


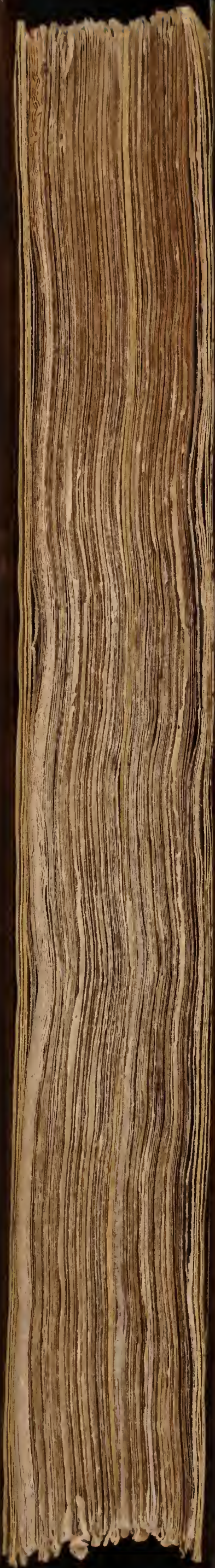
SECRETE
WONDERS
OF
NATURE



BOAI & TU AU



1569





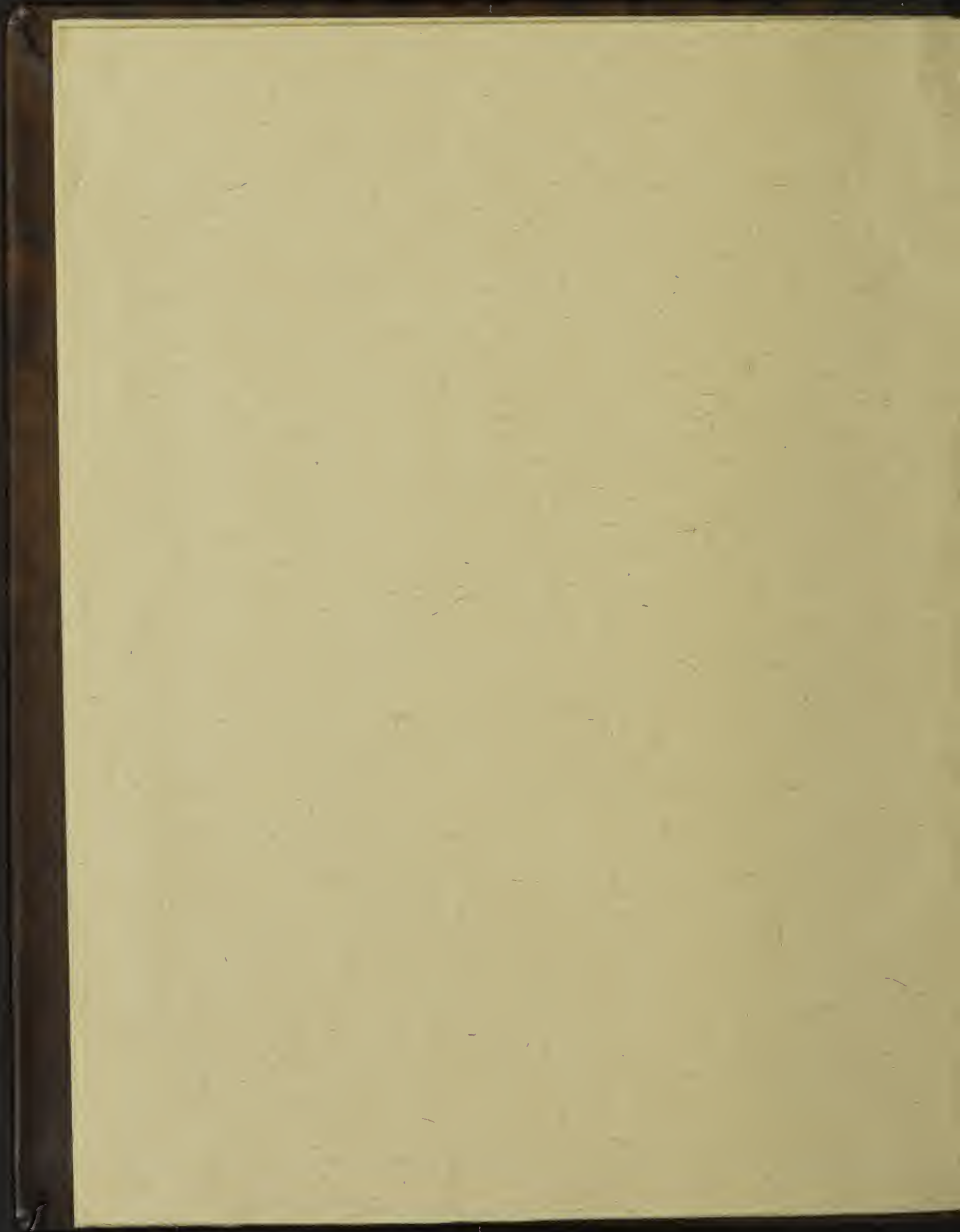


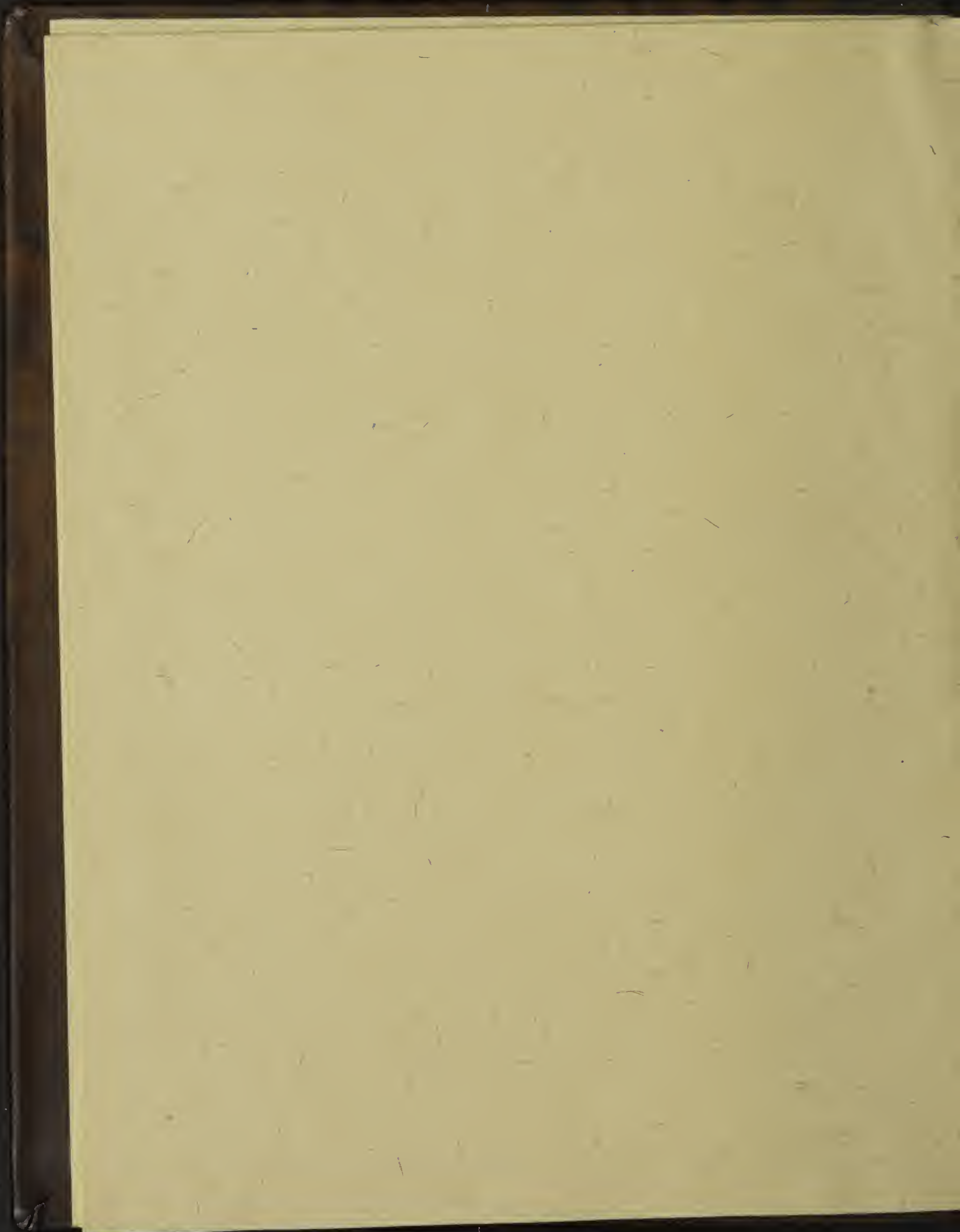
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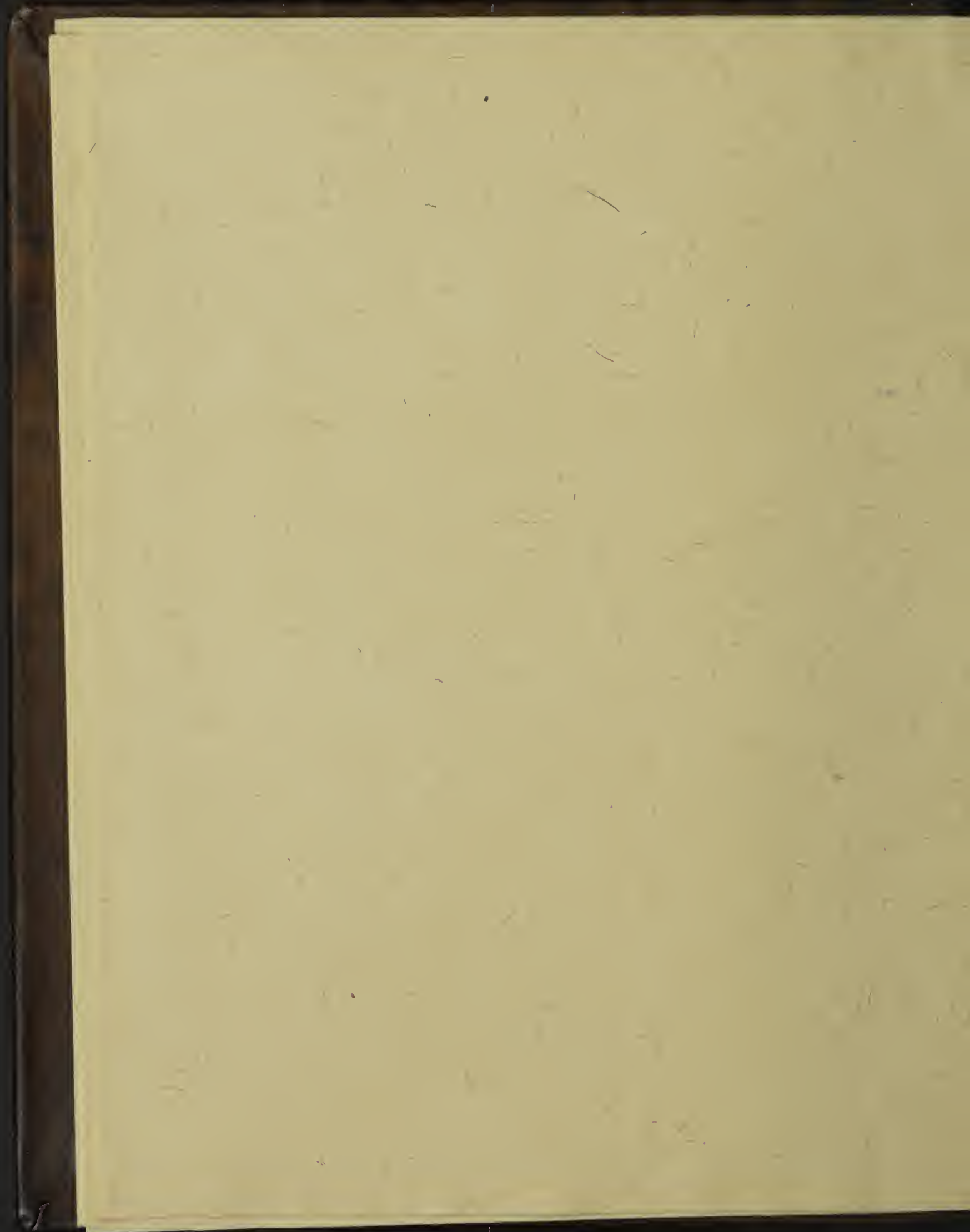
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BOAISTUAW P.
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Admission, Aug 11-4, X4, Mon-4,
Nov 1-4









Certaine Secrete
wonders of Nature, con-
taining a descriptiō of sundry
strange things, seming monstrous
in our eyes and iudgement, bicause we
are not priuie to the reasons
of them.

Gathered out of diuers learned authozs
as well Greeke as Latine, sacred as
prophane. By E. Fenton.

Après fortune espoir.

*¶ Seene and allowed according to
the order appointed.*

¶ *Imprinted at London, by*

*Henry Bynneman dwelling in
rider streat, at the signe
Mermaid. AN*

C V M P R I V

M



The Authors Preface

M*Y* Lord, amongst all the things which may be viewed vnder the coape of heauen, there is nothing to be seene, which moze stirreth the spirite of man, which rauisbeth moze his senses, which doth moze amaze hym, or ingendzeth a greater ferroz or admiration in al creatures, than the mōsters, wonders and abominations, wherein we see the woꝝkes of Nature, not only turned arsiuerse, misseshapen and deformed, but (which is moze) they do for the most part discouer vnto vs the secret iudgemēt and scourge of the ire of God, by the things that they present, which maketh vs to feele his maruellous iustice so sharpe, that we be constrained to enter into oure selues, to knocke with the hammer of our conscience, to examin our offences, and haue in hozrou our misdēdes, specially when we reade in Hystozies sacred and prophane, that oftentimes, the elementes haue bene harolvs, trumpeters, ministers and executioners of the Justice of God. As when we see the waters ouerflowe their chanells, and that the vaines of heauen open by suche outrage, that they surpasse .xv. cubites, the highest mountaines of the earth. And the fire in like manner, obeying the cōmaūdement of his Creator, consumed fīue famous Cities, committing them presently into cinders. The ayze also hath bene founde so cozrupt, venomous and infectiue in diuers pꝛouinces, that piercing from one to an other it hath in effect smothered and choked the most part of humain kind, leauing the earth inhabitable. The earth likewise opening hir thꝛote, hath swallowed vp an infinite nūber of pꝛoude Cities, with their citizens. And albeit these wōders be but smal, yet if we cōsider, y whē the furoꝝ of God is enflamed agāst our synnes, he doth not so much respect vs, as to chastise vs by his elemēts,

but

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But the beastes to bridle and correcte vs, he maketh the most weake and abiect creatures of the earth, the executioners and punishers of our offences: As that great Monarque Pharao pzoued at such time as the Frogges, Flies, and Grasshoppers did assaile him euen in his bed. Wherefoze like as we haue shewed you befoze these fearfull and straunge chastisements, euen so we could bring to memozie others no lesse maruellous, thā woorthy to be noted of those specially which haue felt some apprehension of the iudgements of God: as when we see liuing creatures bozne amongst vs, who haue had two heades knit and fastned togither in one only bodie, like two bowes in the trunk of a tree. Others so well conioyned and glued the one to the other, that by no Art of mā they were to be seperated. Others be so abhominable and deformed, that they seeme to be brought into the world as wel in contempt of nature, as to the perpetuall infamie and grief of their parents. These things being very liuely apprehended by the Pzophet Oseas in his. ix. Chapter: where he wzites, these be the daies of their abhominable loues, and when they haue nozished their children, I wil destroy them in such sozt that they neuer shal become men. I will giue them an ouer timely birth, and their pappes shal be drie, and their roote withered, so that they shal be barren: but if they fortune to engender, I will then destroy the fruit of their body. The like is confirmed by the Pzophet Esdras the. v. Chapter, where amongst other cruell cursings, wherewith *Babylon* was thzeatned by the Angell, it is expzessly said, that women defiled with bloud, shal bring forth monstres. But for y the miserie of these secretes is somewhat to hard, and therefore requireth a further leisure, I wil leaue the rest to the discourse that I haue made in my *Histozies*, which be enterlarded wyth no other things, than these straunge accidents and wöder:
full

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full chaunces, wherewith all the prouinces of the world haue ben astonied sithens the natiuitie of Iesus Christ, vnto this our time. But now (my Lord) hauing fought wyth Labour, and in myne opinion become therof victorious, there resteth in me none other thing for the final accomplishment of the same, than to tender, consecrate and giue the fruite sprong of my *Muses* and iuste tribute of my paines, being drawne therunto not onely by sundry particular bondes, which I wyll keepe secreete for this present, but also for the merite of an infinite number of Heroicall vertues, whyche maketh you so maruellous, that you deserue to be celebrated of all those whiche haue wrytten. For besides the Noble bloud of the auncient house *de Rieux*, where you toke your first beginning, you are endued with such excellēt giftes of the mynde and of Nature, a singular knowledge in diuers artes and disciplines, bearyng an earnest frendshyp to such as maketh those their profession, yet haue you besides these, so noble a desire to martiall affaires, such affection and deuotion to the seruice of your Prince, as there hath bene no assemblie made or addressed in your tyme to any assaulte of towne or Citie, skirmish or other Saile into *Italy*, or else where, where you haue not bene found the first in ranck wyth such assurance and little regarde of your life, that those which knewe you, expected no lesse in you, than of that greate Marshall *de Rieux*, your graundfather, to whose fame the Chroniclers and wryters haue sowned so many prayles. Neither ought I in this place to passe ouer with silence the woorthy exploitcs and valiant actcs of *Monsieur de Gue de Lisle* your bzyther, who hath accompanied you in all your perils and trauailes of Fortune, and euen in this his yong age, hath gyuen such sufficient witnesse of the same, by so often the adyng of hys bloud in the seruice of his prince, that for his magnanimitie

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The Authours Preface.

mitie and vertue he meriteth neuer to be buried in the graue of obliuion: Albeit hauyng reserued to make a moze ample description therof in an other woꝝk which I haue prepared, so this (my Loꝝde) may suffice foꝝ the present, beseeching you not only to take this woꝝke in good parte which I offer vnto you, but also serue to the same as a defence and safeconduct: To the ende that it being foꝝtified by the shadowe and bzightnesse of your noblenesse and vertue, it may the rather passe assured thozough the perillous straighes of oure Countreye of Fraunce.

¶ A Table of the principall matters contained in this Booke.

- | | |
|---|---|
| <p>IN the first history are cõtained sundry abuses and wonders of Satan. Fol. 1.</p> <p>¶ In the second, the wõders and aduertisements of God sent vpon the Citie of Ierusalem, to prouoke them to repentaunce. 4.</p> <p>¶ In the thirde, mention is made of the deathe of sundry Kings, Bishoppes, Emperours, and Monarques, with the wonderfull death of a king of Poiloigie, and an Archebishop of Maience. 5.</p> <p>¶ In the fourth, is described the history of Nabuchodonozer, wherin is shewed in what perill they be which cõmaunde, and haue the gouernement of publike weales. 10.</p> <p>¶ In the fiftie, is declared the causes of the bringing forth of monsters, and other histories to that purpose. 12.</p> <p>¶ In the sixth, is recoũted a notable history of two maidens engendred in</p> | <p>our time, the which were knit together by the foreheads. 14.</p> <p>¶ In the seuenth, a wonderful and horrible monster of our time, vpon the discourse of whom, the question is asked whether Diuels can engender and vse the workes of nature. 16.</p> <p>¶ In the eight, sundry sortes of Lightnings, with wonderful thunders and tēpests happening in our time, with the peril & harmes proceeding of the same, and certaine defensiblc meanes against their furie. 19.</p> <p>¶ In the ninth a wonderful history of a man in our time, which washed his hands & face in scalding lead. 24.</p> <p>¶ In the tenth, wonderfull and straunge histories of the Iewes. 26.</p> <p>¶ In the eleuenth, Floods and wonderful inundations of waters which haue happened in our time. 29.</p> <p>¶ In the twelfth, the wonderfull deathe of Plinie, with a brieſe description of the</p> |
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- ¶ In the fifteenth, a history of a monster, who appeared to S. Anthonye in the desert. 37
- ¶ In the sixteenth, a wonderful discourse of precious stones, their nature and propertie, which reasoneth of their procreation, and other strange things breeding in the bowels of the earth. 38
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- ¶ In the. 21. Flames of fire which haue spronge out of the heades of diuers men. 61.
- ¶ In the. 22. A history very notable, of prodigeous loues, with a description of the dissolute life of three renowned Curtisanes. 62
- ¶ In the. 23. A wonderfull history of a monster, out of whose belly issued another man, all whole reseruing the head. 69.
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- ¶ In the. 25. Wonderfull and excessiue Bankets. 76.
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¶ The ende of the Table.

To the right Honorable
and his singular good Lord, the Lord

Lumley, Edward Fenton wisheth a happy life,
with much encrease of honor and
continuance of the



He most ancient

and famous Philosophers
(right honourable) albeit
they neuer had any certain
knowledge of God, yet na-
ture by hir instinct of rea-
son, delt so beneficially with
them, that beholding the
wonderful power of God in
all his creatures, they dou-
ted not to cōfesse that there
was one who hadde made
these things; and with all

had a speciall care ouer them: Besides this, after the dissolution
of this life, they aimed very neare at the immortalitie of the
soule: who in the ende being ouercome with the depth of so di-
uine a Mysterie, as a matter not to be measured by mannes
reason, were constrained to leaue of to be curious in the enqui-
rie after suche questions, and fell to the studie of such things as
they thought would serue best to stay their appetite from the
attempting of any uncomelinesse, and stirre their minds to the
attaining of most commendable vertues. Wherin as they haue
left behinde them so great store of necessary precepts, as we can
not (so long as we direct our doings by their good discipline)
but of necessitie we must tread the path that leades to perfecte
happinesse. So besides this (as men reputing it a shame to be ig-
norant in any thing that by trauaile they might attaine vnto)
they haue founde out to their great praise and our singular pro-

A.ij.

fit

The Epistle Dedicatorie.

site and pleasure, the secrete and hidden reason of many things, which nature hath kept unknowne from vs (as it should seeme of set purpose) to the end we might the rather finde our selues occupied in the search and knowledge of the same. And like as some of them by reason they are ordinary and cōmon, the cause thereof being also naturall, together with the familiaritie and acquaintaunce we haue with them, and that they happen as it were of custome, doe moue vs the lesse or nothing at all to haue them in admiration when they chaunce or happen: Euen so on the contrary part there are other effectes of nature, which when we beholde, they do the more amaze us, bicause we be not able to comprehend the causes and reasons thereof, but imagine straight way that nature is abused, or at least hath lost hir rule who in dede is alway one and uniforme, and cannot be but one cause working diuersly, according to the diuersitie of hir subiects. Touching things supernaturall or aboue nature, we are to think they are not so cald in respect of nature, as though she had made ought by chaunce, wherof she was not able to yeld a reason, but rather hauing regard to vs, whose weake understanding cannot conceine hir secrete meanes in working. And therefore we must thinke they haue their proceeding from God or some diuine inspiration, either directly or indirectly, immediatly or by a meane, seing that God oftentimes both to warne vs of his iustice and to punish our offences, layeth his hand and rod vpon vs in diuers sortes, as when we feele the raging whirlwindes and tempests by sea, the terrible earthquakes by land, the fearfull flames of lightning, and crackes of thunder in the aire, and all these things without vs. But to come nigher vnto our selues when we feele any distemperature in our bodies, wherupon doe grow some greuous diseases: All which albeit they haue their being and motion by naturall meanes, yet seeme they the rather prodigious bicause they be rare and happen but seldome. But those things which are called supernaturall bicause the reason is hidden from vs, they come by the permission or speciall appointment of God, as when we be troubled with wicked spirites
offring

The Epistle Dedicatorie.

offring to abuse our simplicitie with false miracles, fained visions, and other such diuelish illusions. Wherof as I shall not neede to speake either particularly or in general, so seeing that besides the reasons and aucthorities which are gathered together in this slender volume, the Writers of Histories in bothe kindes haue giuen out sufficient matter touching an absolute resolution that way, which as I hope may suffice to discharge me of a second trauail, with a particular description of such things as the booke it self doth amplie and more at large containe: So leauing to deale in the offences of some suche persones as vse and abuse their bodies through an inordinate lust against the prescripte of nature, wherupon hapneth oftentimes both a superabundance and default in the creatures brought into the world: As I hope also it is nedelesse for me to mention in this place the generation of precious stones with their sundrye properties, the force and vertues which by experience we find to be in plants and herbes proceeding out of the sappe and substance of the earth, with sundry other qualities, seruing against the inconueniences that come by the aire, by fire, by scalding leade or other mettals molten & burning, bicause the volume following describes them sufficiētly in their seueral places. The iudgement wherof with their seuerall reasons, I humbly submit to the censure of your wisdom, the which if it shall in any part be to your liking, I haue the chiefest part of my desire, and shall the lesse neede to regard the variable fantasies and opinions of the multitude: For as much as my trauaile bestowed herein hath bene onely in respecte of your Lordship, to whom as well for my selfe as diuers of my frendes, I am very much bound. Notwithstanding I would be glad that my priuate trauaile might vniuersally either profit or pleasure all. For the booke it selfe I am of opinion that neyther the description of many things therein contained is so commonly knowne, that the straungenesse thereof is not able to delite a great many, neither yet the matter so barren that it shall not yelde much fruit that may be applied to sundry purposes. We see in daily experience, with howe great earnestnesse and delight the

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vnlearned sorte runne ouer the fruitlesse Historie of king Arthur and his round table Knights, and what pleasure they take in the trifeling tales of Gawin and Gargantua: the which besides that they passe all likelihode of truth, are vtterly without either graue precept or good example. Whereby I am in better hope that this booke containing suche varietie of matter bothe plesant to read and necessary to know, being sprinkled throughout with great wisdom and moralitie, shall be the rather embraced and allowed of all. And in the meane time trusting that as I haue taken upon me the translation of this smal booke, only upon consideration bothe to acknowledge the duetie I owe your Lordshippe, and signifie the good meaning I beare towards you, so you will vouchesafe to undertake the patronage thereof, and when your waightier affaires shall giue you leaue to haue recourse thereunto and reade it for your recreation. I leaue your good Lordship vntil such time as my better knowledge shall embolden me to present you with a greater matter and more worthy your reding: wishing vnto you and the whole race of your noble house, encrease and continuance of honor, with the attainment of perfect felicitie.

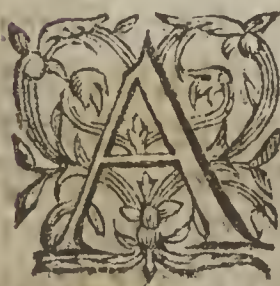
Your Lordships most bounden,
Edward Fenton.



SVNDRY ABVSES I

and Wonders of Sathan.

CHAPTER. j.



*A*beit Sathan since the creation of the world hath performed his tirannous raigne in most prouinces and places of the erth, with sundry subtillties and sophisticall sleights to draw vnto him an honour of the people,

A. j.

people,

Histories of wonderfull

people, vnder a forme of diuers beastes & other creatures, yet it is affirmed both by sacred & pꝛophane authoritie, that the soueraigne and omnipotent God hath giuen him moze scoape and libertie of rage against his people, in two places, than in all the worlde besides, wherof the first was in the Oracle of Apollo (a place very famous by report of by- stories) where he kept his schole & open shop of villanous crueltie, for the space of 1000. or 1200. yeares, drawing the people not only to fall downe & worshop him, but also (ac- cording to his bloody disposition) he toke vpon him to giue answer to their demaunds, with constraint for y^e most part, that afoze he perfozmed resolution of their questions, they should honour & perfume his house with incense and quick sacrifice of men, maydes, & sometimes the fathers became murderers of their simple and innocent children, such was the blindnesse of the people, and such the sleight of this sub- tile serpent to enchaunt and charme their vnderstanding: wherwith not withstanding not satisfied, he kept a comon storehouse of filthy gaine & rauinous couetousnesse, & that vnder the pꝛefence of religion, in such sorte, that the most parte of Kings & Monarches of the earth came to worshop him in that place, enriching his temple with infinite trea- sures, and gistes of pꝛecious value, besides a number of stately Images foꝛmed of massiue Golde, the same so en- larging his territorie, that of a little caue or hollow vault, wherin he kept residence at the beginning, within a small time he raised it vp to a huge & proud Citie, wherein he so traffiqued and pꝛactised his abhominable trade with Pil- grimes and Straungers that came from farre, setting such pꝛice of the pelse wherwith he abused the simplicitie of the people, that (as Diodorus writeth) there was found at that time of his treasure aboue ten thousand talentes, amount- ing (according to the order of our accompt) to six Million's of golde. And now touching the description of the scite or situation of the place where this monstrous enimie to the
the

the life of man, perfozmed his ozacles, it was a desert and craggie mountaine planted in *Grecia*, vpon the bzeache oz tip of a high and hard Rocke (out of the which issued a sulphur oz strong bzeath) wherupon was hong on high a colde spirite oz figure wauering as the winde, and the mouth of this infernal cell did bestride certaine graund paunches oz big belied pziests, cowzing one close by an other, as though they would hatch yong frie like them selues, who receyving the aire oz bzeath of the wind, and participating with the spirite aud power of the diuell, became as men enragged and without sense, bzing out answere to the people vpon their demaundes. Thys also gaue further cause of wonder, touching the place, that he was so carefully garded by diuels, that no moztal man durst assaile eyther him oz his treasure amassed from so many partes of the woꝛld, thesame mouing cause of feare to Pzinces of the greatest power, and also to the mightie conquerour Xerxes, who notwithstanding being vpon his conquest of *Greece*, following his couetous inclination to enrich himselfe with the spoile of Sathan, attempted to pill his Temple, which as he was struiuing to bzing to passe, that parte of the Rocke where Sathan sate in his throne, vpon a sodaine ouerwhelmed and fell downe vpon his souldiers, the Clamente began to open and cast foꝛth flames of fire, with such terrible thzeates of thunder and lightning, that those which were vpon the mountayne fel downe, some schoꝛched to death by the behemencie of the fire, and some toꝛne in pieces by other violence, that (as Trogus affirmeth) that assault was the bane of. iiii. thousand of his souldiers, which hapned not only to him, soꝛ that the Frenchmen vndertaking the like enterpziise vnder the conducte of Brenus, who bowing to skale the mountaine and sacke the temple of Delphos, was resisted with a horrible quaking of the earth, which so shaked and disozdered the hil, that the greatest parte fel vpon his armie, and smotheryng who so euer was founde either
A. y. vpon

Histories of wonderfull

upon or vnder it, wherupon folowed such terrible motiōs in the Element, with storms, tempests, wind & haile mixed with sulphure and fume of fatal fire, that the most part of the armie was consumed, & Brenus himself so sore wounded, that what with the anguish of his hurt, & impaciēce of his repulse, he sacrificed himselfe vpon the point of his sword. The other special place where Sathan kepes hys maiestie, vsurping vpon the people with a reuerence as to a God, is yet in being in *Calycut*, one of the most riche and famous cities of the *Indyans*, but after a moze strange and hydeous fashon than in the Dzaclē of Apollo, for that there he was rather masqued than seene openly, where now (ielous be like of the honoz of his creatoz) he is seene and worshipped vnder the most terrible and mōstrous foyme that euer we see him dzawne and painted in any place. And here he hath so surely seeled the eies of this miserable people of *Calycut*, that although they acknowledge God, yet do they worship and reuerence the Diuel with Sacrifice, incense, perfume and erection of Images, as if he were one of the Deitie in dæde. And albeit all that Prouince, which is of great circuite, together with their Kings & Rulers of the same, are resoluēd of the vnitie of one God, maker of heauen & erth, with other Elementes and the whole World besides, yet Sathan the father and first founder of all vnruthes, hath so pzeuayled amongst them with such suttle and sinister persuasions, that they beleue that God being weary to debate the causes and controuersies happening among men, hath committed vnto him the charge of iudgement vpon earth, the same inducing this poze and ignozant people to think that God hath sent downe that spirit of torment with power to do iustice and reason to euery cause and question amongst them: they cal him by the name of *Deumo*, whose portraite the King kepes with gret deuotion in his Chapel, as a sanctuarie or holy relike, placed in a stately chaire with a Crowne vpon his head after the foyme of a *Mētre*,
with

With a garnish of foure hoznes, foure huge teeth growing out of a monstrous mouth, a nose and eyes of the like proportion, his handes like to the pawes of an Ape, and feete fashioned like a Cock, whose forme (as you see) is both fearful and monstrous: so it agreeth with the furniture of the chapel wherin it is inclosed, being garnished with no other tables or pictures, than figures of litle diuels of the like regard. And yet is not this all: for their priests which they call Bramynes, haue expresse charge to wash this Idol with swete water and odoriferous balmes: and then vpon the sounde of a bell to fall prostrate, and doe sacrifice: neither doth the King eate any meate which is not offered afoze by iiii. of those Priests to the mouth of the Idol, where wyth not satisfied with this ambitious abuse and vsurpation of reuerence in the Oratorie of the King, is content (in moze derogation of the honoz of God) to suffer them to buylde him a stately Temple in the middlest of an Ilande, formed after the auncient maner, with .v. rowes of Pillers, like to S. Johns Church in Rome, wherein is placed with greate ceremonie, a huge Altare of stone, vpon the which (by an ordinarie custome is offered the .xx. of December, beyng Chyristmasse day, yearely by al the Gentlemen and priests within .xxv. dayes iorney about, sacrifice and incense, with great assistance of al degrees of common people, who coming thither to get pardon and remission of their sinnes, are first annoynted in the heade with a certaine oyle, and then (by commaundement of the Priests) they fal downe afoze the sayd Image set in great pompe vpon the Altar, whome hauing worshipped in this extreme deuotion, euery man returnes to hys place of aboade: besides (duryng the time of these ceremonies, which lasteth .iii. dayes, there is free libertie proclaimed thoroze all the lande, that all murderers and haynons offenders whatsoeuer, shal come with assurance to this general remission, the same making the assembly so gret, that (accozding to the witnesse of such

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as w^rite of it) there are founde yearely during that tinte a-
boue an hundzeth thousand persons, whom this enimie to
mankinde hath so enchanted, with illusions, that they be-
leue their sacrifice is done to God, & merites pardon at his
hande, where in deede they honoz the chiefe enimie to their
own saluation: which ought to serue for ex^ample to such as
participate with the light of God & his Gospel, to the ende
they labour to make appeare their talent, and make a spe-
ciall treasure of the grace wherwith he hath endued them,
seing that the seruant which knoweth the wil of his Lord,
and doth it not, standeth in moze daunger of blame befoze
God, than he that is ignozant of it. And now to pzeuent
al doubttes and suspition in such as may thinke these won-
derful discourses to be made in the aire, or matters of vaine
deuise aboue the sunne, I commende them to the authozi-
tie of Paulus Venetus, Ludouicus Patricius Romanus, and of
Vartomanus, in their Chronicles of *the Indyans*, by whom is
set out a moze large description of those wonders, not as
vnderstanded by others, or red in any authoz, but as thin-
ges seene and assisted by themselues, and in their pzeence,
assuring (for mine owne part) all such as shall peruse my
translation, not to commend thozowout this whole boke,
any thing which is not confirmed with sufficient credit by
some notable authoz, eyther Græke or Latine, Sacred or
Profane. Some late w^riters affirme that this people of
Calycut haue bene reduced of late yeares to our true Reli-
gion, by the great and charitable trauaile of certaine Em-
bassadours which the Kings of *Portingall* did sende to disco-
uer those countreyes.

*¶ Wonders and aduertisements of God sent vpon the Citie of
Ierusalem, to prouoke them to repentaunce.*

CHAP. ij.

Let



Et vs a litle consider, Christians, how much this Oracle and wonder diuine is differing from that going befoze : the one habitable, the other decayed : the one lesse, dyspoyled and sacked : the other kept, repayzed and dwelt in. And although we haue proued howe great and wonderful is the bountie and clemencie of our God, whom albeit we haue offended by an infinite multitude of abhominable sinnes, yet notwithstanding he holdes vs his hand

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hand, calles vs, warneth and wils vs to retourne to hym, shewing by sicknesse and particular afflictions, sometimes by signes and wonders, which for the moste parte be messengers, trumpets, and sozerunners of his iustice, as it is euidentely shewed vpon this miserable Citie of *Ierusalem*, which remayned stil so drownded in hir sinne, that for any straunge aduertisement sent to hir by God, she would not at any time be withdrawen from those vices. The signes and wonders by which the Lorde fogetolde of the destruction of their City, be those which followe, written by Ioseph in the .vij. booke of the *Warres of the Jewes*, and by Eusebe in his histozie *Ecclesiasticall*. The first message which was sente them from heauen, was a Comet or blasing Starre, in the fashion of a sword, which continued the space of a yeare, casting & houering his beames ouer their Citie. The seconde chaunced the .xviii. day of April, euen when the people were assembled to solemnize the feaste of the Azimes, at what time was sene so great a light about the Altare of the Temple, at the ninth houre of the night, that it seemed to them as if it had bene plaine day, and continued so cleare the space of halfe an houre. The same day of the sayde feast an Oxe (which they had sent to be sacrificed) calued in the middit of the Temple: and besides that, a doze of the temple of brasse, which was so heuy that there must be .xx. men to make it fast at night, being tied wyth barres and locks of yron, opened the same time of it selfe, about the sixt houre of the night: Besides, the sayd Ioseph affirmeth further, which peraduenture might seme a fable or dreame, if those that saue them were not at this day liuing, and that these calamities were not come vpon them, as worthy of so unhappie messages. It came to passe that a certaine time, befoze the Sunne sette, they perceyued in the aire Chariots rüning through all the regions of Heauen, the armies which trauersted the cloudes, & enuironed certaine cities. And the day of the feaste, which they call

Penticost,

Pentecost, the Priestes, hauyng done the seruice diuine, heard a certain bzute, and incontinent heard a voice whic sayd: Let vs go from hence. But the last wonder is most fearefull of all, that is: A simple man of the countrey, of base condition, the sonne of a peasant, called Nanus, the citie being in peace, and ful of al wealth, being come to this feast, began at one instant to crie: A voice from the coast of the Orient, a voice from the coast of the Occident, and a voice from the soure quarters of the wyndes: a voice against *Ierusalem* and the Temple, a voice against the newe married men and newe married women, a voice against all that people: and howling and crying in this sorte, wente thzough al the streates of the Citie: whereof certaine of the chiefe not bzoking this sommons of their Citie, made him to be beaten: but he would not aunswere any worde to those that whipt him, but continued the same cry with extreme obstinacie: wherof the Magistrates astonished, knowing well ynough that the same proceded of some diuine inspiration, made him to be caried to him which had the gouernment of the *Romaines*, the which made him to be so tormented, that his fleshe was pluckte from the bones: which notwithstanding, he continued so firme and constāt that he would not let fall a simple teare, noz require them to stay their punishment: but to euery blowe of the whip which they gaue him, he exclaimed the moze, euil Fortune euil Fortune vpon *Ierusalem*: and being asked of Albyn which was Judge, where he was bozne, and wherefoze he so lamented, he made no answere, not ceassing to bewaile according to his accustomed manner the desolation of that miserable Citie. Which was the cause that Albyn iudging him madde, suffered him to passe. And that which is most straunge, he continued in this sort the space of seauen yeares and five monethes, vntil the very destruction of y sayd Citie, without ceassing to vse his accustomed cries, or making himselfe hoarce, not yelding thankes to those whiche

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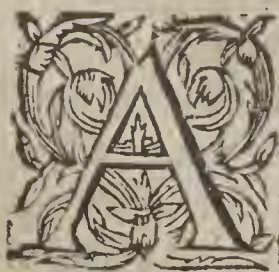
gaue him meate or drinke. But rehearsing this dolefull song to al such as came vnto him, vntil the very time the Citie was besieged, and that Titus had giuen the assault & encamped befoze it: and then turning himselte to the walles, began a fresh his noise, crying with a horrible voice: **Euill Fortune vpon the Citie, temple and all the people:** after he had made an ende of these words, and euil hap vpon my selfe, a greate stone caste by the enimies, sodainely slew him: and incontinent the Emperoz Titus sacked and burnt the Citie, where y slaughter was so great (as Ioseph writeth) that during that siege there died eleauen hundred thousand persons. And the ire of God was so feruent vpon the poore Jewish people, that after they had eaten al the filthy, stuttish and vncleane meates they could get, in the ende they were constrained, not onely to eat the latches of their shoes, but also their shoe soles dipped and stieped in water: and also the filthy Rattes haue serued them for meate, and that which was most horrible, the mothers forced to make meate of the flesh of their childzen: so much was the furie of God kindled agaynst this miserable Citie.



*The wonderful death of sundry Kinges, Princes, Byshops,
Emperoures and Monarques.*

CHAP. iij.

As



AS amongst all the dignities of the world, there is not any to be found more excellent or wonderfull than the magnificence of Kings, nor wherein is figured in more perfect forme the very Image of diuinitie. Euen so there is no state more perillous and subiect to eclipse or mutation, nor that findes more sharpe the arrowes and iudgementes of God, than those which degenerate from the excellent degree of honoz, whereunto the voice of God

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hath

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hath called them. The which is sufficiently verified by a number of examples both sacred and profane. Wherein Croesus that great King of *Lydis*, (if he were risen from death) knew wel what to say, the which publishing himself in all places to be the most fortunate King of the world, was in the ende vanquished, overcome and burned by *Cirus*. *Policrates* the renowned King of the *Samiens*, (as *Valerius* witnesseth) did not feele at any time so much the prickes of Fortune, being vanquished by *Darius*, as when he was betrayed and killed by his owne *Proxost* vpon the height of a mountaine. *Valerius* Emperour of the *Romains* overcome by *Sapor* king of the *Perfes*, ended his life in such seruitude, that the sayd *Sapor* made him not only his fote-stole, but also vsed hym as a stirrope to alighte vpon his horse. Also the Emperour *Diocletian*, hauing leste the Empire, died of the poyson which he himselfe had prepared. But where is now that great King *Xerxes*, whose *Spanies* and *Sailes* of warre ouerspread the whole Ocean? Or where is that inuincible *Hannibal*, who by his extreme laboz trenching the mountains, and making great hills equal with the valleyes of the earth, and forced also the frozen *Alpes* to yelde passage to his armie? In like sorte *Paulus Emilius*, *Iulius Cesar*, *Pompey*, with others of infinite number amongst the *Greekes* and *Romaines*, what is become of them, or what other pomp remaines of their auncient glorie and former Maiestie, if not a simple fame to feede the succession of their age? yea, what other remembraunce haue we of them and their doings, if not a monumente or register of report, for the which also they are bound to the *Historians*, in leauing to their posteritie so large a pawne & witness of their painfull life. Their bodies alas clothed with *Purple*, their *Diademes*, *Perfumes*, and other such vanities be now consumed to bones & ashes, leauing worms as heires to the rest of their glorie, the which in the ende shewes hir self so vaine & slippery, that those which accep-

ted

ted their liues most fortunate, & iudged euen now to haue
 raught the height of their prosperitie, do feele them selues
 most sharply wounded by their malice. Hercules, albeit he
 passed so many perils bothe by sea and land, with the mozt
 fall encounters of huge monsters, yet did he embrace his
 bane in the armes of his delicate Deianyra. Alexander the
 great, who was of force to make a general conquest of the
 whole East worlde, passing eche straighte and daunger of
 warre without any moztall hurte to his person, was not
 able to shunne the fatall cuppe of poyson presented vnto
 him. After Iulius Cæsar had triumphed in .52. batailes, with
 intent to sounde the last retreat of warre, with expecta-
 tion to retire his bones frō further toile, was killed in the
 Senate. Zeno, the .xij. Emperoz of *Constantinople* (albeit the
 sundry famous victozies which he obtained) died not in his
 bedde, but by the cruell and vnnaturall commaundement
 of his wife was buried quicke, not able to be succoured of
 any. Asclepius, the bzother of Pompey, hauing ben a conti-
 nuall pyzate on the seas, the space of .22. yeares, and esca-
 ping the surging waues and terrible tempests of the same
 was in the ende drownded by drawyng water at a Well.
 Mempricius, a King of *Englande*, being on huntynge, and
 lost of his company, was by the cruel fate of Fortune, de-
 nied other harboz of princely sepulture, than the bellies of
 the rauening *Wolues*. Drusus, hauing vanquished by va-
 liant courage the *Perthes*, albeit he died not by any woun-
 des gotten in those conflicts, but receiued with great pōpe
 and triumph vpon a Chariot at *Rome*, was in the ende kil-
 led with a tyle stone. Bazileus, the .xxv. Emperoz of *Con-
 stantinople*, did not ende his life in the cruell warres he had
 with the *Sarazins*, but hauing taken truce wyth world-
 ly vanities, was in hunting killed by a Hart. Charles king
 of *Nauerre*, albeit he died not in performing sundry noble
 and valiant actes, yet being troubled and tozmented with
 the paine of the gowte : for whose helpe it was deuised by

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the counsell of all his Physitions, to wzap the sayde King in a linnen cloth dipped in *Aqua vite*, which being kindled, in stede of present succour of his disease, he receiued his fatal bane, by being burned quicke in the same. Otho, the third Emperoz of that name, not so well able to forsa the subtill deceipts of the wife of Crescentius, as to withstand the force and cruell assaults of warre he endured at Rome against Crescētius, was poisoned by a paire of gloues which he receiued of hir. Neither was the fearefull and daungerous stormes of warres, which Henry the .vij. Emperour proued during his life, such an impediment to the state of his health, as the cruell and subtill disposition of an abominable Monk, who gaue ende to his dayes, by the impoisoning of an hoste he ministred to him. Iohn the .xj. Pope, ended not his days by the painful reading of the holy scripture or preaching Gods worde to his flock and charge, but he finished his terme in a cruell prison, smothered with a pillow. Pope Benet the sixte, died not in pāpering himself with sundry delicious and daintie banquets, as the moste part of those Romishe prelates do at this day: but he ended his dayes in prison by the pinching and gnawing pain of extreme famine. Pope Victor the thirde, deceased not from this vaine and transitorie life, as sommoned by the messenger of olde age, but celebrating the Masse, was compelled to yelde vp his vitall bzeath by an infectious poyson giuen him in the Chalice. When if so many Monarchs and renoumed princes haue ended their liues by so sundry and straunge kindes of death, it is nedeful for those which folow, exactly to consider of the warnings & iudgements of God, and especially such, by whose vile and detestable order of liuing, may be sene as in a glasse, the due reward appointed for the same: for as y noble Marcus Aurelius sayth, that after euery euil fortune foloweth a god hap, and after euery ignominie ensueth great glozy: euen so I assure you (sayth he) that for my self, I had rather my lyfe were lesse
glozi

glozious and my death moze honozable : for as by an vn-
 fortunat death groweth greate suspition of a good life : so
 a good death often times excuseth an euill life . Wherein
 if so many kindes of deathes bothe of Kings and Empe-
 rours by vs wozitten, seeme strange and feareful vnto you,
 then those folowing wil deserue moze admiratiō, the same
 agrēing with our intent, for they be wonders, by y^e which
 we are instructed, that when the Justice of God is infla-
 med against vs, and that hē shootes his arowes as a sharpe
 punishment for our offences, he maketh his ministers and
 executers of his iust anger, the litle and insensible worms
 of the earth, neither doth his wzathe fall altogether vpon
 the vulgar or people of meane condition, but hath also like
 force vpon Princes and degrees of greate callings, where-
 of appeares a familiar experience in the monstrous death
 of a King & Bishop, recoreded alreadie vnder the seale and
 authoritie of 40. or 50. Hystozians, of no lesse credite than
 vndoubted truthe, all whiche agrē in one, that King Po-
 peil raigning in *Polonia*, 246. yeres after Chzist, was wont
 amongst his particular cursyngs to vse this blasphemous
 othe : If this be not true, I would the Ratts might gnaw
 me: wherin he receiued the iust hier of so execrable an oth,
 for in the ende he was deuoured as you shall reade hereaf-
 ter. The father of King Popeill feeling himselfe to decline
 from the vanities of this miserable and vncertain pilgri-
 mage, lefte the gouernement and state of the Realme to
 the disposition of the two vnclcs of his sonne, men no lesse
 honozed of al the cuntrie for the noblenesse of their hearts,
 than wel liked for their sinceritie of life towards God. Po-
 peill being come to his full age, his father deceassed, and the
 yong man hauing caught betwixte his teeth the bitte of
 the bzidell , beganne to gyue hym selfe vnto all wan-
 tonnesse and riottous luyng, in suche sorte that in fewe
 dayes he became so shamelesse in euill and abhominable
 doinges, that hē lefte no kynde of vice vnassayed, in so
 much

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much that in the ende he cruelly poisoned his two vnclcs : which wicked and vnnaturall facte perfozmed, caused himself to be crowned with a cap of floures perfumed with precious ointments : & the moze to solemnize the first entrie of his reigne, he caused to be prepared a sūptuous & delicate banquet, wherunto all the Princes and nobles of his Realme were somoned : And as they were banquetting, behold, an infinite multitude of Ratts risyng from the dead and putrified cozpses of his two vnclcs, the which he with his wife had impoysoned, began to assaile that cruell tyzāt amidst his delites : the Archers of hys Garde offering to resist the same with maine hande, trauailed in vaine, for they encountred hym day and nyghte, that the poze men cried alas, being altogether vnable to defend their maister from the rage of these beastes, by reason whereof, it was thought good by the aduise of his counsell to environ the Prince with fire, & not knowing that the power of man is any way able to resist Gods appointment, they perfozmed their deuise, which was no impediment oz let to the ratts, who passing the hotte flames of fire without any let, to the admiration of al men, ceased not to gnaw & deuoure this miserable murtherer of his vnclcs. His counsel seing their first intent frustrate & of none effecte, caused him to be carried in a boate into the middst of a riuer. But these beastes not fearyng the rage of the water, assailed the boate on euery syde with such rage and impetuositie, that the boatesmen defending the same in vaine, vnderstanding it to procede of some diuine furie, were constryned to thrust the boate to lande, committing the king to the mercy of these beastes, and he seing himself abandoned of al humaine succour, not knowing what to do, he and his wife fled into a tower, where in the ende by the furie of these little creatures they receyued the iust guerdon of their vnnaturall & malicious murder. In like maner the *Almains* in al their Chronicles and repoztes, make mention of the like hystorie of

tie of one Hato. the. xxxij. Archbishop of *Magence*, at what time there was a cruell famine in the land, this Bishop or rauening Wolfe, seeing the poore people surprised wyth the gnawing rage of famine (and especially those of hys prouince) determined (I can not tell by what instincte of the diuel) to gather together a great number of them into a graunge, where in stede of reliefe in this their great and miserable dearth and hunger, he committed them to the mercie of the furious and raging flames of fyre, wherby on he being asked, why he had shewed so vile and execrable tirannie on these miserable and innocent creatures, he answered: That he burned them, for that they differed litle or nothing from Ratts, which serued for no other vse than to consume corne. Albeit God (as witnesseth the Prophet, hauing care of the litle sparrow) wold not suffer this great tyzannie unpunished, for immediatly he stirred by an infinite numbze of Ratts to the vtter destruction and ruine of this vile murderer, who fleeing for his moze safegarde into a towze builte in a water, was by the expresse commaundement of God eaten by these ratts to the very bones, which remaine at this day, enterred in the monastery of S. Albyn, in *Magence*, and the Towze where this abominable pastoz ended his dayes, is yet in being, and is called Ratts towze. Wherof Munster, amongst many others, makes mention in his vniuersall Cosmographie, to be the place where he was bozne. This needes not seeme straunge to those which haue red histories: for Lice (which be much lesse than Ratts) coulde not be prevented by no kynde of physike or medicins, from deuouring and consuming the Emperoz Arnoull, leauing him nothing but synewes and bones. In like sort, the greate Monarche Antiochus, willing to blot out of memorie the name of God forth of the sinagoge, and bying in the worshyping of Idols, saue issue out of himself a great number of worms, and therby not only plunged in great dolour, but also his

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Whole armie infected with the stinke of that corruption
which issued from him. You may also reade in the second
booke of the Machabees and the. xix. chapter, of a King who
being full of pride and ambition (toke vpon him not only
to stay the waues of the Sea, and peyle in balance
great mountaines, but also thoughte hym selfe
able to touch the Starres of Heauen) is
nowe by the iust iudgement of
God so muche imbased, that
there is no man able to
endure the stinke
and corruption of his
bodie.



*A Wonder of a monstrous King, wherein is shewed in
what perill they be which commaunde, and
others that haue the gouernement of
the publike weale.*

CHAP. iiii.

Aristotle,



ARistotle, Xenophon, Plato, and generally
 all those which haue treated or witten of
 the policie of man, affirme by their writin-
 ges, that there is nothing moze harde and
 difficulte, than to gouerne well or com-
 maund a publike weale, for (say they) the abundance of
 goodes and honours into the which most Princes be custo-
 mably conuerted, libertie to do euil without controlment,
 together with the cozrupt counsel of those which assist the,
 C. y. be the

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be the true matches to light them to al vices: so that if we would but diligently search in order the discourses and histories of both kindes, we shall finde the number of euill Kings, Emperours and Monarques giuen to sedition and wickednesse, exceede farre the proportion of suche as haue gouerned and liued wel: for being once inuested with the robes of authoritie, and supping the pleasant iuice distilling from the grape of Regal state, they seldome or neuer byidle their affections, but suffer themselves so to be overwhelmed and fall hedlong into the *Laberynth* of sundry vices. For an experience wherof we may be bolde to prefer the example of S. Paule, whose life and vertue remaines of great fame by the sacred records, vntil the Lord made a tryal of him, by calling him to the gouernment of his elected people of *Israel*, when he fell frō the path of his ancient vertue, and became an enimie to his maker, and a contemner of his lawes. Salomon in the beginning of his raigne, how wonderful was he: whose renoume, remembraunce and wisdom is spred thzough al the partes of the world, and being once stalled in the theatre of glozie, gaue hymself ouer to the delites of women, by which meanes he became depriued and boyd of the happy blessing and grace of God. Calygula, Mitredates and Neron, gaue not they sufficient shewes at their first entry or beginning, of much noblenesse and bountie: but the sequele and issue was such that al the earth was infected with their detestable tyzannies and abhominable cruelties: and of .xxij. Kings of *Juda* there were scarcely to be found aboue fiue or six which followed the true path of godly liuing and vertue: wherein who so list carefully to read the liues of the Kings of *Israel* from Ieroboam the sonne of Naboth, vntill the very laste, which were in number but .xix. shall finde that they were euil ministers and husbandes of the publike weale. In like sorte the *Romaines*, whose common-wealth hath bene accompted to flourish most of all the worlde with good gouernours,

uernours, haue found amongst them Augustus, Vespasian, Titus, Antonius Pius, Antonius Verus and Alexander Seuerus: but as their liues make iust declaration of their noble and vertuous liuing and politike gouernment, euen so the rest as farre surmounteth them for wicked and abominable kindes of liuing. And if you will beholde with due regarde and iudgemente, the liues and renoumes of the *Greekes, Assirians, Persians, Medes and Egiptians*, you shal finde moze euil spoken for their wickednesse, than honour for their vertuous liuing. All which matters be sufficiently proued and auouched by the gret king Antiochus, who the first time he was presented with the Regal scepter, and befoze he was therewith crowned (as Valerius writeth) he beheld it with good iudgement, crying with a loud voice, sayd: **D** Diademe moze noble than fortunate, if the most part of the Princes of the earth which by sword and fire seeke to obtain thee, were as willing to serch with good aduise & due regard to shun y miseries & calamities, which (as copanions) be annexed vnto thee, they would the scarce vouchsafe to lift thee from the erth: & not without cause, for if any ambitious man wil measure according to right, and waigh in iust ballance the delightes and honours with the daungers and perils which folow the crowne, he wil finde for one pound of Honie, ten poundes of Wormewood, not compting the peril incident to the poze people wherewith he is charged: for if it chance the Prince be dysozded and of wanton life, the people most commonly frame themselves to imitate his doings, who (as Herodianus writeth) be but the badges of Princes, and do nothing but what they see their Princes do befoze. Wherfoze seing that Princes Kings and Monarques be the comon fountaines wherunto al men should resozte and drinke, and they be theatres wherupon al the world ought to loke for purenesse of life, and further serue as torches to giue light to all men walking in the darke caue of wicked doings, if these sinne (as

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Plato sayth) the example is no lesse hurtfull to all their subiectes, than to be abhozred in themselues. Let them therefore vse such regard and moderation in their doings, with such respect to an integritie of lyfe, that they be founde perfect in the accōpt which they haue to yelde to the Lord, least he set abzoche the vessell of his anger, and raine the shoure of reuenge as he did vpon the miserable King Nabuchodonosor the .iiii. King of the *Babylonians*, who (as Daniel witnesseth in his first chapter) felte so sharply the heauie hande and iustice of God, that he was exiled and banished from his kingdome the space of .vij. yeares, wandring and liuing in the deserts with brute beastes, and being naked, remayned in that estate beaten not only with heate and cold, but also with hayle and dewe, vntil he was couered with haire like vnto the Eagle, & his nailes like to birdes. Here all men may see as in a glasse, an example, spectacle and wonder worthe to be noted, that he hauing at commaundement a whole kingdome, and serued as a King with al delicat viandes, was taken into the deserts, and there fedde and banqueted with wilde beastes.

