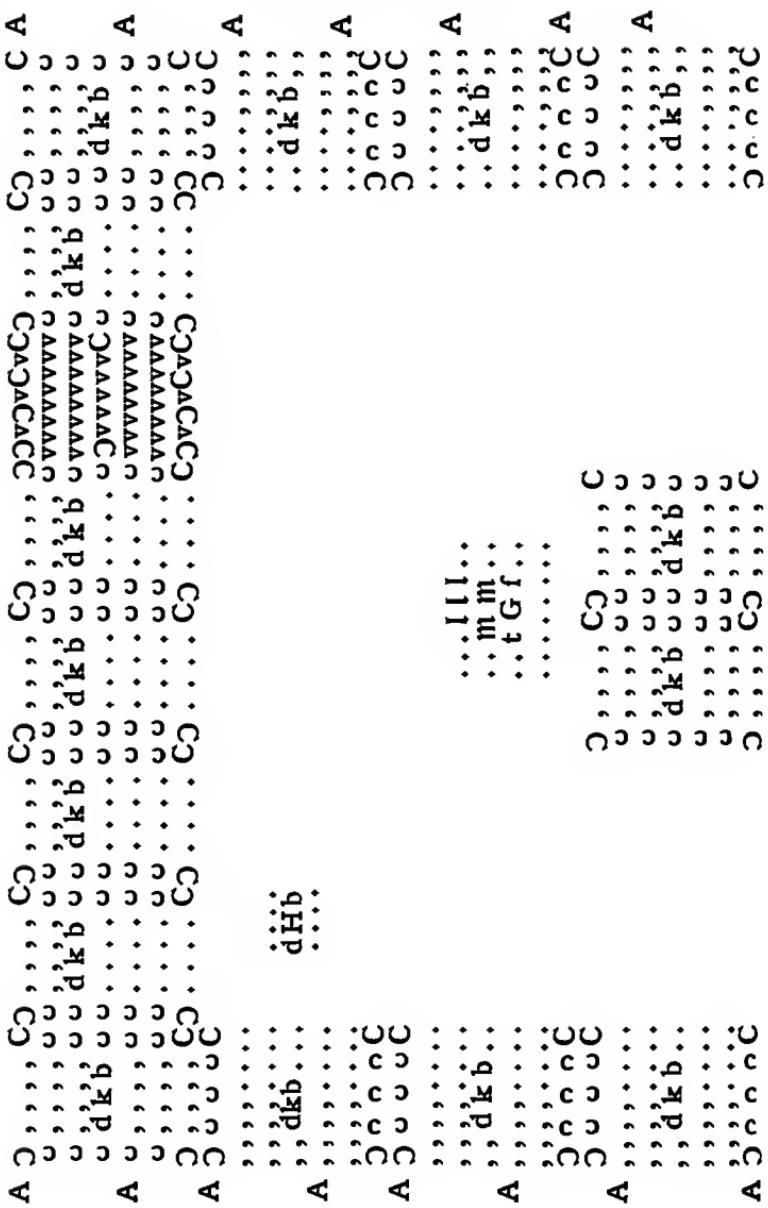
The carriages and

FIGURE

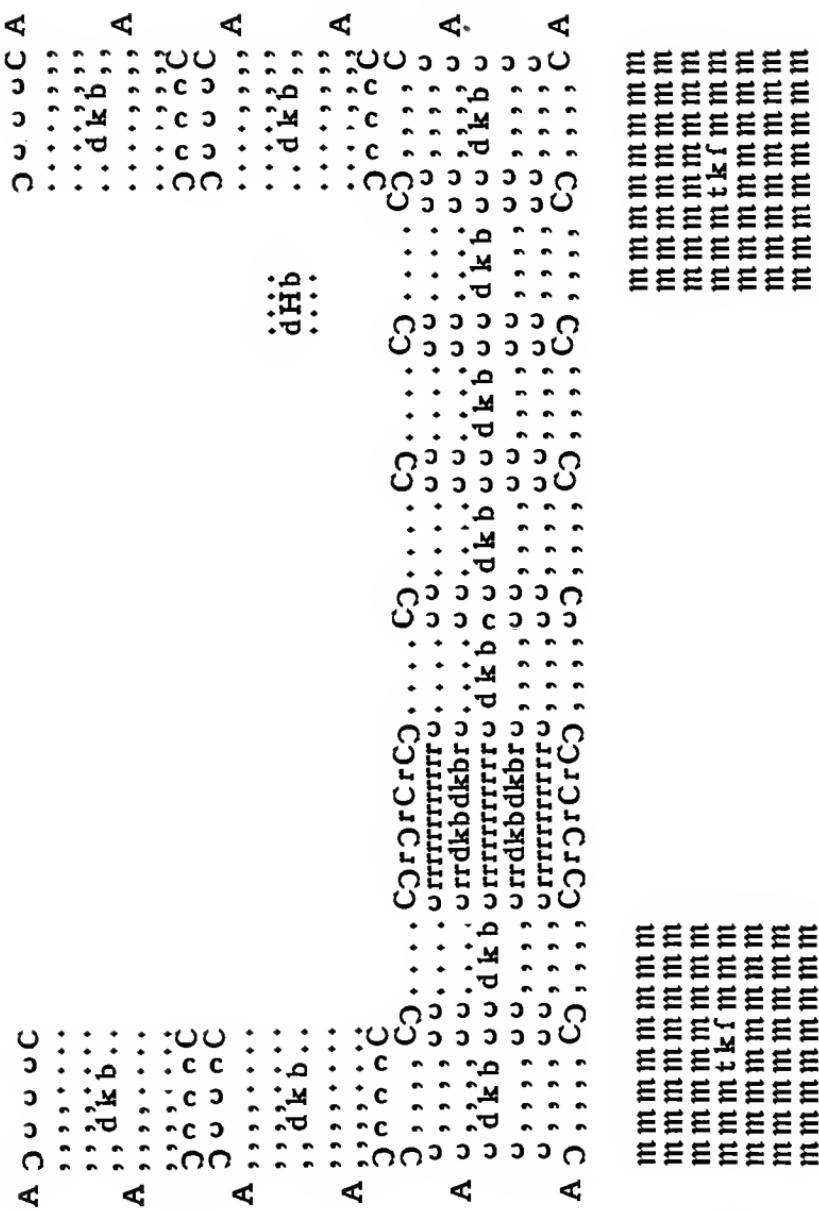
A	A	A	A	A	A	A	CCrC mmII
aC,,uC	d'rrrmmII						
a,,vv	dkbrrrmIII						
v	v	v	v	v	v	v	,,dkb mmII
d'kbv	vdkb	vdkb	vdkb	vdkb	vdkb	vdkb	,,rertkIII
v..v..v	,,rermtk						
v..v..v	,,rermmfI						
v..v..v	,,mmII						
v..v..v	,,mmII						
v..v..v	,,mmII						
aC..uC	,,,						
.....							
dHb							
.....							
C,,uC	'''						
a,,vv	'''						
dkb	'''						
a,,vv	'''						
a,,vv	'''						
a,,vv	'''						
a,,vv	'''						
a,,vv	'''						
a,,vv	'''						
a,,vv	'''						
a,,vv	'''						
a,,vv	'''						
a,,vv	'''						
a,,vv	'''						
a,,vv	'''						
a,,vv	'''						
a,,vv	'''						
C,,uC	'C						

