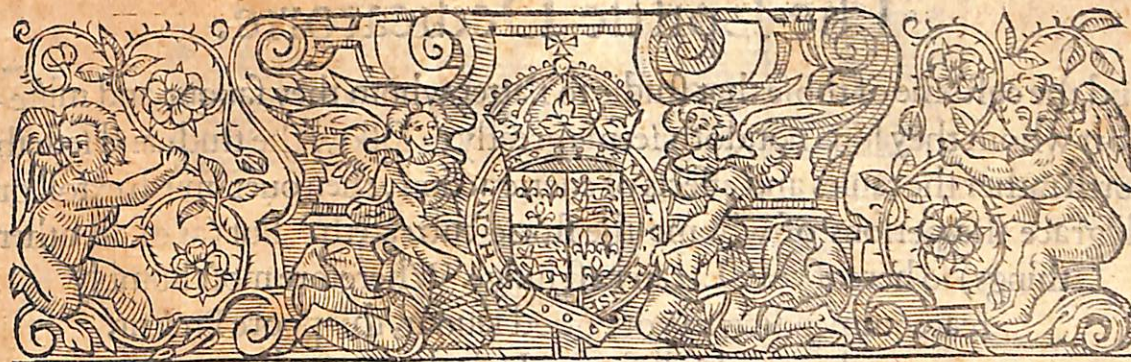




John Drake his booke (of)  
516 in the year of our D<sup>ty</sup> 1647  
in King=face for Ireland



TO THE RIGHT HONOV-  
RABLE SYR CHRISTOPHER HATTON, KNIGHT  
OF THE ORDER, ONE OF HER MAIESTIES  
PRIVIE COVNCELL, AND LORD CHAN-  
cellour of England.



Y VERIE GOOD LORD, It hath bene (and yet I thinke is) an vse allowable, to present those whom we honour or loue, with such things as either for their value be profitable, or for their noueltie pleasing. Wanting power to performe the one, I make bold to do the other: and according to my promise) send you this old Historie newly translated. Which albeit your L. hath heretofore read in the Italian toong, yet may it be, that (for varieties sake) you will againe vouchsafe to peruse it in our English: written by him that is all yours. Sure I am (and by reading hereof, your L. shall be assured) that neither I haue fully expressed the Authours conceit, nor the writer well performed his dutie. Notwithstanding, sith both those wants may be supplied by your iudgement, I aduenture the Booke into your L. hand, whom I dare trust with any pardonable error. For as I haue taken in hand this labour, more to enter- teine my selfe, (not otherwise occupied) then thereby to merit your thanks, or the commendation of others: so doo I recommend the same to your L. rather to be looked on at leisure, then as a thing of perfection worthie to be studied. Yet do I thinke (and so do others of more iudgement) that this Historie doth equall or excell the most part that haue bin written: not so much for the order and argument of the matter, as the iuditiall discourses and obseruations of the Authour. Wherein be discovered the causes of forraine and domesticall discords, the commodities and discommodities of treaties, and the secret humours of Princes: with diuerse other things verie considerable, chiefly of such as be called to consultation of publike affaires & gouernment. And as the end of all Histories ought be to moue men vnto vertue, and discourage them from vice, so do I thinke, there is not any that containeth more examples to that purpose, then this writer: who leauing aside all partialitie,  
A ij. and



# The Epistle Dedicatorie.

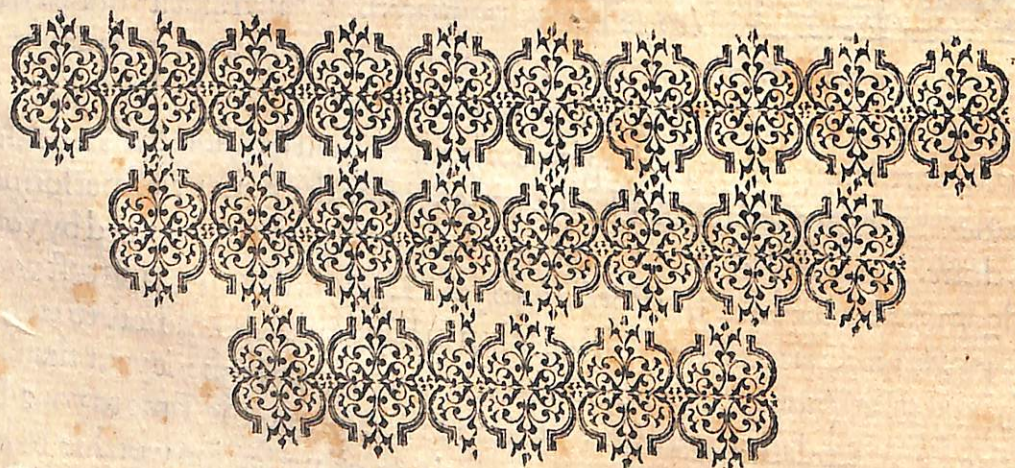
and the custome of those that studie to flatter whom they fauour, and misreport whom they loue not, doth seeme greatly to follow the truth, and setteth forth rather the causes and effects of euerie action, then ouer-much extoll or disgrace the persons of whome the storie entreateth. But (as of all other things) so hereof your L. can best iudge. Wherefore most humbly reaccomending to your good fauour, this poore Present, and my faithfull seruice, I take leaue. At the Court, this eight of Aprill,