¶ Pea, he which had ben inuested with purple and decked with precious Jewels, was by the hande of God so much imbased, that he was couered with no other garment than with haire. a clothing naturall to all brute beastes.

¶ Of the bringing forth of Monsters, and the cause of their generations.

CHAP. V.

Hauing



Having shewed in order in these Chapters before, how Kings, Emperors, Bishops and Monarches be no more exempted from the wonderful iudgemēt of God, than the common or vulgar sort: It resteth now according to our purpose, to search and sift those matters more neare a truthe, to the ende we may bring to lyghte the horrible monsters and fearfull wonders found amongst the common people. And that the philosophie and contemplation

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plation of those things might be made moze manifest, and painted in their true coloures, it is needefull befoze we passe any further, to declare the causes wherevpon they procéde and are bozne. It is moste certaine, that these monstrous creatures, for the most part do procéde of the iudgement, iustice, chastisement and curse of God, which suffreth that the fathers and mothers bzing forth these abominations, as a hozrour of their sinne, sufferieng themselves to run headlong, as do bzute beastes without guide to the puddle oz sinke of their filthie appetites, hauing no respecte oz regarde to the age, place, tyme oz other lawes ordeined of Nature, wherein S. Gregorie amongst diuers other examples taughte vs in his Dialogues, sheweth the incontinenzie and abhominable desire of a Pourse, who made hir selfe with childe, by an Infant of the age onely of .ix. yeres: And for a pzoofe herein, S. Hierom affirmieth by othe, that there was an other infant of the age of tenne yeares, the which was so inflamed by the waton regards and amorous countenances of his Pourse, that she made hym to lie with hir, being of the age as afoze, and gotte hir with childe. These be the matters that Osee crieth out of in his .ix. chapter, saying: These abhominable doyngs, according to their loues, even when they haue nourshed theyr childzen, I will destroy, in suche sort that they shall neuer become men; yea I will plague the wombe where they tooke their beginning, the brests that gaue thē sucke, and drie vp the very root, that it bzing forth no moze fruit: and if they chaunce to engender, I wil also comit to death the fruite of their bellie. Al which is confirmed by the prophete Esdras in his .v. Chapter, where amongst other cruel cursings, wherwith the Angell thzeatned *Babylon*, it is expressly sayde: That women perfourming the desire of the fleshe being in their Sanguine mensstruali, bzing forth these monsters. And although this monstrous fruite be very often a witnessse of the incontinenzie & sinne of the parents:

yet

yet it is not alwayes true, noz hapneth in one place: for there be many fathers and mothers chaste and continent, whiche bzing forth their childzen defectiue, as S. Iohn sheweth in his. ix. chapter, of a poore man whiche was blinde from his natiuitie, who hauing receyued his sighte by the mercifull goodnesse and grace of Iesus Christe, was asked of his disciples, whether his owne synne, or his parents, were the cause that he was bozne blinde. But Christe willing to declare to them, that they oughte not to accuse the parentes for the defaultes of their childzen, answered, that it was neither the sinne of hym, his father or mother, but to the ende to shewe in him the wonderfull and maruellous woorkes of God. The auncient Philosophers amongst others, which haue serched the secrets of Nature, haue declared other greate causes of this wonderfull and monstrous childbearing, which Aristotle, Hypocrates, Empedocles, Galene, and Plinie, haue referred to an ardent and obstinate imagination, which the Woman hath, whylest she conceiues the childe, whiche hath such power ouer the fruite, that the beames and Characters, continue vpon the rocke of the infante, wherevpon they finde an infinite number of examples to proue the same, worthy of memorie, the which albeit may seeme but iesses or fables, if the authozitie and truth of those which wryte them, were not their sufficient warrant. And for a further certaintie thereof, Damascenus a graue authoz doth assure this to be true, that being present with Charles, the. iij. Emperoure and king of *Boeme*, there was broughte to him a maide, rough and couered with haire like a beare, the which the mother had brought forth in so hideous and deformed a shape, by hauing too much regarde to the picture of S. Iohn cloathed with a beasts skinne, the which was tyed or made fast continually during hir conception at hir beddes foete. By the like meanes Hippocrates saued a pryncesse accused of adulterie, for that she was deliuered of a childe blacke lyke an

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Ethiopian, hir husbande being of a faire and white complexion, which by the perswasion of Hippocrates, was absolved and pardoned, for that the childe was like vnto a *Moore*, accustomedly tied at hir bed. Reade of this in Genesis vpon S. Hieroms questions, without musing or being curious to bring in the testimonies of Philosophers & other doctors, verifying the same by the authoritie of Moyse the great prophete and secretarie of **G D D** in the thirtith Chapter of Genesis, where he plainely sheweth, howe Iacob deceiued Laban his father in lawe, and therby enriched himselfe with his cattayle, hauing pilled a rodde, and put the beastes to drinke, to the ende the Goates and Sheepe, beholding the diuersitie of the colours of this rodde, might bring forth their litle ones, marked with sundry seuerall markes. Besides these causes spoken of befoze of the generation of Monsters, the beste learned in the secretes of Nature, haue yet assigned vs others: for Empedocleus and Dephilus do attribute the same to come of the superabundance or defaulte and corruption of the seede and wombe, wherof they preferre diuers similies by the disposition of sundry mettals and other things, which melts and yeldes with the heate of fyre or sunne, for if the matter or substance which a man goes about to melt, be not wel boiled, purified and confected, or the moule be not well cast, the image or effect of such worke will appeare imperfect, hideous and deformed. The Astrologians (as Alcabitius) haue referred these monsters to the influẽce of the starres, iudging that if the Moone be in certaine degræs and coniunctions when the woman conceyueth, hir frute shalbe monstrous. Euen so Iulius Maternus writeth, & after him very learnedly the lawyer Alciates, vpon the title and signification of these wordes and matters, that sometimes these monsters be engendred of the corruption and filthie vnseasonable meates, as burning coales, mannes flesh, and other like things that women desire after they haue conceived,
the

the which is very contagious and hurtfull to their frutte : whereof we haue a notable example in Leuinius Lemnius in his first booke of the hidden Secrets of Nature, in a certaine Matrone of *Belges* great with childe of two infants, who lusting to eate the flesh of a faire boy, whome she beheld at vnwares, and fearing he wold refuse hir demaūd, being pzedded without measure of that vnruely appetite, fel vpon him, tearing the fleshe of his hand with hir teeth, and deuoured the same sodainly : Al which the infant abode in respect to satisfie hir longing . And as she returned to play the like parte againe, the childe grieuing at hir crueltie, withstode hir. Wherof being ashamed and full of despise, after she had liued certain days in cōtinual melancolie, she broughte forth two twinnes, the one aliue, and the other dead. Wherupon the physitions called together, to argue vpon the cause of this childe bearing, founde that the deniall of the seconde morsel of the boyes flesh was the occasion therof. Behold in effect the causes moste frequented, touching y bringing forth of monsters, gathered according to the opinion of the best lerned authozs, both *Greekes* and *Latins*. Resting yet ouer & aboue al those kind of artificial monsters, who be most familiar to these vacabunds & vn-certen people, traueling thzough al prouinces, with diuers abuses and deceitful legerdemains, wherwith they abuse the simplicit y of the people, in getting their money. These masked pilgrims, or rather absolute hypocrites, studying nothing but the philosophie of Sathan, as soone as their children be bozne, & whilest their sinelues & bones be tender & flexible, with smal force, wil not sticke to bzeke their arms, crush their legs, & pusse vp their belly with some artificial powder, defacing their noses with other parts of the face: & somtime pecking out their eyes, & al to make them appere monstrous, wherof besides the familiar examples of oure miserable time, there was great experience in *Asia*, in the time of Hippocrates, as apereth in his booke, de aere & locis.

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*The generall causes of the generation of Mōsters, with
many notable Histories touching the same.*

CHAP. vj.



The Ancients of olde time had these
monstrous creatures in so greate horrour,
that if they fortun'd to mee'te any of them
by chaūce in their way, they iudged it to be
a foreknowledge of their misfortune: and
to

to believe it y^e more, the Emperoz Adryan, chancing to see a Moore at vnwares, assured himself to die immediatly. The souldiers of Brutus, being readie to ioyne battaile with the armie of Octauus Cæsar, hauing encoûtred an *Ethiopian* in their way, prognosticated that they shold lose the battaile, which hapned accordyng to their imagination. In like manner, the auncient *Romans* had these deformed creatures in suche disdain, that they straightly charged, that the misshapen, or hauing any other vice vpon their body, shoulde not be receyued amongst the virgins Vestales, as Fenestellus teacheth in his booke of the Magistrates and worthie men of *Rome*. But that which is most to be maruelled at, is that God forbade Moyses, not to receiue them to do sacrifice amongst his people, as you may reade more at large in the first chapter of Malachy, & the. xxi. of Leuit. Wherin S. Hierom hauing fully considered these abuses, in an Epistle w^ritten to a virgin called Demetriade, complaines of those Chzistians whiche offer vnto God those children, or put them into religious houses, being crooked, lame, & deformed, hauing yet a matter more straunge, which Iulius Obsequius, and other authozs haue w^ritten of among the *Romaine* wonders, wherin they credibly repozte, that the auncient *Romaines* had these litle monstrous creatures in such abomination, that as soone as they were bozne, they were immediatly committed to the ryuer of Tyber, there to be nozished. But we being better broughte vp, and fostered in a schole of more humanitie, knowyng them to be the creatures of G D D, suffer them to be brought to the church, there to receiue the holy sacrament of Baptisme, as may be seene in the figure of these two Maides, embracing eche other, ioyned together by a straunge infirmitie of nature, who wer seene to liue in our age of many thousande persons, in forme or shape such as you see them portraited. And to the end the historie of their natiuitie might be the better vnderstanded, I will declare that which Se-

Gellius lib. j.
cap. 12.

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bastian Munster writeth, who saw them, and behelde their vnnaturall order at large, in the yeare, as he sayde, a thousand foure hundred fourescore & xv. and in the moneth of September, A womã brought forth a monster nigh to the citie of *Worms*, vpon the right syde of the riuer of *Rhine*, in a village called *Bristante*, which was two maides, hauyng their bodies entier and knitte together by the forheade, so that there was not any artificial or humaine policie to deuide them asunder, as myne authoz saw them at *Magence*, in the yeare. 1501. and being six yeres of age were constrained to go together, whiche was pitifull to beholde: for as the one marched forwards, the other of force reculed backwards: they rose together, and slept together, their noses touching so nigh, that they coulde not turne their eyes but one way, their forheades ioyning together, hanged ouer their eyes, letting therby the iust course of their sight: and liuing till they were ten yeares of age, the one of them died, who being separated and taken from the other, the hurt she receyued in the separation from hir dead sister, was the onely cause she died immediately. Beholde here (sayth he) the cause of this monstrous birth, two women talking together, the one of them being great with childe, there came a thirde woman (not knowyng that eyther of them were with childe) and sodainly thrust their heads together as they talked, wherewith she with childe was astonished, whereupon grew this monstrous child bearing. And to confirme the same to be of moze trowth, Cardan affirmeth in his booke de Subtilitate, saying: That the astonishment was some help to tie these .ij. infants together: albeit he alleaged further cause of this vnnatural birth.

A wonderful and horrible monster of our tyme, vpon the discourse of whom, the question is asked, whether Diuels can engender and vse the workes of Nature.



This hideous mōster, whose portraict
 is here set out, was bozn in base *Pologne*, in
 the noble city of *Craconie*, in þ month of *Fe-*
bzuarie and yeare of grace. 1543. or as some
 write) 1547. and vpon the euen of the con-
 uersion of *S. Paule*: who although he were begotten of ho-
 norable parents, yet was he most horrible, deformed and
 fearefull, hauing his eyes of the colour of fire, his mouthe
 and nose like to the snoute of an *Dre*, wyth an horne an-
 nered

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nered thereunto like the trumpe of an Elephant, all hys backe shagge haire like a dogge, and in place where other men be accustomed to haue brests, he had two heads of an Ape, hauing aboue his nauell marked the eies of a cat, and ioyned to his knee and armes foure heades of a dog, with a grenning and fierce countenance: the palmes of his fete and handes were like to those of an ape: and amongst the rest, he had a taile turning vp so hie, that the height therof was half an elle: who after he had liued foure houres died, saying only: Watch, the Lorde commeth. And although this creature were monstrous, yet haue not sundry lerned authoꝝ failed to decke him with their penne, as Gasparus Pucerus in his booke of Teratoscopia, of Hieronymus Cardanus, of Munsterus, and amongst all the rest very excellently wꝛitten of in the Latin tongue by Gasparus Bruchius. But albeit Egidius Facius, hauyng made mention of this monster in his booke de Cometa, sayth that he can not be perswaded, that a creature so horrible and monstrous shoulde be begotten of a humaine creature, but rather of some wicked spirite. He saies that in searching and canuasing this matter, the most excellent and learned Philosophers sithens the creation of the woꝛlde, till oure tyme, haue greatly molested and troubled them selues, in deciding the doubtles of this question, whiche is, Whether deuils can engender, conceyue, and vse the woꝛks of nature as other creatures doe. Some thoughte they coulde: and for a moze testimonie therein, doe assure vs by their wꝛitings, that Plato was begot of a maide, by one in the likeness of Apollo, wherin the auncient *Annalists* and *Chroniclers*, which haue committed to memoꝛie the sundry acts of *Almayne*, haue thereby shewed, that the women of the *Goathes* as they were wandꝛing by the desertes of *Scythie*, were got with childe of Diuels, whereupon one of them bzought foꝛth a monster. And others, as *Pisellus*, were not content only to say, that diuels coulde engender, and that
the

the most parte of the beastes of the earth were by them brought forth and engendred. Wherefoze Lactantius Firmian a graue authoz, whom S. Hierom befoze exalteth, beleeueth y these deuils were capable of generation, and that they haue engendred, as he sheweth in the .x. chapter of the second booke of his diuine institutions. Agrippus in euery of his bookes, and Hieronymus Cardanus in his treatise De rebus contra naturam, seames to haue followed this opinion: and the moze to confirme his saying, he reciteth one his storie of a yong damsell of Scotland which was got with child of an enchaunting deuill, thinking that he had ben a faire yong man which had lye n with hir, whereupon she brought forth so horribel a monster, that he feared all those which assisted hir in hir trauail, in such sorte that the midwife and all the rest of the sage and graue women, were constrained incōtinēt to cast him in the fire: the said Cardanus reciteth yet an other like example, rehearsed by Thomas Liermont, of an other woman which was got with childe of a wicked spzite, and for confirmation of the matters heretofoze rehearsed, all the wziters of the Cronicles of *Englande*, maruell not so much at any thing, as at the strange natiuitie of the pzophet Marlin, who persuaue absolutie that he was begotten of a diuell: which with many other like matters although many notable persons haue assured to be things of truth, yet truly they be altogether false, deceitfull, and not only repugnant to nature, but also to our religion, by the which we are taught to beleeue that there was neuer any man begotten without humane seede, sauing y sonne of God. But as Casianus saith, what an absurditie, repugnancie and confusion would it be to nature, if it were lawfull for deuils incube and succube, to conceiue men, or men to be conceiued and brought forth of them: and although that sithens the creation of the worlde, euen till our time, deuils haue begotten monsters thzough out al mākynd, calling therein the intrailles

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of beasts, beleuing that by the perturbations of their seede, they haue brought forth a great number of monsters and wonders, confessing very well: (such as S. Augustine hath not denied) that these diuels transfozming them selues be-
rie often into the shapes of men and women, maye vse the works of nature, and haue to do with women & men, for to entice & stirre them to the filthie lust of the flesh, the rather by that meanes to beguile and deceiue them, as the auncients heretofore haue not only proued, but it is also experimented at this daie, in diuers prouinces and places, that diuels by transfozming them into the shapes as afoze is rehearsed, haue to do with diuers persons: wheresof Iames Ruffus in his booke De conceptu & generatione hominis, testifieth, that in his time there was a wicked spritz had to do by nighte with a comon woman, being transfozmed into the likenesse of a man, wherupon she becam immediatly with child, which when she perceiued, she fell into so strange a kinde of disease, that hir intrailles fell from hir bellie, which could not be holpe or made founde by any deuice of phisicke. He wzites an other like vnto this of the seruaunt of a butcher, who being extremelie plunged in the vaine cogitations of filthie and wicked luste, and therby astonnished, he saue incontinent befoze his eyes a diuell in the shape or figure of a faire womā, with whom he had to do, & immediatly his priuie part & mebers were in such sorte inflamed, that he iudged there was burning within his body a cōtinual fier, whereof as I haue brought forth these two examples, so could I iustifie the same with diuers others, wzitten not only by Philosophers, but also by the Ecclesiasticall wziters, who confesse that diuels by the permission of God, or rather for a punishment of our sinnes, myghte so abuse both men and women: but to saie, that any such coniunction coulde engendze any such matter as we haue afozesaid, that is not onely false, but alto-
gethes

gether repugnant and contrarie to our lawe.

And as concerning the Prophet Marlin, and manye other like examples, whose natiuitie hath abused very manie, stedfastly beleuing that he was begotten of a diuell, we confesse therein as we haue done befoze, that his mother mighte haue the companie of a diuel, but that she could engendze is no lesse vnlikely than impossible, albeit it maye be presumed and beleued that she was with child, considering the authozities of diuerse histoziies, approuing therein chieflie the legerdemaine and subtiltie of the diuell, to whom they allowe a certain possibilitie with the assistance of his Charmes to make the bellie swell, troubling and cozrupting the humoꝛs of the bodie, which women taste in the time of childe bearing, and at the instant of deliuerie he maye so enchaunte the eyes of the wyues and company assistant, hauing also a strange childe stolen from some other place, to exchaunge foꝛ the creature newe boꝛne, that the simple mother may also be persuaded that such conception and generation proceeded of the diuell: whereof, besides the confirmation of antiquities, we haue a familiar example remaining yet within memorie and viewe, in a yong Damsell of *Constance* called Magdaleine, in seruice with one of the richest magistrates of the towne, who, reporting to all men in common, that the diuell one night had lye with hir and gotten hir with childe, was by and by put in prison by the officers, to see an effecte and ende of hir bigge bellie, the painefull houre whereof being come, after she was pinched with euerye pang, which doe happen to women in that toꝛment, and the women in expectation to receiue the frutes of nature, hir wombe opened, and yelded into the handes of the Midwife certaine yꝛon nailes, thicke tronchions, oꝛ endes of knotted staues, glasse, bone, lockes of haire, hardes of flaxe, hemp & stoncs, with other trumperie of lothsom & hideous regard,

C.y.

whereof

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wherof the diuel by his coniuration and other hellish arte, had made an assembly in that place, to abuse the simplicitie of suche as are apte to repose certaintie in such vaine and deceitfull charmes: all which is aduouched by Licostenes Amberladius, & Iacob. Ruffus, a notable phisition of Zurich in his booke de hominis generatione. Neither neede it seme either straunge or incredible to such as haue noted the epistles and records of S. Paule, where he did onely change his shape into the likenesse of an Angell of light, to deceiue the people, but also in diuerse places addressed himselfe to our sauioz Chzist, with intente to seduce him. But bicause wee haue better occasion to discourse at large of such villanies in an other part of this woꝝke, where we meane to moue question whether they haue bodies or no, we will ende for this time, with this resolution that albe it such wicked spzites may cōmunicat with the lusts and prouocations of the flesh, yet are they both voyde of feede, and without meane of generation: for that as there is no difference nor diuision of kynd betwene them, so they can not bee neither man nor woman.

¶ Sundry sortes of lightnings, with wonderfull thunders, and tempestes happening in our time, with the peril and harmes proceeding of the same, and certaine defensible meanes, against their furie.

CHAP. viij.



W

 Ho goeth about to make particular
 description of the desolation and destructi-
 on of diuers ancient and rich Cities, Thea-
 tres, Castles, towres, piles, pillers, & chur-
 ches, of sumptuous and of stately regarde,
 ouerthrowne and defaced by the violence of lightenyng,
 thunder, and other raging furie and tempests of the aire,
 had neede of the assistance of long time, and a large volume
 to pack by such great and strange matters, which maketh
C. iiij. me

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me leaue all antiquities & records of ancient date to a long
leisure, and touch only in this treatise such things as hap-
nyng amongst our selues, are also confirmed by our owne
viewe and memorie, the same being of familiar experience,
may also stirre vp in vs s^uperfluous remorse of conscience, with
a more dutiful regard & feare of the maruellous effects of
the infallible iustice of god. At such time then as the french
garrison was within *Milan*, which according to the chroni-
cles was anno. 1521. the said towne was so assailed with sun-
dry strange stormes of lightning, that y^e citizens despairing
of longer life, yelded to y^e mercie of God, with expectation
to be presently consumed with the flame of that torment,
which amongst other places of the towne, seemed to thunder
his most force vpon y^e castle, wherin was kept both y^e trea-
sure of the towne, munition, & other furniture of war, with
great store of Canon powder commonly called Gunpowder,
which, being of it self rather apt to yeld to y^e least spark of
fire that is, than able to contend with any thing that is hoat,
was immediatly al in a flame by force of suche flashes as
came from the opening of the element, & so raged vpon the
towre wherin it was layd, that in one instant it was razed
and made flat with y^e earth, burning & blowing vp sundry
lodgings & bulwarkes of the Castle, in such sort, that what
with the strength of the powder and furie of the fire, there
were forced vp into the aire stones of an vnreasonable big-
nesse, wherof certain of them fell & redounded vpon the y^e
chief Breuosts, whom they brused and burned to ashes: o-
ther brake in pieces the armes, legs, and other parts of al
such as unhappily were within their power, the same per-
forming such effects of mortalitie vpon the garrison there,
that of two hundred souldiours, were scarcely left on liue
a dosen, being also of no lesse maruell to beholde the num-
ber of huge corner stones caste out into seuerall places of
the citie and fields therabout, the space of .v. or .vi. C. pas-
ses, of such weight and greatnesse, that the strength of .xx.
Dren

Men were scarce able to remoue them from the earth: and yet is there not such cause of wonder in these terrible messengers and tokens of Gods wꝛath, as we reade fel vꝛpon the late miserable and desolate citie of *Malynes*, parcell of the dominion of the *Spanish King*, within his Duchie of *Brabant*, the .viij. of August. 1521. about .xi. of the clock in the night, which was afflicted with such horrible calamitie that way for the tyme, that the like hath not ben remembꝛed by any report, noꝛ seene in any age afoꝛe. For the thūder made tremble and shake in such soꝛt this miserable citie, that the townsmen looked when the earth should open and swallow them into hir intrailles: After which fearful bzute and horrible noise in the cloudes, began to appere in the bottome of the Element, a flame resembling a burning toꝛche, casting a stinke oꝛ lothesome smell like vnto sulphur and bzimstone, dziuing the people into such indifferent feare & amaze, that they were neither able to take counsel of the case, and much lesse iudge the cause of so tragical a view, vntil at last the crie was thozow the whole town, that the fyꝛe of heauen was fallen vpon the strong towꝛe and gate of bzasse, wherin dyd lie .viii. oꝛ .ix. barrells of gunpouder: which immediatly grewe to such a moꝛtall confusion of all degrees of people within the walles, that the very remembꝛaunce of so monstrous a slaughter, may moue terroꝛ to any heart with what mettall of hardnesse soeuer it be stamped: foꝛ yꝛ noise was no soneꝛ begon, but the towꝛe was cōuerted into ashes, & the gate diuided into 10000. peces, with like fury vpon yꝛ walls next adioining, who were so thozowly defaced & turned vp, yꝛ the very fūndation was disclosed, & their greatest stones conueyed furthest frō the Citie, their ditches and poudes full of water dzained and made dry by the extreme heate of the fire: the day after wer foūd (accoꝛding to the authozitie of yꝛ chꝛonicle) about the sayd towꝛe & gate aboue. 400. dead bodies, besides, 140. moꝛtally wounded and almost toꝛne in peces, amongst

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amongst whiche was founde a bigge bellied woman stricken dead, whose wombe being ripped, did yelde a childe on liue, and after baptised, whose picture or figure appeareth in the portraite. Some had their heades taken from their bodies, as cunningly as it had ben carued with a sworde or sharpe are for the nonce: other some as they were playing at cardes in a Tauerne or tippling house, were all destroyed with the lightning, and conuerted into cynders, except the hostesse or hir maid that was gone into the cellar for wine. Amongst suche as were reserued on liue in this horrible slaughter, was one man, who hiding himselfe in a stonie vault during the extremitie of the storme, durst not come out for any persuasion, for thre dayes after the tempest, when he demaunded with greate feare whether the worlde stode still or not. To conclude, there was neither temple, chapel, nor other place of sanctuarie free from the furie of this tempest, nor any corner of the towne dispensed withall for his malice, the same raging indifferently vpon the whole citie, leauing it so tottered and defaced, that if there were paine in enduring the afflictions, there is no lesse cause of pitie nowe to remember so greate a desolation. Neither is it inough for the contentment of the reader, nor sufficient to the discharge of my intent, to preferre (as it were) paterns and familiar experience of these monstrous quarels (skirmishes of the aire and Clement above) if in some sorte I make you not priuie to the causes and motions of the same: Whereof for a first authoritie, Aristotle in his Metheors and booke of the worlde, giueth this reason: There be .ij. sortes of vapors (sayth he) which ascend continually from the earth into the ayze, wherof the one is hot & moist, and withal ver y massy and heuy, which makes a stay of the in the middle region of the ayze, wher they are conuerted into a heauy thicknesse or grosse corruption, and in the ende dissolved into watrie humoures, as raine, haile, snowe, and other like: the other exhalations

tions deriued of the humoures of the earth, and drawne
 vp by the violence of the aire, be of a moze drie and hotte
 disposition, which makes thē lighter in weight, ȳ same pro-
 curing them to a higher *Moūt*, euen to ȳ vttermoſt regiō,
 where the extremitie of the heate forceth them to a fierie
 flame, wherof procéde those blaſſing Cometes, dragons,
 and other like wonders in the *Clement*, whiche ſtirre vp
 an amaze in the people being ignozant of the cauſe. And
 if it happen that thoſe drie vapoures get place within any
 cloude, they do ſo pierce and penetrate the moſt ſubtil part
 of it, that there is forced a preſent vent, which is the light-
 ning and trembling of the heauen, from the vehemencie
 of which conflict within the cloudes, doe procéde the thun-
 ders and ratling of the ſkies, in ſuch ſozte, that it ſeemeth
 moſt often that the noyſe is in the ayze and the trembling
 in the earth. And yet be not all tempeſtes and ſtozmes of
 wether, referred altogether to cauſes naturall (albeit it
 be the opinion of *Aristotle*, and by him very diligently ſer-
 ched: for that at certaine times, diuels and euill ſpirites)
 (whoſe dominion and power (as *S. Paule* writeth) is chief-
 ly in the ayze, doe ſtirre vp and bræde ſuch monſtrous mo-
 tions, when *God* is contented to giue them that libertie,
 which is very well approued by diuers examples: as well
 of pzophane as ſacred recorde. And firſt of all in *Iob*, wher
Sathan hauing obtined (as it were) a licence or ſaufecon-
 duit of the *Lozde*, conſumed by tempeſte and fire, the ſer-
 uantes and cattail of the *Pzophete*: the like being alſo in
 experience amongſt the *Ethnikes*, for that (accozding to di-
 uerſe of their recordes of credite) at ſuch time as the tem-
 ple of *Hamon*, of ſo great eſtimation among the *Lybians*,
 flouriſhed, *Sathan* abuſed the people by many falſe mira-
 cles and sleightes of ſlender ſubſtance, making them wor-
 ſhip him vnder the form and figure of a Belier, or by which
 meanes hauing heaped together an infinite treaſure, and
Cambyſes king of *Persia*, ſendyng hys armie to ſpoyle it,

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and sacke the temple: the Diuell stirred by suche stormes and angrie motions in the Element of thunder and lightnings, that the furie and flame thereof, consumed and smothered aboue fiftie thousande persons. Plinie also, with diuers others of the auncients affirme, that the *Hetrurians* did so curiously obserue and marke the signes and motions in the Thunders, that they did not only calculate of the successe, but also gaue iudgement of the effect of diuers things, and seemed able (as it were by a pzedestination and foze warnyng appearing in these mysticall influences of the Heauens) to determine and appointe the very day of the death and lyfe of sundry greate estates: for example wherof, not long afoze the fatall day of the Emperour Augustus Cesar, the thunder had defaced the fyrst letter of his name, as it stode engraued vpon a pillar within the wall, whiche the *Augurers* construed to a speedie destruction of the emperour, and that hee had but a hundred dayes to liue, the rather bicause C being taken away, ther rested but Esar, which signifieth in the *Hetrurian* tong God, and the *Romains* by the letter C, accompte an hundred, so that they both agreed, that by the stroke of that thunder taking away C, was figured the death of Cesar, & that within the hundzeth day he shoulde be with the Gods. Whiche chaunced accozdingly, for that the day of his death agreed with the sentence of their pzediction. A thing sure of great wonder, the rather for that therein appeareth a maruelous power and subtiltie of the Diuell, who by his Arte seemeth to discouer, and pzoagnosticate the deathe of so greate an Emperoure. Aristotle, wyth dyuers others of exquisite skill in the studie and reuelation of suche mysteries, haue diuided the effectes and operations of those Lightnings and Thunders into thzee degrees: the one burneth and consumeth all that commeth wythin hys power: the other scorzeth and maketh blacke euery thing
it tou

it toucheth: the thyrde excédeth them all in nature and qualitie, and is almoste vtterly vnknownen to all the Philosophers, for that it dryneth and dryeth vp the Wyne or other lycour, wythout hurtynge the vessell, or gyuyng it any vent, howe close so euer it be, it is of suche subtile force that it pierceth thozough euery thyng: it melteth Golde and Syluer in the bagge without hurtynge the pursse: it burneth and consumeth the apparell, withoute touche of harme to any parte of the body that weareth them: it smothereth also the childe vnborne wythin the wombe, wythout doyng harme to the mother: whereof the chiefest reason we haue of Recorde, is brought in by Cardanus, in hys fyfthe Booke de Subtilitate, and his fourth boke de Varietate rerum, wherein are described at large certayne causes and occasions of those thyngs.

And touchyng the examples I haue alleaged, albeit they seeme straunge and wonderfull for the effect of Thunder, yet are they of vndoubted truthe. Besides we haue read and also seene in oure tyme many valyaunt men put in feare wyth Thunder, and dyuers greate personages broken in pieces, murdered and slaine by such kinde of death. The Pope Alexander, celebratynge hys Masse on Easter day at *Syenna*, and the diuell belyke pronouncing the passion, or rather communicatynge with hys Papisticall ceremonies, as he was vpon thys worde or clause of Consumatum est, beholde suche a sodaine noise in the cloudes, and opening of the Clement, beganne to houer and pierce into the Temple, with such terrour, that the Pope beyng dryuen to take day in perfourmyng the residue of hys prayers, habandoned the Church, lefte his booke vnshutte for haste, and forsoke his Cope and surplesse to make hym selfe lyghter to fle away, the same being also done by hys Cardinalles, and euery other assistant. Zoroastes, kyng of the *Bractiens*, was kyled by the fure of a Tempest, Capanus by lyke meanes dyed at the

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warre of *Thebes*, the emperoz *Anastafius*, after he had reigned .27. yeares, did ende his days by semblable stroke, like as also *Carius*, and diuers other Emperours were subiect and consumed by the lyke force. *Marcus Claudius Pretor* was burned within his ship by the thunder that fell vpon it. *Iulius Obsequens* reciteth a wonderful example (as here vnder appeareth) in the stocke of *Pompeius Liuius*, a Ro-



main knight, who returning with his daughter from certaine playes which had ben performed at *Rome*, sawe his
dough

doughter being on horsbacke sodainly smothered & striken to death with thunder & lightning, & making hir be tourned naked to the viewe of all men, sawe hir tong come forth at hir secret partes, as if the fire had entred in at hir mouth, and forced a vent for it self belowe: which shall suffice for this time both for examples and causes of these terrible motions of the Clamēt: and let vs now make the ignoraunt sorte priuie to some principall meanes to deliuer and defende them selues from such furies. The Ancients amongst their secret experiences, haue made prouf of diuerse things resisting both thunder and lightnings, as amongst the foule and flying Creatures certaine fethers of an Eagle, but chiefly such as the beares in hir panche are readie defenses against the blast or bolte of thunder. Plinie and other writers moze familiar, describing the dispositiō of diuerse great fishes affirme diuerse to haue bene saued from the violence of lightning and thunder, by wearing a girdle made of the skin of a Seacalf. The Laurell or bay leafe amongst trees, hath his priuiledge of speciall defence against suche assaultes, for which respect the ancients haue vled to plante it as an assured porter of sauetie at the entrie or doze of their houses. Augustus Cæsar was alwayes crowned with it: vsinge also to carry certain bzaunches in his hande, for continuall feare he had of that furie. Albeit certaine *Latins* write, that since his time, one wearing Laurell was striken with thunder at *Rome*, whiche they put amongst their wonders or matters of admiration. Tarcon Etruscus witnesseth that by a certaine secret propertie the white byne defendes from the thunder, affirming that for the same cause in diuerse countries subiect to such terrible effects, men vde to enuirō their heuses with the bzaunches and bowes of the same: & yet are not all these in dæde of such vertue against suche furie of the heauens as the true Hiacinthe, which according to the opiniō of Serapio & other olde phisitians, is of force

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not onely to defende men from perill that waye, but also giues assurance by diuerse pꝛoues that the **Wax** stamped or graued with the same, withstandes the thunder: which they agræe to haue bene pꝛoued in the countries where many perished by suche accident, seing that no man hath euer bene tsuched which hath caried the true Stone called **Hiacynthe**. And nowe to put to the laste seale to our beards roll of these iniuries and angrie influences of the hea- uens, I haue to pꝛeferre certaine monstrouse stones falling from the **Clement**, of the colour of yꝛon, singed and burned, not much vnlike that which the **Auncientes** affirme to fall in **Thracia**, being by estimation of the thicke- nesse of a chariot, whereof the great **Philosopher** **Anaxa- goras** pꝛognosticated many yeares befoze. Besides, with- in our age and memoꝛie, and also in a countrey suffici- ently knowen to sundrie traauilers. I meane in **Sugolye** consynnyng vppon the borders of *Hungarie*, the seauenth day of **September** in the yeare a **Thousand** five hundred and fourtene, in a horrible clappe of **Thunder** and lighte- nyng, there fell downe from **Heauen**, a huge **Stone**, of the weyght of two hundzeth and fiftie poundes, the whych the **Citizens** haue made faste wyth a greate chayne of yꝛon wythin their **Temple**, vsing to shewe it, as a thing of greate wonder to straungers visityng theyꝛ pꝛouince in soꝛte of perigrination. And to make an end, **Cardanus** in his fourth booke **De varietate rerum**, saith that he hath scene in a fielde in *Italie*, a number of harde stones of the colour of yꝛon, castyng a smell of **Sulphure** fallen oute of the **Ayre**, whereof some of them weighed a **Hundred** and twentye pounce the pæce, & others thꝛæ scoze, the which being shewed to the *Frenche* **Kyng** (as a thyng of greate wonder) in hys **Koyall** voyage to **Naples**, putte hym into a great maruell how the **Heauens** coulde sustaine so greate a waighte the space of two houres, seing that
the

The noise ceassed not, nor the flames to flashe oute of the
 Skye from thre of the clocke vntyll fyue, when the
 fall of the stones appeased the bzute
 and horrible Rumbling
 whiche was in
 the Ayre.



*A wonderfull Historie of a man in our time,
 which washed his face and handes
 in skalding Leade.*

CHAP. IX.

Histories of wonderfull



Heronymus Cardanus voyteth a wōderful
Histoꝛie in his sixt booke De subtilitate, as I
might saie, repugnant to nature, sauving that
the same was done in the pꝛesence and sight
of the whole companie of a Citie, whiche
makes it of moze faith and credit. When
(saith he) I wrote my woꝛkes of subtil inventions, I saue
a certaine man at *Millan* which washte his face & handes
with skalding leade, hauing washte them befoze with some
other

other water: wherfoze Cardanus, (as he was accustomed w
 great diligēce enforcing himselfe to searche & trie out that
 secret in nature) was of opiniō y of necessitie it must be, y
 y water wherewith he first washed was extreme colde, &
 withall, had a certaine obscure & hidden vertue, the which
 did withstande the heate of the leade, not suffering y same
 to cleaue oz sticke to his bodie: & some (saith he) affirme
 that the water wherein he washed, was made of the sappe
 of Pourpie and Mercuriall, for bicause of the sliminesse and
 lightnesse thereof, which to me seemes not to be true, for
 that he vsed the same water very often to wash his whole
 bodie, putting but a litle on the place where he poured the
 hoate leade, taking a crowne for the sighte thereof, of all
 such as came to see his doing therein. And surely if y water
 had bene made of these two herbes, which be of small esti-
 mation, in respect of such goodnesse and vertue, he woulde
 haue cast a farre moze quantitie on his bodie than he did.
 But to cōclude it, is thought that the water which he vsed
 was metical as that of Stybium. Cōferring y particulari-
 ties therof with y saying of Cardā & other authours which
 I haue read, I finde that in times passed, these doings
 were not had in so great admiratiō as they be at this day,
 seeing we see by common experience, that there be diuers
 things which of nature haue not only power to resiste the
 force of fier, but also will not be consumed thereof, as the
 poulse of Pirrus, which when his bodie was broiled, it
 could not be consumed by the fire, mennes teeth and the
 diamont cannot be executed by fire. And there springs a
 certain gumme of the Pine male, the which as Theophra-
 stus writeth, being rubbed vpon the tables of woodde, de-
 fendes them from the force of the fire, whereof there
 was sufficient profe made by Silla with his armie brought
 against Archelaus, who having environed on all sides a
 tower of woodde of the sayd Archelaus with the burning
 flames of fire, was not thereby hable to endamage the

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Silemander, a
worme liuing
in the fire.

A Lampe bur-
ning without
the aide of oyle
or match.

same, which Silla much maruelled at. Isidorus and manie others wryteth that there was bzought into the presence of Pope Alexander a white linnen shirte, the which for pleasure & admiration, he caused to be cast into the fire, at such time as the Strange Embassadours came to see hym, sometimes leauing the sayd shirte in the fire the space of a daye, without any hurte to it, but that the same taken from the fire, was become thereby moze fairer: whereof some affirme, that the cloth of this shirte was made of the wozme, which men name Salemander, who (as Aristotle teacheth) liueth in the fire, but whether it be true or no, I leaue that to the iudgement of those which haue waded further in searching the hidde misteries & secretes of nature, than I. Albeit I knowe that S. Augustin hath made mentiō in his .xxj. booke, named the Citie of God, in the .v. chapter, of a Lampe, which was in the Temple of Venus, the which although it were exposed and bzought into the winde, raine or other weather comming from heauen, yet it burned with so much the moze efficacie, without consuming, hauing neither ayde of oyle or matche. But after the saide S. Augustin had by diligent searche, sought the maruellous cause of that fire, which did not consume, he resolved in the ende in this sorte, either it must be (sayeth he) that there is in the saide Lampe some peice of the Stone called Abseste, growing in *Arcadie*, the which being lighted, cannot be quenched, or it muste be (sayth he) that the same Lampe was forged by magicall arte, or els that this wonder was deuised by some diuel vnder the name of Venus, to the ende not onely thereby to make him selfe worshipped, but still to keepe and entertaine the people in the same error, wherof, as Ludouicus Viues vpon the exposition of the same chapter, which hath heretofore added learned commentes to S. Augustins booke De ciuitate Dei, affirmeth in the same to haue seene in the time of his studie at *Paris*, matches which the fire could not consume. And for
a more

a moze proufe thereof, it hath bene told & recounted in the
 time of our fathers ȳ there was opened a sepulcher enclo-
 sed in the earth, wherin was found a burning Lápe, which
 had remained lighte without going out ȳ space of foure or
 v. hundzeth yeares (as it appeared by inscription or autho-
 ritie of time, ingraued vpon the stone) the same, dissoluing
 into pouder allone as it was toughted, which I could con-
 firme by diuers like examples and authorities of proufe,
 aswell auncient as familiar, who haue leste sundrie expe-
 riences of diuers things of vertue and force able to res-
 siste the fire; like as who dippes or rubbes his
 hands in the ioyce of Mauue or Mer-
 curial, shal neuer be endomaged
 with the furie of any
 flame or fire.



of Wonderfull Histories of the Iewes.

CHAP. X.

C.ij.

This

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This wicked secte of the Jewes hath from time to time so much disquieted and molested our Christian publike weale, that the Historians of our time haue attainted thē in their writing of sondrie misdemeanours and abuses in lying, that whosoever shall reade their cruell blasphemies & abominable execrations which they continually publishe and set forth againste Jesus Christ the Saviour of all the worlde, in a certaine booke
(common

common in their Sinagoges) which they call Talmud, will iudge the same a cause sufficient, to exile & abandon them out of all the Prouinces and places where Chziste is to be honozed. For like as these poore people blinded and led in the myst of errour, haue not only gone about to defame the name of our Sauour by their wrytings, but also that whiche is worse, they haue mooste shamefully trauailed: to extirpe and blot out the remembzance of him for euer. Euen so in the yeare a thousand, a hundred and foure scoze, and in the raigne of king Philip, these wicked people in the despite of the passion of Iesus Chziste, vpon god Friday, when they iudged that the Chzistians were most occupied in celebzating that day, they inclosed them selues yearely in a caue, where hauing stolne a yong chylde, they whipte him, crounyng him with thoznes, makyng him to drinke gall, and in the end crucified him vpon a crosse, continuing in this sozt of cruel doings, till the Lorde grudging greatly with the death of so many poore innocents, suffred them as thieues to be taken with the dexde, and after he had caused them to be examined and tormented for the same, they confessed that they had vsed this many yeres befoze, murdering a great number of infantes in this sozt, wherof king Philip being ascertained, caused them not only to be chased from his realme, but also bzoyled of them, to the number of. lxxx. in a hot burning caudzon. After that king Philip seing him selfe oppzessed with warres, and wantyng money to maintaine the same, for a better supplie of hys necessitie, he (for a summe of money payd to him in hande by the said Iewes, for their outragious liuing) licenced them to returne & trauail into *France*. But euen as vices be chained together, drawing one another, so these wicked people yet smellyng of this first iniurie which they had receyued, determined and fully resolved amongst them selues, to extirp at one instant the name of Chzistians, destroying the all by poyson: And for a further helpe in these their wic-

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A great infection throughout all Europe by reason the water in their welles was ymposoned.

ked practises, they allied them selues in consozte wyth diuers Lepzes, by whose succoures and meanes they made an oyntment, with a confection of the blood of mans bzine composed with certaine venemous herbes, wrapped within a little linnen cloth, tying a stone to the same to make it sinke to the bottome: they nightly cast in the sayd infection into all the fountaines and welles of the Chzistians. Wherupon this cozruption engendzed such cōtagious diseases in all *Europe*, that there died wel nigh the thirde person thzoughout the same: for this plague passing sodainly from citie to citie, by the contagiousnesse therof destroyed and smothered al things bearing life, encounting it. But after the Lozde had suffered to raigne for a time, the tyzanie of these wicked and euil disposed persons, he stopped so their cruel enterprises, that they passed no further therein. And like as in tyme diuers of those welles and fountaines became drie, by which meanes the imposoned bags were founde in the bottome of the water: Euen so by coniecture and suspition, diuers of these malefactorz were apprehended: and being grieuouly tozmented, confessed the facte, wherupon grew such sharp & seuerer punishment, as well to al the *Iewes*, as Lepzes, thzough out all the prouince of *Europe*, being founde culpable therof, that their posterities smell therof til this day: for they hauing proued so many kindes of tozments and martirdoms, that vpon theyz imprisonment, they had greater desire to kil and boile one an other, than become subiecte to the mercie of the Chzistians. And as *Conradus* of *Memdenber*, of equall fame in the studie of Philosophie and artes Mathematicall writeth, that ther died in *Almayn* for this cause aboue xij. thousand *Iewes*. Wherfoze as it was strange to behold their afflictions: Euen so it was as extreme to see the poze Chzistians haue in hozrour & abomination the water of theyz welles and fountaines, that they rather chosed to die of the dzought, than to receiue any dzop therof into their bodies, but

but hauing recourse to rain water, or to riuers, whereof they had greater want than any store or plentie at all, finding not at all times to serue theyr turnes, they prevented sundry times the perill of the poison. And as these false deceiuers were of all nations much detested, so they often times proued diuers kindes of calamities (as the *Historians* testifie:) the same *Cōradus Licostenes* amongst others, reciteth a strange deuce hapening in the yere. 434. about which time he found by fortune in the Isle of *Crete*, a seducer and false prophet, or rather a wicked spirite, as they might cōiecture by the issue of his enterprises. This prophet preached openly throught al the Isle, that he was the same *Moyse* which brought the *Israelites* from the seruitude of *Pharao*, and that he was sent againe from God to deliuer the *Iewes* frō the bondage & seruitude of the *Christians*: where in hauing thus planted the rootes of his pestilent doctrine, he therby won the people by false miracles and other diabolicall illusions, that they began to forsake their houses, lands, possessions, and al the goodes they had, to folow him, in such sort, that they founde no other matter in that countrey, but a great troupe of *Iewes*, accompanied with their wiues and childzen, which folowed this holy man as their chief. And after he had wel led thē in this miserable error, he made them mount in the end to the height of a rock, ioyning to the sea, and there tolde them, that he would make thē passe throught the sea on foote, as he had tofore brought the people of God throught the floude of *Iordain*, which he coloured so finely by his deceyuable arte, that he perswaded them very easily, and in such sort, that the poore people gathered together on a heape, dyd cast them selues headlongs into the sea. Whereby the greatest parte of them were drowned, and the reste saued by certain *Christen* Fishermen, which were then in the sea. Whereof the *Iewes* perceiuing the greate deceite whereby he hadde abused them, coulde not by any humaine Arte heare

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any newes, noz discover where was becom their pzophet,
which gaue occasion to many of them, not onely to thinke,
but also wzite, that he was a Diuell vnder the shape and
figure of a man, which had so deceiued them. Sebastian Mü-
ster wziteth in his boke of vniuersall Cosmographie an o-
ther hystorie of them set out in a moze gay and bzaue fashi-
on, saying: That in the yeare of health. 1270. when the
Countie of *Steruembergh* was bishop of *Mandeburgh*, one
of the chief Pziests of the Synagoges of the *Iewes*, fell by
chaunce vpon their Saboth day into a déepe Lakes, oute of
which he coulde not get, and therby constrained to call for
the aide of his companions, who being arriued, sayd vnto
him with grieuous complaints, that it was theyz Saboth
day, and that it was not lawfull for them as that daye to
yelde hym the benefite of their handes, but willyng hym
to vse pacience til the next day following, which was sun-
day. The bishop of *Mandeburgh* aduertised of this, being a
very wyse man, gaue commaundement to the *Iewes* by
the sounde of a Trumpet, that vpon paine of death
they shold frō henceforth keepe holy and solem-
nise as their Saboth daye the Sunday.
By meanes whereof, thys poze
martir remained parfue-
med tyll the
Monday.

*Of Floudes and wonderfull Inunda-
tions of Waters.*

CHAP. xj.

The



The antiquities of forain times haue sufficiently proued the horrible rage of waters, that if I shoulde goe about to declare them in order, I shoulde rather want Eloquence to describe them, than matter wherupon to entreate. The first and most worthie of memorie, is sufficiently shewed by Moyses, in the .vij. chapter of the booke of Genesis, at what time God opened the veines of heauen, and sent downe such abundance of water vpon

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at the

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all the earth for the purifying and clenfing of the synnes of men, that the same ouerflowed the highest mountaines aboue .xv. cubites. And in the reigne of kyng Henry the fourth, the waters raged with suche impetuositie within the prouinces of *Italte*, that there was not onely thereby drowned many thousand men, but that whiche was moze strange (as the *Historians* make mention) the tame & hold beasts, as hennes, geese, *Dehens*, & such like, were by the terroz therof so frightened, that they became sauage, wandering in the deserts and forrests, and neuer after to be reclaimed. Wherof *S. Augustine* in the third boke called, the *Citie of God*, maketh mention, that in the yeare of health 1476. and on the .xviij. day of *April*, in the tyme of *Federike* the .iiij. Emperoz, at what tyme printing was first founde out) there was in *Hollande*, so great an inundation of water, and the sea ouerflowed the bankes with suche furie, that it brake the causeys running behinde *Dordrech*, couering al the land, as wel cities as villages, in such sort that ther were drowned not only .xvi. parishes, but also .100000. men with their wiues, children, and beasts. And in y^e yeare 1530. in *Hollande*, *Flaunders*, and *Brabant*, the sea so swelled, that it brake not only bulwarks and rampiers, but also violently caried away both cities and villages together with the creatures in them: & besides made all the haven townes no lesse nauigable, than the open and main sea: which not only chaunced in *Flaunders*, but also the same yeare the riuer of *Tyber* so flowed in *Rome*, that it moued aboue the highest towres and estages of the citie, and withal not onely breaking down the bridges, but endamaging theyr goods, as gold, siluer, corne, wine, cloth of silke, flowze, oyles, woull, and other riches, to the value of thre millions of golde, besides the losse of thre thousande persons, as well men as women and litle childre, which were therby smothered and drowned. Wherein as all these matters were maruellous: so the auncientes and wryters at this day,

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haue not made pꝛoofe of one moꝛe ſtrange ſithens the vniuerſall flood of Noe, than this which chaunced in *Phrygia*, in the yeare of grace. 1230. For euen as when they thought them ſelues moſt happie, and were banquetting, drincking, and giuing them ſelues ouer to all kindes of pleaſure, beholde all the lande, nigh to the ſea of *Phrygia* and *Halderich*, were in one moment ſo couered with water, and the ſea ſo peopled with men and beaſtes, crying with pitifull vehemencie, that it ſeemed by them, that God had forgotten his vowe made to Noe, wherein he promiſed neuer to deſtroy mankinde by water againe. Albeit the rage was ſo cruell that men were forced to climbe trees like birdes, others ramped vpon the mountaines, the mothers caſte their childzen vpon the grounde, to the ende they myghte with moꝛe ſpæde ſlæ and ſhunne the furie of the element. And to be ſhoꝛt, the deſolation was ſuche, that there was not only an infinite multitude of men, women, childzen, and beaſts dꝛowned: but that whiche was moꝛe to be lamented, the cozruption which ſprang of the putrified bodies, after the waters were retired to their olde chanel, ſo infected the aire with a ſodain plague, that the reſt which were ſaued from dꝛownyng, were deſtroyed by the miſerable infection therof, in ſuche ſoꝛt that the Pꝛouince remained almoſte deſerte and inhabitable. Wherein who liſt to beholde Floods moꝛe freſhe in memorie, wherewith other Cities haue bene tormented, let hym reade Carion in the Abzidgement of his *Chronicles*, and all thoſe of *Gasparde Contarenius*, in his learned booke of *Philophie*, whiche he made of the ſoure Elements.

The wonderful death of Plinie, with a brieſe deſcription of the cauſes of fire, whiche come of certaine openyngs of the earth.

