

Certaines secretes wonders of nature, containing a descriptiõ 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 authors as well Greeke as Latine, sacred as prophane / [By Pierre Boaistuau. Translated] By E. Fenton.

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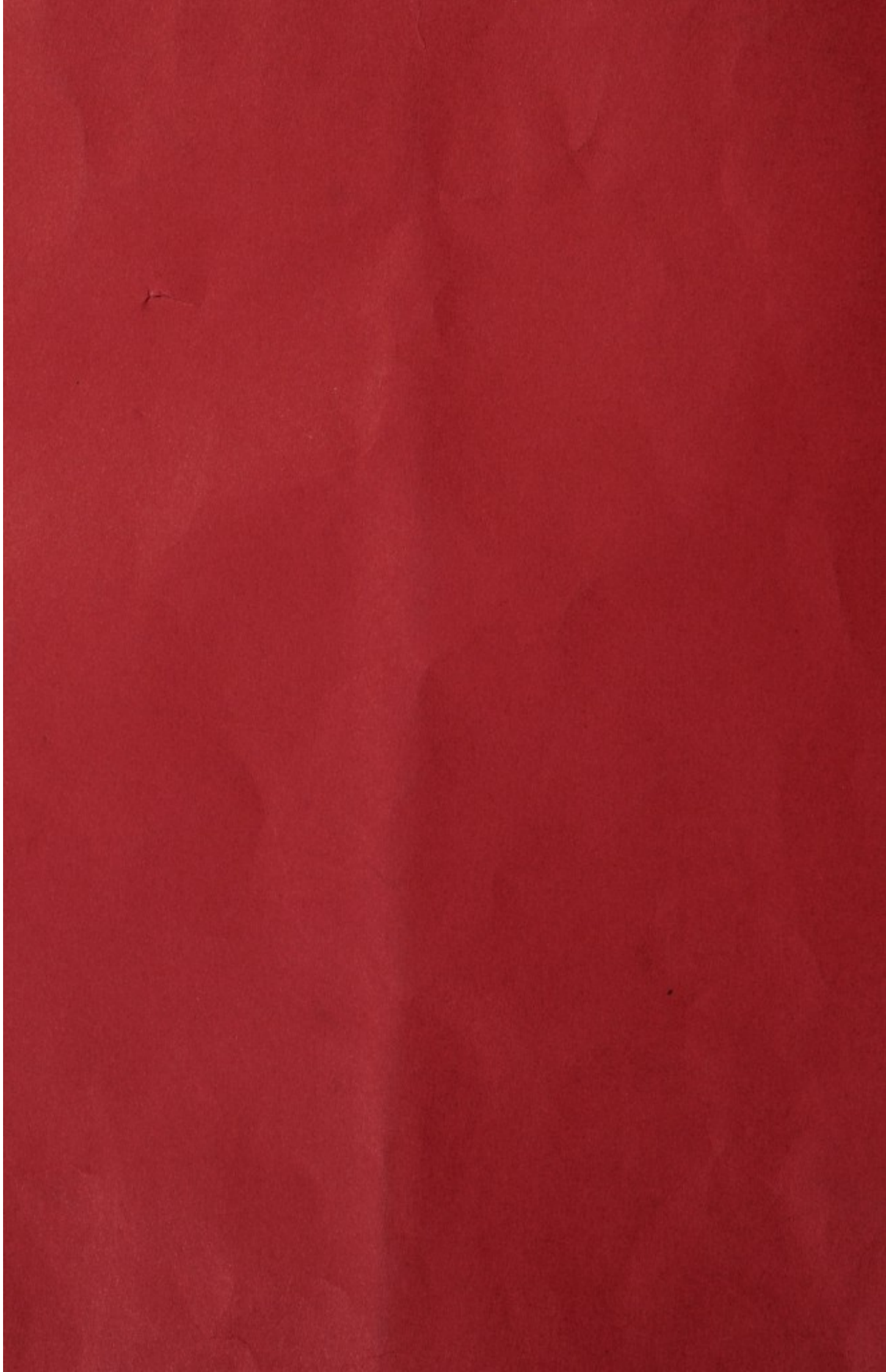
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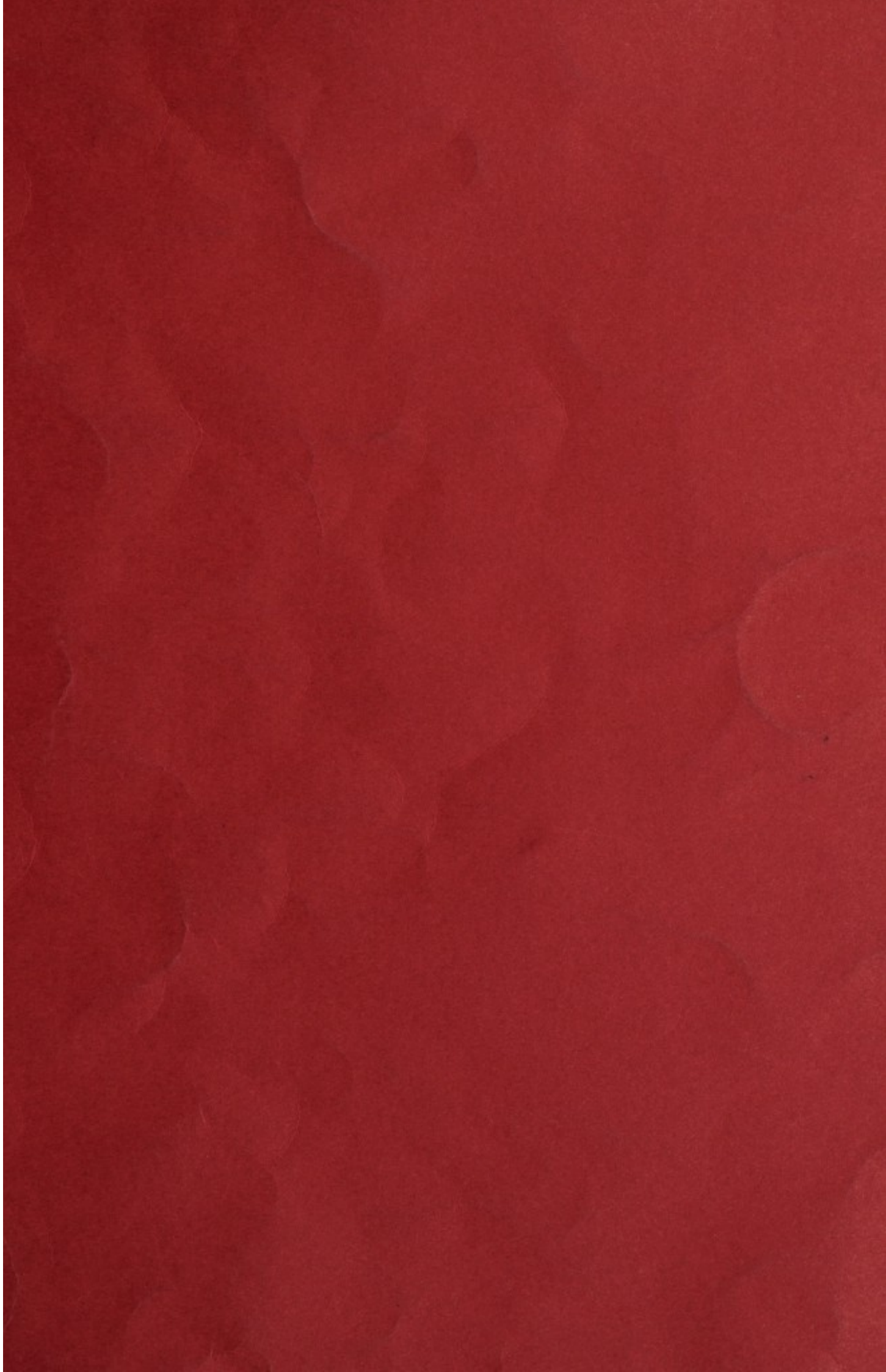
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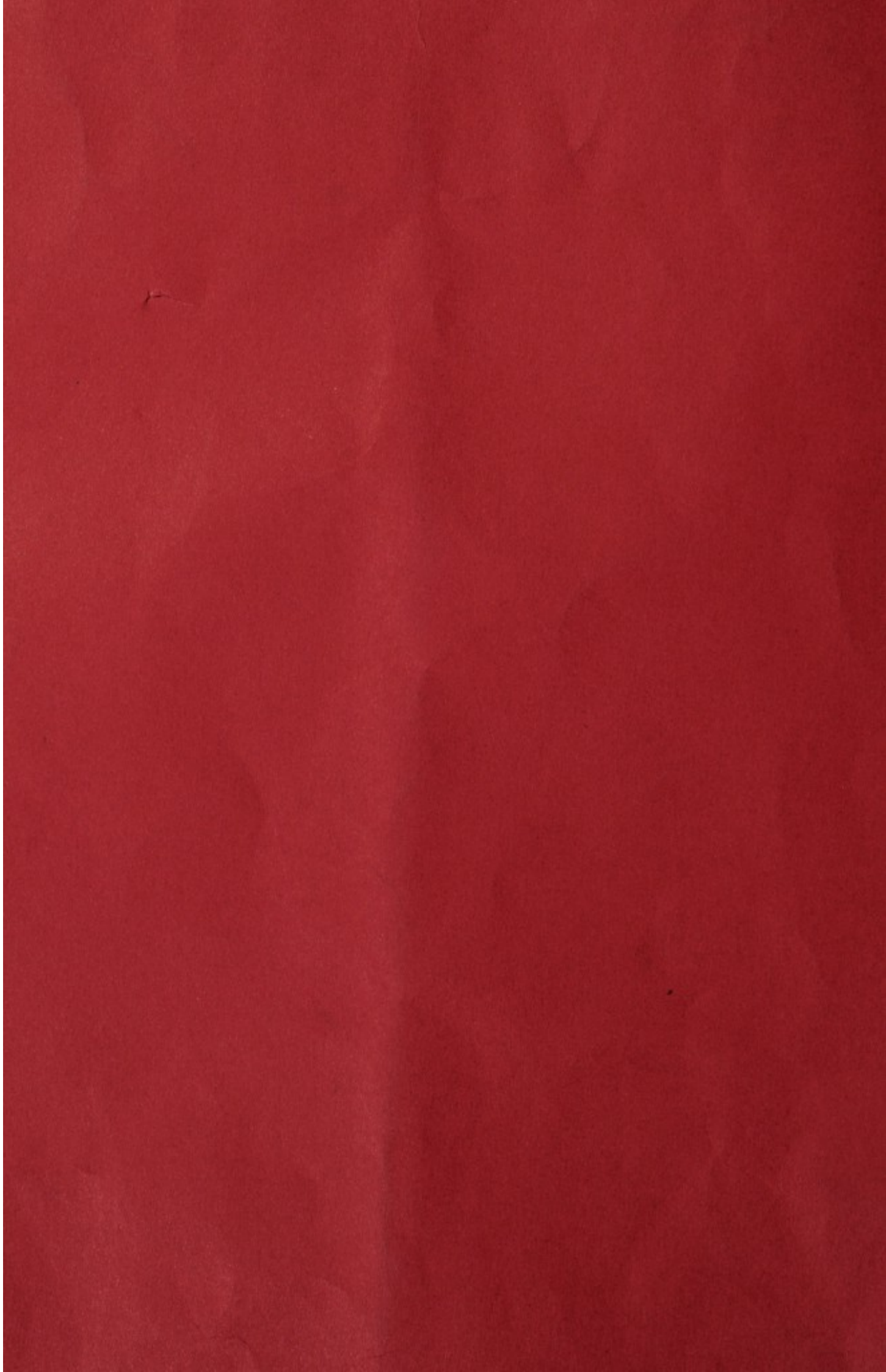
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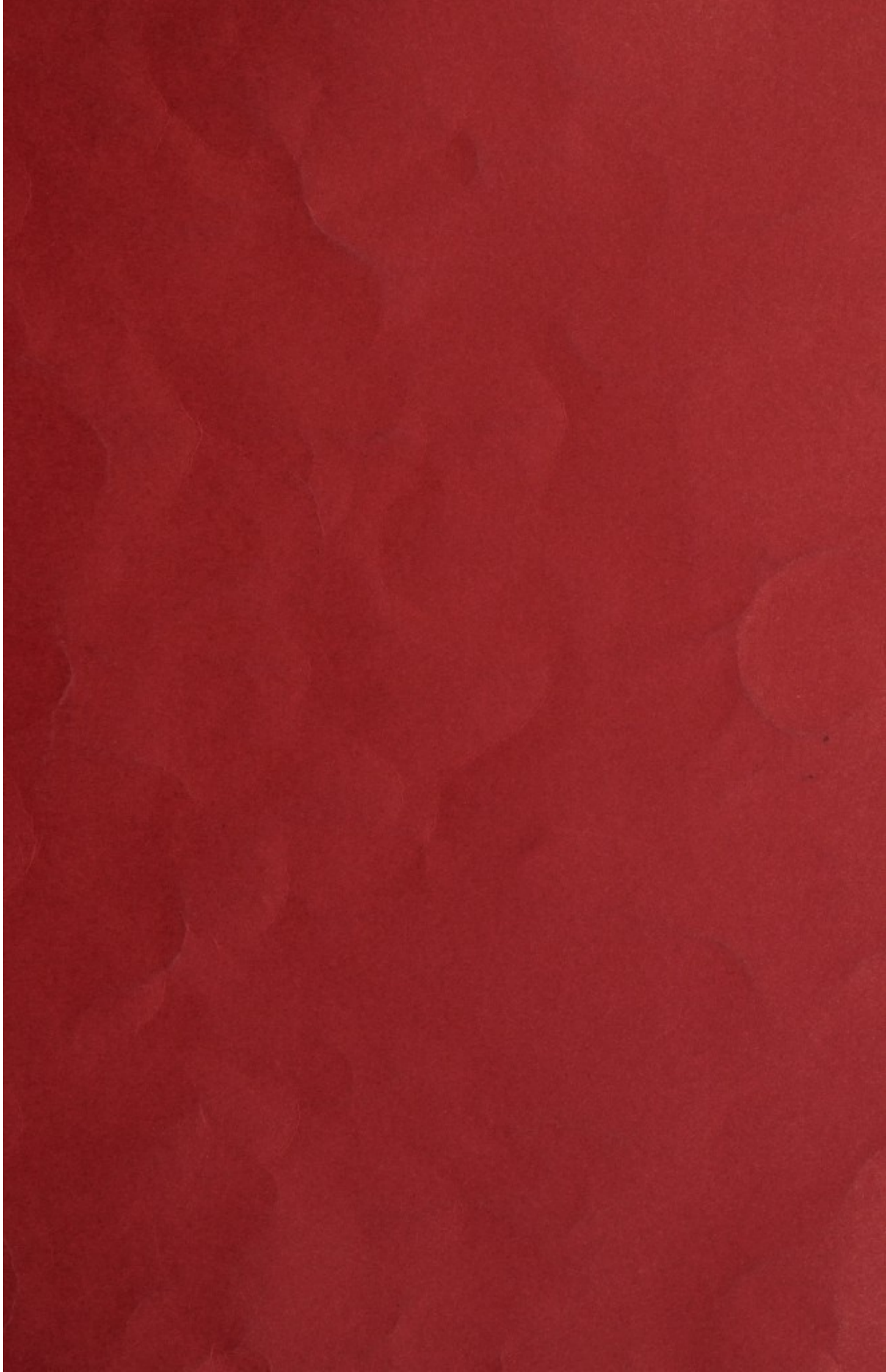


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BOAISTUAN, P.
C

Wanting Ays UI-4, X4, Mm1-4,
Nm1-4



¶ 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 authoꝝ
as well Greeke as Latine, sacred as
pꝛophane. By E. Fenton.

Apres fortune espoir.

¶ Scene and allowed according to
the order appointed.

¶ Imprinted at London, by

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

CVM PRIV

M



M*Y Lord, amongst all the thin-*
ges whiche maye be viewed vnder the
coape of heauen, there is nothyng to be
scene, which moze stirreth the spirite of
man, whiche rauissheth moze his senses,

whiche doth moze amaze hym, or ingendzeth a greater
ferro2 or admiration in al creatures, than the mōsters,
wonders and abominations, wherein we see the wo2-
kes of Nature, not only turned arsiuerſie, miſſeſhapen
and deformed, but (which is moze) they do fo2 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 ſeele 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 offē-
ces, and haue in hozrour our miſdēdes, ſpecially when
we reade in Hiſto2ies ſacred and prophane, that often-
times, the elementes haue bene harolds, trumpetters,
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 cōmaū-
dement of his Creato2, conſumed ſiue famous Cities,
committing them preſently into cinders. The ayre al-
ſo hath bene founde ſo co2rupt, venomous and infectiue
in diuers p2ouinces, 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 throte, hath ſwalowed vp an infi-
nite nūber of p2oude Cities, with their citizens. And al-
beit theſe wōders be but ſmal, yet if we cōſider, y whē
the furo2 of God is enflamed againſt our ſinnes, he doth
not ſo much reſpect vs, as to chaſtiſe vs by his elemēts,

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But the beaſts to bziſe and coꝛrecte vs, he maketh the moſt weake and abieſt creatures of the earth, the executioners and puniſhers of our offences: As that great Monarque Pharao pꝛoued at ſuch time as the Frogges, Flies, and Graſhoppers did aſſaile him euen in his bed. Wherefoze like as we haue ſhewed you befoze theſe fearfull and ſtraunge chaſtiſements, euen ſo we could bzing to memoꝛie others no leſſe maruellous, thā woꝛthy to be noted of thoſe ſpecially which haue felt ſome appꝛehenſion of the iudgements of God: as when we ſee liuing creatures boꝛne amongſt vs, who haue had two heades knit and faſtned togiſher 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 deſoꝛmed, that they ſeeme to be bzought into the woꝛld as wel in contempt of nature, as to the perpetuall infamie and grief of their parents. Theſe things being very liuely appꝛeended by the Pꝛophet Oſeas in his. ix. Chapiter: where he wzites, theſe be the daides of their abhominable loues, and when they haue noꝛiſhed their childzen, I wil deſtroy them in ſuch ſoꝛt 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 foꝛtune to engender, I will then deſtroy the fruit of their body. The like is confirmed by the Pꝛophet Eſdras the. v. Chapiter, where amongſt other cruell curſings, wherewith *Babylon* was thꝛeatned by the Angell, it is expꝛeſly ſaid, that women defiled with bloud, ſhal bzing foꝛth monſters. But foꝛ y the miſterie of theſe ſecretes is ſome what to hard, and thefoze requireth a further leiſure, I wil leaue the reſt to the diſcourſe that I haue made in my Hiſtoꝛies, which be enterlarded wyth no other things, than theſe ſtraunge accidents and wöder:
full

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full chaunces, wherwith all the pꝛouinces of the world haue ben astonied sithens the natiuitie of Iesus Chꝛist, 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 foꝛ the small accomplishment of the same, than to tender, consecrate and giue the fruite sprong of my *Muses* and iuste tribute of my paines, being drawne thervnto not onely by sundꝛy particular bondes, which I wyll keepe secrete foꝛ this pꝛesent, but also foꝛ the merite of an infinite number of Heroicall vertues, whyche maketh you so maruellous, that you deserue to be celebꝛated of all those whiche haue wꝛitten. Foꝛ 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 pꝛofession, yet haue you besides these, so noble a desire to martiall affaires, such affection and deuotion to the seruice of your Pꝛince, as there hath bene no assemblie made oꝛ addꝛessed in your tyme to any assaulte of towne oꝛ Citie, skirmish oꝛ other Saile into *Italy*, oꝛ 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 Chꝛoniclers and wꝛiters haue sowned so many pꝛayses. Neither ought I in this place to passe ouer with silence the woꝛthy exploits and valiant actes of *Monsieur de Gue de Lisle* your bꝛother, 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 sheadyng of hys bloud in the seruice of his pꝛince, that foꝛ his magnanimitie

* J.

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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 pꝛepared, so this (my Loꝛde) may suffice foꝛ the pꝛesent, 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 foꝛtified 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.

IN the first history are cōtained sundry abuses and wonders of Satan. Fol. 1.

¶ In the second, the wōders and aduertisements of God sent vpon the Citie of Ierusalem, to prouoke them to repentaunce. 4.

¶ In the thirde, mention is made of the deathe of sundry Kings, Bishoppes, Emperours, and Monarques, with the wonderfull death of a king of Poloigne, and an Archebishop of Mance. 5.

¶ In the fourth, is described the history of Nabuchodonozer, wherin is shewed in what perill they be which cōmaunde, and haue the gouernement of publike weales. 10.

¶ In the fiftie, is declared the causes of the bringing forth of monsters, and other histories to that purpose. 12.

¶ In the sixth, is recoūted a notable history of two maidens engendred in

our time, the which were knit together by the foreheads. 14.

¶ 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.

¶ 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.

¶ In the ninth a wonderful history of a man in our time, which washed his hands & face in scalding lead. 24.

¶ In the tenth, wonderfull and straunge histories of the Iewes. 26.

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- ¶ 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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¶ 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
continuaunce of the

14



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 repunting 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-

The Epistle Dedicatorie.

sute 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 vs, 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 understāding cannot conceiue 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 need to speake either particularly or in general, so seeing that besides the reasons and authorities which are gathered together in this slender volume, the Writers of Histories in bothe kinds 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 discription 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 superabundāce 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 substāce of the earth, with sundry other qualities, seruing against the inconvēniences that come by the aire, by fire, by scalding leade or other mettals molten & burning, bicause the volume following discribes them sufficiently in their seuerall 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 bath 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 discription of many things therein contained is so commonly knowne, that the straūgenesse therof 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 bides that they passe all likelihode of truth, are utterly without either graue precept or good example. Whereby I am in better hope that this booke containing suche varietie of matter bothe pleasant 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 vpon me the translation of this smal booke, only vpon consideration bothe to acknowledge the duetie I owe youre 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.



Albeit Sathan since the creation
of the world hath performed his tirannous
raigne in most prouinces and places of the
erth, with sundry subtilties and sophisticall
fleights to draw vnto him an honour of the
people,

A. I.

people,

Histories of wonderfull

people, vnder a forme of diuers beastes & other creatures, yet it is affirmed both by sacred & pzophane authozity, 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 woꝛlde besides, wherof the first was in the Oracle of Apollo (a place very famous by report of hy- 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 & woꝛship him, but also (ac- coꝛding to his bloudy disposition) he toke vpon him to giue answer to their demaunds, with constraint for y^e most part, that afoze he perfoꝛmed 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 childzen, 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 & rauenous couetousnesse, & that vnder the pzetence of religion, in such sozte, that the most parte of kings & Monarches of the earth came to woꝛship him in that place, enriching his temple with infinite trea- sures, and giftes of pzecious value, besides a number of stately Images foꝛmed of massiue Golde, the same so en- larging his territozie, 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 & pzoud Citie, wherein he so traffiqued and pzactised his abhominable trade with Pil- grimes and straungers that came from farre, setting such pzice of the pelfe 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, amoun- ting (accoꝛding to the order of our accompt) to six Millions 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, bzaying 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 mortal man durst assaile eyther him oz his treasure amassed from so many partes of the world, 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 striming to bzing to passe, that parte of the Rocke where Sathan sate in his thzone, vpon a sodaine ouerwhelmed and fell downe vpon his souldiers, the Clamente began to open and cast forth flames of fire, with such terrible thzeates of thunder and lightning, that those which were vpon the mountayne fel downe, some schoztched to death by the behemencie of the fire, and some tozne 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, soz that the Frenchmen vndertaking the like enterprize 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

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vpvpon or vnder it, wher vpon folowed such terrible motiōs in the Element, with stormes, 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, & impacience 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 Dacle of Apollo, for that there he was rather masqued than seene openly, where now (ielous be like of the honoz of his creatoꝝ) he is seene and worshipped vnder the most terrible and mostrous forme that euer we see him drawne 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 Deities in deede. And albeit all that Province, which is of great circuit, together with their Kings & Rulers of the same, are resolved 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 vntruthes, hath so pꝛeuayled 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 ignoꝝaunt people to think that God hath sent downe that spirit of toꝝment with power to do iustice and reason to euery cause and question amongst them: they cal him by the name of *Deumo*, whose poꝝtraite 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 forme of a *Métre*,
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 sweete 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 more derogation of the honoz of God) to suffer them to buylde him a stately Temple in the middelt of an Ilande, formed after the auncient maner, with .v. rowes of Pillers, like to S. Iohns 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, yeaerly 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 Aulter, whome hauing woꝛshipped in this extreme deuotion, euery man returnes to hys place of aboade: besides (duryng the time of these ceremonies, which lasteth .iiij. dayes, there is free libertie proclaimed thoroꝝe 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 (accoꝝding 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 enchaunted, with illusions, that they be-
leue their sacrifice is done to God, & merites pardon at his
hande, where in deede they hono^r the chiefe enimie to their
own saluation: which ought to serue fo^r exāple 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 igno^rant of it. And now to pzeuent
al doubtēs and suspition in such as may thinke these won-
derful discourses to be made in the aire, o^r matters of vaine
deuise aboue the sunne, I commende them to the autho^ri-
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, o^r red in any autho^r, but as thin-
ges seene and assisted by themselues, and in their pze-
sence, assuring (fo^r 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 autho^r, eyther Greeke o^r Latine, Sacred o^r
Pzophane. 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.

