Anthropometamorphosis: man transform'd; or, the artificial changeling. Historically presented, in the mad and cruel gallantry, foolish bravery, ridiculous beauty, filthy finenesse, and loathsome lovelinesse of the most nations, fashioning and altering their bodies from the mould intended by nature. With a vindication of the regular beauty and honesty of nature. And an appendix of the pedigree of the English gallant / By J.B. sirnamed, the Chirosopher.

Contributors

J. B. 1606-1656.

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A through-description of the *Nationall Gallant*:

Being indeed an Anacepheloisis *of the whole Book, intimated by the Frontispiece.*

STay, Changling *Proteus!* let me count the rapes
Made on thy Forme, in thy abusive shapes:
I have observ'd thy Nature-scoffing art
Wherewith th'ast Schematiz'd in every part.
Out of wise Nature's plastique hand thy *Head*
Came like a ball of wax oblongly spread:
Now'ts like, in its acuminated line,
A *Sugar-loafe or Apple of the Pine*;
Nowt's *long*, now *short*, now *flat*, now *square*, now *round*,
Indented now, like to a Foisting-hound;
'Twas soft, now hard; it is a *Blockhead* made.
What's this appeares! the *Neck* and *Head* are lost,
Within the *Breast* by force of Art emboss't.
An entire grove of haire the skull did shade;
Now the *North side's* alone depriv'd of haire,
And now the *South side* appeares only bare;
Now the *East parts* the Front of *Time* present,
Whil'st the blind *Nodcock* wants it's ornament;
Why now the *Fore part's* bald, party-per-pale:
Thus one halfe still thy Art hath made to faile.
Ascending from thy *Eyes* two arched Bowes,
Thy *Front* tow'rds the *Coronall suture* rose;
That Plains sublime extent which should be bare,
By Art's now *shortned*, and oregrown with haire.
High *Forebeads* here, above their confines mount,
Which some doe a transcendent beauty count.
Here frantique men, cornute themselves, and scorne
The front that weares not an ingrafted horne.
Drawn out by Nature's pencil, o're thy Eyes
Two *hairy Crescents* once did Arch-like rise;
Which Geometry is now abolish'd quite
By thy eradicating arts despight.

Nature ſome diſtance between theſe allow'd,
But here the Faſhion's *Beetle-Brow'd.*
The *Eye-lids* meane to veil the Orb of ſight,
Turn'd backward to thy Front, do now affright:
Their Paliſado which did Sight direct,
Now *rooted out*, preſent a torve aſpect.
What mean theſe *painted Circles* 'bout each Eye,
'Mongſt other markes of fearfull braverie?
Nature between thy Eyes thy *Noſe* did place,
That goodly Promontory of the Face:
Here *cut and pair'd* betwixt thy Eyes, no Noſe
Is left at all their raies to interpoſe.
Thy *Noſtrils* there *cut off* (unwing'd) are found
To repreſent a moſt diſhoneſt wound.
Alas poor Noſeleſſe Ape! why now't ſhould ſeem
A *Camoyſe* Saddle-noſe is in eſteem.
Here, croſſe to that *Face-levelling* deſigne,
Thy *high rais'd* Noſe appeareth *Aquiline.*
Thy Art-augmented Noſe here's *thick and ſtrong*,
There *ſhort* and *luttle*, and here *over-long.*
Thy Noſtrils *now* bor'd through, ring'd on each ſide,
Afford an inlet unto cruell pride.
What Gallantry is this, wherein th'appears
So Hell-hound like with long *out-ſtretched* Eares?
Whoſe bored *Tips* torn wide with the fond weight
Of glittering Stones, thy ſhoulders over-fraight.
This extant part, whoſe ſtanding off behov'd,
As glu'd unto thy Head, is leſſe improv'd.
What horrid affectation have we here?
Thy *Cheeks* on each ſide *bored through* appeare;
Thorough whoſe holes (the flav'ring ſpetles vent)
The Teeth and Gums themſelves to view preſent.
Natures ſtrict *Orifice* who here deride,
Seek beauty in a mouth *more heavenly wide.*
Lip-gallantry ſucceeds; *Thick blabber Lips*
Here, hanging in their light, the ſight Eclipſe.
There 'tis the neather lips eſpeciall grace,
To *fall down* to the loweſt barball place,
Bor'd full of holes, moſt richly charg'd, to ſway