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Ike as it is straunge that the fyre falling from heauen should burne those places which it toucheth: Euen so it is moze monstrous to see the same issue from the earth, without knowing v here it firste tooke hir nouriture, beginning and birth, as this, whereof Titus Liuius and Orseus make mention, which sprang of the in- trailes of the earth, in the territorie of Calene, which ceased not burning by the space of thzee dayes & thzee nights, until.

till it had committed to cinders about fyue acres of ground,
 drying so muche the moisture and humour of the ground,
 that not only the Cozne and other frutes, but also the trees
 with all their rootes were burnt and consumed. Diuers
 Historians write, that in the olde time the mosse parte of
 the Realme of *Scotland* was by the like violente irruption
 of fire springing from an vnknown opening and caue of
 the earth, quite consumed and burned. The cause where
 of, the Philosophers haue searched with great diligence,
 and in the ende founde that Sulphur, Allom, Pitche and
 Water be the cause of the entertaining of that fire, toge
 ther with the very fatnesse of the ground, and that fire af
 ter it hath founde a vent, can not long continue without
 issuing with a wonderfull violent force. And for the most
 part these flames haue bene diuers times sene of the peo
 ple (with great wonder & terrour to them) commonly about
 the Sepulchers and Churchyardes, and other fat & moyste
 places, which was engendred of the fertilitie and moist
 nesse of the deade bodies, who were there buried: for men
 amongst all other creatures, be of a very subtile and fat
 substance, as is plainly shewed by that which is discou
 red in our time of the Sepulcher of Alexander Duke of
Florence, which, although it were made of white Marble
 both massie & heauie, yet notwithstanding, the fatnesse of
 y^e bodie pierced & distilled through the said Sepulcher, pier
 ring the bottome of the pillours thereof. Inlike maner
 the moisture of the bodie of Alphonfus Aualus, albeit the
 Whisitions had dried the same with salte and sande, and in
 wrapped his bodie in leade, yet the fatnesse thereof spot
 ted and spoiled not onely the stones about the Tombe,
 but dropped through euery parte of the leade. And there
 is also a mountaine called Hecla in the Isle of *Islande*,
 whereof one George Agricola, a man amongst others of
 our time worthe of memorie, hath made mention, repor
 ting the same to cast such flames, and making so great a

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a noise, that it seemes to be made, the same casting and darting greate stones & withall vomitteth Sulphur, smothering, as in a gulphe, all those which approach to beholde the nature of that fire: whereby the common people of that cuntrie be brought in such an error, that they beleue that place to be y^e prison of the damned. Besides also manie Historians write, that there appeared in that place visions, which shewe themselues visible, and make their seruice to men: they appeare for the moste part in the shape and figure of those which by some violent aduventure haue bene either killed or drowned: and when those which they know makes their returne to their houses, they aunswere them with maruellous complaint & weepingins, willing them to returne to the mounte Hecla, & so sodainly passe & vanishe away. But for my part, I haue alwaies thought, that they be certaine disciples of the diuell, which haue bowed them obedience in that place, to deceiue the people, being by nature of a Barbarous & grosse capacitie: whereof, as we haue declared befoze y^e cause of these hideous and pepetuell flames is naturall, so it also commeth of the fertilitie of the grounde, together with the plentie of Sulphur wherewith the marchants loade so many shippes, carrying them into strange countreyes. And mozeouer, the fatnesse of the groude of this *Islande*, as the Auncients and Historians at these dayes write, is such (and especially in the lowe countrey) that they are constrained to feede their cattel but a smal time, leaste they shoulde surfeit of the sweetnesse thereof, & so die, as is dayly proued. Neither let vs muse or be to curious in searching the cause of these flames of the mountaines so farre from vs, for we haue the mounte *Vesue* neare to *Naples*, whereof Martial, Strabo, and Xiphilnius in the life of Seuerus the Emperour haue verye often in their writing made mention to be in times past most fertil, is now by the continual embracements of
the

the fire vtterlye ruinous and consumed, and in the time of Titus Caesar, it castte forth such plentie of fire, that it burned two Cities, and the smoke thereof rose so thick and high, that it had welnigh darkened the Sunne, making the dayes like to the night, and all the fields thereabouts were so full of cinders, that they seemed in heighte equall with the trees. Wherein Plinie (who raigned in the time of Vespasian the Emperour) desiring to knowe the cause of the continual burning of this mountaine, wente to see it, and appzoching too neare the same, was at the sight thereof so astonished, that he was immediatly surprized with the flame, and his bodye thereby committed to ashes, as you maye beholde in the pourtraite befoze: & that which is yet fresh in memozie, in the yeare 1538. where it began againe to make so great an irruption, that it feared al the people bozdering vpon it. We can in like maner bring in amongst these wonderful mountayns, the mount Aetna, otherwise called the mount Gibell, in Sicile, whereof S. Augustine hath made so often mention in hys woorkes, and whiche Strabo witnesseth, as one that hath not feared to mounte to the very heighte to beholde and consider the maruellous effects therof, wherof Sueton affirmeth, that Caius Cesar, Caligula Emperoz of the *Romains*, hauing beheld this great stoze of fire, that the mount vomited forth, was therewith so feared, that he fled by night to *Messane*, and not withoute cause, for after the windes had gotten within the euentis of this mountain, it darted forth mightie stones, and great flakes of burning fire, whiche consumed all things it encountred. Thucidide maketh mention of thre notable embzacementes of this mount Aetna, which was after the *Greekes* had gotten to *Sicile*. And Orosc reciteth, that in the time that Marcus Aemilius and Lucius Oresteus were *Consules*, the same mount sodainely threwe out such a quantitie of flames of sulphure, that al the countrey

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they therabouts was destroyed: by meanes wherof, the
Romains remitted the ordinarie tribute whiche they recei-
ued of those of *Casine* for the space of ten yeares. And the
men at those dayes thought that the matter wherwith the
fyre was nourished, was quite consumed, for that y^e same
ceased for a time: but in the yeare. 1570. they very well
proued the contrary: for as they were astonished at the
great masse of fyre, with the light darkened. Euen so that
light of the sulphure fell from the height of the sayde
mountain to the lowest part therof, the which by
a certaine coldenesse coulde not be so wel
gouerned, but that running here
and there, it burned
not only fields,
stones, forrestes, but also two villages, and all
that it encountred, and the fyre being at
this time extinguished, the grounde
by that meanes brings forth
much good fruite, and
withal is become
fertile.



Wonders

¶ Wonders of certaine horrible earthquakes, chancing in di-
uers prouinces, with a deceit of Sathan, who by his craft
and subtiltie made a Romaine Knighte to
throw him selfe headlong into a gulfe.

CHAP. xiiij.



The Historie & yeares of Romaines, Greekes,
Parthians, Medians, Persians, and others like,
haue so often made mention of the ruinous
chaunce of manie Cities and Prouinces, by

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the trembling of the earth, that I could bring to memorie, very neare the number of fyue hundred greatly renowned, which perished and were destroyed by this kind of torment, as Ephesus, Magnesus, Sardos, Cefaree, Philadelphius, Mirimneus, Apolonius, Nicomedius, Antiocheus and many others, in suche sorte, that in one night in the tyme of Tibereus the Emperour vnder whome y^e sauour of the worlde was crucified, twelue of the most prouid Cities of *Asia* were made ruinous in one night by the sodaine trembling of the earth, as Plinius and Cornelius write. In like sorte at what time Flaminius warred against Hanibal, and as their hostes were ready to ioine battaile y^e one against the other, the earth begā so vehemently to euent & shake, that many of the strongest partes of the Cities, and diuers of the highest mountaines were battred and made flatte with the earth: and yet (as sayeth Titus Liuius) these two armies were so enraged the one against the other, that they forbare not to continue their furie, making no accompte of these wonders: whereof who listeth to reade Dion Niceus and Xiphilinus, in the life of Anthonie the Emperour, shall finde so strange earthquakes happening in *Hellespont* and *Bithinie*, that it canot seme otherwayes, but y^e those prouinces should be deuoured & swallowed vp. The Isle of the *Rhodes* so much renowned by writings, hath bene very often decayed by earthquakes, in so much that the great Idol and Image of the Sun, which shone so greatly in *Rhodes*, made by Chares Lindius scholer of Lisippus, when he was twelue yeares of age, the which was in heyghte thre scoze and six cubits, was defaced and broken by trembling of the earth, the .lv. yeare after the setting vp thereof, which was once againe layde on the earth in the time of Plinie, to the great maruel of those which went to see it, in such sorte that the very thombe of that Image, surpasseth in bignesse y^e greatest Image which they could finde, and the riches of that Image was so maruellous, that

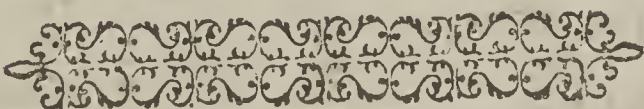
that when the Soudan of *Egipte* inuaded *Rhodes*, he loaded with the fragmentes & reliques of *Wzasse* of that Image which he founde battred, nine hundzeth Camels, which he sente by lande into *Alexandria*. And mozeouer Iosephus in his first booke of the warres of the Jewes, maketh mention of an earthquake which chaunced in *Iudee*, by the violence whereof there was killed a thousand men, wherein as the Ancients vnder the gouernment of Eudoxius, willing to celebrate a second Council at *Nice*, to vndoe the articles agreed vpon by y^e general councel, were sodainly stonished euen when their Bishops & Prelats were assembled, with the sodain mouing & shaking of the Citie of *Nice*, wherein many building sounke, and many thousands of men were deuoured and choked, who perceiuing that god was not contente with their enterprise, were forced to desiste from their purpose, and returne to their Prouinces, (as *Fuctius* writeth.) Also in the year. 1345. & the daye of the conuersion of *S. Paul*, was so horrible an earthquake in *Venise* (as *Sabellique* writeth) that by y^e space of fyue dayes together, they sawe no other thing but houses & building decay, and besides that, all the women being with childe during that time, were deliuered befoze their times, & their frute lost. But to the ende we should not consume much time in committing to memozie the hurtes receiued in y^e olde time by those shakings of y^e earth, we haue in our age proued y^e like in y^e yere of our Saviour. 1538. the. xxvj. day of Januarie, where the Realme of *Portugal* was so shaken, by the thrusting together of y^e earth, y^e there fel at *Lisbone* (as the writers at this daye reporte) very neare a thousand or. xij. hundzeth buildings, besides moze than. ij. hundzeth others which where halfe decaied, & that torment continuing, vij. dayes, y^e assaultes thereof renewed. v. or. vij. times a day, by meanes whereof al y^e poze inhabitats were so frightened, y^e they abandoned their houses & lodged in y^e fields. Tit^{us} *Liuius* in his vij. booke & .j. decade, *Oroseus* in his .ij. booke & .v. chap.

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Iulius Obsequens, Polidorus Virgilius & many others, haue made mention of a strange earthquake in *Rome*, which me seames wortbie of memozie in this place for the noueltie of an acte so strangelic happening. They wzite that in the time of Seruius Hala, and Lutius Genutius being *Consulles*, the Citie of *Rome* was besieged with a sodaine shaking of the earth, which being ceased, leste a certaine caue or depth in the midst of a place of the Citie, which by no meanes coulde be closed or shutte vp with all the earth or other matter they coulde cast into it besides: there issued out thereof such a stinke of diuers pestilent and infectiue vapours, that the most part of the Citizens of the Citie were therewith infected: and after they had searched all the meanes they coulde to remedie their euill, they determined (as their lasse refuge) to demaunde counsell therein of their diuines and soothsaiers, who after they had done to them their accustomed ceremonies, they answered that it was not possible by any artificiall meanes to close it vp, vnlesse the moste pzeious Jewell in all the Citie were cast into it: wherefoze, after that the Ladies and other *Romain* Citizens had liberallie cast into it the moste pzeious Jewels that they had in their closetts, without pzoofiting or appeasing the furie of that gulphe, Marcus Curtius an excellent and valiante *Romain* Knight, armed at all pointes, and mounted vpon the best horse in his stable, cast himselfe headlong into that depth, the which immediatly closed vp, and so ceased to rage. So much is the deceit of the diuel in this woold, that men thinking to do sacrifice to their Gods, to deliuer their countrie from captiuitie, make their soules a willing sacrifice to the diuel. Wherwith ending these earthquakes, it resteth now to shew y causes of their beginning. Aristotle, Plinie, and generally all those who haue treated of the motion of the earth, attribute the causes of that euil fortune to the vapours and exhalations which be inclosed in y intratles of y earth, by whose force
searching

searching to euent and to come forth, the earth is moued and stirred, which is of power in some places to dissunder strong walles and buyldyngs, and make them fall into the earth: and in some place it leaueth a hollowe hole or caue, like to that in *Rome*, whereof we made mention: sometimes these fires issue befoze any assault or warning giuen, where diuers tymes at the very same instant, may bee hearde an horrible sounde and murmure, like to the mutterings or clamors of men, accoꝝdyng to the quantitie of the matter which is shaken, or the forme of the caue by the which the vapour passeth, leauyng sometimes a caue which sheweth the thyng swallowed: and sometimes

the earth is made so firme sodainly, that they can finde no token therof, and at other times deuoureth whole villages, swallowyng somtimes the most part of a countrey. And that which is to be noted, these earthquakes happen for the most part, rather in the Spring time, and in Autumne, than in any other season of the yeare.



I Wonders of two bodies knitte together, like two graftes in the tronke of a tree, whereof S. Augustine in a boke of the Citie of God maketh mention.

CHAP. xiiij.

I.iiij.

Suche

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Suche nede not to be astonnied at all of the figure of this monster, whiche haue read the eight Chapter of S. Augustine, in his .xviij. boke written of the Citie of God, where a litle befoze his time was bozne an infant in the east parties, which was double aboue, and single belowe, hauing two heades, two brestes, foure handes, and the rest of the bodie in the shape of one, that is to say, two thighes, two feete, one belly, and the rest from the nauell downe.

downewarde, had not but the figure of one mā (as he witnesseth in a place before) and luyng so, many wente to see it for the renoume and fame thereof. And that wherof also I thought somewhat to speake, for that thys whole portraict is presented, is like vnto that whiche S. Augustine writeth of, sauing that that had the figure of a man, and thys the fourme of a woman, who was engendred vpon the confines of *Normandie*, and *Englande*, at what time Henry the thirde there reigned. Wherof, if you wyl well consider, you shall fynde the same to be a straunge spectacle in Nature: for beholde, these two bodies were knit together from the toppe of their heads to their nauell, like .ii. graftes in the trunk of a tree, hauing two heades, two mouthes, two noses, with their faces faire, well formed and made in euery point requisite in nature euen to the nauel, and from the nauel downewardes, it had but the figure and shape of one only, that is to say, two legs, two thighes, one nature, and one onely conduit whereby the excrements were discharged. And that whiche was more pitifull, is that they differed in all the actions of nature: for somtimes when the one wept, the other laughed, if the one talked, the other helde hir peace, as the one eate, the other dranke: Liuyng thus a long season, till one of them died, the other being constrained to traile the deade body after hir for certaine yeares after, where by the stinke and corruption of hir who was deade, in the ende she was infected, and died also. The Authours of this be Cuylerinus, Mattheus Palmerius, Vincentius in hys .xxvi. booke and .xxviii. Chapter. Hieronymus Cardan, an excellent *Milanois* Physitian, searching greatly the secretes of Nature, which at this day is liuing, affirmeth in his .xiii. booke of his bookes of diuerse histories, that in the yeare. 1547. & in the moneth of January, the like monster was engendred in *Italie*, which he describes in pointes like vnto this, and the mother brought it forth in the ende of the .ix. moneth.

Very

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very well foꝛmed in all respects, and withall coꝛpulente, notwithstanding it died immediatly after the mother was brought to bedde, by meanes that the sage women had used to much foꝛce and violēce in taking the same from the body of the mother. And further he describes afterwards a thing woꝛthie to be noted : whiche is, that there was a surgion named Gabriel Cuneus, a man very expert in hys arte, who heretofore had ben his disciple, made an Anatomie of this monstrous maide, committing hir into pieces : and after he had opened the interiour partes, he found a double wombe, all the intestines double, sauing that which they cal rectū, besides he found two liuers, and so almost all the other partes, reseruing the heart, which was single : the which moueth vs to thinke (sayth Cardan) that Nature wold haue created two, sauing that by some defecte she imperfected the whole.



A Historie of a Monster, wherof S. Hierome maketh mention, who appeared to S. Anthonie in the deserte.

CHAP. XV.

Saint



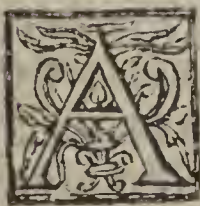
SAint Hierom, Licostenes, AND Isidorus make mention of a monster, who vpon a sodaine appeared to S. Anthonie, whilest he did penance in the desert, hauing (as it is witten) the forme of a man, his nose hideous & hooked, two hoznes on his head, and his face like to a goate, according to his figure appearing in this portraict, wherof that holy man being afrayd to behold so wonderful a creature in the desert, he coniured him in the name of God to
 R. J. tell

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tell him what he was, who answered him, I am a mortall man as thou art, appointed to dwell in this wildernesse, which the cōmon people (deceiued) are perswaded to be one of these hurtfull Satyres, wandring by the desertes, or else some enchaunting deuill: wherof also the holy man S. Augustine in his first booke and thirde question of Genesis maketh mention, in that he reportes so diuersly of certain diuels (hurtful specially to women) that it is neither easy nor seeming to pronounce a resolution, albeit in the .xxv. chapter and .xv. booke of the citie of God, he speaketh more frankly, affirming by the authozitie of scripture, that angels haue appered to certaine men with mortall shape, and haue not only bene seene of them, but suffred them selues to be touched by such as they haue appeared vnto. By sides there be many of opinion now a days by report of others, and thousandes who haue proued it true by experience in themselues, that there be certain impes and gliding spirites in the woods and sauage places, which the cōmon sorte call *Nymphes*, who desire the companie of women, & haue had to do with them, deliting chiefly in such vncleane and filthy exercise: which albeit is sufficiently and absolutely approued by so many, that it is not almost to be denied, yet for my part I dare not affirme, and much lesse assure, that the spirites that haue their bodies of the ayre, & participate with that element, can either desyre or performe effects of such vncleane plesure: wherein notwithstanding, who seeketh to be more largely resolued, let him reade Guilielmus Parisiensis, in y third part of his treatise de succubis and Incubis, who albeit he hath gathered the opiniō of most of the *Theologians*, yet Lodouicus Viues in the .xxiii. chapter of his fiste booke de ciuitate Dei, despising suche vanitie, maketh them of the Ile of *Cypres*, a mockyng stocke, bicause they glozifie their originall, as mouyng first from the *Dyuels* succubi and incubi, wherof you haue hearde a large description befoze.

*A wonderfull discourse of precious stones, their nature
and propertie, which resoneth of their procreation,
and other straunge things, breedynge
in the bowels of the earth.*

CHAP. xvj.



Amongest all and euery cause of wonder
in Nature, there is none that moze moueth
maruel in men, noz halfe so meritorious of phi
losophicall contemplation, than the excellent

h. y.

proprie

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propertie of precious stones, who being once drawne out of the intrailes and wombe of theyr mother and nurse the earth, do so amaze our sighte and ravishe our senses, that they seeme to contain some charme or newe mysterie sent by nature to dazell our eyes. Ludouicus Vartomanus a *Romain* writeth, that he hath seene the king of *Pege* a famous citie in *India*, haue Carbuncles, which the *Gretians* call *Pyropi*, so great & shining, that who behelde them in any darke or shaded place, seemed to haue his body distempered, and almost transfozmed by imagination: suche was the lighte and piercing glimmers of these stones, seeming of no lesse force to penetrate than if they had bene assisted with the moste hoate and vehement reflection of the Sunne. The moste part of the *Greeke* and *Latine* philosophers, as *Theophrastes*, *Mutianus*, *Plinie*, *Ruffus*, wyth other of no lesse credite than they, haue so precisely searched the propertie and procreation of stones, that they affirmed, that they doe not onely engender, but also do suffer diseases, olde Age, and Death. And touching the procreation, they are of diuerse opinions. For some say, they engender betwene rockes, when the sappe or iuyce of other stones distilles within the creuices or hollow places of the same, euen as the childe taketh his begynnyng of hys mother: some affirme, that they conceiue of the sap & mary of precious mettals, like as oftentimes is found the reason in diuerse mynes of gold & syluer: some agayn, who take vpon them to siffe more narrowly the secretes of nature, are of opinion, that they come and grow in the earth, as knots in wood, waykernelles in men, or seede in herbes: wherunto as there may be credit giuen according to reason that moueth it, so there be other Philosophers, eyther more ignorant of the truthe, or more precise than standeth eyther with learning or naturall perswasion, who doubt not to assure absolutely, that they haue sense & motiõ, wherof they proue the first by the Adamant, which smelles yron, & draweth

The Adamant
smelleth and
seleth.

weth it to him, whose vertue shal folow at full hereafter. And for the second, they make good their opinion by a common experience in a litle stone not rare in *Fraunce & Italye* called by them *Astroites*, which being put within either vineger or wine, moueth of himselfe, with crooked pace not vnlike to an *Dre* or *Colwe* reeling here and there: and yet I thinke these seueral opinions, intende rather to aduance the estimation and propertie of stones, than to persuaade a credit that they haue either motion or feeling, albeit touching this stone called *Astroites*, it is most certaine that it stirres being put in wyne: whereof not withstanding mine eyes haue bene often witnesses, yet is it not sufficient to assure, albeit it is not altogether voyde of cause & reason in nature to proue his mouing, seeing it is not cleare nor shining, but couered with spots or stains like ashes presenting a dusky hue or complexion, y^e same being made of an humour very subtil, which may be conuerted into vapour by force of the wine, which vapour searching wayes to go out and can finde no issue, thrustes (as it were and giueth motion to the stone whiche is light,) like as the true signe and argumēt of the subtil vapour is proued chiefly in that y^e stone is ful of litle knobbes which persuaades it to be corrupte or rotten, and to haue both hoales and conduites. Here as it may be that some haue a precise opinion of my diligence in searching so narrowly the cause of mouing in this stone, (which not withstanding), as I accōpte such Philosophie neither vnnesessarie, nor vnprofitable, seeing it giueth cause of wonder to suche as see it stirre alone, without vnderstanding the reason. So, were it not that tediousnesse woulde take awaye the delight of the readers, and peraduenture include some discredite touching the thing it selfe, I could preferre matters of more wonder in stones, and such as haue passed by prooffe and familiar experience. Hec̄tor Boetius makes mention of a spunging stone in *Scotlande*, whiche being dipped in the Sea, altereth the

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taste therof, and makes it pleasant. Other histories being in a kinde of stone which is piercing and somewhat pale, which they call Nicolaus, the same making him that weareth, it sad and melancholike, and so wrestes the spirites and inwarde partes that it stirres vp wonderfull passions in the minde: they haue left also remembrance of a wonderfull vertue in the Jewell hanging about the necke of Hermion, which makes as many perish as weare it: it is most certaine that in *Archadie* a cuntrie in *Scotland*, there is a kinde of stone, which being laide any small time vpon strawe or other like drye substance, it kindles and growes to flame without the assistance of fire: all which because they seeme wonders exceeding our reason, & things rather mysticall than agreeing with our capacite, I will nowe stay to committe them any moze to the iudgement or contemplation of the reader, and enter into the searche and discourse of the being and propertie of those that be both familiar with our selues & comon in our vse. Amongest the most riche & precious treasures which the earth bred in hir intrailles, or taste vp for the vse of man, the Diamont deserues moste estimation, who besides his violent clearenesse which of it selfe hath power to dimme our eyes as if it were the sodaine flashe of a thunder, is of a hardnesse so infringible, that it resistes not only the hammer or stroke of other mettall, but it is also inuincible againste fire or flame. Plinie in his last booke of his naturall histories writes, that in his time, the Diamont was not founde but in the Courtes of Princes, and that very rarely: but nowe nature, which since his age is become moze bountifull, doth yelde vs such plentie of it, that there is not so meane a marchaunt mans wife at this day, whose fingers are not decked with that Jewell. Ezechiel and Zacharie, two of the moste famous Prophetes in the Church of *GD*, haue gyuen greate honour to this stone, and not without cause, for besides his common properties to withstande venom, poyson, charmes, dreames, enchaun

enchauntementes, and visions of the night, yet hath he a moste wonderfull vertue to resiste fire, according to the opinion of some Philosophers, whose experience warranteth it to be of force to endure anyds the moste hotte burning coles that be, for nine dayes continuallye, without diminishing any parte of it: such is the excellencie of this stone that waye, albeit in this place it cannot seeme impertinent to my intent of true descriptions of stones, to impart to the readers, wherein both the Auncient and late wryters haue erred touching the reseruatiō of the properties of this stone. Plinie, with molte that were afoze hym, and Francisce Ruell professor of Physike, with Morbodeus a latter Poete, (wryters not long since) haue greatly abused the simplicitie of a number of people, in persuading, that the Adamant hath no power ouer the yron, neither to smell nor drawe it, if the Diamont be in place, seeing the contrarie is proued by common and daily experience, euen so they haue erred no lesse in that they assure the Diamont not to be vanished either by fire, yron or other meane, excepte onely by the bloud of a hee goate, [for it is moste certaine that the hammer is of force to bruse and bring hym in pieces, being striken with a strong hande. I will not denie but that it excēdes all other stones in hardnesse, and that it deuides and confoundes all other precious stones by his soliditie, neither is he with ease to be polished or framed with other thing thā with his owne lime, powder or duske, with this further argumēt of his subtiltie & hardnesse, which y Auncients did practise with greate maruel, that y point of a dart, dagger or other instrument cutting, being dipped in the powder or forge of Diamont, doth penetrat or pierce any armour, for y yron & stele being chafed or stirred with the blow, wth the vehement hardnesse of the forge, makes it of power to pierce easely whatsoeuer resistes it. Nature hath yet gyven to the Diamōt another secret & singular propertie, no lesse

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lesse maruelous than the other, which is, that being chased it drawes a rushe or light strawe, as the Feat doth, but not with such vehemencie. Many other strange condicions in a diamont could I pzeferre, and the same approued both by fozein and familiar woziters: but because they bzing with them a suspicion of lightnesse or discredit, I will reserue them for an other vse & time, and note vnto you in this last discourse of the diamont, how nature in counterpaise of the sundry graces and good gyftes bestowed vpon it, hath infected it with one speciall and mortall vice, for that it is most venemouse, and of suche fatall operation, that it stoppes bzeath assone as it is dzonke in powder, which some affirme to pzoceede of his extreme coldnesse, and other holde it to moue by a violent gnawing in the bowels. The greatest diamot that euer was sene, excēdes not in greatnesse an Almonde, which as I haue hearde, remains amongst the Jewels of Solyman, late Emperour of the *Turkes*. Most woziters haue gyuen the second place of honour for stones to y^e Emeraud, bycause that by his liuelye verdure he doth not onely solace the eye moze than any other stone, but also for delite and flourishing viewe, it so surmountes both forrests, trées, and hearbes, that nature seemes to contende with the earth, to whome the price of greennesse is due, either to the Emeraud or y^e plantes. Touching the excellencie of this stone, they wzite that it abhozres all vncleane and filthie liuers, and is a special friend to chastitie: the which they make good by an example & experiance in the Kyng of *Hungarie*, who lying with his wife, and hauing an Emeraud on his finger, maruelled to see it bzeake and conuert to many pēces, which might also happen aswell by chaunce, as come of any vertue in the stone, seeing that (of all other stones) it is moste fraile & tender. The most true and credible properties attributed to this stone by most learned men be these. First Aristotle giues councel to hang it at the heade of him that hath the

The nature of
the Emeraud.

The Emeraud
enimie to vncleane
cleanesse.

the falling sicknesse. Rabie persuades that if a man drinke
 ix. graines of it, it dzieth vp euil humoꝝs. Sana Verola affir-
 meth that if it be layed to the thighe of a womã feeling the
 paine of childe bearing, it pzocures deliuerie. Rasis & Dios-
 corides will such as be infected with leprosy to drinke the
 powder of an Emeraud, wherunto as are diuerse other sin-
 gularities, so because they be not grounded vpon good sub-
 stance, let them persuade credit, according to the wise-
 dome of such as can iudge of them: for my parte in suche
 causes of difference and doubt, I had rather be carefull
 than curious: but for a familiar example of the estimatiõ
 and valewe of the Emeraud, I maye boldely commende
 and bzing in the honour of King Edward, who hauing re-
 ceiued a booke from Erasmus, pzesented him with an Eme-
 raud, valued after his death at thꝛē thousande crownes,
 whereof that famous clerke made so deare accompte,
 that he had it on his finger euen at the instant of his death.
 Suetonius wzites that Nero was wont to discerne the eyes
 and lokes of ruffians and dashebucklers within an Eme-
 raud. Good Emeraudes do pzoue them selues by the touch
 stone called Lidia, which if they be naturall and true, they
 leaue a marke like the touche of brasse. Saint Iohn in his
 Apocalipse hath giuen great honour to this stone. That
 which the Auncients called a Carbuncle, is no other thing
 than that which we commonly call a Rubie, which takes
 his name by the similitude he hath in lighte with the bur-
 ning coale: the same being committed to the flames doth
 not onely resiste their foꝛce, but excēdes them in cleare-
 nesse: touching his gistes and properties, the Philoso-
 phers moſte commonly commende it of a vertue to chase
 awaye melancholye, defende dreames and illusions of
 the night, and to serue for a counterpoison againſte all
 cozrupte aire. Ther be of them diuerse kindes, as the Gre-
 nat, and such other, whereof I wil speake particularlye
 hereafter. The Sapphire gyues no place at all to the Ru-
 bie,

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bie, saying that as the one representes vnto vs fire when he is in his moſte vehement and penetrant heate: ſo in the other we diſcerne a lykenesse of the azured Skye being moſte calme and cleare. Besides, there was no ſtone of moze pryce amongest the Auncientes for the vse of Phiſike than the true Sapphire. For Auicenne witnesſeth that it is of a vertue ſo binding, by reaſon of his coldneſſe, that it ſtaunches preſentlye bleeding at the noſe. Galene and Dioſcorides assure it to reſtraine webbes, pushes or boyles, and other things y^e else woulde offende the eyes. The Phiſitions of late time haue put it with greate effect vnder the tougues of ſuche as haue ſuffred hotte and burning feuers, finding that the greate colde in the ſtone hath mortified the heate of the diſeaſe. It ſerues as a countre poyſon againſt all venoms, and defendes all infections of ayze from ſuche as weare it in peſtilent tymes, as Iſodorus and Rufus write: ſome ſaye they haue reade in Dioſcorides, that the Saphyre enclosed in a boxe with a ſpider, killeth hir ſodainelye, ſuch is his power ouer hir poyſon. The Amatist in Ariſtotles time (as it is wryten) was not commended, for any thyng, ſauing that it reſiſted dronkenneſſe. The *Hiacintha*, withſtandes thunders, as is alreadye ſhewed in the Hiſtozie of thunders, for a moze proufe whereof, Serapius affirmeth that no man hath bene euer offended with thunder which caried the *Hiacinthe* aboute hym. The *Turquise* (accoꝝdyng to the moſte Phiſophers) is of no ſingular propertie, but to chaſe awaye thoughtes and troubles of the braine. The beſte of them come from a towne in *Persia*, called *Balaſcha*, where there is greate ſtoze. For the *Agat*, this is the moſte wonder and vertue that I finde in it, that the *Arabians* vſed to trye the maydenheade of theyꝝ wyues afore they married them, by gyuing them of the powder of the *Agat* in wyne, whiche accoꝝdyng to theyꝝ
lightneſſe

lightnesse I passe ouer for this tyme, like as also I forbear to enterlarde my treatise with descriptions of pearles, the stones of Aquilin, Alestre with manye other, because God willing, many yeares shall not passe afoze I set befoze your eyes an vniuersall description of all the pzeious stones whereof the *Arabians*, *Egyptians*, *Hebrewes*, *Greekes* and *Latins* haue leste memoze in their wzytings, together with the secretes in makyng artificiall stones, whiche I doubt not will be of pzofit to the common wealth, seeing that by that meanes shall be cut of euery meane and waye to the fine *Italiens* and others, whose studie tendes not but to cozrupte, counterfaite and abuse that which is sent vnto vs by Nature, both perfect, sincere and withoute spotte. Besides the peculiar pleasure redounding to noble men and Gentlemen, who in theyz pziuate houses maye discerne the deuises in artificiall stones, and practise the lyke if they liste, and that at small charges by the ayde of my endeuour onely, whiche according to my talent, I will frankly impart amongst them: wherewith leauing to treat further of the vertues in stones, till their time agree to bzyng them to lyght, it is nowe necessarie to distribute (in maner of a counterpoyson) their seuerall faultes and vices, wyth meanes to discerne the true from the false. The moste common faultes whiche are founde in stones, consistte for the moste parte, in fumes shadowes oz cloudes, whiche doe so darken them, that in some parte they do diminishe their beautie & clerenesse: some againe be thick, fourmed with a sharpe pointe, enterlarded with certaine vaines & stroakes, which do some way take away the estimation of their value. You may discerne the true & perfect from the false & cozrupte, by the iudgemēt of the eye, lime, substāce & touch: by the view, because the clerenesse of y true stone is moze shining, cōstāt, & of greater contentmēt to the eye.

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and not so dym or dull by the light of the candle, as that which is foꝛmed of artificial matter, the same in deed being the beste meane to trye a perfect stone. They are also knowen by their lyme, being of foꝛce to resiste the liuelye temper, so that, that hardnesse cannot be counterfeited by any artificiall imitation. The thirde indgement of stones is by their substance & touchs, bicause they be moze lighte and cold than those that be imperfect: which is a direct experience amongest the *Indians*, who being the most excellent Lapidaries of the woꝛlde, do pꝛoue them by the touch of the tong, buying such foꝛ the best as they finde mozte cold. There be also certaine pꝛecious stones founde in the bellies of beastes, which Georgius Agricola witnesseth by a stone called Alectorius, founde in the intralles of olde capons, whereof also Plinie makes mention, speaking of the conqueste of Milo Crotoniatis. In an other cuntrie of the *Indians* is founde a stone in the heades of olde and greates toades, which they call Borax or Stelon, which Brasauolus appꝛoueth, is most commonly founde in the head of a hee toade, and yet is of opinion that it is rather a boane than a stone, which some affirme to be of power to repulse poysons, and that it is a mozte soueraigne medecine foꝛ the stone. There is a certaine stone founde within the gall of an ore, and the same in ordinarie practise of phisike at this daye in *Turkie*: some such be founde in *Fraunce*, but not so comon. There is a late wꝛiter of phisike who affirmeth that not long since there was a stone founde in the bladder of a mans gall, infected with leprosie: which I maye boldly affirme with the like, foꝛ that I saw in *Paris*, an Anotomie of a mans bodie, dead vpon the disease of the stone, which had in his bladder a stone as bigge as a pigeons egge. There be stones ingendꝛed in the heades of fishes, as Aristotle wꝛites of the Maigre and many other, which I reserue (as I said afoꝛe) to describe moze plentifull hereafter, treating lastlye and foꝛ ende of our
disputa

disputation, of stones of the vertue of the Adamant, which hath so amazed many of oure late Philosophers, that they doubt not to beleue, that it hath both vital motion and feeling. The ancients for want of knowledge of the true property and condition of this stone, haue bene so troubled in their nauigation, that they haue not bene able to discover either countrey or companie on the sea, whether it were in peace or warre, but by iudgement of the Sun or starres: but now that God hath more plentifully set abroache the vessell of his grace by the benefite of the Adamant, nauigation is both so easy and so plaine, that a man of meane courage or skill may be bolde to proue the perill of the sea, and hazarde him self and godes in a little pinnyse against all assaultes and daungers of stormes, whiche the Elders durst not doe, because their needle and quadzante was not tipped or wrought with the Adamant stone: in whome also are found two vertues of a contrary disposition, for one of the endes maketh the needle beholde alwayes the north, and the other the south. He that firste founde oute the vse of this stone was named Flavius, but the first that wrote of his vertue was Albertus Magnus. Aristotle knewe well that it was of a nature attractiue, and coulde drawe yron vnto it, but yet he was ignoraunt to vse it in the Arte of Nauigation: for if he had vnderstode so farre of it, he had preuented a numbre of miserable shipwacks and daungers of sea, which ouerwhelmed his countreymen, for want of direction by vertue of this stone. Neither was it without cause that Plinie (giuing singular estimation to this stone) did forme his cruell complaints against nature in that she was not onely contente to gyue a voyce vnto rocks to send or returne certain cries and calles in maner of an Echo, but also to giue feeling, motion, and hands to stones, as to the Adamant, wherwith he smelleth and holdeth yron, and seemeth to be iealous when any offereth to take it from him: he not only allureth yron, and holdeth it

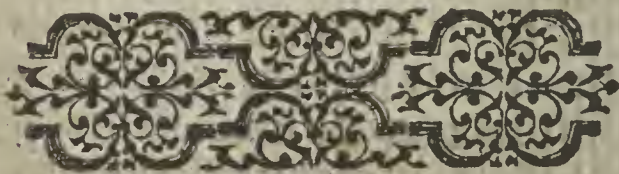
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When he hath it, but also is contented to imparte and transferre hys vertue to any thyng that toucheth it, which hath not bene onely an experience among the prophane, but Saint Augustine hym selfe confesseth to haue seene the Adamant drawe vnto it a ryng of yron, whiche being rubbed or touched with the Adamant, drew another ring, and so the thirde drew the fourth, and so consequently, in suche number, as he made a large coller of rings in the forme of a chaine, by the only ayde and touche of thys stone, such is his proprietye and such his wonderful vertue, whiche also hath bene verified by many familiar experiences, and chiefly by a late triall, whiche I sawe in *Fraunce* in this sorte: There was a knife layd vpon a square thick table, and vnderneath the bourde was helde in a mans hande, a piece of an excellent good Adamant, whose vertue piercing thozough the table that was betwene it and the mettall, made the knife moue & turne alone, to the great wonder of the assistantes. These proprieties of the Adamant be common, therefore we will syft out of it a more secreete wonder, whiche wyth the profite may also bring pleasure to the Reader. There is nowe a dayes a kinde of Adamant which draweth vnto it fleshe, and the same so strongly, that it hath power to knit and tie together two mouthes of contrary persons, and drawe the hearte of a man out of hys body withoute offendyng any parte of hym, wyth thys further proprietye, that yf the poynte of a needle be touched or tempered wyth it, it pierceth thozow all the partes of the bodye, withoute doying any harme, whiche woulde not seeme credible, were it not that Experience dyd warraunt it wyth greate wonder. Hieronymus Cardanus writeth, that a Physition of *Tours* called Laurentius Crascus, had of this stone promised by the meane of the same to penetrate any fleshe withoute grieffe or sorrowe: whiche Cardanus did eyther doubt or lightly believe tyll the experience assured the effect, for he
rubbed

rubbed a needle with this Adamant, & then put it thorough his arme, where he let it remaine without any sorow many days after, but that which maketh this experience and vertue of the Adamant more famous, is, that he respected neither veins nor sinews, but thrust in his needles or yrons indifferently without sparing any place. This Adamant which he had, exceeded not the bignesse of a beane, and was of colour like yron, distinct of beynes, and weighing about the weight of .xij. graines of cozne. By this Adamant many people were deceyued, like as also it was the occasion to entertain an error amongst many persons, which myne authoz confesseth to haue seene by experience about .xv. or .xvi. yeres past, being in the vniuersitie of *Poyctiers*, whether came in great pomp a stranger, naming him self to be a *Greeke* bozne, who in the presence of the people, gaue himself many and great blowes with a dagger, both vpon his thighes, armes, & almost euery part of his body, which being rubbed with a certain oyle, which he called the oyle of *Balsamyn*, it did so refresh & consolidate his hurts, as if the yron had neuer touched the. Ther is also at this day in *Italy* one *Alexander of Verona*, who practised the like artificial experience with his seruants, who pinched them in the presence of the people, with pinners, tongs, daggers, and other tormenting instruments, and that with such horrour, that it greued the eyes of the assistants, and then rubbing theyr woundes with a certaine oyle, he made them hole agayne presently, which so abused the simplicitie of the assistants, that they bought of his oyle, which he assured to be as profitable to all kinde of diseases what soeuer, whiche was suche a gaine to him, that there scaped no daye wherein he gat not tenne or twelue crownes aboue his hire for the cure of those that were sicke. The mysterie whereof, dyd diue *Cardanus* into such a wonder, that he was very curious to searche the cause: and falling for that matter into an intricate *Labyrinth* of *Philosophie*, he coulde not fynde
 nor giue

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noꝛ giue any other reason of it, than that the people were enchanted: touching the oyle whiche he solde, and wherewith he sained to heale his seruant being hurt, he confessed it was a fiction and a thing nothing woꝛth, foꝛ that those that bought it of him, coulde do no cure on themselues, oꝛ any other. And now to drawe to ende and resolution of all these things, it is moꝛte like, that this *Greeke* and *Alexander of Verona*, and all the rest that haue bene seene to cutte and teare their flesh in peces in sundꝛy parts of the world, dyd not heale them by, eyther theyꝛ oyles oꝛ balmes (as they sayne) but it is moꝛe likely they rubbe their daggers, pinsers, and instrumentes wherewith they hurte them wyth this seconde kynde of *Adamant*, the same hauyng a certayne secrete and hydden vertue to consolidate that part that is hurt, and to resist all soꝛow and grieſe in the wounde: wherein foꝛ a moꝛe credite I comende you to the authozitie of *Plaudanus* in his seconde Booke *De Secretis orbis, & rerum miraculis.*



I Wonders of certaine Princesses, being committed to the flames vniustly accused, who were deliuered by vertue of their innocencie.

CHAP. xvij.



IT is no newe thyng, neither chaūceth
it often, that the innocent creatures coulde
not be endamaged by the flames of fire, as it
is verified in many noble persons found and
spoken of in the holy Scriptures. But it is
a straunge thing at these days, wherin sinne
so aboundeth, and we seldome see suche miracles, that such
lyke shoulde happen amongst vs. For as Polydorus Vergi-
lius witnesseth in the eyght boke of his histories of England
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and as others write befoze his time, makyng mention of one Goodwyn pynce of *Englande*, who accused vniustly of many vices, Emnia mother to Edward the seconde, King of *England*, and wrought therein so much by his false suggesti-
ons & accusations, that the kyng hir son despoiled hir not only of all hir goodes, but in processe of time, as one synne draweth another, he so continuyng his wicked enterpryse, would not be satisfied with hir goodes, but sought to deuest hir of hir honoz, accusing hir a freshe that she had comitted adulterie with the bishop of *Winchester*: whereof king Edward storming out of measure to heare hir accused of such execrable vices, who had giuen him suck within hir intrai-
les, resolved to put hir to death, and in the meane tyme whilest all the court was molested with the inquisition of this offence, he comitted hir and the bishop into severall prisons, where she being griued, demaunded one day amongst others, to talke with the kyng hir sonne, in whose presence she cast hir selfe headlong into the burnyng flames, cryng with a loude voyce, y^e those hote burning flames myght consume hir body, if she were culpable of the faults wherof she was wrongfully accused: and hauyng ended this talke, she issued oute of the fyze in good safetie, without diminishing any part of hir body. Wherat y^e king was much astonished. Crantius in his chronicles of *Almayn* and many others whiche haue wrytten of their *Histories*, report the like of lame Henry the .xv. Emperoz of the *Re-
mains*, a mā very religious, who married with the daughter of Sigeroy, *Palatin* of *Rheyn*, called Gunegonde, a woman chaste, and of good life, if euer there were any, with whō the emperour lyued in maruellous continencie and chastitie, louing hir onely. Albeit, a certain Gentlewoman of hys house, perswaded by some wicked spirite, repinyng to see their cōtinēcies, determyned to sow some ielousy betwixt them: who findyng the Emperoure at conuenient leysure, tolde hym that she dyd beholde the Emperesse vsing the company of a knyght in vnhonest manner. Whereof
the

the Quene being aduertised, commaunded there shoulde be made ready secretly, six greate Culters of yron, and to bring them into the presence of the Emperour, who ignorant of the occasion, was sodainely amazed to see his wyfe marche so hardly barefooted, and without any feare at all, and stande vpon those burning yrons: Whome she beholdyng attentiuely, sayde vnto hym: Behold Emperour, as I am not hurt with this fire, euen so am I clere from all immunditie. Whereof the Emperour was astonished, and began to thinke of the vaine superstition, the whiche he had beleued, prostrating hym selfe sodainly vpon the earth, and required pardon at Gods handes for his rashe iudgement in the same. Wherin as these innocent doings proued by those flames seeme straunge, so doe the liues of these two persons, wherof the Historians wyte, seeme to me no lesse wonderfull, for that they liued together like maydes, withoute knowyng one the other, duryng al theyr lyues, in such sort, that the Emperour feeling death to approuch, caused hir parents to be sent for, & sayd to them: Like as y first day ye gaue me your daughter in marriage she was a maide, euē so I render hir vnto you again a maide, with comaundement to vse hir in faithfull & trusty maner. The Emperour with his maide like wife were buried in the cathedraal church of *Bambergh*, which heretofore was subiect to the archbishop of *Maiency*. Preferring further as of good right into y nūber of .ij. vertuous princesses, y history recited by Eusebius Cesariensis, in his ecclesiasticall history of Policarpus, which during the great butchery and persecution of the christians which they made vnder y emperour Verus, wer brought to y fire to be burned quick: and after they had lifted their eyes to heauen, and made their prayers to god, they wer cast hedlong into a great hot burning fire: albeit in the place where y flame ought to haue consumed thē, & brought thē to cinders, it began (with great maruel) to reuolt: flying far off frō the bodies of y martirs

Volateranus writeth a lyke example in his geography

M. y.

in ma

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in maner like the sayle of a shippe, whiche is tossed and carried by the windes in the middest of the sea, which appeared as evidently as the golde or siluer which they melte in the fornaice. And when these wicked monsters sawe that their bodies consumed not, they commaunded the tormentor or hangman to thrust them thorough wyth a sword, when beholde (sayth he) there issued out of their bodies

A wonderfull
prouidence of
God.

suche quantitie of blode, in suche greate abundance, that the fire was cleane extinte, giuing to the lookers on, suche a grieuous remozse of conscience, that they

fledde altogether: wher

of you may reade

moze at

large in the fourth booke of the Historie

Ecclesiasticall of Eusebius,

and the .xli.

chapter.



A wonderfull historie of sundry straunge Fishes, monsters, Mermaydes, and other huge creatures, founde and bredde in the sea.

CHAP. xviii.

Amongst



Amongest most of those things which merit Philosophicall contemplation, touching the vniuersall subiect of creatures without reason, I thinke such are moste wonderful, whose nature is furthest from our vnderstanding and iudgemēt, as especially huge fishes and other monsters of the water, who being shyned in the bottome and bellye of the Sea, and buried in the depth of diuerse lakes, do exceede moste commonly the opinion and

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iudgement of suche as be most curious to searche and sift their maners and conditions, the same being so rare and strange, and specially in the exercise of their naturall actions, that I thinke they be of force to moue equall delite & desire to many men to participate for a time with their societie in the Element where they dwell, to the ende they mighte come to a moze free and perfect knowledge of their vertues, whiche was plentifully approued by the Emperour Antonine, who hauing receiued a certaine woꝝke of Opian, treating of the order of fishing and disposition of fyshes, gaue hym as manie Crownes as there were verses in his bookes. Conradus Celtis and after hym, Gesnerus shewing the desire and affection that the Antient Emperours had to bee priuie to the proprietie, age, maners, and condicion of fishes, write, that in the yeare. 1497. was taken in a poole neare to *Halyprum* the Imperiall Citie of *Sweura*, a Brochet, whiche had a hoꝝpe or ring of leather tyed to his eares, wherein was wꝝritten in Characters of *Greeke* this whiche foloweth. I am the firste fysh that was put into this Riuer, by the handes of Federike, seconde Emperour of the Worlde, the fiftē of October, a thousande two hundred and thirty, which proued by the witnessse of those letters, that the saide Brochet had lyued in that water 297. yeares. Wherein also it seemes that this good Emperour Federik obserued in fishes, that which Alexander vsed in Hartes or deere, who (according to Plinie) woulde cause very often chaines of golde with inscriptions to be tied about theyꝝ neckes, & then gaue them the libertie of the wilde foꝝrestes the same being founde a hundred or two hundred yeares after, keeping the same coller & letters about their neckes. The *Romains* for the estimation they had of fishes & pleasure to behold them, woulde sometime caste cōdemned men all quicke into their riuers & Lakes, to the ende that those litle creatures might be the executioners of their offences, others

others for delite sake would make the so tame, that at the sounde of a whistle they would leaue the water, and come and take meate at their handes vpon the bankes of theyr riuers, hauing them in suche delite, that Lucius Crassius *Censor*, lamented no lesse the death of one of his litle fishes dying out of his ponde, than if it had bene for one of his daughters. It is not vnknown also that the *Romain Emperours* helde fishes in suche honour and affection, that in their mosse Royall and pompous banquets, they made more daintie & deare accompte of fishe, than of any kinde of foule or other fleshe, reseruinge suche reuerend obseruation to some of them, and specially the Sturgeon, that (as some saye) he that broughte it to the boorde vled to do it bareheaded, sauing a Cornet or garland of flowers, and for a more honour of the thing, the Trumpettes and Drumes ceased not to sounde & blow, so long as that dishe stode on the table. At this day in *Grece & Turkie*, y people for y most part be more desirous of fish than of fleshe, which was also the custome of y *Auncientes*, wherupon both the *Greeke & Latin Philosophers* do most comoly in all their treatises preferre the nouritures & soueraine goodnesse of fishe afoze fleshe, & haue giuen also the inferiour place of estimation to fleshe. Like as at this time also the *Egyptians* do abstaine all their lyfe from eating of fish, obseruinge the order of our *Mōkes* in their abstinēce from eating of fleshe, which shall suffice for this tyme for the dignitie & commendacion of fishes, folowing in order to describe how y Seas bring forth their wōders with more maruel thā y lande, wherof I will lay afoze you in this place only the pzinicipal, & such as haue moued cause of astonishmēt in y most precise *Philosophers* of y world. Amōgest the most wōders of y Sea, it may seeme miraculous & almost incredible, that fishes do flye, and that those dūme creatures do lifte themselves fro out of their moyste Element to pierce and bzeake the ayre, as birdes do with their winges: whereof although
there

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there be diuerse kindes according to the experience of the Sea, yet I haue not figured the pourtrait of any in this chapter, saue onely the Arundel or Swallowe of the Sea, & that as Gesnerus and Rondelet in their histories of fishes haue drawne it. Who desireth to haue a moze large description of this fishe, let him read Rondelet in his first chapter of his vii. booke, wher he affirmeth this fish to be so called by reasoⁿ of his colour, greatnesse in proportioⁿ, & pinions like to a balde Goose, yet (saith he) who considereth thorowly of this fishe, and maner of his flying, he may seme rather to resemble a swallow than a balde Goose. Opianus saith he flieth out of the water for feare he be deuoured of the great fishes. Plinius writeth that there is a fishe flying called Arundelle, whiche is very like the birde which we comonly cal a swallowe, which as he is rare, and sheweth himselfe by greate wonder with his greate wings, so being taken, they vse commonly to drie him and hang him vp in their houses: which I thinke was moze rare in the time of Plinie than now, because there be diuerse founde in sundrie houses in *Spaine, Italie, Fraunce*, and elsewhere. Claudius Campenius, Phisition to the Lord Marquis of *Trans*, sayd, y^e not many yeares past, the Lord Admiral of *Englad*, made him a banquet, where he presented him with a flying fishe. And in our time those that haue sayled by the pillars of Hercules, affirme that there is such stoze of flying fishes thereabout, that they seme rather birdes with wings than fishes of the Sea. Besides it is not inconuenient to set forth in this place the pourtrait of a fishe flying, or rather a water monster, which is the chiefe cause that I haue vndertaken this treatise of fishes. This fishe or rather monster of the Sea, I haue considered with long viewe & iudgement, and haue caused him to be drawne as neare as I can according to his naturall proportioⁿ, wherein I maye boldly preferre as witnesses aboue two hundzeth personnes who sawe him in *Paris*, aswell as I.

Amongest



Amongest the things of wōder to be sēne in this beaste,
 it hath chiefly a hydeous heade, resembling rather in figure
 a horrible Serpent than a fishe, with wings, resembling
 rather the pynions of a balde mouse, sauing they be farre
 moze thicke and massiue : he containes neare a foote and a
 halfe in length, neyther is he so well dried, but he yeldes
 some saour oz smel of a fishe : the reste is to bee discerned
 in his figure. Many learned men of the, vniuersitie who
 considered largely of hym and his foyme, assured me, that
 P. J. it was

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it was a kinde of flying Fishe, the same notwithstanding agreeing in nothing with the description of the *Aun-
cientes* touching the *Arundelle* of the *Sea*, nor of the *Mugilatus*, nor of other flying fishe, which makes me thinke that it is a sozte of monstrous fishe vnknowen to the cl-
ders. Neither am I ignozant that there bee that can ceun-
terfait by arte dyuerse formes of fishes, *Dragons*, *Ser-
pentes* and other like things, wherewith many are abu-
sed: lyke as maister *Gelnerus* hath acknowledged by his
writings to haue bene circumuented with the like. Yet of
all those which behelde this fish, & argued vpon his conditi-
on, there was not one that could discern other artificiall
neyght than as *Nature* bzought hym forth, & formed him.

The *Sea* hath also other monsters, which be moze won-
derfull than these, as the fishe which they call in *Latine*
Torpedo, most comon in *Hauen* townes, and is accom-
ped to resemble most of all those fishes that be harde skin-
ned: and she hath a hidden ppropertie, which is very strage,
foz being hidden within the sand, or moudde she slepeth by
a secret vertue, and making also al the fishe that be neare
hir immouable and without sense, she feedes vppon them,
and deuoureth them, neither doth hir charme of sleepe ex-
tende onely againste fishes, but also against men, foz if a
man touch hir with his Anglerod, she enchaunteth forth
with his arme. And if she feele hir selfe taken with
the lyne and hooke, she hath this pollicy, to embrace the
lyne with hir wings, and so making hir poyson mounte
all along the lyne and the rode, so tormenteth the arme of
the fisher, that often times he is constrained to abandon
his prize. The authours hereof be *Aristotle* in his ninth
booke and xxxvij. chapter; *De historia animalium*. *Plinie* in
the. xxxij. booke and second chapter: *Theophrastus* in libro
De his quæ hyeme latent: *Galen*, *Opianus*, *Plutarch* in libro
vtrum anima &c. *Plato* also makes lyke mention in *Mem-
o*, where *Socrates* is compared to the *Torpedo*, in that
by

by the violence and subtiltie of his argumentes, he so grauelled those against whome he maintained disputation, that they seemed to participate with the enchantement of the Torpedo, of whose properties although the authors had made no mention, yet the common experience of every fisher maketh good no lesse of hym: It is defended to sell him in the open market at *Venise*, because of his poyson. Holste parte of oure Philosophers nowe a dayes write, that his fleshe is moiste, softe, and of an vnpleasant taste. Yet Galen in his thirde booke, de Alimentorum facultatibus, and in his booke de Attenuante Victu, and in the eyghte of his Methodes, both allowe it: onely there hath bene great cōtrouersie amongst the Auncients, to know in what parte of his bodie consistes the venom of his charme, that casteth both fishe and the parts of men into a sleepe: some giue out that it lyeth in one parte, some saye in an other, but molste agree that it is deuided throughout euen vnto the gall, whiche they confirme by the witnesse of Plinie, which saith, that the gall of a Torpedo on lyue, being applied to the genitals or priuie partes, represseth the desire of the fleshe: wherein we will ende the discourse of that fishe and his propertie, and visite other marvels founde in other fishes.

Althoughe the water is the proper Element, mansion house and place of abode for fishes, where they feede, liue, disporte, encrease and exercise all their other functions, yet is there of them whiche leaue the Sea, floudes and riuers, and leape vpon the lande, eate and feede vpon hearbes, vse recreation in the feldes, and sleepe there now and then. Theophrastes affirmeth, that neare vnto *Babylon*, when the riuers retire within their banks, there be certain fishes leste within caues and hollowe places, which issue out to feede, marching vpon their wings, or with their often mouing of their taile, & whē any offreth to offend or assault them, they flie forthwith into their caues as their refuge.