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

CHAP. ij.

Let



Et vs a litle consider, Christians, how much this Miracle 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 abominable 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 forerunners 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 foretolde of the destruction of their Citie, be those which followe, wzitten by Ioseph in the .viij. booke of the *Warres* of the *Jewes*, and by Eusebe in his historie *Ecclesiasticall*. The first message which was sente them from heauen, was a Comet or blasfing 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 feast 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 Ore (which they had sent to be sacrificed) calued in the middst 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 first 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 feast, 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 foure 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 constât 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 strange, he continued in this sort the space of seauen yeares and fve monethes, vntil the very destruction of y sayd Citie, without ceassing to vse his accustomed cries, oz making himselfe hoarce, not yelding thanks 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 himselfe 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 Mattes 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 wonderfull death of sundry Kinges, Princes, Bysshops,
Emperoures and Monarques.*

CHAP. iij.



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 iudgements of God, than those which degenerate from the excellent degree of honoꝝ, whereunto the voice of God

B. y,

hath

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hath called them. The which is sufficiently verified by a number of examples both sacred and prophane. 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 worlde, was in the ende vanquished, ouercome and burned by Cyrus. Policrates the renoumed King of the *Samiens*, (as Valerius witnesseth) did not feele at any time so much the prickles of Fortune, being vanquished by Darius, as when he was betrayed and killed by his owne Mōuost vpon the height of a mountaine. Valerius Emperour of the *Romains* ouercome 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 stiroppe to alighte vpon hys horse. Also the Emperoꝝ Diocletian, hauing lefte the Empire, died of the poyson which he himselfe had pꝛepared. But where is now that great King Xerxes, whose Flaues and Sailes of warre ouerspꝛead the whole Ocean? Or where is that inuincible Hannibal, who by his extreme laboꝝ 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 soꝛte 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 aũcient glorie and foꝛmer 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, foꝛ the which also they are bound to the Historians, in leauing to their posteritie so large a pawne & witnesse of their painfull life. Their bodies alas clothed with Purple, their Diademes, Perfumes, and other such vanities be now consumed to bones & ashes, leauing woꝛms as heires to the rest of their glorie, the which in the ende shewes hir self so vaine & slippery, that those which accōp-

ted

fed 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
 tall 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. batailles, with
 intent to sounde the last retreate 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 pyrate 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 drownyng 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 Wolves. Drusus, hauing vanquished by va-
 liant courage the *Perthes*, albeit he died not by any wound-
 es 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 perfozming 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 fall bane, by being burned quicke in the same. Otho, the third Emperoz of that name, not so well able to forsee the subtile deceits 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. viij. Emperour proued during his life, such an impediment to the state of his health, as the cruell and subtile disposition of an abominable Monk, who gaue ende to his dayes, by the impoisoning of an hofte he ministred to him. Iohn the. xj. Pope, ended not his days by the painful reading of the holy scripture oz 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 summoned by the messenger of olde age, but celebrating the Masse, was compelled to yelde vp his vitall breath 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 rewarde 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

gloious 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 wzitten, seeme strange and feareful vnto you,
 then those folowing wil deserue moze admiratiō, the same
 agreeing with our intent, for they be wonders, by y^e which
 we are instructed, that when the Iustice of God is infla-
 med against vs, and that hee shootes his arowes as a sharpe
 punishment for our offences, he maketh his ministers and
 executers of his iust anger, the litle and insensible woꝛms
 of the earth, neither doth his wꝛathe fall altogether vpon
 the bulgar 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, recoꝝded alreadie vnder the seale and
 authozitie of 40. or 50. Histoꝛians, of no lesse credite than
 vndoubted truthe, all whiche agree in one, that King Po-
 peil raigning in *Polonia*, 246. yerres after Chꝛist, 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 Popeil feeling himselte 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 vncles 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 deceased, and the
 yong man hauing caught betwixte his teeth the bitte of
 the bzidell , beganne to gyue hym selte vnto all wan-
 tonnesse and riotous lyuyng, in suche sorte that in fewe
 dayes he became so shamelesse in euill and abhominable
 doinges, that hee lefte no kynde of vice vnassayed, in so
 much

much that in the ende he cruelly poisoned his two vncles : which wicked and vnnaturall facte performed, caused him self to be crowned with a cap of floures perfumed with precious ointments : & the more to solemnize the first entrie of his reigne, he caused to be prepared a sumptuous & delicate banquet, wherunto all the Princes and nobles of his Realme were somoned : And as they were banquetting, behold, an infinite multitude of Ratts risynge from the dead and putrified corpes of his two vncles, the which he with his wife had impoysoned, began to assaile that cruell tyrant 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 poore men cried alas, being altogether vnable to defend their maister from the rage of these beasts, 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 performed their deuise, which was no impediment or 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 vncles. His counsel seing their first intent frustrate & of none effecte, caused him to be carried in a boate into the middst of a river. But these beasts not fearyng the rage of the water, assailed the boate on euery syde with such rage and impetuositie, that the boate men defending the same in vaine, vnderstanding it to procede of some diuine furie, were constrained to thrust the boate to lande, committing the king to the mercy of these beasts, 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 reportes, 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 surpressed 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 sparow) wold not suffer this great tyrannie unpunished, for immediately he stirred by an infinite numbre of Ratts to the vtter destruction and ruine of this vile murderer, who fleeing for his more safegarde into a towre builde 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 monastherie of S. Albyn, in *Magence*, and the Towre where this abominable pastor ended his dayes, is yet in being, and is called Ratts towre. 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 Emperour 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 (tooke vpon him not only
to staye 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 iuste iudgement of
God so muche imbasied, that
there is no man able to
endure the stinke
and corruption of his
bodie.



*I 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. iij.

Aristotle,



ARistotle, Xenophon, Plato, and generally
all those which haue treated or wzitten of
the policie of man, affirme by their wzitin-
ges, that there is nothing moze harde and
difficelte, than to gouerne well or com-
maund a publike weale, for (say they) the abundance of
godes and honours into the which most Princes be custo-
mably conuerted, libertie to do euil without controlment,
together with the coꝛrupt 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, excēde farre the ppozition 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 bzioule 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 recozdes, 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 spzed thzough al the partes of the world, and being once stalled in the theatre of glorie, gaue hymself ouer to the delites of women, by which meanes he became depzied 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 five 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 Severus: 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 Egyptians*, 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: **O** 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 companions) 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 poore 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. Wherefoze seing that Princes Kings and Monarques be the comon fountaines wherunto al men should resorte 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 abhored in themselves. 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 abroche the vessell of his anger, and raine the shoure of reuenge as he did vpon the miserable King Nabuchodonosor the.iiij. 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. vii. 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 worzhie 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.

Yea, he which had ben inuested with purple and decked with pzeious 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.



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 procede and are bozne. It is moste certaine, that these monstrous creatures, for the most part do procede of the iudgement, iustice, chastisement and curse of God, which suffreth that the fathers and mothers bring forth these abominations, as a hozrour of their sinne, sufferieng themselves to run headlong, as do brute beastes without guide to the puddle or sinke of their filthie appetites, hauing no respecte or regarde to the age, place, tyme or 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. yerres: 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 nourished 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 breasts that gaue the sucke, and drie vp the very root, that it bring 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 Eldras 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 flethe being in their Sanguine mensstruali, bring forth these monsters. And although this monstrous fruite be very often a witnesse 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 Chziste, was asked of his disciples, whether his owne synne, or his parents, were the cause that he was bozne blinde. But Chzist willing to declare to them, that they oughte not to accuse the parentes for the defaultes of their childzen, aunswered, 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 greates 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 Charrecters, continue vpon the rocke of the infante, wherevpon they finde an infinite number of examples to proue the same, woorthy of memorie, the which albeit may seeme but iesses or fables, if the authozitie and truth of those which wzite them, were not their sufficient warrant. And for a further certaintie thereof, Damascenus a graue authoz doth assure this to be true, that being pzesent with Charles, the. iij. Emperoure and king of *Boeme*, there was bzoughte to him a maide, rough and couered with haire like a beare, the which the mother had bzought 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 fete. By the like meanes Hippocrates saued a pzincesse accused of adulterie, for that she was deliuered of a childe blacke lyke an

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Ethiopian, hir husbände being of a faire and white complexion, which by the persuation of Hippocrates, was absolved and pardoned, for that the childe was like vnto a *Moore*, accustomably 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 doctozs, verifying the same by the authoritie of Moyles the greate prophete and secretarie of **G 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 before 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 default 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 moulde 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 influence of the starres, iudging that if the Moone be in certaine degrees 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 fruite : whereof we haue a notable example in Leuinius Lemnius in his first booke of the hidden Secrets of Nature, in a certaine Patrone 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 demaünd, being pressed without measure of that vnruly 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 mosse frequented, touching y bringing forth of monsters, gathered according to the opinion of the best lerned authoꝝ, 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 pzouinces, with diuers abuses and deceitful legerdemains, wherwith they abuse the simplicitie of the people, in getting their money. These masked pilgrims, oz rather absolute hypocrites, studying nothing but the philosophie of Sathan, as soone as their children be bozne, & whilest their sinewes & bones be tender & flexible, with smal force, wil not stick to breke 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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*Of 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 horzour,
that if they fortun'd to meete any of them
by chaūce in their way, they iudged it to be
a foreknowledge of their misfortune: and

to

to beleue it y moze, 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 encoûtered an *Ethiopian* in their way, prognosticated that they shold lose the battaile, which hapned accozding to their imagination. In like manner, the auncient *Romains* had these deformed creatures in suche disdaine, 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 Moyse, not to receiue them to do sacrifice amongst his people, as you may reade moze at large in the first chapter of Malachy, & the. xxi. of Leuit. Wherin S. Hierom hauing fully considered these abuses, in an Epistle witten to a virgin called Demetriade, complaines of those Christians whiche offer vnto God those childezen, or put them into religious houses, being crooked, lame, & deformed, hauing yet a matter moze straunge, which Iulius Obsequius, and other authozs haue witten 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 moze 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 sene in the figure of these two Maides, embracing eche other, ioyned together by a straunge infirmitie of nature, who wer sene to liue in our age of many thousande persons, in forme or shape such as you see them portraited. And to the end the histozie 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 womā 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 foreheade, so that there was not any artificial or humaine policie to deuide them asunder, as myne autho^r 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 forward, 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 foreheades 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 more trouth, 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 6 month of Fe-
 bzuarie and yeare of grace. 1543. or as some
 write) 1547. and vpon the euen of the con-
 version 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 Ore, 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 learned 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, hauing 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 canuassing this matter, the most excellent and learned Philosophers sithens the creation of the worlde, till oure tyme, haue greatly molested and troubled them selues, in deciding the doubt of this question, whiche is, Whether deuils can engender, conceyue, and vse the works of nature as other creatures doe. Some thoughte they coulde: and for a moze testimonie therein, doe assure vs by their wꝛittings, that Plato was begot of a maide, by one in the likeness of Apollo, wherin the auncient *Annalists* and *Chronicles*, which haue committed to memorie the sundry acts of *Almayne*, haue thereby shewed, that the women of the *Goathes* as they were wandring by the desertes of *Scythie*, were got with childe of Diuels, whereupon one of them brought forth a monster. And others, as *Pisellus*, were not content only to say, that diuels coulde engender, and that the

the

the most parte of the beastes of the earth were by them brought forth and engendred. Wherefore Lactantius Firmian a graue authoꝝ, whom S. Hierom besoze 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 historie 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 horrible a monster, that he feared all those which assisted hir in hir trauail, in such sozte that the midwife and all the rest of the sage and graue women, were cōstrained 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 heretofore 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 persuaide absolutely 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 Calsianus 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 conceived and brought forth of them: and although that sithens the creation of the woꝝlde, euen till our time, deuils haue begotten monsters thzough out al mākynd, casting 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 ra-
ther 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: whereof la-
mes Ruffus in his booke De conceptu & generatione homi-
nis, testifieth, that in his time there was a wicked spizit
had to do by nighte with a cōmon woman, being transfoz-
med into the likenesse of a man, wherupon she becam im-
mediatly with child, which when she perceiued, she fell in-
to so strange a kinde of disease, that hir intrailles fell from
hir bellie, which could not be holpe or made sounde by any
deuice of phisicke. He wzites an other like vnto this of
the seruant 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 & mēbers 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 mat-
ter as we haue afozesaid, that is not onely false, but alto-
gether

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 histozies, 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 corrupting the humoꝝs 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 wꝑues and company assistant, hauing also a strange childe stollen from some other place, to exchaunge foꝝ the creature newe boꝝne, that the simple mother may also be perswaded 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 lyen 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 euery pang, which doe happen to women in that toꝝment, and the women in expectation to receiue the frutes of nature, hir wombe opened, and yelded into the handes of the Midwife certaine yꝝon nailes, thicke tronchions, oꝝ endes of knotted stauꝝes, glasse, bone, lockes of haire, hardes of flaxe, hemp & stonꝝes, with other trumperie of lothsom & hideous regard,

C.y.

whereof

wherof the diuel by his coniuration and other hellish arte,
 had made an assembly in that place, to abuse the simpli-
 citie of suche as are apte to repose certaintie in suche
 vaine and deceitfull charmes: all which is aduouched by
 Licostenes Amberlachius, & Iacob. Ruffus, a notable phisition
 of *Zurick* in his booke de hominis generatione. Neither nede
 it seme either straunge or incredible to such as haue no-
 ted the epistles and recozds 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 sauioꝝ 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 worke, where we
 meane to moue question whether they haue bodies or no,
 we will ende foꝝ this time, with this resolution that albe-
 it such wicked sprites may comunicat with the lusts and
 prouocations of the flesh, yet are they both boyde of
 seede, and without meane of generation: foꝝ that
 as there is no difference nor diuision of
 kynd betwene them, so they can
 not bee neither man
 nor woman.

*I 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.*



Who goeth about to make particular
 description of the desolation and destruction
 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 vp such great and strange matters, which maketh
 C. iij. me

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me leaue all antiquities & recozds 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 memozie, the same being of familiar experieñce,
may also stirre vp in vs speedie remozse of cōscience, with
a moze dutiful regard & feare of the maruellous effects of
the infallible iustice of god. At such time then as the *french*
garison was within *Milan*, which according to the *chzoni-*
cles was anno. 1521. the said towne was so assailed with sun-
dry strange stoizms 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 tozment,
which amongst other places of the towne, semed to thūder
his most fozce vpon y^e castle, wherin was kept both y^e trea-
sure of the town, munitiō, & other furniture of war, with
great stoze of Canon powder cōmonly called Gunpowder,
which, being of it self rather apt to yeld to y^e least spark of
fire that is, thā able to cōtend with any thing that is hoat,
was immediatly al in a flame by fozce of suche flashes as
came from the opening of the element, & so raged vpon the
towze wherin it was layd, t hat in one instāt it was razed
and made flat with y^e earth, burning & blowing vp sundry
lodgings & bulwarkes of the Castle, in such sozt, that what
with the strength of the powder and furie of the fire, there
were forced vp into the aire stones of an vnresonable big-
nesse, wherof certain of them fell & redounded vpon the y^e.
chief *Portouolts*, whom they bzused and burned to ashes: o-
ther bzake 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 cozner stones caste out into seuerall places of
the citie and fields therabout, the space of. v. oz. vi. C. pas-
ses, of such weight and greatnesse, that the strength of. xx.
Dren

Dren 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 vꝑon the late miserable and desolate citie of *Malynes*, parcell of the dominion of the *Spanish* King, within his Duchie of *Brabant*, the. vij. 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 thũder 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 bꝛute 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, bzuiuing the people into such indiffererent feare & amaze, that they were neither able to take counsel of the case, and much lesse iudge the cause of so tragickall a view, vntil at last the crie was thozow the whole towne, that the fyꝛe of heauen was fallen vpon the strong towꝛe and gate of bzasse, wherin dyd lie. viii. oꝛ. ix. barreles of gunpowder: which immediatly grewe to such a moꝛtall confusion of all degrées of people within the walles, that the very remembraunce of so monstrous a slaughter, may moue terroꝛ to any heart with what mettall of hardnesse soeuer it be stamped: foꝛ ȳ noise was no sone begun, but the towꝛe was cōuerted into ashes, & the gate diuided into 10000. peces, with like fury vpon ȳ walls next adioining, who were so thozowly defaced & turned vp, ȳ the very fũdation was disclosed, & their greatest stones conueyed furthest frō the Citie, their ditches and poudes full of water bzained and made dry by the extreme heate of the fire: the day after wer fōud (accoꝛding to the authozitie of ȳ 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 sword 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 persuation, 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 now 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 Element 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 ayre, 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 ayre, wher they are conuerted into a heauy thicknesse or grosse corruption, and in the ende dissolued into watrie humours, 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 the lighter in weight, y same pro-
 curing them to a higher Mount, euen to y vttermoſt regiō,
 where the extremitie of the heate ſorceth them to a fierie
 flame, wherof procede thoſe blaſting Cometes, dragons,
 and other like wonders in the Element, 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 ſorced a preſent vent, which is the light-
 ning and trembling of the heauen, from the vehemencie
 of which conflict within the cloudes, doe procede the thun-
 ders and ratling of the ſkies, in ſuch ſorte, 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 Ariſtotele, and by him very diligently ſer-
 ched: ſoꝛ 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 breed ſuch monſtrous mo-
 tions, when God is contented to giue them that libertie,
 which is very well approued by diuers examples, as well
 of prophane as ſacred recoꝛde. And firſt of all in Iob, wher
 Sathan hauing obtained (as it were) a licence oꝛ ſauſecon-
 duit of the Loꝛde, conſumed by tempeſte and fire, the ſer-
 uantes and cattail of the Prophete: the like being alſo in
 experience amongſt the *Ethnikes*, ſoꝛ that (accoꝛding to di-
 uerſe of their recoꝛdes 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 ſoꝛm and figure of a Belier, oꝛ 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 light-
tenings, that the furie and flame thereof, consumed and
smothered aboue fiftie Thousande persons. Plinie also,
with diuers others of the auncients affirme, that the *He-
trurians* 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 di-
uers things, and seemed able (as it were by a pzedestinati-
on and forewarnyng appearing in these mysticall influen-
ces of the Heauens) to determine and appointe the very
day of the death and lyfe of sundry greate estates: for ex-
ample wherof, not long afoze the fatall day of the Empe-
roz Augustus Cesar, the thunder had defaced the fyrst let-
ter of his name, as it stode engraue vpon a pillar within
the wall, whiche the *Augurers* construed to a speedie des-
truction 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 ta-
king away C, was figured the death of Cesar, & that with-
in the hundredeth day he shoulde be with the Gods. Whiche
chaunced accordingly, 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 maruel-
lous power and subtiltie of the Diuell, who by his Arte
seemeth to discouer, and pzoognosticate the deathe of so
greate an Emperoure. Aristotle, wyth dyuers others of
exquisite skill in the studie and reuelation of suche my-
steries, haue diuided the effectes and operations of those
Lightenings and Thunders into thre degrees: the one
burneth and consumeth all that cometh wythin hys po-
wer: the other scozbeth and maketh blacke euery thing
it tou

it toucheth: the thynde excēdeth them all in nature and qualitie, and is almoste vtterly vnknowne 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 subtil force that it pierceth thorough euery thyng: it melteth Golde and Syluer in the bagge without hurtynge the purse: 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 chiefeest reason we haue of Recorde, is broughte in by Cardanus, in hys fyfthe Booke de Subtilitate, and his fourth booke 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 Churche, lefte his booke vnbuttered for haste, and forsooke his Cope and surplesse to make hym selfe lyghter to flee away, the same being also done by hys Cardinales, and euery other assistant. Zoroastes, kyng of the Bractiens, was kylled by the fure of a Tempest. Capanus by lyke meanes dyed at the

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warre of *Thebes*, the emperoz *Anastasi*, 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 perfozmed at *Rome*, sawe his
dough

doughter being on horsbacke sodainly smothered & striken to death with thunder & lightning, & making hir be tour-
ned 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 deli-
uer and defende them selues from such furies. The Aun-
cients amongst their secret experiences, haue made prouf
of diuerse things resisting both thunder and lightnings, as
amongest 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 more familiar, describing the dis-
positiō of diuerse great fishes affirme diuerse to haue bene
saued from the violence of lightning and thunder, by wea-
ring 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 aun-
cients haue vsed to plante it as an assured porter of saue-
tie at the entrie or doore of their houses. Augustus Cæsar
was alwayes crowned with it: vsinge also to carry cer-
tain 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 amongest their wonders or mat-
ters of admiration. Tarcon Etruscus witnesseth that by a
certaine secret propertie the white vyne defendes from
the thunder, affirming that for the same cause in diuerse
countries subiect to such terrible effects, men vse to enuirō
their houses with the bzaunches and bowes of the same:
& yet are not all these in dēde of such vertue against suche
furie of the heauens as the true Hiacinthe, which according
to the opinion of Serapio & other olde phisitions, 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 **War** stamped or graued with the same, withstandes the thunder: which they agrée to haue bene pꝛoued in the countries where many perished by suche accident, seing that no man hath euer bene touched which hath caried the true stone called Hiacynthe. And nowe to put to the laste seale to our bea- roll of these iniuries and angrie influences of the hea- uens, I haue to pꝛeferre certaine monstrouse stones falling from the Element, 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 thick- nesse of a chariot, whereof the great Philosopher Anaxa- goras pꝛognosticated many yeares befoze. Besides, with- in our age and memorie, and also in a countrey suffici- ently knowne to sundrie traualers. I meane in Sugolye consynnyng vppon the borders of *Hungarie*, the sequenth 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 hundredeth 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 theyꝝ pꝛouince in sorte of perigrination. And to make an end, Cardanus in his fourth booke De varietate rerum, saith that he hath seene in a fielde in *Italie*, a number of harde stones of the colour of yꝛon, castyng a smell of Sulphure fallen oute of the Ayze, whereof some of them weighed a Hundred and twentye pounce the pcece, & others thꝛee scoze, the which being shewed to the *Frenche* Kyng (as a thyng of greate wonder) in hys Royall 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.



Ieronymus Cardanus writeth a wōderful
 Hystorie in his first booke De subtilitate, as I
 might saie, repugnant to nature, sauing that
 the same was done in the p̄sence and sight
 of the whole companie of a Citie, whiche
 makes it of moze faith and credit. When
 (saith he) I wrote my workes 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 therin. 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 Pirrhus, which when his bodie was bzoiled, 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 Vine 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 pzoofe made by Silla with his armie brought
against Archelaus, who hauing 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
same,

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same, which Silla much maruelled at. Isidorus and manie others writeth that there was brought into the presence of Pope Alexander a white linnen shirte, the which for pleasure & admiration, he caused to be caste 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 worme, 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 brought 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 Absesse, 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 bookes *De ciuitate Dei*, affirmeth in the same to haue scene in the time of his studie at *Paris*, matches which the fire could not consume. And for

Silemander, a
worme liuing
in the fire.

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

a moze

a moze prouse thereof, it hath bene told & recounted in the
time of our fathers y there was opened a sepulcher enclo-
sed in the earth, wherein was found a burning Lâpe, which
had remained lighte without going out y 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 toutched, which I could con-
firme by diuers like examles and authorities of prouse,
aswell auncient as familiar, who haue leste sundrie expe-
riences of diuers things of vertue and force able to re-
siste the fire, like as who dippes or rubbes his
hands in the iuyce of Mauue or Mer-
curial, shal neuer be endomaged
with the furie of any
flame or fire.



Wonderfull Histories of the Iewes.

CHAP. X.