1588.

Your L. most humble

and assured to commaund,

Thomas Bedingsfeld.



## The Proeme of the Authour.



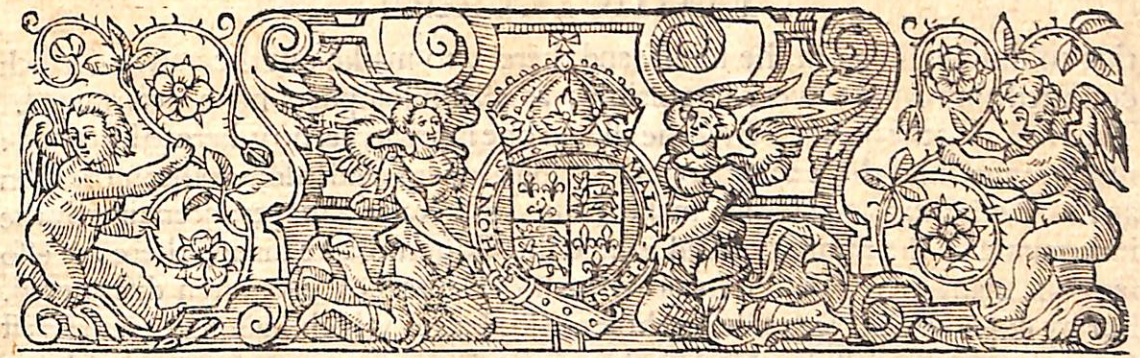
*My meaning was, at such time as I determined to write the Actions of the Florentine people, both within and without the Citie, to begin my Narration from the yeare of the Christian Religion, 1444. at which time the house of Medici through the merits of Colimo and Giouanni his father, aspired to more reputation then any other in Florence. For I thought that Leonardo of Arezzo and Poggio (two excellent Historiographers) had particularly set downe all things that till those dayes had hapned. But hauing afterwards diligently read their writings, to see with what order and meanes they proceeded (to the end that following the same, our Historie might be by the Readers better allowed) I found that in their description of the warres made by the Florentines, both against Princes and other forraine States, they had used exceeding great diligence: but of the ciuill discords and inward enimities, & of the effects by them brought forth, they had vtterly omitted one part, & so briefly described the other, as the Readers could not thereby gather any profit or pleasure at all: which I thinke they did either because they iudged those matters so meane as were not worthie the writing, or else, feared to offend the posteritie of some persons who should thereby haue bene euill reported. Which two respects (be it spoken without offence) seeme to me, vtterly unworthie men of great reputation. For if there be any thing in Histories that delighteth or teacheth, it is that, which maketh particuler description. Or if any reading be profitable for men that gouerne in Common-weales, it is that, which sheweth the occasions of hate and faction: to the end that being warned by harme of others, they may become wise, and continue themselves vnited. Also if euery example of Common-weales do moue the mind, those we read of our Country doo moue most, and be most profitable. Moreouer, if the diuisions of any Common-weale haue euer bene notable, the diuisions of Florence are of all others most notable. For the most part of other Common-weales (to vs knowne) were content with one onely diuision, and thereby, according to the accidents sometimes encreased, and sometimes ruined their Cities. But Florence not content with one, had many diuisions. In Rome (as euery man knoweth) after the Kings were expelled, diuision grew betweene the nobilitie and the multitude: which continued till the ruine thereof: the like hapned in Athens, and all other Common-weales which in those dayes flourished. But in Florence, first the noble men became diuided among themselves. Then the nobilitie and the people. And at last the people and the multitude. Yea many times it hapned, that one of these being victorious, diuided it selfe into two. Of which diuisions, followed so many murders, so many banishments, and so many subuersions of Families, as neuer chaunced within any Citie, that can be remembred. And surely it seemeth to mee, there is nothing that witnesseth so well the greatnes of our Citie, as that which dependeth vpon these diuisions, being of force sufficient to subuert any Citie of what greatnes or power soeuer. Notwithstanding our state still encreased. For so great was the vertue of those Citizens, by their wisdom and courage to work the aduancement of themselves and their country, as they that hapned to escape so manifold mischiefes, could by their vertue procure more encrease to the Citie, then the displeasure of those accidents which wrought the decaying, could decrease it. And without all doubt, if Florence had bin so happie, as it might vpon the deliuey thereof from the Empire, haue taken some forme of gouernment, which would haue holden the state vnited, I know not what Common-weale either*



