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The Castle of Knowledge.

The Sphere of Destiny.

The Wheel of Fortune.

Spilizer Fad
whose guardian is Knowledge.

Though She shall Fortune turn her wheel
To say the Sphere of Vrune
... upon the sphere resteth that wheel,
And sheweth all fortunes' villainy.
Though earth do honour Fortune's bale,
And bythel bynde byr wheel's advance,
The heavens to fortune are not thrall,
These Spheres surmount all fortunes chance.

All learners' friends will it support,
So shall their name great honour get,
And gain great fame with good report.

[Signature: W. Scott]
to know the gressines of ignorance, and not to understand the benefits of knowledge, and with that faulte are great number spotted. The next is their faulte, which pereerve sufficiently what vileness is in ignorance, and what profit in knowledge, and yet of a certaine negligence partlye, and partlye for other pleasures, they omitte to trasenplea-si ne whine for knowledge, and content them selves with this knowledge: but as they men do trouble the good state of the worlde, so the talk of them will hinder the talk of the worlde knowledge, which is the things that you to muche longer after: and therefore be as that we let them by this tombinge in the dych of ignorance, and that tree trasnplea forward towardes the Castle of knowledge.

But first let me heare what is your chief deire.

Scholler. Thy sight lesse talk with you about the knowledge of the worlde and the partes of it, I have seend dynors bookes that intrest of that matter, as namelie Produs spheere, Ioannes de Sacro boico, Cretinus col-topographye, and divers other, whole woordes in manye things I remember, but of the matter I have fonday doubtes, and therefore desire muche your heple therein. For although I have consulited with divers men therein, yet me thinketh they tell me but the same woordes in yse forre as I readde them before, or yse other wayer altered, but lyghtte of vnderstandyng, I have gotten lyghtte yet.

Matter. Then provest againe, peradventure your chunter may be better, that whiche at the lyghtte femench harde, maye at lengthe become eafe: for whiche maketh matterie, all men confesse. And, The best thinges are not moche ex-fact to attayne, begynne in that order as youre Au-tors deo.

Scholar. Theyre ordes here as dyuers as theyr names be, so that I loune not whole orde of it both. For Proclus in treatise of the Sphere, defineth firste the Axe tree of the

the worlde, before her had fleed other what the worlde is, or what she calleth a Sphere, or what neede the worlde hathe of that Axe tree. Therefore I turned to Joannes de Sacro boico our country man, which begineth firste with the definition of a sphere, but nouthynge lyke to that sphere, which I before had boughht as an ape inrument to learn by. Then for I Cretinus dagree from them bothe: and generally, everyone from other, so that I know not what to beginne.

Mater. As touchynge those writers, I will saye no more now, but although every one of them haue some things that exactlie learned maye be mistaknde, yet he that hath doone worke, is more of times, for his studious paines in furthering of knowledge. And tyng you doubt of their orde, lette the thinge it selfe minister orde. What is it that you declare now?

Scholar. I fele in the heavenes mercurious motions, and in the rate of the worlde straungue transplantations, and therefore desire muche to know what the worlde is, and what are the principall partes of it, and also how all the straungue things doe come.

Matter. Then is the worlde the thinge that you woulde knowe first, lyth all the other thinges are incident to it. What doo your authors call the Worlde?

Scholar. Cretinus defineth the worlde to be the perfect and entire composition of all thinges: a diuine mode, infinite and wonderfuil, adored with all kindes and formas of bodies, that nature could make.

Matter. This definition dooth much agree with those that bee written by auscience authors, and namelie Aristoteles which defineth it thus. 
THE FIRST TREATISE OF
The world is an apte frame of heaven and earth, and all other naturall things contained in them. The like words hath Cleomenes and others. So that the world is that entire body, which contains all things that ever God made, and man can see, nothing excepted but God himself. This world is so pure and wonderfull in beauty, that it beareth the name of cleanness, both in Greek and Latin, that is "world" in Greek, and Mundus in Latin, and thereto allude Shyff in his veriety speaking of the dissolution of the world, saying:

For mundus inmundus, quemat nec hominitas. The world (both the) halfe venial, or lefth his beauty, while all men fall perih.

Scholester. And so doth that fercence lese his beauty by the translation, for there came bee no fuch allusion of wordes in the englyth as of that sentence, as there is in the other Tongues.

Mater. You say true, except a man wold rather allude at the wordes, then expresse the sentence, for so might he be translated that it shall be an unworldly worlde, when all men fall perihie. But here the sentence is holie : for this name World, hath not the like derivation of cleanness in englyth, as in Latinne and Græche, names base in their congnation, other can I tell whereof this englyth name is derived, although I remember from other significations of this word, as fire is is ved in Scripture for a name of long continuance of syne, when we say: Worldes without ende, and thorough world of worldes whiche signifieth forever. Also this name doeth signifieth someymes a greater wonder, as when wee say: It is a world to for the earth that cometh upon the world and the manne ye under colour of simplicitie. Now if any man will contende, that this word World doeth principally brother a wonder, and that the world for the wonderfull base of it, tooke that name, as the chiefe wonder of all wonders. I will not gretelye repine, but then must I veres wonder, to see the chiefe worldely man to wonder to lyttell this wonderfull wonder, and to bend all the ye slythie to the centre of the worlde, I mean the Earther, whiche in comparison to the whole world is not only a parte without all notabill quantitie, but also of all adumbrated with mirwulous wondres, and molde luberte to all frayle transmutation and change, fyll replendished with continuall corruption. And yet on it only doth the greatest number let all their sete y. For it they fantasizing great trauaille and toyle: for yt they chide, quarrell and fighte: to geteit they weare lyke and lyme, and when they thynke molde affayredlye that they have gotten the Earthie, then in dede the earthie hath gotten them, and molde commontie et doon the earthie consume them, when they thynke themes fulle full mafteres etye.