It downwards, and the Dentall roots display.
Here sticking out, sharp naile-like pegs of wood,
In the upper lip's a bravery understood.
What fashion by corrupted fantsie sprung
Through a *new hole* presents the playing tongue?
The neather Lip's *bor'd through* to yield a vent
To them, who are not with one mouth content.
At each end of the mouth a bored hole,
There the rich Gems imposed weight condole.
Whether by Art's rude force, or Natures skip
I know not; *Here* we have *no upper Lip.*
What scoffers have we here? men sore afear'd
Of Manhoods ensigne, who abhorr a beard.
Here the luxuriant Chin quite *downe is mowne,*
The ranke Mustacho's into Whiskers grown.
The upper Lip of Hair's now's *dispossest,*
Which nourish't *here*, the honour'd Chin *invest.*
Now rooted out by thy malicious care,
All the cloath'd parts about thy mouth are bare.
What's the next fruit of the phantastique itch?
Thy Teeth must now be red, and black as pitch.
And this forsooth, we count a manly sight,
'Cause childrens, womens, and dogs Teeth are white.
Here thy Teeth are as *sharp as Needles fil'd,*
There, in a fooliſh bravery exil'd;
The Fore-Teeth both above and eke below,
Have left two *empty Sockets* in each row;
Them whose *Gums* these dare own, they ugly think,
With such refusing for to eate or drink.
Here, for an Elegant conceit, *they draw*
Five or six Teeth out of the upper jaw.
There, a rich Mouth with *gilded Teeth* behold!
Here, Teeth so *cover'd with thin plates* of gold,
And fitted to the teeth, they seem to be
Set in the plates, by Arts felicity.
There, filed downe, or else *extirped* quite,
Th' impoverisht Mouth hath lost its proper might,
And the *Sale pieces* naturall repute:
With others they the empty Gums recruite

Of *Steel or Iron* framed, which in ſtead
Of the true teeth the vacant rooms ſucceed.
See here, (which ſome to a bold Art impute)
A *double Tongue* quite cloven from the root!
Room for *Face-moulders*, who affect the grace
Of a *ſquare, plain, broad, a ſmooth platter Face!*
The concave Face by art here inward preſt,
Makes a dogs countenance in great requeſt.
Here by a ſtrange and ovallizing Gin,
The compreſt Cheeks are drawn out long and thin,
Theſe wth a *torn and bloody face* appeare,
Which is accounted the prime beauty here.
There Art with her bold ſtigmatizing hand,
Doth *ſtreaks* and *markes* upon their viſage brand.
The *Painter-ſtainers* here aſſume a place,
From whence deſcended our Face-taking race;
Their Faces *Red and White, Blacke, Yellow, Blew*,
Diſtain'd, all ſorts of an impoſed hue.
And *here* our Gallants al'amode are met,
With viſage full of foule black patches ſet.
High *huffing-Shoulders here* the gallants weare.
Which 'bove *their Heads* they in this place do bear.
Here through pride, or the fond Nurſes fault,
One 'bove the other doth it ſelfe exalt:
Here their bold fancies ſo their folly greet,
The ſhoulder-points are *drawn by force to meet.*
Pap-faſhions here, the work of Nature wrong,
Dugs with a loathſome lovelineſſe *ſo long*
And *ſtretched out*, the ſtreined bags agree
To reach the Waſt, nay ſag down to the Knee.
Through their pierc'd Paps, the eruell gallants here
A Cane of two ſpans long doe proudly weare.
No Maid here's handſome thought unleſſe ſhee can
With her ſhort palmes her ſtreight lac'd body ſpan.
Thus we moſt fooliſhly our life invade,
For to advance the *Body-makers* trade.
Painted with *liſts, here*, naked arms behold,
Branded and pounc'd, with colours manifold,
Rich tinctur'd *Red, Blacke, Tawny, Yellow, White*,

