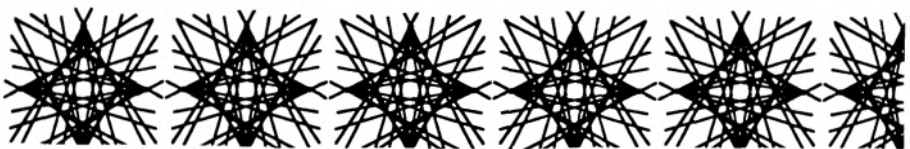


A Few Observations on "Remains"

R.G. Stanton



This short note stems from the Conference on Textiles and Complex Weaves that was held at the University of Manitoba on July 12-14, 1985. Since this conference was sponsored by the Charles Babbage Research Centre, I had the pleasant task of opening the conference on the first day. For my opening remarks, I decided to quote a few passages from the chapter on **APPARELL** in Williams Camden's **REMAINS CONCERNING BRITAIN** (first published in 1605, although based on earlier work from the reign of Queen Elizabeth I). A number of participants in the conference expressed considerable interest in Camden's account of early apparel in Britain, and Professor Naomi Whiting Towner asked me to make his entire chapter available. I owe the genesis of this article to her suggestion; in addition to reproducing Camden's words, I shall first give a brief sketch of his contribution to English history and antiquarian studies, and shall also include a few comments on the general tenor of the particular work which includes **APPARELL**.

WILLIAM CAMDEN (1551-1623) was one of Britain's most distinguished antiquaries and historians. He was educated at Oxford and, even as a very young man, became keenly involved in historical and theological discussions and disputes. After leaving Oxford, he spent a number of years in personal antiquarian studies; it was during this time that he collected a great deal of the material that he put in his major work **BRITANNIA**, which appeared in 1586. Of course, like all scholarly work

of the period, this opus was in Latin; it did not appear in English until 1610 (and the translation was not due to Camden).

Camden was appointed headmaster of Westminster School in 1593; in this position, he published an exceptionally popular Greek Grammar which was used for many decades. However, four years later, in 1597, he was appointed Clarenceux king-of-arms, and this heraldic appointment was much more congenial to him; he was able to give up the routine of a school life and indulge his natural bent and abilities in further antiquarian work.

His next major work appeared in 1615; this was **ANNALES RERUM ANGLICARUM ET HIBERNICARUM, REGNANTE ELIZABETHA, AD ANNUM SALUTIS MDLXXXIX** (Annals of England and Ireland in the Reign of Queen Elizabeth, in the Year of our Lord 1589). This is one of our major sources for the contemporary history of Elizabethan England, and has always received high praise. Indeed, even one of Camden's detractors at the time admitted that he was "a scholar of rare knowledge and singular industry".

One of Camden's chief friends was the distinguished antiquary Sir Robert Cotton, who preserved so many ancient manuscripts, including the manuscript of *Beowulf*. Much of Camden's source material for his *Annals* is still preserved in the Cottonian library.

An interesting connection between Camden and that other great literary figure of the age, Francis Bacon, occurred very near the end of Camden's life. In 1621, he was called upon to exercise his office as king-of-arms at the official installation of Bacon as Viscount St. Albans. In the next year, Camden took steps to endow a professorship of history at Oxford. He suffered a stroke in 1623, and died soon after. He was buried in Westminster Abbey.

Camden's **Remains Concerning Britain** represents collections of material that he made for his **Brittania**. He himself refers to the work as "rude rubble and outcast rubbish of a greater and more serious work". But the **Remains** are far more than that. They provide a fascinating glimpse of many aspects of Britain and British life in the reign of Elizabeth I, as they appeared to a learned, perceptive, and observant contemporary. The title page of **Remains**, which is shown in the figure, is from a copy of the 1629 edition in the library of the author. Camden briefly lists on the title page the topics that he covers in the volume: they are as follows.

REMAINES

Concerning

BRITTAINE:

But especially ENGLAND, and
the Inhabitants thereof:

THEIR

Languages,	}	[Empresses,
Names,			Apparell,
Synames,			Artillerie,
Allusions,			Wise Speeches,
Anagrammes,			Proverbes,
Armories,			Poesies,
Moneyes.			Epitaphs.

The fourth Impression, renewed, corrected, and increased.



LONDON,

Printed by A. I. for SYMON WATERSON,
and are to be sold at his Shop, at the signe of the
Crowne in *Pauls Church-*
yard. 1629.

Title Page of Remaines Concerning Brittain
Photograph by J. L. Allston.