the unarmed.

THE FIFT



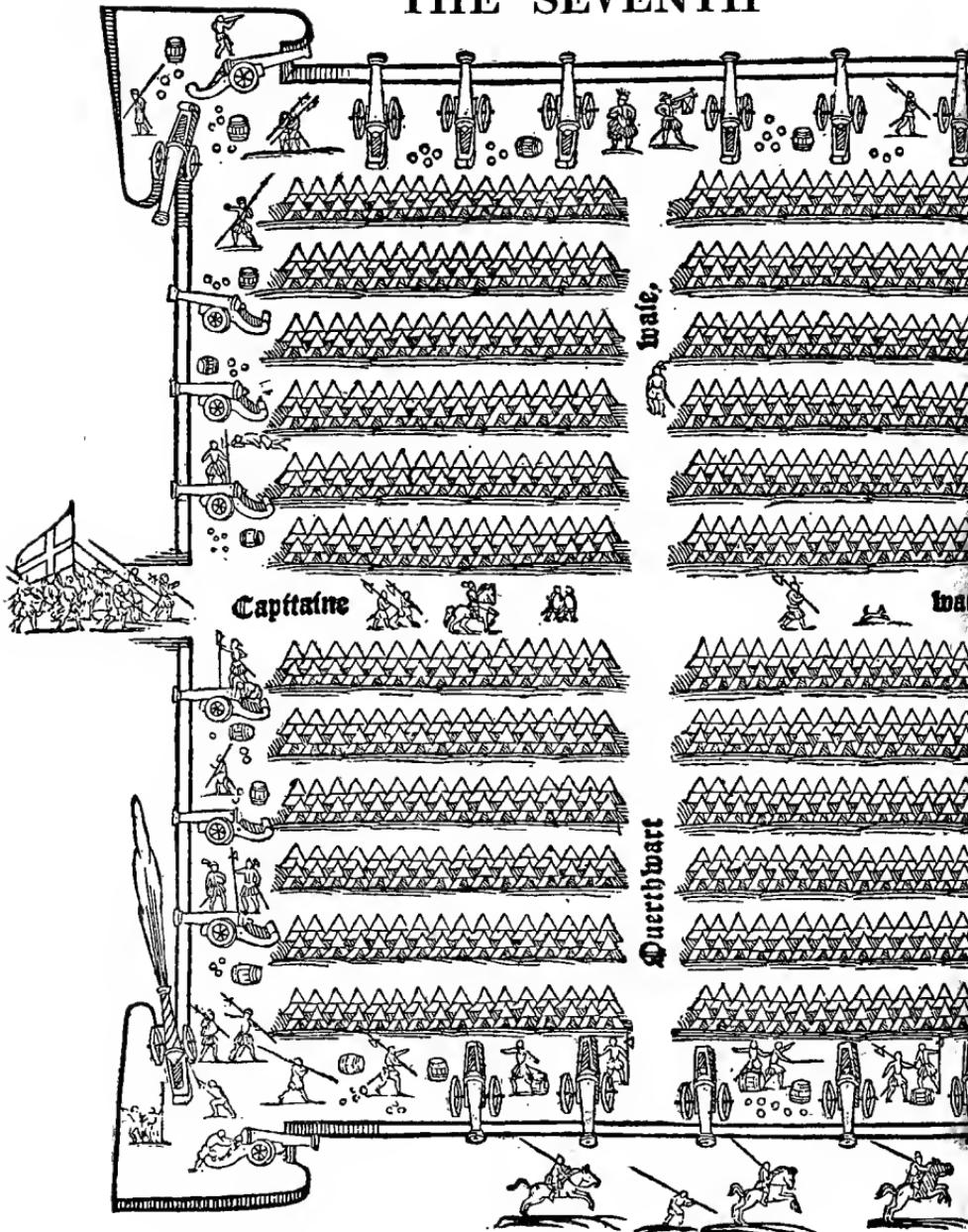
FIGURE



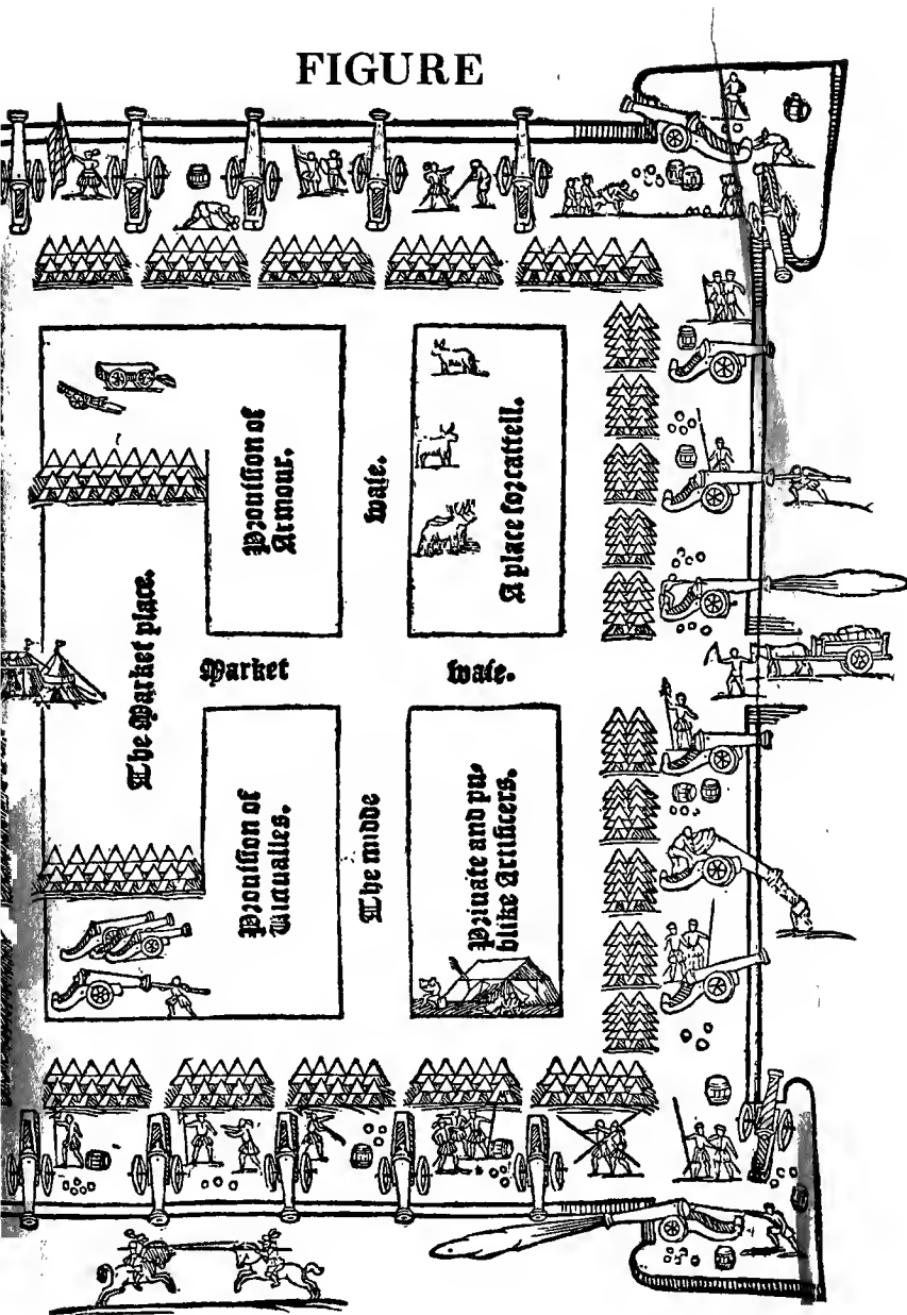
THE SIXT

FIGURE

THE SEVENTH



FIGURE



NICHOLAS MACHIAVEL'S
P R I N C E

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 Settrington, 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.



OYSONS 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

THE PRINCE

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.

NICHOLAS MACHIAVELL

THE EPISTLE TO THE READER



UESTIONLESS 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 Comœdian, *Placere studeo bonis quam plurimis, et minimē multos laedere*: 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 poyon. And he that means well, shall be here warnd, where the deceitfull man learnes 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.



HEY 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 experiance 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

NICHOLAS MACHIAVELL

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.

THE PRINCE

THE TABLE OF THE CHAPTERS

CHAP. 1.

How many sorts of Principalities there are, and how many wayes they are attained to,	PAGE 263
---	-------------

CHAP. 2.

Of hereditary Principalities,	264
---	-----

CHAP. 3.

Of mixt Principalities,	265
-----------------------------------	-----

CHAP. 4.

Wherfore Darius his Kingdome, taken by Alexander, rebelled not against his successors after Alexanders death,	273
---	-----

CHAP. 5.

In what manner Cities and Principalities are to be governed, which before they were conquered, lived under their own laws,	276
--	-----

CHAP. 6.