All badges of the gallants gay delight.
Here hands are colour'd: *There* long *Nailes* define
Idle Gentilities assured sign.
Here, crossing Nature, *cut and jagged round*,
The Nailes are with injurious angles crown'd.
Yard-bals or Bels hung 'twixt the flesh and skin;
Here to the Paphian Rites doe ring all in.
There the Prepuce is *button'd up*: Here now
A huge *enormous Ring* secures a vow.
There, *Circumcision* shames th' uncovered Nut,
Which here with cords *bound up* is over-shut.
There the fore'd Genitals *trust up* are hid
Within the body. *Here Castrations* bid
Eunuchs in their degraded manhood thrive:
Here women Eunuchs at that Mart arrive,
There (by erronious wit a tricke devis'd)
Women are, as an ornament, excis'd.
Here by a fond devise, the Virgins Thighes
And Calfes, unto a *swelling greatnesse rise*.
There they use art to make the Calfe *ascend*,
And *here* the fashion makes it *downward* tend,
Naked, no Breeches (here) they seem to lack,
Their coloured thighes, Trous-like being dy'd black.
About their Legs strange *lists* they *there* doe make,
Pricking the same with needles; then they take
Indeliable tincture; which rub'd in,
The Gallants doe account the bravest gin.
The greatest ornament which here we meet,
Is, for the women to have *little Feet*,
Which from their Infancy are kept so small,
They goe but badly, and halfe seem to fall.
Here colour'd Red, the Gallants feet appeare,
Which on their Feet's true nailes some onely smeare.
Thus *Capapeia* is that *Gallant great*,
Horrid, *Transformed selfe-made Man*, Compleat.
Admitted for to see each ranged file,
Can indignation give you leave to smile?

To his honoured Friend Thomas Diconſon, *Eſquire.*

Friend,

THe Heroicke Diſeaſe of Writing hath (as you well know) long ſince ſeized on me, this being the Fifth Publique *Paroxiſme* I have had thereof. It hath been ever the humour of my *Genius* to put me upon untrodden Pathes, and to make up aggregate Bodies of very ſcarce and wide diſperſed Notions; which had been more eaſie for the Faculty of my weak Body, had I had a Signality of Spirit to ſummon Democriticall Atomes to conglobate into an intellectuall Forme; or, that *Mercury* had been ſo propitious a Lord of the Aſcendent in my Nativity, as he was in *Amphion's*, and beſtowed ſome *Orpharion* upon me, with whoſe ſound I might have attracted

cted Notions, and made them come dancing to the Construction of a Book. What I here present you with, is an *Enditement* framed against most of the Nations under the Sun; whereby they are *arraigned* at the Tribunall of Nature, as guilty of High-treason, in Abasing, Counterfeiting, Defacing, and Clipping her Coine, instampt with her Image and Superscription on the Body of Man. The *matter* of *Fact* is proved by sufficient *Witnesses* of credible *Historians*, that it will not be an easie thing for them to *traverse the Inditement*. The Prosecution of such an Action, wherein the honour and reputation of the great Architect, man's *Protoplastes*, is so much concern'd, had been (I humbly confess) more fit for one who had deserved to be *Atturney Generall* to Nature, then for me, the meanest *Solicitor* in her Court. When you have well viewed the *Scenes* and Devillish shapes of this *Practicall Metamorphosis*, and scan'd them in your serious thoughts, you will wonder at their audacious phant'sies, who seeme to hold *Specificall deformities*, or that any part can seeme unhandsome in