The inhabitants of England and their

Languages	Empresses(Mottoes)
Names	Apparell
Syrnames	Artillerie
Allusions	Wise Speeches
Anagrammes	Proverbes
Armories	Poesies
Moneys	Epitaphs

All of these sections have some very interesting information contained in them; of course, the one of most interest to textile scholars is the section on apparel, which contains information about modes of dress in England, starting at the time of Adam. Most of the information deals with modes of dress from the time of the Norman Conquest (1066); since Camden dates his remarks using regnal periods, it is useful to recall the dates of the early English monarchs. These are as follows.

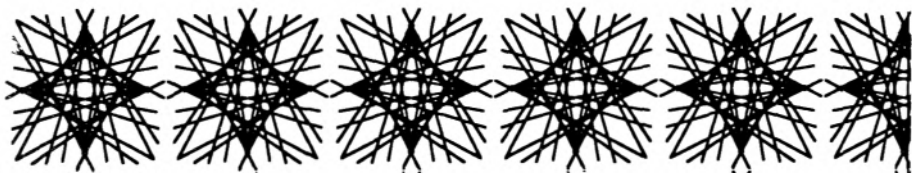
William I (1066-1087)	Henry IV (1399-1413)
William II (1087-1100)	Henry V (1413-1422)
Henry I (1100-1135)	Henry VI (1422-1461)
Stephen (1135-1154)	Edward IV (1461-1483)
Henry II (1154-1189)	Richard III (1483-1485)
Richard I (1189-1199)	Henry VII (1485-1509)
John (1199-1216)	Henry VIII (1509-1547)
Henry III (1216-1272)	Edward VI (1547-1553)
Edward I (1272-1307)	Mary I (1553-1558)
Edward II (1307-1327)	Elizabeth I (1558-1603)
Edward III (1327-1377)	James I (1603-1625)
Richard II (1377-1399)	

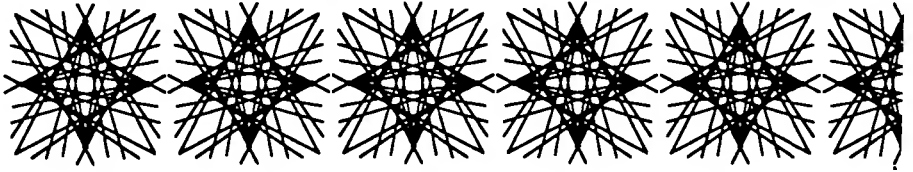
This table easily allows one to place Camden's facts in their proper centuries, and the tidbits of information that he scatters through the chapter are truly delicious. We learn that a woman should not be attended by more than one maid in the street, unless she is drunk; and that a woman should not be abroad in the city at night unless she is about to commit adultery. We learn that Camden shares Chaucer's reprobation of those who wear long and costly robes dragging in the filth and dung of the streets, or of those whose garb is such as to display their buttocks. He concludes with a lament that

posterity will consider mankind to be "foolishly proud in apparell" in Elizabethan times. Indeed, his concluding peroration might grace any sermon on the natural depravity of humankind: "We are evil". His only consolation is that there has always been evil in the world, and that there will always be "Tyrants, Murderers, Theeves, Adulterers, Extortioners, Church-robbers, Traitors, and other of the same rabblement". It is an interesting comment on how times have changed to see that, in this ascending litany of scoundrels, Church-robbers are far worse than mere Murderers or Adulterers; indeed, they are only exceeded in evil by Traitors!

We have transcribed Camden's chapter by retaining the original spelling; this lends a somewhat archaic charm to it, and the reader can usually easily translate "yron" to be the modern "iron" or "marvailing" to be "marvelling". In the case of i and j (and of u and v) which were used interchangeably at that time, we have used the modern form (thus "Isle" and Jacquets"). Since spelling was not totally fixed in Camden's time, often one word will occur with more than one spelling; we have retained these differences, since they cause no trouble in comprehension.

This has necessarily been only a very brief set of remarks about one of the most notable of English scholars. For many more details, the interested reader may consult the article on Camden in the **Dictionary of National Biography** as well as the references and source works that are cited there.