## The Proeme of the Authour.

ancient or moderne, that for vertue of *Armes* and industrie, before it could haue bene preferred. For most true it is, that after the *Ghibilini* were banished in so great numbers that all *Toscana* and *Lombardy* were full of them, the *Guelfi* with the rest that remayned at the warre against *Arezzo* one year before the iourney of *Compaldino*, drew out of their owne Cittie of *Cittizens* onely 1200. men of *Armes*, and 12000. footmen. After that time, in the warre against *Filippo Visconti Duke of Milan*, hauing rather to proue industrie, then their owne proper *Armes* (for at that time they were decayed) we see in five yeares, which that warre continued, the *Florentines* spent three Milions and five hundred thousand *Florins*. And that warre being ended (as not pleased with peace) to shew more of their greatnesse, they besieged the Cittie of *Lucca*. I cannot therefore conceiue any cause why these diuisions should not be particularly written. And if those notable writers before named, were withholden by feare, to offend the posteritie of such as they should haue made mention of, they greatly deceiued themselves, and seeme to know little the ambition of men, with the desire they haue to make the names of their Ancestors and themselves to continue perpetuall. Neyther do they remember, that many men wanting occasion to win themselves fame, by some laudable deede, by some impious acte, haue laboured to aspire thereunto. And they considered not, that the actions of men which haue in them greatnesse, as governments and authorities, howsoeuer they be handled, or what end soeuer they haue, do seeme alwayes to giue men more honor then blame. Which I hauing thought vpon, did determine to change my meaning, and resolved to begin my Historie at the beginning of our Cittie. And sith my intent is not to vsurp the place of others, I will particularly set downe what chanced onely within the Cittie till the year 1334. and of such things as hapned without, I will not say more then that, which for the vnderstanding of the other shall be necessarie. The year 1434. being passed, I will particularly write the one and the other. Moreouer, to the end this Historic may be the better vnderstood, before I intreate of *Florence*, I shall discourse by what meanes Italy became subiect to such Potentates as in those dayes there gouerned. The first Booke shall briefly recite all accidents hapned in Italy from the declination of the *Romayne Empire*, till the year 1434. The second will shew what things hapned from the beginning of *Florence*, till the warre which the *Florentines* made against the Pope, after expulcion of the Duke of *Athene*. The third doth end with the death of King *Ladislao* of *Naples*, Anno 1434. In the fourth Booke we wil intreate what other things chanced till the year abovesaid. And from thenceforth discourse particularly of such accidents as befell within *Florence*, till this our time.

(.)



## To the Reader.

**N**OT by my suite, though by my consent, this Historie is now become publike. The translation thereof was diuerse yeares past desired by an honorable personage, not now liuing; yet for loyalty to his Prince, loue to his Countrey, and vertuous deseruing of all men, worthie a longer life: had not God in his diuine prouidence otherwise ordeyned. Loth I was to medle with matter of so much waight, in regard of mine owne insufficiencie, being neither learned, nor making profession of learning: and lother it should be published, for that the Author (in some other his works) hath not (as is thought) written with due respect to pietie. Howsoeuer that be, in this Booke (being a meere relation of the *Florentines* fortune, when they were gouerned Aristocratically) appeareth not any thing vnfit to be knowne, or that may receiue euill construction.