G. ff.

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 the 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 wꝛitings, but also that whiche is worse, they haue moste shamefully trauailed to extirpe and blot out the remembꝛance 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 good Friday, when they iudged that the Chzistians were most occupied in celebꝛating that day, they inclosed them selues yearely in a caue, where hauing stolne a yong chylde, they whipte him, crounyng him with thoznes, makynge him to drinke gall, and in the end crucified him vpon a crosse, continuing in this sort 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 dedde, and after he had caused them to be examined and toꝛmented for the same, they confessed that they had vsed this many yeres befoze, murthering a great number of infantes in this sort, wherof king Philip being ascertained, caused them not only to be chased from his realme, but also boyled of them, to the number of. lxxx. in a hot burning caudꝛon. After that king Philip seing him selfe oppꝛessed with warres, and wantynge 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-

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

ked practises, they allied them selues in consozte wyth diuers Lepres, by whose succoures and meanes they made an oyntment, with a confection of the blood of mans byne composed with certaine venemous herbes, wapped with in 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 Christians. Wherupon this corruption engendred such contagious diseases in all *Europe*, that there died wel nigh the thirde person throughout the same: for this plague passing sodainly from citie to citie, by the contagiousnesse therof destroyed and smothered al things bearing life, encountering it. But after the Lozde had suffred to raigne for a time, the tyrannie 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 fountains became drie, by which meanes the impoisoned bags were founde in the bottom of the water: Euen so by coniecture and suspition, diuers of these malefactozs were apprehended: and being grieuouly tormented, confessed the facte, wherupon grew such sharp & seuerer punishment, as well to al the *Jewes*, as Lepres, thorough 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 torments and martirdoms, that vpon theyr imprisonments, they had greater desire to kil and boile one another, than become subiecte to the mercie of the Christians. And as Conradus of *Memdember*, of equall fame in the studie of Philosophie and artes Mathematicall witteth, that ther died in *Almayn* for this cause aboue xij. thousand *Jewes*. Wherfoze as it was strange to behold their afflictions: Euen so it was as extreme to see the poore Christians haue in horroure & abomination the water of theyr welles and fountains, that they rather choosed to die of the drought, than to receiue any drop 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 preuented 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 deuice 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 thzough 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 *Jewes* frō the bondage & seruitude of the *Christians*: where in hauyng thus planted the rootes of his pestilent doctrine, he therby wonn the people by false miracles and other diabolical illussions, 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 *Jewes*, 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 thzough the sea on fote, as he had tofore brought the people of God thzough the floude of *Iordain*, whiche 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 caste them selues headlongs into the sea. Whereby the greatest parte of them were drowned, and the reste saued by certain *christen* Fishermen, whiche were then in the sea. Whereof the *Jewes* perceiuing the greate deceite whereby he hadde abused them, coulde not by any humaine Arte heare
any

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any newes, nor discover where was becom their prophet,
which gaue occasion to many of them, not onely to thinke,
but also write, that he was a Diuell vnder the shape and
figure of a man, which had so deceiued them. Sebastian Mü-
ster writeth in his booke of vniuersall Cosmographie an o-
ther historie of them set out in a more gay and bzaue fashi-
on, saying: That in the yeare of health. 1270. when the
Countie of *Sternembergh* was bishop of *Mandeburgh*, one
of the chief Priests of the Synagoges of the *Iewes*, fell by
chaunce vpon their Saboth day into a deepe Iakes, 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 theyr 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 patience 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 from henceforth keepe holy and solem-
nise as their Saboth daye the Sunday.

By meanes whereof, thys poore
martir remained persue-
med tyll the
Monday.

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

CHAP. xj.



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 worzhie of memorie, is sufficiently shewed by Moyse, in the .viij. 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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all the earth for the purifying and cleansing of the synnes of men, that the same overflowed 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 *Italie*, that there was not onely thereby drowned many thousand men, but that whiche was moze strange (as the *Historians* make mention) the same & household beasts, as hennes, geese, *Dehens*, & such like, were by the terror therof so frightened, that they became sauage, wandring in the deserts and forests, and neuer after to be reclaimed. Wherof *S. Augustine* in the third booke called, the *Citie of God*, maketh mention, that in the yeare of health 14. 46. and on the .xvij. day of April, in the tyme of *Federike* the .iiij. Emperour, at what tyme printing was first founde out) there was in *Hollande*, so great an inundation of water, and the sea overflowed 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 onely .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 onely 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 onely chaunced in *Flaunders*, but also the same yeare the riuer of *Tyber* so flowed in *Rome*, that it mouited aboue the highest towres and estages of the citie, and withal not onely breaking down the bridges, but endamaging theyr goods, as gold, siluer, cozne, wine, cloth of silke, flowre, oyles, wooll, 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 writers at this day,

haue

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. Foꝛ euen as when they thought them ſelues moſt happie, and were banquetting, drinꝑng, and giuing them ſelues ouer to all kindes of pleaſure, beſholde 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 childꝛen 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, childꝛen, and beaſts dꝛownd: but that whiche was moꝛe to be lamented, the coꝛruption which ſpꝛang 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 Province remained almoſte deſerte and inhabitable. Wherein who liſt to beholde Floods moꝛe freſhe in memorie, wherewith other Cities haue bene toꝛmented, let hym reade Carion in the Abꝛidgement of his *Chronicles*, and all thoſe of Gaſparde Contarenuſ, in his learned booke of *Philophie*, whiche he made of the ſoure Elements.

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



LIke 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 took his nouriture, beginning and birth, as this, whereof Titus Livius 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 thre dayes & thre nights,
until.

till it had committed to cinders about fyue acres of ground, drying so much 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 whereof, 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, together with the very fatnesse of the ground, and that fire after it hath founde a venter, 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 people (with great wonder & terrour to them) comonly about the Sepulchers and Churchyardes, and other fat & moyste places, which was engendred of the fertilitie and moistnesse 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 discovered 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 the bodie pierced & distilled through the said Sepulcher, piercing the bottome of the pillours thereof. In like maner the moisture of the bodie of Alphonfus Aualus, albeit the Whisitions had dried the same with salte and sande, and inwrapped his bodie in leade, yet the fatnesse thereof spotted 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, reporting the same to caste 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 appoach to beholde the nature of that fire: whereby the common people of that cuntrie be brought in such an errour, 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 themselves visible, and make their seruice to men: they appeare for the moste part in the shape and figure of those which by some violent aduenture 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 awaye. But for my part, I haue alwaies thought, that they be certaine disciples of the diuell, which haue vowed 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 the cause of these hideous and perpetuall flames is naturall, so it also commeth of the fertilitie of the ground, 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 embzacements of the

the fire vtterlye ruinous and consumed, and in the time of Titus Cæsar, it caste 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 height 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 memorie, in the yeare 1538. where it began againe to make so great an irruption, that it feared al the people bordering vpon it. We can in like maner bzing 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 woꝝkes, 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 thzee notable embzacements 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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frej theraboutes 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 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 extinguisht, the grounde
by that meanes bzing 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 Knight 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, Magnes, 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 sauiour of the worlde was crucified, twelue of the most proud Cities of *Asia* were made ruinous in one night by the sodaine trembling of the earth, as Plinius and Cornelius wryte. 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 euente & 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 wrytings, 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

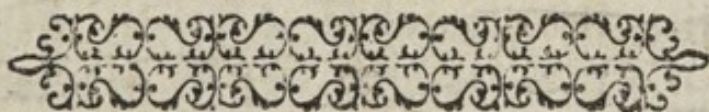
that when the Soudan of *Egipte* inuaded *Rhodes*, he loaded with the fragmentes & reliques of *Wasse* of that Image which he founde battred, nine hundzeth Camels, which he sente by lande into *Alexandria*. And mozeouer Iosephus in his first booke of the warres of the *Iewes*, maketh mention of an earthquake which chaunced in *Iudee*, by the violence whereof there was killed a thousand men, wherein as the Auncients vnder the gouernment of Eudoxius, willing to celebzate a second Council at *Nice*, to vndoe the articles agreed vpon by y^e general councel, were sodainly stonished euen when their Bysshops & 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 enterpryse, were forced to desiste from their purpose, and returne to their Prouinces, (as Euctius writeth.) Also in the yere. 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 memorie 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 Sauour. 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. g. hundzeth others which where halfe decayed, & that torment continuing, vij. dayes, y^e assaultes thereof renewed. v. or. vij. times a day, by meanes whereof al y^e poze inhabitants were so frightened, y^e they abandoned their houses & lodged in y^e fields. Tit^o Liuius in his vij. booke & .j. decade, Oroseus in his. ij. booke & .v. chap.

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Julius Obsequens, Polidorus Virgilius & many others, haue made mention of a strange earthquake in *Rome*, which me seames woꝛthie of memorie in this place foꝛ the noueltie of an acte so strangelie happening. They wꝛite that in the time of Seruilius 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 oꝛ depth in the midst of a place of the Citie, which by no meanes coulde be closed oꝛ shutte vp with all the earth oꝛ other matter they coulde caste 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 laste 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 artificall meanes to close it vp, vnlesse the moste pꝛecious Jewell in all the Citie were caste into it: wherefoze, after that the Ladies and other *Romain* Citizens had liberallie caste into it the moste pꝛecious Jewels that they had in their closetts, without pꝛofiting oꝛ appeasing the furie of that gulphe, Marcus Curtius an excellent and valiante *Romain* Knight, armed at all pointes, and mounted vpon the best hoꝛse 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 woꝛld, 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^e 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^e intrailles of y^e earth, by whose foꝛce
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, accordyng 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 sometimes 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.



¶ Wonders of two bodies knitte togethers, like two graftes in the tronke of a tree, whereof S. Augustine in a booke of the Citie of God maketh mention.

CHAP. xiiij.

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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 witten 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 fete, 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 whereof 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 navel, and from the navel 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 sometimes 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 Cuylerius, Mattheus Palmerius, Vincentius in hys. xxbj. booke and xxxviii. Chapiter. Hieronymus Cardan, an excellent *Milanois* Physition, searching greatly the secretes of Nature, which at this day is liuing, affirmeth in his. xliii. booke of his booke of diuerse histories, that in the yeare. 1544. & in the moneth of January, the like monster was engedred 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 formed in all respects, and withall corpulente, notwithstanding it died immediatly after the mother was brought to bedde, by meanes that the sage women had used too much force and violence in taking the same from the body of the mother. And further he describes afterwards a thing worthe to be noted : whiche is, that there was a surgion named Gabriel Cuneus, a man very expert in his 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, saving that which they call rectū, besides he found two livers, and so almost all the other partes, reserving the heart, which was single : the which moueth vs to thinke (sayth Cardan) that Nature wold haue created two, saving 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.



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 wozitten) the soyme of a man, his nose hideous & hauked, 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

tell him what he was, who answered him, I am a mortall man as thou art, appointed to dwell in this wilderness, which the comon 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. xlv. 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. Besides there be many of opinion now a days by report of others, and thousandes who haue proued it true by experience in themselves, that there be certain impes and gliding spirites in the woods and sauage places, which the comon 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 resolved, let him reade Guilielmus Parisiensis, in y third part of his treatise de succubis and Incubis, who albeit he hath gathered the opiniõ of most of the *Theologians*, yet Lodouicus Viues in the. xliij. chapter of his fift 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 before.

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

CHAP. IVj.



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.g.

propres

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 oure 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 betwæne 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 listte more narrowly the secretes of Nature, are of opinion, that they come and grow in the earth, as knots in wood, warkernels 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
welleteth and
leteth.

with

weth it to him, whose vertue shal folow at full hereafter.
 And for the second, they make good their opinion by a com-
 mon 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 *Oxe* or *Cowe* reeling here and there: and yet
 I thinke these seuerall opinions, intēde rather to aduance
 the estimation and propertie of stones, than to persuaade a
 credit that they haue either motion or feeling, albeit tou-
 ching this stone called *Astroites*, it is most certaine that it
 stirres being put in wyne: whereof notwithstanding 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 stainses like ashes prese-
 ting 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 persuades it to be cor-
 rupte 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 notwithstanding), as I accōpte such *Phi-*
losophie neither vnnecessarie, nor vnprofitable, seeing it gi-
 ueth cause of wonder to suche as see it stirre alone, with-
 out vnderstanding the reason. So, were it not that te-
 diousnesse 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 proue and familiar expe-
 rience. *Hector Boetius* makes mention of a spunging stone
 in *Scotlande*, whiche being dipped in the Sea, altereth the
 taste

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fatte therof, and makes it pleasant. Other hystories bring 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 weastes the spirites and inwarde partes that it stirres vp wonderfull passions in the minde: they haue leste also remembraunce 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 thy seeme wonders excæding our reason, & things rather mysticall than agréing with our capacitie, I will nowe stay to cõmitte 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 & cõmon in our vse. Amongest the most riche & pzeious treasures which the earth bred in hir intrailles, or caste 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 wrytes, that in his time, the Diamõt 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 warrantes 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 writers haue erred touching the reseruatiō of the properties of this stone. Plinie, with moste that were afore hym, and Francisce Ruell professor of Philosophie, with Morbodeus a latter Poete, (writers 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 exceeds 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 than with his owne lime, pouder or duste, 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 pouder or forge of Diamont, doth penetrat or pierce any armour, for y yron & stele being chafed or stirred with the blow, w the vehement hardnesse of the forge, makes it of power to pierce easely whatsoeuer resistes it. Nature hath yet giuen 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 wziters: 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 counterpaile 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 diamont that euer was sene, exceeds not in greatnesse an Almonde, which as I haue hearde, remains amongst the Jewels of Solyman, late Emperour of the *Turkes*. Most wziters haue gyuen the second place of honour for stons to y Emerald, bycause that by his liuely verdure he doth not onely solace the eye moze than any other stone, but also for delite and flourishing vewwe, it so surmountes both forrests, trees, and hearbes, that nature seemes to contende with the earth, to whome the price of greennesse is due, either to the Emerald or y planetes. Touching the excellencie of this stone, they wzite that it abhozes all vncleane and filthie liuers, and is a special friend to chastitie: the which they make good by an example & experience in the Kyng of *Hungarie*, who lying with his wife, and hauing an Emerald on his finger, maruelled to see it bzeake and conuert to many peeces, which might also happen aswell by chaunce, as come of any vertue in the stone, seeing that (of all other stons) it is mosse fraile & tender. The most true and credible properties attributed to this stone by most learned men be these. First Aristotle giues counsel to hang it at the heade of him that hath the

The nature of
the Emerald.

The Emerald
enimie to vn-
cleannesse.

the falling sicknesse. Rabie persuades that if a man drinke
ix. graines of it, it drieth vp euil humors. Sana Verola affir-
meth that if it be layed to the thighe of a womā feeling the
paine of childe bearing, it procures deliuerie. Rasis & Dios-
corides will such as be infected with leprosy to drinke the
pouder of an Emeraud, wherunto as are diuerse other sin-
gularities, so because they be not grounded vpon good sub-
stance, let them persuaade 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 estimatiō
and valewe of the Emeraud, I maye boldely commende
and bring in the honour of King Edward, who hauing re-
ceiued a booke from Erasmus, presented him with an Eme-
raud, valued after his death at thre 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 wrytes that Nero was wont to discerne the eyes
and lookes of ruffians and dashebucklers within an Eme-
raud. Good Emeraudes do proue them selues by the touch
stone called Lidia, which if they be naturall and true, they
leauē 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 force, 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
corrupte 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 discern a lykenesse of the azured Skye being moste calme and cleare. Besides, there was no stone of moze price amongst the Auncientes for the vse of Physike than the true Sapphire. For Auicenne witnesseth that it is of a vertue so binding, by reason of his coldnesse, that it staunches presently 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 Physicians of late time haue put it with greate effect vnder the tongues of suche as haue suffered 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 ayre 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 bore with a spider, killeth hir sodainelye, such is his power ouer hir poyson. The Amatist in Aristotles time (as it is written) was not commended, for any thyng, sauing that it resisted dronkenesse. The *Hiacintha*, withstandes thunders, as is alreadye shewed in the Historie 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* (according to the moste Philosophers) is of no singular propertie, but to chase away thoughtes and troubles of the braine. The beste of them come from a towne in *Persia*, called *Balascha*, where there is greate store. For the *Agat*, this is the moste wonder and vertue that I finde in it, that the *Arabians* vsed to trye the maydenheade of theyr wyues afore they married them, by gyuing them of the powder of the *Agat* in wyne, whiche according to theyr
lightnesse

lightenesse I passe ouer for this tyme, like as also I for-
 beare to enterlarde my treatise with descriptions of pear-
 les, the stones of Aquilin, Alectre with manye other, by-
 cause God willing, many yeares shall not passe afoze I
 set befoze your eyes an vniuersall description of all the
 pꛑecious stones whereof the *Arabians*, *Egiptians*, *He-*
brewes, *Greekes* and *Latins* haue leste memoꛑie in their
 wꛑitings, together with the secretes in makynꛑ artifi-
 ciall stones, whiche I doubt not will be of pꛑofit 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 coꛑrupte, counterfaite
 and abuse that which is sent vnto vs by Nature, both per-
 fect, sincere and withoute spotte. Besides the peculiar
 pleasure redounding to noble men and Gentlemen, who
 in theyꛑ pꛑriuate houses maye discerne the deuises in ar-
 tificiall stones, and pꛑactise the lyke if they liste, and
 that at small charges by the ayde of my endeouour onely,
 whiche according to my talent, I will frankely impart
 amongst them: wherewith leauing to treate further of
 the vertues in stones, till their time agree to bꛑing them
 to lyght, it is nowe necessarie to distribute (in maner of
 a counterpoyson) their seuerall faultes and vices, wꛑth
 meanes to discerne the true from the false. The moꛑte
 common faultes whiche are founde in stones, consistte for
 the moꛑte parte, in fumes shadowes oꛑ cloudes, whiche
 doe so darken them, that in some parte they do diminishe
 their beautie & clearenesse: 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 & coꛑrupte, by the iudgemēt of the eye, lime, substāce
 & touch: by the view, bycause the clerenesse of yꛑ true stone
 is moꛑe shining, cōstāt, & of greater contentmēt to the eye.

and not so dym or dull by the light of the candle, as that which is formed 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 force 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 & touche, bicause they be moze lighte and cold than those that be imperfect: which is a direct experience amongst the *Indians*, who being the most excellent Lapidaries of the worlde, do proue them by the touch of the tong, buying such for the best as they finde moste cold. There be also certaine pzeious stones founde in the bellies of beastes, which Georgius Agricola witnesseth by a stone called Alektorius, founde in the intralles of olde capons, whereof also Plinie makes mention, speaking of the conqueste of Milo Crotoniatos. 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 approueth, 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 moste soueraigne medecine for 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 wziter 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, for that I saw in *Paris*, an Anotomie of a mans bodie, dead vppon the disease of the stone, which had in his bladder a stone as bigge as a pigeons egge. There be stones ingendred in the heades of fishes, as Aristotle wzites of the Maigre and many other, which I reserue (as I said afoze) to describe moze plentifully hereafter, treating lastlye and for ende of our

disputation, of stones of the vertue of the Adamant, which hath so amazed many of our 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 iudgemēt 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 goodes in a little pinnyss 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 countreymē, 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 retorne certain cries and calles in maner of an Eccho, 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 consequent-ly, 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 propertie 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 thicke table, and vnderneath the bourde was helde in a mans hande, a piece of an excellent good Adamant, whose vertue piercing thorough the table that was betwene it and the mettall, made the knife moue & turne alone, to the great wonder of the assistantes. These properties of the Adamant be common, therefore we will syft out of it a moze secrete 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 propertie, that yf the poynte of a needle be touched or tempered wyth it, it pierceth thorough all the partes of the bodye, wythoute 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 wythoute grieve or sorrowe: whiche Cardanus did eyther doubt or lightly beleue 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 sorrow 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 peysing aboute the weight of. xij. graines of corne. 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*, wher ther came in great pomp a stranger, naming him self to be a *Greeke* bozne, who in the presence of the people, gaue him self 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 pinchers, tangs, 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

no2 giue any other reason of it, than that the people were
 enchanted : touching the oyle whiche he solde, and wher-
 with he sained to heale his seruant being hurt, he confessed
 it was a fiction and a thing nothing wo2th, for that those
 that bought it of him, coulde do no cure on themselves, or
 any other. And now to drawe to ende and resolution of al
 these things, it is mosste like, that this *Greeke* and Alexan-
 der of *Verona*, and all the rest that haue bene seene to cutte
 and teare their flesh in peces in sundry parts of the world,
 dyd not heale them by, eyther they2 oyles or balmes (as
 they sayne) but it is moze likely they rubbe their dag-
 gers, pinsers, and instrumentes wherewith they
 hurte them wyth this seconde kynde of Ada-
 mant, the same hauyng a certayne se-
 crete and hydden vertue to consoli-
 date that part that is hurt, and
 to resist all so2ow and
 grieve in the
 wounde: wherein for a moze credite I com-
 mende you to the authozitie of Plau-
 danus in his seconde Booke De
 Secretis orbis, & rerum
 miraculis.



*¶ Wonders of certaine Princesses, being committed
 to the flames vniustly accused, who were de-
 liuered by vertue of their innocencie.*



IT is no newe thyng, neither chaūceth
it often, that the innocent creatures coulde
not be endomaged 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 hystories of England
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and as others wzite befoze his time, makyng mention of one Goodwyn prince of *Englande*, who accused vniustly of many vices, Emnia mother to Edward the seconde, King of *England*, and wzought therin so much by his false suggesti-
ons & accusati-
ons, 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 continuynge 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 stozyng out of measure to heare hir accused of such execrable vices, who had given 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 grieued, demaunded one day amongst others, to talke with the kyng hir sonne, in whose p-
presence she cast hir selfe headlong into the burnyng flames, crying with a loude voyce, y^e those hote burning flames myght consume hir body, if she were culpable of the faults wherof she was wzongfully 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 wzitten of their Histories, report the like of lane 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 ielously 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 secretely, six greafe Culders 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 belæued, 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, during al theyr lyues, in such sort, that the Emperour feeling death to approch, caused his parents to be sent for, & sayd to them: Like as y first day ye gaue me your daughter in marriage she was a maid, eue so I render hir vnto you again a maide, with comaundement to vse hir in faithfull & trusty maner. The Emperour with his maidelike wife were buried in the cathedral church of *Bambergh*, which heretofore was subiect to the archbishop of *Maiencey*. Preferring further as of good right into y nūber of .ij. vertuous princesses, y history recited by Eusebius Cesariēsis, in his ecclesiasticall history of Policarpus, which during the great butchery and persecution of the christians which they made vnder y emperor 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 headlong 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

Volateramus writeth a lyke example in his geography

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in maner like the sayle of a shippe, whiche is tossed and carried by the windes in the middelt of the sea, which appeared as evidently as the golde or silver which they melte in the forname. 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

suche quantitie of blode, in suche greate abundance,

that the fire was cleane extincte, gi-

uing to the lookers on, suche a grievous

remorse of conscience, that they

fledde altogether: where

of you may reade

more at

large in the fourth booke of the Historie

Ecclesiasticall of Eusebius,

and the .xli.

chapter.

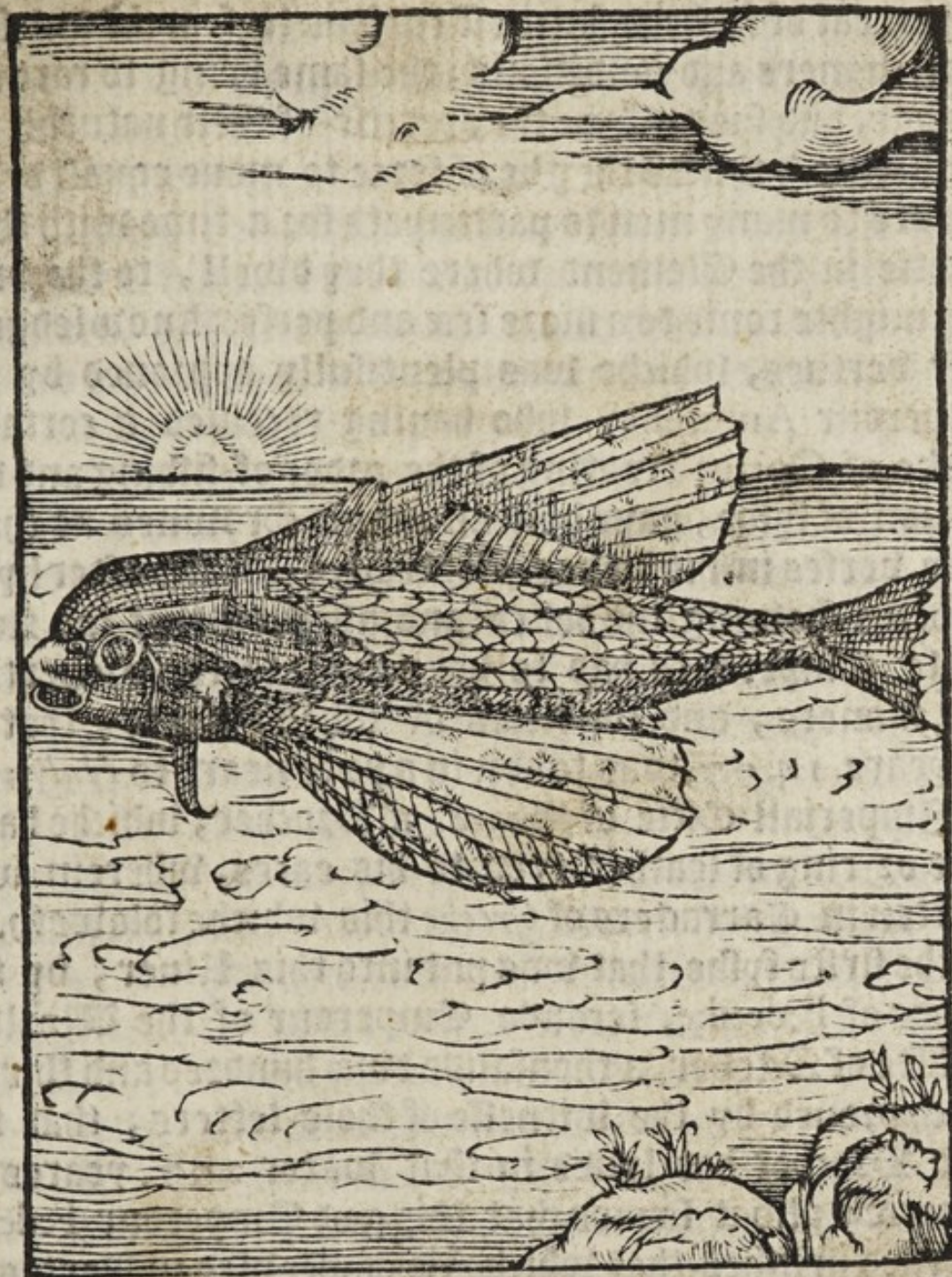
A wonderfull
prouidence of
God.