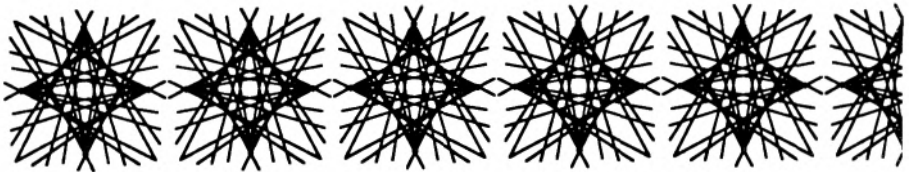
APPARELL

being a transcription of the ninth Chapter of

REMAINES CONCERNING BRITTAINE

by

WILLIAM CAMDEN



No doubt but after the creation, mankinde went first naked, and in probabilitie might so have continued. For that as Nature had armed other Creatures, with haire, bristles, shels and scales, so also man with skin sufficient against the injuries of the ayre. For in this cold COUNTRY in *Severus* time, the most Northerne Britans were all naked, and thereunto use had so hardned them, according to that which a halfe naked poore Beggar answered in cold weather to one warmly clad with his Furrer, Muffes, and Sables about his necke, marveling at his nakednesse: I as much marvel how you can abide your face bare; for all my body is made of the same mettall that your face is.

But a bashfull shamefastness in-bred in man, and withall a naturall desire of decency, and necessitie of coverture in extreame weather, first gave occasion to invent apparell, and afterward pride playing upon conceited opinions of decencie, hath infinitely varied the same in matter, forme and fashion, and so now doth and well continually.

Lucretius the antient Poet, thought that garments of knit work and after woven, were first in use, by his Verse:

Nexilis ante fuit vestis, quam textile tegmen.

As that yron was found out afterward, without which weaving could not be used. But other thinke that Beasts skinnes after *Adams* leaves, was mans first coverture. Certainly, at *Casars* arrivall, some yeares before Christs Nativitie, the Brittans in the South parts of this our Isle, were attired with skins, and after, as civility grew under the Romans, they assumed the Roman habit.

The English, which at their first arrivall here used long Jacquets, were shorne all the head saving about the crowne, and under that an yron ring. After they ware loose and large white garments, with broad guards of divers colours as the Lombards. Somewhat before the Conquest they were all gallant with coates to the mid-knee, head shorne, beard shaved, armes laden with bracelets, and face painted.

Whosoever will enter into this argument since the Conquest, his pen may have a spacious walke, but I purposing to bee briefe, wil omit the royall habits of Kings at their Coronation, the mantle of *Saint Edward*, the Dalmatica with sleeves, a sacerdotall garment, their hose and sandals. As also the honorable habiliments, as robes of State, Parliament robes, Chaperons & Capes of Estate, Houplands, which some thinke to be traines, the Surcoate, Mantle Hood and Coller of the Order of the Garter, & c. The Ghimners, Rochets, Miters of Bishops, with the Archbishops Palle bought so deerly at Rome, & yet but made of the wooll of white lambes, fed by *Saint Agnes* Nunnes, & led about *Saint Peters* Altar, and laid upon his Tombe. Neither will I speake of the Judges red robes, and Coller of 88. which they used in memorie of *S. Simplicius*, a sanctified Lawyer, and Senator of Rome. I omit I say all these matters, whereof each one would require a whole treatise, & will briefly note what I have observed by the way, in my little reading.

Robert, eldest sonne to the Conqueror, used shorte hose, and thereupon was by-named Court-hose, and shewed first the use of them to the English. But how slight they were then you may understand by King *William Rufus* hose, of which I shall speake hereafter.

King *Henry* the first reprehended much the immodesty of apparell in his dayes, the particulars are not specified, but the wearing of long haire with lockes and perukes, he abolished.

King *Henry* the second brought in the short Mantle, thereof had the by-name of Court-Mantle. And in this time the use of silke, I meane *Bombycina* made by Silke-wormes, was brought out of Greece into Cicilie, and then into other parts of Christendome. For *Sericum* which was a doune kembered off from trees among the Seres in East-India, as *Bissus*, was a plant or kind of silke grasse, as they now call it, were unknowne.

There was also a costly stuffe at these times here in England, cald in Latin *Aurifrisium*, what it was named in English I know not, neither doe imagine it *Auriphrigium*, and to signifie embroderie with Gold, as *Opera Phrygia*, were embroderies. Whatsoever it was, much desired it was by the Popes, and highly esteemed in Italie. But to the purpose:

What the habits both civill and militarie were in the time of King *John, Henry* the third, and succeeding ages, may better appear by their monuments, old glasse-windowes and antient Arras, then be found in Writers of those times. As also the robes (which the King then allowed to each Knight when he was dubbed) of greene or burnet, viz. *Tunicam, pallium cum penulis byssis*, as they spake in that age, and appeareth upon record. Neither is it to be doubted, but successive times and English mutabilitie, brought in continually new cuts, as in the time of King *Edward* the third, which may bee understood by this Rime then made.

Long beards, heartlesse,
Painted hoods, witlesse.
Gay cootes, gracelesse.
Makes England thriftlesse.