The first part, sheweth the occasions of ruyne in the *Romayne Empire*; and how the Prouinces of *Italy* became diuided into diuerse governments: with their often variations. Secondly, by what meanes the Pope, the *Venetians*, the King of *Naples*, and the Duke of *Milan*, possessed the greatest parts of *Italy*. Lastly, how that the *Florentines*, abandoning obedience to the Emperour, liued (almost continually) in faction and ciuill partialitie, vntill the house of *Medici*, by the great vertue of *Giouanni, Cosimo, Piero, and Lorenzo*, atteyned to a singuler reputation in that State; where now (and some yeares past) they gouerne as Princes, with great honor, iustice, and integritie: which happinesse they could not finde in their Aristocraticall pollicie. Yet diuerse notable Politicians and wise law-makers, haue not onely allowed, but also highlie commended it aboue others: Affirming, that as mediocritie is in all things most praiseable, and extremities reproveable, so the Aristocracie (being the meane betweene the multitude and one Prince) is speciallie to be preferred. Also for that the authoritie to commaund, is due to the most worthie, and worthinesse consisteth either in honor, in vertue, in riches, or in them altogether, the state Aristocraticall must needs be most allowed, because the noble, the riche, and vertuous men are in all places the fewest number, and they onely in that kinde of government haue authoritie. They alleage also how the rich men onely, as they that haue most interest in the State, do bestowe most in publike seruices, and therefore to them the Government ought be allotted: so was it in *Rome* after the Kings were deposed, likewise in *Athens*, in *Carthage*, and at this day in *Venice*, *Genoua*, and *Lucca*.

For answere of these reasons in fauour of Aristocracie, wherein mediocritie seemeth to be speciallie sought for, who so shall duely examine thereof, may finde, that

The subiect  
of this Historie.

Mediocritie  
the scope of  
Aristocracie.

Government  
Aristocracie  
imperfect,  
that



## To the Reader.

that to diuide things in the midst, and thereby to marke out the vertue (which consisteth in reason) were impossible, as all Philosophers haue determined. True it is, that the meane betweene all, and one is perfit, yet no where to be found: fith in some Cities there are not one thousand Citizens, and in some other more then an hundredth thousand: which maketh the Aristocracie alwayes incertaine by the incertaintie of the numbers. And where the Gouvernors be many, there are also factions many, the resolutions slowe, and the secrets of State often discouered. For by experience is seene, how those Aristocracies which haue in them fewest Gouvernors, are most durable: As that of the *Lacedemonians*, gouerned by thirtie persons, and that of the *Pharsalians* by twentie. It is not therefore the meane betweene one and all, which causeth mediocritie.

Now for bestowing Soueraigntie vpon the most worthie, true it is, so it ought be, yet that argument maketh more for the Monarchie. For among the noble, rich, and wise, some one doth euer excell the rest, and to him (by that reason) the authoritie ought be giuen, seeing it is not possible to find all those things equally in all men. If it be alleaged, that among the greatest number are found most vertuous and good men, that reason serueth not, either in that state or the Democracie: seeing in them both (as in all Corporations) the most voices are preferred before the wise and better. To conclude, I say that in all States, wherein are most Gouvernors, there are fewest resolutions, and most disputations. The *Venetians* therefore (to meete with those inconuenients) do commit the mannaging of their ordinarie affaires to the *Senate*, which consisteth of seuen persons onely, as knowing that the fewer be made priuie, the more secretly they shall be handled: and no Aristocracie haue had so long continuance. Thus much touching Aristocraticall gouernment, of which kinde, was that whereof this Historie largely discourseth.

Equalitie the  
scope of De-  
mocracie.

The State Populer, do likewise boast of the excellencie thereof, as that which obserueth equalitie without exception of persons, and reduceth the constitutions ciuill vnto the lawe of nature: For as nature hath not giuen riches, offices, or honor to one man more then to another, so the Gouvernement Populer, tendeth to haue all men equall, without priuiledge or prerogatiue whatsoever. For by such meane (they say) that auarice in those that be riche, and insolencie in them that be great, shall be taken away, which are the most perilous inconuenients that can happen to any Common-weale; and consequently all thefts, oppressions, partialities, and factions, are remoued: adding, that humane societie cannot be nourished without amitie, and the nourisher of amitie is equalitie, and no equalitie can be found but onely in States Populer: it followeth therefore, that is the best and most commendable gouernment, bicause each man enioyeth libertie, naturall and equall iustice, without feare of tyrannie or oppression. These, and some other reasons are framed in commendation of Gouvernement Populer.

Democracie  
imperfite.