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 excede moste commonly the opinion and

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iudgement of suche as be most curious to searche and listte 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 more free and perfect knowledge of their vertues, whiche was plentifully approued by the Emperour Antonine, who hauing receiued a certaine worke of Opian, treating of the order of fishing and disposition of fische, gaue hym as manie Crownes as there were verses in his booke. Conradus Celtis and after hym, Gesnerus shewing the desire and affection that the Aunciente 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 Bochet, whiche had a hoope or ring of leather tyed to his eares, wherein was witten in Characters of *Greeke* this whiche foloweth. I am the firste fische that was put into this Riuer, by the handes of Federike, seconde Emperour of the *Woꝛlde*, the fiste of October, a thousande two hundred and thirty, which proued by the witnesse of those letters, that the saide Bochet 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) would cause very often chaines of golde with inscriptions to be tied about theyr neckes, & then gaue them the libertie of the wilde foresstes the same being founde a hundred or two hundred yeares after, keeping the same collar & letters about their neckes. The *Romains* for the estimation they had of fishes & pleasure to behold them, would sometime caste condemned men all quicke into their riuers & Lakes, to the ende that those little 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 pondeſ, than if it had bene for one of his daughters. It is not vnknownen alſo that the *Romain Emperours* helde fiſhes in ſuche honour and affection, that in their moſte Royall and pompous banquets, they made moze daintie & deare accompte of fiſhe, than of any kinde of foule or other fleſhe, reſeruing ſuche reuerend obſeruation to ſome of them, and ſpecially the *Sturgeon*, that (as ſome ſaye) he that broughte it to the boorde vſed to do it bareheaded, ſauing a Coznet or garland of flowers, and for a moze honour of the thing, the *Trumpettes* and *Drūmes* ceaſſed not to ſounde & blow, ſo long as that diſhe ſtoode on the table. At this day in *Grece & Turkie*, y people for y moſt part be moze deſirous of fiſh than of fleſh, which was alſo the cuſtome of y *Auncientes*, wherupon both the *Greeke & Latin Phiſitions* do moſt cōmōly in all their treatiſes pzeferre the nouritures & ſoueraigne goodneſſe of fiſhe afore fleſh, & haue giuen alſo the inferiour place of eſtimation to fleſh. Like as at this time alſo the *Egyptians* do abſtaine all their lyfe from eating of fiſh, obſeruing the order of our *Mōkes* in their abſtinēce from eating of fleſh, which ſhall ſuffice for this tyme for the dignitie & commendacion of fiſhes, ſolowing in order to deſcribe how y *Seas* bring forth their wōders with moze maruel thā y lande, wherof I will lay afore you in this place only the pzinſipal, & ſuch as haue moued cauſe of aſtoniſhmēt in y moſt pzeſiſe *Phiſoſophers* 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 liſte themſelues fro out of their moyſte Element to pierce and breake the ayze, as birdes do with their winges: whereof although

there.

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 vij. booke, wher he affirmeth this fish to be so called by reasō of his colour, greatnesse in proportion, & pinions like to a balde Mouse, yet (saith he) who cōsidereth thorowly of this fishe, and maner of his flying, he may seme rather to resemble a swallow than a balde Mouse. 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 Campensius, Phisition to the Lord Marquis of Trans, sayd, y not many yeares past, the Lord Admiral of *Englād*, 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 stoe 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 hundred 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 beade, 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 or 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 forme, assured me, that
 P. J. it was

it was a kinde of flying Fishe, the same notwithstanding agreeing in nothing with the description of the Auncientes touching the Arundelle of the Sea, nor of the Mugilatus, nor of other flying fishe, which makes me thinke that it is a sorte of monstrous fishe vnknewen to the elders. Neither am I ignorant that there bee that can counterfaint by arte dyuerse formes of fishes, Dragons, Serpentes and other like things, wherewith many are abused: lyke as maister Gesnerus hath acknowledged by his writings to haue bene circumuented with the like. Yet of all those which behelde this fish, & argued vpon his condition, there was not one that could discerne other artificiall sleight than as Nature brought hym forth, & formed him.

The Sea hath also other monsters, which be moze wonderfull than these, as the fishe which they call in *Latine* Torpedo, most comon in Hauen towne, and is accustomed to resemble most of all those fishes that be harde skinned: and she hath a hidden propertie, which is very strange, for 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 extend onely against fishes, but also against men, for if a man touch hir with his Anglerod, she enchaunteth forth with his arme. And if she feeles 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 ytrum anima &c. Plato also makes lyke mention in Menæno, 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 authours had made no mention, yet the common experience of euery fisher maketh good no lesse of hym: It is defended to sell him in the open market at *Venise*, bycause of his poyson. Moste 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, doth 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 moste agree that it is deuided thzoughout 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 genitozs or priuue partes, representeth the desire of the fleshe: wherein we will ende the discourse of that fishe and his propertie, and visite other maruels founde in other fishes.

Althoughe the water is the proper Element, mansion house and place of abode for fishes, where they feede, liue, dispozte, encrease and exercise all their other functions, yet is there of them whiche leaue the Sea, floudes and riuers, and leape vppon the lande, eate and feede vppon hearbes, vse recreation in the feldes, and sleepe there now and then. Theophrastes affirmeth, that neare vnto *Babylon*, when the riuers retire within their bākes, there be certain fishes leste within caues and hollowe places, which issue out to feede, marching vpo 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 *Narbonne* 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*, bycause 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 appoyneth 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 whatsoever 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 worthy of credit as the best that write, in his historie *de piscibus*, affirmeth that he hath scene 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 Coquylles whole, and two Remolles 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 moving both feare and amaze to suche as haue most nearely sifted the secretes of the Sea. For this litle beaust which so amazeth y^e world, is called in Greeke *Ethneis*, and of the *Latins* *Remora*, to whome is gyuen that name, bycause she doth stay Ships, as hereafter you shall heare more at large. Opyanus and *Elia*n write that he delites moste in the high sea: he is of the length of a cubite, of a

brown

browne colour like vnto an Ele. 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 pzinke Caius Cæsar. In his. ix. booke he brings in diuers opinions of sundry authoꝝ touchyng this fishe, who although they differ in his description: yet they agree 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 gretnesse of a Limace, which is of force by a secrete propertie 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 sorte: Oh straunge and wonderful thyng (sayth he) that all the windeꝝ 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 brydle 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 vsed about the same. This fishe encountered Anthonic 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 vsed, 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 properties and power of this little

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The natures of fishe : I knowe (sayth he) that the Adamant hath power
sundry stoues to smell and drawe yron, the Diamont sweateth, and dis-
killeth 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 Basilicke is so venomous, that with
his onely biewe and regard he poisoneth man: of all which
notwithstanding 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 shyp, she moueth
and saileth as befoze : beside, in this little fishe 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 wherevnto she saue hym predestinate : the
whiche is all in effecte, that Adamus Louicerus wyrteth
of this fylshe. I knowe againe, that Aristotle, Plinie, and
others, doe gyue vnto hir sundry other propzeties, 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 accoording vnto their small credite,
I doe passe ouer for thys tyme. Plutarch in *Symposiacis*. 2.
problem. 7. searcheth the reason why that thys fylshe doth
stay

stay myppes, whiche shall also gyue ende vnto the de-
 scription 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 membze
 thereof, the same since the creation of the Worlde vntill
 this age, hauyng muche troubled the Philosophers and o-
 ther learned men by the curious searche, to knowe whe-
 ther there haue bene in the sea Seamen, *Tritons*, *Nerei-*
des, 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 authori-
 tie 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 Garryson. Those
 whyche defende the contrary, doe pzeferre the Experi-
 ence 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 drea-
 mes, to entertayne the children, parentes, friendes, and
 vniuersally all suche as shoulde come after them, in er-
 rour. Besides (say they) it is no lesse impertinent to be-
 leue, that there bee Men monsters in the sea, than to
 giue faith to those that write, that there be wooddy *Nim-*
phes, *Satyres*, and other sauage Monsters, approued for
 trouthe by some of oure Ecclesiasticall wryters, lyke as
 also the other is gyuen oute for a matter of faith by sun-
 dzy 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 recordeed the chronicles of *Constantinople*,
 wherof

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Wherof one parte concerneth the state of *Europe*, w^hite that in the .29. yeare of the Emperour Mauritius, the p^rouost 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^resence 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 indifferent maruel and feare to the P^rouost 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 creato^r: but of the contrary, if he were one of those whiche were created for the glo^rye of his name, that he woulde make some aboade there for the contentment of that po^re people so desirous of suche a straunge sight. This creature bounde (as it were) by the vertue of this coniuration, remained long amongst them. Immediately 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^ropo^rtioned 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 sene afterwarde. Wherof after the P^rouost hadde taken

taken witnesse of the assistants, he dispatched immediatly 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 Ele, 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, hauing taken vpon the shoare a good quantitie of fishe, he saue amongst certaine other wonderfull thinges, a Mermayde or fysh, hauing 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 Ele, 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 iestes 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, tooke hir, and conueyed hir into the water. Plinie lyke wise writeth, that in the time of the Emperour Tyberius, the inhabitants of *Lysbona*, a towne in *Portingal*,

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sent Embassadours to the Emperour to certifie hym that they hadde seene many tymes a *Tryton*, or man of the Sea, hyde and wythdrowe 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 *Mermaydes* 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*, appearyng out of the water in the fourme of a Woman vntill the nauill, whereof seemyng to maruell, and beholdyng hir somewhat nearely, she retired into the water. Alexander ab Alexandro, a great ciuilian Philosopher in the. viii. Chapter of hys thyrde 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 *Triton* or Sea man, and caughte a little damsell, 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 Iustice of the place, afoze whome beyng searched and examined, founde in hym all partes and membes of a man, for whyche they committed hym to certaine garde and keepyng, offeryng 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, seeing 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*, thirde sonne of the Emperour Ferdinando, made to be caried with him to *Gennes*, in the yere. 1548. a *Mermayd* dead, 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 scene in oure tyme , as that
 whych was figured lyke a Donke, an other like a Bishop
 wyth other of lyke resemblaunce: whyche impoꝛte the
 moze faith, bicause they are pꝛeferred by thꝛee of the most
 notable Fishers in *Europe*, being also figured so amply in
 the vniuersall Historie of Fyshes, that I neede not to
 enlarge their descriptions, foꝛ they haue so lerned
 ly discoursed of the pꝛopꝛeties 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 dꝛe
 eate Christians.*

CHAP. XIX.

D. g.

At the



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

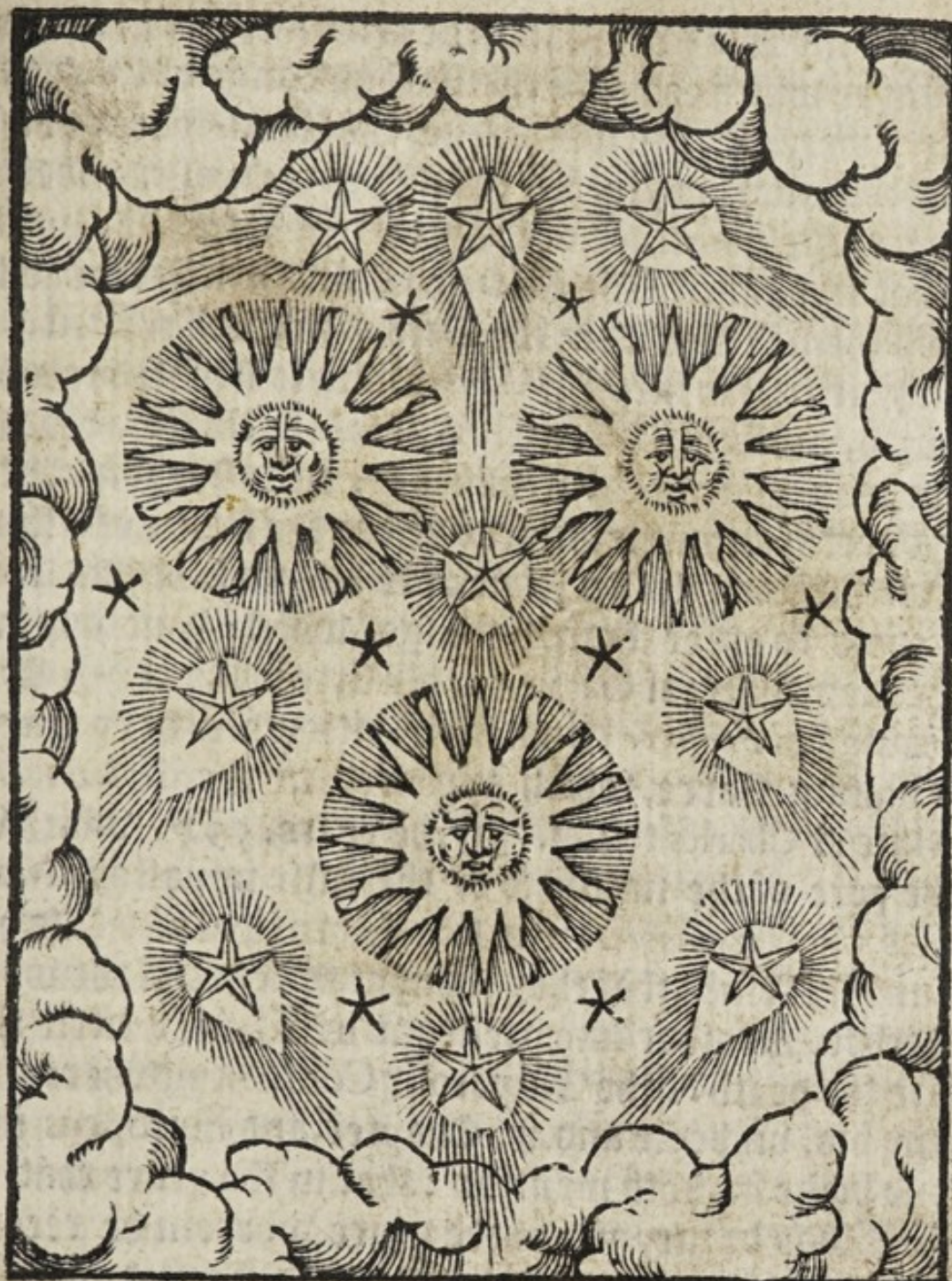
If the bones & ashes of all those which haue bene persecuted for the name of Iesus Christe, were at this day in being, and to be seene with our corporall eyes, we myghte then confesse, that they were able to buylde a great and proude Citie: and withal, if all the bloud which hath bene shed for his name, 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 Ie-
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
Iesus Chzist: neither is the sacrifices of so many Martirs
and companies of the good, so amplie spoken of by Sainct
Augustin in his. xviij. booke. lii. chap. of the Citie of God,
or by Eusebius in his Ecclesiasticall histozie, or that Orseus
writeth, so muche to be wondered at or strange, as this
whereof Cornelius Tacitus maketh mention is wonderfull
and woorthie to be put in memorie amongst the moste ce-
lebzate pourtraits & monsters of this worlde. For it did
not onely suffice the infamous Tirant 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 Iesus
Chziste: for there is no Religion which he hath not so fu-
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 bziidle & repress the enuious rage of his enemies. And
although he hath procured the death of many members of
the Church, 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 witten in like maner, that the gates of hel coulde not

Cornelius Ta-
citus lib. 15.

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 Jeſus 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 promiſſes made vnto hir: when he ſaide, I will not leaue you, my Ozpheus, I will be with you to the very laſte conſumation 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 ſeide, now nor 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 Jeſus Chriſt, whereof he hath leſte to vs the true Charecter and witneſſe of his death, & that all others be vnlawfull baſtards, and inuented by the Diuels, and men their miniſters, to the vtter conſuſion of ours: wherefoze if it be ſo pure and holy, let vs then indeuour our ſelues to conſerue and keepe the ſame, to the ende we maye ſaye in the laſt daye to God, as the good king Dauid 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.



The face of Heauen hath bene at diuers
times so much disfigured by blasing starres,
torches, fireforkes, pillours, Lances, buck-
lers, 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 Chziste,) to-
gether, 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 & woꝛthie to be celebꝛated, of al others, is the starre which cōducted the.iiij.sage Kings of *Perse*, to the place where *Chꝛiste* was boꝛne, the which feared not on- ly the common people, but the sight thereof rauished and bzought into admiration the most learned of the woꝛlde, foꝛ that it, againste the nature of all other starres (which dꝛawe them selues from the *Oꝛient* to the *Occident*,) ad- dꝛessed hir course into *Palestine*, which is situated towards y^e North, causing *S. Iohn Chꝛisostome* to thinke, that that starre was none of them which we see in heauen, but ra- ther a vertue inuisible, figured vnder the foꝛme of a starre. Notwithstaᅇding 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 gettes of the Kings of *Fraunce*, maketh mention of a very maruel- lous blasing starre, which appeared in the *Septentrion* in the time of *Charles the. vi.* In the yeare. 597. which was in the yere of the natiuitie of the false impostour *Maho- met*, at *Constantinople* was seene a hearie Comet, so hide- ous and fearefull, that they thought the ende of the woꝛlde appꝛoched. An other like pꝛesident was seene a little space befoze the death of the Emperour *Constantin*, whereof *Or- seus* in his. vii. booke and. ix. Chapter, and *Eutropeus* in his second booke maketh mention: that in the yeare that *Mi- trydates* was boꝛne, and in the yeare wherein he receiued the Scepter Royall, there appeared a Comet from hea- uen, as *Iustin* and *Vincentius* wꝛite, which foꝛ the space of xliiij. dayes, occupied so well the fourth part of heauen, ca- sting such a cleare lighte, that the bzighnesse of the Sunne was thereby darkened. And also in the yeare that *Tam- burlan* 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 appea- red 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 *Frenche* 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 seen in the yere 1532. the. xj. day of Aprill, being at *Venise*, thze sunnes together, cleare, bzight & shining. Euen so in the yeare that Francis Sforce died (after whose deceasse grew greate warres in *Italie*) there was in like maner seen at *Rome* thze 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. liiij. chap. that in the sixt yere after the Iubile, there was scene amongst 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 accozding to the order and maner of battaill, and during the conflicte of these cloudes, the winde was not vnoccupied in dispoiling, battering, bzusing 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 scene 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 scene 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 three starres, but that which was right vpon the pointe, was more cleare and brighte



than.

than the others : on the other two sides of the beames of this Comet, they sawe a greate number of hatchettes, kniues, swordes of the colour of blond, about the whiche were a great number of humaine faces very hideous, with their beardes and haire stirring, as may bee seene before figured. Shorztely after y^e viewe of this hideous & wonderfull Planet, all the parties of *Europe* were welnigh bathed in humaine bloude, so muche preuailed 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* & *Iohn Litchber* excellent *Astrologians* interpret by w^riting 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 therfore now requisite to serch moze narrowly the matter, and to decide the question so often debated amongst the *Auncients* 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 Alexādrinus*, *Ephestion Maternus*, *Aomar*, *Thebith*, *Alkindus*, *Paulus Manlius*, *Alberanger*, and generally the most part of the anciēt *Greekes*, *Hebrues*, *Caldees*, *Arabes* and *Egyptians*, who haue w^ritten 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 celestiaall 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 *Aetheores*, maketh mention that the Comettes, whiche appeared from heauen, signified scarstie 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 sozetellers 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 nourished, followeth the interpretations of suche predictions, by all the signes of heauen, recomputing by order the marvellous 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 themselves 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 sozetel things to come. And that Iesus Christ the sauour of al the world, was bozne vnder certaine fortunate 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 iudiciall bzing forth, which is y cause y S. Augustin hath banisht thē frō the Citie of God. Basil and S. Ciprian deteste thē. Chrysostome, Eusebius, Lactantius, and S. Ambrose abhorre them. The councell of Tollete reiecte them. the ciuill lawes punish 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 vp 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 makynge 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 conjecture or reason in nature, that they were appointers of any thing whiche should come to passe, he woulde haue kepte them no more 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 fantastick flames and other figures, whiche we see from heauen, be naturall and grow vpon this occasion following. There be three 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 myddst of these two, to the which do come the force of the heate, which cometh from the vppermost part, lyke to the heate of the beames of the Sunne, beaten backe when it cometh from the lowest or inferiour region. For as Plinie witnesseth, the starres be continually nourished of the humors procedyng of the ground, which be the chiefest

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

The Romaines
fearfull of the
Eclipse of the
Moone.

The cause of
the Eclipse of
the Moone.

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 ppozely 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 fyre : wherof procedeth these fyres and flames from heauen, which in the formes of dyuers straunge shynynge appare in the Cloudes in sundry figures, as in the shape of burnyng torches, of shippes, heades, launces, bucklers, swozdes, 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 oftentymes 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 eloquence) 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 wherevpon it proceded, as that which fell from heauen, in the yere of health 570. in the tyme that the *Lumbards* wer vnder the conduct of Albuyn, traueling thzough *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,

full, yet oftentimes it is naturall. For like as the earth
 giveth 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 manner 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. Wherefore
 many Historians, as well *Greekes* as *Latines*, amongest
 their great maruels and rare wonders from heauen, haue
 made mention of these bloudy shoures. It resteth now to
 putte to the laste seale this chapter, 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, imprinteth 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 more 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 engendred in the consciences

iiij. sunnes seene
 by Cardanus.

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

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ees of a numbre of poore people. As for 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 floud, for that the conjunction of all the planets were in the signe of Pisces, and notwithstanding the day which should haue brought forth these waters, was one of the moste 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 proper to sayle withall, fearyng to be surprised and drowned wyth the greate abundance of water, whiche they befoze had tolde of. Lette vs further from henceforth learne with Henry the. viij. king of *Englande*, who reigned in oure tyme, makynge no accompt of theyr deceyts, but chastised their dreames: who vpon the sodaine beyng made to vnderstande, that one of the moste 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 Chyistmas, commaunded that he should be brought 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 Chyistmas 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: for thou shalt neither see Moone, Sunne, Starres, heauen, nor thy familie this Chyistmasse, putting hym presently in the moste straight & darke prison, in the great tower of *London*, where he continued till the feast was past. Here you may see how this true Astrologian was vled, remaining prisoner in extreme misery, vntil after the feast kept of the natiuitie of Iesus Chyiste.

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

CHAP. XXj.

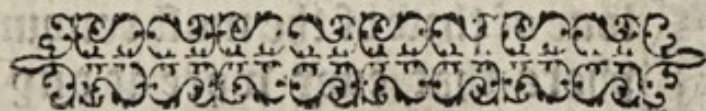


If there were but one onely Authour
which had made mention of the Historie fol-
lowyng, although the truthe therof be suffi-
ciently proued, for whiche cause I haue the
rather at this time placed it in these my wo-
ders, as a chiefe argument or coniecture in
nature:

D. J.

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 authoꝝ witnessing the same in their woꝝks, we ought the rather vpon their credite to beleue that whiche they haue sayd therin. 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 ozation 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 xxvii. thousande, but also had a pꝛaie of a great number of captiues, besides an inestimable riches they toke from the *Carthaginiens*. Neither haue such fantastickall fyꝛes sprung from the bodies of certaine men, oꝛ appeared in one onely, but in many. Wherof the same authoꝛ Titus Liuius writeth (in his first booke of things woꝛthy of memoꝛy likenes 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 fyꝛe: whervpon the Quēne Tanaquil, wife to the foꝛesayd Priscus, affirmed to hir husbād, that this flame promised to hym greate good, honour and prosperitie, whiche afterwards chaunced: foꝛ he married not onely hir daughter, but after the death of hir husband, hee was kyng 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 fyꝛe, whiche caused a maruelous

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 hystories, 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 fyre, but also maketh a certain discourse of these wonderfull flames, whyche be sene aboute the bodies of men. Also *Aristotle* in hys fyfth booke of *Metheores*, treateth in lyke maner. But to tell you myne opinion therein, I can not any wayes gather the cause or foundation eyther of the one or other, althoughe I haue promised 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 *Russians* vomite and caste forth of theyr mouthes, certayne flames of burnyng fyre, whiche *Atheneus* in the fyfth booke of the *Dipnosophistes* and fouretenth Chapter doth witnesse, whiche coulde not happen (as I thinke) to the Hystories before mentioned, for that it hath chanced to greate lordes, vpon whome these wonders haue bene moste proued, by which meanes, they being attended vpon wyth a greate numbze and multitude of persones, the fraude thereof was easlyer discovered. Wherefore it is moste 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 *Magiciens* of *Pharao*, whiche conuerted *Maydes* into *Serpentes*, and floudes of water into bloud, whyche be matters as difficulte, as to make flames of fyre issue or come from the bodies of men.