Of new Principalities that are conquered by ones own armes and valor,	277 259
--	------------

THE PRINCE

THE TABLE

	CHAP. 7.	PAGE
Of new Principalities gotten by fortune and other mens forces,	.	281
	CHAP. 8.	
Concerning those who by wicked means have attaint to a Principality,	.	289
	CHAP. 9.	
Of the Civil Principality,	.	293
	CHAP. 10.	
In what manner the forces of all Principalities ought to be measured,	.	297
	CHAP. 11.	
Concerning Ecclesiastical Principalities,	.	299
	CHAP. 12.	
How many sorts of Military discipline there be; and touching mercenary soldiers,	.	302
	CHAP. 13.	
Of Auxiliary Soldiers, mixt and natives,	.	307
	/ CHAP. 14.	
What belongs to the Prince touching military discipline,	.	310
	CHAP. 15.	
Of those things in respect whereof men, and especially Princes are prais'd or disprais'd,	.	313
260		

NICHOLAS MACHIAVELL

CHAP. 16.

Of Liberality and Miserableness,	PAGE 315
----------------------------------	-------------

THE
TABLE

CHAP. 17.

Of Cruelty and Clemency, and whether it is better to be belov'd or feared,	PAGE 318
---	-------------

CHAP. 18.

In what manner Princes ought to keep their word,	PAGE 321
--	-------------

CHAP. 19.

That Princes should take a care not to incur contempt or hatred,	PAGE 325
---	-------------

CHAP. 20.

Whether the Citadels and many other things, which Princes make use of, are profitable or dammagine- able,	PAGE 335
---	-------------

CHAP. 21.

How a Prince ought to behave himself to gain reputation,	PAGE 339
--	-------------

CHAP. 22.

Touching Princes Secretaries,	PAGE 343
-------------------------------	-------------

CHAP. 23.

That Flatterers are to be avoyded,	PAGE 344
------------------------------------	-------------

CHAP. 24.

Wherefore the Princes of Italy have lost their States,	PAGE 347 261
--	--------------------

THE PRINCE

THE TABLE

CHAP. 25.

How great power Fortune hath in humane affairs, and what means there is to resist it,	PAGE 349
--	-------------

CHAP. 26.

An exhortation to free Italy from the Barbarions,	PAGE 353
---	-------------

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 Republiques 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 Sforze; 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.

THE PRINCE

CHAP. II

Of Hereditary Principalities.



WILL not here discourse of Republiques, 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.

NICHOLAS MACHIAVELL

CHAP. III

Of mixt Principalities.



UT 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, beleeving to better their condition ; and this believe 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 endamaged 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

THE PRINCE

CHAP. III persons, but cares only to secure himself, by punishing Of mixt Principality. 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

NICHOLAS MACHIAVELL

and livelyest remedies, for the Conqueror to goe in person CHAP. III
and dwell there; this would make the possession hereof Of mixt Prin-
more secure and durable; as the Turk hath done in Greece, cipalities.
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 dispoid. 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

THE PRINCE

CHAP. III . to any man, it ought so to be done, that it need fear no
Of mixt Prin- return of revenge again. // But in lieu of Colonies, by main-
cipalities. 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
country they came, by the Natives; and the course of the
matter is, that so soon as a powerfull Stranger enters a
country, 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 Country. 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, entertain'd
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

NICHOLAS MACHIAVELL

reputation there. And I will content my self only with the country 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 persuasions 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 country: 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 feaver, 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, alwaires 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 wisdome; for time drives forward everything, and may bring

THE PRINCE

CHAP. III with it as well good as evil, and evil as good. But let us Of mixt Principlalities. 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 comming, 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 Luc heses, Pisans and Sieneses, 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 aforenamed 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

NICHOLAS MACHIAVELL

friends, and those had cast themselves into his bosom, making the Church puissant, by adding to their Spiritual power, whereby they gaignd 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 bē 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 excus'd 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 sixt, 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

THE PRINCE

CHAP. III given way to their destruction ; for while they had been
Of mixt Prin- strong, they would alwaies have kept the others off from
cipalities. 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 King-
dome 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 speake 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, ruines 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.

THE PRINCE

CHAP. IV

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



HE 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

THE PRINCE

CHAP. IV
Wherefore
Darius
rebelled not
against Alex-
anders Suc-
cessors after
his death.

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 govern'd as is that of France : for it is easie to be enter'd 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 supprest. 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 losest that State, whensoever the occasion is offerd. Now if thou

NICHOLAS MACHIAVELL

shalt consider what sort of government that of Darius was, CHAP. IV
thou shalt find it like to the Turks dominion, and therefore Wherefore
Alexander was necessitated first to defeat him utterly, Darius
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.

THE PRINCE

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 himself 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

NICHOLAS MACHIAVELL

and dispers'd, that name is never forgotten, nor those CHAP. V
customes: but presently in every chance recourse is thither In what
made: as Pisa did after so many yeeres that she had been manner Cities
subdu'd by the Florentines. But when the Cities or the and Princi-
Provinces are accustomed to live under a Prince, and that palities are to
whole race is quite extirpated: on one part being us'd to be govern'd.
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 Repub-
liqueis 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.