Whereunto I say, that this order of commanding, which chiefly respecteth equalitie, is not, nor hath bene in any Common-weale, bicause no such equalitie of goods and honors could be obserued. And he who taketh vpon him to bestow them equally, shall proceed contrarie to nature. For as she hath made some men more wise and aduised then others, so hath she framed them to commaund, and others to obey. Some haue wisdom and aptnesse to direct, others haue strength of bodie, and fitnesse to execute what is commaunded. And touching libertie naturall (whereof Populer States do glory much) were that such as is supposed, how could there be either Magistrate, lawe, or forme of gouernment: for where Magistracie is, there can be no generall equalitie. Besides that, all wise and learned

writers

## To the Reader.

writers haue misliked that kinde of gouernment. *Plato* calleth it a market, where all things are to be sold. *Aristotle* alloweth nor thereof, nor of the Aristocracie. *Seneca* saith, it is impossible for any man to please the people, that taketh pleasure in vertue. And how can a multitude (as a monster of many heads) void of reason and iudgement, determine any thing good or profitable? Also to aske counsell of the people, as was anciently vsed in States Populer, is (as it were) that wise men should seeke to be informed by mad folks. Which moued *Anacarsis* to say (seeing the Magistrates to propound matters, and the people to resolue) that in *Athens* wise men moued questions, and fooles determined what should be done. If any man produce the Populer Gouvernement of the *Suisses*, continued more then three hundredth yeares: Thereunto may be answered, that the nature of that people is apt to be so gouerned. Besides that, the most mutenous sort of them are commonly from home in seruice of the warre vnder forraine Princes, and the rest more tractable, do not care much how the State is handled. And among themselues there is no diffidence, by reason the Nobilitie of those Countreys were slaine, first at the battell of *Sampac*, and after at *Basil*, the rest willingly banished themselues.

By this which hath bene briefly said, appeareth how both the optimacie and Populer governments are subiect to mutation, disorder and vter ruine, and consequently how fortunate those people are, whom God hath destined to liue in the obedience of a succesiue royall Monarchie: where the Prince submitteth himselfe no lesse to the lawes of nature, then he desireth the subiects should be obedient vnto him, leauing to euery one libertie of life, and propertie in that he possesseth. Succession argueth Gods providence, and gouernment naturall, planteth a certaine reciprocal loue betweene the Prince and the people. One other reason of nature appeareth, in that the Monarke is alone in soueraigntie: for as God onely ruleth the whole world, and as the sunne alone giueth light to all creatures, so the people of one land do most naturally yeeld obedience to one head and commander. Yea, all nations were first so gouerned, as the *Assirians*, *Persians*, *Egyptians*, *Iewes*, *Grecians*, *Scythians*, *Turks*, *Tartars*, *Englishmen*, *Frenchmen*, *Spanyards*, *Polonians*, *Danes*, &c. and in the *Indias* were found no other gouernment. Neither do the sacred Histories make mention of other Rulers then Kings onely. And to confirme what hath bene said of royall gouernment, reade the opinions of *Plato*, *Homer*, *Herodotus*, *Xenophon*, *S. Ciprian*, *S. Ierome*, with other as well diuine, as philosophicall writers. Finally, it seemeth, that Soueraigntie in one onely person is more honorable and magnificent, then if the same were diuided among a fewe Lords (as is vsed in the Aristocracie) or among the whole multitude, as in Populer Governments. And experience hath proued, that for direction and commandment in the warre, pluralitie of Gouvernors haue almost euer receiued preiudice and dishonor. Which moued the *Romanes* (at such occasions) to make a *Dictator*. The like was done by the *Lacedemonians*, and is (at this time) vsed of the *Venetians*, whome they call *gran Proueditore*. By these reasons and examples (omitting many other) appeareth, that the Monarchie royall, is a gouernment most reasonable, most naturall, most honorable, and most necessary. And such is the happinesse of our fortune, that by diuine providence, there liueth not in any land a more perfit paterne of an excellent Prince, then is our present Soueraigne, who feareth God rightlie, and gouerneth her subiects iustlie: prudent in counsell, and valorous in execution. In prosperitie modest, in aduersitie constant; faithfull to friends, and feared of enemies; affable to the good, and effroyable to the euill: vnder whose sacred protection, our peace, our plentie, and our securitie, hath many yeares prospered.

Monarchie,  
the most ex-  
cellent Go-  
uernment.

T. B.



The Contents of many principall things worthie note,  
contained in this worke.

In the first Booke.