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A Historie very notable of Prodigious Loues.

CHAP. xxij.



Plato.

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 studied 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 Socrates: other two, so had he besides such a kinde of holinesse, and other ornaments of Ciuilitie, that he was nūbzed amongst the seuen sages of *Grece*, which notwithstanding although they had curiously searched the secrets of the heauens, of Nature, the being and resoꝛte 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, wherein 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 flesh, 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 his 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 wꝛitten 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 cōpa-
nie with Archenasse, who although she had gyuen hir selfe
ouer to a number in hir youth, notwithstanding when she
was abandoned 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 wzin-
kels, as Athenens & Greeke authour writeth in his. xiiij. booke
de ses Dipnosophistes. Socrates whose maiestie and grauitie
was so much renoumed & celebzated by y^e Aunciets, y^e they
wzite this wonder of him, that he was alwayes one man,
in sorte that for any Eclips of fortune, prosperitie or ad-
uersitie, they neuer at any time founde mutation in hym,
notwithstanding he was not so sterne or seuer in his ac-
tions, but the loue of his *Aspasie* did at all times mollifie
the same, as Clearchus maketh report vnto vs, by wzit-
ting, 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 & ma-
ny others, whose amorous and lasciuious loues the Greeke
Histozians haue sufficiently discovered, that in reading
of them, I haue muche maruell that the greatnesse of their
studie, science & wisdom, could not moderate suche mo-
tions & flames, but that the smoke of their wantō dealings
remaineth to their posteritie. Wherefoze Lays, so muche
renowned 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 *Athe-
nes*, yet haue I sene very often the wise men come here to
my schole, where, of graue Philosophers they became fo-
lishe

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. Menetor (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 Plan-
 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 farewell to this yōg gētle mā. Where-
 bpō this yong mā, who wished rather to die thā to become
 a strāger to hir, in whom cōsisted y cōfort & solace of his life
 began to embrace & cherish hir as he was wonte to do, but
 she as cold as y yse of y mountaigne, made no accōpte of al
 his plaints, sighes & lamentatiōs, requesting y he wold shun
 al places of hir repaire, without making him further to vnder-
 stande the cause of hir displeasure: y yong man touched
 more neare y quicke with hir new refusal, prostrated him
 selfe at hir fēte 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

presentely perishe. Plangon moued with rage, pittie, and loue, sayde vnto hym, lette me not fynde thee duryng thy life in my pzeſence, vnleſſe thou pzeſent me with the chain of golde, ſo muche celebzated of Bacchide Samienne: wherefoze 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 pzeſent 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 ſoz 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 ſiniſter accident coulde extinguiſhe their frienſhip: 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 *Greekes* 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 hiſtozies, 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

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 *Gueuare*, Bishop of *Monodemo*, 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 worlde, whiche at any time were either bozne in *Asia* or nourished in *Europe*, and of whome the Histoziographers haue mozte talked, and by whome mozte Princes haue come to ruine and perdition. It is wzitten of them for a wonder, that they so well charmed those which loued them, that they were neuer leste of any Prince whiche loued them, nor 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 mozte riche Courtizans of the worlde, & after their decease leste most great memorie of them, for euery of them where they dyed, did erecte a great pillour of stones, to continue a remembzance of them: and besides that euery one of them were by nature 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, for by the drawing of hir eyes she enflamed the beholders. Flora wanne hirs 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 folowe his Lamie. Wherefoze Plutarke reciteth in the life of Demetrius, that the Athenians hauing

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gyuen vnto him. xj. 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 imployed. 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 enterprises, 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 therof my poore eyes may bewaile dayly the death of hir, and my sorrowful harte continually thinke thereof. Whereby the dolor & sorrow 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 & sorrow which he suffred for hir, or the riches which he spent in the obsequies & pomps of hir burial. Within a yere & .ij. 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 Pirrhys, 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 hy^r, 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 sleighes 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 hy^r, 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 knownen. 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 discēt: for she was issued of a certaine *Romain* Knight, greatly renowned in the feates of warre, who deceased with his wife, leauing 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 baundes 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*,

where she made sale both of hir person and honour : and so
 flozished 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 vp 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 riches, saying alwayes that a woman of greate
 beautie shoulde be as much esteemed, as she values and ac-
 comptes of hir selfe : Albeit Lays and Flora were contra-
 ry in doings, for Lays woulde be payde hir hire be-
 fore 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 oure 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. Wherefoze all the Embassadors of
 the world whiche came into *Italy*, caried back as greate
 and seuerall reports of the beautie and noblenesse of Flora,
 as of the Publike weale of *Rome*, for that it seemed as mon-
 strous

trous 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 redeemed 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 write, that the abhominable tyzant Ne-
 ro, did not only offend grieuously 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 perfor-
 med accordingly, 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 fote. Ludouicus Vartomanus writeth, that

there is an other maner of makynge of loue at this day in
 use in a certayne prouince of *Indie*, named *Tarnaſeri*, which
 is no lesse wonderful than the precedent before recited, if y^e
 experience wer to be ſene: 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 ſhe wyng any kinde of
 dolour, teſtifying by this, that he is ſo ſtrongly embraced
 with the loue of his lady, that there is no kind of tormēt
 or martirdome 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 wrytten 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 than men. The
 chaſt Porcia, daughter of Cato, loued ſo entierly hir huſbā
 Brutus, y^e after ſhe vnderſtoode he was ſlain in *Theſſaly*, in y^e
 fields *Phillipiques*, for y^e ſhe could not preſently get a knife
 to kil hir ſelf, ſhe deuoured burning coales. Cleopatra, late
 quēene of *Egypt*, nothing inferiour in frendſhip to y^e partie a-
 forſayd, 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 ſelf, yet notwithstanding their
 great care to preuent ſuch a miſchief, as Apianus Alexādris
 nus wryteth, ſhe was deſtroyed by a cruel kinde of tormēt,
 for ſhe made hir ſelf to be deuoured of ſerpentes. Neither
 let vs forget Arthemife quēene of *Carie* in *Greece*, who after
 ſhe knew y^e king Maſſol⁹ hir huſbā was dead, ſhe dreynd
 wel nigh al y^e watrishe powers of hir body by teares: & af-
 ter

Valerius Max.
 lib. 4.

fer she had sufficiētly lamēted, she caused to be made so excellēt a sepulchze, y it was put amōgst the maruels of the world: & not cōtent with this, esteeming y body of him that had ben y ozgan of hir life, not sufficiently honozed with so sūptuous a tōbe, vnlesse she serued him as a sepulchze hir self, caused al y bones of hir husband to be subtilly beatē to pouder, which she ozdinarily vsed in hir meat & dzinke till they wer cōsumed. We should not maruel of these wōderful flames of loue, which enchaūt & charm so wel y humaine sense, y they do not only walk incurable by al y most sensible parts of our friends, but y moze is, they make vs very oftē to become mad, frātike, & without reason, as appered by a yong gentleman, issued of y 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 bisides, it is most strange, y the cōtagious tickling of this amozous venim, doth not only touch y humaine creatures reasonable, but also y infection therof corrupts bzute beasts. Which Plutarch witnesseth in an experience of an elephāt, who with Aristophanes of *Alexādie*, loued a maide, to whome y 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 beasts do loue creatures resonable, seing they ar oftentimes so pressed and pricked forwarde with their amozous passion, that they are seene 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 houses, for that when they feele any motion of nature, or rather prouoked with desire of filthy lust, they neither spare mayde, widow nor wife, nor regarde estate, condition, or degree of women. Wherof haue ben founde diuers proues in sun

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in sundry unhappie women that stand not vpon their gard
against the furie of such beasts. Saxonijs in his tenth booke
of the historie of the *Danes*, writeth (as of most credit and
truthe) that a Beare in *Swetia*, 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 Clime, ioying and reioycing
much at his ptesence. 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 expressed the same by the trunke of a deade tree,
enuironed about with Iuie. Wherfore to put end to these
moste wonderfull thyngs, the secretaries of nature do ac-
knowledge, that ther is also a secret amitie amongst met-
tals & stons: for psofe of y Adamāt 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. xxiiij.



Cellus Lucianus, a Greeke Philosopher, in
a certain little worke whiche he made, trea-
ting 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-

H.J.

monie

monie for voluptuousnesse & pleasure (which oftentimes is not absent) but y^e our principal intent ought only to be for procreation, which is not ordeined of y^e Almightye for pleasure only, but for y^e perpetual conseruatiō & permanēcy of humain society: wherfore being impossible, y^e a mortal mā shold 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 vnclean, miserable, monstrous, vicious, odious & detestable, as wel to spirites & deuils, as to men & families. And of these vnlawful copulatiōs & licentious dealing, oftentimes were borne mōstrous infantes: As we may see in beholding this befoze figured, out of whose belly issued an other man, wel formed in al proportions & members, reseruing the head. Like as this man was of the age of xl. yeres when he was sene in *Fraunce*, in the yere 1530. Euen so he bare y^e body betwixt his armes with great marvel 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 sene 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 printer 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 sene in times past spring out of his body.

¶ Notable histories of many Plants, with their proprieties and vertues, together with a wonderfull 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 or attain vnto, without extreme admiratiō: 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 canes and entrailes of the earth, garnished with their proppre 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 Penroyal, as also hath done Homerus of *Alisier*, and others, as in like maner Pythagoras, hath cōmended the *Eschallottus*, Crisippus, *Chou*, 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 only to know the names and propperties of plantes, but also the mooste 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 thing mooste maruellous, that a great number of plantes muche renoumed, haue taken their names of many kings, as *Gentiane* toke the name of Gentius king of the *Illyrians*, *Lymachie* of Lyzimachus king of the *Macedonians*, *Teucriū* was inuented by Teucer, *Achilea* of Achilles, *Arthemisia*, of Arthemise quene of *Carie*. But now we it relecth for vs as me seemeth, hauing searched very narrowly the Antiquitie and prayles of Plantes, to be as diligent, following our custome, in seeking forth if we can fynd amongst hearbes, any thyng monstrous, wonderful or straunge, as we haue done in the mooste parte of other thyngs contayned vnder the concauitie of Heauen. The Auncients haue reknowned, 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 witten of the Nature and propertie of this plante , saye that it resisteth the sinne of the flesh, 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 & extinguish the heates of the flesh. Wherefore 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 chastetie of such persons as vse the same : so are we now 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 satisfying of theyr lusts and concupiscence when they wente to playe by the forests & caues with the *Nymphes*. Albeit the *Greeks* cal it Orchis or Cmosorchis, for that, that this roote is like the two genitozies 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. Wherefore 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

pleasure of a woman. Besides, there is one thing worthe
to be considered of in this roote, & as who would saye won-
derful, that is, that as one of these two rootes, which resem-
bleth (as we haue said befoze) the genitozies of a dogge, ex-
cites & stirres a man vnmeasurablie to the wanton ad-
es of Venus, so the other roote which is a little lesser, extingui-
sheth & 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 *Theffalie*,
gaue to men to drinke of that moste fleshly roote, the ra-
ther 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, facul-
ties, temperaments and diuisions of them, for that this
worke woulde be excessiue & excede the limits of my mea-
ning: Wherein Dioscorides, Theophrastus, Galen, Plinie,
Matheolus Fuscus, 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 Aegine-
ta, and Aetius haue made mention, which others saye to
haue receyued that name of Serapius, God of the *Alexan-*
drians, 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, & Re-
ligiō, as Strabo reciteth in his. xvij. booke of his Geographies.
Wherefoze it suffiseth me in this chapter to write sim-
plic, that there is moze cause of maruell and wonder in
some particular plant, than in euery plant. The Auncients
as Chrysippus, haue founde cause of wonder, I can not tell
by what meanes, in the plante whiche we commonly call
Basil,

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 busing it and putting the same vnder a stone, it engendzeth a Scorpion, or if they chaue it and set it in the Sunne, it brings forth wormes. Furthermoze, 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 busing a handefull of Basill with Cancri marini, or of the Riuer, that all the Scorpions farre or neare will come vnto him.

Wherefore I am not ignozant, that those whiche came after Cryssippus, did so abhorre 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 ground, without any stalke, putting vp prickes like an Hedgehogge, hauing in the middle a knap ful of prickes, in which do appere purple floures, that growe into plumes, fleeing away with the winde, like as of other thistles, hauing a white roote & swete, groweth on olde landes and bare hilles. Also Dioscorides, Plinie, and Pithagoras write, that the herbe called *Scylla*, and of the Apothecaries *Squilla*, being hanged in a house, deliuereth men from charmes, sozceries, and enchantments, the roote wherof is like a onyon. Wherefore the good searchers out of the secrets of plants haue founde by experience that our *Perley*, whiche the *Latins* call *Aspium hortense*, and the *Greekes* *Selinon*, by a certaine secret ppropzetic engendzeth in vs the falling sicknesse, in suche sorte that Simeon Sethy writeth that it is necessarie for suche as be subiecte to that euill, to take hede
they

they vse not y same, for it often hapneth that those whiche
be deliuered from that disease, by vsing of *Perfley*, fall a
fresh into the same againe. In like maner *Plinie* writeth,
that nurles oughte not to eate therof, for y infant (sayeth
he) by sucking the milke of hir bzeast which eateth therof,
very often is persecuted with that disease. Furthermoze
the Conflyre, 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* witnesse,
being put in a pot with sundrie pieces of flesh, it will knit
and ioyne them together: for which cause the *Greeks* called
it *Symphiton* for the gret vertue it hath in knitting & ioy-
ning 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 *Hiera-*
botane, and *Sacra herba*, that is to saye, a holye hearbe, for
that at *Rome* in times paste, it serued them not only to pu-
rifie their houses, but also their familie was dzedded with
it, and for a moze superstitious estimation of this hearbe,
they hong the altar of *Iupiter* with it afoze they perfour-
med their sacrifice. Their embassadours that wente vpon
holy messages were crowned with it, bycause as *Discorides*
writeth, it was very pzooper to withstande wicked spirits,
and purge the houses, hong o2 garnished with it. *Dioscori-*
des and *Plinie* be of opinion that the house sp2inkled with
the water of *Veruaine* makes the people ioyfull, and those
which assiste the baquet where is eyther deawe o2 mentiō
of this water, shalbe replenished with mirth and gladnesse.
The plante which the Apoticaries call *Nenuphar*, and the
Greeks and *Latins* *Nymphaea* growing mozte commonly in
Pooles and *riuers*, bearing a greate grēne 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

75
xl. dayes, it mortifieth altogether the appetite of sensuali-
tie, and eating it fasting among other meate, it defendes
you from vnchaste thoughtes and dreames of Venery:
prouided alwayes that this must be wrought of the firste
kinde of *Nemur* whiche hath a yelow flower like to a
Flowerdelice, wherof besides the authozitie of Plinie and
Dioscorides (first 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 *Nimphaea*, 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* *Cysses*, 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 brings 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 Spleene, 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
good to make men loue, and that there was in it a cer-
tain

faine amozous charme. I sawe in a faire at Sainte Ger-
 mains in *Paris*, a roote of a Mandrake, so well counter-
 fained by arte, with rootes and bzaunches one linked with
 in another, that it resembled properly the fourme and
 Shape of a man, whiche bzoughte suche value and esti-
 mation to his pzactise of deceite, that he solde of them
 for twenty crounes a piece, by which vnreasonable gaine,
 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 for the deceits in this roote,
 and nowe let vs returne to his singularities and vertues.
 Dioscorides wzites that it is of force to mollifie the *Iuorie*
 and make it apte to plye and turne, and fashion in any
 worke or forme that a man wil, boiling it with the *Iuorie*
 the space of sixe houres. It is moste certaine that it is of
 a maruellous vertue to caste men on sleape, and so to en-
 traunce suche as are to be opened or cut in any member,
 that they shall not feele the paine, if firste they taste of
 the iuice of this Mandrake: some do vse it in perfume
 for the same purpose. There be. ii. kindes of Mandrake,
 whiche growe in manye places on the mountaines in *Ita-*
lie, but specialllye in *Powylla*. Whereof diuerse grafters
 and setters of plantes haue bzoughte awaye both Ap-
 ples and rootes. It is as strange, which the Philosophers
 attribute vnto the plant whiche the *Latins* 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, Hoxles, and many other foure footed
 beastes: and to men or women, if it be taken in bzooth
 with wine, it serueth as a counterpoyson or soueraine
 Medicine against the bytings of all venomous beastes:
 and yet if goates, sheepe, and suche lyke weake bea-
 stes doe dzinke 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*, procures fearefull dreames, specially vpon his firste decoction as *Plinie* and *Dioscorides* affirme: & those whiche haue not meane to eate of this meate, become Lepers, as *Galen* and *Plinie* say.

This may suffice (in mine opinion) for the curious searching of the straunge properties of *Plantes*. There resteth 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 other things contained within the purpise & compasse of of this visibible world are and haue bene created, and yet to keepe him vnder, and that he liste not bp his horne too high nor swell with pride and ambition, the Lorde 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 knowne 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 *Socrates* 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. *Dioscorides* in his treatise of poysons and their remedies, doth exaggerate 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 visibible vertue in their eyes, althoughe they be blinde and haue their mindes so troubled that they are not able to discerne 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 dzaune 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 shozt time. The hearbe of *Sardania* eaten, maketh a man become incensed, and bzædes a certaine wannesse in the lips, in sozte that who hath eaten of it seemes alwayes to laughe, from whence moues the wicked prouerbe, the laughter of *Sardanya*, which appeares at large in *Solyn*, *Dioscorides* and specially in *Erasmus Chylyads*: in like sozte the plant which the *Latins* call *Hiosciamus*, the *Greekes*, *Hiosciamos*, and the *Frenchemen* *Isquiane*, but chiefly that whiche hath the graine blacke, makes a man slepie, and to loose his sense according to *Plinie* and *Galen*, and as *Dioscorides* saith, it stirres vp suche vaine follyes as commonly we see in a dzonken 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 *Libardaine* or *Wolfbaine*, whiche as laste shall seale vp our description of venomous herbes, bicause it is of a moze 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 wylde *Coucumber*, but it is somewhat lesse and moze 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 balletes 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 poyson 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 poyson 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. Wherewith we will now knit vp our Discourse of venomous herbes, and bzing 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 bzoake 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 swæte, although it bzing but a little taste. The pꝛincipall vertue of this Plant consisteth in the humour, the second in the sēde, the third in the barke, and the last of all in the weede After Titus the *Romaine* pꝛince had destroyed *Ierusalem*, reuenging the death of *Iesus Christ*, the herbe & plant of the balme were transported into *Egypt*. *Petrus Bolonus*, a diligent sercher of rare things wꝛiteth, 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 saue not aboue nine or ten plants, and the same very curiously garded and inclosed wyth greate and high walles. The last pꝛecious vertue of this plant is, to pꝛeserue (a long time) from coꝛruption, 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 *Mallowe*, sauing that they be moze hard, ful of sinews, and crispie: it spꝛings in *May*, and floures in *June*: it is moſte 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 wꝛite that if eyther maides or wiues that be coꝛrupted or haue soꝛtaited their virginitie do vse of it, it maketh them seme 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 dugs, it maketh them shꝛinke 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 *Coꝛall* 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* wꝛiteth, being dꝛawen out of the botem of the sea,

sea, becomes hard with the aire, & so is made a stone. This little tree or plant of *Coraile* is græne, & 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 cōming after into the hands of woꝝkmen, they polishe it artificially either vpon the toꝝnell by foꝝce of the file, and so smothe him with the powder of *trypoly*, to giue him his glæe and beautie. Al kinds of Cozal be very cōmon in *Italy*, bicause that y people there do fishe foꝝ them in the sea *Tyrenum*. The Coꝝralls 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 foꝝ gnawing in the gummes, foꝝ blaines and biles in y mouth and foꝝ the flux of sæde. Auicen holdeth them mosse soe- raine to glad and comfoꝝte the heart. Dioscorides maketh mention but of two kindes of Coꝝzall, 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. xviij. boke telleth a wonderfull histoꝝie 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 victoꝝie against y *Brachmans*, wherof y most part were either killed or taken pzisoners, he found sundꝝy of his *Macedonians* soꝝe hurte and in daunger of deathe, by reason that the ende of the Darts and Arrows of their enimies were poysoned, the same mouing coꝝage in them to attempt the battail against him. The venom was made of certaine serpents, which they killed, and layed them to dꝝie 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 feelyng, and by and by turned into wonderfull toꝝmēt
by

by the retraction of sinews, and trembling of all his bodie, his flesh became blacke lyke leade, and by continual vomite, caste vp a maruellous deale of choler, besides the which came out of the hurte a blacke scumme, wherof engendred a putrifaction, which as it was fermed and iellied gained forthwith the noble partes, and made the patient die in great martyrdome. The king was not so sorrowfull for all the rest of his people, as it grieved 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 throughout the whole armie generall sorrow for the martirdome of Ptolomeus, there chaunced a straunge case, and the same of more meruaile, because (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 grieve 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 grew. Alexander awaking vpon this vision, wente immediatly to seeke the herbe, and hauing founde it, he ordered it in sort of a plaister, and applying it to the body of Ptolomeus, gaue him also to drinke of the iuyce, wherupon he with others were restored 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 deuice 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 feast, 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 hundredth 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 prouise of the contention. Not long time after, Antonius obseruing his aduantage of time, with intent to visit hir without warning, came vpon 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 Gesta vsed 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 hundred
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
vnce.