ET 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 always 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 always 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

THE PRINCE

CHAP. VI 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 aime 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 instructer. 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 *AEgypt*, and oppress'd by the *AEgyptians*, to the end that they to get out of their thralldome, 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

NICHOLAS MACHIAVELL

Medes government, and the Medes delicate and effeminate CHAP. VI through their long peace. Theseus could not make proof Of new Principali-
of his vertue, had not he found the Athenians dispers'd. cipalities, that These occasions therefore made these men happy, and their are conquer'd
excellent vertue made the occasion be taken notice of, by ones own whereby their countrey became ennobled, and exceeding valour.
fortunate. They, who by virtuous 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 founda-
tion 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
mangganage, 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 in-
credulity of the men who truly beleieve not a new thing,
unless there be some certain proof given them thereof.
Whereupon it arises, that whensoever they that are adver-
saries, take the occasion to assayle, 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 alwayes 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 perswasion. And therefore it behoves

THE PRINCE

CHAP. VI a man to be so provided, that when they beleeve no longer, Of new Principalities, that he may be able to compel them thereto by force. Moses, are conquer'd Cyrus, Theseus, and Romulus would never have been able by ones own arm'd ; as in our times it befel Fryer Jerome Savanarola, valour.

who perish'd in his new constitutions, when the multitude began not to beleieve him ; neither had he the means to keep them firme, that had beleev'd ; not to force beleefe in them that had not beleev'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, ordain'd the new ; left the old alliances, 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 endured much trouble in gaining, and suffered but little in maintaining.'

NICHOLAS MACHIAVELL

CHAP. VII

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



HEY 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, attaint 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 PRINCE

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

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, availd 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 turnd to take that from the Church, he knew that the Duke of Milan, and the Venetians would never agree to it; for Faenza and Riminum 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 Orsins and Colonies hands, and those of their faction. It was necessary then, that those matters thus appointed by them should be disturbed, and

NICHOLAS MACHIAVELL

the States of Italy disordered, to be able safely to master part of them, which he then found easie to do, seeing the Of new Prin-
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 yeelded up to him upon the reputation of the Kings forces. The Duke then having made himself master of Romania, and beaten the Colonies, 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 Bolonia, 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 dispers'd 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

THE PRINCE

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

country adjoyning to Perusia. 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'Orca, 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

NICHOLAS MACHIAVELL

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 digressd: 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 alliances, 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 gain'd him the Roman Gentlemen: and in the Colledge he had made a

THE PRINCE

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

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 appear'd 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

NICHOLAS MACHIAVELL

father chanc'd to dye, and for every thing provided its CHAP. VII
remedy, this onely excepted, that he foresaw not that he Of new Prin-
himself should at the same time be brought unto deaths cipalities,
dore also. Having then collected all the Dukes actions, gotten by
me thinks I could not well blame him, but rather (as I have fortune, and
here done) set him as a pattern to be followed by all those other mens
who by fortune and others armes have been exalted to an forces.
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 deemeſt 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 reverenced 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 attaint 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 Popedom, were ſuch as might have feard
him rather, except the Cardinal of Roan, and the Spaniards ;
these by reaſon of their alliance and obligation with him,
the other because of the power they had, having the King-
dome of France on their party ; wherefore the Duke above

THE PRINCE

CHAP. VII all things should have created a Spanyard 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 sixth Chapter of his Rep. l. 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 suppresse 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 attaint 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 himselfe 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

NICHOLAS MACHIAVELL

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

CHAP. VIII

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



UT 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: nevertheless 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 haveing had some private intelligence touching his designe with

THE PRINCE

CHAP. VIII Amilcar the Carthaginian, who was employd with his army in Sicily, one morining gatherd the people together and the Senate of Syracusa, 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 civil 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 constrainted 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 maintaned 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 pitty, 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 greatnessse 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 wickednesse, 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 attaint 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

NICHOLAS MACHIAVELL

mothers side, called John Foliani, and in the beginning of CHAP. VIII 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 thralldome 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 vainly 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 pleasead 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 caus'd 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 greatnessse 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

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

THE PRINCE

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

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 civil 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 doubtful times of warre. I beleeve that this proceeds from the well, or ill using of those cruelties : they may bee term'd 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

NICHOLAS MACHIAVELL

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 always constraint 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 yeld no returne of thanks.

CHAP. VIII
Concerning those who by wicked meanes have attaingd to a Principality.

CHAP. IX

Of the Civill Principality.



UT comming 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 country: 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

THE PRINCE

CHAP. IX
Of the Civill
Principality.

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 gaines 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

NICHOLAS MACHIAVELL

likewise is necessitated alwayes to live with the same people, CHAP. IX
but can doe well enough without the same great men; he Of the Civill
being able to create new ones, and destroy them again every Principality.
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 considerd two wayes principally, that is, if they take
thy proceedings so much to heart, as to engage their for-
tunes wholly in thine, in case they lye not alwayes catching
at spoyle, they ought to be well honourd 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 attaint 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,

THE PRINCE

CHAP. IX
Of the Civill
Principality.

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 relies 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 Gracchyes 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 adversaryes, 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 awayes 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, when 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 experiance dangerous, in that

NICHOLAS MACHIAVELL

it can be but once made. Therefore a prudent Prince CHAP. IX
ought to devise a way whereby his Citizens alwayes and Of the Civill
in any case and quality of time may have need Principality.
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.



T 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 assaile 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 assaile 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

THE PRINCE

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

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 yeer : 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 employ 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't before a town for the space of a whole yeer : 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 courageous, 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

NICHOLAS MACHIAVELL

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

CHAP. XI

Concerning Ecclesiastical Principalities.