**T**He occasion how the Romane Empire became  
destroyed.  
Diverse incursions of barbarous people into I-  
taly.  
The ruine, repaire, and building, of sundry noble Ci-  
ties.  
The acts of Belisario.  
The acts of Narcete.  
Of Comondo and Rosmonda.  
Of Clesi King of Gotti.  
The meanes whereby the Bishops of Rome aspired  
to greatnes. And how they at diuerse times haue  
bene the ruine of Italy.  
How long the Lombardy possessed Italy.  
How Pope Urban, determined the enterprise of A-  
sia against the Saracins.  
The originall of Venice.  
The warre betweene the Venetians and Genoueis.  
Of other warres in Italy.  
What famous Captaines in those daies serued the  
Princes of Italy.

In the second Booke.

**T**He originall of Florence.  
The first diuision of the Florentines.  
Of the factions, Guelfi and Ghibilini.  
The order and forme of the Florentine Common-  
weale.  
Manfredi chiefe of the Ghibilines: and the warre  
which hapned betweene those sides.  
The returne of the Guelfi, into Florence.  
New ordnances in the Citie.  
The Citie reduced into quarters.  
Of Giano della Bella: and newe tumults in Flo-  
rence.  
Bertaccio causeth the hand of one Loré to be cut  
off.  
Of the enimitie which arose betweene the Cherchi  
and Donati.  
Florence accursed by the Pope.  
The coming of Carlo de Vallois, the French kings  
brother into Florence.  
Of M. Corso with certaine banished men entereth  
the Citie.  
How the Lucchesi seiled the state in Florence.  
Florence both by fire and sword tormented.  
Of a place called le Stinche, in the vale of Greue.  
Vguccone chiefe of the faction Ghibilina and Bi-  
anca.

The Ghibilini banished, and among them the Poet  
Dante.  
Of great misery in Florence.  
New reformation in Florence.  
Castruccio of Lucca.  
The order of casting Lots: and how it begunne in  
Florence.  
How the great Cittizens encreased their authority  
by two meanes.  
Conspiracy against Giacompo de Agobio.  
League betweene the Florentines and Venetians.  
The Duke of Athens, made Lord of Florence.  
Proclamation of banishment made by that Duke:  
and murder of some Cittizens.  
The Oration of certayn cheefe Cittizens, before the  
Duke.  
The Dukes Pallace sacked.  
Conspiracy against the Duke.  
The Duke assaulted, and vanquished.  
The Duke dismissed out of Florence: his lyfe and  
condition.  
Andrea Strozzi entendeth to vsurpe the state of  
Florence.  
At what time the great plague hapned in that Ci-  
ty: whereof Boccaccio hath at large written.

In the third Booke.

**H**ow the discord which groweth of ambition, are  
the occasion of deuision in Cities.  
The partialities of the Albizi and Rizzi.  
How M. di Riale of Prouenza, came to Florence.  
A law made against the Ghibilini.  
How the word Ammoniti, arose in Florence: and  
what it meaneth.  
An Oration of one Citizen, to the Lords.  
The occasion of the corruption of Italy.  
The cheefe of the faction of Guelfi.  
New tumults in Florence.  
The Oration of Luigi Guicciardini Gonfaloniere.  
New reformation of the Citie.  
One Simone, discovereth a conspiracy against the  
state.  
Michiele di Lando, an artificer, by his courage, a-  
spired to be chosen Gonfaloniere di Giustitia.  
New reformation in Florence.  
A commendation of Michiele di Lando.  
An accusation of many Cittizens, for their returne  
being banished.  
The insolency of Giorgio Scali.

The Contents of this Historie.

The death of that Giorgio.  
Exile and slaughter in Florence.  
The speech of Benedetto Alberti to his copanions.  
Of the maner of creation of the Balia in Florence.  
Of Iohn Galeazzo Visconti.  
The words of Veri di Medici.  
What qualitie the Florentines required to be in him  
that occupied the place of Gonfaloniere.  
Giacopo Acciaiuoli.  
The death of certaine Cittizens.

In the fourth Booke.

**F**ilippo Visconti Duke of Milan, intendeth to  
become Lord of Genoua.  
Giorgio Ordilaffi, Lord of Farli.  
The Duke of Milan maketh warre against the  
Florentines.  
Gionanni de Medici.  
New league betweene the Florentines and Vene-  
tians.  
Of an Imposition among the Florentines, called  
Catasto.  
Carmignuolo Generall of the warre in Lombardy.  
Peace taken with the Duke of Mylan and the  
League: and what Citties remained to the Ve-  
netians.  
The death of Gionanni de Medici: and his com-  
mendation.  
Of Cosimo his sonne.  
Volterra rebelleth from the Florentines.  
The enterprise of the Florentines against Lucca.  
The violence offered to Sarauzezi, and the speech  
of one man of that place to the Senate of Florence.  
Filippo Brunalesco an excellent Architector.  
The defeate of the Florentine army, by Nicholo  
Piccinino.  
A consultation to expulse Cosimo di Medici out  
of Florence.  
The answer of Nicholo Vzano.  
Cosimo di Medici cited before the Senate, was im-  
prisoned.  
Cosimo confined to Padoa.  
Cosimo returneth to his Countrey.