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The auncient Philosophers affirme, that there haue bene founde fishes vnder the earth, who (for that cause) they called Focilles, whereof Aristotle makes mention, and Theophraste speaking of *Paphlilagonia*, where men drawe fishe (and they be very good to eate) out of deepe ditches, and other places wherein no water doth remaine. Polybe writes in lyke sorte, that neare to *Narbone* hath bene founde fishes vnder the earth. We maye also bring in amongst other wonders of the Sea, a kind of fishe called *Stella*, or *Sea Starre*, because it hath the figure of a painted starre: this fishe is of a nature so hote that he endureth as soone as he hath deuoured, which Aristotle approueth in his. v. booke *De Historia anima*. where he giveth such hotnesse to this fish, that she boyleth what she taketh. Plinie, and Plutarch do likewise affirme that the starre by hir onely touche, doth melte, boyle and burne whatsoeuer she toucheth, and knowing hir vertue, she suffreth hir selfe to be touched with other fishe, to the ende she maye burne them. Monsieur Rondelet, a man living at this daye, and as wel worthie of credit as the best that write, in his *hystorie de piscibus*, affirmeth that he hath seene many starres of the Sea, but one amongst the reste containing almost a foote in length, which he opened in maner of Anotomie, and founde in his bellye thre Coquilles whole, and two Remollies halfe digested, such is the greate & furious heate of this litle creature, all which may seeme wonderfull examples of the wonders of the Sea, & yet are they nothing in respect of those whiche we meane to treat hereafter, the same mouing both feare and amaze to suche as haue most nearely sifted the secretes of the Sea. For this litle beast which so amazeth y^e world, is called in *Greeke* *Ethneis*, and of the *Latins* *Remora*, to whome is gyuen that name, because she doth stay Ships, as hereafter you shall heare more at large. Opyanus and *Ælian* write that he delites moste in the high sea: he is of the length of a cubite, of a browne

browne colour like vnto an Cele. Plinie maketh hym like to a greate Limace, whiche he proueth by the witnesse of suche as sawe one of them that stayed the Galey of the pzince Caius Cæsar. In his .ix. booke he bzings in diuers opinions of sundry authoꝝs touchyng this fishe, who although they differ in his description: yet they agræe all that suche one there is, and is of power to stay shippes. Whereof also many Philosophers of late dayes, whiche haue trauailed by many ports and hauens in *Asia* and *Affrica*, beare witnesse, in that they haue sene hym made an Anatomie, and proued his vertues with wonderfull effectes. It is sure a maruellous and monstrous thing in Nature to finde a fish or creature in the water of y^e gretnesse of a Limace, which is of force by a secrete propꝛetic of nature to stay immediately what she toucheth, be it the moste huge and tal ship or galey that vseth to scumme the sea, whiche made Plinie crie out in this sozte: Oh straunge and wonderful thyng (sayth he) that all the windes blowyng from all partes of the worlde, and the moste furious tempestes raging vpon and ouer the waues, and contendyng wyth extreme violence against the vessels that sayle ther vpon, stand in awe of a little fishe of the greatnesse of a Limace, whose power preuaileth ouer their furie, can restraine and bzidle theyꝝ rage, and is of more force to stay the strongest shippe that is, than all their ankers, cables, tackles, or any other engine employed or vled about the same. This fishe encountered Anthonie in hys warres, and restrained hys shippe. Adamus Louicerus *Lib. de Aquatilibus*, cōfirming Plinies opinion, rauished (as it were) with suche straunge conditions in a fishe, hath trauailed with great paines to searche out the cause in nature, wherof being not able to giue any reason by any learnyng or diligence he vled, gaue it ouer with this exclamation: Who is he of so dumbe and grosse iudgement, whiche wyll not enter into admiration, if he beholde at leysure the propꝛeties and power of this little

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The natures of
lundry stoues

fishes: I knowe (sayth he) that the Adamant hath the power
to smell and drawe yron, the Diamont sweateth, and dis-
killesh poyson, the Turkeys doth moue when there is a-
ny peril prepared to him that weareth it, the Tozpile in-
fecteth and maketh slepe the hande and arme of the Fisher,
and I know that the Wasilicke is so venomous, that with
his onely biewe and regard he poisoneth man: of all which
notwithstandyng their straungenesse, a man maye yelde
some reason, but of the vertue of this fish we may not ar-
gue, bicause it is supernaturall: for he lyueth in the wa-
ter, taketh his nouriture in the water as other fishes doe,
and doth no exercise but in the water: his little stature ap-
proueth, that he can do no great violence, and yet is there
no power equal with his, nor force able to resist him, there
is neither stozme nor engin by hande, of power to moue a
ship after he hath once plyed him selfe to it, wer it that the
whole windes and violence of the Element were assem-
bled in one, and blew with maine force against the saile:
and yet after he hath left off to holde the ship, she moueth
and saileth as befoze: beside, in this little fish is discerned
a fatall prognostication, wherein she seemeth to giue vs
some forewarnyng of the euils that are like to befall vs.
For did she not stay the Embassadors ship of Periander: and
also the barke of Caius Cæsar, who soone after was killed
at Rome, seemyng thereby in hir kinde to take pitie of the
missehappe wherunto she sawe hym predestinate: the
whiche is all in effecte, that Adamus Louicerus wyrteth
of this fysh. I knowe againe, that Aristotle, Plinie, and
others, doe gyue vnto hir sundry other proprietie, as
to serue in speciall vse in matters of loue, to drawe chil-
dren from the wombes of their mothers, wyth other
lyke qualities, whiche accordyng vnto their small credite,
I doe passe ouer for thys tyme. Plutarch in *Symposiacis*. 2.
problem. 7. searcheth the reason why that thys fysh doth
stay

stay shippes, whiche shall also gyue ende vnto the description of hys Wonders. And bicause the Reader maye be fully satisfied touchyng the maruelles of the Waters, wee wyll nowe enter into the treatie of a chiefe membre thereof, the same since the creation of the Worlde vntill this age, hauyng muche troubled the Philosophers and other learned men by the curious searche, to knowe whether there haue bene in the sea Seamen, Tritons, Nereides, and other lyke Monsters, caryng the figure of man, whyche in tymes passe the Auncientes doe witnesse to haue scene in Flouds, Ryuers, Fountaines, Rockes, and Lakes. Those whyche haue perswaded them selues, that there is none suche, iustifie their opinyon by the authoritie of the Scripture, whych makyng no mention of such thyngs, affirmeth absolutely, that the earth is the onely house and tabernacle of man, wherein he is to remayne and keepe hys residence vntill that it please the Lorde to call hym home, as the Prince or Capitayne dothe by the Souldiour that he putteth in hys Carryson. Those whyche defende the contrary, doe preferre the Experience and wytnesse of so many learned persones, whose grauitie and wysdome woulde not leaue to a generall posteritie, their bookes full of suche vanities and dreames, to entertayne the children, parentes, friendes, and vniuersally all suche as shoulde come after them, in error. Besides (say they) it is no lesse impertinent to beleue, that there bee Men monsters in the sea, than to giue faith to those that write, that there be wooddy Nymphes, Satyres, and other sauage Monsters, approued for trouthe by some of our Ecclesiasticall wyters, lyke as also the other is gyuen oute for a matter of faith by sundry menne of credite, who haue scene them wyth their eyes. Pausanias amongest other of the auncientes dothe affirme, that hee hathe scene at Rome, a Triton. And those which haue recorded the chronicles of Constantinople,

Wherof.

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Wherof one parte concerneth the state of *Europe*, w^zite that in the .29. yeare of the Emperour Mauritius, the p^zouost of *Delta* in *Egipt*, walking amongst other people against the rising of the Sunne, was astonished when he saue vpon the banke of the floud of *Nile* two creatures, bearyng the figure of humanam figuram, wherof the one that did most resemble a man, seemed of fierce and stoute regarde, with a curled haire standing ryght an ende, and oftentymes in their p^zesence woulde shewe hym selfe aboue the water, to the secrete partes, and then sodainly sinke agayne into the water vnto the nauell, giuing (as it were) to knowe vnto the people, that for a dutie and reuerence to nature, he sought to couer the rest. Whiche mouing suche indifferrent maruel and feare to the P^zouost and rest of his companie, that they adiured hym in the name of God, that if he were any wicked spirite, he shoulde retire to the place ordeined for hym by his creator: but of the contrary, if he were one of those whiche were created for the gloze of his name, that he woulde make some aboade there for the contentment of that poore people so desirous of suche a straunge sight. This creature bounde (as it were) by the vertue of this coniuration, remained long amongst them. Immediatly after which tyme, chaunced a sighte no lesse straunge than this: it was an other creature representing the forme and shape of a Woman, who began to cutte the waues, and appoche the banke of the *Ryuer*, hauyng a great bush of haires dispersed, a white face, and of pleasant regard, hir fingers and armes wel p^zopozcioned hir duggs somewhat rounde and bigge, shewing hir selfe in this order, namely vntill the nauell, the reste (with a lyke reuerence to nature as the other) she concealed within the waues. And after these two creatures hadde long delited the eyes of the people with their sight, they gaue place to the darknesse of the night, and banished away, without euer being seene afterwarde. Wherof after the P^zouost hadde taken

taken witnesse of the assistants, he dispatched immediately a messenger to the Emperour Mauritius with the newes. Baptiste Fulgose, writeth a like historie of a Sea monster, which was seene of a numbze of men, in a certaine port or hauen of the sea, in the time of Eugenius the fourth. This monster (sayth he) was a man of the sea, who hauing left the water, made a roade vpon the land, and caught a childe as he disported hym selfe vpon the banke, which being desirous to cary with hym into the sea, hee was so speedily pursued with men, and hurte with stones, that he was not only forced to leaue his pray, but also had muche to doe to recouer the water: his figure resembled the fourme of a man, sayng that hys skynne was like the sloughe of an Cele, and had two little hoznes on his head: he hadde on eyther hande but two fyngers, and his fete dyd ende like two little tayles, and on his armes he had two little winges, as a balde Mouse hath. Conradus Gesnerus writeth that there was seene at Rome in the great riuer, a sea man, or monster of the sea. Theodorus Gaza, a man learned, and as well studied as any of our time, writeth, that on a tyme when he was in Greece vpon a certaine coast of the sea, after the rage of a wonderfull tempeste, hauyng taken vpon the shoare a good quantitie of fishe, he sawe amongst certaine other wonderfull thinges, a Mermayde or fythe, hauyng the face of a woman, fully perfect in euery thing requisite in Nature vnto the wast, from which part downward she caried the forme of a fishe, finishing in the tayle like an Cele, euen as we see them ordinarily drawne by the painter. This Mermayd (as it is written) was vpon the grauell or sande, and shewed by hir iesses and countenances to suffer suche passions, as the sayde Theodore Gaze moued to pitie, considering that she had a desire to returne to the sea, toke hir, and conueyed hir into the water. Plinie lyke wise writeth, that in the time of the Emperoz Tyberius, the inhabitants of *Lysbona*, a towne in *Portingal*,

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sent Embassadors to the Emperour to certifie hym that they hadde seene many tymes a *Tryton*, or man of the Sea, hyde and wythdrawe hym selfe into a caue, neare vnto the Sea. There was also aduertisement sente to the Emperour Octavian Augustus, that vpon the coast of *France* were founde certayne *Mermaid*es deade vpon the banke of the ryuer. In like sorte Georgius Trapezuntius, a man very famous in learning, affirmeth to haue seene vpon the border of the *Ryuer*, appearng out of the water in the fourme of a *Woman* vntill the nauill, whereof seemng to maruell, and beholdng hir somewhat nearely, she retired into the water. Alexander ab Alexandro, a great ciuillian Philosopher in the. viii. Chapter of hys thyzd booke assureth for certaintie, that in *Epyre*, now named *Romain*, is a certayne fountaine neare the Sea, from whence yong *Maydes* for the necessitie of theyr houses, dydde drawe water, and that harde by issued a *Tricon* or Sea man, and caughte a little damisell, whome he caried oftentimes into the sea, and after sette hir on lande agayne: wherof the inhabitauntes beyng aduertised, vled suche watche and garde, that they toke hym, and broughte hym afoze the Justice of the place, afoze whome beyng searched and examined, founde in hym all partes and membez of a man, for whyche they committed hym to certaine garde and keepng, offerng hym meate, the whyche he refused wyth sorrowfull lamentations after hys kynde, not tasyng any thyng that was offered hym, and lastly dyed of hunger, seing hym selfe restrayned from the *Clemente* wherein he was wonte to dwell. Many wyters nowe a days do witnesse a thyng moze strange than any of these, if it be true, whyche is, that the Archduke of *Austriche*, third sonne of the Emperour Ferdinando, made to be caried wth him to *Gennes*, in the yere. 1548. a *Mermaid* deade, the same so astonishing the people, that the moste learned men in *Italie* came to visite and see him. I coulde yet make
mention.

of moze Watermonsters sene in oure tyme , as that
 whych was figured lyke a Donke, an other like a Bishop
 wyth other of lyke resemblaunce: whyche impozte the
 moze faith, bicause they are preferred by thze of the most
 notable Fishers in *Europe*, being also figured so amply in
 the vniuersall Hystorie of Fythes, that I neede not to
 enlarge their descriptions, for they haue so lerned-
 ly discoursed of the properties of the same,
 that they haue cutte of all hope to
 suche as shall come after
 them, to aduaunce
 it with
 further addition.

(:.)



*¶ Wonders of Dogges whiche dya
 eate Christians.*

CHAP. XIX.

D. H.

of the

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Damascen writeth, that in the time of Maximinian there wer killed and martyred in .xxx. dayes. xvij. thousande christians.

I

f the bones & ashes of all those which haue bene persecuted for the name of Iesus Christe, were at this day in being, and to be seene with our corporall eyes, we myghte then confesse, that they were able to buylde a great and proude Citie: and withal, if all the blood which hath bene shed for his name, were gathered together into one certaine place, it were sufficient to make a great floud. For who soeuer will reade in Eusebius, and S. Augustine, the persecutions, burnings, butcheries and

and slaughters which were made of the poore flocke of Je-
 sus Chzist, in the time of the Emperour Domitian, Traian,
 Antonius, Seuerus, Maximinian, Decius, Valerian, Aurelian,
 Diocletian & Maximian with many others, he shal not finde
 so many thousandes slaine in the cruell warres of the Ti-
 raunts, as he shal reade to haue shed their blood for y name of
 Jesus Chzist: neither is the sacrifices of so many Martirs
 and companies of the good, so amplie spoken of by Sanct
 Augustin in his. xviii. booke. lii. chap. of the Citie of God,
 or by Eusebius in his Ecclesiasticall histozie, or that Orseus
 wzteth, so muche to be wondered at or strange, as this
 whereof Cornelius Tacitus maketh mention is wonderfull
 and wortie to be put in memozie amongest the moste ce-
 lebrate pourtraits & monsters of this worlde. For it did
 not onely suffice the infamous Tiraunt Nero, to make to
 be burned the bodie of the poore Chzistians, making them
 serue as tozches and blazing linkes to giue light to the Ci-
 tizens of Rome, but also made the to be wapped quicke in
 the skinnes of certaine sauage beastes, to the ende that
 the dogges, thinking they had bene beastes in deede, might
 teare and commit their bodie to pieces. Which you may
 nowe see by the furious assaultes that Sathan, and his ac-
 complices haue builded againste the members of Jesus
 Chziste: for there is no Religion which he hath not so fa-
 riously persecuted sithens the beginning of the worlde, as
 this of ours, wherein although he hath set abzoche all his
 subtilties, fraudes, malices and inuentions to vndermine
 it, yet notwithstanding it remaineth whole and sounde,
 by the vertue and ayde of the Sonne of God: who hath &
 can bzidle & repressse the enuious rage of his enemies. And
 although he hath procured the death of many members of
 the Churche, as Abell, Esaie, Ieremie, Zacharie, Policarpus,
 Ignatius, and many thousand Martirs and Apostles: yet
 notwithstanding he could neuer deface any iote therof: for
 it is wztien in like maner, that the gates of hel coulde not
 D.ii. by

Cornelius Ta-
 citus lib. 15.

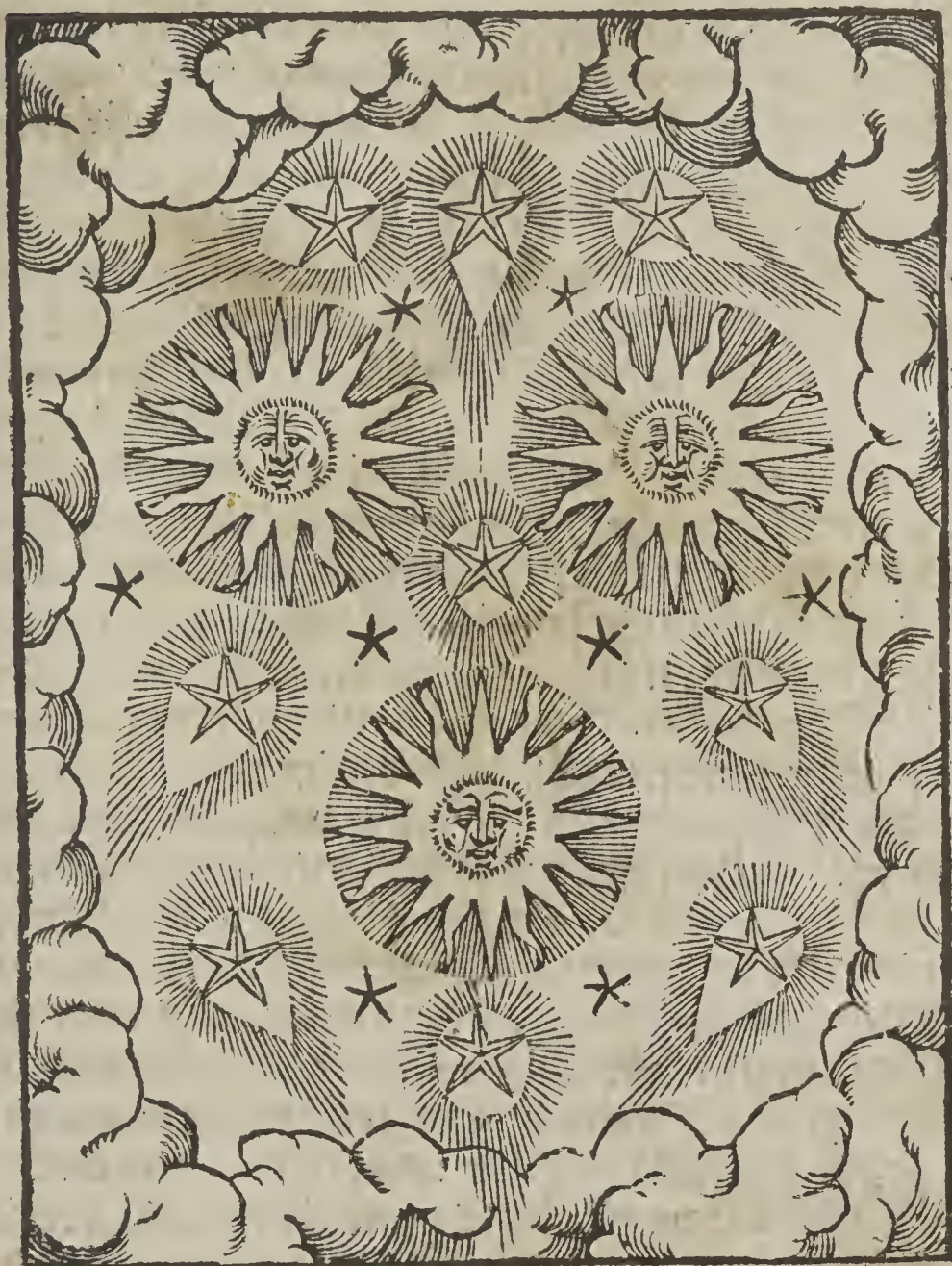
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by any meanes preuaile againste hir, albeit that for a certaine time she was put in some perill, and was shaken and tossed like a litle barke, by the rage & tēpestes of the Sea: yet surely Iesus Christe did not forsake at any time his espouse, but alwayes assisted hir, as the head of his bodie, watched hir, garded hir, and maintained hir, as is witnessed in the promises made vnto hir: when he saide, I will not leaue you, my Dypheus, I will be with you to the very laste consummation of the worlde. And further he sayeth in Esaie, I will put my worde into your mouth, and defende you with the shadowe of my hande, and those wordes which I put into your mouth, shall not be taken from your seede, now noz neuer. Wherein seeing then that our only religion is true and purified, and that it is signed by the bloud of so many Prophetes, Apostles and Martirs, and confirmed besides with the bloud of Iesus Christ, whereof he hath lefte to vs the true Charecter and witness of his death, & that all others be vnlawfull bastards, and inuented by the Diuels, and men their ministers, to the vtter confusion of ours: wherefoze if it be so pure and holy, let vs then indeuour our selues to conserue and kepe the same, to the ende we maye saye in the lastt daye to God, as the good king David saide, Lord, I hate them that hate thee, I am angrie with them that rise against thee, and I hate them with a perfect hate, and holde them for mine enimies.

I A wonderfull historie of diuers figures, Comets, Dragons, and flames, which appeared in heauen to the terrour of the people, and whereunto the causes and reasons of them be assigned.

CHAP. IX.

The



The face of Heauen hath bene at diuers times so much disfigured by blasing starres, torches, fireforkes, pillours, Lances, bucklers, Dragons, two Moones & two Sunnes at one instant, with other like things, that whosoever woulde recompte by order, those which onely haue appeared (sithens the natiuitie of Iesus Chyiste,) together, searching the causes of their beginning & birthes, the life of a man woulde not perfourme the same; albeit
the

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the most notable & worzhie to be celebrazed, of al others, is the starre which cōducted the. iij. sage Kings of *Perse*, to the place where Chziste was bozne, the which feared not onely the common people, but the sight thereof rauished and bzought into admiration the most learned of the woꝛlde, for that it, againste the nature of all other starres (which drawe them selues from the *Oꝛient* to the *Occident*,) adꝛessed hir course into *Palestine*, which is situated towards y^e North, causing S. Iohn Chzistome to thinke, that that starre was none of them which we see in heauen, but rather a vertue inuisible, figured vnder the forme of a starre. Notwithstāding let vs leaue of to discourse of this starre, and come to other strange things, whiche haue appeared frō heauen, whereof Gaguin in his sixte booke of y^e gestes of the Kings of *Fraunce*, maketh mention of a very maruelous blasing starre, which appeared in the *Septentrion* in the time of Charles the. vij. In the yeare. 597. which was in the yere of the natiuitie of the false impostour Mahomet, at *Constantinople* was sene a hearie Comet, so hideous and fearefull, that they thought the ende of the woꝛlde appzoched. An other like pꝛesident was sene a little space befoze the death of the Emperour Constantin, whereof Orseus in his. vij. booke and. ix. Chapter, and Eutropeus in his second booke maketh mention: that in the yeare that Mitydates was bozne, and in the yeare wherein he receiued the Scepter Royall, there appeared a Comet from heauen, as Iustin and Vincentius wꝛite, which for the space of xxiiij. dayes, occupied so well the fourth part of heauen, casting such a cleare lighte, that the bzighnesse of the Sunne was thereby darkened. And also in the yeare that Tamburlan the Tirant killed so many men and women in one ouerthꝛowe of the *Turkes*, that of their heades onely he made a greate wall (as Matheolus wꝛiteth) there appeared a maruellous blasing starre in the *Occident*, whereof Pontanus and Ioachinus Camerarius in his booke de ostentis, leaned

A wall of dead
mens head.

learnedly writeth. Herodian a Greeke authour, in the life of the Emperours maketh mention that in the raigne of Commodus the Emperour, they sawe by the space of a whole daye, a number of starres shyning as though it had bene night: likewise in the yeare that Lewes the stutting *French* King died, they behelde frō heauen shining a great number of starres at nyne of the clocke in the morning, wherein as Hieronimus Cardanus in his. xiiij. booke De veritate rerum, assureth to haue sen in the yere 1532. the. xi. day of Aprill, being at *Venise*, thre sunnes together, cleare, bright & shining. Euen so in the yeare that Francis Sforce died (after whose deceasse grew greate warres in *Italie*) there was in like maner sen at *Rome* thre sunnes, which dydde so frichte the people, that they fell immediately to prayer, thinking the malice and ire of God were kyndled against them for their sinnes. Also the Pope Pius, second of that name, who was called befoze he receiued that dignitie, Aeneas Siluius, who died in the yere 460. writeth in his description of *Europe* the. liiiij. chap. that in the sixt yere after the Iubile, there was sene amongest them of *Sienna* and *Florence*, twentie cloudes in the ayze, who being stirred of the wyndes, fought one against another, euey one in his ranke, reculing and appzoching according to the order and maner of battaill, and during the conflicte of these cloudes, the winde was not vnoccupied in dispoiling, battering, byusing and breaking trees, houses, and rockes, besides lifting of men and beastes into the ayze. The antiquitie of time cannot repozte or make mention of a moze wonder in the aire, than of a horrible Comet of the colour of bloude, which appeared in the West, the eleuenth day of October in the yeare 1527. being so wonderfull and fearefull, that it engendzed so greate terrour to the common sorte, that diuers not onely died with the sighte, but others fell into strange and miserable maladies. This strange Comet was sene of manie thousand, continuing

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the space of an houre and a quarter, and in the ende began to bring hir selfe to the side of the sunne, after drawing towards the *Midy*, the *Occident*, and the *Septentrion*, appearing to be of an excessive length, and of the colour of bloud, there was seene in y^e height of the Comet the Character and figure of the stumpe of an arme, holding a greate sword in his hande, as he woulde haue striken: about the pointe of the said sword, were threë starres, but that which was right vpon the pointe, was moze cleare and brighte



than the others : on the other two sides of the beames of this Comet, they sawe a greate number of hatchettes, knives, swordes of the colour of blood, about the whiche were a great number of humaine faces very hideous, with their beardes and haire stirring, as may bee seene before figured. Shortly after y^e viewe of this hideous & wonderfull Planet, all the parties of *Europe* were welnigh bathed in humaine bloude, so muche prevailed the inuasion of the *Turkes*, besides other hurtes which *Italie* receiued by the Lord of *Bourbon*, when he committed *Rome* to sacke, dying at the same instant : like as *Petrus Creuserus* & *John Litchber* excellent Astrologians interpret by writing the signification of this wonderfull Planet. Euen so for that we haue promised in the induction of our worke, to shewe the causes & beginnings of these wonders, it is therfoze now requisite to serch moze narrowly the matter, and to decide the question so often debated amongst the Ancients and learned Philosophers. These fantastical figures, as dragons, flames, Comets, & other like of diuers formes, which are seene so often in the Element according to the opiniōs of many wise men, do giue to vnderstande, sozettel or shew many things that shal and do happen, as *Albumazar*, *Dorotheus*, *Paulus Alexadrinus*, *Ephestion Maternus*, *Aomar*, *Thebith*, *Alkindus*, *Paulus Manlius*, *Alberanger*, and generally the most part of the anciēt *Greekes*, *Hebrues*, *Caldees*, *Arabes* and *Egyptians*, who haue written and attributed so muche to the starres, and their influence, that they haue assured the mosse parte of the humaine actions, to depende of the celestiall constellations. Whereof *Cicero* in his first booke *De fato*, seemes to fauour them muche, when he affirmeth darckely, that those whiche are bozne vnder the Planet *De Canis*, shall not be drowned. In like maner *Faber Stapulensis* in his Paraphrase of *Metheores*, maketh mention that the Comettes, whiche appeared from heauen, signified scarcitie of goodes, abundance of

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greate windes, warres, effusion of blood and the death of Princes, Hieronimus Cardanus a late Philosopher, writeth in his fourth booke De subtilitate, and .xiiij. booke De veritate rerum, that the hearie and bearded Comets and other like monstrous figures whiche appeare from heauen, be as fozetellers and messengers of famine, pestilence, warres, mutations of Realmes, and other such like hurtes which happen to the generation of man. And he further beleues, that the greater and hideous these figures appeare, they purpozte and shew the greater evils. Whereof, Proculus one of the moste excellent Astrologians which Grece at any time nozished, followeth the interpretations of suche predictions, by all the signes of heauen, recompating by order the maruellous powers which these starres haue vppon the actions humaine. And there be others as Ptolome, whiche haue written, that if any infant in his natiuitie be bozne vnder certaine constellations, he shall haue power ouer diuels: there be also others of opiniō, but they be most shamelesse & full of blasphemies, who haue so much referred themselues to the dispositiō of starres, that they haue not feared to write, that if any from their natiuitie were bozne vnder the aspect of certaine starres, that they shoulde haue the gyfte of prophecie and shoulde fozetel things to come. And that Iesus Christ the sauour of al the world, was bozne vnder certaine fortunete cōstellations, being y cause y he was so perfect & wrought so many miracles. Here you may see the cruel & horrible blasphemies, which these detestable & infamous Astrologians iudicially bring forth, which is y cause y S. Augustin hath banisht the frō the Citie of God. Basil and S. Ciprian deteste the. Chrysostome, Eusebius, Lactantius, and S. Ambrose abhorre them. The counsell of Tollete reiecte them. the ciuill lawes punishe them by death. And the Ethniques also, as Varro, Cornelius Celsus, and many other, defame them. But farre moze diuersly amongst Princes than any other, hath Picus Mirandu-

Mirandula shewed him selfe, who hath so very well brought to light, and discovered the *Labyrinth* of their dreames in a *Latin* worke, which he made against them, that they scarcely dare once lift by their hornes. Wherefore let vs now returne to our purpose and shewe so neare as we can, whether these straunge figures and Comets whiche we see from heauen, be sozetellers of things whiche shall happen, or that they be naturall: wherein as Aristotle in his first booke of *Metheores*, treating very learnedly of the nature of Cometes, and of these other impressions, Characters, and figures which be made from heuen, sayth, that they be made onely by nature, without making mention that they either sozetell or appoynt any thing which shall happen: euen so it is to be presupposed, that if Aristotle, who is the first and most excellent of all those which haue written at any time in this Arte, had founde neuer so little coniecture or reason in nature, that they were appointers of any thing whiche should come to passe, he woulde haue kepte them no moze secrete or hidden, than he hath done the other secretes of philosophie, which he hath left to vs by his writings. Wherefore it is then certaine, that these fantastical flames and other figures, whiche we see from heauen, be naturall and grow vpon this occasion following. There be thre regions in heauen, one whiche is most high, who receiueth into hir a maruellous heate, for that she is nexte neighbour to the Element of fyre: the other which is lower, receyueth the beames of the Sunne beaten backe of the earth, whereof I haue made mention in my description of the cause of thunders. The third is in the mydst of these two, to the which do come the force of the heate, which commeth from the vppermost part, lyke to the heate of the beames of the Sunne, beaten backe when it commeth from the lowest or inferior region. For as Plinie witnesseth, the starres be continually nourished of the humoz procedyng of the ground, which be the chiefest

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causes of these celestiaall flames : for the earthe as Aristotle sheweth in his fyrst booke of *Metheores*, being chafed of the Sunne, rendzeth double ayzely substaunce, the one vapour which we may propzely name exhalation hote and drye, the other is hote and moyste : and bicause the firste vapour is most light, she is suffered to come to the highest region of the ayze, where she is set on fyze: wherof procedeth these fyzes and flames from heauen, which in the formes of dyuers straunge shynngs appeare in the Cloudes in sundry figures, as in the shape of burnyng torches, of shippes, heades, launces, bucklers, swordes, bearded and hairie Comets, with other like things, whereof we haue made mention here befoze : the whiche engenders greate terroz and astonishment to those, who be ignozant of the causes, wherin as it hapened oftentimes amongst the *Romains*, in the warres of the *Macedons*, who being bzought into such fear and terroz, by the sodain appering of the Eclipse of the Moone, that their hearts began to faile them : Euen so Cneius Sulpitius seing the continuing in this feare (by a wonderful eloquēce) shewed vnto them by probable reasons, that such mutation in the aire was naturall, and that the Eclipse proceded of no other thing, than of an interposition of the Moone betwixt the Sunne and vs, and of the earth betwixt vs and the Moone, by whiche meanes they were delyuered of their errour, not knowing til that houre, the cause of the sayd Eclipse. The like may be sayd of the raining of blood, the which hath so much frightened the people in the yeres passed, for bicause they were ignozant wherupon it proceded, as that which fell from heauen, in the yere of heath 570. in the tyme that the *Lumbards* wer vnder the conduct of Albuyn, traueling through *Italy*. And also ther fel the like yet fresh in memozy neare *Fribourgh*, in the yere. 1555. the whyche stained and made the garments and trees whiche it touched, of the coloure of redde, and notwithstanding although that this seemeth wonderfull,

The cause of
the flames of
fyre from hea-
uen.

The Romains
fearfull of the
Eclipse of the
Moone.

The cause of
the Eclipse of
the Moone.

full, yet oftentimes it is naturall. For like as the earth
 gyueth diuers colours to many bodies : euen so she colour-
 reth the water of the rayne, for if the earth be redde, shee
 rendzeth those vapours and exhalations redde, the whiche
 being conuerted into raine, the heauen in like maner send-
 eth them to vs redde, and coloured as they were attired
 and lifted in height : and falling so vpon certaine habites,
 she maketh them of the colour and die of redde. Wherfoze
 many Historians, as well *Greekes* as *Latines*, amongest
 their great maruels and rare wonders from heauen, haue
 made mention of these bloody shoures. It resteth now to
 putte to the laste seale this chapiter, and to appoynte the
 causes of the number of Sunnes and Moones, whych ap-
 peare oftentimes from heauen, as the thre Sunnes, the
 whiche Cardanus reporteth to haue seene in oure tyme, be-
 ing at *Venice*. And like as we haue sayd, that these figures
 whiche appeare from heauen be natural, euen so we must
 speake of the multitude of Moones and Sunnes, the which
 appeare, for that oftentimes, and specially when a cer-
 taine thicke cloude is readie to raine, being founde on the
 syde of the Sunne, the same by a lyke reflection on hir
 beames, impzinteth hir image in the same cloude : by the
 whiche meanes we iudge to see diuers sunnes. We maye
 also see the lyke in a table wel painted and polished, which
 when we behold, there appeareth to vs the shape of two
 or .iiij. being but one in dede, and as much we may say of y
 Moone. Thus haue we declared the very true causes wher-
 fore appere so often .v. or .iiij. Sunnes & Moones: let vs ther-
 fore now from henceforth search in nature the cause and
 beings of these things, and stay no moze at these frippe-
 ries, deceiptes, and dreames of the Astrologians iudici-
 als, who therby haue so oftentimes deceiued & begiled vs,
 that they oughte and deserue to be banished & exiled from
 all comon wealths well gouerned : for what trouble, per-
 plexitie and terrour haue they engendzed in the consciences

iiij. sunnes seene
 by Cardanus.

The causes of
 the shewes of
 so many sunes
 and moones.

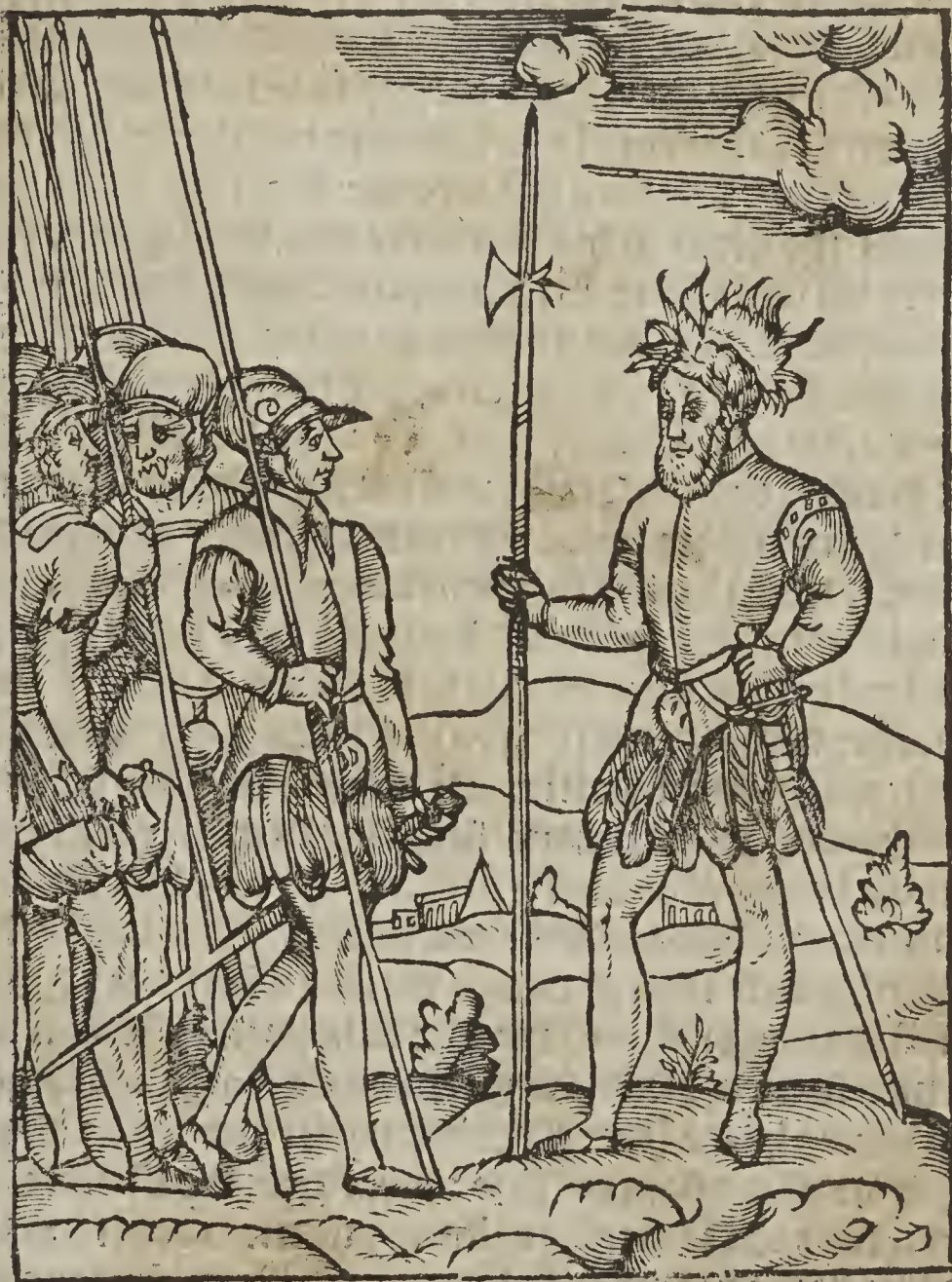
ces

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ces of a numbze of poze people. As foz example, in the yere 1514. when they feared not with obstination to publishe openly in all places, that there shoulde be in the moneth of February well nigh an vniuersall flood, foz that the conjunction of all the planets were in the signe of Pisces, and notwithstanding the day which should haue bzought forth these waters, was one of the mooste faire and temperate days of the yere: albeit many great personages, fearefull of their prophesies, made prouision of bisket, flower, ships and other like things ppozze to sayle withall, fearyng to be surprized and dzowned wyth the greate abundance of water, whiche they befoze had tolde of. Lette vs further from hencefozth learne with Henry the. viij. king of *Englande*, who reigned in oure tyme, makyng no accompt of theyz deceyts, but chastised their dzeames: who vpon the sodaine beyng made to vnderstande, that one of the mooste famous Astrologians of *Englande* had published in all places, that he had found amongst the most hidden secretes of Astrologie, that the King shoulde die befoze the next feast of Chzistmas, commaunded that he should be bzought befoze hym, who after he had asked hym whether this talke were true, and that the prognosticator had answered him that it was certaine, and that he had founde this infallible in his constellation and natiuitie, I pray thee then sayde the King, tell me where the starres tell thee thou shalt keepe thy Chzistmas this yere? To whom he answered, he shoulde be in hys owne house with hys familie: but I knowe very wel sayd the King, that thy starres be lyers: foz thou shalt neither see Moone, Sunne, Starres, heauen, noz thy familie this Chzistmasse, putting hym presentely in the mooste straight & darke prizon, in the great tower of *London*, where he continued till the feast was past. Here you may see how this true Astrologian was vbled, remayning prizoner in extreme misery, vntil after the feast kept of the natiuitie of Iesus Chziste.

*A wonderfull Historie of Flames of fyre, which haue
sprong out of the heades of diuers men.*

CHAP. XXj.



If there were but one onely Authour
which had made mention of the Historie fol-
lowyng, although the truthe therof be suffi-
ciently proued, for whiche cause I haue the
rather at this time placed it in these my wo-
ders, as a chiefe argument or coniecture in
nature:

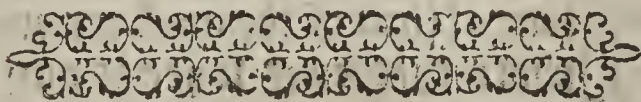
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nature, whereupon may be founded the cause: notwithstanding, seeing so many learned men haue busied themselves to write therof, together with so greate a number of faithfull authozs witnessing the same in their woorks, we ought the rather vpon their credite to beleue that whiche they haue sayd therein. Titus Liuius in his thirde booke and thirde *Decade*, Cicero in his seconde booke *De diuinatione*, Valerius the great in his first booke and .vi. chapter, Frontinus in his secōd booke and .x. chapter, write, that after the Scipions were surprized by their enimies, and ouerthrowē and killed by the *Spanyards*, and that Lucius Martius, a *Romaine* knight, making an oration to his souldiers, exhorting to reuēgement, they became astonished to see a great flame of fire issuing from his heade, without doing to him any hurt, which caused the armed men, being moued with the sight of thys wonderfull flame, to take heart and run so furiously vpon their enimies, that they not onely killed xxviij. thousande, but also had a pzaie of a great number of captiues, besides an inestimable riches they toke from the *Carthaginiens*. Neither haue such fantastickall fyres sprong from the bodies of certaine men, or appeared in one only, but in many. Wherof the same authoz Titus Liuius writeth (in his first booke of things worthy of memozy sithens the foundation of *Rome*) the like to happen to Seruius Tullius, who succēded in the imperial seate Tarquinius Priscus from whose heade (being yet but yong) and as he slepte, they sawe issue a flame of fyre: wher vpon the Quēene Tanaquil, wife to the foresayd Priscus, affirmed to hir husbād, that this flame promised to hym greate good, honour and prosperitie, whiche afterwards chaunced: for he married not onely hir daughter, but after the death of hir husband, hee was kynge of the *Romaines*. And Plutarcke and others haue written the lyke of Alexander, when he foughte against the *Barbariens*, being in the moste heate of the skirmish, they sawe him all on fyre, whiche caused a maruelous

lous

lous feare and terrour to his ennimies. Euen so I knowe a certaine Physitian at this day, who writeth of the lyke in diuers of his hystozies, chauncing in our time to a nere friende of his in *Italy*, not onely at one time, but at many. Whereof, as *Plinius* not onely in an other place, maketh mention of the ryuer *Trasimenus*, whyche was sene all on fyze, but also maketh a certain discourse of these wonderfull flames, whyche be sene aboute the bodies of men. Also *Aristotle* in hys fyzt boke of *Metheores*, treateth in lyke maner. But to tell you myne opinion therein, I can not any wayes gather the cause oz foundation eyther of the one oz other, althoughe I haue pzomised to shewe the causes and reasons, wherupon these wonders procede and take their beginnyng. For if we wyll saye they be made by Arte: As we haue sene very often in oure tyme certayne *Ruffians* vomite and castte forth of theyz mouthes, certayne flames of burnyng Fyze, whiche *Atheneus* in the fyzt boke of the *Dipnosophistes* and fouretenth Chapter doth witnesse, whiche coulde not happen (as I thinke) to the Hystozies befoze mentioned, soz that it hath chanced to greate lozdes, vpon whome these wonders haue bene mozte pzoued, by which meanes, they being attended vpon wyth a greate numbze and multitude of persones, the fraude thereof was easlyer discovered. Wherefoze it is mozte expediente then to beleue, that they be wonders and deceytes of *Sathan*, who was so familiar in the worlde passed, that he inuented dayly newe wonders, as is wytnessed in *Exodus* of the *Magicians* of *Pharao*, whiche conuerted *Raydes* into *Serpentes*, and floudes of water into bloud, whyche be matters as difficulte, as to make flames of fyze issue oz come from the bodies of men.



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A Historie very notable of Prodigious Loues.

CHAP. xxij.



I Am ashamed and almoste confused in my self, that I must declare the wonderfull loue of thzee of the most renoumed Philosophers that euer were at any tyme in the world. Wherof the one of them so wel stu-

died in the perfectnesse of the soule, and of the nature diuine.

uine, with a wonderfull diligence in giuing wholsome lawes for a common welth, that S. Augustin dare write & affirme of him, sauing in some respectes, to be a perfect Christian. The second so well sene in the Element, Aristotle. treating also very learnedly of the secretes of Nature, and other sensible things, that he shone amongst the reste of the Philosophers, as the sunne amongst the starres. The thirde as he was nothing inferiour in learning to the other two, so had he besides such a kinde of holinesse, and other ornaments of Ciuilitie, that he was nūbzed amongst the seven sages of Grece, which notwithstanding although they had curiously searched the secrets of the heauens, of Nature, the being and resorte of all things cōtained within the compasse of the earth, yet were they not so finely studied nor so well armed in the secretes of their sciences, as eyther they vnderstand the Nature of so faire and delicate a creature, as a woman is, or other wayes be able to defende them selues from their cruell assaultes. All the greate Masse of Philosophie, wherin Aristotle was so deeply plunged and greatly studied from his birth to his sepulture, was not of sufficient force to subdue in him the motions of the fleshe, for he became in loue with a cōmon woman named Hermie, the loue of whome had so muche enflamed hym, that he not onely consumed in the sight of all men, but that which moze was, he became not only a stranger for hir sake to Philosophie, which deserues to be noted amongst these wonders, but also worshipped hir & made to hir sacrifices, as Origene writeth, whereof being accused by Demophilus, he was cōstrained to abandon Athens, where he had remained and wozitten xxx. yeares, and saued him selfe by flighte. Plato (who onely amongst the Philosophers merited the name of diuine) was not so superstitious, but he would aswel knowe what was humanitie, as he had bene diligent to searche the secretes of the heauens, that he would often times behold and remaine with

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humaine bodies, as is wel notified of him by keeping cōpanie with Archenasse, who although she had gyuen hir selfe ouer to a number in hir youth, notwithstanding when she was abādoned of others, Plato receyued hir, being so much affotted in hir, that he not only loued hir, but made certain verses in hir praise, lamenting that he should so muche in the sight of al men embrace the loue of so many olde winkingels, as Atheneus y^e Greeke authour writeth in his. xiiij. booke de ses Dipnosophistes. Socrates whose maiestie and grauitie was so much renoumed & celebrated by y^e Aunciēts, y^e they write this wonder of him, that he was alwayes one man, in sorte that for any Eclips of fortune, prosperitie or aduersitie, they neuer at any time founde mutation in hym, notwithstanding he was not so sterne or seuerer in his actions, but the loue of his *Aspasie* did at all times mollifie the same, as Clearchus maketh report vnto vs, by writing, in the firste booke of his Amours. And like as I haue broughte these thre to lighte, so could I rehearse a greate number of others, as Demosthenes, Isocrates, Pericles & many others, whose amorous and lasciuious loues the Greeke Historians haue sufficiently discovered, that in reading of them, I haue muche maruell that the greatnesse of their studie, science & wisdom, could not moderate suche motions & flames, but that the smoke of their wantō dealings remaineth to their posteritie. Wherefore Lays, so muche renoumed amongst the losse women, was one daye in a greate coller against diuers which praised very earnestly the life & maners of all the learned & wise Philosophers of *Athenes*, & saide vnto some of them, I knowe not (saith she) what is their knowledge, neither what is their science, neither what bookes your Philosophers studie, whome you so much cōmende, but I knowe this very well, y^e I being but a womā, & besides y^e I neuer red in y^e scholes at *Athenes*, yet haue I sene very often the wise men come here to my schole, where, of graue Philosophers they became foolish

like louers. Let vs therefore leaue these Philosophers at
 rest, and search out others: for whosoever would make a
 Callender of al those, who haue made them selues subiecte
 to loue, should rather make a whole booke thereof, than a
 chapter. Menator (as Atheneus reciteth) maketh mention
 of an amorous historie, worthe to be noted in our won-
 ders, for that there is nothing more rare in Nature, than
 to see hir which loueth well, willing to make partition to
 an other of that, which was so deare vnto hir, the whiche
 some times chaunced in a notable historie that we haue to
 write of. Atheneus maketh mention of a comon woman,
 greatly renoumed for hir beautie, whose name was Pla-
 gon Milesienne, & as she was beautiful, so was she desired
 of many great Lordes: But amongst others, she had a
 yong man called Colophomen, a man exquisite in beautie,
 whome she comonly plaide withall, & who aboue all others
 enioyed the best part in hir. Notwithstanding, as these las-
 ciuous loues be for the most part grounded on tickle & vn-
 certaine foundatiōs, y all the building cometh in y ende to
 utter decaye & ruine: euen so there hapned such a Ielousie
 betwixte Plagon & hir friend, for y she vnderstode he loued
 an other called Bachide Samienne, one nothing inferiour to
 hir for beautie & other douries of Nature. Wherin being
 assailed w this new Ielousie, she determined to make truce
 w hir loue, & to giue y farewel to this yōg gētlemā. Wher-
 vpon this yong mā, who wished rather to die thā to become
 a strāger to hir, in whom consisted y cōfort & solace of his life
 began to embrace & cherish hir as he was wonte to do, but
 she as cold as y yle of y mountaigne, made no accōpte of al
 his plaints, sighes & lamētatiōs, requesting y he wold shun
 al places of hir repaire, without making him further to vne-
 derstāde the cause of hir displeasure: y yong man touched
 more neare y quicke with hir new refusal, prostrated him
 selfe at hir fete all bedewed with teares, exclaiming that if
 she deferred to giue him remedie, or otherwise relieue him
 by the influence of some gracious beame of pitie, he should
 present

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presentely perishe. Plangon moued with rage, pittie, and loue, sayde vnto hym, lette me not fynde thee duryng thy life in my presence, vnlesse thou present me with the chain of golde, so muche celebzated of Bacchide Samienne: wherfoze the yong man without other replie went to Bacchide, to whome hauyng made vnderstande from point to poynt the furie of the flames and ardent amitie which he bare to Plangon, vāquished of pittie & loue, gaue vnto him hir chain, with charge that he should sozthwith present it vnto hir, who had so greuously tozmented hym: wherin she shewed hir selfe very liberall and bountifull, seing that the Historians wzite, that all the treasures which she had gathered by little and little duryng all hir life of those whiche loued hir, was melted and put into that Chaine, whiche was of monstrous greatnesse, and also kept of hir with great care for the only relief of hir in hir old age, if soztune suffred hir to be pinched with pouertie. The yong man hauyng thus caught the pzaie he moste desired, went to fynde out Plangon, to whome he offered the chaine, making hir to vnderstande the liberalitie of his aūcient friend, betwēne whō neither time noz distance of place, noz other siniffer accident coulde extinguishe their friendship: wherewith Plangon, maruelling of the loue and liberalitie of hir companion, hauyng a noble heart, and not willing to giue place to Bacchide, neither in good wil noz bountie, sent to hir again hir chaine, louyng then moze seruently the yong man, thā she had done at any tyme befoze: and that which is moste wonderfull, imparted hir loue to Bacchide, being contente the yong man shoulde be common to them bothe. Whiche made the Greckes with great admiration to name hir after Pasiphyle. Wherin being now so ancred in maters of wonderfull loues, we must search the most rare & maruellous hilozies, amongst whome I do not remember, there haue bene any dames in all the worlde, whiche haue demeaned their loue with moze greate wonder, neither which haue
left

te a moze eternall witnesse to their posteritie of their wanton and lasciuious liues, than Lamie, Flora and Lays, of whome I will wzite the life according as Paulanias the Greeke, and Manilius the *Latin*, haue wziten in their booke entreating of noble louing women. But aboue all others I will folow Anthonius of *Gucnare*, Bishop of *Monoderno*, in a learned treatise which he hath made of this matter. These thre Dames haue bene thre of y most faire & most famous women of the woꝛlde, whiche at any time were either boꝛne in *Asia* oꝛ nourished in *Europe*, and of whome the Histoziographers haue moſte talked, and by whome moſte Pꝛinces haue come to ruine and perdition. It is wzitten of them foꝛ a wonder, that they so well charmed those which loued them, that they were neuer leſte of any Pꝛince whiche loued them, noꝛ denied at any time, anye thing they required: & further it is wzitten that these. iij. women as they neuer mocked any man, so they were not mocked of any. The Histozians wzite that these. iij. Courtizans during their life, were. iij. of the moſte riche Courtizans of the woꝛlde, & after their decease leſte moſt great memorie of them, foꝛ euery of them where they dyed, did erecte a great pillour of ſtones, to continue a remembꝛance of them: and beſides that euery one of them were by Paſture beautiful, yet had they a further particular gyfte to allure & entice their louers to loue the. The engin where with Lamie entrapped hir louers, proceeded of regarde, foꝛ by the drawing of hir eyes ſhe enflamed the beholders. Flora wanne hir by hir wonderful eloquence. And Lays allured by hir ſwete & pleaſant hermonie. Wherefoze the King Demetrius, ſodainely receiuing y glaunce of the eye of Lamie, was taken in the net, and that newe fire in proceſſe of time gained ſo much ouer him, y he liued not but in hir, & not only gaue hir all he had, but alſo abandoned his wife Euxonie to folloze his Lamie. Wherefoze Plutarke reciteth in the life of Demetrius, that the *Athenians* hauing

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gyuen vnto him. vi. talents of siluer to ayde and paye his great armie, he made a present of all the saide sūme to his Lamie, wherat y^e Athenians wer maruellously greued, to see their mony so euil employed. This miserable King Demetrius doated so extremely in the loue of his Lamie, that he honozed hir as a God, swering by hir, as he accustomed to do by his Gods, till death & fortune which cuts asunder the fillet of those delites, & sends ende to all such enterprizes, suffred Lamie to die, whereupon that poore King, felt himself so griped, that as some wryte of him, he kissed hir, and embraced hir after hir death: and not content with this Idolatrie, he made hir be buried befoze one of y^e windowes of his house, and when any of his friends asked the occasion wherefoze he buried hir in that place, he aunswered them, sighing deeply: the law of friendship of Lamie is so strōgly graffed in my heart, that I knowe not wherein to satisfie the loue she bare me, & the bonde which I owe to hir for y^e same, if not to put hir in such a place, that by viewe thereof my poore eyes may bewaile dayly the death of hir, and my sorowful harte continually thinke thereof. Whereby the dolor & sorow that Demetrius had for y^e death of Lamie, was so great and extreme, that all the Philosophers of Athens were to dispute thereof, whether of these two things were most to be esteemed, either the teares & sorow which he suffred for hir, or the riches which he spent in the obsequies & pomps of hir burial. Within a yers & ii. monethes after the death of Lamie, died King Demetrius. The second amorous Dame, named Lays, spoken of befoze, was the daughter of a great Sacrificatour of the Tēple of Apollo, a mā so expert in the arte Magicall, that he prophesied the perdition of his daughter incontinent after hir natiuitie. This Lays (as hir companion) had a King for hir friende, who was the renoumed Pirrus, with whome she went into *Italie*, in the expedition and warres he made against the *Romains*, remaining there a long time in his campe, & after returned with him from the warres: notwithstanding it

is witten of hir, that she neuer gaue hir selfe to one man alone. This Lays was so sufficiently furnished with al perfections of beautie, and ornaments of nature, that if she would haue bene continent; and not common in hir loue, there had not bene so constant a Prince in y^e world, which woulde not haue desired hyr, and not denied to perfourme what she had demaunded of him. Being returned from *Italie* into *Grece*, she remained at *Corinthe* as *Aulus Gelius* writeth, and there was soughte vnto of many Kings and noble men, whome she courted and dandled with such dissimuled sleightes in loue, that if hir louers were vnfaignedly passioned and burned extremely in the desire of hir beautie, she tooke a singular pleasure to smile and ieste at their simplicitie and folly, being besides, noted for one of the women of the worlde, who exceeded the reste in making gayne & profit of hir loue. I haue red one wonder of hyr, whiche I neuer hearde of in any but in hir, that is, that she neuer shewed affection to any man, neither was she in loue with anye man, whiche coulde be knowen. This Lays died in y^e Citie of *Corinthe*, being of the age of lxxij. yeares: the death of whome, as it was muche desired of manye honeste Matrones, so was it asmuche lamented of many wanton louers. The third Dame of the world, was named *Flora*, which was an *Italian*, farre surmounting the two others in generositie & noble discet: for she was issued of a certaine *Romain* Knight, greatly renowned in the feates of warre, who deceased with his wife, leaving this yong mayde of the age of xv. yeares, no lesse charged with riches than endewed with greate beautie, & the only doughter of hir parents: In such sorte that as the yong Damsel was yong, riche, beautifull, & enioying a libertie without controlment, which be the greatest baudes of the worlde, and chiefe meanes to make a woman glide in suche slippery pathes, seeing all these meanes, she did determine to goe vnto the warres of *Affrique*,

K.ij.

where

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where she made sale both of hir person and honour : and so
flosished in the time of the firste warres of Punique, when
the Consull Manileus was sente to *Carthage*, who spent
moze monie in making loue to Flora, than in the conqueste
of his enimies. And like as this Damsell was issued of a
moze gentle and noble race, than the other two befoze re-
cited : euen so she shewed hir greatnesse in the choise of
hir louers, for I neuer red that she gaue hir selfe ouer to
meane and pettie Companions, as Lays or Lamie did, but
caused to be set by a scrol ouer hir gate, which said : King,
Prince, Dictatour, Consul, Censour, Bishop and Questour
may knock and enter, not speaking of Emperour or Cesar,
for these two famous names, were not of long time af-
ter created by the *Romaines*, in such sorte, that she neuer
committed hir selfe, but to men of high degree, dignitie and
greate richesse, saying alwayes that a woman of greate
beautie shoulde be as much esteemed, as she values and ac-
countes of hir selfe : Albeit Lays and Flora were contra-
ry in doings, for Lays woulde be payde hir hire be-
foze she had perfourmed hir worke. But Flora, without
making accompte either of golde or siluer, would be go-
uerned of hir louer. And being one daye asked the cause of
that, she answered. I committe my person to Princes
and noble men, to the ende they maye deale with me, as
noble men oughte to do, for I sweare by all our Gods,
that there was neuer man gaue me so litle, but that I had
moze than I looked for, & double to that I demaunded: saying
that a sage woman ought not to make price of hir loue, for
the amorous pleasure she doth to any man, but rather for
the loue she beareth to him, for that al things in the world
be priced at a certaine rate, except Loue, which can not be
payed but wyth loue. Wherfoze all the Embassadours of
the world whiche came into *Italy*, caried back as greate
and seueral reports of the beautie and noblenesse of Flora,
as of the Publike weale of *Rome*, for that it seemed as mon-
strous

Wroug a thing to see the riches of hir house, hir beautie, the
 princes & noble men who dayly required hir, as also to be-
 hold the great presents they made vnto hir: for looke what
 day she passed on horsebacke in *Rome*, the viewe of hir & hir
 attire, gaue sufficient occasion to all the Citizens to talke
 thereof one moneth after. She dyed at the age of .lx. yeres,
 leaving hir wealth and riches to the people of *Rome*, as hir
 onely heires, whiche was esteemed not onely sufficient to
 haue edified the walles of *Rome*, if they had bene vtterly in
 ruine and decaye, but also to haue redæmed the common
 wealth. Wherwith giuing ende to the discourses of these
 Women, there resteth to searche oute some other cause
 moze straunge and rare in oure wonderfull loues. Corne-
 lius and Suetonius wryte, that the abhominable tyzant Ne-
 ro, did not only offend grieuouly in the abuse of a number
 of honest and chaste virgins, but also causing to be gelded
 a faire yong boy, whome he named Sporus, with intent to
 transforme hym into the vse of a woman, he married hym
 with open solemnitie, vsing him in the place of his wyfe,
 touching the exercise of mariage, and assigned dowrie and
 portion accordyng to the order. And whether may we
 terme it an act of wonderfull loue or effect of doating folly?
 Herodotus reporteth of the daughter of Cheopes King of
 Egypte, who hauyng consumed his treasure and reuenue
 in the supplie of a hundred thousande workmen, labour-
 ring vpon a moste sumptuous Pile whiche he made, and
 being as destitute of money, as boyde of meanes to get it,
 commaunded his daughter to commit hir selfe to sensuall
 prostitution, and that with charge, that she should not on-
 ly racke hir honoure to a high price, but also refuse none,
 whose companie broughte commoditie, which she perfoz-
 med accordyngly, demaunding of euery one that delt with
 hir, a stone, by whose gaine was raised so much as builded
 the Pyramides, or hyll whiche carieth in the front a hun-
 dret and fiftie foote. Ludouicus Vartomanus wryteth, that

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there.