HERE 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 maintayned 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 alien themselves from them. These Principalities then are only happy and secure : but they being sustained by superior causes, wherunto 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 attayned to such greatness, seeing that till the time of Alexander the sixt, the Italian Potentates,

THE PRINCE

CHAP. XI and not only they who are entituled the potentates, but Concerning every Baron and Lord though of the meanest condition, Ecclesiastical in regard of the temporality, made but small account of it; Principalities. 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 inlarge 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 Colonnesi, 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 Colonnesi, 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

NICHOLAS MACHIAVELL

inlarge the Church dominions, but to make the Duke great; CHAP. XI yet what he did, turnd to the Churches advantage, which Concerning after his death when the Duke was taken away, was the Ecclesiastical heir of all his pains. Afterwards succeeded Pope Julius, Principalties. 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 worne 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 Bolonia, and extinguish the Venetians, and chase the French men out of Italy: and these designes 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 Colonesi, 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 Popedom 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.

THE PRINCE

CHAP. XII

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



AVING 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

NICHOLAS MACHIAVELL

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 beleaved, 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 Republiques 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

CHAP. XII
How many sorts of Military discipline there are.

THE PRINCE

CHAP. XII 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 their liberty. The Milaneses when Duke Philip was dead, entertaind Francis Sforza into their pay against the Venetians, who having vanquisht their enemie at Caravaggio, afterwards joyned with them, where by to usurp upon the Milaneses 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 constraind 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

NICHOLAS MACHIAVELL

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

CHAP. XII
How many
sorts of Mili-
tary discipline
there are.

THE PRINCE

CHAP. XII reputation to these soldiers was Alberick of Como in How many Romania. From his discipline among others descended sorts of Military discipline Brachio and Sforza, who in their time were the arbitres of Italy; after these followed all others, who even till our there are. 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 cavalry, 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.

NICHOLAS MACHIAVELL

CHAP. XIII

Of Auxiliary Soldiers, mixt, and native.



HE 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

THE PRINCE

CHAP. XIII
Of Auxiliary
Soldiers,
mixt, and
native.

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 endammage 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 Bargia, 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

NICHOLAS MACHIAVELL

none others. I will also call to memory a figure of the old Testament serving just to this purpose. When David presented himself before Saul to goe to fight with Goliah the Philistims Champion, Saul to encourage him, clad him with his owne armes, which David when he had them upon his back, refus'd, saying, he was not able to make any prooef 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 maintaint: but men in their small wisdome begin a thing, which then because it hath some favour of good, discovers not the poysen that lurkes thereunder, as I before said of the hectick feavers. Wherefore that Prince which perceives not mischieves, 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

CHAP. XIII
Of Auxiliary
Soldiers,
mixt, and
native.

THE PRINCE

CHAP. XIII 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 armd and appointed themselves, to which appointments I referre my selfe wholly.

CHAP. XIV

What belongs to the Prince touching military Discipline.



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 experien'd and approvd in that arte. Francis Sforza by being a man at armes, of a

NICHOLAS MACHIAVELL

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 mischieves 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 armd there is no proportion ; and reason will not, that he who is in armes, should willingly yeeld obedience to him that is unfurnishd 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 unexperienc'd in matter of warre, besides the other infelicities belonging to him, as is said, cannot be had in any esteeme among his soouldiers, 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 countrey, and is the better enabled to understand the defence thereof, and afterwards by meanes of this knowledge and experiance 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

CHAP. XIV
What belongs to the Prince
touching military Discipline.

THE PRINCE

CHAP. XIV the site of one country, it is easie to attain to know that What belongs to the Prince of others. And that Prince that wants this skill, failes of touching military Discipline. 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 gaignd 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.

NICHOLAS MACHIAVELL

Such like wayes ought a wise Prince to take, nor ever be CHAP. XIV
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.

What belongs to the Prince touching military Discipline.

CHAP. XV

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



T 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 Republiques, 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, learnes 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

THE PRINCE

CHAP. XV Of those things, in respect whereof, men, and especially Princes, are praised, or dispraised. 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 policy is neither good in attaining the Principality nor in securing it when it is attaint. For Politicks, presuppose Ethiques, which will never allow this rule: as that a man might make this small

NICHOLAS MACHIAVELL

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 blam'd Davids regard to Saul, when 1 Sam. 24. in the cave he cut off the lap of Saul's 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 Abigal 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 underproped their tyranny, causes men, as well *metus as spes in longum projicere*, which sets them a work on further mischiefe.

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

CHAP. XVI

Of Liberality, and Miserablenessse.



EGINNING 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 virtuously, 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

THE PRINCE

CHAP. XVI of every first danger : Which he knowing, and desiring to Of Liberality, withdraw himself from, incurs presently the disgrace of and Miserableness.

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 supplyed 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 incurre 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 esteemd liberal) attaint 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

NICHOLAS MACHIAVELL

those expences, he would quite have ruined that Empire. CHAP. XVI
And if any one should reply ; many have been Princes, and Of Liberality,
with their armies have done great exploits, who have been and Miser-
held very liberal. I answer, either the Prince spends of his ablenesse.
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
it self so much as liberality, which whilst thou usest, thou
lorest 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 despised, 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 pro-
cures an infamy with hatred.

THE PRINCE

CHAP. XVII

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



ESCENDING afterwards unto the other fore-alleged qualities, I say, that every Prince should desire to be held pitiful, and not cruel. Nevertheless ought he beware that he ill uses not this pitty. 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 pitty, than that of the people of Florence, who to avoyd the terme of cruelty, suffered Pistoya 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 pitty, 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 beleif to any thing, or moving himself thereat, nor make his people extreamly afraid of him; but proceed in a moderate way

NICHOLAS MACHIAVELL

with wisdome, and humanity, that his too much confidence CHAP. XVII
make him not unwary, and his too much distrust intoler- Of Cruelty,
able; from hence arises a dispute, whether it is better to and Clemency,
be belov'd or feard: I answer, a man would wish he might and whether it
be the one and the other: but because hardly can they is better to be
subsist both together, it is much safer to be feard, than feard.
be loved; being that one of the two must needs fail; for
touching men, we may say this in general, they are
unthankful, unconstant, disseemblers, they avoyd dangers,
and are covetous of gain; and whilst 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
feard 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 seldom found, and sooner fail. But
where a Prince is abroad in the field with his army, and

THE PRINCE

CHAP. XVII hath a multitude of soldiers under his government, then is Of Cruelty, it necessary that he stands not much upon it, though he be and Clemency, termed cruel: for unless he be so, he shall never have his and whether it soldiers live in accord one with another, nor ever well dis- is better to be posed to any brave peice of service. Among Hannibals feard.