Many Statutes were also provided in that behalfe, and the Historie called *Eulogium*, prooveth no lesse. *The Commons* (saith he) were besotted in excesse of Apparell, in wide Surcoates reaching to their loynes; some in a garment reaching to their heeles, close before and strouting out on both sides, so that on the backe, they make men seeme women, and this they call by a ridiculous name, Gowne; their hoodes are little, tyed vnder the chin, and buttoned like the womens, but set with gould, silver and precious stones; their lirrrippes reach to their heeles all jagged. They have another weede of silke which they call a Paltock; their Hose are of two colours or pyed, with more, which with latchets which they called Harlots, they tye to their Paltockes without any breeches. Their Girdles are of gold and silver, some worth 20 Markes, their shooes and pattens are snowted and piked more then a finger long crooking vpwardes, which they call Crackowes, resembling the devills clawes, which were fastened to the knees with chaines of gold and silver. And thus were they garmented (which as my Author saith) were Lyons in the hall, and Hares in the field. The booke of Worcester reporteth that in the yeare of our Lord, 1369, they began to use Caps of diverse colours, especially red, with costly lynyngs; and 1372. they first began to wanton it in a new round curtall weede, which they called a Cloake, and in Latin *Armilausa*, as onely covering the shoulders. Heere you may see when Gownes, Cloakes, and Caps, first came in use, though doubtlesse they had some such like attire in different names.

How strangely they were attired under K. Richard the second, the good person in *Chaucer* shall tell you. *Alas may not a man see as in our dayes the sinfull costly Array of cloathing, and namely in too much superfluitie of cloathing, such that maketh it so deere, to the harme of the people, not onely the cost of embrodering, the disguised endenting, or barring, ounding, playting, winding or bending, all semblable wast of cloth in vanitie. But there is also the costly furring in their gownes, so much pounsing of chesell to make holes, so much dagging of sheres forche, with the superfluity in length of the foresayd gownes, trayling in the dung, and in the mire, on horse and also on foot, as well of man as of woman, that all that trayling is verily as in effect wasted, consumed and thread-bare and rotten with dung rather then it is given to the poore. Upon that other side, to speake of the horrible disordinate scantnesse of clothing, as bee these cutted sloppes, or hanselines, that through their shornesse cover not the shamefull*

members of man to wicked intent. Alas, some of them shew the bosse of their shape, and the horrible swolne members that seemeth like the maladie of Hernia, in the wrapping of their hosen; and also the buttockes of him faire, as it were the hinde parts of a shee Ape in the full of the Moone: And moreover, the wretched swoln members that they shew through disguising, in departing of their hosen in white and red, seemeth that halfe their privie members were slaine: And if so bee that they depart their hosen in other colours, as is white and blew, or white and blacke, or blacke and red and so foorth, then seemeth as by variance of colour, that the halfe part of their privie members, been corrupt by the fire of Saint Anthonie, or by the canker, or by other such mischance. Of the hinder part of the buttockes it is ful horrible for to see, for certes in that part of their body, there as they purge their stinking ordure, that foule part shew they to the people, proudlie in despite of honestie; which honestie, Jisus Christ and his friends observed to shew in their life. Now as to the outrageous array of women, God wot, that although the visages of some of them seeme ful chast and debonaire, yet notifie in her array and attire licourousnesse and pride. I say not that honesty in cloathing of man and woman is uncovenable, but certes the superfluitie of disordinate quantity of cloathing is reproovable.

They had also about this time a kind of Gowne called a *Git*, a Jacket without sleeves called a *Haketon*, a loose Jacket like an Heralds coate of Armes, called a *Tabor*, a *Gippon*, a doublet or light coate, a short *Gabbardine* called a *Court-pie*, a *Gorget* called a *Chevesail*, for as yet they used no bands about their necke, a *Pouch* called a *Gipser*. And Queene *Anne* wife to King *Richard* the second, who first taught English women to ride on *Side-saddles*, when as heretofore they rid astride, brought in high-head attire picked with hornes, and long trained gownes for women.

Of the long pocketting sleeves in the time of King *Henry* the fourth, *Hocclive* a Master of that age sung.

Now hath this land little need of broomes;
To sweepe away the filth out of the street,
Sen Side-sleeves of pennillesse groomes,
Will it up licke be it drie or weete.

And not many yeres after, foolish pride so descended to the foot, that it was proclaimed that no man should have his shooes broader at the toes than six inches and women bummed themselves with Foxe tayles under their garments, as they doe now with French farthingalles, and men with absurd short garments, in so much as it was enacted, 25. *Edward* the 4. that no manner of person under the estate of a Lord, shall weare from that time any Gowne or Mantle unless it bee of such length that he being upright, it shall cover his privie members and buttocks, upon paine to forfeit to our Sovereigne Lord the King, at every default twentie shillings.