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there is an other maner of makynge of loue at this day in
 use in a certayne prouince of *Indie*, named *Tarnasseri*, which
 is no lesse wonderfull thā the precedent befoze recited, if y^e
 experience wer to be seene: he declareth, that when a yong
 mā is enamored of any dame, desiring to make hir vnder-
 stand the flames of his loue, he taketh a piece of woullent
 cloth dipped in oyle, and putting therto fire, coucheth the
 same vpon his naked arme, enduring that flame vntill the
 cloth be cleane consumed, without the wyng any kinde of
 colour, testifying by this, that he is so strongly embraced
 with the loue of his lady, that there is no kind of tozment
 or martirbome vnder the heauens, whiche he woulde not
 taste or be partaker of for hir sake. But to the ende we
 should not tast too much of these filthy and stinking loues,
 I wil shewe you, that there is to be founde as great won-
 ders in chaste and vertuous loue, whiche is sufficiently
 proued by sundry examples, of late witten by my brother
 G. Fenton, in his booke of *Tragical Discourses*. For what
 is moze strange in nature than to see a man sacrifice him
 selfe to accompanie to death the person whom he loueth?
 And notwithstanding they haue found a numbze of exāples
 of womē, which be moze tender & feareful thā men. The
 chaste Porcia, daughter of Cato, loued so entierly hir husbād
 Brutus, y^e after she vnderstode he was slain in *Thessaly*, in y^e
 fields *Phillipiques*, for y^e she could not presently get a knife
 to kil hir selfe, she deuoured burning coales. Cleopatra, late
 quēene of *Egypt*, nothing inferiour in frendship to y^e partie a-
 foresayd, hauing heard of y^e death of hir husband Anthonie,
 although she was warely garded by Octavius Cesar, who
 would not she should kil hir selfe, yet notwithstanding their
 great care to preuent such a mischief, as Apianus Alexādris
 nus writeth, she was destroyed by a cruel kinde of tozmet,
 for she made hir selfe to be deuoured of serpentes. Neither
 let vs forget Arthemise quēene of *Carie* in *Greece*, who after
 she knew y^e king Mausol⁹ hir husbād was dead, she dreynd
 wel nigh al y^e watrishe powers of hir body by teares: & af-
 ter

Valerius Max.
 lib. 4.

ter she had sufficiētly lamēted, she caused to be made so ex-
 cellēt a sepulchze, ȳ it was put amōgst the maruels of the
 world: & not cōtent with this, esteeming ȳ body of him that
 had ben ȳ organ of hir life, not sufficiently honozed with so
 sūptuous a tōbe, vnlesse she serued him as a sepulchze hir
 self, caused al ȳ bones of hir husband to be subtilly beatē to
 powder, which she ordinarily vsed in hir meat & drinke till
 they wer cōsumed. We should not maruel of these wōder-
 ful flames of loue, which enchaūt & charm so wel ȳ humaitie
 sense, ȳ they do not only walk incurable by al ȳ most sensi-
 ble parts of our friends, but ȳ moze is, they make vs very
 oftē to become mad, frātike, & without reason, as appered
 by a yong gentleman, issued of ȳ best house of *Athens*, who
 of extreme sorow died, for that they wold not suffer him to
 cherish & loue an image of Venus, of which he was greatly
 enamozed. And besides, it is most strange, ȳ the cōtagious
 tickling of this amozous venim, doth not only touch ȳ hu-
 main creatures reasonable, but also ȳ infection therof cor-
 rupts bzute beasts. Which Plutarch witnesseth in an expe-
 riēce of an elephāt, who with Aristophanes of *Alexādrīe*, lo-
 ued a maide, to whome ȳ beast did as liberally and frankly
 impart his amozous desire and zeale by secrete and simple
 signes, as Aristophanes by all the eloquēce he could deuise:
 neither is it so straunge altogether, that bzute beastes do
 loue creatures resonable, seing they ar oftentimes so pres-
 sed and pricked forwarde with their amozous passion, that
 they are sene in diuers sorts & kindes to vse force against
 women. Wherof Edouart in his histories of beasts, giueth
 an example of a certain kinde of rough or shaghaired apes
 in some countreys of *India*, against whome, the people vse
 a special defence to kepe them from their towncs and hou-
 ses, for that when they feele any motion of nature, or ra-
 ther prouoked with desire of filthy lust, they neither spare
 mayde, widow nor wife, nor regarde estate, condition, or
 degræ of women. Wherof haue ben founde diuers pzoues
 in sun-

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in sundry unhappie women that stand not vpon their gard
against the furie of such beasts. Saxonius in his tenth booke
of the hystorie of the *Danes*, writeth (as of most credit and
truthe) that a Beare in *Swetya*, serching his pray vpon the
Mountaines, met by chaunce a Shepherds wife, whome
he caried to his denne, where in place to deuoure hir, hee
conuerted his hunger into pleasure and vse of hir body.
And it is moze maruellous, that the furie and violence of
Loue is so great, that the wilde, brutall and cruel beastes
do not onely feele the same: but (which moze is) the Trees
and liuely Plantes of the earth, the whiche we see, shewe
a certaine likenesse and affinitie of loue: in such sort that
as Theophrastus and Plinie haue written, there be diuers
Trees and Plants, which if you take away the males, and
place them farre from the females, they presently wither,
and continue in perpetuall barrenesse. As we may see of
the Vine, who imbraceth the Elm, ioying and reioycing
much at his presence. In like sorte the Iuie, whiche is so
great a louer of certain Trees, that it accompanieth them
after their death: Which gaue occasion to the Auncients,
that when they tooke vpon them to depaint perfect friend-
ship, they expessed the same by the trunke of a deade tree,
enironed about with Iuie. Wherfoze to put end to these
mozte wonderfull thyngs, the secretaries of nature do ac-
knowledge, that ther is also a secret amitie amongst met-
tals & stons: for pzoofe of y Adamant louing yron draweth
it to him, & hauing caught it, holdeth it insuche sort, that it
seemeth to be griened and touched with a certain ielousy,
when they offer to take it from him. There is also shewed
maruellous puissance of frendship in mettals, whiche dis-
couered, shew wonderfull effects of amitie, the whiche is
sufficiently experimented in golde whiche we see so mani-
festly affected to quicksiluer, that being plunged therein,
seemeth incontinent rauished & captiue therunto, by force
of some furious flame of Loue.

*A wonderfull Historie of a Monster, out of whose
bellie issued an other man, all whole,
reseruyng the head.*

CHAP. xxij.



Cellus Lucianus, a Greeke Philosopher, in
a certain little worke whiche he made, treat-
ing as well of the nature of all things, as
of generation, shewyng vnto vs, that we
ought not to goe to the holy state of matris-

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monie

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monie for voluptuousnesse & pleasure (which oftentimes is not absent) but y^e our p^rincipall intent ought only to be for procreation, which is not ordeined of y^e Almighty for pleasure only, but for y^e perpetual conseruatiō & permanēcy of humain society: wherfore being impossible, y^e a mortall mā should liue alwayes, God supplied that default by continual and perpetuall generation, to the ende y^e the earth mighte be multiplied, the cōmon weales peopled, & the humain societies cōserued. In cōsideration wherof, we must cut of al these generatiōs, which be made against y^e ordināce of nature: for by y^e meanes it often hapneth, that y^e frute springing therby is vncllean, miserable, monstrous, vicious, odious & detestable, aswel to spirites & deuils, as to men & families. And of these vnlaful copulatiōs & licentious dealing, oftentimes were bozne mōstrons infantes: As we may see in beholding this befoze figured, out of whose belly issued an other man, wel formed in al p^roportions & members, reseruing the head. Like as this man was of the age of .xl. yeres when he was seene in *Fraunce*, in the yere 1530. Cuē so he bare y^e body betwixt his armes with great maruel to al y^e worlde, which assembled in great troupes to see him. Wherupon they sayd, he was begottē of some cōmoit woman, who had giuen hir self indifferently to al cōmers. Mine authoz seemeth to haue seene him at *Valēce*, in y^e very same form you see him here pictured, at such time as mōsier *de Coras* red y^e Ciuil lawes there: afterwards they saw him nigh *Paris*, in a town called *Montlehery*, as many haue witnessed: besides y^e the good mā Iohn Longis, p^rinter in that vniuersitie, assured me, y^e hauing with others takē the sayd person at y^e sayd *Montlehery*, deuoyde of the sayd monster, enquired of him what was become of y^e deformed creature which they had seene in times pass spring out of his body.

¶ Notable histories of many Plants, with their proprieties and vertues, together with a wonderful roote of Baara, written of by Iosephus the Hebrue author.



If there be any thing worthy to be considered of in all the principall parts of physike, certainly it is that which brings vs to the knowledge and searchyng forth of the nature and proprietie of Plants: for besides the comon vtilitie which they bring to mankind, yet shall we discover therein an antiquitie so greate, as we can not lerne oz attain vnto, without extreme admiratio: for lyke

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as euery arte was inuēted almost as soon as God had created man, & afterward augmented by the industrie of man: Euen so the herbs & plants immediatly after the creation of the elements at such tyme as ther liued no mā vpon the earth, sprong (following the cōmaundement of the Lorde) from the caues and entrailes of the earth, garnished with their propre and diuine vertues. Which besides that Moses the great Lawyer of God, sufficiently proueth in Exodus, we may also alleage the opinion and witnesse of the auncient Greeke poetes, as Orpheus Museus, and Hesiodus, who haue treated of the praise of Pennyroyal, as also hath done Homerus of *Alisier*, and others, as in like maner Pythagoras, hath cōmended the *Eschallottus*, Crisippus, *Chon*, and Zeno the *Caprier*: besides it is a thyng most straunge, that Salomon king of the *Iewes*, Euax, king of the *Arabians*, Iuba king of the *Mauritans*, were so curious, not onely to know the names and proprietie of plantes, but also the moste part of them haue diligently witten therof. Others haue entertained great philosophers, and *Arborists* in diuers deserts of *Asia*, *Europe*, and *Affrike*, for to discover the secrets of herbes and plants. Further it is a thyng moste maruellous, that a great number of plantes muche renoumed, haue taken their names of many kings, as *Geniane* toke the name of *Genius* king of the *Illyrians*, *Lymachie* of *Lyzimachus* king of the *Macedonians*, *Teucriu* was inuented by *Teucer*, *Achilea* of *Achilles*, *Arthemisia*, of *Arthemise* quēne of *Carie*. But nowe it resteth for vs as necessmeth, hauing searched very narrowly the Antiquitie and prayles of Plantes, to be as diligent, following cure custome, in seeking forth if we can fynd amongst hearbes, any thyng monstrous, wonderful or straunge, as we haue done in the moste parte of other thyngs contayned vnder the concavtie of Heauen. The Auncients haue reknowleged, I know not by what meanes, y maruelous efficacie of a plant, which they called *Agnus castus*, whose leaues are like

like vnto the Oliues : for all those , who haue written of the Nature and propertie of this plante , saye that it resisteth the sinne of the fleshe, and that those which either carie the same about them, or drinke the iuice thereof, be neuer tempted at any time to incontinencie : for whiche occasion the maides in olde time, bare the bzaunches and bowes of that hearbe in their hande, and made garlandes therof to weare vpon their heads, thinking therby to make die & estinguishe the heates of the flesh. Wherefoze Discorides in the .xv. chapter of his first booke, treating of the Nature of plants , sayeth that the *Greeks* named this tree Agnos, that is to saie chaste, for by that the Ladies sometime in the Citie of *Athens*, garded their chastitie, by making their beads thereof, and doing sacrifice therewith to Ceres. Euen as we haue described the singularitie of Agnus Castus which defends the chastitie of such persons as vse the same : so are we nowe to make mentiō of an other hearbe altogether contrarie to the Nature of Agnus Castus, and as who would saye his mortall enimie, for it makes suche as vse the same, lasciuious, prompte and readie to the *Venerian* actes : The *Auncients* haue named this hearbe *Satirium*, for that the *Satires* and sauage Gods, were the inuentours of this plante, for the better satisfiing of theyr lusts and concupiscence when they wente to playe by the forrests & caues with the *Nymphes*. Albeit the *Greeks* cal it *Orchis* or *Comoforchis*, for that, that this roote is like the two genitories of a dogge, in such sorte that it seemes that Nature woulde haue lefte some marke and token in this roote, for to shewe the maruellous effects or works natural. Wherefoze those then, sayeth Discorides in his third booke and .xxij. chapter which he writeth of plantes, which desire to haue the companie of women, ought to vse this roote, for that it makes men prompte & readie to the exercise and worke of Venus, and as they saye, this roote being holden in the hande, prouoketh a man to desire the

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pleasure of a woman. Besides, there is one thing worthie to be considered of in this roote, & as who would saye wonderful, that is, that as one of these two rootes, which resembleth (as we haue said befoze) the genitozies of a dogge, excites & stirres a man vnmeasurably to the wanton adess of Venus, so the other roote which is a little lesser, extinguishteth & hindzeth the desire of the flesh, in such sorte, that as one of these rootes prouoketh the euill, so the other giueth remedie. Plinius, Dioscorides and Galen be authours of this, and Dioscorides writeth, that the women in *Thessalie*, gaue to men to drinke of that moste fleshly roote, the rather to prouoke and stirre them to the lusts & abhominable desires of the flesh. Wherefoze reader, I will not forget to declare that thou shalt not neede to doubt of me in all this treatise of the wonders of plants, the descriptions, faculties, temperaments and diuisions of them, for that this worke would be excessiue & excede the limits of my meaning: Wherein Dioscorides, Theophrastus, Galen, Plinie, Matheolus Fischeus, Ruel and many others haue so well spoken in that, that there is nothing to be desired moze than they haue written thereof, whiche I woulde gladly haue tolde befoze vnto those which thinke that I had here confounded the diuerse kinds of Satirium, like this that the *Greekes* haue called *Orchis Serapias*, wherof *Paulus Aegineta*, and *Aetius* haue made mention, which others saye to haue receyued that name of *Serapius*, God of the *Alexandrians*, by reason of the greate & impudent lasciuitie, for which cause they worshipped him in a place called *Canope*, there where he had his Temple of greate reuerence, & Religion, as *Strabo* reciteth in his. xvij. booke of his *Geographies*. Wherefoze it suffiseth me in this chapter to write simply, that there is moze cause of maruell and wonder in some particular plant, than in euery plant. The Auncients as *Chrisippus*, haue founde cause of wonder, I can not tell by what meanes, in the plante whiche we commonly call
Basill,

Basill, who were of opinion that it makes a man, senselesse and madde: the goats refuse to eate thereof, which giues iuste occasion to man to flye the rather from it. They adde further, that byusing it and putting the same vnder a stone, it engendzeth a Scorpion, or if they chaw it and set it in the Sunne, it byings forth wormes. Furthermore, some saye, that if a man be stung of Scorpion the daye that he eateth of Basill, he shall neuer be hoale, lyke wise some assure, that byusing a handefull of Basill with Cancre marins, or of the Riuer, that all the Scorpions farre or neare will come vnto him.

Wherfoze I am not ignozant, that those whiche came after Crylippus, did so abhoze Basill, that they neuer vsed the same. The herbe called of the *Latins*, *Herba pulicaris*, hath such a colde vertue, that being cast into hot boiling water, it will kill the heate therof. In like maner, as *Chameleon albus*, serueth vnto men in stede of Treacle against poyson and all venims: Euen so notwithstanding it killeth and destroyeth Ratts and dogs eating therof. It is in lyke maner a little Thistle growing by the grounde, without any stalke, putting vp pricks like an Hedgehogge, hauing in the middle a knap ful of pricks, in which do appere purple floures, that growe into plumes, flæing away with the winde, like as of other thistels, hauing a white roote & swæte, groweth on olde landes and bare hilles. Also Dioscorides, Plinie, and Pithagoras wzite, that the herbe called *Seylla*, and of the Apothecaries *Squilla*, being hanged in a house, deliuereth men from charmes, sozceries, and enchauntments, the roote wherof is like a onyon. Wherfoze the good searchers out of the secrets of plants haue founde by experience that our *Werdley*, whiche the *Latins* call *Aspium hortense*, and the *Greekes* *Selinon*, by a certaine secret propzetic engendzeth in vs the falling sicknesse, in suche sorte that Simeon Sethy wziteth that it is necessarie for suche as be subiecte to that euill, to take hæde: they

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they vse not y same, for it often hapneth that those whiche be deliuered from that disease, by vsing of Persley, fall a fresh into the same againe. In like maner Plinie writeth, that nurses oughte not to eate therof, for y infant (sayeth he) by sucking the milke of hir breast which eateth therof, very often is persecuted with that disease. Furthermoze the Conlyre, whiche the Apoticaries (commending with so many barbarous wordes) do call *Consolida maior*, hath so greate a vertue to knit, and make to growe and ioine together freshe hurts, for as Plinie and Discorides witnesseth, being put in a pot with sundrie pieces of flesh, it will knit and ioine them together: for which cause the *Greeks* called it *Symphiton* for the gret vertue it hath in knitting & ioining together. Euen so the *Greeks* and *Romains* celebra- ted alwayes amongst their excellent plantes, that which is called in *Greeke* *Peristereon*, in *Latin* *Verbenaca*, and in *Frenche* *Veruaine*, it hath bene named aunciently *Hierabotane*, and *Sacra herba*, that is to saye, a holye hearbe, for that at *Rome* in times paste, it serued them not only to purifie their houses, but also their familye was dzedded with it, and for a moze superstitious estimation of this hearbe, they hong the altar of *Iupiter* with it afoze they perfourmed their sacrifice. Their embassadours that wente vpon holy messages were crowned with it, bycause as *Discorides* writeth, it was very proper to withstande wicked spirits, and purge the houses, hong or garnished with it. *Dioscorides* and *Plinie* be of opinion that the house spzinkled with the water of *Veruaine* makes the people ioyfull, and those which assiste the baquet where is eyther deawe or mentio of this water, shalbe replenished with mirth and gladnesse. The plante which the Apoticaries call *Nenuphar*, and the *Greeks* and *Latins* *Nymphaea* growing moste commonly in *Poles* and *riuers*, bearing a greate greene leafe, hath so greate vertue againste the hote and wanton motions of youth, that being taken in bzoth once a day by the space of xl. dayes

xl. dayes, it mortifieth altogether the appetite of sensuali-
 tie, and eating it fasting among other meate, it defendss
 you from vnchaste thoughtes and dreames of Venery:
 prouided alwayes that this must be wrought of the firste
 kinde of *Nenuer* whiche hath a yelow flower like to a
 Flowerdelice, wherof besides the authozitie of Plinie and
 Dioscorides (firste authours hereof) experience makes it of
 faith and credit. For in the olde time it was applied to
 Monkes and Nunnes, and other people of deuotion in Re-
 ligious houses, to pull downe and mortifie their flesh. The
 Ancients named it *Nimphea*, bicause the virgin Nympha
 being ielouse of Hercules, became leane, pale and so full of
 mortall passions, that death gaue ende to hir sorowes, and
 afterwarde (as they beleued) she was chaunged into this
 marrishe and waterie hearbe to delaye hit beates: It is
 common in euery place and of. ij. sortes, the one hath a
 whyte flower, and the other carieth a yealowe floure.
Iuye called in *Latine* *Hedera*, and in *Greeke* *Cyssel*, is a com-
 mon herbe, yet it containes in it many things worthy of
 commendation, firste it troubleth the minde if a man take
 too muche of it: it bzings forth an humour or gumme,
 whiche as Galen saith, burnes secretly as a hoate plaster,
 without being perceyued: besides it serueth for a depila-
 tour to make fall the haire in euery place about man and
 woman: the little graines or seedes of *Iuye* taken in broth
 make men become barreine. Plinie addes besydes to the
 vertue of this hearbe, that men that be melancholike and
 subiect to diseases of the *Splene*, are easely healed if they
 do but drinke in cups or goblets made of the wood of this
Iuye. The *Mandrake* hath moued greate cause of wonder
 to suche as haue written of his properties and power,
 Pithagoras calleth it *Antropomorphen*, by reason it hath a
 roote whiche resembles the forme of a man, others haue
 named it *Circea*, as of *Circes*, perswading that the roote was
 god to make men loue, and that there was in it a cer-
 tain

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faine amozous charme. I sawe in a faire at Sainte Ger-
mains in *Paris*, a roote of a Mandrake, so well counter-
fitted by arte, with rootes and bzaunches one linked with
in another, that it resembled properly the fourme and
Shape of a man, whiche broughte suche value and esti-
mation to his practise of deceite, that he solde of them
foz twenty crounes a piece, by which vnreasonable gainz,
his abuse was discovered, and he constrained in the ende
to carie his roote into *Italy*, from whence he sayde it firste
came, whiche maye suffice foz the deceits in this roote,
and nowe let vs returne to his singularities and vertues.
Dioscorides wzites that it is of foze to mollifie the *Iuoye*
and make it apte to plye and turne, and fashion in any
wozke oz fozme that a man wil, boiling it with the *Iuoye*
the space of sixe houres. It is mosse certaine that it is of
a maruellous vertue to castte men on slepe, and so to en-
traunce suche as are to be opened oz cut in any member,
that they shall not fele the paine, if firste they taste of
the iuice of this Mandrake: some do vse it in parfume
foz the same purpose. There be. ii. kindes of Mandrake,
whiche growe in manye places on the mountaines in *Ita-
lie*, but speciallye in *Pomylla*. Whereof diuerse graffers
and setters of plantes haue broughte abwaye both Ap-
ples and rootes. It is as strange, which the Philosophers
attribute vnto the plant whiche the *Latinis* call *Nerion*,
the *Greekes* *Rhododendros*, the *Frenchemen* *Bosage*, and
we *Roselaurel*, it hath the floures of a Rose, and leaues
of a *Laurell*: but that whiche is most wonderful, those leaues
kill Dogges, Asses, Hoyles, and many other foure footed
beastes: and to men oz women, if it be taken in bzoath
with wine, it serueth as a counterpoyson oz soueraine
Medicine againste the bytings of all venomous beastes:
and yet if goates, sheepe, and suche lyke weake bea-
stes doe drinke of the water wherein those leaues haue
bene

bene dipped, they doe swell and dye forthwith. *Lentile*
 the whiche of the *Latins* is called *Lens* or *Lenticula*, pro-
 cures fearefull dreames, specially vpon his firste decoc-
 tion as *Plinie* and *Dioscorides* affirme: & those whiche haue
 not meane to eate of this meate, become *Lepers*, as *Gal-*
len and *Plinie* say.

This may suffice (in mine opinion) for the curious sear-
 ching of the straunge properties of *Plantes*. There rest-
 teth now to discover vnto you the wonderfull vertues of
 suche as haue power to confounde and kill man, for the
 vse of whome, not onely all plants and hearbes, but all o-
 ther things contained within the pourprise & compasse of
 of this visible world are and haue bene created, and yet to
 keepe him vnder, and that he liste not by his hozne to high
 nor swell with pride and ambition, the *Lozde* hath caused
 to appeare out of the earth, certaine little rootes & plants
 with power not onely to be maister ouer his pride, but
 also euery moment of the daye, to threaten hym wyth
 death and perfourme it. The *Hemlocke* called *Cycuta*
 of the *Latins*, sufficiently knowen to moste men, is of
 a propertye to smother and kill suche as do drinke it in
 any bzoath, whereof the *Athenians* made a pzoofe in *So-*
crates at suche tyme as he was falsly accused by *Auytus*
 and *Meluycus* for speakyng blasphemie against the *Gods*,
 vsing this hearbe (as a common punishment) and made
 hymselfe perfourme the office of executioner. *Dioscori-*
des in his treatise of poysons and their remedies, doth ex-
 aggerate wonderfully the accidents and *Symptomes* of him
 that hath eaten of this herbe. For (sayth he) suche as haue
 eyther dronke or eaten of it, haue a visible vertue in their
 eyes, although they be blinde and haue their mindes so
 troubled that they are not able to discern any thing, and
 bleed continually, and suffer all extreme colds of the body.
 And lastly, the poyson of this *Plant* doth so restraine the
L. ij.
bzeath

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bzeath and blasse) in the ræde of the lightes that the patientes do die as thoughe they were strangled: and therefore (saith he) this poyson oughte at the firste to be drawne out of the bodye by vomitte, and then by glisters, to the ende that, that whiche is discended to the bowels, do also come out. That whiche some cal *Thymeo*, and the *Latins* *Tapo*, being receyued at the mouth, is venomous, dziuing the whole bodie into suche a colde, that it stops the bzeath in a short time. The hearbe of *Sardania* eaten, maketh a man become incensed, and bzeades a certaine wannesse in the lips, in sorte that who hath eaten of it seemes alwayes to laughe, from whence moues the wicked prouerbe, the laughter of *Sardanya*, which appears at large in *Solyn*, *Dioscorides* and specially in *Erasmus Chylads*: in like sorte the plant which the *Latins* call *Hiosciamus*, the *Greekes*, *Hiosciamos*, and the *Frenchemen* *Iusquiane*, but chiefly that whiche hath the graine blacke, makes a man sleepe, and to loase his sense according to *Plinie* and *Galen*, and as *Dioscorides* saith, it stirres vp suche vaine follyes as commonlye we see in a dronken man. *Aelian* writeth in his *Hystorie*, that the wilde *Beares* feeding of this hearbe are readie to soune, and that not withoute daunger of death if they washe them not presently in water. And nowe there is a kinde of plant called in *Latin* *Aconitum*, in *Frenche* *Aconit*, and in *Englishe* a *Libardbaine* or *Wolfbaine*, whiche as laste shall seale by our description of venomous herbes, bicause it is of a more readie and sodain nature of death, than any other, and specially that which they cal *Pardylyanches*, which killeth & *Libarde* and beareth, a leafe like to a wyld *Concumber*, but it is somewhat lesse and more sharp: an other kinde of *Aconite* is called *Lycothonon*, bicause that wolues hauing eaten of it die immediatly: the first kinde growth in euery place, but the seconde is founde (& that but seldom) in deepe valleies betwene moûtaines. Al kinds of *Aconit* perfozme their

their poison most by gnawing the intrails, & putrifaction of good humours: The first kinde killeth wilde Bores and other sauage beasts: and those which hunt wolues do often vse it to make them die. It is moste certain (accoording to Plinie) that as *Aconyt* is the most sodaine poison that is, so the females of any beast whatsoeuer, touchyng it in any sorte with their secrete parts, doe die presently. He sayth again, that *Aconyt* giuen to a man in hot wine, is present popson and killeth, if he finde not some thyng in the body of man, which can kill it: for hauing encountred any thing of like substance to himselfe, he stirreth and quarelleth as if he mette with an other popson in the intrailles of the man: but that whiche maketh it of moze maruell is, that two mortall poisons meeting in the body of one man together, the one killeth the other, and saueth the man on liue. Whether with we will now knit by our Discourse of venomous herbes, and bying in those that be moze familiar and friendly to man: amongest the which the auncientes had in moste estimation the *Balme*, as most wonderful in his vertues. Some write that this excellent hearbe of the *Balme* hath heretofore growne only in the towne of *Ferico*, from whence he fetched his name, for *Ferico* in the Hebrue signifieth good smell. Plinie preferreth it afoze all the other orders, and sayth there is none of it now but in *Iuda*: it groweth speedily, and muste be vnderpopped and tied as you stay a vine, or else it will fall to the earth: the leafe of a *Balme* is alwayes greene, and resembleth most the *Herbe Grace*, it can not brooke that one cut or hurt it with any instrument of yron. Wherof Cornelius Tacitus writeth an experience and sayth: that if one offer to touche it with yron, it seemeth to shrink for feare, and therfore it muste be handled with instruments of bone, or some other lyke substance: for if you touche it with yron to haue eyther liquor or oyle, it dieth forthwith: but cutting it wyth instruments agreeing with his nature, it yeldeth a sucke or

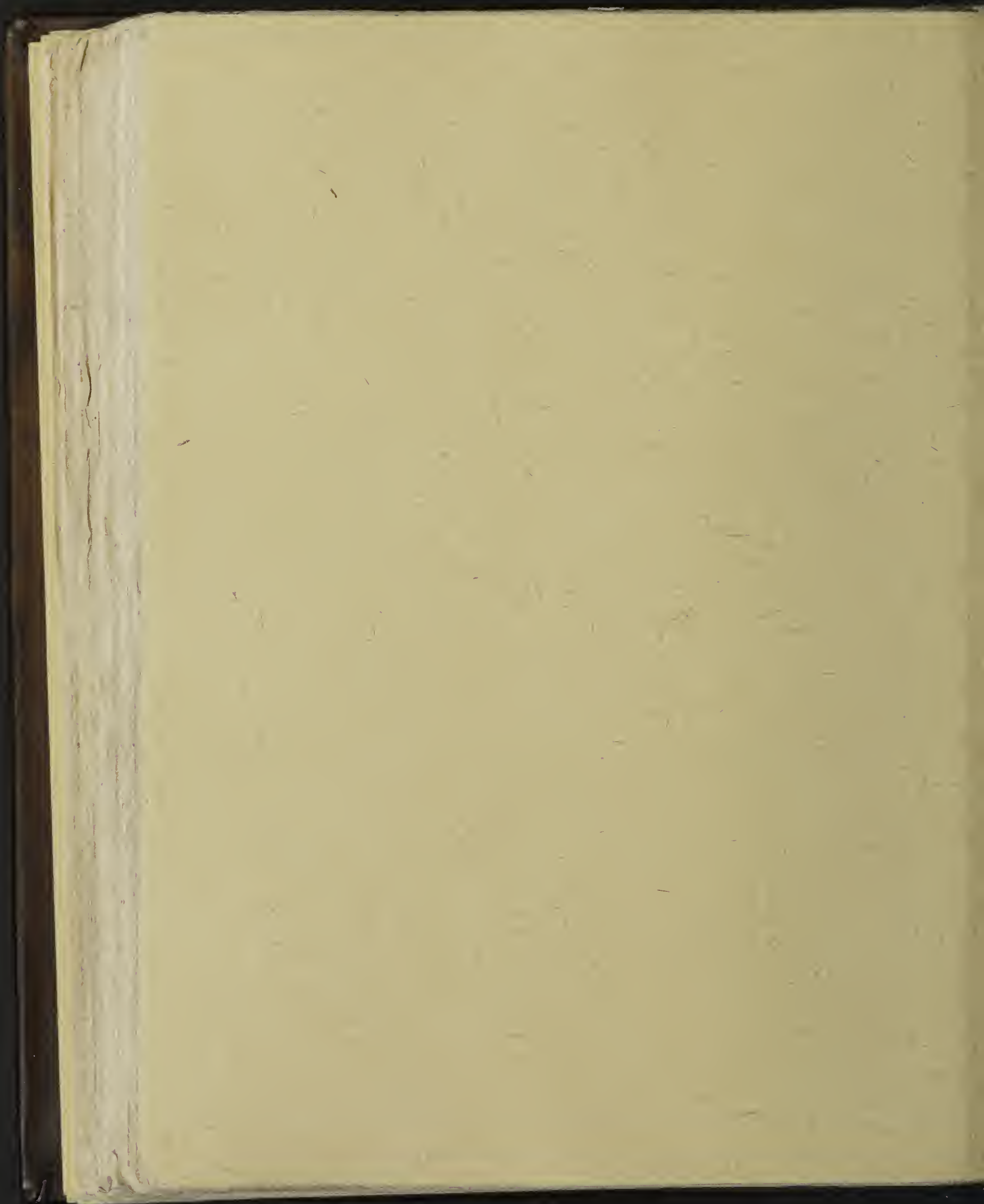
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sappe whiche they call *Opobalsamum*, whiche is wonderfull swete, although it bzing but a little taste. The pzincipal vertue of this Plant consisteth in the humour, the second in the seede, the third in the barke, and the last of all in the weede After Titus the *Romaine* pzince had destroyed *Ierusalem*, reuenging the death of *Iesus Chyist*, the herbe & plant of the balme were transported into *Egypt*. *Petrus Bolonus*, a diligent sercher of rare things wzyteth, that in the tyme of his pilgrimage from *Leuant*, he went to see the garden where grewe the *Balmes*, being a good league from *Caire*, where he sayd, he sawe not aboue nine or ten plants, and the same very curiously garded and inclosed wyth greate and high walles. The last pzecious vertue of this plant is, to pzeserue (a long time) from cozruption, any flesh that is either rubbed or perfumed with it. There is an other herb which hath ben heretofore very rare, albeit now somewhat familiar, called *Lyons foote*, which groweth in mountaines, and hath leaues like vnto the leafe of a *Hallowe*, sauing that they be moze hard, ful of sinews, and crispie: it spryngs in *May*, and floures in *June*: it is mozte soueraine to consolidate all kind of hurts, and much employed that way by the surgeōs of *Almayn*. The physitiōs of late put it among the rare and wonderfull plants, bicause of his wonderfull power to consolidate all hurtes: they wzyte that if eyther maides or wyues that be cozrupted or haue forfayted their virginitie do vse of it, it maketh them seeme maides as at the first, specially if it continue any time in his decoction: as if ther be pieces of canuas or linnen cloth dipped or bathed within the water of it, and applied or layed vpo their duges, it maketh them shyinke and retire, and becom round and hard: it begins now to be cōmonly knowne in *Italy*, and of special delite with certain womē that stand in nede of it. The *Cozall* whiche is called *Lythodendron*, that is to say, a *Træ stone*, is no lesse meritorious for estimation thā the rest, seing it is a plant that groweth in y sea, which as *Dioscorides* wzyteth, being drawen out of the botom of the sea,

sea, becomes hard with the aire, & so is made a stone. This little tree or plant of *Coralle* is greene, & softe, being in the sea, and beareth a frute like vnto hoznes, aswel in bignesse as in figure: this plant when it is drawen out of the water is all ful of mosse, and is not red, but coming after into the hands of workmen, they polishe it artificially either vpon the toznel by force of the file, and so smothe him with the powder of *trypoly*, to giue him his glæ and beautie. Al kinds of *Cozal* be very comon in *Italy*, bicause that y people there do fishe for them in the sea *Tyrenum*. The *Cozralls* haue an hiddē vertue against the *Epilepsia*, or foule euil, being an infection in the head, they defend houses from harme by lightning, they restraine the flux menstruall, they are good for gnawing in the gummes, for blaines and biles in y mouth and for the flux of sæde. Auicen holdeth them moste soueraine to glad and comfote the heart. Dioscorides maketh mention but of two kindes of *Cozall*, that is red & black, and yet we read, that in diuerse seas in *Europe*, are founde of them that be very white, and they be sponging & light. Dioscorides Schylyen in his .xv. boke telleth a wonderfull histozie of a plant y was shewed to Alexander in a vision, wherwith he healed his people y wer hurt with venomous weapons, which me think not much impertinent to put in this place by reson of his wōderful effect. After Alexander (sayth he) had victorie against y *Brachmans*, wherof y most part were either killed or taken prisoners, he found sundry of his *Macedonians* soze hurte and in daunger of deathe, by reason that the ende of the Darts and Arrows of their enimies were poysoned, the same mouing corage in them to attempt the battail against him. The venom was made of certaine serpents, which they killed, and layed them to drie against the Sunne, the heate wherof made issue out a sweate, with the which sweate also distilled the poyson of the serpente, the whiche was of suche violence, that who was hurte with any weapon dipped in it, lost incontinent his feylng, and by and by turned into wonderfull tozmet
 by

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by the retraction of sinews, and trembling of all his bodie, his fleshe became blacke lyke leade, and by continual vomite, caste by a maruellous deale of choler, besides the which came out of the hurte a blacke scumme, wherof engendred a putrifaction, which as it was firmed and iellied gained forthwith the noble partes, and made the patiente die in great martyrdome. The King was not so sorrowfull for all the rest of his people, as it grieued him in the payne of Ptolomeus, at that time one of the kings minions, and after his death supplied his place, with no lesse loue & awe of his people than he. And as there was throughtout the whole armie generall sorrow for the martirdome of Ptolomeus, there chaunced a straunge case, and the same of more meruaile, bicause (as Diodorus sayeth) many referre it to an expresse prouidence of the Gods. The King sleeping in his tent, not without great care for the grieffe of his Ptolomey, a great dragon seemed to houer afoze him as in a vision, holding an herbe in his throte, wherof he taught him both the vertue and the place where it grewe. Alexander awaking vpon this vision, wente immediatly to seeke the herbe, and hauing founde it, he ordered it in sort of a plaster, and applying it to the body of Ptolomeus, gaue him also to drinke of the iuyce, wherupon he with others were restozed and made hole in fewe dayes. Diodorus, although he recite the Historie, yet he feareth to tel the name of the herbe: but Plinie treating of a like accident, declareth the name of a certaine herbe, which was good to cure the hurtes of souldiers, speaking in this maner: Sometime (sayth he) the vse and experience of herbes are founde by chaunce, or rather to speake the truthe, by a certaine Oracle of the gods, as hath ben witten of the plant called Cynorthombi, which is a kinde of a wilde Rose, very good to heale the biting of madde Dogges, his vertue and operation was founde by chaunce: For a woman hauing hir sonne in the warres of Spayne, and so bitten with a madde Dogge, that



In the device of newe delites, for the more honour of hir Antonio: she became extreme in one thing, which was, as they were in argumēt of the bountie of the feaste, she said, it was not equal and much lesse excede that which she was able to do vpon far lesse warning than this: for (saith she) you cannot take me so vnprouided, but that I shalbe able to entertaine you at the charges of a hundzeth Sesterces in one banquet. Antonius whiche was a very patron of prodigalitie, prouoking an experience of hir saying, argued against hir: wherupou were iudges chosen on both sides, and pawnes put in for the proufe of the contention. Not long time after, Antonius obseruing his aduantage of time, with intent to visit hir without warning, came vpo a sodain to sup with hir, when albeit he founde his table furnished with sundrie choices of exquisite meates, yet was he of opinion, that it was far vnder the value & estimation of hir promise, vntill he perceiued hir to take from hir eares two great and Orient pearles, whereof she dissolved immediatly one, & dronke it in his presence, and offering to perfourme the like of the other, she was staied by the iudges, who assured hir the victorie. This pearle was of suche monstrous greatnesse (that as Plinie affirmeth) it waighed halfe an vnce, whiche contained 80. quarettes, the same being so massiue, that it exceeded in weight the hugest at this day by a quarter of an ounce: which is the cause that Plinie (commending the excellencie of that pearle) calleth it y only chief & principal worke of Nature in that kinde, and not without reason, seeing the moste part of them which haue valued it, do giue it an estimation of 2500. crownes. And yet was this prodigalitie little or nothing in respect of the magnificall pompe whiche the Emperour Gecta vled in his publike banquettes: for he caused himselfe to be serued at the bozde, with diuersitie of meates, as fishe and fleshe in order of the Alphabet, for all fowle and fishe that he could recouer that began with

Two hundreth
and .l. crownes
and some value
them at .ij. C.
xxx. and .iiij.
M. .iiij. C. .lx. and
v. Ducats.

A pearle way-
ing halfe an
vncc.

£ l.

A, he

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A wonderfull
prodigallie in
an Italian Pre-
late.

A, he caused to be set on his table as a firste service, as Austriges and suche others, practising the like in the seconde course with B, as Bustarde, Bitter and suche lyke, the same not sayling to come immediatly after y^e first service was taken awaye, and so consequently every letter was honozed with a service till the whole Alphabet was perfourmed, hauing in dæde, Cookes and catozs appointed for that purpose onely. But what stande we so long in the searche of foraine prodigalities in banquets, seeing (amongest a nūber of others) our time hath stirred by a mostrous example that waye, in *Auignon*, at such a time as mine authour studied the lawe vnder Emilius Farretus, in whose time there was a Prelate straunger, whose name I will concele, as well for the honour of his profession, as to much superstition in him selfe, who one daye inuited to a banquet, the nobilitie of *Auignon*, as well men as women, where for a firste beginning of his pompe, at the very entrie into the hall where the banquet was appointed, laye spread vpon a curious bozde a greate base with his heade pulled of, and purged in his intrailles, hauing in his bellie a whole Harte or deare of the like dressing, stuffed full of little birdes, as Quailles, Partriches, larkes, Feasants and other lyke, the same being so conningly inclosed in the bellie of the seconde beaste, and they so artificially conioined y^e one within the other, that it seemed some excellent Mathematicitian had bene the workeman thereof: But that whiche made the matter both straunge and wonderfull, was, that all the birdes so assembled, did rosse and turne all alone vpon a bzoche, by certaine compasse and conduites withoute the ayde of any man: For the firste course and order of the table, his gesses were presented with stozz of curious pastrie, wherein were wroughte and inclosed manye little birdes quicke, who allone as the crulle was taken of, began to flie aboute the hall:
there

there were besides, sundrie sortes of siluer plate, full of
 Jellie, so subillie conueighed, that a man might haue seen
 in the bottome a number of little fishes quicke, swim-
 ming and leaping in swæte water and muske, to the
 greate delite and pleasure of the assistaunts: neither is
 it lesse straunge, in that all the foules which were serued
 vpon the table, were larded wyth Lampzaye, albeit it
 was in a season when they coste halfe a croune a piece:
 but that whiche seales by the superstitious pompe of this
 proude Prelate, was, that there was reserued as many
 quicke birdes, as he was serued with deade foules at his
 table, the same contayning suche indifferente number,
 that if there were a Fesant sente dzeassed to the bozde,
 there were Gentlemen (appointed for the purpose) which
 presented an other aliue, and al to shewe the magnificence
 of the prieste, to whome, what remains for the consum-
 mation of his prodigall delites, but that the Gentlemen
 which serued him had their faces couered with a vaile,
 leaste their bzeath should offende either him or his meate,
 all whiche I haue preferred in this place (as moste prodi-
 gious and monstrous,) not for immitation sake, but ra-
 ther that all good Christians should deteste him and his
 example, seeing it mighte be, that whilest his Shippe
 went with full saile, and he in the middeste of his Epi-
 cures delites, the poze Lazarus perished at his doze, for
 wante of foode and fyze. But alas what coulde the faith-
 full Sainct Iohn, and Peter thinke of this, who had not
 one Deniere to giue in almes to the poze lame man that
 did demaunde it at the Temple gate: or what woulde
 the other Apostles (constrained with extremitie of hun-
 ger to eate the eares and awones of Corne) if they had seen
 their successour in so hote a kitchen so diuersly garnished
 with delicate meates. This had bene a time and place and
 fitte occasion for the wicked Judas, if he had bene there,

Æ.ij.

to haue

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to haue cried againſte them, *Vt. quid perditio hac? potuiſſet hoc multum vendi & dari pauperibus.* Who liſte to be priuie to the pompe of other Prelates, let him reade Platinus in his treatiſe *De honeſta voluptate.* There was beſides, a Cardinall no leſſe famous this waye, than our *Italian* Prelate, who in the time of Sixtus the Pope, conſumed into two yeares in banquetts, ionquets and ſuche other bellye vanities 3000. crownes: wherewith manye poore members of Chriſte, and ſundrie needie ſcholers and ſtudents might haue bene relieued and kepte long time at their bookeſ. Let vs leaue to repozte of theſe diſorders in our time, and returne to our auncetours: who the moze manifeſt their vices were, the greater was their ſlaunder, and the tragedie of their life leſſe honozable. Wherefoze all that is ſpoken of befoze, is but as a ſhadowe or figure of magnificence, in reſpecte of thoſe monſtrous and diabolicall feaſtes of that greate glutton and deuourer of meates, Heliogabalus Emperour of the *Romains*, who was ſo diſordered in his delites, that ſcarce the life of an excellent Hiſtoriographer woulde ſuffice to dilate therof at large. That wicked and vnhappy miniſter of Sathan, drowned as it were in the ſinke of vnſatiabie eating, neuer made dinner after he was created Emperour, wherin he ſpent leſſe than .60. markes of golde, whiche (accozding to our computation) amounteth to the ſumme of 2500 Ducats: beſides he was ſo fantaſtical and vnrulie in his appetites, that he vſed no common meates at his meales, but was fedde with the combes of cockes, the toungeſ of peahens: & alſo being made to vnderſtande that there was but one thing rare in the worlde (whiche they declared to be the Phenix) he ſente for hir to eate, promiſing I know not how many thouſand markes of golde, to him who coulde furniſhe him thereof, and ſayde in a common pzoerbe, that there was no ſaunce but dearth. Wherin not ſuffiſing him ſelf to fede of theſe rare & exquisite meates, he feaſted like
wiſe

wise with as great abundance his gentlemen and champions, causing also his Dogs and Lions to be nourished with the fleshe of Pheasants, Phehens, and birdes: not ceassing to vse only this prodigalitie in daintinesse of his mouth, but (which moze is) he was as lasciuious and extreme in all o^rther furnitures of his seruice: for he caused to serue him at his table foure maides naked, who wer oftentimes caried in that sorte thzough the citie of *Rome*: he neither dzanke noz eate at any time aboue once in one vessell oz dishe, although the same, and all the rest of the implements of his house were of pure gold oz siluer, the stoule wherin he did his excrements not excepted. And in the place of wax candles to giue him light, he caused to be put into his lampes an excellent balme, which he caused to bzought from *Iuda* and *Arabia*. That vnhappie Emperoure was so frantike and madde in all his actions, that he inuented things which diuels themselues coulde neuer deuise befoze: for he made to be counterfaited artificially meates of marble, wood, and other things, causing not onely the people to be kepte hungrie, but also to sitte at the table, beholding these meates in pitifull sorte. He made many bankets to the which he inuited. viij. balde men. viij. crooked men. viij. lame men viij. deafe men. viij. dumbe men. viij. black men. viij. white men. viij. leane men, and viij. fatte men, to the ende that those which did assist the bāket might haue cause to laugh: sometymes he made his guests dzonke, and then shutting the dozes and gates of the place where they were a slepe, put in vnto them Beares and Lyons withoute nailes oz teeth, to the ende that when they awaked, they myght die for feare, to see them within the danger of suche rauenous beastes: some others he woulde make dzinke tyll they burst: and of some againe when they had wel dzonke, he woulde tie their legs and their hands, and al the conduits of their vrine, and so let them die. And being reprehensive of these folies, and warned to auoyde such extrao^rdinarie

Hiltories of wonderfull

Some writers
haue referred
this to the Em-
perour Tybe-
rius.

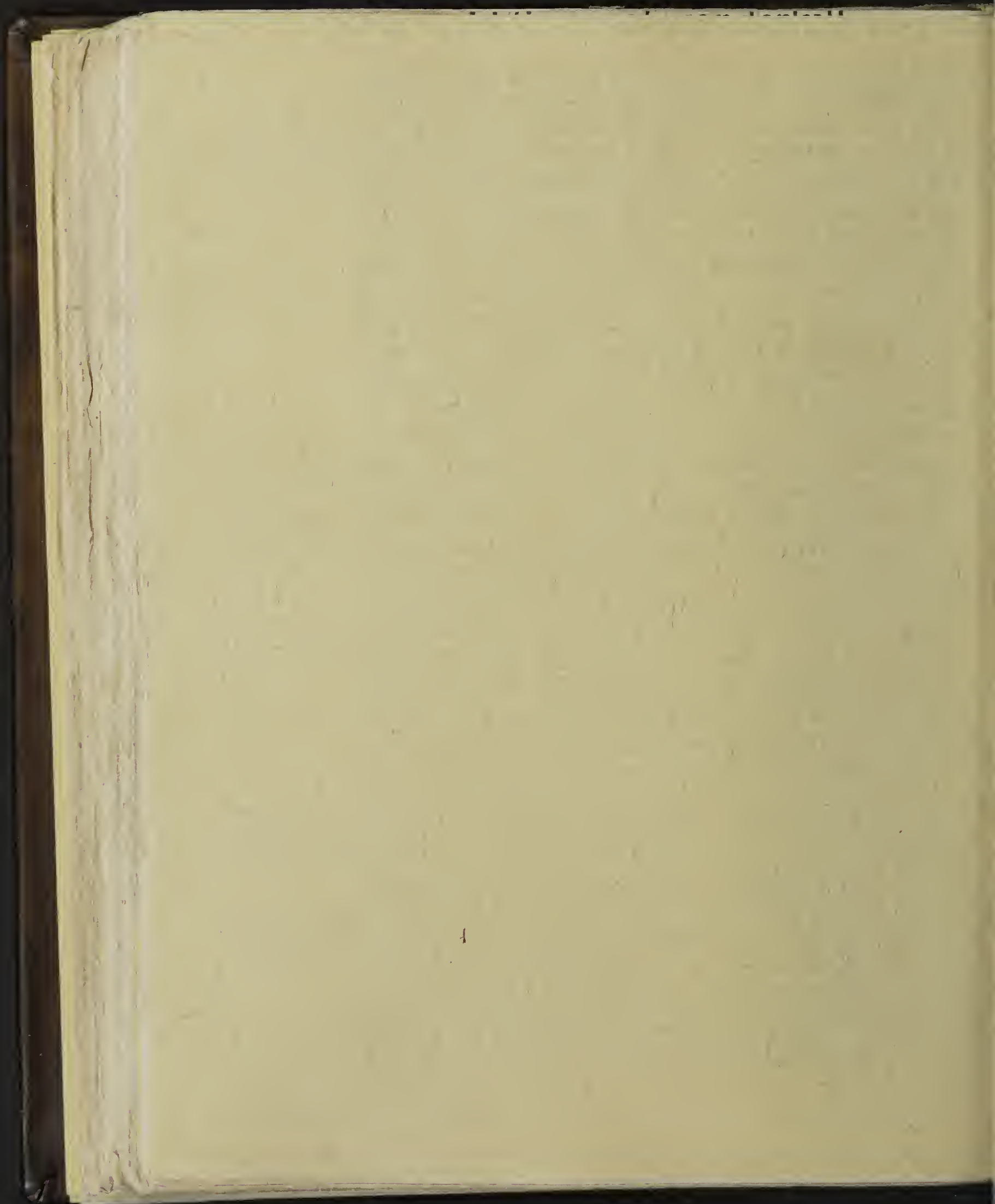
Xerxes killed
by his prouost
And Darius
poisoned after
by Alexander.

Mar. Anto. kil-
led him selfe.