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 dissension 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 punish't; 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 gloory, 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

NICHOLAS MACHIAVELL

belov'd; insomuch as men love at their own pleasure, and CHAP. XVII
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.

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

CHAP. XVIII

In what manner Princes ought to keep their words.



OW 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,

THE PRINCE

CHAP. XVIII 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.

In what manner Princes ought to keep their words. 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 pittifull, faithful, mild, religious, and of integrity, and indeed to be so; provided withall thou beest of such a

NICHOLAS MACHIAVELL

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 dispos'd, 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, forbeare 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

THE PRINCE

CHAP. XVIII
In what manner Princes ought to keep their words.

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 sayes 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 malitious way of dealing. A second may bee, because hee that promisd, 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 vicious 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 eam consistere oportet.* Though truth be banisht out of the whole world, yet should it alwaies find harbour in an Emperors breast.

Gulielmus
Xenocarus in
vit. Car.
Quinti.

NICHOLAS MACHIAVELL

CHAP. XIX

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



UT 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 reverenced 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 always he shall have

THE PRINCE

CHAP. XIX
That Princes
should take a
care, not to
incurre con-
tempt or
hatred.

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 how-ever 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 powerfulest remedies a Prince can have against conspiracies, is, not to be hated nor despised 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 unpossible any one should be so head-strong as to conspire; for ordinarily where a traytor is to feare before the execution of his mis-

NICHOLAS MACHIAVELL

chiefe, 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 Bolonia, 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 Bolonia: 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 Bolonia 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

CHAP. XIX
That Princes
should take a
care, not to
incurre con-
tempt or
hatred.

THE PRINCE

CHAP. XIX might have with the great men, in case he favourd the Commonalty ; or with the Commonalty, in case he favourd 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 subiects, 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 alledged ; 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,

NICHOLAS MACHIAVELL

cruell, and plucking from every one: which things they CHAP. XIX 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 always 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 nevertheless turnd to their advantadge, 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

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

THE PRINCE

CHAP. XIX observed, that hatred is gaind as well by good deeds as bad ; That Princes should take a care, not to incurre contempt or hatred.

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 ; nevertheless 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, forbeare 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

NICHOLAS MACHIAVELL

was by the Senate chosen Emperour for feare, and Julian CHAP. XIX
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 aspirid 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 com-
municate 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 complainid 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 alwayes 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 gaid 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

That Princes
should take a
care, not to
incurre con-
tempt or
hatred.

THE PRINCE

CHAP. XIX 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 conspir'd 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 continu'd 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

NICHOLAS MACHIAVELL

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 Africa, 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 suddenly 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 dissolv'd, 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 wholy 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 deceasd Prince are

CHAP. XIX
That Princes
should take a
care, not to
incurre con-
tempt or
hatred.

THE PRINCE

CHAP. XIX not heires and Lords thereof, but he that is chosen receives
That Princes that dignity from those who have the authority in them.
should take a care, not to incurre contempt or hatred.

And this order being of antiquity, cannot be term'd a new Principality, because therein are none of those difficulties that are in the 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 setled.

NICHOLAS MACHIAVELL

CHAP. XX

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



OME 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 applid 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 disarm'd, 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 armest, 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,

THE PRINCE

CHAP. XX thou must then turn thy self to mercenary Soldiery, whereof Whether the we have formerly spoken what it is, and when it is good ; Citadels, etc., it can never be so much as to defend thee from powerful are profitable enemies, and suspected subjects ; therefore as I have said, a or dammaga- new Prince in a new Principality hath alwaies ordaind them able. arms.

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 disarne 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 Pistoya 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 beleieve, 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 suffer'd them to spill one anothers blood, yet they nourish'd these differences among them, to the end that the citizens employd in these quarrels, should not plot any thing against them : which as it prov'd, 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

NICHOLAS MACHIAVELL

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

CHAP. XX
Whether the
Citadels, etc.,
are profitable
or damage-
able.

THE PRINCE

CHAP. XX 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 friends, 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 hardylye lose that State again without them. The Bentivolii returning into Bolonia, 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

NICHOLAS MACHIAVELL

the people which was her enemy, sided with the stranger. CHAP. XX
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, how-
soever he be, that relying upon those, shall make
small account of being hated by his people.

Whether the
Citadels, etc.,
are profitable
or damage-
able.

CHAP. XXI

How a Prince ought to behave himself to gain reputation.



HERE 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 assaile 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 gained 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 gained 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

THE PRINCE

CHAP. XXI religious cruelty, chasing and dispoyling those Jewes out of How a Prince the Kingdome : nor can this example be more admirable and ought to behave himself to gain reputation.

to 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

NICHOLAS MACHIAVELL

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 overcomming, is left at thy discretion ; and it is unpossible 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

THE PRINCE

CHAP. XXI much as they are able, to stand at anothers discretion. The
How a Prince Venetians took part with France against the Duke of Milan,
ought to be- and yet could have avoided that partaking, from which pro-
ceeded their ruine. But when it cannot be avoyded, as it
have himself befel the Florentines when the Pope and the King of Spain
to gain repu- went both with their armies to Lombardy, there the Prince
tation. 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 alwaises, 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 incon-
venients, 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 amplifie
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.