In the fifth Booke.

**B**accio and Sforza, two great Captaynes in  
Italy.  
Nicholo Piccinino, Generall for the Duke of  
Mylan.  
Gattamelata, Generall for the Venetians.  
Banishment of many Cittizens in Florence.  
Alonso of Aragon maketh warre for Naples.  
The ordnances of the Citie of Genoua.  
The speech of Rinaldo delli Albizi to the Duke of  
Mylan.  
Rebellion of Genoua from the Duke.  
An Oration of an ancient Cittizon of Lucca to  
the people.  
Francesco Sforza, Generall of the league of Flo-

rence and Venice.  
Discord betweene Andrea Mastroceno, and Fran-  
cesco Sforza.  
Cosimo di Medici, Embassador to the Venetians.  
The Duke of Mylan determineth to take Ro-  
magna from the Pope.  
Sforza desiring to marrie the Duke of Mylan his  
daughter, practiseth by diuerse indirect meanes.  
Sforza refuseth to passe the Po with his army.  
The speech of Neri Capponi to the Senate of Ve-  
nice.  
The diuerse waies from Pesaro to Verona: and  
which of them the Earle Sforza made choise  
of.  
The Nany of the Venetians taken by Nicholo  
Piccinino.  
The Earle remoueth to rescue Brescia.  
The site of Verona.  
The Earle goeth to Venice.  
Piccinino passeth to Casentino.  
The Castle of San Nicholo.  
The Earle breaketh the Dukes Nany.  
The ouerthrow of Piccinino.  
Alberto de Albizi setteth himselfe to dwell at An-  
cona.  
The taking of Poppi: and what words the Earle  
owner of that place vsed.

In the sixth Booke.

**A** Description of certaine lawdable customes  
used in auncient Common-weales.  
A proude request made by Piccinino to the  
Duke of Mylan.  
The Duke marrieth Bianca his daughter to the  
Earle Francesco Sforza: and giueth her the  
Cittie of Cremona.  
Alonso of Aragon beseegeth Naples.  
Annibal Bentiuogli breaketh the forces of Picci-  
nino.  
Baldaccio de Anghiari Generall for the Floren-  
tines.  
The Canneschi murdered Annibal Bentiuogli.  
The people for that fact cut the Canneschi in pie-  
ces: and killed Battista that slew Anniball.  
Santo Bentiuogli appointed to gouerne Bologna,  
untill the sonne of Anniball came to full age.  
Certaine Cities yeelded to the Venetians.  
The Earle Sforza beseegeth Caranaggio.  
The taking of one Venetian Proueditor, whom the  
Earle set at libertie, hauing first informed him  
of his pride.  
The Venetians become bound to pay vnto the Earle  
a certaine number of Florins.  
Embassadors sent from Mylan to the Earle, and  
their Oration.  
The Milanesi made choise of that Earle for their  
Duke.  
The Embassadors of Venice denyed audience by  
the



# The Contents of this Historie.

the Florentines.  
The Venetians begun warre agaynst the Duke.  
Steffano Porcari determining to surprize Rome,  
is discovered and put to death by the Pope.  
King Renato.  
Pope Calisto 3. endeuoreth to make warre against  
the Infidels, giuing crosses to the souldiers, and  
therefore the enterprise was called la Crociata:  
but it proceeded not.  
Merrailous tempest about Florence, and great  
harme proceeding thereby.  
Giuuan di Angio in the name of the French King  
taketh possession of Genoua.  
Dissention betweene the Fregosi and Giouanni.  
Giuanni vanquished.

In the seuenth Booke.

**H**ow hard it is to continue a Common-weale  
united.  
The Citizens of Florence desire Cosimo di  
Medici to reforme the Cittie.  
Lucca Pitti.  
Lucca Pitti builded magnificently.  
The death of Cosimo di Medici.  
The commendation of Cosimo.