Cleopatra was
stong to death

Helioga. slayn
and cast into
Tyber.

expense, least hereafter it were reuenged vpon him with pouertie. His answere was, that he was not subiect to any thing he had, neither woulde he haue other heire than himselfe and his wife, not caryng for children, least they should conspire against him. These were the charities and daedes of deuotion, wherin this reuerend Emperour consumed the reuenue of his state, whiche by reason of their monstrous order, if they seeme incredible to any, lette hym reade Alyus Lampridius, Sextus Aurelius, Victor, Eutropius, Iulius Capitolinus, and Spartian in the lyfe of Septimus Seuerus, by whome albeit the matter is plentyfully aduouched, yet haue they not broughte to memorie the moytie or one halfe. There resteth nowe to discouer the ende of these delites, and what bytter gall attended the pleasant taste of such sugred vanities. What other ende had Darius and Xerxes, (whereof we haue first spoken) than after so many duties and gluttonous delites done to their filthy bellies, they were miserably confounded, the like happening rightly to Alexander, whome one droppe of poyson made digest in one cup, that which he had excessiuely deuoured all the days of his life. And did it happen better to that prodigall Marcus Antonius, or his liccorishe Cleopatra? What mirrour, what spectacle, what example to such as liue in this worlde as in an eternall Paradise of delites? but what more shamefull punishmente and iust hire coulde he receiue of his *Epicures* life, than to be the bloody butcher of himselfe, the like ende attending his Companion in wantonnesse: whiche according to his dissolute lyfe, was at last deuoured of an *Aspick*, the moste venomous of all other creatures. And that sinke or gulfe of gluttonie Heliogabalus, did he escape the furie or iustice of God? no no: for as he had deuoured an infinite numbre of sundry sortes of creatures, he was in the ende torne in pieces of them, seing his owne people after many hard experiences of his tyzannies, conspired against him, and killed him, and trailynge him as a dead dog along the stretes of



meane whether it were the true spirite of the Prophete that appeareth by the inuocation of the enchauntresse, or some sleighes of Sathan, to abuse their iudgementes. For my part, I meane to giue out myne opinion touching such doubtles in order and termes of a philosopher, and with the authozitie of the most auncient and learned wziters now a dayes, who (for the first) haue made of great estimation by their Hystories, the discourse of the two *Arcadians*, wherunto they giue no lesse faith than if it were an Oracle of truth. As also Pope Pius the seconde of that name a uoucheth the same with probable argumētis and reasons. Amongst the auncients, Valerius and many other that recorded the affaires of *Grece* and *Rome*, affirme, that there were two *Arcadians* which loued so dearely one an other, with such an affinitie of actions and humoures, that it seemed they had but one heart diuided betwæne them both: They came one day to *Megare*, a citie in *Grece*, to perfozme certaine businesse there, where they repaired to seuerall places of abode, the one to a friends house of his, the other (accozding to his custome) toke harboz in an Inne: he that went to the place of his acquaintance, after supper feeling a vehement motion or desire of slæpe (the same moued by the wearinesse of the way) went to bedde, where he fell forthwith into a pzofounde slæpe of two houres continuance, which notwithstanding was not so quiet, as it escaped without a terrible and feareful dreame: for he seemed to see standing afoze hym, his Companion, pale and of a hideous regard, crying with teares to giue him aide against the distresse and daunger of his hoast: wherewith he awaked, and gyuing faith to the vision, and solicited hisides with the vehemencie of mutual loue betwene them, arose and put him on the way to see his companion, albeit arguing wythin himselfe the vanitie in dreames, he chaunged his purpose, and went to bed again, where he had not long lien ere he was assailed with a seconde remembzaunce of

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A dead man
speaketh to his
companion in
a dreame.

his first apprehension, but in a moze straunge order: for he seemed to cary the shape or figure of a deade man, all to be bathed in the bloody flouds of horrible murder, preferring this lamentable request: seing thou hast vsed so smal care to succour my lyfe, at the least discharge the office of a friende in reuengyng of my death: for this body whiche thou seest so murdered and dismembred afoze thee, is at the gate of the Citie in a charyot couered wyth dong by the crueltie of myne hoste. Thys seconde summonce or rather impoztunitie was of suche force in the troubled mynde of the other *Arcadian* that he arose in greate sorowe, and wyth no lesse compassion, requested dyuerse friends to accompanie him to the gate of the Citie, where as they founde the deade body of his friend, hydden in the dong, in suche sorte as he appeared to him in his dreame. Wherevpon the Hoast being taken and examined, auncouched the murder, and receyued hys hyze by the losse of his head. The like is affirmed by Alexander ab Alexandro, in the ninth chapter of his second boke *De ses iours geniaux*, which he vnderstode of a familiar and deare friend of his, a man whose learnyng and vertue acquite hym from iust imputation of vntruthe in any sorte whatsoeuer. Thys man being at *Rome*, was required by one of hys verrye friendes, to accompanie hym to the bathes of *Cumes*, the intente of whyche iourney, as it was to seeke remedy for a disease whyche hadde troubled hym many yeares afoze: So the other agreed to hys request in sort to his owne expectation. Neyther hadde they trauailed many yeares together, but thys disease grewe to suche extreme debilitie thozough all hys body, that what wyth the anguyshe of it, and weakenesse in hym to endure the paine, he died, and gaue vp the goast in an Inne. To whome after the other had performed such funeralls as agreed with the time and place, seing no cause of nede to passe further to the bathes, returned to *Rome*, and being ouertaken with extreme
wea

wearinesse of the firste dayes trauaile, tooke vp hys lod-
ging in an Inne by the waye, wherz he was no swner in
bedde (and afoze he hadde desire to slepe) than the image
of his friende, whome he hadde put into the earth the day
afoze, presented hym selfe afoze hys eyes, beholdyng him
wyth moste earnestte and pitifull regarde, and that in the
same leane and defourmed estate he was in, durynge the
extremite of hys sicknesse. The same strykynge such mozt-
fall dreade into the other, that he was reade to dye for
feare, and yet was not voide of courage and remembzance
to aske hym what he was: who without making him any
aunswere, put off hys ghoastly apparaile and roabes of a
ghoast, and wente to bedde to hym, offeryng to embzace
hym with greate familiaritie: which forced the poze man
halfe deade wyth feare, to leape sodainely oute of the bed,
and saue hym selfe by flyght, without that the vision ap-
peared to hym afterwarde. Whiche notwithstanding
coude not so well assure hym, but the remembzance of
that feare, made hym fall into a moztall disease, whiche
albeit brought hym to the extreme hazarde of death, yet
the wozt being pzevented by special remedies, and he re-
turned to health, amōgst the wonderful reports of this vi-
sion, he sayd, he neuer felt yce moze colde than the fæte of
that dead body, touching him in his bed. The same authoz
in the .xj. chapter of his first boke confirmeth this discourse
with a like example which he hath neither red noz learned
by report, but sene the experience hym self in one of hys
trusty seruantes, a man bothe vertuous and of byright ly-
uing, who layed in his bed & fast a slepe, began vpo a sodain
to sigh, lament & complain in such sozt, that he awaked all
those in the house. His maister in the mozning asked him y
cause of his trouble, to whom he answered, that these com-
plaintes were not vaine, seing that he seemed to see afoze
his eyes to be buried the dead body of his mother. Wher-
vpon as his maister obserued y very daye and houre to the

An other visio
appearing to a
man that was
not a slepe.

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Certaine hou-
ses at Rome
haunted wyth
spirites.

S. Augustin ap-
proueth en-
chaunting by
example.

ende he myght know whether it didde prognosticate any harme to his man: so within certaine dayes after, there came a seruant of his mother (the messenger of hir death) who discourſing hir disease with the order of hir dying, & conferrynge the times together, it appered that the houre of hir death agreed wyth the very instaunt of the vſion, whych (sayth Alexander) neede not ſeeme eyther vaine or doubtfull to ſuche as knowe certaine houſes in *Rome*, at this day of great hate and hozrour, by reason they are haūted wyth spirites. Whercof Plurarch maketh mention of Damon, in the beginning of the life of Cymon: The ſame alſo being confirmed with like example wrytten of Pausanias, Cleonices, and Bizantia the maide, biſides the authoritie of Plinie in his. vi. booke of his Epistles, touchyng a viſion appearing in a houſe in *Athens*, and that which Suetonius wryteth, when Caligula was killed, whose houſe was troubled with prodigeous monſters and viſions many yeares after vntil it was burned. And laſtly, ſuche like is approued by Marcus Paulus *Venitian*, who wryteth, that at this day, the *Tartarians* be very ſtrong by enchantments of ſpirits, being able to chaunge the day into darkeneſſe, & bring either light or darkeneſſe when and into what place they liſt: wherwith whoſoeuer hath ben at any time circumueſted, eſcapeth hardly without mortal danger. Whercof Hayronus is a ſufficient witneſſe in his hiſtozie of the *Sarmates*, wherein he ſheweth how the *Tartarians* being almoſte ouerthrowne, were reſtozed, and became victorious by the enchaunting of the Enſigne bearer, who made ſuche a darkeneſſe ouerwhelm the army of the aduerſe part, that it dimmed their ſights, and mortified their cozages. But here me thinketh we ſtande too long vpon prophane examples, ſeing we haue ſufficient confirmation by Eccleſiaſtical authoritie, as Saint Augustine in hys twelfth Booke and ſeuententh Chapter vpon *Genesis*, in the Hiſtozie of a frenlike man, prophecyng vpon the death of a Woman, who

who as he was banquetting in his owne house amongst certaine his familiar friends, falling into question of a woman knowne to them all, willed them to ende their talke of that woman, bycause she was already dead, which as it moued them, the rather bicause some of them sawe hir not long afoze, so being asked how he coulde assure it, sayd he sawe hir passe befoze him caried by such as put hir in the grounde, which happened accordingly within .ij. dayes after, for that the dead cozps, of the same woman passed afoze his gate to be buried, without that she felte any motion of sicknesse at the houre of the prediction. In like sorte the said S. Augustin in the same place treateth so strangely of prodigious visions, that were not the holinesse and authoritie of him y^e wrote them, they deserued smal credit. There was saith he in our Citie a yong man so vexed with a paine in his coddres, that by the furie of his grieffe, he seemed to endure a maruelous torment, hauing notwithstanding his memorie perfecte and sounde, and yet sometime with the mortall assaultes of his passions he became immouable as a tronke or blocke, hauing his eyes open, with perfect knowledge of all the assistaunts, his feeling albeit so far withdrawen that he would not stirre or moue what pricking or pinching so euer was offered him, but the pange being retired and his bodie returned to his former state of health & quiet, he would tell of many wonders in that qualme, but most of al of .ii. men appearing afoze him as in a vision, whereof the one bare the figure of a childe, & the other seemed to haue a moze perfect age, who also in the beginning of Lent appeared effelones vnto him, with these wordes in order of speciall charge, that if he would cause to be cut the prepuce he shoulde not feele any paine for .xl. dayes, which he did, and accordingly was deliuered of grieffe for that time, in the iust ende whereof his sorowes began to returne, in sorte as they did befoze, and likewise the same .ii. men presented themselues afoze him inuisi-

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ble sauing to himselfe, counsailiung him to castte hymselfe into the Sea vnto the nauell, where taryng a certaine time, his grieffe shoulde ceasse, and onely shoulde remaine a certaine flymie humour whiche woulde passe awaye, whiche he did, and founde an effecte of their aduise: what wonderfull Philosophie is this of Sainct Augustine, and what straunge apparaunce in visions. But what moze cause of wonder can be, than to see them priuie to the secret es of Physicke, all whiche sure as they bræde indis-



indifferent doubt and feare in suche as reade or heare of them, and yet for my parte I haue not hearde nor redde eyther in prophane or sacred reporte anye thing moze maruellous that waye than the vision of Cataldo, Bishop of *Tarento*, the same appearing in our time, not without infecting many mens consciences with greate scrupule and doubt, seeing that that vision hath leste sufficient matter to trouble the most Theologians and Philosophers of the world. This Cataldo, a man holy in life, being buried a thousande yeares past within the Bishoprike of *Taronto*, appeared notwithstanding after the ende of such time, in a nighte to a yong infante giuen altogether to God, with expresse charge to vnicouer a certaine vaulte in a place in the earth whiche he assigned hym, where in he had hidden (whilest he was in the world) a booke witten with his owne hande, whiche asone as he had taken oute of the grounde, he shoulde offer it immediatly to Ferdinando, firste King of *Aragon* and *Naples* raigning at that tyme. This childe (for the small faith he gaue to the vision) perfourmed not the charge giue him. Whereunto albeit he was estesones sollicited at sundry times, yet he neuer vled regarde to the perswasion, untill one morning afoze daye as he was in his prayers in the Church, he behelde Cataldo in his Byshoppes weede and countenaunce of threathning seueritie, who appeared & sayd vnto him: as thou haste gyuen slender credit to my wordes, with lesse regarde to searche the booke and deliuer it to Ferdinando, so assure thy selfe (this time for all) if thou refuse to perfourme the charge, or once staie to attende an other somnonce, thy punishment wil be to greate for thee to endure: whiche lasse threate stirred suche feare in the childe, that the nexte morning he imparted the vision to the multitude, who according to the strayte and too straunge fearmes
of the

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The effects of
the bishops
prophecie.

of the same, assembled very curiously to accompanie the childe to the place of charge, where being arrued, and vncoering the earth, they founde a little coffer of leade so close and curiously wrought, that the ayze or sounde had no place to enter, in the bottome whereof they tooke vp a booke, wherein were wziten in forme of a prophecie, the miseries, plages and curses, whiche should happen to the kingdome of *Naples*, to the King Ferdinando and his childezen, the same hauing so directly happened and succeeded since, as it may seeme the byshop did not erre or wzite false in one syllable: For such was y infortune of this miserable King Ferdinando, to fall so deepe and desperatly into the ire of God, that he was killed in the firste conflicte, the like happening not long after to his eldest sonne Alfonso, who afoze he coude settle himselfe within the state Royall, was put to flight by his enimies, and dyed in miserable exile. Suche was also the chaunce of Ferdinando his yonger sonne, to whome as the kingdome was due by inheritance, so death pzevented his vse and possession of it, and that in the floure of his age, being so enuironed with warrres, that he had skarce leasure to take bzeath: What other good was reserued to Federike, sonnes sonne to the said Ferdinando, than that he sawe sacked and burned afoze his eyes, his countrey, his people bathing in the suddes of their owne bloud, and his owne lyfe in the ende committed to the mercy of his mortall enimies. And lastly if we well consider what fortune hath gouerned this kingdome of *Naples*, & withall giue saith to the authozitie of suche as haue wzitten trully of it, we shall finde that of al the kingdoms of the earth, only this state of *Naples* hath exceeded in reuolution, mutation, persecution and losse of bloud, the same making it seeme in dead, and as it is and may be most properly termed, the very but and marke whereat fortune hath delited to vnloase hir cursed and sharpe arrowe a very gulphe and sinke out of the whiche were drawne
all

all the miseries whiche infected the whole bodie of *Italy*: this was in effect the Prophecie and vision of the Prelate Cataldo, according to the witnessse of Alexander ab Alexandro in his booke of the generall dayes, which with the other afoze recited, as me thinke, may suffice for the examples of our visions appearing to men, both by day and nighte, sleeping and waking, as well in sicknesse as health. So there restes nowe (according to our general intent touching all other matters in this booke) to searche oute the cause of these fantastickall illusions, and of what substance they are founded or do procede, whiche bycause it doth not include an indifferent or equall respect to all men, I thinke it most sure and best to follow and marche vnder the enseigne of S. Augustine, who (aboue any other) hath vsed a more learned diligence to discover this matter, and yet is it necessary afoze we passe further herein, (for y better exposition of the circumstance) to make an vniuersall partition, in the deduction wherof we wil followe that which he hath written against Adamantum, where he proceedeth in this sorte. There be (saith he) diuerse kindes of visions auouched by the holye Histories, whereof some do make themselues appeare afoze the eyes of the bodye, as the thre men whiche appeared to Abraham, that whiche Moyse sawe burning in the bushe, and lastly that of Moyse and Elyas to the Apostles at suche time as Chyiste was transfygured vpon the mountaine. The seconde kinde of visions consistte in imagination, as when we imagine those things which we feele by the body: seeing that our thought being rauished and lifte by to Heauen, and that the beames and reflection of diuinitie do pierce into the soule, many straunge things are manifestte to hir, and that not by the eyes of the bodye, eares or other members of the fleshe, but seeme in dede to be reuealed by a diuine influence and celestiaall inspiration: according to that which Sainct Peter saue in a vision, the greates Messell descending from

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Act. 11.

Heaven in a Theatre, wherein were contained all sortes of
beastes, and immediatly he heard a voice whiche said vnto
to him, Peter, rise, kill and eat, & so according to the terte.
The third sorte of visions maye be called intellectuall, by
cause it consistes also in the thought, as where the King
Balthazar sawe a hande writing vpon the wall, and ma-
ny other like visions of Nabuchodonosor, whiche be at
large set forth in Daniel: where with hauing layd thus the
first foundation of these fantastical apprehensions, resteth
now to declare by order what hath ben the aduise of S. Au-
gustine touching the same, whiche he doth aboue all other
places most amplie dilate in the .xviij. chapter of his booke
intituled De cura pro mortuis agenda, there are (sayth he)
so many and straunge opinions of visions of the night,
that the disputation maye seeme tollerable, seeing the que-
stion is doubtfull: for some saye that dead ghoastes haue
appeared to men on lyue, shewing the place where their
bodies laye thzined, to the ende they mighte prouide their
owne Sepulcher: whiche things if we holde to be eyther
falle or vayne, we resiste impudently the authoritie of a
number of saythfull wziters, whereof albeit some haue
heard, and some assisted suche matters with their owne
eyes, yet oughte they not to persuaade a beliefe that suche
visions participate with either sense feeling or motion:
for do we not see sundry times, men on lyue appeare to
other in sleeping or wakyng: and yet being asked whe-
ther they haue so done or not, they aunswere that they
are vtterly ignoraunte of suche matter, neither knowe
they what it meaneth. When it muste followe as Sainct
Augustine saith, that those visions come by the operati-
on of Angels, to whome it is suffred by the Worde to vse
suche power, whiche is the effecte of the *Latin* terte as
neare as I can construe it, and yet am I not ignoraunt
for all that, that sometimes these illusions moue no o-
ther waye, althoughe Sainct Augustine leaue it oute in
that

that place, the same notwithstanding being a matter proper to the Ecclesiasticals to whome I referre my selfe for these things wyth the iudgement of the catholike Church, wherein I praye to the almightie to persitte immouable so long as Nature lendes me one breath of lyfe in this worlde. Sometimes also we are deceiued by the illusions of euill and wicked spirittes, as Sainct Augustine teacheth in his thirde booke de Trinitate, shewing by a maruellous arte, the power of Sathan and his complices with these wordes. It is an easie thing (saith he) for the wicked sprytes with their bodies of ayre, to do many maruellous and fearefull things, whiche exceede the compasse of oure vnderstanding, being wrapped and buried in bodies of death. And if sometime (saith he) we be drawne into admiration with the viewe of straunge things presented vpon theatres or stages, whiche also we woulde not beleue though they were tolde vs by others, bycause they are so farre withoute the compasse of our vnderstanding, why oughte we to finde it straunge if Diuels and their Aungels (with their bodyes of the Elemente) do abuse oure fragilitie in shewing vs visions, Idols, and figures, aswell sleeping as wakyng, to make vs fall: their functions saith he, be diuerse, seeing that some of them do trouble onre thoughtes, some offende oure bodies, others infecte oure bloud, some assaile and attempte oure harte, suggesting infinite follyes and conceites, and lastly by some we are pessed with diseases according to the texte of S. Luke, where the woman that Christ healed, was so persecuted with paine & grieffe, that for the space of .xviij. yeares, she was so courbed y she was not able to lifte vphir heade and beholde the Elemente aboue, adding besides in the antiquitie of the Diuels, the noblenesse of their creation, seeing they be Aungels of Nature, their long experience gotten since their creation, the

Cap. 11.

Luke. 11.

In his booke
of the Diuina-
tion of Diuels.

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continuall conflict whiche they haue with Aungels, which makes them able to the warres, the agilitie of their bodies of ayze by the which they passe all other beasts and birdes in lightnesse, the sharpnesse of their wittes, their knowledge in all disciplines, aswell diuine as humaine, a perfecte and exquisite skill in the proprietie of plantes, stons, mettals, and many other like things, all which as they be their instruments wherewith they forge and fashion their illusions and engins whiche they vende euery houre against vs, so they be also snares and baytes whiche they ceasse not to laye euery moment and minute of a day to entangle our poore soules. And by the same meane (saith he) they do prognosticate sometimes things to come, and performe certaine holy miracles by whiche they deceiue such as giue faith to their dreames, as it happened to those poore women, who seduced with the illusions of Sathan, persuade them selues that they go all night on horsbacke when thed worshop Diuels, transfigured into Aungels of lighte, the better to play their parte, and sometimes they shewe themselves in diuerse other shapes and figures, presenting vnto them sometime pleasante and godlye things, & sometimes sorowful things, sometimes they preferre to their eyes personnes knowen, & sometimes shapes vnknowen. All which sure, albeit they are very strange and are founde of hard digestion to suche as measure the worke of God according to the capacitie of their grosse and rude vnderstanding, yet the discourse of Sainct Augustin in his Citie of God is no lesse maruelous to my iudgemēt, whereof (plunged in a profounde contemplation of the power of wicked spzits) he brings in certain women instructed in the arte Magicall, raigning in *Italy* in his tyme, who giuing to eate such as passed by them, a certain fishe mingled with chesse, the passengers immediatly were turned into mares, and caried their necessaries vntil they had perfozmed their voyage, and discharged their burdens, when

When they returned to their former shape. The like hap-
 pening to the father of Prestantius, who being turned in-
 to a horse, carried corne wyth other victualls of certaine
 knights. All which notwithstanding (sayth S. Augustine)
 ought not persuade, that either the body or thought of the
 man, coulde (by any Diabolicall illusion) be conuerted in-
 to a beast, or take their shape or membez, but rather that
 their fansie did abuse them in making them seeme like un-
 to beastes. And touchyng the burdens which they caried,
 it myght be (sayth he) that the Diuels themselues caried
 them, to entertaine the rather the error of those misera-
 ble creatures. But now to pzeuent such opinions as may
 impozte that there were no euill spirits: but in S. Augu-
 stines time, or other Auncientes, I will inferre thyngs of
 no lesse wonder, whereof the experience hath happened in
 our owne tyme. Gasperus Pucerus in his commentaries *de*
Diuinatione, after he hath long argued the reasons touching
 the Artificiall deceyte in Diuels, bzings in an authozitie
 no lesse maruellous than of terrour: There was (sayeth
 he) a certaine maide at *Bolonia*, who by the excellencie of
 hir arte, caried a greate name thozough all *Italy*, and yet
 coulde not so pzeuent infirmities in hir selfe, but being ou-
 ertaken with a mortal disease she died: An other *Magi-*
tian hir cōpaniō, knowing what pzoofit moued by hir art in
 hir life time, with intent to make the same cōmon to hir
 selfe, by the helpe of certaine euill spirites, she conueyed
 a certaine charme vnder the duggs of the dead woman, the
 which made hir seeme to be on liue in euery respect: for in
 common assemblies she was seene playe vpon the harpe,
 sing and daunce as she was wont to do, with other actions
 and gestures differyng in nothyng from one bearing lyfe,
 sauing that hir colour was wonderful pale. There happes
 ned certaine dayes after to come to *Bologna* an other *Ma-*
gitian, who desiring to see whether the excellencie and skil
 of this Woman, agreed with the same she hadde in euery

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place, went amongst other to heare hir sing and play. But after he had some small tyme assisted hir doings, he cried sodainly to the people: What madnesse is this? what abuse to youre simplicitie? what do you heare? or why doe you wonder at such deceipt? she that feedeth your soude eyes wyth these pastimes, is no better than a stinking and vile dead carion. Therwith afoze he had fully ended his exclamation, she fell dead to the ground. Therupon the sophistrie of the diuel and the inchauntresse were discovered.

There



There was also in *Pania*, an other woman enchauntresse in the time of Leouicenus, of no lesse maruel in hir art than this, but somewhat moze cunning, bicause no euill coulde be so secretely committed in *Pania*, which by hir meanes were not forthwith reueled, the same making the Philosophers come from farre to visite hir: and yet was there in the same vniuersitie a publike pzofer of Philosophie, a man of verp holy conuersation, who refusing continually of hym self to visite oz heare this woman, was won at last by the impoztunitie of his deare friends to see hir: and being afoze, with intent to sounde hir to the deapth, desired amongst other thynge, which was the best verse that euer the Poete Virgile made? She aunswered hym with small leysure, that *Discite iustitiam moniti, & non spernere Dinos*, was the best and moske excellent verse that euer he wrytte. The same so amazyng the Philosopher and his companie, that they returned without other replie, maruellyng not a little howe she coulde fourme so precise an answer, hauyng neuer learned so muche as to wryte oz reade. Such a like Hystorie is verified by Hieronymus Cardanus, and the experience to be iustified at thys day by all the Citizens of *Myllan*, where (sayth he) is at this day lyving, a woman called Margareta, the wife of a Daynter, who is not ashamed to publishe openly, that she hathe a Diuell oz Familiar, whiche followeth hir continually, sayyng that he is absent for two oz thre monethes in the yeare. Thys Woman lyueth of no other reuenue, nor feedeth of no other gayne than of the experience and pleasure, the whyche thys Spirite gyueth to the people, who for the straungenesse of thys syght, will call oftentymes this Woman into theyr houses. And she when she calleth thys Spirite, either putteth downe hir heade into hir bosome, oz lappeth it in some cloath: and so begynneth to adiure hir familiar after hir *Italian* order, neither doth he refuse to appeare and aunswere vnto hir euocation.

only,

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only his voice carrieth not a sound as though it were neare hir, but someth drawne from farre very hollowe, as if it were spoken out of a creuise in the wall: and if any man drawe neare the place, from whence this sound cometh, he may maruel to heare and vnderstande it moze plainely in the vttermoſt cozner of the house, than fast by the place which is thought to yelde it: Such is the proprietye of the voice, that it is not articulated, noz otherwise formed, but it may be vnderſtaded, albeit it is very soft and weake, in ſozt that it may moze properly be called a murmure and ſounde than a voice: ſhe becommeth an interpreter to his ſayings, imparting the ſame in playne language to the people: wherof be ſome women dwelling in the house with hir, who obſeruing hir vſe and dealing with it, ſaye, that ſometime ſhe encloseth it in a ſhete, and that cuſtomably it biteth oz ſucketh hir mouth, the ſame confirmed chiefly in that ſhe hath moſte commonly ſoze lippes.

This Hiſtozie maketh me remembze that which the auncientes haue noted of the ſpirite of Socrates, whiche impoꝛteth ſome vanitie in them, bicauſe Socrates caried alwayes ſuche regarde to the truthe, that foꝛ any thing he woulde neither ſuggelt noz ſuppoꝛte a lie: and yet it is confeſſed by himſelfe, that he had one, as graunted hym to ſolowe him from his infancie, the ſame being a voyce (as he confeſſeth) that is already to diſſuade hym againſt any thing that is contrary to him, and yet neuer moue him to do the thing whiche he ought to doe: he affirmeth further of hys ſpirite, wherof he chalengeth the witneſſe of Thymar- cus to kill Nyceas, (not withſtandynge he had warning by the ſpirite of the inconuenience that fell of it) in hys condemnation confeſſed, that if he had beleued the counſell of Socrates, he had bothe auoyded the ſacte and daunger of the dede. Franciſcus Picus Mirandolanus, an excellent Philoſopher of ſure time, affirmeth, that there was a Wizard of the age of .lxxij. yeares, the whiche foꝛ .xl. yeares together had

had alwayes a Familiar in hys companie, who dzonke with hym, lay with him, spake to him, and so directed him in all his actions and doings, that the people (not able to conceyue the mysterie of those thynge) gaue theyz iudgement that he was a soole. This Priest called his spirite by the name of Hermelina. Cardan also auoucheth no lesse of hys father Facius Cardanus, who for the space of .xxviii. yeares, vled the conference of a Familiar in moste of his businesse. Plutarch in the lyfe of Cymon writeth, that after Damon was slayne by treason within the Bathes or hote house, there appeared long after spirites with such lamentable voices and sighes, that not withstanding the gate and entrie were rammed vp to barre accesse, yet it is affirmed at thys daye, that fearefull visions be seene, and dolefull cries hearde. There appeare at this day many strange visions and wicked spirites in the metal Mines of the great Turke in *Sydera Capsa*, who sometime present themselues in the fourme of great Goates, to the terrour of suche as draw mettall out of the Mines: They are of diuerse kindes, and euen so they differ in disposition, for some of them will appeare and do no harme to the workmen: but some haue so offended their worke, and tormented themselues, that they haue abandoned the place, and so lose the reuenue of their Mines. The lyke auouched by Georgius Agricola, a notable Philosopher, and by whome passed the conuey of the Emperours Mines in *Almayne*, who amongst other places writeth, that in the Mine at *Anneberg* was a mettall spirite which killed .xy. workmen, the same causing the rest to forsake the mine, albeit it was very riche. There were also such like wicked Spirites, at such tyme as our Saviour Christe was on earth, who keeping moste commonly in the graues of dead men, became so terrible, that fewe durst passe that way. This is most certain, that Porphyrius, Psellus, Plotinus, Proclus, Iamblicus, and certain other of late dayes, assure, that the vppermoste region of

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the ayze swarmeth as full of spirites, whiche we call in Greke Dæmones, as oure ayze is full of birdes, foundyng their opinion, I thinke, in that the ayze and skies where by the Quindecines be as great, and the regions so delitefull and full of pleasure, as we see the earth replenished with liuely substance, mettals, stons, & plants. The water hath hir fishes, and the weake ayze here below, byingeth forth creatures that breathe and liue. Whereupon may be perswaded, that the greate masse of the superiour ayze is full of those spirites, whose excellencie farre exceedeth the inferiour creatures, bicause their region is more cleare and pure, which bicause they seeme things vnworthy of our chzistian Philosophie, we will cease to argue so farre as the matter requireth. And bicause none maye iustly thinke that we giue suche scoape to diuels, as they haue power to abuse the creatures of God (bought so dearely, by the pzealous bloud of his sonne) it is needefull so to tempze and direct the reason of those things, that we giue them not such authoritie ouer vs as the Cat hath ouer the Mouse, or the soole is fearefull of the whip: for if it were y their power were not gouerned by y mighty hand of God (hating so mortally the kinde of man in whō is graue the very image of God) their tirānies & cruelties had long ere this extirped both stocke & roote of suche generation: for if they could not of theselues enter within y bellies of hogs, without asking leaue according to y scripture: how much more ought we to be assured, y without the permission of God, they cānot offend vs, who are y paunes of his redemption, his house wherin he hath taken harbor, and carie his marke, figure, and affinitie: besides, what greater witnesse can we haue of the debilitie & small power of the Dyuell, than that whiche he dothe acknowledge in Iob, where demanding leaue to persecute that Pzophet, he sayde not Suffer me to hurt him: but crauing of god to stretch forth his hand & touch his flesh, sayd: *Mitte manū et tange carnes*

eius,

eius, as though he were not but the organe to execute the
 wil of God, calling his permission his hande : whereof also
 we haue a like testimonie in S Luke, where our Saviour,
 comforting Symon, tolde him that Sathan had asked leaue Cap. 22.
 to torment hym and to sylte him as they fanne cozne, but
 he prayed for him, to the ende his faith shoulde not fayle.
 Whiche may sufficiently persuaue, that the Dyuell can
 not offende vs without leaue, seing he durste not addresse
 hym to the Apostle, without he obtained hys sauconduict
 of God, wherein that greate Dyacle of God S. Augustine Gen. lib. 12.
 who oftentymes had endured many and furious assaultes cap. 14.
 of Sathan, giueth vs one speciall consolation, saying : Let
 the Diuell forge and stirre vp bothe day and night so ma-
 ny illusions as he will, and presente thee with visions of
 bodiēs, which be none in dæde, what dooth all that hurt thy
 soule, seyng thou dost not consent to the vision ? liue then
 assured, for thou art not within his danger without leaue,
 and yet the permission which is gyuen hym, is not to con-
 demne thee, but rather to rebuke thy synnes, and make a
 prouise of thy faith. S. Paule also in his second Epistle to the
Corinthians and. xij. chapter affirmeth, that God suffered Sa-
 than to buffet him, for feare he shoulde be lifted vp aboue
 measure, doing yet moze as himself witnesseth in his first
 Epistle to Timothe, where he giueth Timothe to vnder-
 stande, that he hath gyuen Hymeneus and Alexander to Sa-
 than, to the ende they learne to blaspheme no moze.
 Whereby we may see howe the Lorde doth vse somety-
 mes wycked spirites as god for oure health, whyche are
 oftentymes transfigured in dyuerse fourmes and fygu-
 res of daye and nyghte to resiste vs, and drawe vs to the
 Combate : But none shall weare the Crowne, that dothe
 not manfully fyght. Lette vs then learne from hensforth
 of y apostle to put on the armour of God, seyng wee haue
 not to make warre onely (as it is wrytten in the *Ephesia-*
ans) against fleshe and bloude, but agaynst pryncipalities
Aa. ij. and

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3. Reg. 22.

Visions of the
imagination.

and powers, and such as gouerne the world and the darknesse of the same. Let vs then stande vpon our gard, least we be circumuented and abused by that false enchaunter, who is nowe moze shamelesse and of greater rage and furie than euer he was. Whereof what greater witnesse can we haue than that whiche is witten in the Prophete Micheas, where he seeth him afoze God, crying and houlung: I shall go forth, and become a lyer afoze the face of all the prophets of Achab? And in Zacharie, who is alwayes vpon the right hand of the Priest to let that there discend no benediction vpon Ierusalē, which being very liuely apprehended by that great bishop of *Hipponenses*. S. Augustine crying after the Lorde, saying: Deliuer vs (O Lorde) of our common enimie, who whether it be in riches or in pouertie, ioy or sadnesse, speaking, or in silence, sleeping or waking, drinking or eating, or in any other our humain actions, dothe watch vs, folow vs, pzoampe and pzoick vs, lay his netts to entrap vs, discharge his arrowes to hurt vs, and dresse his engins and snares to entangle our poze soules. And then with the Psalme he concludeth and crieth againe: Deliuer vs good Lorde from the snares of the hunters. But nowe seing (contrary to our hope and expectation) we be so deeply anckred in the pzoofound depth or *Labyrinth* of visions, it is also conuenient afoze we hoyle saile to bring in the last member that they depende vpon. There is yet an other sort of visions, which do not pzoceede of any diabolicall illusion, noz by any other secret mysterie of the Angels, but they engender of the cozruption of humors, or by some indisposition of the imagination, or some other infirmitie of nature, as when we seeme to see those things which be not in deede: and such kindes of imaginatiōs do torment most commonly the melancolike men, as Galene writeth of him that thought him transfozmed into a Cocke, seeming to be amongst them, song when he heard them crow, & beat himself with his armes, as they do with their wings: As also
some

Some other that persuaded them to be transfigured into a vessel of earth, who keeping continually vpon the plaines & champaines, dare not come neare houses or trees, for feare to bruse or breake them in pieces. There was a certaine Damsel, whereof Alexander Trallianus writeth this history, that by a corruption of the imagination, she persuaded hir selfe to haue deuoured a Serpente sleeping, neither coulde she be deliuered from the disease of suche thought, vntill, being prouoked to an extreme vomite, there was secretly conueyed into the basin, a quicke Serpent: immediatly after the which, she was deliuered of hir disease, persuading that she had vomited the Serpent that stirred in the basyn. There be yet visions, whiche proceede by eating certaine poisons, as Plinie and Edwardus witnesse of him, of those whiche did eat the bzaines of a Beare, whiche being deuoured, they imagined that they were turned into a Beare. The like happening in our time to a Spanishe Gentleman, who hauing eaten of a Beare, wente wandring by the desertes and mountaines, thinking to be trassformed into a Beare. Yet ther be other sortes of visions which (according to y^e opiniōs of certaine Philosophitions,) proceede vpon certaine Naturall causes, as when any man is killed and buried not very deepe in the earth, there come (as they saye) from the dead bodye certaine exhalations and vapours, whiche ascende into the ayze, & do seeme to represente the figure or forme of hym that was put in the earth. Wee haue also many other things, whiche vnder the coloure of illusions, abuse our vnderstanding, as when the ayze is troubled with contrary winds, by whose agitations is engendred a brute or murmur, resembling properly the lowing or noise of beastes, or not much vnlike to the complaintes of women and little childzen: sometimes also the ayze pierceth within the creuisses and vaultes of rocks and olde walls, and being sent backe againe by his owne violence, giueth

Lib. 1. cap. 20.

Visions by naturall cause.

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out so distinde a sounde, that it séemes a pzeise oz set
voice, as we pzeue ostentimes in that whiche we call
Eccho, the same pzeonouncing foz the most parte v. oz. vi.
wozdes with so greate maruell, that it easely persuaues
suche as knowe not the cause, but specially in the nighte,
that they be some spirites oz Diuels, the like hapning in
our time to a counseller & secretary of a certaine Prince,
the which by reason of his ignozaunce in the cause of his
Eccho, was in daunger to be dzoyned according to Carda-

nus



uus, in his booke of maruellous inuentions, who writeth of
 one Augustinus Lauisarius, Counsellor to a certain Prince,
 who being in the countrey and out of his waye, and lastly ^{In his booke of}
 ouertaken with night, founde himselfe greatly ^{maruelous in-} passio-
 ned, and riding all along a Riuer side, began to lamente ^{uentions.}
 his distresse, and after the *Italian* maner, cried *Oh*, the Ec-
 cho which came from a certaine rocke thereby, replied
 vnto him incontinent with *Oh*, Lauisarius some what com-
 forted with the voice, thinking it was some man whiche
 spake, demaunded in his language, *unde debo passa?* the Eccho
 answered *Passa*, then the poore Secretary being in greater
 paine than befoze, demaunded, *Chi*, which asmuch to say
 as heare: the Eccho replied *chi*: but being yet not well as-
 sured, he asked him again, *debo passa chi? passa chi?* saith the
 Eccho: whiche wordes fedde him with suche comfort of
 his waye, that he toke the riuer, being astonied not with-
 standing that his horse at his firste entry lost the bottome
 and begā to swimme, and had it not bene the godnesse of
 his horse, and mercey of the waues that seemed to take
 compassion vpon his distresse, he had taken a moyste lod-
 ging in the bottome of the riuer, from the whiche albeit
 he escaped so hardely, yet being broughte with muche ado
 to the other side, he passed the reste of the night in colde
 and prayers, withoute comforte, sauinge for the plea-
 sure he toke in the remembrance of his peril past: wher-
 of certaine dayes after, (being come to *Millan*.) he made
 discourse to his deare frende Cardanus, in sorte as if it had
 bene the malice of an euill sprite that wente aboute to
 drowne him: & telling the place & euery circumstance in or-
 der, Cardanus smelled forthwith the ignozance and sim-
 plicity of the Secretary, knowing that in that place was a
 wonderfull Eccho, whiche yelded suche a plaine and per-
 fect voice, that it seemed to be formed oute of the mouth of
 some creature: for a more assurance and profe whereof,
 he led him estesones to the same place, where they founde
 that

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Of.vij.voyces
or foundes.

Artificiall vi-
sions.

that his Passa that guided hym was none other thing than a reuerberation of the Eccho: wherein seeing we are nowe so deeply fallen, I will not forget to inferre the authoritie of mine authour in an example, whilest he wryte this booke at *Paris*: I haue saith he, heard a sound in the bozough of *Chalenton* neare *Paris*, whiche yeldes and returnes, the wordes that are spoken, whole, entier, distinctly and plainly, and that .viij. times one after an other, like to the Eccho septuplex of the Ancients, and specially commended of *Plinie*. I haue also oftē marueled y those which haue wrytten the Antiquities, and things worthie of memorie in *Paris*, haue leste suche a straunge thing without remembrance in their wrytings, seeing I haue neither heard nor scene so rare a thing in all the voyages I haue made ouer the highe *Alpes* of *Italye* and *Germanie*. But now there resteth (to put a lasse seale to our difference and diffinition of visions) to make some discourse of artificiall illusions, the which being wryoughte by sundry secret and Sophisticall sleightes of men, moue no small terroz to suche as behold them, as that, whereof *Hector Boetius* in his *Histories* of *Scotlande*, maketh mention, wherein as there was a helpe and furtheraunce by art, so the effecte was no lesse maruellous and straunge, and at lasse the onely cause of conseruation of a whole Kingdome in sorte as foloweth. The *Pictes* (according to the *Histories*) haue alwayes bozne a mortall hate to the *Scots*, killing after sundry battails and skirmishes) the first King of that countrey, with the ouerthrowe of most of the nobilitie of that countrey. *Cenethus* second King of the *Scots* and sonne to him whome the *Pictes* had murdered, desirous to reuenge the death of his father, vsed many persuations to incense the nobilitie to fall into armes againste them: who in respecte of their late infortune in the warre, and their lacke of power to maintaine the quarell, would not agree to the persuations of the King, in whome as there remained a moze grudge
against

againste the death of his father, than in the reste, so finding him insufficient to worke it by wordes or incitation, he repoled a laste helpe and refuge in arte: and to giue a beginning to his deuise, he fained a cause of conscience and consultation, for the which the nobilitie were sente for to assiste the counsell, where being lodged all together within a castell, and himselfe also, he gat to fauor and further his cōspiracy, some. iiii. or. v. men (whom according to the truste he put in them) he made to be hidden in certaine secret cozners of the chambers appointed for the noble men, hauing firste attired them in horrible order with skinnes of sea wolues (whereof is greate stoare in that countrey by reason of the Sea) with euery one a staffe in his ryghte hand of a kinde of olde and dry wood which thyneth in the night, and in their left hand a great hozne of an Ore pierced hollow: these, according to their commaundement, kept very close & secrete vntill the Princes were in theyr first and fast sleepe, when they began to appeare and disco- uer, wth their stauies glimring like the glaunces or flames of torches, braying out of their hollowe hoznes a hydeous voyce, containing that they were sent of God to sommon them to the warre of the *Pisces*, against whom the sentence of victo- ry was already pronounced, and agreed by the hea- uens. And so these artificiall sprites assisted with the bene- fite of the night, which is the mother nurse to all illusions, vled so fine a conuey in the dispatch of their businesse, that they escaped without being disclosed, leaving the poore Princes so passioned with feare, that they passed the rest of the night in prayers, vntill the morning when euerye of them with great solemnitie imparted his vision to y^e king, who also for his parte to aggrauate the matter with fur- ther credite, notwithstanding he was the first scunder and forger of the mistery, approued their sayings with the like appearing to himselfe, albeit he was curious to reueale the secretes of God, vntill he had moze sure aduertisement

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thereof: wherewith some other persuasions on his parte to enforce their forwardnes, they became as eger and earnest to begin the warre, as if Christ himself had bene their captaine, and so assailed their enemies that they did not only overthrow them in battell, but also made suche mortall extermination, that the memozy of the day ever since hath bene vtterly extinct. There be some now a dayes, that put lighted candels within the heades of dead men, to feare the people, and others that haue tied little waxe candels lighted vpon cockles, toztures & snailles, which they put in that order within the church yards by night, to the end that the simple people seeing these beastes moue a far of with their flames, might beleue that it were some dead spzite returned for some speciall cause into the world: by which villanous meanes as they haue gotten money of the common and ignozant sort, so let them be assured to render accompt of their doings to the soueraign iudge for abusing the poze flocke of his deare sonne vnder y colour of visions. There hath bene yet of late time in *Italy*, an other practise of Diabolical visions perfozmed by certaine candels made of the grease or fallow of a man, which so long as they were light and did burne in the night, the poze people seemed so euerwhelmed with enchauntments and charmes, that a man might haue taken any thing out of their house, wout that they were able to stirre out of their beds to reskue it: but our God who according to his iustice doeth leaue nothyng unpunished, hath suffred that the authozs and executozs of such vanities, haue bene taken as the these wyth the manner, and being condemned, haue yelded tribute to suche offences, with the pzyce of their life. And lastly there is an other sort of artificial visions, which are made with an oyle or licoure, which cometh of certaine woymes we see shine in the night, which bicause they be things not wortie to be handled in argument amogst no christians, I will make
silence

Silence of them for this time, maruelling not withstanding
 that sundry learned men heretofore haue vsed so large
 a libertye in discovering suche vanities, the rather
 for that our natures for the most
 part are more credulous of such
 shadowed things, than
 apt to beleue a
 truthe.



*A wonderfull history of a monster scene
 by Celius Rhodiginus.*

CHAP. XXvij.

Bb. ff.

To

Histories of wonderfull

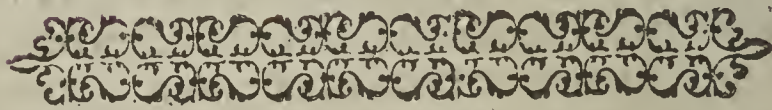


The ende we shoulde taste of these wonderfull visions (which may be thought very strange to the Reader) me seemes good to shew here the pourtrait of two maruelous monsters, the one a man, & the other a woman, seen in diuers prouinces by two as excellēt Philosophers, as haue raigned in our age. The first being the man, was seen by Ludouicus Celius Rhodiginus, as he writeth in the iij. chapter of his, xxiiij. booke of auncient lessons, folow

folowing in this maner : There was (sayth he) broughte forth a monster at *Zarzara* in *Italy*, in the yeare of grace, 1540. and the .xix. day of *Marche*, worthie to be considered off for many causes : One, for that it was brought into the worlde at such time as *Italy* was afflicted wyth the plague and scourge of ciuile warres. And that thys monstrous childe was a certaine forerunner or messenger, which shewed vnto them the miseries of those domesticall quarels : the other causes for the which it deserved to be diligently noted, were for the straunge and maruellous effectes that nature exhibited in this little subiect : for in the first place the mother of this infant broughte it forth within .iij. moneths wel formed, which is a thing monstrous in nature : Secundarily, he had two faire heades well proportioned, and two faces ioyned one to an other, and tyed vpon the top of the neck with a proportion maruellous in euery of those partes : he had his haire a little long and blacke; and betwene these two heades, he had a thirde heade, whiche exceeded not the length of an eare. And for the rest of his body, it was so wel made and proportioned in all thyngs requisite, that it seemed that Nature delited to frame and make him so faire. Who after he had sojourned a certaine tyme in this miserable worlde, died : wherein, as he was made a present to one of the kyng of *Spaynes* lieutenants, gouerning in that countrey, so he thoughte it good to haue him ripped and his bellie opened, and intrailles seen, which being done, he represented vnto the sightes of the lookers on, things no lesse maruellous than the presidents written of befoze : that is to say, he had two liuers, two milts, and but one heart. Wherwith endeth the description that *Celius* hath made of that monster. The second monster is a woman, hauing two heads, whose figure is befoze to be seene with the other, and moze to be wondered at than the fyrst in one thing, for that she liued many yeres, whiche is contrary to the nature of monsters, who ordinarily lyue

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not long, for the abundance of melancolike humoz, which abundeth in them, to see them selues so opprobrious to the worlde, are therby so dried and consumed, that their liues be shorthe. Whiche happened not to this maide, which thou seest here portraited: for at suche tyme as Conradus Licostenes, came into the Duchie of *Bauiere*, whiche was in the yere 1541. she was of the age of .xxviij. yeres. That learned Philosopher Licostenes writeth one marvellous thing of that monster, for reseruing the duplication of the head, nature otherwyle had left nothing in hir vnperfect. These two heades (as he writeth) had desire in like to drinke, to eate, to slepe, and to talke together, as also dyd all hir other affections. Wherefore thys mayde wente from doze to doze searchyng hir liuyng, to whome they gaue more willingly for the noueltie of so strange a creature, & so newe a spectacle: Albeit she was chased thorough the Duchie of *Bauiere*, to the ende she myght marre the frute of women with childe, for the apprehension whiche remayneth in the imagination of the figure of this monstrous Woman.



A Monster on line, whose intrailles and interiour parts were to be seene naked and vncouered.

CHAP. XXVIJ.



In the tyme that Seruius Galba, and Marcus Scaurus were Consules, a noble and famous woman in *Nursine*, brought forth a son on liue, which had the vppermost part of his bely so open, that men might see hys intrails naked and vncouered, and it was so harde and entier in the nethermost part, that I beleue if you haue red al the Authoꝝ *Grekes* and *Latins*, which haue wꝛitten of the wonders of nature, you shal scarcely fynde
his

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his like. And although the *Romains* were alway superstitious in those things, yet was this monster a certain Augure and soothsayer of the victorie whiche they obtained against Iugurth, as Iules Obsequent writeth in the hundzeth Chapter of his booke of the wonders of the *Romains*. Wherefoze if the *Grekes* and *Arabes*, (whiche were so fine in searching out the secretes within the shop of mans body, that they demaunded of the king the bodies of the condemned, to open them alive) had had that litle monster at their commaundement, they neede not haue exercised such butchery, tiranie and crueltie on the behalfe on liuing creatures as they did: for casting their eyes only vpon that litle monster, without makyng further openyng or incision, they myght haue seene and discerned the substance, the greatness, number, figure, situation, commoditie and action of all the principall partes of mans bodie, the liuely spirites being within: the which is not of small consideration in nature, seing that by the ignozance of those things, if that a sinew or muscle be cut, for the most parte the feelyng is lost, sometimes the mouing, and sometimes bothe the one and the other, and very oftentimes death therby foloweth. Wherefoze the ancient kings and princes, as Marcus Anthonius, Flavius, and Boetius, (as Galene witnesseth) tooke so great pleasure in Anotomies and cuttyng of bodies, that they themselues vled that arte, who as they obserued not the same carefully, so they made erre the most renoumed Philosophers in the time past, as Aristotle in his first and thirde booke of *Histories*, treatyng of *Creatures*, the. vij. chapter, where he writeth that the seames of the head, by the which the moyst matters of the bzaire doe euapour, be not like, but differ in men and women, notwithstanding we see by common experience the contrary: whereby the same authoz is also deceiued, in that he writeth, that the heades of *Dogs* haue no sinews; although in anotomyng of them, we fynde they haue seames so well as in the
headr

heade of man : In lyke maner Cornelius Celsus one of the most excellent, which hath wrytten of physike in *Latin*, is begyled in the same matter of seames, in hys eyghte boke and fyrst chapter, where he wryteth, that those heads which haue no seames, be the moste sounde, and least subiect to sicknesse, though the same be vtterly false, as wryteth Hipocrates, in his first boke of men, where he wryteth, that the heads which haue the grettest number of seames be the most healthfull : wherin as I haue shewed the mistakynge of the two matters of the cutting of the body :

Euen so coulde I discover vnto you a numbze of other errors, whiche be sounde in Mundinus Carpus,

and others, who in their wrytyngs haue ben often begyled in the opening of the shoppe of mans bodie. But

soz that we are to entreate of won-

ders, we will therfoze make an ende of that matter, without setting befoze you the falts gathered in the Haruest of Physike.



An historie of a prodigious Dogge, which engendred of a Beare and a Mastife bitche in England, sene by the Author at London, with the discourses of the nature of this Beaste.

CHAP. XXIX.

Cc. i.

Like

Histories of wonderfull



Ike as mine Authoz in the beginning of thys Chapter seemeth to pzeferre in sort of a *French* flourish or commendation to hym selfe, hys being in *Englande*, wyth sundry honours that were done to hym by the *Quenes Maiestie*, and certaine nobilitie, at what tyme he was brought to the viewe of thys Dogge, so (for certayne respects, I accompt it as necessarie to leaue it oute, as to fylle or cloye the Reader with suche vaine follie.) In *Englande*

Englande then (accoꝝdyng to mine Authour) was bredde
 thys monstrous Dogge, whose figure sameth to resem-
 ble indifferently a Dog and a Beare, whiche argueth him
 to participate bothe of the one and the others nature: the
 same not seemyng very straunge to suche as haue obser-
 ued theyꝝ conditions at *London*, where the Dogges and Paris Gardes
 the Beares doe lie in little Cabinets oz vaultes of wood,
 one fast by an other: and being in theyꝝ heates, those that
 do gouerne them, wyll not stycke oftentymes to putte
 a Beare and a Dogge in one house together, when beyng
 prycked wyth theyꝝ naturall impressyons, they con-
 uerte theyꝝ crueltie into loue: of whyche coniunctions
 are engendꝝed oftentymes creatures lyke vnto thys, al-
 though very seldome: amongst which myne Authoz hath
 obserued two: Whiche as they were gyuen to the Mar-
 quesse of *Trans*, so he made a present of the one of them to
 the Countie of *Alphestan*, the Emperozs Embassadoꝝ, and
 the other he made to be caried wyth hym into *Fraunce*,
 where myne Authoz caused thys portraict to be drawen, oꝝ
 nitting nothing that was necessary to be seene: In whome
 albeit maye appeare some cause of wonder by the strange
 effecte of Nature: yet the attestation of sundꝝy famous
 authozs maketh it neyther rare noꝝ newe. Lyke as Ari-
 stotle, who is of opinyon, that diuerse beastes may haue
Coitum, and ioyne togyther, so that theyꝝ natures do not
 muche differ, as doe the Dogge, the Woulfe, and the
 Foxe. He wyrteth in an other place, that the *Indian* dogs
 be ingendꝝed of a Dogge and a Tyger, whiche is also ap-
 proued by Polux, and Plinie. Patritius and Senes in theyꝝ
 thirde boke of theyꝝ common Wealthe, haue affirmed,
 that the *Indians* haue not onely made couer their bitches
 wyth beastes of an other kynde, but also the auncient
Frenchemen vsed to haue them engender with Woulues,
 to the ende that the fruite of suche fierce commixture
 and seede, myghte bee of the moꝝe strengthe and su-
 rie

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rie, the same being also confirmed by Augustus Nyphus, in a Historie, assisted with his owne eyes, and not gathered by any repozte. On a time (sayth he) that the Lozde Federike of *Montforce* and I returned from hūting, we lost one of our dogges, which we coulde not recouer by any sound of hozne or hallow of the hunters, and yet after we had long sought hym, we found hym toynd, with a thee Wolfe in a cozner of the wood, his fiercenesse bēing vanquished with the delite he had in hir companie. Hierom Cardan assureth to haue sene a Fore gotten of a Witche and a Fox. But to returne now to the description of our beast, whose figure as it resembleth a cutted Beare, so had he the gestures and other dispositions, moze participating wyth a Beare than a Dogge, and exceeded (as mine Authoz affirmeth) all other beastes in furie: For there is neyther Lyon, Beare, Bull, noz other beast, howe cruell so euer, which he dare not assault, vsing withall such a fiercenesse in his fight, that after he hath fastened his tath vpon him, he wil be rather dismembred and tozned in pieces by piece-meale, than suffer himselfe to be taken off. Wherof myne Authoz pzeferreth an experience at *London*, in a battaile betwēne him and a Beare, the same also makynge me remember that which the Auncients haue witten of a Dog that was giuen to Alexander, in the *Indies*, which (as some say) was engendred of a Tyger and a Witch: but bicause there is diuersitie of opinion touching this Historie amongest many Authozs, as Aelyan, Diodorus Siculus, Strabo, Plutarke, Patritius, wyth others, I will bzing in onely that whiche mosse resembleth a truth.