NICHOLAS MACHIAVELL

CHAP. XXII

Touching Princes Secretaries.



T is no small importance to a Prince, the choyce he makes, of servants being ordinarily good or bad, as his wisdome 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 proveable 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 Antony of Vanafro, the servant of Pandulfus Petrucci Prince of Siena, 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 attaind not the first degree, yet he got to the second ; for whenever any one hath the judgement to discerne between the good and the evil, that any one does and sayes, however that he hath not his invention 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

THE PRINCE

CHAP. XXII 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.



WILL not omit one principle of great importance, being an errour 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 losest thy reverence. Therefore ought

NICHOLAS MACHIAVELL

CHAP.
XXIII

That
Flatterers
are to be
avoyded.

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 inquirid of, be a patient hearer of the truth; and perceiving that for some respect the truth were conceald from him, be displeased therat. 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

THE PRINCE

CHAP.
XXIII

That
Flatterers
are to be
avoyded.

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 Counsellers, 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 wisdome, and not the wisdome 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 supereminent 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 arrogantiā 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 discernd 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

*Plutarch. de
adulatore et
amico discer-
nendo.*

NICHOLAS MACHIAVELL

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 subtle, 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.
XXIII

That
Flatterers
are to be
avoyded.

CHAP. XXIV

Wherfore the Princes of Italy have lost their States.



HEN 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 observd in his action, than a Prince by inheritance; and when they are known to bee vertuous, men are much more gained and oblig'd to them thereby, than by the antiquity of their blood: for men

THE PRINCE

CHAP. XXIV are much more taken by things present, than by things past, Wherefore and when in the present they find good, they content themselves the Princes of selves therein, and seeke no further; or rather they undertake Italy have lost the defence of him to their utmost, when the Prince is not their States.

wanting in other matters to himself; and so shall he gaine double glory to have given a beginning to a new Principality, adornd, 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 discoursd 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 greatnessse of the Romanes and of Greece that assail'd him; nevertheless 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 mischieves 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:

NICHOLAS MACHIAVELL

but very ill is it to leave the other remedies for that: for CHAP. XXIV
a man wou'd never go to fall, beleeving another would Wherefore
come to take him up: which may either not come to the Princes of
passe, or if it does, it is not for thy security, because Italy have lost
that defence of his is vile, and depends not upon thee; their States.
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.



T 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 wisdome 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: nevertheless 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

THE PRINCE

CHAP. XXV
How great power Fortune hath in humane affaires.

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 virtue is notordeind 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 virtue 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 beleeeve 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 turns. I beleeeve also, that he proves the fortunate man, whose manner of proceeding meets with the quality of the time; and so likewise he unfortunate 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 the other with cunning; the one with patience, th'other with its contrary; and every one by 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 headstrong; which proceeds from nothing else, but from the quality of the times, which agree, or not, with their pro-

NICHOLAS MACHIAVELL

ceedings. From hence arises that which I said, that two working diversly, produce the same effect: and two equaly working, the one attains his end, the other not. Hereupon also depends the alteration of the good; for if to one that behaves himself with wariness and patience, times and affaires turne so favourably, that the carriage of his busynesse 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 wisdome 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:

How great power Fortune hath in humane affaires.

THE PRINCE

CHAP. XXV 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 wayes, to which he had been naturally inclind. I conclude then, fortune varying, and men continuing still obstinate to their own wayes, 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 hapaneth to them all. Our cunning Author for all his exact rules he delivere in his books, could not fence against the despight of Fortune, as he complaines 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 wisdome : but the successe depends upon a power above. Surely there is the

NICHOLAS MACHIAVELL

finger of god; or as Prov. 16. v. 33. ‘The lot is cast into the CHAP. XXV
lap, but the whole disposing thereof is of the Lord.’ It was How great
not Josephs wisdome made all things thrive under his hand; power For-
but because the Lord was with him; and that which he did, the tune hath
Lord made it to prosper, Gen. 39. Surely this is a blessing in humane
proceeding from the divine providence, which beyond humane affaires.
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.



AVING then weigh'd all things above dis-
cours'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 concurre 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
inthralld in *Egypt*; and to have experience of the magnan-
imity 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

THE PRINCE

CHAP. XXVI scattered than the Athenians ; without head, without order, An Exhortation to free Italy from the Barbarians. 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 otherwise, but in them. Here is an exceeding good disposition there : nor can there be, where there is a good disposition, a great 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,

NICHOLAS MACHIAVELL

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 part of that glory that belongs to us. Neither is it a marvel, if any of the aforenamed 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 armes, 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 battells 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, Bolonia, 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

CHAP. XXVI
An Exhortation to free
Italy from the
Barbarians.

THE PRINCE

CHAP. XXVI 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 encounter with them, as resolute in the fight as they; wherupon it hath been seen, and upon experience shall be certain, that the Spaniards are not able to beare up against the French Cavalry, 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 Cavalry 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 exployt with that courage and

NICHOLAS MACHIAVELL

those hopes wherewith such just actions are to be attempted ; CHAP. XXVI
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.

An Exhortation to free
Italy from the
Barbarians.

*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' Italianus breasts extinguished.

FINIS



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