A new enterprise against the infidels impeached.  
A conspiracie of certaine Cittizens against Piero  
di Medici.  
Piero armeth against his enemies.  
The enemies of Piero banished Florence.  
An Oration made by Piero in his house to the Se-  
nators.  
The Duke of Milan goeth to Florence.  
The Florentines against the Volterani.  
Federigo Duke of Urbino an excellent Captaine.  
Bad condition of Galiazzo Duke of Milan.  
Treason against that Duke.  
The death of the Duke.  
The death of the Conspirators.

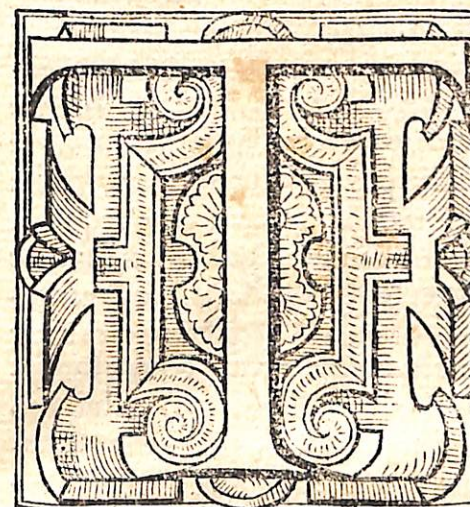
In the eight Booke.

**C**onspiracie against Lorenzo and Giuliano di  
Medici.  
The murder of Giuliano.  
The death of the Archbishop, and some other Con-  
spirators.  
The death of Francesco Pazzi.  
The death of Giacompo di Pazzi.  
The Pope and King make war vpon the Florentines.  
The death of Lorenzo di Medici. 1492.

FINIS.



# THE FIRST BOOKE OF the Florentine Historie.



**H**E people inhabiting the North, beyond the  
Riuers of *Reyne* and *Danubio*, being borne in a  
cold Region, yet wholesome & apt to generati-  
on, do many times encrease, and become so po-  
pulous, that part of them are constrained to aban-  
don their native countries, and seeke new places  
where to remaine. The order which those peo-  
ple hold in dispersing the inhabitants, is, to di-  
vide themselues into three parts, yet so, as in eue-  
rie one, may be some of the nobilitie, and some  
of the people, some of the rich and some of the  
poore equally diuided: which done, the one  
part (whose lot falleth so out) leaueth that coun-  
try and seeketh fortune elsewhere to abide. The

The order  
of the Nor-  
thern people.

The Nor-  
thern people  
oppressed the  
Romane Em-  
pire.

other two parts of the people there remaining, doo possesse and enioy the landes of  
them that are departed. These people were those which destroyed the Romane Em-  
pire; whereunto the Emperours themselues gaue some occasion by forsaking *Rome*,  
the antient Emperiall seate, and setting themselues at *Constantinople*: For thereby the  
West part of the Empire became weake, lesse regarded, & more easie to be harmed  
both of their owne ministers, and others their enemies. Surely the destruction of so  
great an Empire builded vpon the blood of so many vertuous men, could not be lost  
without the sloath of Princes, infidelitie of ministers, great forces, and much obsti-  
nacie in them, who assaulted the same: for not onely, one sort of people, but many  
multitudes in that action conspired. The first enemies, which came to the destructi-  
on of the Roman Empire after the *Cimbri* (vanquished by *Marius* the Romane) were  
the *Visigotti*, which name in our language, may bee called *Gotti* of the West. These  
people, after some conflicts in the Empire, and through the sufferance of the Em-  
perours, long time continued their dwellings vpon the Riuer of *Danubio*. And al-  
though at sundrie occasions, and sundrie times, they assaulted the prouinces belon-  
ging to the Empire, yet were they by the power of the Emperours from time to time  
impeached: and at last by *Theodotio* gloriously vanquished. So that thereby being  
brought vnder his obedience, they could not againe make any King ouer them, but  
contented with the Emperours paie, vnder his gouernment and ensigne, they liued  
and serued. But *Theodotio* being dead, and leauing *Arcadio* and *Honorio* his sonnes,  
heires of the Empire, (but not of his vertue and fortune) the time, with the Prince  
clearly altered and chaunged. *Theodotio* authorized vnto three parts of the Empire,  
three gouernours. In the East, *Ruffino*, in the West *Stillicone*, and in Affrica *Gildo-  
nio*. Euerie one of these, determined after the death of their Prince, not to gouerne

The Empire  
diuided into  
three gouern-  
ments.