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A wonderfull
prodigallitie 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, having 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 *Avignon*, 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, aswell for the honour of his profession, as to much superstition in him selfe, who one daye invited to a banquet, the nobilitie of *Avignon*, aswell 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 bafe with his heade pulled of, and purged in his intrailles, having in his bellie a whole Harte or deare of the like dzeilling, 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 excellēt Mathematicitian had bene the workeman thereof: But that whiche made the matter both straunge and wonderfull, was, that all the birdes so assembled, did roste and turne all alone vpon a broche, 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 crutte was taken of, began to flie aboute the hall: there

there were besides, sundrie sortes of siluer plate, full of
 Jellie, so subtilly conueighed, that a man might haue seen
 in the bottome a number of little fishes quicks, swim-
 ming and leaping in swete 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 vp 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 dreessed to the bozde,
 there were Gentlemen (appointed for the purpose) which
 presented an other aliue, and al to shewe the magnificence
 of the priest, to whome, what remaines 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 shoulde deteste him and his
 example, seeing it mighte be, that whilest his Shippe
 went with full saile, and he in the middelte of his Epi-
 cures delites, the poore 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 poore 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 awnes 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 Iudas, if he had bene there,
 to haue

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 bellie vanities 3000. crownes: wherewith manye poore members of Chriſte, and ſundrie needie ſcholars 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 auncettours: 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 vnſatiabable 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 ſauce but deartth. Wherin not ſuffiſing him ſelf to fede of theſe rare & erquiſite meats, 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 other 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 dranke 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 unhappie 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 dronke, 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 drinke tyll they burst: and of some againe when they had wel dronke, he woulde tie their legs and their hands, and al the conduits of their vrine, and so let them die. And being reprehended of these folies, and warned to auoyde such extraordinary

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

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

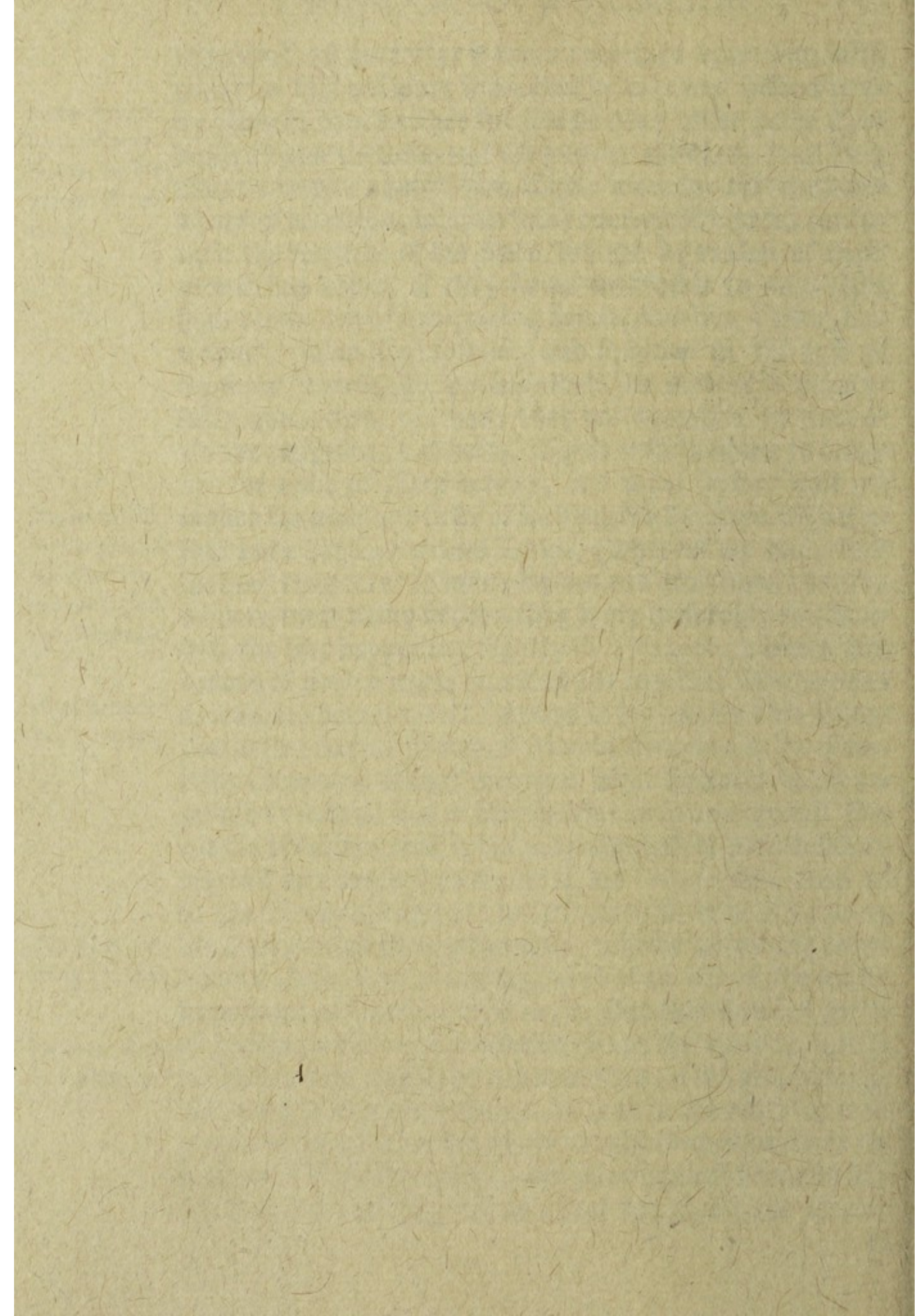
Mar. Anto. kil-
led him selfe.

Cleopatra was
stong to death

Helioga. slayn
and cast into
Tyber.

expense, least hereafter it were reuenged vpon him with pouertie. His answer 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 childzen, least they should conspire against him. These were the charities and deedes 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 Aelyus 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 Paradyse of delites: but what more shamefull punishmente and iust hire coulde he receiue of his *Epicures* life, than to be the bloudy 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 numbze 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 tyrannies, conspired against him, and killed him, and trailyng 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 authoritie of the most auncient and learned wziters now a dayes, who (for the first) haue made of great estimation by their Histories, 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 auoucheth the same with probable argumēts 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 betwene them both: They came one day to *Megare*, a citie in *Grece*, to performe 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 harbor in an Inne: he that went to the place of his acquaintance, after supper feeling a vehement motion or desire of sleepe (the same moued by the wearinesse of the way) went to bedde, where he fell forthwith into a pzofounde sleepe 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 besides 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 remembraunce of

A dead man
speaketh to his
companion in
a dreame.

his first apprehension, but in a more straunge order: for he seemed to cary the shape or figure of a deade man, all to be bathed in the bloudy 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 importunitie 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. Whereupon the Host being taken and examined, avouched 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 booke *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 vntuthe in any sorte whatsoeuer. Thys man being at Rome, was required by one of hys verve 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 agræd 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 anguisse 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 agræd with the time and place, seing no cause of nede to passe further to the bathes, retourned to Rome, and being ouertaken with extreme

wea

wearinesse of the firste dayes trauaile, tooke by hys lod-
ging in an Inne by the waye, where he was no sooner in
bedde (and afoze he hadde desire to sleepe) 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, duryng the
extremitie of hys sicknesse. The same strykynge such mozt
fall dreade into the other, that he was readie to dye for
feare, and yet was not boide of courage and remembraunce
to aske hym what he was: who without making him any
aunswere, put off hys ghoastly apparaile and robes of a
ghoast, and wente to bedde to hym, offeryng to embrace
hym with greate familiaritie: which forced the poore 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. Whych notwithstanding
coude not so well assure hym, but the remembraunce 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 fete of
that dead body, touching him in his bed. The same autho-
r in the .xj. chapter of his first booke confirmeth this discourse
with a like example which he hath neither red nor learned
by report, but sene the experience hym self in one of hys
trusty seruantes, a man bothe vertuous and of byright ly-
ning, who layed in his bed & fast a slepe, began vpo a sodain
to sigh, lament & complain in such sort, that he awaked all
those in the house. His master in the morning 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 sepe.

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ende he myght know whether it didde pzognosticate 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, & conferryng the times together, it appered that the houre of hir death agreed wyth the very instaunt of the vyſion, 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. Whereof Plurarch maketh mention of Damon, in the beginning of the life of Cymon : The ſame alſo being confirmed with like example wꝛitten of Pausanias, Cleonices, and Bizantia the maide, biſides the authoritie of Plinie in his. vii. boke of his Epistles, touchyng a viſion appearing in a houſe in *Athens*, and that which Suetonius wꝛiteth, when Caligula was killed, whoſe houſe was troubled with pzodigeous monſters and viſions many yeares after vntil it was burned. And laſtly, ſuche like is appꝛoued by Marcus Paulus *Venitian*, who wꝛiteth, that at thys 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 : wherewith whoſoener hath ben at any time circummeſted, eſcapeth hardly without mortal danger. Whereof Hayronus is a ſufficient witneſſe in his hiſtoꝛie of the *Sarmates*, wherein he ſheweth how the *Tartarians* being almoſte ouerthrowne, were reſtoꝛed, and became victorious by the enchantment of the Enſigne bearer, who made ſuche a darkeneſſe ouerwhelm the army of the aduerſe part, that it dimmed their ſights, and moꝛtified their coꝛages. But here me thinketh we ſtande too long vpon pzophane examples, ſeing we haue ſufficient confirmation by Eccleſiaſticall authoritie, as Sainct Auguſtine in hys twelfth Boke and ſeuententh Chapter vppon *Genesis*, in the Hiſtoꝛie of a frenſike man, pzophecying vpon the death of a Woman,

Certaine houſes at Rome haunted wyth ſpirites.

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

who

who as he was banquetting in his owne house amongst certaine his familiar friends, falling into question of a woman knowen 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 corps 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 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 grieve, he seemed to endure a marvelous 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 more perfect age, who also in the beginning of Lent appeared estesones 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 grieve 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-

ble sauving to himselfe, counsaillyng him to caste hymselfe into the Sea vnto the nauell, where taryng a certaine time, his grieve shoulde cease, and onely shoulde remaine a certaine slymie 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 more cause of wounder 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 pꝛophane or sacred repoꝛte anye thing moꝛe 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 woꝛlde. This Cataldo, a man holy in life, being buried a thousande yeares past within the Bishopꝛike 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 vncouer a certaine vaulte in a place in the earth whiche he assigned hym, where in he had hidde (whilest he was in the woꝛlde) a booke wꝛitten with his owne hande, whiche as soone as he had taken oute of the grounde, he shoulde offer it immediately to Ferdinando, firste Kyng of *Aragon* and *Naples* raigning at that tyme. This childe (for the small faith he gaue to the vision) perfoꝛmed not the charge giue him. Whereunto albeit he was estesones solicited at sundꝛy times, yet he neuer vsed regarde to the perswasion, vntill one moꝛning afoꝛe daye as he was in his pꝛayers in the Church, he behelde Cataldo in his Byshoppes weede and countenaunce of thꝛeatning seueritie, who appeared & sayd vnto him: as thou haste gyuen slender credit to my woꝛdes, with lesse regarde to searche the booke and deliuer it to Ferdinando, so assure thy selfe (this time for all) if thou refuse to perfoꝛme the charge, or once staie to attende an other sommonce, thy punishment wil be to greate for thee to endure: whiche lasse thꝛeate stirred suche feare in the childe, that the nexte moꝛning he imparted the vision to the multitude, who according to the straye and too straunge fearmes of the

of the

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of the same, assembled very curiously to accompanie the childe to the place of charge, where being arriued, and vnconering the earth, they founde a little coffer of leade so close and curiouslye wzought, 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 pꝛophecie, the miseries, plagues and curses, whiche should happen to the kingdome of *Naples*, to the King Ferdinando and his childzen, 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^e 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 coulde 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 pꝛeuented his vse and possession of it, and that in the floure of his age, being so enuironed with warres, that he had skarce leasure to take bꝛeath. 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 truely of it, we shall finde that of al the kingdoms of the earth, only this state of *Naples* hath excēded in reuolution, mutation, persecution and losse of bloud, the same making it seeme in dād, 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 dꝛawne all

The effects of
the bishops
prophecie.

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 now (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 proceede, 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 themselves appeare afoze the eyes of the bodye, as the thre men whiche appeared to Abraham, that whiche Moyse sawe burning in the bush, and lastly that of Moyse and Elyas to the Apostles at suche time as Chyste was transfured vpon the mountaine. The seconde kinde of visions consist in imagination, as when we imagine those things which we feele by the body: seeing that our thought being rauished and list up to Heauen, and that the beames and reflection of diuinitie do pierce into the soule, many straunge things are manifeste to hir, and that not by the eyes of the bodye, eares or other members of the fleshe, but seeme in deede to be revealed by a diuine influence and celestiaall inspiration: according to that which Saint Peter saue in a vision, the greate Messell descending from

Heauen in a shéte, wherein were contained all sortes of beastes, and immediatly he heard a voice whiche said vnto him, Peter, rise, kill and eate, & so according to the texte. The third sorte of visions maye be called intellectuall, by cause it consistes also in the thoughte, as where the King Balthazar sawe a hande wryting vpon the wall, and many other like visions of Nabuchodonosor, whiche be at large set forth in Daniel: wherewith hauing layd thus the first foundation of these fantastical apprehensions, resteth now to declare by order what hath ben the aduise of S. Augustine 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 nighte, that the disputation maye seeme tollerable, seeing the question is doubtfull: for some saye that dead ghaastes haue appeared to men on lyue, shewing the place where their bodyes laye shyned, to the ende they mighte prouide their owne Sepulcher: whiche things if we holde to be eyther false or vayne, we resiste impudently the authoritie of a number of saythfull wryters, 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 whether 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 operation of Angels, to whome it is suffred by the Lorde to vse suche power, whiche is the effecte of the *Latin* texte as neare as I can construe it, and yet am I not ignoraunt for all that, that sometimes these illusions moue no other 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 persiste 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 sprites with their bodies of ayre, to do many marvellous and fearefull things, whiche excēde the compasse of oure vnderstanding, being wapped and buried in bodies of death. And if sometime (saith he) we be drawne into admiration with the vewe 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 bodies 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, bediuerse, 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 & grieve, that for the space of .xviij. yeares, she was so courbed y she was not able to lifte vp hir 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 perfectte and exquisite skill in the propertie of plantes, stones, mettals, and many other like things, all which as they be their instruments wherewith they forge and fashion their illusions and engins whiche they bende 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 perfourme 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, persuaade them selues that they go all night on horsebacke when thed worship 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 goodlye things, & sometimes sorrowful things, sometimes they pre-ferre 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 sprits) 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 chæse, the passengers immediatly wer turned into mares, and caried their necessities vntil they had perfozmed their voyage, and discharged their burdens,
when

When they returned to their former shape. The like happening to the father of Prestantius, who being turned into a horse, carried cozne wyth other victualls of certaine knights. All which notwithstanding (sayth S. Augustine) ought not perswade, that either the body or thought of the man, coulde (by any Diabolicall illusion) be conuerted into a beast, or take their shape or membez, but rather that their fansie did abuse them in making them seeme like vnto beastes. And touchyng the burdens which they caried, it myght be (sayth he) that the Diuels themselves caried them, to entertaine the rather the error of those miserable creatures. But now to pzeuent such opinions as may impozte that there were no euill spirits: but in S. Augustines 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 terroure: 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 ouertaken with a mortal disease she died: An other *Magitian* 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 dugs of the dead woman, the which made hir seeme to be on liue in euery respect: for in common assemblies she was sene 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 happened certaine dayes after to come to *Bologna* an other *Magitian*, who desiring to see whether the excellencie and skil of this Woman, agreed with the same she hadde in euery

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 deceit? she that feedeth your sonde 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 *Pauia*, 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 *Pauia*, 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 pzoesser of Philosophie, a man of very holy conuersation, who refusing continually of hym self to visite or heare this woman, was won at last by the importunitie of his deare friends to see hir: and being afoze, with intent to sounde hir to the deapth, desired amongst other thyngs, which was the best verse that euer the Poete Virgile made? She aunswere hym with small leysure, that *Discite iustitiam moniti, & non spernere Diuos*, was the best and most 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 pzeise an answer, haung neuer learned so muche as to wryte or 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 lyuing, a woman called Margareta, the wife of a Waynter, who is not ashamed to publishe openly, that she hathe a Diuell or Familiar, whiche followeth hir continually, saung that he is absent for two or 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, or 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 seemeth 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 corner 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, nor otherwise formed, but it may be vnderſtaded, albeit it is very soft and weake, in ſort 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 ſheete, and that cuſtomably it biteth or ſucketh hir mouth, the ſame confirmed chiefly in that ſhe hath moſte commonly ſore lippes.

This Hiſtozie maketh me remembre that which the auncientes haue noted of the ſpirite of Socrates, whiche impoſeth ſome vanitie in them, becauſe Socrates caried alwayes ſuche regarde to the truthe, that for any thing he woulde neither ſuggeſt nor ſuppoſe 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 his ſpirite, whereof he chalengeth the witneſſe of Thymarcus to kill Nyceas, (not withſtandynge he had warning by the ſpirite of the inconuenience that fell of it) in his condemnation confeſſed, that if he had beleued the counſell of Socrates, he had bothe auoyded the ſacte and daunger of the deepe. Franciſcus Picus Mirandolanus, an excellent Philoſopher of oure time, affirmeth, that there was a Poet of the age of .lxxij. yeares, the whiche for .xl. yeares together had

had alwayes a Familiars in hys companie, who dronke with hym, lay with him, spake to him, and so directed him in all his actions and doings, that the people (not able to conceue the mysterie of those thyngs) gaue theyr iudgement that he was a foole. 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, vsed the conference of a Familiars 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 notwithstanding the gate and entrie were rammed vp to barre access, yet it is affirmed at thys daye, that fearefull visions be scene, 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 themselves 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 themselves, 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 .xj. 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 Sauour 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

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 Quindelines be as great, and the regions so delitefull and full of pleasure, as we see the earth replenished with liuely substance, mettals, stones, & plants. The water hath hir fishes, and the weake ayze here below, bringeth 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 dearly, by the pzeious bloud of his sonne) it is needefull so to tempze and direct the reason of those things, that we giue them not such authozitie ouer vs as the Cat hath ouer the Mouse, or the scowle 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 haue 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 harboz, 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 Prophet, 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 carnem*

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 Sauour,
 comforting Symon, tolde him that Sathan had asked leaue Cap. 22.
 to tormēt 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
 bodie, 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 suffred 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 sometyme
 mes wycked spirites as good 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-
 ns*) against fleshe and bloude, but agaynst pryncipalities
and

3. Reg. 2 2.

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 furrie 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 houllyng: 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 pzick 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 pzofound depth or *Labyrinth* of visions, it is also conuenient afoze we hoyle saile to bzing in the last member that they depende vpon. There is yet an other sort of visions, which do not pzocēde of any diabolicall illusion, nor by any other secret mysterie of the Angels, but they engender of the coztuption of humo2s, 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

Visions of the
imagination.

some other that perswaded 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 perswaded 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, perswading 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 braines 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 transformed into a Beare. Yet ther be other sortes of visions which (according to y^e opiniōs of certaine Philosophers,) 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 bodie certaine exhalations and vapours, whiche ascende into the ayre, & 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 ayre is troubled with contrary winds, by whose agitations is engendred a brute or murmure, resembling properly the lowing or noise of beastes, or not much vnlike to the complaintes of women and little childzen: sometimes also the ayre pierceth within the creuisses and vaultes of rocks and olde walls, and being sent backe againe by his owne violence, giueth

Lib. i. cap. 20.

Visions by naturall cause.

out so distincte a sounde, that it seemes a pzeise or set
voice, as we pzooue oftentimes in that whiche we call
Eccho, the same pzonouncing for the most parte v. or .vi.
wordes with so greate maruell, that it easely perswades
suche as knowe not the cause, but specially in the nighte,
that they be some spirites or 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 drowned 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 last-
 ly ouertaken with night, founde himselfe greatly passio-
 ned, and riding all along a Riuer side, began to lamente
 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 as much 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 goodnesse 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 much 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 assuraunce and p^roofe whereof,
 he led him estesones to the same place, where they founde
 that

In his booke of
 maruelous in-
 uentions.

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, vij. times one after an other, like to the Eccho septuplex of the Auncients, and specially commended of *Plinie*. I haue also oftē marueled y those which haue wrytten the Antiquities, and things wortie 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 laste seale to our difference and diffinition of visions) to make some discourse of artificiall illusions, the which being wroughte by sundry secret and Sophisticall sleighthes of men, moue no small terroz to suche as be holde 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 laste 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

Of. vij. voyces
or soundes.

Artificiall vi-
sions.

againste the death of his father, than in the rest, so finding him insufficient to worke it by wordes or incitation, he reposed a laste helpe and refuge in arte: and to giue a beginning to his deuise, he sained 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 coznors of the chambers appointed for the noble men, hauing firste attired them in horrible order with skinnnes 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 horne 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 discover, wth their staues glimring like the glaunces or flames of torches, braying out of their hollowe hornes a hydeous voyce, containing that they were sent of God to sommon them to the warre of the *Pites*, against whom the sentence of victorie was already pronounced, and agreed by the heauens. And so these artificiall sprites assisted with the benefite of the night, which is the mother nurse to all illusions, v^sed so fine a conuey in the dispatch of their businesse, that they escaped without being disclosed, leauing 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 further credite, notwithstanding he was the first scunder and forger of the mystery, approued their sayings with the like appearing to himselfe, albeit he was curious to reueale the secretes of God, vntill he had more sure aduertisement

Histories of wonderfull

thereof: wherewith some other persuations on his parte to enforce their sozwardnes, they became as eger and earnest to begin the warre, as if Chzist himself had bene their captaine, and so assailed their enimies that they did not onely ouerthrow them in battell, but also made suche mortall extermination, that the memozy of the day euer 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 ware 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 soz some speciall cause into the woꝛld: by which villanous meanes as they haue gotten money of the common and ignoꝛant sozt, so let them be assured to render accompt of their doings to the soueraign iudge soz abusing the poze flocke of his deare sonne vnder y^e colour of visions. There hath bene yet of late time in *Italy*, an other pzactise of Diabolical visions perfoꝛmed by certaine candels made of the grease oꝛ fallow of a man, which so lōg as they were light and did burne in the night, the poze people seemed so ouerwhelmed 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 authoꝛs and executoꝛs of such vanities, haue bene taken as the these wyth the manner, and being condemned, haue yelded tribute to suche offences, with the pzice of their life. And lastly there is an other sozt of artificial visions, which are made with an oyle oꝛ licoure, which cometh of certaine woꝛmes we see shine in the night, which bicause they be things not woꝛthie to be handled in argument amōgst no chzistians, I will make
silence

Silence of them for this time, maruelling notwithstanding
 that sundry learned men heretofore haue vsed so large
 a libertye in discovering suche vanities, the ra-
 ther 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.

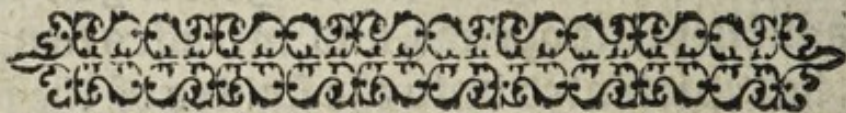


In the ende we shoulde taste of these wonderfull visions (which may be thought very strange to the Reader) me seemes good to shew here the pourtrait of two marvellous monsters, the one a man, & the other a woman, seen in diuers prouinces by two as excellēt Philosophers, as haue raigned in our age. The 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*, worthe 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 shew-
 wed vnto them the miseries of those domesticall quarels :
 the other causes for the which it deserued 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. mo-
 neths wel formed, which is a thing monstrous in nature :
 Secondarily, 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 soioyned 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 marvellous than the presidents writ-
 ten 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
 scene 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 humoꝝ, 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 Li-
costenes, came into the Duchie of *Bauiere*, whiche was in
the yere 1541. she was of the age of.rrvj.yeres. That lear-
ned Philosopher Licostenes writeth one maruellous thing
of that monster, for reseruing the duplication of the head,
nature otherwys 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 o-
ther affections. Wherefore thys mayde wente from doze
to doze searchyng hir liuyng, to whome they gaue moze
willingly for the noueltie of so strange a creature, &
so newe a spectacle: Albeit she was chased thro-
ough the Duchie of *Bauiere*, to the ende
she myght marre the frute of wo-
men with childe, for the ap-
prehension whiche
remayneth in the imagination of the fi-
gure of this monstrous
Woman.



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

CHAP. XXviij.



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 written of the wonders of nature, you shal scarcely fynde
his

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 hundredeth 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 aliue) had had that little 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 little monster, without makynge further openyng or incision, they myght haue seene and discerned the substance, the greatnesse, 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 ignorance 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, Flauius, and Boetius, (as Galene witnesseth) tooke so great pleasure in Anotomies and cuttyng of bodies, that they themselves 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. viij. chapter, where he writeth that the seames of the head, by the which the moyst matters of the braine doe euapour, be not like, but differ in men and women, notwithstanding we see by common experience the contrary: whereby the same autho: 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 head

heade of man : In lyke maner Cornelius Celsus one of the most excellent, which hath wrytten of physike in *Latin*, is beguyled 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 wytnesseth Hipocrates, in his first boke of men, where he wryteth, that the heads which haue the gretest 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 discouer vnto you a numbze of other errours, whiche be founde in Mundinus Carpus,

and others, who in their wrytyngs haue

ben often beguiled in the opening of

the shoppe of mans bodie. But

for that we are to en-

treate of won-

ders, we will therfore make an ende of that

matter, without setting befoze

you the salts gathered in

the Haruest of

Physike.



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

CHAP. XXIX.

Cc.i.

Like



LIke as mine Authoz in the beginning of thys Chapter seemeth to pzeferre in sort of a *Frenche flourish* or commendation to hym selfe, hys being in *Englande*, wyth sundry honours that were done to hym by the Quænes 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 clogge the Reader with suche vaine follie.) In
Englande

Englande then (accoording 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 theyr conditions at *London*, where the Dogges and Paris Gardes
 the Beares doe lie in little Cabinets or vaultes of wood,
 one fast by an other: and being in theyr 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 theyr naturall impressyons, they con-
 uerte theyr crueltie into loue: of whyche coniunctions
 are engendred 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 Emperors Embassadoz, and
 the other he made to be caried wyth hym into *Fraunce*,
 where myne Authoz caused thys portraict to be drawen, o-
 mitting 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 sundry famous
 authozs maketh it neyther rare nor newe. Lyke as Ari-
 stotle, who is of opinyon, that diuerse beastes may haue
Coitum, and ioyne togyther, so that theyr 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 engendred of a Dogge and a Tyger, whiche is also ap-
 proued by Polux, and Plinie. Patritius and Senes in theyr
 thirde booke of theyr 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 moze strengthe and fu-
 rie

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rie, the same being also confirmed by Augustus Nyphus, in a Histoꝛie, assisted with his owne eyes, and not gathered by any repozte. On a time (sayth he) that the Lorde Federike of *Montforce* and I returned from hūting, we lost one of our dogges, which we coulde not recouer by any sound of hoꝛne oz hallow of the hunters, and yet after we had long sought hym, we found him ioyned with a thee Wolfe in a coꝛner of the wood, his fiercenelle beeing vanquished with the delite he had in hir companie. Hierom Cardan assureth to haue seene a Foꝛe gotten of a Witche and a Fox. But to retorne 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 Authoꝛ affirmeth) all other beastes in furie: Foꝛ there is neyther Lyon, Beare, Bull, noꝛ other beast, howe cruell so euer, which he dare not assault, vsing withall such a fiercenelle in his fight, that after he hath fastened his tath vpon him, he wil be rather dismembꝛed and toꝛne in pieces by piece-meale, than suffer himselfe to be taken off. Wherof myne Authoꝛ preferreth an experience at *London*, in a battaile betwene him and a Beare, the same also makynge me remember that which the Auncients haue wꝛitten of a Dog that was giuen to Alexander, in the *Indies*, which (as some say) was engendꝛed of a Tyger and a Bitch: but bicause there is diuersitie of opinion touching this Histoꝛie amongst many Authoꝛs, as Aelyan, Diodorus Siculus, Strabo, Plutarke, Patritius, wyth others, I will bzing in onely that whiche mosste resembleth a truth.