Neither was the Clergie cleere then from this pride, as you may perceive by *Pearce Plowman* : Albeit *Polydor Virgill*, and the late Archbishop of Canterburie, most reverend Doctor *Parker* noteth, That the Clergie of England never ware silke or velvet, untill the time of the pompous Cardinal *Wolsey*, who opened that dore to pride among them, which hetherto cannot bee shut. The civill warres could not purge this generall vaine humour; neither the Lawes still enacted in this behalfe; neither if a contempt of Gold, Silver, and silke, could bee brought into mens mindes which is an impossibilitie, but supposed by some to bee the onely meanes to restraints the vaine expences heerein; neither doe I thinke that the shamefull exceptions, which *Zaleucus* the *Locrian* provided in his Lawes, could staye our vanitie; who ordayned, that no Women should bee attended with more then one maide in the street, but when she was drunke; That shee should not goe out of the Citie in the night, but when shee went to commit Adulterie; That shee should not weare gold on embroydered apparell, but when she purposed to bee a common Strumpet.

As for men that they should not weare rings or tissues, but when they went a whooring, yet for a close I will tell you here how Sir *Philip Calthrop* purged *John Drakes* the Shoemaker of Norwich in the time of King Henry the eight, of the proud humour which our people have to bee of the Gentlemens cut: This Knight bought on a time as much fine French tawny cloth as should make him a Gowne, and sent it to the Taylors to bee made. *John Drakes* a Shooe-maker of that towne, comming to the sayd Taylours, and seeing the Knights gowne-cloth lying there, liking it well, caused the Taylour to buy him as much of the same cloth and price, to the same intent; and further, bade him to make it of the same fashion that the Knight would have his made of. Not long

after the Knight comming to the Taylours, to take measure of his Gowne, perceiving the like Gowne-cloth lying there, asked the Taylour whose it was: Quoth the Taylor it is *John Drakes*, who will have it made of the selfe same fashion that yours is made of; well (said the Knight) in good time be it. I will (sayd hee) have mine made as full of cuts as thy sheeres can make it: It shall be done sayd the Taylor: whereupon because the time drew neere, he made hast of both their garments. *John Drake* when he had no time to go to the Tailors till Christmas day, for serving of Customers, when hee had hoped to have worne his Gowne, perceiving the same to be full of cuts, began to swear with the Taylor for the making of his Gowne after that sort. I have done nothing (quoth the Taylor) but that you bade mee do, for as Sir *Philip Calthrops* is, even so have I made yours. By my latchet (quoth *John Drake*) I will never weare Gentlemans fashion againe.

How we have offended lately herein, I referre to every particular mans owne knowledge I feare it will bee verified, which an old Gentlemen sayd, when your posteritie shall see our pictures, they shall thinke we were foolishly proud in apparell, as when they shall see our contracts, purchases, deedes, covenants, and conveiances, they will thinke wee have beene exceeding crafty, as wee judge the contrary by the picture and deedes of our Ancestors, whome we commend for plainnesse both in meaning and attire, though in some ages, they offended in the latter as well as wee.

To what cause our mutability (whereas our Cosins the Germans have beene immutable herein) may bee referred, I know not, unlesse that wee as all Ilanders are, *Lunares*, or the Moones men who as it is in the old Epigramme, could bee fitted with no apparell, as her Mother answered her when shee intreated nothing more.

They which mislike most our present vanitie herein, let them remember that of *Tacitus*. All things run round, and as the seasons of the yeare, so mens manners have their revolutions. But nothing maketh more to this purpose than that of *Seneca*. Our age is not onely faulty, our ancestors have complained, wee complaine, and our posterity will complaine, that maners are corrupted, that naughtinesse raigneth, & all things waxe worse & worse. But those things doe stay and shall stay, onely tossed a little too and fro, even as the billowes of the Sea. In one age there will be more adulterers, in another time there will bee

excessive riot in banqueting, another while strange garments of the body, not without deformity of the mind. At another time, malapert boldnesse will square it out: In another age cruelty and fury of civill war will flash out, and sometimes carousing and drunkennesse will be counted a bravery. So vices doe ruffle among themselves, and usurpe one upon another. As for us, wee may say alwaies of our selves; We are evill, there have been evill, and evill there wil be. There will be alwayes Tyrants, Murderers, Theeves, Adulterers, Extortioners, Church-robbers, Traitors, and other of the same rabblement.