In the iourney that Aléxander hadde in the *Indies*, hee was presented by one of the noble men of the Countrey, wyth a greate Dogge, engendred of a Tyger, who as he didde seme of a huge and fierce regarde, lykelike Alexander, desiring to proue hys doughtinesse and disposition of heart, presented him a Bear tied at a stake, where
at

at the dogge being couched on the grounde, neither moued
 noꝝ angry, vouchsafed not once to rise from the earth: the
 king commaunded estsones to offer him the Bul, and then
 the wilde Boze, which seemed to moue the dogge no moze
 than the rest, what prouocation so euer was made the assi-
 stantes: Alexander, enuying (as it were) that nature had
 planted so fearefull a heart in suche a huge and massy pãce
 of flesh, commaunded to kill him: Whereupon the Loꝝde
 that first ought him and gaue him to the king (bieng moze
 priuy than they, to his valiant disposition), desired Alexan-
 der that afoze the dogge were killed, he should be offred the
 Lyon oꝝ Elephant, which being done forthwith, the dogge
 began with a wonderfull fury to assaile the Lyon, and so
 claw him in his cruel kinde, that where he once impꝛinted
 his tēth, the characters remayned and could not be defaced,
 being also so fierce vpon the Lyon, that he could not be ta-
 ken off by any meanes, whereat the king seeming to mar-
 uell, and the *Indian* Loꝝd desirous to encrease the pleasure
 he toke in his pastime, commaunded to cut of his taile, and
 his foure legges one after an other, tearing in effecte one
 legge from an other, notwithstanding which horrible toꝝ-
 ments he endured, he gaue not ouer the battaile, but conti-
 nued as constant as in the beginning, wherewith to pꝛeuent
 a displeasure in Alexander, who seemed to græue to see so
 valiant a dogge so lothsomely dismembꝛed, the Loꝝd tolde
 him he had two other of the same litter, wherof he made at
 the same time offer to y King, with charge, that accoꝝding
 to their natures, he must pꝛoue them against either Lions
 oꝝ Elephants, seeing customably they contemne all other
 beasts, yelding no gloꝝy to y victoꝝy which is got of others
 of baser condition. The Auncients haue gyuen speciall cõ-
 mendation to these creatures touching their faith and fide-
 litie to their maister, whom they doe not onely knowe
 by view, but vnderstande their whistle, they flatter them,
 fauꝛne vpon them, are ielous of them, follow them thro-
 rowe

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ro we out all the world, and be suche sure keepers of theyz goods, that they wil die rather than suffer them to be taken away. Which is verye well verified in a dialogue wherein Plutarch seemes to dispute whether beastes haue reason or not, confirming it by an example of the faith of a straunge dogge, the same being of harde beleafe, werc it not the authoritie of him that wrot it. The *Athenians* (saith he) had a Temple called the Temple of Aesculapius, garnished with great treasure and riches, for the gard wherof, they kepe only an excellent dogge called Caparus, not wythstanding whose barking and other meanes of defence vled by him, certaine thæues brake in one night, and toke away y most precious iewels that were in the temple: the dogge seeing the Sextens with other Wardens of the church, were not moued with his barking at the thæues, runneth out of the Temple as enraged or madde, and pursueth the thæfe that fled afoze him, not leauing to follow hym, not withstanding his threats and stones which he cast at him. The day being come, the dogge stayed alwayes where the thæfe rested, without conning neare him for feare of harme: which being well considered of the fellone, who to preuent y which would not be auoided, offred bread to the dogge, which he did not onely refuse to touche, but also did not forbear to barke without ceassing: which being heard of certaine passengers that way, the reporte came to *Athens*, by which meanes hue and cry was sent forth, and the thæfe taken at *Gromion*: but the spozte was to see the dogge skip and leape afoze the fellow, reioysing as though he the thæfe were hys prate, and taken by hys meanes: for which cause the *Athenians* ordained him to be nourished at the charges of the Citty, and gaue him in custody to the Priests of their Temple. There is also spoken of in diuers Histories, a like discourse of the fidelitie of a dogge, found by the king Pirrus as he passed with his army, garding the dead bodye of his maister slaine by the high way side, being not so muche astonished

Astonished at the view of the mortified ghost of him that lay
 deade, as double amazed when he vnderstode by certaine
 paisantes of the Countrey, that the dogge had not stirred
 out of that place for thre dayes, without desiring either to
 drinke or eat. The king for compassion of the dead carkas
 commaunded it to be buried, and the dogge for his faith to
 his master, to be nourished in some conuenient place. And
 as no inquisition or pollicie could trie out the murder,
 what diligence so euer was vsed: so it chaunced that cer-
 taine dayes after, the king taking a view or muster of his
 people, assisting it in his owne person, the dogge attended
 the king, and lay very still and quiet at his foote, til it came
 to their turnes that had killed his maister, to passe along
 by the king: when the dogge vpon a sodaine (venting as it
 were the murderers) assailed them with such furie, as if
 strength had agreed with his good will) he wold haue torne
 them in peeces: but being not able to perfoyme the effect of
 his meaning, he looked here and there, giuing out suche ar-
 guments of pity, according to his dumme kind, as if he had
 demaunded iustice of the murder at the kings handes. The
 same mouing in him and the rest of the assistants such sus-
 pition of the facte in them whome the dogge assailed, that
 what with torment and other examination, they confessed
 the matter, & were punished accordingly. A thing very wo-
 derful, & wherin our God sheweth himself most iust in hys
 iudgements, hauing in such horrour such as doe spoyle and
 spil mans bloud, that he stirreth vp sometime little beasts
 to be his ministers of reuenge of their iniquities. Plu-
 tarch, Aelyan, and also Tretzes, in the thirde Chiliade and
 a hundred thirtie and one Chapter, wryte, that after Dari-
 us the laste king of the *Persians* was vanquished by Alex-
 ander, and hurte in many places by Bessus and Nabarzenes,
 he was forsaken of all the world, and void of humaine suc-
 cers, except a dogge, which he had nourished and brought vp,

who

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who neuer forsoke the body of his maister, but became no lesse faithful to him being dead, thã he was whilst he liued.

The *Romane* histories giue also great commendation to the fidelitie of the dogge of Titus Fabius, who being condemned by the iustice of the Senate, and his body laid dead vpon the ground, the dogge did not only accompany the dead carkasse, but made such a pitifull howling and crying, that he stirred the assisats to compassion, who (to appease him) if they offered him bread, he took it, and in the presence of them all by such meanes as he could, he opened the mortified mouth of his maister, and put in the bread, thinking that as he sawe his distresse, so he would relieue it by meanes as he best might: but that which is moze wonderfull touching the faith of this dogge, was, in that the bodye of hys maister being cast into *Tyber* (according to their custome at that time to bury dead men) the dogge leaped also into the river, not ceasing to contend with the waues, till he had got holde of his maister, whom by maine strength he did not only suppozt and kepe frõ sinking, but also drewe him out to the shoze, thinking he had the deliuered him from peril. By this and such other may we discern in some respects a moze great faith and amitie in these brute beastes, than in reasonable creatures, who for the most parte now a dayes obserue the order of the swallow, shunning (as they doe the roose in the winter) their friends touched with any aduersitie or sinister fortune: for whych cause also *Masinissa* the great king of *Numidia*, would neuer commit the garde of his body by night to the faith of men, but vled for hys sauetie that way the company of .viii. or .x. great dogges, whom he brought vp for the nonce, and made them be shut in hys chamber by night, to the ende that by their barking he might be warned of any peril: which remaineth in practise at this day in *S. Maloes* in *Britaine*, a town of defense enuironed with the Sea, wherein only a great number of dogges of *England* do kepe watch, and that so truely that the whole garde

gard and protection of that city consists no lesse in the fidelity of those dogges, than in their strong bands of their old souldiours of *Piemont*, neither moueth any charge by them, for either armour or weapon, seeing they content themselves only with their liues, which are reserued by common order, & they nourished continually in certaine dark caues, where they are barde to see any light, to the end to giue encrease to their fiercenesse: the same in deede giuing them suche a woodnesse, that they neither know, nor vse regarde to any, but such as are appointed to nourish and fede them, in such sort y at night when they are drawne out of their dennes, they are driuen to sound drummes and trumpets as a warning to euery body to retire, which hath bred suche a custome in those dogges, that after the last retrait be sounded, there is none so hardy to be found afoze them, which escapeth not their iawes, without great hazard and daunger of his life. There is also mention made in the Ecclesiasticall histories, how the Emperoz Aurelian, forcing Benignus the Martyr to worship Idols, made to be kepte fasting for. iiii. or v. dayes, certaine great mastiues, whom he reserued only to fede vpon christian mennes flesh, afoze whom he caused the body of the sayd Martyr to be brought forth bound: but the dogges refusing to become the mynisters of the frine of such a tyzant, in place to deuoure or teare hym in peeces, they licked his hands, and smelled to his body, without either offer or effect of other harme. Which makes me remember an History commēded by Appius the Greeke, & Aulus Gellius y Latine, Iouianus Pontanus lib. 1. amorū, and lastly Anthonio de Gueuare bishop of *Menodemo*. Al which albeit they treat of an other beast than a dogge, yet because the discourse is no lesse prodigious, than confirmable to our former arguments, I thinke it no time euil employed to describe it in sorte, as they haue left it behinde them.

Titus the Emperoz, sonne to Vespasian, vpon his return from the warres of Germanye, determined (according to an

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ancient custome of the Nobilitie there, to solemnise at Rome with great pompe the day of his natiuity. For a first entry or beginning wherof, he caused royall triumphes to be made to the Senate, with a bountifull distribution of treasure amongst the Romaines: He enioyned withal by speciall charge, to make prouision of Lions, Beares, Hartes, Bulles, wilde Bozes, Wolves, Camels, Elephants, wyth a number of other sauage and fierce beasts, found most commonly in the deserts of Egypt, and valley of the mount Caucasus. In like sort it was decreed sometime afoze by the maiestie imperiall, that to all thæues, felons, murderers, perjurers, traitors, and rebels, theyr liues should be referued, to be punished and torn in pæces y day by those beastes: by whõ should not onely be thundzed vpon them due reuenge of their wicked life past, but also in the combate should appeare equall pleasures and delite to the lokers on: wherof in this was the order that was obserued. One of those miserable men was let out after an other, and committed all alone to a place, which is at this day being at Rome called the *Collisæa*: after the which in the viewe of all the assistantes, was let loose in the same place one of these cruell beastes, who if by chaunce he tare the man in pæces, the same was the sentence and punishment of his offence: but if the man subdued the crueltye of the beast, and killed him, it serued as an absolution or dispence from further punishment. And as they kept hungrye of purpose (long time befoze) these cruell beastes, to the ende to adde a moze fiercenesse to their wodde nature, so amongst the rest that were brought to the combate, the Emperoure seemed chiefly to see fight a Lion brought out of the deserts of Egypt, who was of a huge body, horrible in regarde, fearful in his cries and yelling, and most desperate and cruell in fight, hauing already committed to morsels. v. or. vi. men, wythout deuouring them, least withall he should lose his
appe

appetite and delite to fight : albeit the Emperoure not ly-
 king to kepe him any longer without meate, commaun-
 ded to let loose vnto him one of the Captiues, whom if the
 Lyon ouercame, he should also deuoure him : whereupon
 was committed into the place a poore slaue, so leane and
 mortified with imprisonment, that he seemed to delight in
 no other felicitie than sodaine death : This fierce Lyon
 setting vp his brussels, & making two or thre turnes about
 the *Collisea*, seemed to whet his teeth and stomacke, to praise
 vpon y^e miserable man: but y^e which is no lesse straunge to
 heare, than wonderfull to see, this cruell beast approching
 neare his prisoner, seemed at a sodaine to gase in beholding
 his face with greate iudgement, which hauing performed
 and viewed with such leisure as he thought good, he did not
 only refuse to doe him any harme, but also with great hu-
 militie, he smelled to his handes, and licked hys fingers,
 and falling prostrate afoze him, he seemed not onely to
 know him, but acknowledge most thankefully in his kinde
 an auncient debt and good turne done vnto him. This brou-
 ght suche indifferent comforte and courage to the poore
 man, that he conuerted his former feare into present as-
 suraunce of safetie. The same mouing him in token to be
 thankfull of his parte, to stroke and cherish the Lyon, as
 if there had bene an auncient familiaritie betwene them,
 which bredde such cause of amaze in the Emperoure and
 the assistantes, (as neuer hauing sene nor heard of the
 lyke) that they imagined him to be some Nycromancien,
 or by some Arte to haue enchanted the disposition of
 the Lyon. And forthwith called the slaue vnto hym, and
 asked what he was, of what Countrey, and hys name,
 what was his offence, and for what cause he was there
 deliuered to such distresse of the wilde beastes: what (saith
 he) hast y^e nourished this Lyon: or hast thou heretofore had
 his life in stead, or deliuered him from any mortal danger?

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Or if thou be some enchaunter, I enioyne thee vpon paine to be here dismembred quicke, to yeld vs a truthe, seeing it is now happened to thee, which neuer hath bene scene to chaunce in *Rome* since the first foundation. Wherwith the wretched prisoner, hauing yet the Lion couched at his fete answered the Emperour with an assured and stayed countenance in this sort: Albeit sir, I beare here a miserable body of the malice of my time and fortune, the same wyth other moztall distresses in prison, making me rather resemble the ghoast of a dead man, than seeme of state as I haue bene, yet (sir) the extremitie of my case doth not take away the estimation of the house y^e bred me, being not long since a knight of the countrey of *Esclauonia*, and of the line of the Androniques, of no lesse honoz in that countrey, than the famous Quintus Fabius and Marcus Marcellus throughe your prouince and part of *Rome*: the city whereof I am. is called *Mantua*, who as she revolted against the obedience of the *Romaines*, so all such as remained of that miserable calamitie, became seruite to your city, wherof my fortune (as you see) made me a miserable partaker: but touching your demaund to be priuy to the discourse of my tragical life, It is now. xxvj. yeres since I was first prisoner in my countrey, and as long since I was brought in that order to this city, & sold in y^e field of Mars, to a sawyer of wood, who finding me vnapt to supply y^e trade, sold me to the *Consull* Dacus liuing at this day, whose comendation as it consisted chiefly in wisdom, & profound experience, so had he for a counterpoise of his vertues a vice most familiar to him, y^e same eclipsing all the rest, as the clouds doe the clearenesse of the Sunne: for his couetousnesse was so great, that I was at a point to sterue with hunger in his seruice, & my toyle & trauel both day & night so painfull & extreme, that during the space of a xi. yeres (which was the time & scope of my miserable life) I neuer ioyed in other thying than in the desire of death, which being withstanded by my desenie. I thought to a
bridge.

bridge my desolation by meanes as I best might : where
 vpon I tendred a request to my maister, cyther to sell me
 to an other, or by some other way to giue ende to my my-
 serie. Wherin if I pzeuailed, it was in increase of further
 rigour on his part, seeming rather to aggrauate his villa-
 nie, than diminish any part of his crueltie: and for my self,
 feelyng the thzeats of age, and fall of my former strength,
 I resolued desperately to burie my selfe and sorowes in
 the solitarie desertes of *Egypt* : wherein fortune fauoured
 me with a most conuenient occasion, for that the *Consule*
 my maister, leauyng *Rome*, to visite a countrey called *Ta-*
mutha, situated betwene the confines of *Egypt* and *Affrica*,
 from whence as he rested one night, and was in the depth
 of his sleepe, I departed without other leaue, than that I
 came with as slender noyse as I coulde, and so taking on-
 ly with me some reasons dry, and a bottle of water, I com-
 mitted me (in that state) to the mercy of the nighte and
 guide of fortune : But at the dawning of the day, fearing
 some search to pursue me, and being pressed withall with
 a wonderfull desyre of sleepe, I layde me downe in a caue
 which I founde by chaunce in that desert place, wherin I
 had not rested many houres, but I saw enter into my lod-
 ging a huge and cruell Lyon, hauing his throate and fete
 embzued wyth bloud, the same addyng further dreade to
 my former, the rather bicause I saw me as voyde of mea-
 nes to flee his furie, as vnprouided of force to resist his fu-
 rie, which made me pronounce secreete sentence of myne
 owne death, with contentment that the bowells of y^e Lion
 to become the sepulchze of my bzused bones. Wherin as I
 was in the depth of these moztall cogitations, beholde the
 Lyon, which had a little paused at the entrie of the caue,
 began to draw neare the place where I was, drawing one
 of his leggs after hym with great grieffe as it seemed : and
 houering ouer the place where I laye vpon the earth for
 feare, he layde his hurt legge vpon my handes, in sorte as

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the wisest man would that sought to discover his grief to an other: which made me take heart, the rather for that y feare which I had of this proude beast, was turned into a desire in him self to demaund succours at my hand. His grief was in his foot, by reason of a great thorn which lay within the flesh, the same making it swell, that it was at point to yeld matter, to the which I gaue a vent by breaking the impostume, and toke out the pycke with the point of my knife, and lapt by his wound with a band or thread of my heart. And hauing performed this worke of charitie vpon the poore beast, he lay with an extreme patience by me all that day & next night, til the morning folowing: when I vnfolded estswones the soze, and pressed out the corruption with no lesse suffrance in him thā befoze, who after .y. or .iij. houres in the morning, seeming to be pinched with hunger he left me and the caue, & went to the desert. When I seeing the honest departure of my guest, preuented y like peril & saued my self by flight: wherin (sir) I coulde not be so precise as to escape the hāds of such as pursued me, by whom I was presented to my maister: & frō him (amongst others no lesse infortunatē than my self) I was passed prisoner to Rome, where if my good fortune haue brought me into the danger of this Lyon, and he to returne the benefit of my good turn with a compassion & safetie of my life, I humbly besēch thy maiestie royal to cōsent to the same, and suffer not thy decrees giuen out by thine own mouth to be violated with any respect of crueltie. Which moued such indifferent pitie & cōpassion to y assistant, y there was not one amongst them al, which with great intercession were not suters to y Emperoz for his libertie & safetie of the Lyon. Wherunto he did not onely agrēe, but also enioyned from that houre, that Andronique and the Lyon should vse their libertie to passe at all tymes thozow the strētes of Rome: whom the people beheld, not without a singular pleasure, the rather to see the Lyon contented to carie great wallets full

full of bread, and other reliefe giuen them in almes. And somtime to get money to his keepers, he would suffer children to leape vpon his back: The same mouing such cause of maruel to the strangers y came to *Rome*, that there was question touching the meaning. Whereupon, to satisfie the and al men, was witten a little bille, and fastened to the brest of the Lion with this inscription: *Hic Leo est hospes huius hominis*. And vpon the brest of the man were witten these words, *Hic est medicus huius leonis*, wherof the one signifieth: This Lion is the guest of the man, and the other: This man is the physition of the Lion. This is sure a wonderful exāple of charitie in a beast without vnderstanding: wherin is also approued the opinion of an *Indian Philosopher* named *Dephilus*, who was wont to say, That y great workman dame nature had graued certaine lawes in beasts, which might be applied to men, as exāples to direct y estate of their life: for if we consider and view with discretion the order of doing of diuerse beasts, we shal find them to excēde men in many things, and haue (as it were) a natural vertue in euery affection of corage, wisdom, force, cowardise, clemencie, discipline & erudition. They knowe one an other, & are able to decerne amōgst theselues: desire things that be profitable, and eschue such as be hurtful, for see what will fall, and make prouision of such things as be necessarie for their relief. Al which being considered by the auncient *Philosophers*, they haue not ben ashamed to dispute and make a doubt whether brute beasts did participate with reason or not: which made *Salomon* sende some of them to the scholes of the *Philosophers*. Lyke as also *Esay* reprochyng the vnthankfulnessse of the *Israelites* towards *GD*, layeth afoze them an example of the *Ore* and *Ass*, which acknowledge their maister, but *Israel* hath mistaken and not knowen hir *Lozde*.

The

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A Wonderfull historie of certaine Women which haue brought forth a great number of children: And an other whiche bare hir frute fve yeares dead within hir belly.

C H A P. XXX.



Ike as that greate Philosopher Ari-
stotle doth moste firmly assure in hys wri-
tings, that a woman can not bring forth at
one tyme aboue fve chyldren, and that very
rare. Euen so (sayth he) that happened on a
time

time to a seruante of Augustus Cesar, who at one burden brought forth five children, who (besides the mother, liued but a short time after. In remembrance wherof, the Emperoz Augustus caused to be made and erected a monumēt, wꝛiting on the out side therof, the numbꝛe of the children which she had boꝛn. Wherfoꝛe though Aristotle did beleue that a woman could not bꝛing forth at one time aboue the numbꝛe of five children, not withstāding the contrary hath bene pꝛoued in many, as is witnessed by many graue authors. Amongst whom, that notable learned Prince Picus Mirandulanus in his cōmentaries; vpon the second hymne assureth, ȳ one Allemande (called Dorothee) brought forth in *Italy* at two seuerall times twentie children, that is to say, at one time. xii. & at an other. viij. who during the time ȳ she was with childe, hir belly was so great, that she was constrained to payse ȳ weight thereof with a towel bound about the same for the succoꝛyng of hir charge. There is none of those which haue read the chꝛonicles and histories of *Lombardie*, which knoweth not that in the time of the reign of Algemont first kyng of the *Lombards*, there was a certain common Woman brought forth. vij. boyes at one tyme, who for the horꝛour of hir sinne, cast them into the water. But God by his almightie power and wonderfull pꝛouidence not willyng to blot out of memoꝛie this wicked and detestable act, brought the same to light, who permitting the king Algemont to walke by fortune nigh the water where she had cast them, espied one of the children in the water on liue, who with the crooke of a staffe which he helde in his hande, he plucked out, causing the chylde to be nourished and brought vp in learning and vertue: who as he grew in yeares, so he in like maner persevered in al perfectious and good gifts: and as the histories make mention, succeeded Algemond, and was named Lanytius second kyng of the *Lombards*. And if thou wouldest reade the Historye of Martinus Cromerus in his first boke of the worthy

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actes of *Poloigne*, thou shalt fynde an hystorie of a woman of the countie of *Virboslaus*, which surpasseth all the precedents befoze recited for the multitude of childezen, wheriu like as all these hystories be wonderfull for the great numbres of childezen bozne at one instant: euen so I haue not red amongst al the Hystorians which haue wrytten therof, that for the great numbres of childezen which they haue had, they haue had cause to open, bryse, and anatomize or put an iron into their bellies to plucke forth their frute, as it was strange and maruellous to behold, that a woman for one onely childe hath ben opened, for that she by the space of .v. yeres caried hir frute in hir body dead, as thou mayst vnderstand by the discourse of this hystorie folowing worthy of remembrance, the which Mathias Cornax, a learned and excellent physition of *Vienne*, wryt in a *Latine* worke, which he sent for a wonder to Ferdinando, Emperour at that day. And although he haue dilated on this Hystorie sufficiently, yet notwithstanding, I will wryte thereof moze at large in that I shal be able. He wryteth to the Emperour Ferdinando, that in the yere. 1545. there was at *Vienne* in *Austrice*, a certain woman named Margareta, the wife of a Citizen of that towne called George Wolcer, who being quicke with childe from S. Bartholomew day to S. Luce, and then vpon point to be deliuered, she began to feele y^e sharpe and dolorous pangs, which women accustomedly tast and suffer in the bzingyng forth of their childezen, caused hir mother and certain other sage women to be called for hir better helpe therin. But when they came to the great conflict of Nature, and hoped to haue receiued the childe, they perceiued such a bryse & noise as it had ben a thunder clap within the belly of that poore martir, y^e which made them to thinke, that the childe was dead with the great struiing and battaile that it had with Nature. The noise being at last appaised, they coude not perceiue or iudge any moouing or life in the infant, whiche was cause after they had

im,

mployed all their labour and arte in vaine, thynking to draw the child out of the mothers belly, they wer cōstrained in the ende to abandon and leaue hir for a time to the helpe and mercy of almightie God. Albeit after certayne dayes hir dolor & grieffe renewed, that she was not only forced to vse for helpe herein, the aduises of the most excellēt and best experimētēd physitions in that prouince, but also all others ellwhere, whose fame was most renoumed and celebzated for their excellencie in that arte: who with all their physike resolutiue, attractiue, suppuratiue, were not able to deliuer hir from this misery, or otherwise comfort hir, than with that which the angel sayd to the Prophete:

Dispone domui tue, quia morieris Whereupon she seing hir self boide of hope to receiue help at mans hands, determined to take truce wich nature, and perseuer constantly in this hir martirdom, the which she continued with extreme dolor the space of foure yeres, carying this dead caryon in hir belly: which being expired, she resolued in hir self that it was most expedient to expose some ready death rather than to suffer hir self continually to pine by the crueltie of that torment. Wherfoze resting vpon this deliberatiō, she made to be called the Surgions & Physitions, at whose handes she requested to be opened. And in the yeare. 1550. the. xij. day of Nouēber they opened hir belly, from which they drew the childe half rotten, which she had caried the space of fve yeares: And after purging and phisiking

hir, they restozed hir by the ayde of God to suche perfect health, that she remayneth at this day on liue, and so whole, that she may yet conceiue and bring forth children.

As it is moze amply declared in the *Latine*

wozke sente vnto the Emperour Ferdinando.

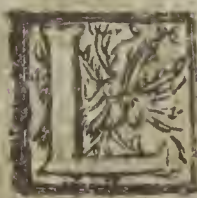
Ce. g.

A

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I A wonderfull historie of a Monster, hauing the shape of the face of a man, who was taken in the forrest of Hauenberg, in the yere. 1531. whose portraict Georgius Fabritius sent to Gesnerus, drawen naturally, as he is here figured.

CHAP. XXXj.

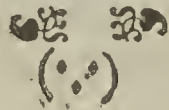


Ike as those which admeasure the greatnesse of the workes of God according to the capacitie of their vnderstandings, could scarcely be persuaded, that this monster which is here figured,

they should be naturall: Euen so in my iudgement as I haue
 oftentimes protested, that I wil not fil or pester my wry-
 tings with any fabulous matter or history, wherby I shal
 not be able to verifie the same by the authoritie, either of
 some famous author, *Greeke* or *Latin*, sacred or prophane:
 for as Gesnerus in his *History*, de quadrupedibus viuiparis,
 wryteth that in the *Forest* of *Saxonia* in the coast of *Dace*,
 there was taken certain monstrous beasts, hauing y^e shape
 of the face of a man, wherof the female in chase by chaunce
 was killed of hunters, and the male taken by them, was
 brought aliue, who afterwardes became domesticall and
 tame, in such sorte as he began to talke a little, albeit hys
 words were imperfect and hoost, much like vnto a *Goate*:
 and touching the rest of his actiōs, they were moze brutall
 than humaine. For at such time as he was moued by y^e ar-
 dent heates and motions of nature, the women were not
 in safety with him, for he would endeuor himselfe by force
 to violate them openly. And as an other like to this, was
 taken in the yere. 1531. in the *Forest* de la seigneurie de *Salve-*
bourge in *Almaine*, who wold neuer be made tame, nor yet
 endure the loke of a man: but liuing in such sorte certaine
 dayes, in the ende died of hunger, refusing to be fed of any
 liuing creature. Euen so in the time that *James* the fourth
 king raigned in *Scotland*, which was in the yere 1409. and y^e
 he sent *Iacobus Egilinus* in embassage to the *French* king,
 who by tempest of the seas was cast on land in a certaine
Isle of *Norway*, where he saw mosters like vnto these spo-
 ken of befoze, as he witnessed at his return: and enquiring
 of the people of that countrey what kinde of creatures they
 were, they answered, that they were certaine beasts ha-
 uing the shape of the face of men, who accustomed very of-
 ten to come by night to their houses, which being not re-
 pulsed by dogges, would deuoure as wel their men as chil-
 dzen. And I remember that *S. Augustine* in his booke of the
Citye of God, maketh mention of sundrye monsters of

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Strango formes, who were found in deserts or elsewhere, whereupon grew a question, whether they were descended of the first man Adam, or that they had a reasonable soule or not, or whether they should rise as others shall at the generall day of resurrection: But for that this matter is a little too long to entreat upon, by reason of the shortnesse of this Chapter, I will therefore reserve it for another place more fit and apte for the dissolution thereof.



*A wonderfull History of sundry
strange famines.*

CHAP. XXII.



Doe remember that I haue treated in my third booke of the Theatre of the world, howe famine is one of the moſte cruell miſters of the iuſtice of God, as he hymſelfe witneſſeth very often by his Prophets and Apoſtels, ſometymes threating to gyue them for their wickedneſſe a heauen of braſſe, and the earth of yꝛō, that is to ſay, that it ſhal bzing forth nothing: albeit I will not forget in this place to make mention

of.

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of two notable famines, noted in the booke of Ecclesiasticus, to the ende that drawing our Histories out of the liuely springes of the scripture, the same may moue vs y rather, and touche vs the more with remorse, euen vpon the hammer of our conscience. It is shewed in the. iij. booke of the kings and. vij. chapter of a famine which happened in *Samarie*, in the time of Elzeus, which was so harde and extreme, that the head of an Ass was solde for. xliij. peces of siluer, and the fourth part of a measure of Doves dunge for. v. peces: but that which is most farre from all humanitie, after that all their victuals were consumed, y mothers eat their childzen: In such sort that a poore woman of the city, seeing the King of *Israel* vpon the wall, made hir complaint vnto him, that one of hir neighbors wold not performe couenāt and agreement made betwixt them, which was: that they should eat together her child, and hauing so done, that they should also deuoure the childe of hir neighbor, which she tolde the king she had already done, for we haue boiled and eaten my sonne, and now she hides and conceales hers, for feare she should see or relieue me. Which when the King had vnderstand, his heart began to die for sorow, and he entered into mortal warre with his hair, flesh, and garments: saying: God deale so with me, and so according to the rest of the text. Iosephus an Hebrew writer, in his. viij. booke and. iij. chapter of the warres of the *Iewes*, declareth a history almost confirmable to this, but performed in a more straunge and bloody maner. He writeth that there was a noble and riche woman, at suche time as *Ierusalem* was besieged, who had pacted together some remainder of hir goodes, which she had in a certaine house of the Citie, and liued husbandlyke of that little which remained: but the souldiours and men at armes spoiled hir of all within an houre, in suche sort that they constrained hir to begge: but that which gaue increase to hir misery was, when she had any thing growing to hir by the almes and charitie of others, the souldiours toke

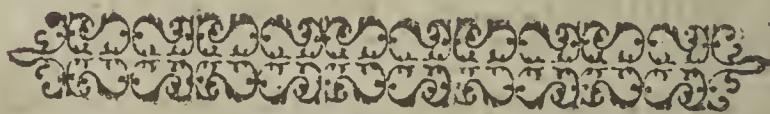
Toke it from hir with violence, with the extreme oppreſſion
 of hunger, and ſmall hope of meanes to be ſuſtained, forced
 hir to arme hir ſelfe againſt the lawes of nature, in ſuche
 ſort as beholding with pitifull regard one of hir little chil-
 dren, whome ſhe embraced betwene hir armes, cryed out
 with great compaſſion in this ſort: Oh infortunate childe,
 and me moſt miſerable mother, who haue unhappely har-
 bozed thee in my flanks: What ſhall henceforth become of
 thee, conſidering the deſolation of our ſtate, which ſo rageth
 againſt vs bothe, that albeit I had will to ſaue thy life, yet
 would thy deſteny make thee ſubiecte to a continuall thral-
 dome of the *Romains*? come then my childe, & ſerue for foode
 and nouriture to thy poore mother overcome with hunger.
 And after ſhe had pronounced this tragicall ſentence of the
 death of hir childe, ſhe ſtretched hir cruel hands ouer his te-
 der body and killed him, put him on the bzoach, roſted him,
 and at one inſtant eate y one halfe of him, in which meane
 time came in again the ſoldiours, and taſting in their noſe
 the ſmell of roſted meate, began to threaten hir to death, if
 ſhe did not impart it with the: but ſhe reſolued in hir rage,
 and as one moſt deſirous to accompanye her dead ſonne,
 without any aſtoniſhment or feare of their threatens, ſayde
 vnto them: be content ſoldiours ſaith ſhe, for I haue reſer-
 ued a moze ſaith and loyaltie than you think, ſeing I haue
 kept you as great a parte as to my ſelfe, wherewith ſhe
 bzought forth the reſt of hir childe, and ſet it on the table a-
 foze them, which moued ſuch confuſion and remorſe of con-
 ſcience in them all, that they ſtoode as men enchanted, and
 had not the heart to aunſwere any one word, but ſhe on the
 contrary ſide, as a Tigreſſe ful of amaze & crueltie hauing
 loſt hir yong ones, preferring in hir face both fury and fie-
 ry lookes, ſayde eſtſones vnto them. Now maſters: this
 which you ſee is the fruite of my body, it is my childe, my
 bloud, my fleſh, yea and my bones: it is a creature formed
 of my ſubſtance, and a regeneration of my ſelfe. Why are

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you

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you moze scrupulous or delicate than his tender mother y^e hath bzought him into the world with so many pangs? Do you refuse to eat whereof she hath and will make a tast afoze you? which strake such pitifull terroz into all the soldiours, that they ranne away, leauing hir alone with the one halfe of hir rosted childe, which was all in effect which their crueltie had left hir touching hir goods and cōfozt. And this as it is the proper terte of Iosephus, which I haue as neare as I could, drawne out according to the contents of y^e same, so the view of this makes me remember an other Historie which I haue red in Auenzouar a Division of Arabia touching an extreme hunger which so afflicted the place of his natiuitie, that after that miserable people had stuffed their bodies with diuers sortes of filthy and corrupt meates, as dogges, hozles, rattes, mice, and such like as they could find by any deuise or trauell, and yet not being satisfied, nor hauing wherewithall to quench the rage of their hunger, did not forbear to turne vp, and open graues and sepulchres, and fede of the mortified carions of dead men: for asone as any were buried (the poorest sort most pinched with hunger) would rise by night and broud y^e ghaostes, which made y^e magistrates at last to establish a solemn watch to gard the sepulchres from suche unnaturall violation.



A Wonderfull Historie of a Birde, which hath no feete, and liues continually in the aire, being neuer found upon the earth, or in the sea, but dead.



Ike as this bird, whose figure is here Des-
 painted, is both mostrous & wonderful: euēso she
 yeldes sufficient matter to trouble al y Philoso-
 phers in the worlde: wherfoze who so wil cōsider
 y great maruels of nature which be fōud in this little foule,
 nēede not dout to confesse y the aire wherein she makes hir
 continual abode, noz is het y nothing at all moze straunge oz
 worthy of admiration: For, for y first part, ther hath no mā
 hābled hir aliue, she liues alwais w the dew, & hath no fete,
 which is wholly repugnant against the opinion of Aristo-
 tle,
 ff. y,

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tle, who wzyteth that there is no bird without fæte, but for that I neuer saw it befoze this pzeſent houre, I wil therefoze wzyte ſimply, that which I haue red in the *Latine* authors at this day, who haue ſeene, handled & wzytten thereof. Geſnerus in his *Latin* hiſtozie of Birdes (from whence I haue taken this pozttraite) wzyteth that which foloweth: that Bird wherof thou ſeeſt here the pozttraict, is called the Bird of *Paradiſe*, oz *Apis Indica*, whole figure was ſhewed vnto me by the moſte Noble and well learned perſonage Conradus Pentigerus, who affirmeth to haue ſeene one dead like vnto this. It is not long ſithens there was a Chart at *Noremberg*, wherin was figured the forme of a Birde like to this which is here depainted, the which was ſent hither with this inſcription: the Birde of *Paradiſe*, otherwiſe called *Apis Indica*, is of the greatneſſe of a Gripe, but of ſuche wonderfull ſwiftneſſe and light condition, that no ſhippe how ſo euer ſhe be aſſiſted with windes oz weather, is able to make ſaile equall with the wing of that Birde, whole wings in deede are long and thin, but of a meruellous reflection and light, whole feathers (oz moze properly Hagge oz long haire) be almoſt of the hardneſſe of a hozne: thys Birde hath no fæte, ſhe flieth continually without reſting in any place, ſauing that ſhe ſtayeth againſt a tree oz bough vpon the which ſhe hangeth and ſtayeth by a lock of hir long hair: ſhe is of great price, by reaſon of hir ſtraūgenelle and rarietie: the great men of *Leuant* for a bzauery do deck the creſts of their armozs with the plumes of this Birde: they ſaw it at *Noremberg* by Iohn Cromerus. The *Almaines* call this bird in their lāguage *Luffruogel*, which ſignifieth a bird of y air, either by reaſon y ſhe liueth in the air, oz that they make accōpt ſhe is releued therby, the moſt be of opinion y the female hath one receptacle oz retreat vnder hir wings where ſhe layeth and hatcheth hir egges. Wherefoze the kings of *Marmin* in the Iles of *Moluques*, not long ſithens were perſuaded & diſbeleue y their ſoules were immortal,
by

by the consideration of this Birde, being moued by no other argument, if not that they obserued one litle bird of extreme beautie, which at no time touched the earth, but sometimes fell dead from the height of heauen. And as the *Mahometists* trauailed with them, they shewed them this birde, perswading them that she came from *Paradise*, which was a delicious place, where the dead soules toke their repose: wherby that people grosse and barbarous, beleuing that which the *Turkes* declared to them, begā very curiously to examine of their law, and in the ende became *Mahometists*, and solow at this day the *Mahomet* law: for which cause they name that birde *Manucodiata*, that is to say, the birde of God, which birde they haue in such reuerence and honour, that the Kings hauing hir aboute them, accompte themselues sufficiently guarded from all perill and danger of warre: wherupon the Kings of the *Isles* aforesayd, did send to Charles the first Emperoz, five of these litle birdes dead: for as we sayd befoze, they were neuer taken by any man salue. Maximilianus Transiluanus Gesnerus, pursuing the *Histozie* of this birde, addeth yet that whiche foloweth: I haue (saith he) attained to wryte these things by the letters of Melchior Guilandin Beruce, a man great in science and doctrine, whiche were brought vnto me to *Padoue*, by the which he wryteth hir the birde of *Paradyse*, as here foloweth: Albeit those which haue left in wryting the nauigation of the *Spaniards* to strange countreys, assure and affirme, that there is a litle bird bred and bozne in the *Isles* of *Moluques*, very pleasaunt and of singular beautie, wherof the body is but litle, notwithstanding by reason of the hugeness of hir feathers, she seemeth moze great, which he brode and howering, disposed in a rounde, in such sort that they represente the circuite of a circle. That litle birde representeth in greatnesse and forme a *Quaile*, being adozned and decked with feathers of diuers colours most faire and bautifull, contenting very muche

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the eyes of those which behelde hir : hir head proportioned to the body, somewhat moze great than a swallow, hir feathers which decke the height of hir, from the vppermoste part of the bones of the skurfe of hir neck to the mydd of hir beake, be short, great, hard, thick, and of a yealowe colour, and shineth like the purest golde, or the beames of the Sunne: the others which couer hir chin be mooste delicate, tender, and resemble a piercyng coloure like to the græne, and not much vnlike to those whiche we see vpon the heades of *Canardes*, being directly against the sunne. That birde hath no fæte, and is very like a Hearon, touching the feathers of hir wings, sauing that they be moze tender and long, holden of a broune colour, participating with redde and blacke. The male of that birde hath a hole vpon the skurfe of his back, where the female putteth and hatcheth hir egges, and not relieued by other meate, than the dewe of heauen, whiche serueth them for meate and drinke. And who lyst to visite the inwarde parts of thys byrde, shall fynde hir full of fat or grease, whereof I may boldly talk, bicause I haue sene two, without legs, which is contrary to the wyting of Aristotle, who affirmeth, that no birde wanteth fæte : he dwelleth alwayes in the ayre. I am sure this would amaze you to wyte wholy the forme of this bird by his particulars, as Gesnerus wyiteth, according to the witnesse of the foresayd authoys. Albeit, who is desirous to see a moze ample description thereof, reads that which the sayd Gesnerus hath wytten in the chapter, where he treateth of the birde of *Paradise*, or in the boke of *Animi natura*. Hieromeus Cardanus in his boke *de subtilitate*, or place where he wyiteth of perfect beasts, reporteth the like to that which foloweth : In the sayd Isles of *Moluques*, they haue found vpon the land or in the sea, one dead bird called *Manucondiata*, which is as much to saye in the *Indians* toung, as the birde of God, or Birde of *Paradise*, whiche they haue not sene on liue, for that it hath no fæte,

fete, whiche for my part I haue scene thræ or. iiij. tymes,
 and alwayes wanting those membez : she dwelleth con-
 tinually in the aire, and that very high and farre of. She
 beareth a body and a beake muche like the sea swallows
 both in bignesse and other forme, the quilles of hir wings
 and tayle be full as bigge as those of an Eagle, when she
 aduanceth or stretcheth them abzoade. Hir feathers be
 very small, and moſte lyke (reſeruing their litleſſe) to
 the plumes of a Pheene or a Peacocke, and differing
 in that poynt from the Peacocke hym ſelfe, bycauſe theſe
 feathers haue not ſuche ſtarres or eyes as we ſee in the
 tayle of a Peacocke. The backe of the male of this birde
 is holowe : where by moſte reaſon the female dothe laye
 hir egges, ſeing hir belly is alſo hollow, the ſame arguyng
 that by the hollowneſſe of the one and other, ſhe layeth
 and hatcheth hir egges : there is in the taile of the male, a
 thræde of the length of thræ ſhaftments, blacke in colour,
 neither rounde nor ſquare, of an ordinarie bignesse, not
 muche vnylike to a Shoemakers thræde, by the whyche
 it may be preſumed, that the female is tied and ioyned to
 his backe, whileſt ſhe layeth and hatcheth hir egges. It is
 moſte certaine, that as ſhe remayneth continually in the
 ayre, ſo lykewiſe when hir wyngs and tayle be drawne
 into a roundneſſe, ſhe ſupporteth hir ſelfe that way, and
 being wearie, ſhe becommeth as ſhe was afore. She doth
 lyue by none other ſode than by the dewe of Heauen,
 whiche ſerueth hir bothe to eate and alſo to drinke. The
 ſame arguing a wonderfull diligence and maruell of Na-
 ture, to make ſuche prouyſion for this byrde in the ayre,
 it ſeemeth not that ſhe ſhould be nouryſhed of other mat-
 ter than the ayre, as of eyther Beaſtes or Starres,
 bycauſe that the ſubſtaunce wherebpon theſe creatures
 be formed, is not engendred in the aire, neither hath there
 been founde any ſuch digeſtion in the bellie of thys Birde.

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as they haue wrytten of hir that haue seene hir deade : she hath not hir relief of the vapour which ascendeth from the earth, because she was neuer sene to discend so lowe : besides, there is often perill in vapours, and this birde is not consumed but by olde age : all which proue, that she is only fedde and preserued vpon the dewe that falleth in the night. Wherwith ende the opinions of Galene and other late wryters touching the properties of this bird. Neither can it much disagree from our purpose of straunge birdes, to auouche in this place the authozitie of Hector Boetius, and Saxo, who wryte, that they founde certaine Trees in *Scotlande*, whose frute being lapped within the leaues, and the same fallyng into the water in some conuenient time take life, and turne into a liuing birde, whiche they call a Tree bird. This tree groweth in the yle of *Pomonne*, which is not farre from *Scotlande*, towards the nozth, the which is verified in some sozt by *Aeneas Siluius*, affirmyng that he hath heard, that in *Scotlande* is a tree growing for the most part vpon the banke of a ryuer, which brought forth frute of foyme & likenesse to a *de Caunes* reede, which being ripe, fall off themselues, some into the water, and some vpon the lande, and those whiche take the water, are seene to haue life, and swymme vpon the waues : and after certain time to take wings and flie into the aire, which notwithstanding by diligent inquisition hath not ben founde in *Scotlande* but rather in the Isles of *Orchades*.

A Monstrous Serpent bought by the Venetians in Affrica, and sent afterward into Fraunce, embalmed as our late wryters affirme.

CHA P. xxxiiij.

Accoz



Accordyng to the testimonie of Con-
 radus Licostenes (of whome I haue borowed
 the portraict of this horrible Serpent with
 vy. heades) this monster was sente out of
 Turkey to the Venetiās embalmed, who not
 long after made a presente of it to Francis de Valoys, the
 Frenche King, by whome for the rarenesse of it, it was va-
 lued at six thousande ducates. Wherein like as (for a more
 certaintie and truth of the matter) I haue ben curious to
 searche

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searche whether there hath ben any such monstrous thing within the courte or not : so if it be true (as it is to be presumed, in respect of the authoritie of him that wryt it) I think nature hath neuer brought out or formed any thing moze maruellous, amongst all the monsters that euer were : for besydes the monstrous and searefull figure of thys Serpent, there is yet a further consideration and regarde touchyng the faces, which bothe in view and iudgement seeme moze humaine than brutall : but touchyng the multitude of hir heades, me thinketh it oughte to argue no great strangenesse, to fynde serpents with two or .iii. heades, seing we haue and meane to make mention of bothe men and women that haue hadde no lesse, the same being also witnessed by certaine of our late wryters, who trauallyng into *India*, haue seene the same. Ludouicus Ver- tomanus in his booke of the peregrinations of the *Indians* sayth, that he hath seene in *Calycut*, fourfooted serpents bry- ding within certain marshes, which contain for the height of their body, the bygnesse of a Hog, but of an vgly foule and deformed head : he maketh also mention of an other kinde of serpents which be so venomous, that as soone as they touche or pierce the blood of a man, he falleth forth with dead to the ground. He sayth, that if the King of that countrey, coulde discover the place of habitation of these serpents, he woulde buylde them little caues or cabinets to defende them from the violence and inundation of waters when there hapned any such : besides he helde them so deare, that if any of them were oppzessed or killed by any of his people, such as comitted the fact were sure to passe the same way, the same mouing of a fonde & superstitious opinion of the king & inhabitants there, that these serpets were certain spirites of God, which if they were not such in dede, they perswaded that their biting or poisoning could not worke such speedy death and destruction to man, which maketh that those venomous beastes walke and passe thow- rowe their towne without perill or hurte : and albeit in
some

Some one night there hath perished about nine persons of their venomous biting, yet can they lose no credit or estimation wyth the King or hys people: who besides all these vanities, if they meete any of these vgly creatures in the begynnyng of any voyage or enterpryse, they doe accompte it a speciall good spæde in theyr busynesse, such is theyr blyndnesse, and such is their miserable superstitiõ.

Iambol, a notable Merchant of *Greece*, affirmeth y in his trafike to the *Indians*, he founde certain flying Serpentes, of the lengthe of two cubites, wyth wyngs in theyr fore parte, the whiche flie by nyghte, and be of so mortall a popson, that yf they lette fall or distill but one droppe of theyr vyne, it kylleth forthwyth the creature; wherupon it falleth. Certaine late Embassadours of *Portingale* haue broughte from thence to theyr Prince, one of these Serpentes embalmed, the same caryng suche a terrour wyth it, that albeit he were not to be feared, and without cause of feare, yet very fewe durst appoche hym. The Auncient Histozies enlarge very farre touching the wonders of the monstrous Serpent which appered in *Affrica* to *Attylius Regulus*, whose feare and force of venom was such, that notwithstanding any strength, torment of warre, engine or other policie whiche he or his people coulde devise, he coulde not be vanquished tyll he had torne in pieces and murdered the moste parte of his armie. They agree all, that the skinne of that Serpent contained .xxvi. fote in length, whose iawes were hong vp, and remayned there for a miracle vntill the warre of *Muancya*. *Diodorus Siculus* in his .iii. booke treateth of a serpent y was carried on liue into *Alexandria* to y king *Ptolomeus Philadelphus*, no lesse wõderful thã true, which I wil describe particularly, according to the text, the rather bicause it cõfirmeth in many respects the circumstance & effect of our purpose: Seing (sayth he) the noble and bountifull cõsideration of the King to suche as broughte to hym any straunge or monstrous Beastes: certaine Hunters determined to

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present hym in his owne countrey with a quicke serpent, wherin although the enterprize imported almoste an impossibilitie, yet fortune so fauored their intēt, that within certain dayes after, by diligence they bzought their purpose to effect: for they came to the knowledge of a greates Serpent, neare the water, of the length of .vii. toises and an halfe, who being withdrawn into a circle, and as other beastes went to the water, he aduanced him selfe vpon a sodain, and swallowed certaine of them forthwith, the rest he kept within the circle of his taile to prate vpon afterwarde. These hunters beholding at large and with discretion the orders and doings of this Serpente, whome they accompted without policie or vnderstandyng, beganne to marche neare him, thinking to take him with their coards and chaynes: but being come within his full view, & that they saue his eyes flame as fire, his huge and great teeth: and being astonied withal at the hideous noisemade by his hard scales or finnes when he moued on eyther side, and lastly notyng his other fearfull regards of his heade, they began to stande in moze awe of the daunger than able to attempt it to the vttermoost effect of their mearyng: and yet not withstanding this feare, thei cast forth their hookes and coardes vpon his taile, which so kindled his fury vpon a sodaine, that he assailed them forthwith with hissing and horrible noyse at his mouth, deuouring at one morsell him that was nexte him, thzowing his taile aboute an other of the company, who likewise passed the same way: the same so amazing the rest that they reskued themselves by flight without intēt estsones to practise their deuise: albeit not long after the hope of gaine & profit ouercame the present perill and daunger they were in, for that they proued against him a seconde experience rather by arte and policie than strength, making of great cordes hollowe as a bowenet sufficient byg by their estimation, to contain within it the sayd serpent: and then notyng diligently his place of

retire with his times of coming and going, as sone as he was gone abzode to hüt for some pray, they stopped the entrie of his caue with stons and earth, & by and by made a vault or hollow hole in the grounde, neare to the other where they laid their net: the effect and successe answered fully the meaning of their deuise, for after the serpent had fed sufficiently abzode, and repairing towards his place of rest, was amazed when he heard himselfe pursued with a great noise of trumpets, hozses, dogges and men, whose bzute made the whole aire sound after him, and thinking lastly to saue himselfe in his denne, was forthwith ouerthrowne in the net, and so overcharged with blowes (notwithstanding his force) that he yelded vnwillingly to the snares of the hunters, who, to pzeuent any mischiefe by his mouth, knocked out his tæthe, and so wrapped in his nette as he was taken, they caried him into *Alexandria*, and pze-sented him to the King, who wondzing no lesse at y stränge-nesse of the beast, than their pollicie in taking him, gaue order from that time for ward, to pzeferue him with a thir diet, to the end to diminishe his strength, which being iustly obserued, made this horrible Serpent, by succession of time so tame and familiar, that he made him to be shewed as a thing of great miracle to kraungers, that came to visite him: it appeareth in a volume or remembzaunce of the acts of Alexander, that in the pursute of Porus king of *India*, (who fled afoze his furie) he found among the deserts & burning sandes many Serpents called *Ceraftes*, & other whose terrible hissing pzocured a fearefull bzute in the aire, and had eyes sparkling with venim, who charged the soldiours with such fury, that notwithstanding their resistcæ euery way, they killed well nigh. xx. mē of warre & xxx. seruants: there be also found in hot places an other sort of Serpent, which some call *Dipsas*, and other *Prestes*, the which is very short, white in coloure, with thzee stokes of blacke in his taile: suche as are bitten of them, become immediatly so

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oppzessed with an extreme dzought, that they be neuer afterward satisfied with dzinking, being so distempered that way, that the moze he dzinkes, y^e moze he desireth to dzink: the lame being the cause (as Dioscorides wryteth) that the auncient Phisitians, finding no remedy able to encounter this venomous infection, haue lefte it at large and incurable. There is a kind of Serpent considered of by the Historians, which is called Boza, who feedes most commonly of y^e milke of a Cow: He, if he haue time to allist his inclination, becomes very huge and bigge, which was very wel approued in the time of Claudius Cæsar, when one of them was taken and killed, in whose belly was found a whole childe. Plutarche is of opinion, that euen as Honye flies are engendred of beasts, waspes of hozzles, & hoznet of asses, so may it be, y^e of the marrow and carion of men certain kind of Serpents are bred: which he iustifieth in that he affirmeth, that many (by reason of this cozzruption) haue bene bredde in graues and Sepulchzes of men. Which (accozdyng to mine authour) happened in *Auignon*, in the time of hys studie there, where a simple Artisian, opening the lidde of a coffe of leade, wherein was a deade man included, was bitten of a Serpent, which was of suche mortall operation, that if he had not ben spedely rescued, he had dyed of the infection. Conradus Lychostenes, in his prodigious wozkcs, wryteth that in September, the yeare a thousand four hundred ninety and foure, there was a woman in *Cracouye* in a place called the holy Ghost, who was deliuered of a dead childe, hauing tied at his backe a quicke Serpent, which ceased not to deuoure and gnawe the deade bones of the childe: neyther is that of lesse maruell whereof Baptista Leo makes mention in the time of Pope Martine the fifth, when he sayeth was founde amongste a sozte of rockes or stones, a great Serpent on liue, the same being so enclosed wyth a heauy stone, that there appeared neyther place to discerne him, nor hole from whence he might e^uer

ther take oz yelde bzeath : the wise men which were there assembled to pzonounce a reason of his being there, helde opinion that he was engendzed of the moiste substance of the stone, which being putrified, bzought foꝛ the such defoꝛmitie : But when they should resolue touching hys respiration oz taking of bzeath, they seemed greatly troubled, bicause the stone being massiue and heauie, had also neyther vent noꝛ conuicte whereby he mighte either cast vp, oz receiue any bzeath, no moze than that which was found in the Sepulchze, whereof I haue made mention here befoze, which was so surely closed and stopped with leade on euery side, that the aire could not pierce into it. But now albeit our sundry histoꝛies haue here pzeferred diuers cruell and venomous Serpents, yet I thinke nature and the earth haue foꝛmed none moze maruellous than the *Basilick*, to whom all antiquitie hath alwayes giuen the name of king of the Serpents: this is a kinde of those Serpents, which beare in their head a white marke oz stroke, seeming vpon them in soꝛt and maner of a crowne : hir head is very sharpe, hir thꝛote red, hir eyes and other coloure drawing somewhat neare a blacke : she chaseth wyth hir biting (as Plinie sayth) all the other Serpents : she makes trees die with hir bzeath, scoꝛcheth herbes, bzeakes stones, and so infecteth the aire where she remaineth, that no birde can vse wing there without perrill : she killeth men wyth hir cruelly regarde, like as an vncleane woman infecteth and spotteth a glasse. And although she containe not aboue one foote in length, yet is hir poyson so strong & venomous, as she killeth other Serpents wyth the very bzeathe that commeth from hir soꝛe ende: she is so moꝛtally venomous, that she infecteth and ouerwhelmeth great Cities with the aire oz bzeath of hir mouth, the same appꝛoued not onely by the histoꝛians pzophane, as Dioscorides, Plinie Aelian, Lucian, Isidorus, with many moꝛ, but also confirmed in some soꝛt by the Ecclesiasticals.

Hieronimus

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Hieronimus Cardanus in his booke of diuers Histories, treating of the wonders of this beast, brings in a strange thing hapning in our time which he describes in this sorte.