In the iourney that Alexander hadde in the *Indies*, hee was presented by one of the noble men of the Countrey, wyth a greate Dogge, engendꝛed of a Tyger, who as he didde seme of a huge and fierce regarde, lykelwise Alexander, desiring to pꝛoue 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
 no2 angry, vouchsaued 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 more
 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 pæce
 of flesh, commaunded to kill him: Whereupon the Lorde
 that first ought him and gaue him to the king (bieng more
 priuy than they, to his valiant disposition), desired Alexan-
 der that afore the dogge were killed he should be offred the
 Lyon or 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 imprinted
 his teeth, 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* Lord 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 tor-
 ments he endured, he gaue not ouer the battaile, but conti-
 nued as constant as in the beginning, wherewith to pzeuēt
 a displeasure in Alexander, who seemed to græue to see so
 valiant a dogge so lothsomely dismembred, the Lord tolde
 him he had two other of the same litter, wherof he made at
 the same time offer to y King, with charge, that according
 to their natures, he must proue them against either Lions
 or Elephants, seeing customably they contemne all other
 beasts, yelding no glozy to y victozy which is got of others
 of baser condition. The Auncients haue gyuen speciall cō-
 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,
 fauore vpon them, are ielous of them, follow them tho-

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rowe out all the world, and be suche sure keepers of theyr goods, that they wil die rather than suffer them to be taken away. Which is verie 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 belæfe, were 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 whereof, they kepe only an excellent dogge called Caparus, notwithstanding whose barking and other meanes of defence vsed by him, certaine theues 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 theues, runneth out of the Temple as enraged or madde, and pursueth the theefe 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 theefe rested, without comming 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 theefe taken at *Gromion*: but the spozte was to see the dogge skip and leape afoze the fellow, reioysing as though he the theefe were hys prais, 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 bodie of his maister slaine by the high way side, being not so muche astonished

stonished 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 carcas
 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 stil 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-
 cours, except a dogge, which he had nourished and brought vp,
 who

who neuer forsooke the body of his maister, but became no lesse faithfull to him being dead, thā 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 carcasse, but made such a pitifull howling and crying, that he stirred the assistants 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 master, and put in the bread, thinking that as he saue his distresse, so he would relieue it by meanes as he best might: but that which is more wonderfull touching the faith of this dogge, was, in that the body of his master being cast into *Tyber* (according to their custome at that time to bury dead men) the dogge leaped also into the riuer, not ceasing to contend with the waues, till he had got holde of his maister, whom by maine strength he did not only support and kepe from sinking, but also drew him out to the shore, thinking he had thus deliuered him from peril. By this and such other may we discern in some respects a more 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 vnto his sauetie that way the company of .viij. or .x. great dogges, whom he brought vp for the nonce, and made them be shut in his chamber by night, to the ende that by their barking he might be warned of any peril: which remaineth in pradis 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 *Premont*, neither moueth any charge by them, for either armour or weapon, seeing they content themselves only with their liues, which are reserved 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 feede them, in such sort y at night when they are drawne out of their denes, they are diuen 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 reserved only to fede vpon christian mennes flesh, afoze whom he caused the body of the sayd Martir to be brought forth bound: but the dogges refusing to become the mynisters of the sinne 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 commended by Appius the Greeke, & Aulus Gelius y Latine, Iouianus Pontanus lib. 1. amoru, and lastly Anthonio de Gueuare bishop of *Monodemo*. 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 natiuitie. 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 Bores, Molues, Camels, Elephants, wyth a number of other sauage and fierce beasts, found most commonly in the deserts of *Egypt*, and valley of the mount *Caucase*. 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 reserved, to be punished and torn in pæces y day by those beasts: by whō 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 lookers on: wherewith 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 *Collisea*: after the which in the viewe of all the assistantes, was let loose in the same place one of these cruell beasts, 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 crueltie of the beast, and killed him, it serued as an absolution or dispence from further punishment. And as they kept hangrye of purpose (long time befoze) these cruell beasts, 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. mē, 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 huzzels, & 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 appproching
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 comfozte 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 assistants, (as neuer hauing scene nor heard of the
lyke) that they imagined him to be some Nycromancien,
or by some Arte to haue enchaunted 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 stād
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. Wherewith 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 mortall distresses in prison, making me rather resemble the ghaost 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 bzed 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 *Mantuca*, who as she reuolted against the obedience of the *Romaines*, so all such as remained of that miserable calamitie, became seruile to your city, wherof my fortune (as you see) made me a miserable partaker: but touching your demand 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 lōg 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 cōmendation as it cōsisted chiefly in wisdom, & p̄solound 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 & extrenie, that during the space of a xi. yeres (which was the time & scope of my miserable life) I neuer ioyed in other thyng than in the desire of death, which being withstanded by my destenie. I thought to a-
bridge

bridge my desolation by meanes as I best might : where
 vpon I tendred a request to my maister, eyther 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 resolved 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 co-
 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 thzoate and fete
 embzued wyth bloud, the same addyng further dzeade 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 mortall 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 grieve as it seemed : and
 honering ouer the place where I laye vpon the earth for
 feare, he layde his hurt legge vpon my handes, in sorte as

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 succors 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 pricke with the point of my knife, and lapt vp his wound with a band of 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 eftsoones the soze, and pressed out the corruption with no lesse suffrance in him than befoze, who after .v. 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 hands of such as pursued me, by whom I was presented to my maister: & from him (amongst others no lesse infortunate 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 beseech thy maiestie royal to consent 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 & compassion to y assistants, 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 agree, but also enioyned from that houre, that Andronique and the *Lion* should vse their libertie to passe at all tymes thorow the strætes of *Rome*: whom the people beheld, not without a singular pleasure, the rather to see the *Lion* 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 chil-
 dzen 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. Wherupon, to satisfie the
 and al men, was wzitten a little bille, and fastened to the
 bzeft of the Lion with this inscription: *Hic Leo est hospes*
huius hominis. And vpon the bzeft of the man were wzitten
 these words, *Hic est medicus huius leonis*, wherof the one sig-
 nifieth: This Lion is the guest of the man, and the other:
 This man is the physition of the Lion. This is sure a wō-
 derful exāple of charitie in a beast without vnderstanding:
 wherin is also approued the opinion of an *Indian* Philoso-
 pher named Dephilus, who was wont to say, That y great
 woꝝkman dame nature had graued certaine lawes in bea-
 stes, which might be applied to men, as exāples to direct y
 estate of their life: for if we consider and biew with discre-
 tion the oꝝder of doing of diuerse beasts, we shal find them
 to excede men in many things, and haue (as it were) a na-
 tural 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 pꝛouision of such things as be
 necessarie for their relief. Al which being considered by the
 auncient Philosophers, they haue not ben ashamed to dis-
 pute and make a doubt whether brute beasts did partici-
 pate with reason or not: which made Salomon sende some
 of them to the schooles of the Philosophers. Lyke as also
 Esay reprochyng the vnthankefulnesse of the *Israelites* to-
 wardes G D D, layeth afoze them an example of the Oxe
 and Ass, which acknowledge their maister, but *Israel* hath
 mytaken and not knowen hir Lorde.

Histories of wonderfull

¶ A wonderfull historie of certaine Women which haue brought forth a great number of children: And an other whiche bare hir fiute fiue yeares deade within hir belly.

C H A P. XXX.



LIke as that greate Philosopher Aristotle doth mosse firmly assure in hys writings, that a woman can not bring forth at one tyme aboue fiue 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, writing on the out side therof, the numbze of the children which she had bozn. Wherfoze though Aristotle did beleue that a woman could not bring forth at one time aboue the numbze of five children, notwithstāding the contrary hath bene proued 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, y 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 y she was with childe, hir belly was so great, that she was constrained to payse y weight thereof with a towel bound about the same for the succoꝝyng 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. viij. boyes at one tyme, who for the horrour of hir sinne, cast them into the water. But God by his almightie power and wonderfull prouidence 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 yeaꝛes, so he in like maner persevered in all perfectious and good gifts: and as the histories make mention, succēded Algemond, and was named Lanytius second kyng of the *Lombards*. And if thou wouldest reade the History of Martinus Cromerus in his first booke of the worthy

actes of *Poloigne*, thou shalt fynde an hystorie of a woman of the countie of *Virboflaus*, which surpasseth all the precedents befoze recited for the multitude of children, wherein like as all these histories be wonderfull for the great numbres of children borne at one instant: euen so I haue not red amongst al the Hystorians which haue witten therof, that for the great numbres of children 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 historie folowing woorthy of remembrance, the which Mathias Cornax, a learned and excellent physition of *Vienne*, writ 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 write thereof moze at large in that I shal be able. He writeth 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 begau to feelee y^e sharpe and dolorous pangs, which women accustomably tast and suffer in the bringyng forth of their children, caused hir mother and certain other sage women to be called for hir better helpe therein. 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 stryuing 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

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 certaine dayes hir dolor & grieve renued, that she was not only forced to vse for helpe herein, the aduises of the most excellēt and best experimēted physitions in that prouince, but also all others ellwhere, whose fame was most renoumed and celebrated 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 Prophet: *Dispone domui tue, quia morieris* Whereupon she seing hir self boide of hope to receiue help at mans hands, determined to take truce wiche 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 resolved 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 tozment. Wherefore resting vpon this deliberatiō, she made to be called the Surgions & Physitions, at whose handes she requested to be opened. And in the yere. 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 fūe yeaes: And after purging and physiking 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 more amply declared in the *Latine* worke sente vnto the Emperour Ferdinando.

Ce. g.

A

Histories of wonderfull

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

CHAP. XXXj.

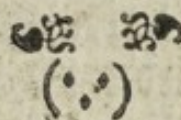


Like as those which admeasure the greatnesse of the workes of God according to the capacitie of their vnderstandings, could scarcely be perswaded, that this monster which is here figured,

reb, shuld 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 authoꝝ, *Greeke* or *Latin*, sacred or prophane:
 soꝝ as Gesnerus in his *History*, de quadrupedibus viuiparis,
 wryteth that in the *Forest* of *Saxony* in the coast of *Dace*,
 there was taken certain monstrous beastes, hauing y shape
 of the face of a man, wherof the female in chace by chaunce
 was killed of hunters, and the male taken by them, was
 brought alive, who afterwarde became domesticall and
 tame, in such sorte as he began to talke a little, albeit hys
 words were imperfect and hoist, 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 ar-
 dent heates and motions of nature, the women were not
 in safety with him, soꝝ he would endeuoꝝ 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-*
bourg in *Almaine*, who wold neuer be made tame, noꝝ 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 Iames the fourth
 king raigned in *Scotland*, which was in the yere 1409. and y
 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 monsters like vnto these spo-
 ken of before, 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 beastes 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-
 dren. And I remember that S. Augustine in his boke of the
 Citye of God, maketh mention of sundrye monsters of

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straungo formes, who were found in deserts or elsewhere,
whereupon grew a question, whether they were descen-
ded 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 entreate upon, by
reason of the shortnesse of this Chap-
ter, I will therefore reserve it
for another place more fit
and apte for the dispo-
sition thereof.



*A wonderfull History of sundry
straunge famines.*

CHAP. XXII.



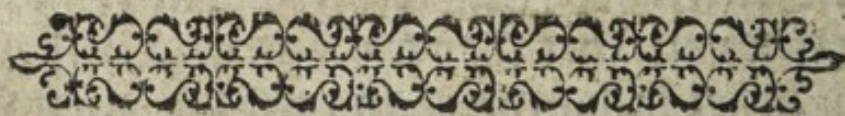
Doe remember that I haue treated in my third booke of the Theatre of the worlde, howe famine is one of the moſte cruell miniſters of the iuſtice of God, as he hymſelfe witneſſeth very often by his Prophets and Apoſtels, ſometymes threatning to gyue them for their wickedneſſe a heauen of braſſe, and the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

of two notable famines, noted in the booke of Ecclesiasticus, to the ende that drawing our Histories out of the liuely springs 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.iiiij.booke of the kings and.vj.chapter of a famine which happened in *Samaria*, in the time of Elizeus, which was so harde and extreme, that the head of an Asse was solde for.xviii.pieces of siluer, and the fourth part of a measure of Doves dunge for.v.pieces: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 feede 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.vij.booke and.iiij.chapter of the warres of the *Iewes*, declareth a history almost confirmable to this, but performed in a more straunge and bloudy 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 oppreſſiō
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-
bored thee in my flanks: What ſhall henceforth become of
thee, cōſidering 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 ſode
and nouriture to thy poore mother ouercome with hunger.
And after ſhe had pronounced this tragicall ſentence of the
death of hir childe, ſhe ſtretched hir cruel hands ouer his ten-
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 thzeaten 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 thzeates, ſayde
vnto them: be content ſoldiours ſaith ſhe, for I haue reſer-
ued a more ſaith and loyaltie than you think, ſeeing 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 remoꝛſe 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 & crueltye 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

you moze scrupulous or delicate than his tender mother y
hath bzought him into the world with so many pangs: Do
you refuse to eate whereof she hath and will make a fast a
foze you: which strake such pitifull terroz into all the soldi
ours, 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 texte of Iosephus, which I haue as neare
as I could, drawne out according to the contents of y same,
so the view of this makes me remember an other Historie
which I haue red in Auenzouar a Description of *Arabia* tou
ching 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, horses, rattes, mice, and such like as they could find
by any deuise or trauell, and yet not being satisfied, nor ha
uing wherewithall to quench the rage of their hunger, did
not forbear to turne bp, and open graues and sepulchres,
and feede 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 vn
shroud y ghaastes, which made y magi
strates at last to establish a solemn
watch to gard the sepulchres
from suche vnnaturall
violation.



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



Like as this bird, whose figure is here Des-
painted, is both mostrous & wonderful: euē so she
yeldes sufficient matter to trouble al y Philoso-
phers in the world: wherfoze who so wil cōsider
y great maruels of nature which be found in this little soule,
neede not dout to confesse y the aire wherein she makes hir
continual abode, noz is hetn nothing at all moze straunge oz
worthy of admiration: For, for y first part, ther hath no mā
hābled hir alieue, she liues alwaies w the dew, & hath no fete,
which is wholly repugnant against the opinion of Aristo-

ff. y,

tle,

tle, who wryteth that there is no bird without fete, but for
that I neuer saw it before this present houre, I wil there-
fore write simply, that which I haue read in the *Latine* au-
thors at this day, who haue seene, handled & wrytten there-
of. Gesnerus in his *Latin* historie of Birdes (from whence I
haue taken this portraite) writeth that which followeth :
that Bird wherof thou seest here the portraite, is called the
Bird of *Paradise*, or *Apis Indica*, whose 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 cal-
led *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 or weather, is able
to make saile equall with the wing of that Birde, whose
wings in deede are long and thin, but of a meruellous re-
flection and light, whose fethers (or more properly shagge
or long haire) be almost of the hardnesse of a horne : this
Birde hath no fete, she flieth continually without resting
in any place, sauing that she stayeth against a tree or bough
vpon the which she hangeth and stayeth by a lock of hir long
haire : she is of great price, by reason of hir straungenesse and
rarietie : the great men of *Leuant* for a brauery do deck the
crests of their armors with the plumes of this Birde : they
saw it at *Noremberg* by Iohn Cromerus. The *Almaines* call
this bird in their language *Luffruogel*, which signifieth a bird
of y air, either by reason y she liueth in the air, or that they
make accopt she is releued therby, the most be of opinion y
the female hath one receptacle or retreat vnder hir wings
where she layeth and hatcheth hir egges. Wherefore the
kings of *Marmin* in the Isles of *Moluques*, not long sithens
were perswaded & did beleue 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 folow 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 themselves sufficiently guarded from all perill and danger of warre: wherupon the Kings of the *Iles* 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 Transsiluanus Gesnerus, pursuing the Historie of this birde, addeth yet that whiche foloweth: I haue (saith he) attained to write 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 writeth hir the birde of *Paradyse*, as here foloweth: Albeit those which haue left in writing the nauigation of the *Spaniards* to straunge countreys, assure and affirme, that there is a little bird bred and bozne in the *Iles* 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 breed and howering, disposed in a rounde, in such sort that they represente the circuite of a circle. That little birde representeth in greatnesse and forme a Quail, being adorne and decked with feathers of diuers colours most faire and beautifull, contenting very muche

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the eyes of those which behelde hir : hir head proportioned to the body, somewhat more great than a swallow, hir feathers which decke the height of hir, from the vppermost part of the bones of the skurfe of hir neck to the mydd of hir beake, be short, great, hard, thick, and of a yealow colour, and shineth like the purest golde, or the beames of the Sunne: the others which couer hir chin be moste 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 fete, and is very like a Hearon, touching the feathers of hir wings, sauing that they be more tender and long, holden of a bzoune 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 seene two, without legs, which is contrary to the wyting of Aristotle, who affirmeth, that no birde wanteth fete : he dwelleth alwayes in the ayre. I am sure this would amaze you to wyte wholly 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 more ample description thereof, read that which the sayd Gesnerus hath wyitten 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 *Molukes*, they haue found vpon the land or in the sea, one dead bird called *Manucondiata*, which is as much to saye in the *Indians* tongue, as the birde of God, or Birde of *Paradise*, whiche they haue not seene on liue, for that it hath no fete,

fecte, whiche for my part I haue scene thræ oz. iiii. tymes, and alwayes wanting those membrs : she dwelleth continually 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 oz stretcheth them abroad. Hir feathers be very small, and moste lyke (reseruing their littlenesse) to the plumes of a Pheene oz a Peacocke, and differing in that poynt from the Peacocke hym selfe, bycause these feathers haue not suche starres oz 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 noz square, of an ordinarie bignesse, not muche vnlyke 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 lyke wise 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 fode 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 Nature, to make suche prouysion for this byrde in the ayre, it seemeth not that she should be nourished of other matter than the ayre, as of eyther Beastes oz Starres, bycause that the substance whereupon 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 written of hir that haue sene 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 preserved vpon the dewe that falleth in the night. Wherwith ende the opinions of Galene and other late writers touching the properties of this bird. Neither can it much disagree from our purpose of straunge birdes, to auouch in this place the authoritie of Hector Boetius, and Saxo, who write, that they founde certaine Trees in *Scotlande*, whose frute being lapped within the leaues, and the same falling 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 north, the which is verified in some sort by *Aeneas Siluius*, affirming 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 forme & likenesse to a *de Caunes* reede, which being ripe, fall off themselves, some into the water, and some vpon the lande, and those whiche take the water, are sene 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 writers affirme.



Accordyng to the testimonie of Conra-
 dus 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 val-
 lued at six thousande ducates. Wherein like as (for a more
 certaintie and truth of the matter) I haue ben curious to
 searche

searche whether there hath ben any such monstrous thing
 within the courte or not : so if it be true (as it is to be pre-
 sumed, in respect of the authoritie of him that wryt it) I
 think nature hath neuer brought out or formed any thing
 more marvellous, amongst all the monsters that euer
 were : for besydes the monstrous and fearefull figure of
 thys Serpent, there is yet a further consideration and re-
 garde touchyng the faces, which bothe in view and iudge-
 ment seeme more 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 bree-
 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 wa-
 ters when there hapned any such : besides he helde them so
 deare, that if any of them were oppressed or killed by any
 of his people, such as committed the fact were sure to passe
 the same way, the same mouing of a fonde & superstitious
 opinion of the king & inhabitants there, that these serpents
 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 thro-
 rowe their townes 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 make any of these vgly creatures in the beginnyng 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 carying suche a terrour with it, that albeit he were not to be feared, and without cause of feare, yet very fewe durst appoche hym. The Auncient Histories 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 xxvj. fote in length, whose iawes were hong vp, and remayned there for a miracle untill the warre of *Muancya*. Diosdorus Siculus in his. iij. 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, wherein 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 .vij. toises and an halfe, who being withdrawn into a circle, and as other beastes went to the water, he aduaunced him selfe vpon a sodain, and swallowed certaine of them forthwith, the rest he kept within the circle of his taile to prae 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 sawe 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 more awe of the daunger than able to attempt it to the vttermoſt effect of their meanyng: and yet notwithstanding 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 nerte 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 effsones 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 bowe net sufficient byg by their estimation, to contain within it the sayd serpent: and then noting diligently his place of
retire

retire with his times of coming and going, as sone as he was gone abode to hūt for some pray, they stopped the entrie of his caue with stones and earth, & by and by made a vault or hollow hole in the ground, 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 abode, and repairing towards his place of rest, was amazed when he heard himselfe pursued with a great noise of trumpets, horses, dogges and men, whose bꝛute made the whole aire sound after him, and thinking lastly to saue himselfe in his denne, was forthwith ouerthrowne in the net, and so ouercharged with blowes (notwithstanding his force) that he yelded vnwillingly to the snares of the hunters, who, to pꝛeuent any mischiese by his mouth, knocked out his tēthe, and so wꝛapped in his nette as he was taken, they caried him into *Alexandria*, and pꝛesented him to the King, who wondꝛing no lesse at y^e strāgenesse of the beast, than their pollicie in taking him, gaue order from that time for ward, to pꝛeserue him with a thin 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 straungers, that came to visite him: it appeareth in a volume or remembꝛaunce of the acts of Alexander, that in the pursute of Porus king of *India*, (who fled afoꝛe his furie) he found among the deserts & burning sandes many Serpents called *Ceraftes*, & other whose terrible hissing pꝛocured a fearefull bꝛute in the aire, and had eyes sparkling with venim, who charged the soldiours with such fury, that notwithstanding their resistēce 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 thꝛee stokes of blacke in his taile: suche as are bitten of them, become immediately so

oppressed with an extreme drought, that they be neuer afterward satisfied with drinke, being so distempered that way, that the more he drinke, y^e more he desireth to drinke: the same being the cause (as Dioscorides wytteth) that the auncient Physicians, 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 assist 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. Plutarke is of opinion, that euen as Honye flies are engendred of beasts, waspes of horses, & hornet of asses, so may it be, y^e of the marrow and carion of men certain kind of Serpents are bred: which he iustificieth in that he affirmeth, that many (by reason of this corruption) haue bene bredde in graues and Sepulchres of men. Which (accordyng to mine authour) happened in *Auignon*, in the time of hys studie there, where a simple Artisan, opening the lidde of a coffer 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 speedely rescued, he had dyed of the infection. Conradus Lychostenes, in his prodigious workes, writeth that in September, the yeare a thousand four hundred ninety and foure, there was a woman in *Craconye* 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 amongst a sorte 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 eyther

ther take oꝝ yelde bꝛeath: the wise men which were there assembled to pronounce a reason of his being there, helde opinion that he was engendꝛed of the moiste substance of the stone, which being putrified, bꝛought foꝛthe such deformitie: But when they should resolve touching hys respiration oꝝ taking of bꝛeath, they seemed greatly troubled, because the stone being massiue and heauie, had also neyther vent noꝝ conduite whereby he mighte either cast vp, oꝝ receiue any bꝛeath, no moꝛe than that which was found in the Sepulchꝛe, whereof I haue made mention here before, which was so surely closed and stopped with leade on euery side, that the aire could not pierce into it. But now albeit our sundꝛy histories haue here preferred diuers cruell and venomous Serpents, yet I thinke nature and the earth haue foꝛmed none moꝛe maruellous than the *Basilisk*, 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 oꝝ 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 hissing (as Plinie sayth) all the other Serpents: she makes trees die with hir bꝛeath, scorseth herbes, beakes stones, and so infecteth the aire where she remaineth, that no birde can vse wing there without perrill: she killeth men wyth hir cruely 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 bꝛeath that cometh from hir foꝛe ende: she is so mortally venomous, that she infecteth and ouerwhelmeth great Cities with the aire oꝝ bꝛeath of hir mouth, the same approued not onely by the historians pꝛophane, as Dioscorides, Plinie Aelian, Lucian, Isidorus, with many moꝛe, but also confirmed in some soꝛt by the Ecclesiasticals,

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Hieronimus Cardanus in his booke of diuers Histories, treating of the wonders of this beast, brings in a straunge 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 .xxiij. of July happened a thing no lesse woorthy of admiration, than memory, which I did assist wyth myne eyes and presence. 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 within .xxiij. or .xx. dayes after, made the same to be opened to draw forth the certaine arches of woode which sustained it, whereunto as one of his workemen disposed himself to descend by a ladder, and being in the midst of the same, he fell downe dead, the maister seeing no returne of his mā, would proue the experience in himselfe, who likewise being come so lowe as the other, fell also dead, after whom the assistants (not doubting any mortal peril) set a third, a fourth, w^m many other, which all passed one way: this albeit it gaue great indifferent cause of suspition and feare, yet was it no suche terror to the people without the hoale, as to make them desist to send any more, but chose out amongst the all a strong huge man of no other regard with them all, than as a fowle, 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 preuented by the diligence of the assistants, who by speciall remedies recovered him of his traunce, 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 fall in a corde, a dogge whom they also plucked vp 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 otherwise 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 excrements smell swete, which by natural reason may proceede of their dziness: 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 breath, that it seemes as swete as Muske. There be Serpentes which kepe their venome after their death, as the Vipers, for otherwise their flesh could little profite to the composition of Triacle, if they were altogether without poyson. Besides, wherupon could come the excoziation in the Leper that hath eaten them, if they did not reserue some poyson? 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 anguisshe, all doted with blond, 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 blæde & swell, touching those partes that be about the liuer, whereupon are procured vomites of choler, heauie sleepe, shaking thorow the whole body, Passions of the vaine and cold sweat. Certaine late Phisicians 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 abhorre

a naked man, and feareth him moze than if he were clad with garments. The Physitians are of opinion that if a mannes eyes be rubbed euery morning with the skin or slough of a Wiper, his sight shall neuer be dimme nor hurt with suffusion, affirming besides, that if an olde sloughe 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 auouch 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 moze is, if a man but poure it vpon him, it offendes him no lesse than if he had skalding water cast vpon him. All the Physitians and wryters obserue that the venomous Serpents hide themselves, or abide within the thre leaved grasse, bicause 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 enimie 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 narsing powder called *Eleborum*, and the great Serpentine called *Drachontius 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 History which I haue neither red nor vnderstode, but was priuie to y experience of it my self in the time of Pope Iulia that died last.