Scholester. By these mens trauaille (I thynke) it came to palle, that the earthie dooneth vnder the name of the Worldes, as thought it were all, and that behold it were nothing.

Mater. Thereof commeth that common Prouerbe of a couetous manner: All the wordes is to lyttell for him, where he in dede feeleth nothyng but the earthie, which earthie in comparison to the whole worlde, bareth no greyte vese, then a multitude come on Malborne hyll, or a drope of water in the Ocean sea, for of all the parte of the worlde, the earthie is the least, and that without comparison, as herewer I shall not only tell you, but also proffit it by ineuncible reson. And therefore to procede in sure matter, I thynke it behete not only to make dicourse lythelye of the principal partes of the worlde, but to doo it in suche a briefe sorte, as the mynde maye concerne it fonnet, and the memory also retaine it longest; and therefore will I owne its

A. M. all
The First Treatise Of

The Castle Of Knowledge

5. The earth is in the middle of the world, as the centre of the sphere of sphericity in comparison to the world.

6. The earth hath no motion of itself, no more than a stone, but moves quietly and to the other elements do except they be forcibly moved.

7. The heavens do move continually from the centre to the world, and that motion is called the daily motion; and is the measure of the Common day.

8. The Moon hath a funeral motion from the earth toward the centre of the heavens, to that motion is called the monthly motion; and that motion is the measure of a month, and every quarter thereof make a week.

9. The Sun also hath a peculiar motion from the earth toward the centre of the heavens, to that motion is called the yearly motion, and the motion is the measure of a year, and every quarter thereof make a month.

Now then it may please you to proceed to further explication of the appearances which are noted in the heavens, and to know the manner of their motions.

Matter. To the intent that you may understand all things, the more easily, I think it good to describe you a Material sphere, which shall contain in it such notable cycles only, as have special virtue in the declaration of the heavenly motions, and such as reason shall draw a man to appoint, as certain bounds of the motions in the heavens: yea, such I say, as your other shall by interrogatories be constrained to confess needful to that knowledge which you desire.

Scholar. If nothing be placed in that sphere, but that which must needs he had then can you not accompany part of it superfluous. And again, if it is sufficiently to inform you in that, I desire to know, I cannot sufficiently blame it in any part so insufficiency, so much it needs be a perfect instrument, void of defilement, and without superfluous.

Matter. So shall it be, for to much as this part of knowledge...
THE FIRST TREATISE OF

The twelve parts of any circle, howe be it commonly
chiefly the name of signes, is attributed to the Zodiac,
whiche many doe call the Thirteene circle.) This Zodiac
is thus decribed of Proclus,

This whole circle represents the Zodiac, and the middle circle signifies the
equinox.

Oblique circles, as in sagittarium signus, etc. etque eius
altitudinis circuli collimata: quorum duo latitudinis signi
corporis, non per medios signi ducibus vocatur: sed erro fere
partes angulorum circuli insinuant. Solstitialis est primum
processus. Horae in Caputem principii, Latitudine Signorum, et partes du
decom. Et en ambas baccocycuris Obliquae, equi anguli
circuli inter se.

The thirteene circle, as the Zodiac, is the circle of the twelve
signes; and is made of three circles, whose two are the bound
aries of his breadth, and the thirteenth is called the Middle signe,
and is made by the middle of the signes in the
Zodiac, and it toucheth the other circles of the parallels; that is to say,
the Spring tropic in the first degree of the Cancer, called Capricorn. The breadth of the
Zodiac, containeth twelve degrees. This Zodiac is called a Thirteene circle, be
cause it containeth the parallels, goygynge over thenser.

THE CASTLE OF KNOWLEDGE.

the meanes why we begin our yeares in January, but for this yeare it shal
be suffisant, to declare the agreement of our yeare with the
Astronomers yeare. The Astronomers beginne the yeare of the
Zodiacet, (as ye have seene) doe they begin the
yeare that day and hour, that the Sunne entrench into that signe of Aries, which is nowe at the eleuenth daye of
Marche: and from thence they reckon the Spring of the
yeare thirteene moneths, why the Sunne is in the syxteene three
signes. Then at the eleuenth daye of June, they accuse the
end of the Spring, and the beginning of Sommer, becaus
then the Sunne entrench into Cancer, which is the fourth
signe, and while the Sunne pallis in other three signes, (which
maketh the feconde quarter of the Zodiac) they accompe
THE FYRST TREATISE OF

THE CASTLE OF KNOWLEDGE

which is an induction to the necessary partes of the Sphere,
as well celestial as material.

SCHOLLAR.

THE TIME GEMETH
longe (be it never so shorte in deed) to hym
that desirously lootheth
for any thing: for as the
obtaining of it bringeth
great pleasure, namelye
the thinge it selfe being
profitable, so the wanye
therof causeth displeasure
and continuall grief
tyll the desire be either
fully satisfied, other
partly (at the least) accomplished.

Maiter. And sometimes we see, that when the desire is
partly performed, and the pleasantnes of the same ones tasteth,
it doth please: but contrary wise, greatly increaseth; and the more it getmeth, the more it desireth. So that in this point may knowledge well be compar'd to courteous: for as the courteous mynd with getting is never satisfied, so knowledge, by knowing, doth consumeth it more and more. And as it increaseth, so doth it still learn the violations of ignorance, and profit of Sciences; and therefore can not rest from seeking more knowledge, as long as it spyeth any spot of ignorance.

Schollar. This ostentymes as I have considered, maketh
me to muse what mynd is in them, which care for no knowledge, nor esteem any science.

Maiter. This is the greatest pointe of all ignorance; not

A.i.