At such time (saith he) as I made my booke of diuers Histories, the .xxiiij. of July happened a thing no lesse worthy of admiration, than memoꝝ, which I did assist wyth myne eyes and pꝛesence. Iacques Phillippes Cerunse caused to be made vnder the earth, a vault or caue, which because it shuld consolidate the better, he made stoppe very close, and with in .xxiiij. or .xx. dayes after, made the same to be opened to draw foꝛ the certaine arches of woode which sustained it, whereunto as one of his woꝛkemen disposed himself to descend by a ladder, and being in the middlest of the same, he fell downe dead, the maister seeing no returne of his mā, would pꝛoue the experience in himselfe, who likewise being come so lowe as the other, fell also dead, after whom the assistāts (not doubting any moꝛtal peril) set a third, a fourth, w^{ch} many other, which al passed one way: this albeit it gaue great indifferent cause of suspition and feare, yet was it no suche terroꝛ to the people without the hoale, as to make them desist to send any moꝛe, but chose out amongst the al a strong huge man of no other regard with them all, than as a foole, who descending as low and to the place of the others, fell not, but with a crooke of iron drew one of them that were dead, which gaue him such courage y^e he would once againe goe downe, and being within the mouth of the vault, he began to sinke and fall, albeit he was pꝛeuented by the diligence of the assistants, who by speciall remedies recovered him of his fraunce, but not of the vse of his speache till the next day, when I perceiuing (sayth Cardan) that he began to speake, I asked him many things, but he seemed not to remember to haue sayde or done any thing saue only his going downe: there was let fal in a corde, a dogge whom they also plucked by againe halfe dead, wherby euery man that was not able to comprehend the cause of these wonders, iudged

iudged that there was within the caue a *Basilicke*, which o-
 therwise is called *Serpens Regalis*. Wherin as we haue now
 (as I thinke) treated sufficiently of certaine straunge and
 monstrous Serpents found in sundry prouinces & partes
 of the world, it is no lesse necessary (in mine opinion) to
 search out certain singular things which are found in some
 particular kindes of them: those which haue treated of the
 nature of Serpents, haue obserued chiefly that their ex-
 crements smell swete, which by natural reason may pro-
 ceede of their dyneesse: for Serpents of their owne nature
 be dry, the same arguing that their excrementes be well
 boiled by reason of the straitnesse of their intrails. Some
 affirme that Serpents haue so odiferous a bzeath, that it
 seemes as swete as Muske. There be Serpentes which
 kepe their venome after their death, as the Vipers, for o-
 therwise their flesh could little profite to the composi-
 tion of Triacle, if they were altogither without poyson.
 Besides, wherupon could come the excoziation in the Lea-
 per that hath eaten them, if they did not reserue some poy-
 son: It hath chaunced in our time that such as haue taken
 of the hide from a beast, that hath perished of the biting of
 a Viper, die also of the like disease. Dioscorides in his sixth
 booke wher he treateth of poisons and venomes, saith that
 immediatly after a man is bitten with a Viper, the biting
 swelleth and becometh dry, and of a whitish coloure: there
 appeareth in the beginning of the biting a fiery anguiste,
 all died with bloud, which doth force out of the flesh round
 about it, certaine blisters, as if they had bene burnt wyth
 fire, then foloweth an vlceration, then they bleede & swell,
 touching those partes that be about the liuer, whereupon
 are procured vomites of choler, heauie sleepe, shaking thro-
 row the whole body, Passions of the vaine and cold sweat.
 Certaine late Physitians are of opinion that the Viper is
 no other thing than the Serpent which we call in *Fraunce*
 the *Aspic*. Some do affirme that the Viper doth abhoze
 Wh. s.

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a naked man, and feareth him more than if he were clad with garments. The Physicians are of opinion that if a mannes eyes be rubbed euery morning with the skin or slough of a Viper, his sight shall neuer be dimme nor hurt with suffusion, affirming besides, that if an olde slouge be burned when the Moone is full, and in the first part of the signe of *Aries*, and that the cinders be sprinkled vpon a mannes head, it stirres vp terrible dreames. Plinie and Dioscorides auoucheth that the earth neuer receiues within hir entrails, the Serpent that hath once bit a man, sending (as it were in respecte and reuerence of a certaine royall benignitie) to haue in hozroz him that hath offended the King, chiefe and Prince of all beastes. Plinie wryteth that the spittle of a man, specially of him that is fasting, is venomous to a Serpent, in so much that if he but taste of it neuer so little, he dieth, and that which more is, if a man but poure it vpon him, it offenes him no lesse than if he had skalding water cast vpon him. All the Physicians and wryters obserue that the venomous Serpents hide themselves, or abide within the thre leaued grasse, because that herbe is mortiferous to them. Those that wil handle serpents without daunger, let them wash their handes first with the iuise and sappe of Turneps, the same being so great an enemie to their poyson, that they had rather die, than once cease vpon the place that hath bene rubbed with Turneps, whose only smell doth take away both his lyfe and force. Cardanus in his .xviij. booke *de subtilitate*, and in the Chapter which treateth of maruellous inuentions, sayth: that the wilde Cowcumber, blacke nexsing powder called *Eleborum*, and the great Serpentine called *Drachontium mains*, be of so great force against serpents, that such as be annointed or rubbed with their iuise, be seldome or neuer offended or hurt with Serpents: for better confirmation wherof I may boldly bring in a Hystoꝝy which I haue neither red nor vnderstode, but was priuie to y^e experience of it my self in the time of Pope Iulia that died last,

Suche

Such as haue haüted Italy, know (I am sure) that there be certaine charmers which they cal Enchanters of Serpents, who vse to cary about their neckes, great boxes ful of quicke Serpents, vnder the pretence wherof, they liue and sel certaine Oyles, which they say are most soueraine against the bitings of mad dogges and serpents: amongst those I noted one chiefly at Rome, who had many of those creatures, amongst which he had one of a foote and a halfe long, whom in the presence of a thousand persons he made bite him by the tongue, which began forthwith to swel as bigge as his fist, and besides the swelling it became blacke and scurfie, in suche sort that every one iudged it to be infected with poison: sone after he began to rubbe his tong with a certaine oyle which he called oyle *Balsamium*, which didde so qualifie the swelling, that in one instant it appeared as faire and naturall as befoze: by whiche miracle he solde his Dile at what price he desired: wherein as I was very curious to trie if he perfozmed that wöder by either Arte or sophistical sleight, and not able to discover any de- ceite at all, euen so Plaudanus a notable Physitian in Italy, and from whom we atted every day some learned worke of such matters auouched vnto me by othe, an Hystoꝝy ve- ry like to this, whercunto I giue as great faith, as if mine owne eyes had assisted it, the rather by the fidelitie of him that tolde it me, who besides he saw the experience, yet his learning demeth him to be abused or deceiued by eyther pollicie or Arte: he said that in the yeare. 1533. there was in the famous Citie of Bresse (gouerned at this day by the *Venetians*) two of these Enchanters of Serpentes sellyng their oyles in the very same streat, wherein for moze cre- dit and authozitie of their trafficke, they shewed to y peo- ple sundꝝy quick serpents, whereby their gaine grewe the greater: but one of their companie boꝝne in *Verona*, ielous belike of the profite of his fellowe, gaue it out to the mul- titude that it was but a deceit, and y the oyles which they sold, were a vaine substance, cōfected by sophistical meanes,

Wh. ii.

which

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which he offered to proue if the Magistrates would assist him with warrant or authoritie, whereunto they agreed with small entreatie, aswell for a desire they had to haue the disceit disclosed, as speciall delite in seeing the effect of the deuise. This gallant of *Verona*, at the day appointed, hauing made to be set vp a little Theater, to the ende the assistants might behold the experience of his promise, mounted with great maiestie vpon the scaffolde, where calling the other of *Padua*, who was no lesse ready than himselfe, said vnto him: If thou hast of the true Dyle of Balme (as thou hast giuen out to the people, to abuse their simplicitie, & win their money by deceit) sticke not to shew in this place and presence an vnfained proufe & triall therof, wherewith he drew out of his bove with his bare hande a great Toade quicke swelled with poison, & holding in hys hand a certaine roote, bad him choose whether of those two things he had rather eat, either the roote or the Toade, for for my part (sayth he) loke as thou dost deuoure the one, I wil eat the other, and then shal it be seene which of vs two escapeth the best cheape, wherewith the *Padouan* albeit greatly amazed, yet being pressed with compulsion to doe the one, toke the roote and eat it. The *Veronian* at the same instant, tare the Toade in peces with his teeth, and swallowed hir into his body, retiring immediatly both of them to their drugges, and arming them albeit with their *Antidotes* or counterpoisons, could not so cunningly conuey their sleights, but one remained dead as a pawn, for within .2. or .3. houres y^e *Padouan* began to chaunge colour & lose strength so fast, y^e he was taken in a soūd from the Theater, & (what remedy so euer could be applied to him) within 24. hours after he died, being swelled as one diseased with the dropsie. The other y^e deuoured the toad, vnderstanding y^e tragedie of his companion, saued himself by flight, being seene notwithstanding .2. or .3. yeres after, selling his drugges & other confections in diuers places in *Italy* according to his wont:

wont: some also which the *Grekes* call *Ophirgenes*, are wont to heale the bytings of such Serpents with onely laying their hand vpon the hurt body, from whence they drew the venom, as also do the *Psilles* and *Marciens*, a people of *Africa*, whose Embassadoz called *Exagon*, for an experience of the matter, being come to declare his message to the *Romains*, was put naked into a *Tonne* full of Serpents, *Wipers*, and other venomous beastes, who being thus amongst them, in place to offende or doe hym any hurte, they began to licke and cherish hym. *Constantine Caesar* in his booke of Husbandry writeth, that to draw or gather together all the Serpents of a countrey, it is needefull to make a hole or caue in the earth, and to put therein a potte or vessel, wherein hath bene of those confections, which (as the *Adamant* doth the yron,) is of a vertue to draw all the Serpentes of that Countrey into that place.



A Wonderfull Historie of two maides knit and conioyned backe to backe, sene in diuers places, the one at Rome, the other at Verona.

CHAP. XXXV.

W. iij.

The

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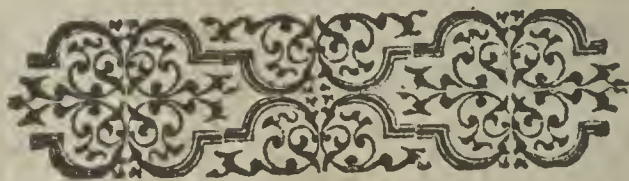


The Indians and Brachmans haue shewed them selues for the most part very ceremonious in obseruing the natiuities of theyr childzen: For two monethes after their birth, they caused thē to be brought in publicke, beholding them very diligentely whether they were perfect or imperfect, faire, or deformed, mete for warre or peace, after which ceremonies so obserued, knowing that according to their education, they would be mete to serue in

in the cōmon wealth, caused them to be instructed and no-
 rished in those artes and sciences whiche best agræd wyth
 their inclinations : but cōtrary, if they found them mon-
 strous, deformed or wanting any member, repugnant to
 nature, they caused them immediatly to be murdred and
 killed, like as the *Spartins* in *Grece* by the lawes of *Licur-*
gus, caused those childezen whose shape and membzes were
 wel formed to be bzought vp & nozished : but if nature had
 not don or performed in them hir dutie, they being therby
 monstrous or bzoکہ, were immediatly caried into strange
 regions, or into some *Iles* and deserts, and so cōmitted to
 the mercy of their fortune : euen so the *Athenians* imme-
 diatly after they found any monstrous childe in theyz *Ci-*
tie, caused him to be cast headlong into the sea, purifyng
 not only their citie with a numbze of maydes, who went
 thzough the same, singing hymnes and *Psalmes*, but also
 making sacrifice to *Iuno*. The auncient *Romains* folowing
 the ordinance of *Romulus*, vsed to cast suche monsters in-
 to *Tyber*, burning their bodies and blowing away the cin-
 ders : wherin the Emperoz *Mauritius* (although he were
 a *Christian*) followed in this the lawes of the Auncients,
 who forthwith vpon the sighte of any monstrous childe,
 caused it not onely to be killed, but kissed the knife wher-
 with he committed the butchery. All whiche I haue pre-
 ferred to memorie in this place for the respect of these .y.
 maide twynnes, whose portraict is here to be sene, for if
 they had bene bzought forth into the worlde, in the tyme
 of the aūcient *Indians*, *Brachmans*, *Spartins*, *Lacedemonians*,
 or in the time of the *Romains*, or in the raign of the Empe-
 roz *Mauritius*, their histozy and figure had bē buried with
 their bodies, and had not bē sene in dæde of so many thou-
 sands of people. In the yere of grace. 1475. these two mai-
 des that you sē so knyt together by the raines, euen from
 theyz shoulders to theyz haunches, were engendzed in *It-*
aly, in the famous Citie of *Verena*. And for that their pa-
 rents

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rents were poore, they were caried through diuers Cities of *Italy* to get money of the people, being very desirous to see that newe spectacle and wonder of Nature. Wherefoze some write, that that monster whom you maye here see, was a shewe and prognostication, fozetelling sundry marvellous mutations which happened after in those prouinces: for in the same yeare that they were engendred, Charles Duke of *Burgoyne*, occupied and gouerned the countrey of *Lorraine*. Ferdinande the great king of *Spayne* diuided the realme wyth Alphonfus, king of *Portingale*. Mathias and Vladislaus kings, made peace with the *Hungarians* and *Bohemians*. Edwarde king of *England*, was procured by the Duke of *Burgoine* to come into *Fraunce*, where was a peace concluded betwixte him and king Lewys. And in the yeare of grace. 1453. an other monster like vnto this was brought forth at *Rome*, wyth greate maruell to all the people, in the time of Pope Alexander the sixte, (who as Polidorus writeth) prognosticated the euils, hurts and miseries whiche shoulde happen and come to passe in the tyme of that Bishoppe.



*A Wonderfull Historie of
Crueltie.*

CHAP. XXVj.



Many be astonished to see the great number of marvellous examples of Crueltie, which haue raigned not only amongst the *Ethniques*, but also (the more to be lamented) amongst vs *Christians*; which be all issued out of one vine, formed of like elements, incorporate in one church, hauing one head & Lord *Iesus Christ*, being the children of one father celestiall, of one spirite, ransomed by one blood, regenerate of one baptisme, no-

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rished of like Sacraments, participating of one Chalice, and fightyng vnder the crosse and banner of Iesus Christ, hauing one common enimie Sathan, being called a like to one heritage, and yet notwithstanding we be not ashamed to dismember and teare in pieces one an other, with suche hozrour and confussion, that it seemeth we would fighte against nature, and dzenche the earth of humain blood, leauyng it besides as a deserte or place inhabitable. But by cause you shall not maruell of that y^e the Historians write of the great effusion of blood, which was shed in the bataill which Edward the .iiij. king of *England* made against the *Scots*, where he killed & mured three scoze thousand men, I will shew you a moze horrible spectacle in nature, wherof also Sabellicus writeth of Charles Martell king of *France*, and Abidaran, where in one conflict was killed and mured three hundred and fiftie thousande. But what a butcherye and slaughter had the poore flocke of Iesus Christ in the battaile which Ladislaus king of *Pauonie* had against Amurath Emperoz of the *Turkes*? seing that of the partie of the same *Turkes* being victozers, was founde .iiij. hundred thousand dead carkasses, as Sabellicus witnesseth, There is scarcely to be founde such a wonder or hozroz in nature, as that wherof Iosephus writeth in y^e warres of the *Iewes* by that great butcher Alexander, in the bloody battail which he had against Darius, where was slaine a million of men. In like maner Cyrus king of *Perses* was so vnfortunate in the battail which he had against the *Scythians*, that of two hundred thousand men, which he had in his armie, was not found one man to report the newes of the ouerthrow. Albeit reading nowe amongst the Historians of those that Sylla killed of the *Mariens*, those that Pompey slew of the souldiozs of Mytridates, those that Ptolomeus ouerthrewe of Demetrius, of those that Cesar cut in pieces in ten yeres, when he sent to fight agaynst the *Gaules*, those that Lucullus slew in the warre whiche he had agaynst the *Armenians*

menans, those that Attilla killed, those that Miltiades slew,
 those that Marcus Claudius & Cornelius killed, with an in-
 finite numbze of like slaughters, whiche be founde by the
Historians, Greekes and Latins, you shall fynde, that if you
 coulde see them all put in accompt, there must needes be
 inuēted a new *Aritmetike* to numbze them: and I beleue
 that if they had made a roll of al the bieuēs, muttōns, bea-
 les, goates, and other fourefooted beastes which haue bene
 killed in a thousande ycares within all the butcheries of
Europe, their number would not excēde the dead carcases
 of men slaine & murdered: yet it is not sufficient so to kyll
 men in battaile by swozde, but that they must search new
 meanes and inuentions to murder them, as Eusebius doth
 shewe in hys *Ecclesiastical Historie* of that infamous but-
 cher Dioclesian the Emperour, who seing that the *Chri-*
stians whiche raigned in hys tyme, woulde not renounce
 the name of God, and worshyp hys ydoles, was not con-
 tente to cut of theyz noses, and their eares, causing spel-
 les of woode to be put vnder theyz nayles, pouryng hote
 leade vpon theyz pziue partes: but in like maner he cau-
 sed to be bowed by great fozce foure trēs, to the which he
 made to be tyed their fēte and handes: who being left in
 this sozt, were by the violence and fozce of those trēs dis-
 membzed & pluckt in peces, as may be seen by the portraict
 and figure here befoze, the which torments haue also bene
 practised & put in vze in our time in *Piemont*, agaiust a cer-
 tain souldier, which would haue betrayed a citie, as *le seig-*
neur de Launge writeth in his art of warfare. Astiages that
 great king of the *Medes*, hath not only surpassed that presti-
 dent in crueltie, but hath also executed that, which you wil
 not only haue in hozroz to reade, but also in as great dete-
 station to conceiue in your heart. At what time the greate
 Patriarch of tirāny, hapning to dreame one night of a cer-
 tain thing touching one of his litle childzē, which he could
 hardly digest, & withal fering y it shold one day take effect,

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determined to pzeuent his misfortune : and the better to execute his entent, he made to be called Arpalus, one whō he most faouered, and the best of his realme, to whome he gaue secretly in charge sozthwith to kill one of hys owne sonnes, without making any mā pziue therunto, for certain causes which he would make hym to vnderstād moze at leisure. Arpalus vnderstanding the sozowful commaūdement of the father against his childe, began to seale as it were a furious warre in his mynde : for as the pitie and innocencie of the infant, withdrew hym on the one side, so the commaundement of his maister tozmented him on the other: albeit reason & remozse of conscience in the end so muche pzeuailed, as pitie obtained the victorie : in such sozt that he resolved not onely to saue the life of the childe but also to cause him to be bzought vp in som secret place, without the knowledge of his maister : not withstanding he coulde not so wel play his part, but that within certain days after, the king Astiages did discover his friende, and that against his will, howe he had saued the life of his son, which he dissembled for a tyme with a good countenance, in such sozt, that pze Arpalus thynking hym selfe cleare from suspition, and liuing in that libertie of minde, was astonished, that hys maister caused him to be called to accompany him at dinner, hauyng besides made to be killed one of the chilozen of Arpalus, which he caused to be so wel seasoned and disguised by hys Cookes, that it was hardly to be discerned what meate it was, causing the same to be serued at the table, without any knowledge to him thereof : by reason wherof, the pze Arpalus mistrustyng nothing, did eate therof willingly. But that infectiue tyrant Astiages, neuer gluttet in his cruelties, was not content to cause him to eate the fleshe of his owne pzepe childe, so abundantly dzessed with stoz of delicate frute, but made to be bzought in in platters, the head, the fete and handes of that little innocent, to the ende that the father vnder-

stand



Stāding that it was his flesh, bloud and bones which he had eaten, after his rage and crueltie a little appeased, he demanded pleasantly, and in manner scoffingly, if those meates were not well seasoned and well liked of him: to whom poore Arpalus, troubled of an extreme compassion in his mind, fearing him to be angry, answered him soberly, that all was good at the table of a King. These cruelties be great: but those which Maximilian Emperoz of the *Romaines* vsed, wer nothing inferioz to the rest, who was not

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onely content with the killing of an infinite number of persons, by the furie and force of the foure Elementes, as bꝛopling some, dꝛoꝛning others, burying some quick, and making others to be smothered: but besides, searching out moꝛe great and horrible wonder in nature, he caused the dead to kil the liuing, by tying the bodies of liuing men to the bodies of the deade, face to face, and mouth to mouthe, leauing them so, till that those which were dead, by their putrifaction had killed the liuing. Let vs passe vnder silēce that butcher of Sathan, Tiberius the Emperour, who me seemeth hath surpassed in crueltie all those wherof the *Historians* haue at any time made mention: foꝛ he foꝛbad vpon paine of death, (that which no man hath read of other, but of him, which was) that foꝛ the great number of innocent men which he caused to die, there should no man lament, weepe, sigh, oꝛ make other like dole: and he had of Satrapaes, and ministers expꝛessly deputed to execute these cruelties, who had no other charge than to spie and marke with regard heere & there if any man wept, oꝛ sighed from his heart, oꝛ gaue any other witnesse of soꝛow oꝛ grieffe, to the end he might be bꝛought foꝛthwith to the place of execution, to be punished with the like pain to him, whose innocencie he lamented. All these cruelties & tirannies befoꝛe specified, be extreme, but those which follow be most bzutal, and executed of a rare and straunge fashioꝛ: foꝛ in the first they touched but liuing creatures, but in these that follow, they fight with those that be deade. Cambises King of the *Persians*, was not satisfied with the cruell murthering of Psamenitus king of *Egipt* and many others: But besides that being at *Caire*, he caused the carkas of *Damasus* to be dꝛawne out of his tombe, causing the same not only most shamefully to be whipped, pꝛicked full of bodkins, as though he had bene aliue, but in the ende bꝛoiled it (as *Herodotus* witnesseth) which he pꝛoued not only on the behalfe of men, but perfoꝛmed the like on women,

to

to whom the lawes of pitie be for the most parte most familiar. For after that Cyrus king of the *Persians* had killed in battaile the sonne of Thomiris Quene of *Scithia*, hauing a new supply of souldiers, she pursued the king with such furie, that she cut al his rout & armie in pieces, whom she encountred, and king Cyrus himself was also slain: but for all that, hir rage was such, as it was nothing thereby appeased, for she felt yet the death of hir sonnes, for which cause she caused the head of Cyrus to be seperated from his body, putting y^e same forthwith into a vesse lful of humain blood, and afterwards beholding it with a furious regard, said vnto him: Cyrus, thou hast already dzenched the blood of my sonnes, and hast thy^{selfe}sted for myne, but now fill thy selfe of blood. Tullia the daughter of Tarquin, King of the *Romains*, hath yet surpassed all the rest in crueltie, for she caused hir father to be killed, to the end she might inherite his realme, & please therby hir ruffian or champion: wherefoze seeing the bodie of hir dead father lying on the ground, being mounted on hir chariot, she passed therewith ouer him, and although that the hozses, (fearful of the dead person) refused to passe that way, and that y^e Chariter who did guid them, finding in himselfe some p^ricks of pitie, would haue turned them an other way, to the ende they should not teare the body of the king, yet that infamous tirannesse, surpassing the hozses in crueltie, dyd constrayne them by force to marche ouer the body of him which had engendzed hir.

A Wonderfull Historie of a monster brought forth into the world aliue, who from the nauell vpwardes, had the shape of a man, and the rest like a dogge.

CHAP. XXXvij.

The

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The auncient Ethnikes haue had in so great hozroz adulterers & fornicators, that there was not amongst them either people, nation, or Prouince, which were not chastised by some seuerer lawe : for lyke as Strabo wyrteth in his sixteenth booke, that the *Ara- bes* punished adulterie by death : euen so also did the *Lum- bardes* and the *Egyptians*, causing the whozenonger to bee whipped through the Citie, cutting of the womans nose so taken,

taken, to the ende his face myght by that meanes become the moze deformed. Wher efoze Iustin witneseth, that the *Parthians* amongst other vices, punished most severely adulterie: so the *Locrenses* plucked oute the eyes of those, who were apprehended and taken committing that vice, whiche their king Zeleucus (who was the authoz of that lawe) approued both iustly and severely in his own sonne who being taken for that offence, had one of his eyes pluckt out. The auncient *Almains* (as Tacitus writeth) cut of the haire of their adulterous women, causing the afterwards to be whipped through the streates. In like manner the *Romains* gave libertie to the husbände, of his owne proper authoritie, to kil the whozemonger and his wife, if he toke them comitting of that abhominable vice. Macrin the .xix. Emperour, caused al such as were apprehended in adulterie, to be broyled quicke, who being informed, that diuers souldiours had violated their hostesse chamber maide, he caused the bellies of two great Bæses to be opened alive, and made the souldiours to be sowd and inclosed therein, sauing their heads which appeared out, to the end that all men might see them, & the one talke with the other. And Aurelius the .xxix. Emperour, being made to vnderstand y a souldiour of his armie had defloured the wife of his host, inuented for him to make him die by a new kind of cruell punishment: for he caused two great trees by force to be bowed and plied, whereunto the souldioure was tied, to y end that the trees returning to their place, might tear and plucke him in pieces. Confer these punishmētts with those witten of befoze, and you shal find no adulterer receiue y reward of a better hire: for in y sacred histories, by y law of Moises they were smothered, murdered and stoned to death. S. Paule in his .xiiij. to the Hebrues, crieth that God wil condemn fornicatozs and adulterers. After in his first boke to the *Corinthians* and .vi. Chapter, he writeth thus: Do not disceiue your selues, for neither fornicatour, Ado-

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latour,

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labour or adulterour shal not possesse at all the kingdom of God. Wherefoze amongst the most principall causes that moued God to drowne the world, was chiefly this wicked vice of whozedom: siue famous Cities (as it is wrytten in the booke of Moyse) became ruinous and ouerthrowne for their disozdred and wicked liues. In the booke of numbers xij. kings were hanged, and 24000. men killed for comitting of whozedom. It is wrytten in *Leuiticus* xxviii. chapter, how the *Chananeans* were afflicted & punished for their whozdom: wel nigh all the line of Benjamin, (as you may read in the xxxix. of the Judges) was afflicted for committing fornication wyth the *Leuites* wife. Diuers greuous punishments were sent vnto David, for his whozedom, as you may read in the booke of the Kings. Salomon for the same cause and committing Idolatrie, became reprobate: wherefoze S. Ieremie the Prophet recompteth very often y whozemongers and fornicatozs, were the chiefest causers of the destruction of the Citie of *Ierusalem*. Diuers & many Realmes (by thys detestable vice) haue receiued change and alteration, & become subiect to others. *Troy* the proud became ruinous for the rauishment of *Helen*. In like manner *Thebes* the populous was afflicted and scourged for y abusing of *Chrisippe*, and the incest committed by *Eclipus*. The Kings of *Rome* were extirped & banished for the rauishment of *Lucrecia*. Aristotle in the v. of his politiques, sayth: that adulterers and fornicatozs be the principall and chiefest causers of the ruin and mutation of realmes. The King *Pausanias* so much renoumed in *Licaonien*, who first defiled a maide at *Constantinople*, and after killed hir, was aduertised by an Image, of his end and destruction. A thing very straunge, that whozemongers should be warned of the paines prepared for them by wicked spirits to their owne confusion, which *Pausanias* proued true, for that the *Ephores* constrained him to die by famine. Wherefoze if the Histories both sacred and prophane be so fully replenished
of

of grieuous paines, cruel punishmētts, irefull cursings sent by God commonly vpon whozemongers, what may their the *Sodomites* and others loke oz hope for, who ioyne them selues in the ignominie of God and nature, with bzute beasts, as is most plainly shewed vnto vs by this shamefull *Historie*, whose portraict thou mayst beholde in the beginning of this Chapter, of a childe who was conceiued and engendred betwene a woman and a dogge, hauing from the nauell vpwāds, the forme and shape of the mother, so well accomplished, that nature had not forgottē any thing vnderperformed, and from the nauell downwāds, it had the forme and figure of the beast who was the father, who (as *Volateranus* wryteth) was sent to the Pope which raigned at that time there, to the end it might be purified and purged. *Conradus Licostenes* wryteth a like *Historie* in hys wonders, of a woman which brought forth in the time of the Emperoz *Lothairus*, a childe and a dogge, ioyned & knit together, by the nether partes, that is to say, from y^e rains oz tippe of the backe to the hāches. And *Celius Rhodiginus* in his .xxv. boke and .xxxiij. chapter of his auncient lessons, wryteth that there was a Priest called *Crathin* in *Cibare*, hauing had the companie of a Goate, with whom he vsed this bzutal desire: and afterwāds within a certaine time brought forth a Goat, who had the head and shape of a mā, resembling the Priest which was the father, but the rest of the body was like the Goat. Whereupon *S. Paule* sayth in the fourth Chapter to the *Ephesians*, that the plague ordained for whozemongers, is, that they become blinde and madde, after that they be once forsaken of God, and will not be reconciled by good and wholesome counsel, but perseuer still in their wickednesse, prouoking therby Gods wraath and indignatiō against them.

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A notable complaynt made by a Monstrous man to the Senate of Rome, against the tyrannies of a Censour, whiche oppressed the poore people of the ryuer of Danube by rigorous exactions.

CHAP. XXXviij.



That great Monarch Marcus Aurelius, who was as well a philosopher as an Emperoz, retiring himselfe into the fields with a great number of wise men, as wel to deceiue certain envious

uous times of the yeare, as to moderate the heate & burning of a feuer, whiche had vext and troubled hym many dayes, with intente not to be idle, they began to talke of diuers matters amongest themselues, as of the cozruption of pzinces, the alteration of common weales, and generally of the vniuersall disorder, whiche was founde amongest all the states of the worlde: wherein after euery man had touched particularly that which seemed good vnto hym, it pleased the Emperour to become therein a partie, and continuynge the talke, he sayd vnto them: My friend, although eche of you haue very learnedly spoken of the question propounded touchyng the cozruption of Pzinces and publike weales, so it is notwithstanding (as me seemeth) that the oziginall of that contagious euil procedeth of others, as of flatterers, which serue rather to fede the affections of Pzinces, and contente their delites, than to make them bolde to vtter vnto them the truthe. They fill their heads with good words, they are ready to claw afoze they do itche, they lull them a slepe with the harmonie of their false praises, and fede them fatte with their owne faults, in such sort, that I know them at this day, whose legs and fete can carie no moze, neither the force of their bodies hable to sustayne them vprighte, neyther their handes sufficiente to wryte, their sighte to reade, their tæthe to pronounce, their iawes to eate, their eares to heare, nor their memozie vnoccupied: who wante no founings at any time to require for them selues or theirs at the pzinces handes, either one good benefite or other: In suche sorte that these miserable creatures are so muche drownd in couetousnesse, that they neither knowe nor perceiue at all, that euen as their greedy desire to heape riches groweth dayly in augmentation: so in like manner, their life shortneth and slippeth away. Whiche is in dede in effect (my friends) the iust cause of the abusing of pzinces and weales publike. And the better to make you vnderstand

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vnderstand the difference of the auncient libertie of speaking to kings, and of the couetous seruitude and weakenesse, which raigneth at this day amongst those which assist them, I will recompt vnto you one hystorie, whiche I learned of no man, neither read in the booke of the aunicients, but I saw the effect in my presence: In the first yeare wherein they did me honour in creating me *Consule*, there came to *Rome* a poore villaine of the riuer of *Danube*, demanding iustice in the *Senate* against a *Censor*, who tormented the people with tyrannous subsidies & exactions: who was so hardy and barbarous to frame his complaint, that neyther most assured captain, nor eloquent Oratour in the worlde knew better how to speake. This villaine had a little face, great lips, hollow eyes, a dusky colour, his haire staring, his head vncouered, his shoes of the skin of a porpentine, his cote of goates haire, his girdle of bulrushes, his bearde long and thick, his eyebrizles couering or drawne ouer his eyes, his stomacke and neck ouergrowne with haire, and a staffe in his hand, who being in this attire, when we saw him enter into the *Senate*, we iudged him to be some beast hauing the shape of a man: but after we vnderstode y^e maiestie of his talke, and the grauenesse of his sentences, we thought him to participate with god. For as his shape was monstrous, so his talke was wonderfull. That villaine hauing paused a little, and turning here and there his gastly lookes, sayd vnto vs: Most noble fathers, and people most happy, I a rusticall and vnfortunate wretch, dwelling in the cities which be nigh *Danube*, and you other *Senators* of *Rome*, which be here assembled, God saue you, and I pray to the Gods immortall, not only to gyue you grace to gouerne well the comon weal, to the which you are now appointed, but also that they wil so guide my tong at this present, as I may say that which is necessary for my country, my sorrowful destiny permitting the same, and our angry gods not forsaking me. Pure countrey of *Germanie* was

subdued by you *Romains*, wherein as your glozie is now the greater therby, euen so shal your infamie be as extreme in the worlde to come, for the cruelties and tirannies wherewith you haue plagued vs. And if you see not what you know (neither would know it before this houre) that when we vnhappy wretches were brought before the chariots of your triumph, and cried *Vive Rome*, besides an other part of poyre and miserable captiues, shedding drops of bloud in their hearts, crying to the Gods, Justice, Justice, *Romains Romains*, your couetousnesse is so great to rauine and take awaye the goodes of your neighbours, and your pride so vnmearurable in commaundynge the landes of strangers, that neither the seas with their deapths, nor the land with hir largenesse be able to containe the same: but be ye assured, that like as you without reason, cast out others from their houses, landes and possessions, and some do sel them: Euen with the same reason in the ende shal you be chased from *Rome & Italy*: for it is a law infallible, y a man which taketh by force y goodes of an other, shal lose by right that which is his owne: and besides, all that the wicked haue heaped togyther by theyr tyrannie in many dayes, the iust goddes shal take it away in one day: and contrarywise, all that the good lose in dyuerse yeres, the goddes will restore to them in one houre. Wherefore if you thinke to enrich your children by euill gotten goodes, and leaue the same to theyr vse, you are muche deceyued. For the Auncient prouerbe hath bene alwayes true, that by the vniuste dealyng and gayne of fathers, dothe come afterward iust to losse theyr children. Heape then what ye can heape, and lette euery man obey youre commaundementes, and knowe for a certaine, that where you thinke to make them lordes of straunge prouinces, you in the ende shall finde them but slaues of youre owne proper riches, and theues of the sweate and laboz of other mens traual.

Nota

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Notwithstanding I would demaund (*Romains*) what acti-
on hath moued you, being bozne nigh the Riuer of *Tiber*,
to haue desire to plante and enlarge your borders to
the riuer of *Donne*. Haue we shewed any fauour to your
enimies? Haue we conquered your landes? Or haue you
found any auncient law, which affirmeth that the Noble
cōtrey of *Germanie* ought of necessitie to be subiect to the
proud Citie of *Rome*? Are we not your neighbors? And if
there hath bene any thing amōgſt your selues, which hath
stirred by this quarrel, truely, you are not therof indifferent
iudges: Nor thinke not (*Romains*) though you be made
Lords of *Germanie*, that it is by any industrie of warre, for
you are no better souldiers, neither moze couragious, har-
dy, or valiant than we: but as we haue offended our gods,
so haue they ordained in their secrete iudgements, you to
be scourges vnto vs for our disordred liuings. And seeing
then we be ouercomed, not in respect we be cowards, fear-
ful or weake persons, but only for our wickednesse, & that
we trusted not in our Gods, what hope may you haue you
Romains, being as we are vicious, and hauing as you haue
the Gods angrie with you? And if I be not beguiled, we
haue endured sufficient misery, for the appeasing of y gods:
but your cruelties be so great and terrible, that the liues
of you and your childezen, can not suffice to make recom-
pence for your offences. Suffiseth it not (*Romains*) to take
from vs our auncient libertie, & to load vs with insuppor-
table impositions & subsidies, heaping vpon vs from time
to time all kinde of miseries, but you must also send vnto
vs iudges that be so bestiall and ignozant, that I sweare
vnto you by the Gods immortal, that they neither know,
nor can declare your lawes vnto vs, and much lesse they
vnderstand oures: And that which woꝛse is, they take all
presented vnto them in publike, and refuse nothing giuen
in secrete, and vnder colour they be *Romains*, they fear not
to robbe all the land. What meaneth this (*Romains*) shall
your

your pride in commaunding haue neuer end: noz your co-
 uetousnesse be withdrawne from your neighbour? If we
 be disobedient, and our seruices not content you, commaund
 to take away our liues: soz to be plain with you, crueltie
 to cut our throtes can not so much offende vs, as your ty-
 rannies do continually grieue vs. If you do it in respect of
 our childzen, tie them on your backs, & vse them as youre
 slaues: and when you haue so done, they can carie no more
 than they can cary: but of commandements and tributes
 you haue gyuen vs more than we be able to sustain oz suf-
 fer. Wherefoze knowe ye (*Romains*) to what extremitie
 your tirannie and crueltie hath broughte vs, that all those
 of our miserable realme, haue swozue together, neuer to
 inhabite with their wiues, and to kil their childzen befoze
 they suffer them to fall into the handes of so cruel and vn-
 godly tyzantes as you be: soz we rather desire that they
 may enioy libertie, thā that they should liue in thzaldom &
 bondage: besides, as desperate, we haue determined to en-
 dure as yet y^e furious motions & assaults of the flesh, by se-
 questryng our selues fro our wiues, to y^e end they may be-
 come barren: thinking it muche better soz vs to continue
 so. xx. oz. xxx. yeares, than to leaue our childzen perpetuall
 slaues, soz if they shoulde suffer that whiche theyz poze fa-
 thers haue endured, it were farre more better and profit-
 table, they were not bozne, than liuing to pzooue so many
 wickednesse and torments. Wherefoze wyll you vnder-
 stande (*Romains*) how your officers gouerne here? If the
 poze come to demaund of them Justice, hauing no money
 to giue, noz wine to present, neyther oyle to promise, noz
 Silke to offer, neyther fauour to ayde them, noz reuenue
 to relieue them, yet they finde the meanes to make them
 consume that little they haue, nourishyng them by one
 vaine hope oz other to obtaine their matters: and thus be-
 ing once brought in, they cause them to consume the best
 parte of theyz life by dilatozie delay: and afterwardes al-

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together become ruinous and ouerthrowne: the moſte parte of them aſſuring his cauſe to be right, and at laſte pronounce againſt him a contrarie ſentence, in ſuch ſorte that the poore miſerable man, who cometh to complaine of one, returneth againe into his countrey, crying out of many, not onely curſing his peruerſe and vnhappie Fortune, but alſo exclamyng againſt the pitifull and iuſt goddes. I haue not yet made an ende (*Romaines*) but befoze I procede further, I wyll recompt vnto you my lyfe, and make you to vnderſtande and knowe what be the delites of thoſe in my countrey: I gather in the Sommer Accoꝛnes, and ſometimes fiſhe, as well for neceſſitie, as to paſſe the tyme, in ſo much that I ſpende the miſerable courſe of my lyfe alone in the fieldes or mountaines, and if you deſire to vnderſtande the cauſe, hearken, and I wil tel you. I haue ſeen ſuch tiranies amongſt your *Cenſours*, ſuch wilful robberies & ſpoiles made of the poore miſerable people, ſo great diſcentions in our realme: ſo many hurts and miſeries in our comon weale, that I am determined (vntoſortunate as I am) to abandon mine owne houſe and wife to the ende I may not ſee with mine eyes ſuch lamentable things, louing farre better to wander alone in the fieldes, than euery houre to vnderſtande and heare the ſorrowfull complaints, ſighs and bloody teares of my vnhappy neighbours: for being thus beſtoꝛwed in the fieldes, the cruell beaſtes will not offende me, if I offer to them no wrong: but the wicked men in my publike weale, though they ſerue them, will annoy and torment me. Cruel *Romains*, *Romaines*, do you not vnderſtande the things I haue ſpoken of befoze, ſeyng that onely in bringing them to memoꝛy, mine eyes be blynde, my tongue ſoltereth, my members quivereth, my hearte panteth, my intrailles breake, my fleſhe conſumeth: yet is it a moze grieſe vnto me to ſee them in my countrey with mine eyes, to heare them with myne eares, to touche them with my ſyngers, and to vnderſtand

derstande them by pꝛoufe. Behold (*Romains*) the iniquitie of oure Iudges, together with the miserie and desolation of our poore Realme and countrey: the one of these two things oughte to be done, eyther to chastise me if I lye, or to put youre officers from their offices if I haue spoken the truth: and if my tong haue offended, hauyng spit oute the poyson of my hearte, I am ready in this place to loase my head, desiring rather to winne honour by offering my selfe to die, than you should gaine the same otherways in taking away my life. Wherewith the rusticall person ended his matter, and incontinent the emperoz Marcus Aurelius cried out, and sayd: Howe seemeth it vnto you my friends? What kernel in the nut, what gold in the mine, what seede in the strawe, what rose in the thoznes, what marie in the bones, what reasons so high, what wordes so wel framed, what sentences so aptly applied, what allegations moze like a fruthe, and what couert so well discouered? I sweare vnto you (sayth Marcus Aurelius) that hys discourse brought such amase to vs all, that there was neuer a man so hardy to answer one onely worde, whiche made vs to determine the next day to pꝛouide new iudges for the pꝛouince of *Danube*, and to do punishment on those which had so cozrupted their comon wealth: comaunding for end, that he giue vs his oration in wꝛiting, to the ende it might be recordeed in the booke of good sayings of strangers, whyche were in the *Senate*: and the Rustick was enfranchised, and made riche of the Common treasure. Beholde Christians, what holynesse, what oracles vnder the barke of the wordes of an *Ethnike*. But haue we at thys day of suche rustikes for to reforme oure Christian publicke weale, and to discouer the deceits, subtilties, fraudes and iniquities of the mercenarie iudges which be found in these pꝛouinces? For who would describe plainly y^e tromperie, sdeceites, enimities and daungerous ende of proces-
ses, there shoulde be no one man hable to wꝛyte the same

ll. y.

with

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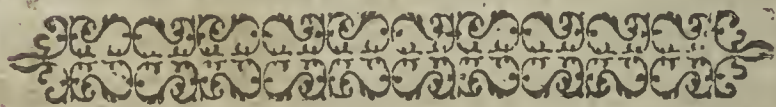
with blacke inke, but rather with liuely and pure bloud, bicause that if euery man which followeth the law, suffred as much for the christian faith, as he endureth in the pursute of his procelle, there shoulde be as many martires in courtes, Chaunceries, palaices, and Iustices of princelles, as there hath ben at *Rome*, in the time of the persecutions of the auncient emperors: in such sort that to search or begin procelles at this day, is no other thing than to giue sorrow to his heart, to his eyes occasion to weepe, to his feete and leggs to run, his tong to complain, his hands to be alwayes in his purse, to request & desire his friendes, his men to run, and to al the rest of his body paine and trauaile: besides, he that knoweth not what is y^e pursute of a procelle, let him learne and vnderstand that the effecte and conditions of it include no other thyng, than of a rich man to become poore, from ioy to fall to melancoly sorrow, of a free man to become seruite and bonde, in place of courage, to be infected with cowardise, in stede of liberall bountie, to vse ambitious couetousnesse, of one beloued indifferently, to be hated generally, and from an honeste feare to fall into a miserable dispaire. In such sort that as we reade that the *Egyptians* were sometime scourged and afflicted wyth ten plagues at Gods hande: so we may say by good right, that the myserable suters and sollicitoures of the lawe, doe partycipate dayely wyth tenne thousandes, whereof there is no difference as touchyng theyr tormentes, sayyng y^e the *Egyptians* plague, was moued (through their owne occasion) by the prouidence of **G D D**, and this of the Pleaders, is incensed by the malice of men: besides, if the *Egyptians* were afflicted by the biting of beastes, risers running of bloud, their landes swarming with Grasshoppers, flies and gnatts, and their people annoyde with Leprosie, Botches, and other lothsome diseases, our poore pleaders are persecuted in attendyng the Presidents, paying the Notaryes, brybing the Sollicitoures,
and

and annointing their clarkes in the hand with double fee, to vse duetie and reuerence to the iudge, to clap and knele to the doze keepers, and lastly pawne his land and credite to bozow money to discharge it. All which, beside the toile and trauaile of their bodies, are incident to the poze pleader, without y he makes any reckening vpon what points he must forme his accusation, what delays are awarded to his cause, how he must tender his demaund of the one side, and challenge his exceptions on the other, make inquisition, examin witnesses, indure reproches, and make perfect his processe, and after that he must take a copie of it, recorde it, abzeuiate it, and lastly bzing it to the opinion of the iudge, from whose sentence (for diuers respects) he may appeale and remoue his processe, & bzing it to a higher Court, with such infinite toile & disquiet of minde, that who considers of them according to their value and merite in deede, ought rather to be contented to lose one parte of his goodes, than to get or buy any other at so deare a price, which is the cause in deede, why this learned bishop of *Monodemo*, Anthonie de Guauara, writ in a certain boke of his, that the pleaders were the only true Saints and Martirs of the world, seeing that of the .vij. mortall sinnes they are not to be accused but of .iiij. only, because touching y other .iiij. although they wold commit them, yet had they neither the meane nor leasure. For how is it possible y they should be proud, seeing that they go continually with their hattes in their handes, and sometimes with great humilitie sollicite the iudge, reserue a solemne reuerence to a pelting procurer, & lastly performe a fatte paiment to a scribling Notarie. And how can they be touched wyth the sinne of couetousnesse, seeing their purses be neuer shut, nor their hands come emptie out of them, but making Idols bothe of maister aduocate and his wife, doe neuer cease offering vnto the, till they haue left their purse without a liuinge. And touching the sinne of slooth & idlenesse, they are boide

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of infection that way, seeing that most commonly in place to passe the night in sleepe and naturall rest, they are tormented with sorowes, sighes, and other passions of griefe, and the day slippes away in drudging toyle, trotting from one place and other, to procure expedition to their cause: And lastly and least of all are they infected with gluttony, seeing they must obserue neither times nor houres, to feede their stomacke, or procure them an appetite, & most commonly for expedition sake they eat standing wyth great & grosse morsels, ill swallowed, and worse digested, and all to be readie at the pallaice gate to salute hys counsellour, pul his aduocate by the sleue, & make a signe to his clarke to remember his cause: wherwith he concludes lastly, that a procelle is so daügerous and venomous a Serpent, that who would wishe any euill or heauie fortune to his enimie, let him not desire to see hym poore or miserable, hated of others, banished his Countrey, afflicted with diseases, nor threated with present death. But let him pray to God, to giue him some crooked or intricate procelle: for in al the world can not be found a moze cruell reuenge for a mannes enimie, than to see him plunged in a troublesom cause in the law.

(:)



A wonderfull Historie of a monstrous childe, which was borne the same day that the Geneuois and Venicians were reconciled.

CHAP. XXXIX.

Although



Although that nature (as Galen witnesseth in his. xiiij. booke *de utilitate partiu.*) had an earnest desire that hir work should haue bene immortal, if it might haue bene so performed, but for y^e it was not lawful both by the corruptible matter of the elements & sprite of the aire, she made therefore a forge or helpe & supply for y^e immortalitie: for she found out a wonderful mean, y^e in place of y^e creature y^e should die, ther should be a supply of an other, and

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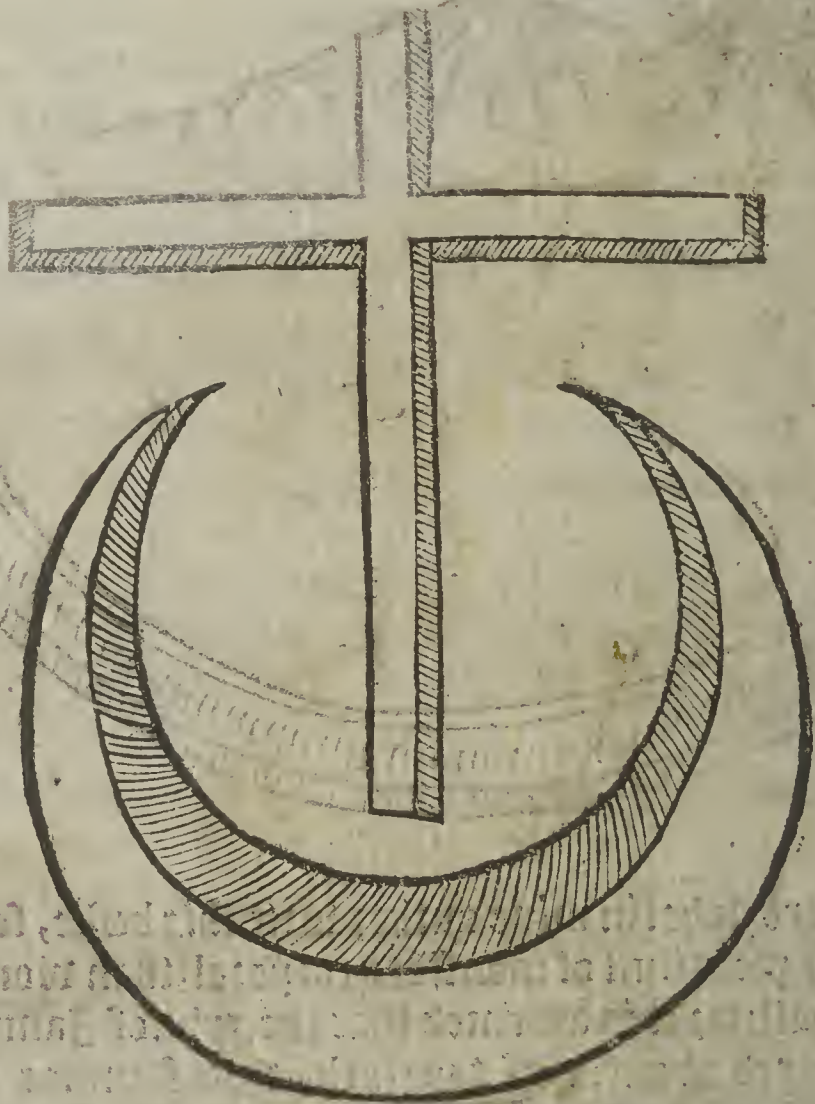
and therfoze nature hath giuen to all creatures conuenient instruments aswell to conceiue, as engender. But it is so that these instruments so ozdained by nature, although y^e she had a care to make them perfecte, yet there is found in them bothe vice and default, as is after wardes shewed by the foyme of this creature: wherin Hippocrates witnesseth in his booke *De genitura*, wher he sheweth by the similitude of trees, how these childzen issue from the bellie of theyr mother monstrous and defozmed, saying thus: that of force those bodies which cannot moue by reason of the straightnesse of the place, must become the rather mishapen & defozmed: like as trees befoze they issue out of the earth, if they haue not libertie and scope to spring, but be with holden by some let or hinderance, grow crooked, great in one parte, and smal in an other: Euen so it is of the childe, if in the bellie of the mother the parties where he is nourished, be moze straight one than the other: and that vice (sayth he) commeth of the narrownesse of the place to straight in the wombe. Wherupon arguing a litle befoze of the same matter, he sheweth other reasons, by the which childzē be made monstrous and defozmed, as by the natural diseases of the parents: for if the foure kindes of humoꝝ, whereof the sēde is made, be not wholly contributoꝝie to y^e secrete partes, there shall be then some partie wanting. Besides this, he addeth further other reasons touching monstrous birthes, as when the mother receiueth some blow or hurt, or that the childe fortunes to be sicke in the bellie of hys mother, either that the nourishment wherewith he ought to be relieued, happen to slippe out of the wombe: al which things be sufficient causes to make them hideous, wāting or defozmed. And if we would consider with iudgement, these reasons of Hippocrates, treating vpon the generation of monsters, we should without all dout finde, that this whereof thou seest the portraict, is engendꝝed so mishapen by one of these causes which he shewed: that is to say, by
the



The yeare wherin mine authoz wrot this booke, seemed
no lesse plentifull of monsters corporal, than wonders
spirituall: for it is affirmed that the .xxvi. of Januarie,
there appeared about .ix. of the clocke three Sunnes vpon
the towne of *Cassa*, a Citie situated betwene the *Pont Eux-*
in, and the *Sea Zabache*, other wise called *Pailus Mertis*, in
the place which the auncients cal *Taurica Chersonessus*: these
iij. sunnes remained by the space of .iij. houres: & had aboue
them a white bow, & an other vnderneath the coloured red,
gréene, yelow and Azure, and about none, the two vtter-
most of either side vanished and went out of sight, the one
towards the East, the other towards the West.

Do. j.

In



In the same yeare .1567. and .28. of the same month, there appeared in the Clement, & ouer the same place at .v. of the clock in the night a shining Crosse, wyth a starre in the toppe, and a Moone at the lower ende, retiring immediatly after it began to be day, without being seene any moze at y^e time: but touching these sights and visions in the aire with their causes, which moue in dede by natural meenes as we beholde the figure of our selues in a glasse, or the Rainbow

in the Element, I shal not neede to vse large description of them here, bicause they are auouched by the Astronomers, Philosophers and others of like profession: beside for mine owne selfe I forbear to wade farre therin, vntil a time & cause moze conuenient for such purpose.



The monsters which are this yeare come to knowledge be two, the one was in *Prouence* at *Arles*, and wandzed besides thozow *Fraunce*. It was a childe rough or hairy on all the body, hauing the nauell in the place where the nose should stand, and the eyes where naturally should stand the mouth,

Do. y.

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mouthe : betwæne the which was a certaine opening: bys
eares stode on either side the chinne, and his mouthe at the
ende of the same.



The other monster of this yeare. 1567. was sene in Flañ-
ders betwæne Anwarpe and Macline, in a village called
Ubalen. It was a childe which had. ij. heades and. iiij. armes,
seeming. ij. maides ioyned together, & yet had but. ij. legges.

Di

Of a wonderfull Daunce.



Like as I am greatly in dout whe-
 ther to infer in the number of wonderfull
 Histoꝛies that which we now wꝛite, not
 foꝛ the matter, but that it is shoꝛte, and
 yet woꝛthie of no lesse memoꝛie than ad-
 miration : Euen so, foꝛ that the Histoꝛie may seeme of
 lesse credite and truthe, the same being wꝛitten in that
 Do. iij, time,

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times, wherein men would scarcely suffer it to be imprinted or taken as a witness of antiquitie, albeit it were ayded and assisted by a truth or other probable arguments to the like effect, hauing withall sufficient colour to make men beleue that they speake to be suche as they recite: notwithstanding for that we be able to iustifie the truth of this present Historie by one who as he assureth to haue seene it, so hath he taken paine to write therof hym selfe, which is Othopertus of *Saxonie*, and after him Vincentius wytnesseth the same in hys .xxvj. booke and .x. chap. and besides Antoni. in his fourth chap. his .xxvj. titles and seconde tome of hys woorkes, where as I neede not feare to recite it as it is, or to aggrauate the opinion or beliefe of any further than a truth: So neuerthelesse I haue to preferre and make mention of one Historie very straunge, and not heard of, yet albeit true. Wherof Othopertus writeth, that the yeare. 1012. which was in the tenth yeare of the emperour Henry the second, in a certain borough or towne of *Saxonie*, where he himselfe, accompanied with. .xxij. other of his friends, whiche by computation wer. .xxiij. he accompted, dyd see. .xx. men and .iii. women dauncing of a rounde in a Churchyarde, and singing of Wanton songs, not meete for the solace of honest Christians. And albeit there passed by at that instant a Priest, who cursed them in such sorte, that they daunced and song there the space of a whole yeare. Yet that which was most maruellous, is, that as it rained not (sayd he) vpon them, neyther were they hotte or desirous of meate or drinke, nor lefte from doing that exercise or labour, so their garmentes and shoes in all their dauncing were not woone or consumed: albeit in the ende they sonke into the earth, first to the knees, and lastely to their middles. The yeare expired, and their daunce ended,
and

and they withall come to a perfecte vnderstandyng in what spozte they had spente the yeare paste, one of the women and two others of that companie dyed sodainely, and all the reste slepte continually thre dayes and thre nyghtes: Wherevpon some of them immediatly vpon their wakyng, dyed, & the others deferred to the ende to tast moze their follie, remayned in a continuall tremblyng, thozough all the partes of theyz bodies, during the terme and space of theyz myserable and vnfortunate lyues.

FINIS.