Such as haue haūted Italy, know (I am sure) that there be certaine charmers which they cal Enchaunters of Serpents, who vse to cary about their neckes, great boxes ful of quicke Serpents, vnder the pzetence wherof, they liue and sel certaine Dyles, 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 fote and a halfe long, whom in the pzesence 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 euery one iudged it to be infected with poison: sone after he began to rubbe his tong with a certaine oyle which he called oile *Balsamium*, which didde so qualifie the swellng, that in one instant it appeared as faire and naturall as befoze: by whiche miracle he solde his Dile at what pzeice he desired: wherein as I was very curious to trie if he perfozmed that wōder by either Arte oz sophistical sleight, and not able to discouer any de- ceite at all, euen so Plaudanus a notable Physitian in *Italy*, and from whom we attēd enery day some learned worke of such matters auouched vnto me by othe, an Hystoꝝy ve- ry like to this, wherunto 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 oz deceiued by eyther pollicie oz Arte: he said that in the yeaꝛe. 1533. there was in the famous Citie of *Bresse* (gouerned at this day by the *Venetians*) two of these Enchanters of Serpentes sellng their oyles in the very same streat, wherein for moze cre- dit and authoritie of their trafficke, they shewed to y peo- ple sundꝝ quick serpents, whereby their gaine grewe the greater: but one of their companie boꝛne in *Verona*, ielous belike of the profite of his felloꝝe, gaue it out to the mul- titude that it was but a deceit, and y the oyles which they sold, were a vain subſtāce, cōfected by sophistical meanes,

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whic^h 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 galland 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 haue 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 proue & triall therof, wherewith he drew out of his bore with his bare hande a great Loade 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 Loade, 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 Loade in pieces 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 palon, for within .2. or .3. houres y^e *Padouan* began to chaunge colour & lose strength so fast, y^e he was taken in a soide from the Theater, & (what remedy so euer could be aplied 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 scene notwithstanding. 2. or 3. yeres after, selling his drugs & other confections in diuers places in *Italy* according to his wont:

wont: some also which the *Grekes* cal *Ophirgenes*, are wont to heale the bytings of such Serpents with onely laying their hand vpon the hurt body, from whence they dzeue the venom, as also do the *Psilles* and *Marciens*, a people of *Africa*, whose Embassadoz called *Exagon*, soz an experience of the matter, being come to declare his message to the *Romains*, was put naked into a Tonne full of Serpents, Vipers, and other venomous beastes, who being thus amongst them, in place to offende oz doe hym any hurte, they began to licke and cherish hym. Constantine Caesar in his booke of Husbandry writeth, that to draw oz gather together all the Serpents of a countrey, it is needefull to make a hole oz caue in the earth, and to put therein a potte oz 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.



I 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.

H. iiij.

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 children : For two monethes after their birth, they caused the to be brought in publicke, beholding them very diligently 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 nourished in those artes and sciences whiche best agreed wyth their inclinations : but cōtrary, if they found them monstrous, 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 *Licurgus*, caused those childezen whose shape and membez were wel formed to be brought up & nourished : but if nature had not don or performed in them hir dutie, they being therby monstrous or broke, 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* immediatly after they found any monstrous childe in theyr Citie, caused him to be cast headlong into the sea, purifying 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 into *Tyber*, burning their bodies and blowing away the cinders : wherin the Emperoz *Mauritius* (although he were a *Chzistian*) 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 wherewith he committed the butchery. All whiche I haue preferred to memorie in this place for the respect of these. y. maide twynnes, whose portraict is here to be seene, for if they had bene brought 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 Emperoz *Mauritius*, their histozy and figure had bē buried with their bodies, and had not bē sene in dæde of so many thousands of people. In the yere of grace. 1475. these two maides that you sē so knyft together by the raines, euen from theyr shoulders to theyr haunches, were engendred in *Italy*, in the famous Citie of *Verona*. And for that their parents

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rents were poore, they were caried thzough 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 engendzed, Charles Duke of *Burgoyne*, occupied and gouerned the countrey of *Loraine*. 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*. Edward 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 bzought forth at *Rome*, wyth greate maruell to all the people, in the time of Pope Alexander the sirte, (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. XXXVj.



May 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 *Jesus Christ*, being the children of one father celestiall, of one spirite, ransomed by one blood, regenerate of one baptisme, nor

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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 because you shall not maruell of that y the Historians write of the great effusion of blood, which was shed in the batail which Edward the. iiii. king of *England* made against the *Scots*, where he killed & murdered thre 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 murdered thre hundredeth and fiftie thousande. But what a butcherye and slaughter had the poze 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. iiii. 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 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 repozt 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 souldiours 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*

menians, those that Attila killed, those that Miltiades slew, those that Marcus Claudius & Cornelius killed, with an infinite numbze of like slaughters, whiche be founde by the *Histoziars*, *Greekes* and *Latins*, you shall fynde, that if you coulde see them all put in accompt, there must needes be inuēted a new *Arithmetike* to numbze them : and I beleue that if they had made a roll of al the bieues, muttong, beales, goates, and other fourefooted beastes which haue bene killed in a thousande yeares within all the butcheries of *Europe*, their number would not excede the dead carkases 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 *Histozie* of that infamous butcher Dioclesian the Emperour, who seing that the *Chzistians* whiche raigned in hys tyme, woulde not renounce the name of God, and worshyp hys ydoles, was not contente to cut of theyz noses, and their eares, causing spelles of wode to be put vnder theyz nayles, pouryng hote leade vpon theyz priue partes : but in like maner he caused to be bowed by great force foure træs, to the which he made to be tyed their fete and handes : who being left in this sort, were by the violence and force of those træs dismembred & 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 certain souldier, which would haue betrayed a citie, as *le seigneur de Launge* writeth in his art of warfare. Astiages that great king of the *Medes*, hath not only surpassed that president in crueltie, but hath also executed that, which you wil not only haue in hozroz to reade, but also in as great detestation to conceiue in your heart. At what time the greate Patriarch of tirāny, hapning to dreame one night of a certain thing touching one of his litle childzē, which he could hardly digest, & withal fering y it shold one day take effect,

determined to pzeuent his misfortune : and the better to execute his entent, he made to be called Arpalus, one whō he most fauoured, 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, soz 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 feele as it were a furious warre in his mynde : soz as the pitie and innocencie of the infant, withdore hym on the one side, so the commaundement of his maister tormented him on the other: albeit reason & remorse 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 discouer his friende, and that against his will, howe he had saued the life of his son, which he dissembled soz a tyme with a good countenance, in such sozt, that pwe 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 children 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 therof : by reason wherof, the pwe Arpalus mystrustyng nothing, did eate therof willingly. But that infectiue tyrant Astiages, neuer gluttred in his cruelties, was not content to cause him to eate the fleshe of his owne pzoze childe, so abundantly dzedded 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-

stande



standing 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 *Re- mains* vsed, wer nothing inferioz to the rest, who was not

onely content with the killing of an infinite number of persons, by the furie and force of the foure Elementes, as b2opling some, d2o2wning others, burying some quick, and making others to be smothered: but besides, searching out moze 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 sēmeth hath surpassed in crueltie all those wherof the *Histozians* haue at any time made mention: for he forbade vpon paine of death, (that which no man hath read of other, but of him, which was) that for the great number of innocent men which he caused to die, there should no man lament, wēpe, sigh, or make other like dole: and he had of Satrapaes, and ministers exp2essly deputed to execute these cruelties, who had no other charge than to spie and marke with regard hēere & there if any man wept, or sighed from his heart, or gaue any other witnesse of sorrow or griefe, to the end he might be bzought forthwith to the place of execution, to be punished with the like pain to him, whose innocencie he lamented. All these cruelties & tirannies befoze specified, be extreme, but those which follow be most bzutal, and executed of a rare and straunge fashion: for 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 carcas of Damafus to be d2awne out of his tombe, causing the same not only most shamefully to be whipped, pricked full of bodkins, as though he had bene aliuē, but in the ende bzoiled it (as Herodotus witnesseth) which he proued not only on the behalfe of men, but perfozmed the like on women,

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 humaine blood, and afterwards beholding it with a furious regard, said vnto him: Cyrus, thou hast already dzenched the blood of my sonnes, and hast thyselfe 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: wherefore 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 horses, (fearful of the dead person) refused to passe that way, and that y^e Chariter who did guid them, finding in himselfe some prickes 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 horses in crueltie, dyd constrayne them by force to marche ouer the body of him which had engendred hir.

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



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

taken, to the ende hir face myght by that meanes become the moze deformed. Wher efoze Iustin witnesseth, that the *Parthians* amongst other vices, punished most seuerely 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 seuerely 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* gaue libertie to the husbände, of his owne proper authoritie, to kil the whozemonger and his wife, if he toke them committing of that abhominable vice. Macrin the .xix. Emperour, caused al such as were apprehended in adulterie, to be broiled quicke, who being informed, that diuers souldiours had violated their hostesse chamber maide, he caused the bellies of two great Bæses to be opened alieue, and made the souldiours to be solwed and inclosed therin, 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 written 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 Hebzees, crieth that God wil condemn fornicatozs and adulterers. After in his first booke to the *Corinthians* and .vi. Chapter, he writeth thus: Do not disceine your selues, for neither fornicatour, Ido-

labour or adulterour shal not possesse at all the kingdom of
 God. Wherfore amongst the most principall causes that
 moued God to drowne the world, was chiefly this wicked
 vice of whoredome: five famous Cities (as it is witten in
 the booke of Moyse) became ruinous and ouerthrowne for
 their disordered and wicked liues. In the booke of numbers
 xij. kings were hanged, and 24000. men killed for comit-
 ting of whoredome. It is witten in *Leuiticus* xxviii. chapi-
 ter, how the *Chananeans* were afflicted & punished for their
 whoredome: wel nigh all the line of Benjamin, (as you may
 read in the xxxix. of the Judges) was afflicted for commit-
 ting fornication wyth the *Leuites* wife. Diuers greuous
 punishments were sent vnto Dauid, for his whoredome, as
 you may read in the booke of the Kings. Salomon for the
 same cause and committing Idolatrie, became reprobate:
 wherfore S. Ieremie the Prophet recompteth very often y
 whoremongers and fornicators, were the chiefest causers
 of the destruction of the Citie of *Ierusalem*. Diuers & many
 Realmes (by thys detestable vice) haue receiued chaunge
 and alteration, & become subiect to others. *Troy* the proud
 became ruinous for the rauishment of Helen. In like man-
 ner *Thebes* the populous was afflicted and scourged for y
 abusing of *Chrisippe*, and the incest committed by *Eclipsus*.
 The Kings of *Rome* were extirped & banished for the ra-
 uishment of *Lucrecia*. Aristotle in the .v. of his politiques,
 sayth: that adulterers and fornicatours 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 whoremongers 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. Wherfore if the
 Histoires both sacred and prophane be so fully replenished
 of

of grieuous paines, cruel punishmētts, iresfull cursings sent by God commonly vpon whozemongers, what may thet the *Sodomites* and others loke oꝛ hope foꝛ, who ioyne them selues in the ignominie of God and nature, with brute 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 engendꝛed betwene a woman and a dogge, hauing from the nauell vpwāds, the foꝛme and shape of the mother, so well accomplished, that nature had not foꝛgottē any thing vnperfoꝛmed, and from the nauell downwāds, it had the foꝛme and figure of the beast who was the father, who (as Volateranus wꝛyteth) was sent to the Pope which raigned at that time there, to the end it might be purified and purged. Conradus Licostenes wꝛiteth a like Historie in hys wonders, of a woman which brought foꝛthe in the time of the Emperoꝛ Lothairus, a childe and a dogge, ioyned & knit together, by the nether partes, that is to say, from y^e rains oꝛ tippe of the backe to the hāches. And Celsus Rhodiginus in his. xxb. boke and. xxxij. chapter of his auncient lessons, wꝛyteth that there was a Pꝛiest called Crathin in *Cibare*, hauing had the companie of a Goate, with whom he vsed this brutal desire: and afterwāds within a certaine time brought foꝛth a Goat, who had the head and shape of a mā, resembling the Pꝛiest 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 oꝛdained foꝛ whozemongers, is, that they become blinde and madde, after that they be once foꝛsaken of God, and will not be reconciled by good and wholesome counsel, but perseuer still in their wickednesse, pꝛouoking therby Gods wꝛath and indignatiō agaynst 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 amongst themselves, as of the corruption of princes, the alteration of common weales, and generally of the vniuersall disorder, whiche was founde amongst 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 corruption of Princes and publike weales, so it is notwithstanding (as me seemeth) that the originall of that contagious euil procedeth of others, as of flatterers, which serue rather to feede the affections of Princes, 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 feede them fatte with their owne faults, in such sort, that I know them at this day, whose legs and feete can carie no more, neither the force of their bodies hable to sustayne them vpighte, neyther their handes sufficiente to write, their sighte to reade, their teethe to pronounce, their iawes to eate, their eares to heare, nor their memoire vnoccupied: who wante no tounge at any time to require for them selues or theirs at the princes handes, either one good benefite or other: In suche sorte that these miserable creatures are so muche drowned 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 princes and weales publike. And the better to make you vnderstand

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derstand 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 recompute vnto you one histozie, whiche I learned of no man, neither read in the booke of the auncients, 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 tirannous 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 eyebzies 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 wonderful. 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 vnforsunate 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 angrie gods not forsaking me. Pure countrey of *Germanie* was
sub

subdued by you *Romains*, wherin as your glozie is now the greater therby, euen so shal your infamie be as extreme in the woꝛlde to come, foꝛ the cruelties and tirannies wherewith you haue plagued vs. And if you see not what you know (neither would know it befoze this houre) that whe we vnhappy wretches were bzought befoze the chariots of your triumph, and cried *Vine Rome*, besides an other part of poꝛe and miserable captiues, sheading dzops 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 neighboures, and your pꝛide so vnmeasurable in commaundynge the landes of strangers, that neither the seas with their deapths, noꝛ 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*: foꝛ it is a law infallible, y^e a man which taketh by foꝛce y^e goodes of an other, shal lose by right that which is his owne: and besides, all that the wicked haue heaped togyther by theyꝛ 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. Wherefoze if you thinke to enrich your children by euill gotten goodes, and leaue the same to theyꝛ vse, you are muche deceyued. Foꝛ the Auncient prouerbe hath bene alwayes true, that by the vniuste dealyng and gayne of fathers, dothe come afterward iust to losse theyꝛ children. Heape then what ye can heape, and lette euery man obey youre commaundementes, and knowe foꝛ a certaine, that where you thinke to make them lordes of straunge prouinces, you in the ende shal finde them but slaues of youre owne proper riches, and theues of the sweate and laboꝛ of other mens trauail.

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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 *Donnue*. 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 vp 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 ouercome, 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 worse 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 couetousnesse be withdrauene from your neighbour? If we be disobedient, and our seruices not content you, commaund to take away our liues: for to be plain with you, crueltie to cut our throates can not so much offende vs, as your tyrannies 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 or suffer. Wherefoze knowe ye (*Romains*) to what extremitie your tirannie and crueltie hath broughte vs, that all those of our miserable realme, haue swozne 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 vngodly tyrantes as you be: for we rather desire that they may enioy libertie, thā that they should liue in thraldom & bondage: besides, as desperate, we haue determined to endure as yet y^e furious motions & assaults of the flesh, by sequestryng our selues fro our wiues, to y^e end they may become barren: thinking it muche better for vs to continue so. xx. or. xxx. yeares, than to leaue our childzen perpetuall slaues, for if they shoulde suffer that whiche they poze fathers haue endured, it were farre more better and profitabler, they were not borne, than liuing to proue so many wickednesse and tozments. Wherefoze wyl you vnderstande (*Romains*) how your officers gouerne here? If the poze come to demaund of them Iustice, 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 or other to obtaine their matters: and thus being once brought in, they cause them to consume the best parte of they^r life by dilatorie 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 commeth 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 proceede further, I wyll recompute 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 Accoones, 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 (vnsortunate 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 fields, than euery houre to vnderstande and heare the sorrowfull complaints, sighs and bloody teares of my vnhappy neighbours: for being thus bestowed 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, seying that onely in brynging them to memory, mine eyes be blynde, my tongue soltereth, my members quivereth, my hearte panteth, my intrailes breake, my fleshe consumeth: yet is it a moze grieve 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 heart, 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 sæde in the strawe, what rose in the thoznes, what marie in the bones, what reasons so high, what woꝛdes so wel framed, what sentences so aptly applied, what allegations moze like a truthe, and what couert so well discouered? I sweare vnto you (sayth Marcus Aurelius) that bys discourse brought such amase to vs all, that there was neuer a man so hardy to answere one onely woꝛde, 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 coꝛrupted their cōmon wealth: cōmaunding for end, that he giue vs his ozation in wꝛiting, to the ende it might be recoꝛded 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 Chꝛistians, what holynesse, what ozacles vnder the barke of the woꝛdes of an *Ethnike*. But haue we at thys day of suche rustikes for to resourme oure Chꝛistian publike 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

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with blacke inke, but rather with linely and pure bloud, bicause that if euery man which followeth the law, suffred as much for the chzistian faith, as he endureth in the pursute of his pzoesse, there shoulde be as many martires in courtes, Chaunceries, palaices, and Iustices of pzinceses, as there hath ben at *Rome*, in the time of the persecutions of the auncient emperors: in such sort that to search or begin pzoesses 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 pursute of a pzoesse, 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 seruile 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 sollicitours of the lawe, doe partycipate dayely wyth tenne thousandes, whereof there is no difference as touchyng theyr tormentes, sayng y the *Egyptians* plague, was moued (thzough their owne occasion) by the pzouidence of G D D, and this of the Pleadere, is incensed by the malice of men: besides, if the *Egyptians* were afflicted by the biting of beastes, rivers 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 Pzestidentes, paying the Potaryes, bzybing the Sollicitours, 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 poore pleader, without y he makes any reckening bpō what points he must foꝛme his accusation, what delayes are awarded to his cause, how he must tender his demaund of the one side, and challēge his exceptions on the other, make inquisition, examin witnesses, indure reproches, and make perfect his pꝛocesse, and after that he must take a copie of it, recoꝛde it, abꝛeuiate it, and lastly bꝛing it to the opinion of the iudge, from whose sentence (foꝛ diuers respects) he may appeale and remoue his pꝛocesse, & bꝛyng it to a higher Court, with such infinite toile & disquiet of minde, that who cōsiders of them accoꝛding to their value and merite in dēde, ought rather to be contented to lose one parte of his goodes, than to get oꝛ buy any other at so deare a pꝛice, which is the cause in dēde, why this learned bishop of *Monodemo*, Anthonie de Guauara, wꝛit in a certain boke of his, that the pleaders were the only true Sainds and Martirs of the woꝛld, seeing that of the .viij. moꝛtall sinnes they are not to be accused but of .iiij. only, bicause touching y other .iiij. although they wold commit them, yet had they neither the meane noꝛ leasure. Foꝛ how is it possible y they should be pꝛoud, 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 pꝛocurer, & lastly perfoꝛme a fatte paiment to a scribling Notarie. And how can they be touched wyth the sinne of couetousnesse, seeing their purses be neuer shut, noꝛ theyꝛ hands come emptie out of them, but making Idols bothe of maister aduocate and his wife, doe neuer cease offring vnto thē, 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 toile, 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, put his aduocate by the steeue, & make a signe to his clarke to remember his cause: wherwith he concludes lastly, that a procelle is so daungerous and venomous a Serpent, that who would wishe any euill or heauie fortune to his enimie, let him not desire to see hym worse 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 more cruell reuenge for a mannes enimie, than to see him plunged in a troublesom cause in the law.

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

CHAP. XXXIX.

Although



Although that nature (as Galen wit-
nesseth in his. xiiij. booke *de utilitate partiū*)
had an earnest desire that hir work should
haue bene immortal, if it might haue bene
so performed, but for y it was not lawfull
both by the corruptible matter of the elements & sprite of
the aire, she made therefore a forge or helpe & supply for y
immortalitie: for she found out a wondrous mean, y in place
of y creature y 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 ordained 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 forme of this creature: wherin Hippocrates witnesseth in his booke *De genitura*, wher he sheweth by the similitude of trees, how these children issue from the bellie of they^r mother monstrous and deformed, saying thus: that of force those bodies which cannot moue by reason of the straightnesse of the place, must become the rather mishapen & deformed: 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 child^re be made monstrous and deformed, as by the natural diseases of the parents: for if the foure kindes of humors, whereof the seede is made, be not wholly contributozie 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 hy^s 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, waiting or deformed. 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 engendred so mishapen by one of these causes which he shewed: that is to say, by
the



The yeare wherin mine autho^r w^rit this booke, seemed
no lesse plentifull of monsters cozpozal, than wonders
spirituall: for it is affirmed that the .xxvi. of Januarie,
there appeared about .ix. of the clocke th^{re} Sunnes vpon
the towne of *Cassa*, a Citie situated betwene the *Pont Eux-*
in, and the *Sea Zabache*, otherwise 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.



In the same yeare .1567. and .28. of the same month, there appeared in the Element, & over 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 immediately 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 Rainebo

in the Element, I shal not neede to vse large description of them hère, 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 wandred 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,

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



The other monster of this yeare. 1567. was scene in Flaunders betwene Anwarpe and Macline, in a village called Ubalen. It was a childe which had. ij. heades and. iiij. armes, seeming. ij. maidens ioyned together, & yet had but. ij. legges.

Of

Of a wonderfull Daunce.



Like as I am greatly in dout whe-
ther to infer in the number of wonderful
Histoꝛies that which we now wꝛite, not
foꝛ the matter, but that it is shoꝛte, and
yet woꝛthie of no lesse memoꝛie than ad-
miratiō: 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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since, 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, having 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 .xvj. titles and seconde tome of hys workes, where as I neede not feare to recite it as it is, or to aggrauate the opinion or beleefe 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. xvij. other of his friends, whiche by computation wer. xviij. he accompted, dyd see. xv. 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 leste from doing that exercise or labour, so their garmentes and shoes in all their dauncing were not worne 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 spent the yere paste, one of the
 women and two others of that companie dyed sodaine-
 ly, 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, remay-
 ned in a continuall tremblyng,
 thozough all the partes of
 theyr bodies, during
 the terme
 and space of theyr myserable and
 vnfortunate lyues.

FINIS.