their Eyes, which hath appeared good and beautifull unto their *Maker*: And I doubt not but you will soone discerne the propense malice of Satan in it, tempting mankind to a corporall Apostacy from himself: as if in an Apish despight of the glory of mans Creation, that divine consultation, *Faciamus hominem*, Let *us* make man according to our Image; He would have his *Defaciamus hominem*, Let us deface man according to our likenesse; insomuch as that of the *Psalmist*, *I am fearfully and wonderfully made*, might be ironically applyed to man in this his *abusive Transformation*. Besides what in the *Inditement* I have charged upon the score of mans pragmaticall invention, (which is the maine Designe) upon strict Disquisition after the causes and original of these Monstrosities, which I had rather call Native then Naturall; I lay them to the charge of man, discharging Nature from having any hand, or the least intention therin. And concerning National Monstrosities, I account it a high slander raised against the Honesty of Nature, that she should be delighted to disport her selfe with such Antick

tick varieties of formes as appeare in the world, or should sometimes set her selfe to mock any Person, much lesse whole Nations, out of their right shape and feature; so that you will clearely see here, as in the mirrour of *Aitiophilus*, the true causes and effects of all the Artificiall Retortions, Native Alienations, and Absurd Transfigurations of the Humane forme. Why I dedicate this to you, is not solemnly to engage you to a Polemicall Defence of it; but only, if need be, to witnesse my good intention and zeale to *Nature* (whether it be according to knowledge, let others judge) and that this may remaine as a Pledge of our contracted Friendship and Amity; and that Posterity and Future Ages may know in the Religion thereof,

the affection of your most

Devoted Friend,

JOHN BULVVER.

To the learned Author on his Book.

While frantick we steer our Phantastick wit
To what is forraign only, not what's fit,
And our Exoticke Wardrobe only prize
Not for the Garments sake, but the Disguise,
Shifting still round, till we our selves restore
To weare what Misbecame ten yeares before;
Your prudence all that while forbore our cure,
And though you disallow'd, you could Endure:
Because it ofte growes lesse injurious far,
To side with small faults, then be singular;
Untill this leprous folly practise had
On Natures selfe, to Mend it into Bad.
And would unlearne Creations antient rode,
And change her genuine Births, to Birth i'th' Mode;
While the hagge Midwife models every part,
Not by the Guide, but wandrings of her Art,
Wreathing the waxen limbs, till they confesse
A shape not meant by Nature, but the Dresse;
Temp'ring that yielding skull, till shee be knowne
To spoile the Child's braine, to delight her own.
And the Arch'd Breast to grasping Swaths betrai'd,
Doth prove confinement, which was Mansion made
Where the pent heart and lungs close ribs invest,
Not to be guarded, but to be Oppresst.
The narrow'd loines, their single span allow'd,
Grat parts 'gainst parts, and bowels bowels crowed;
Till all their streightned functions faile, and ly
Lost in Imaginary Decency.
When all th' advantage purchas'd by the feat,
Is that they slender die, and perish Neat.
These and their like are thy judicious hate,
Yet are they not thy Satyr, but Debate.

To

To combate which thou dost tame weapons chuse,
Designing to Convince more then Accuse.
All thy Artillery is sober Art,
To heale the Wound and not offend the Part.
If any have emboss'd errour so,
To hatch it still, though thou the danger shew,
At their own perill bee't they pitty find
Who lose their eyes, but not who will be Blind.

Philiophilus,
M. D.

Ad Authorem Philocosmum.

BArbaries adeone ferax ? tot monstra stupenda
Protulit ? ingentis curæ vix exitus alter.
Hic stupet à morbo proprium spectâsse nitorem
Squalori immersum æterno ; Formam illaque Luget
Defiorata Cavo Morbilli stigmate, fædam
Detestata Lepram gens tota humana ; precantur
Prolis Apollineæ auxilium ; repetant simul ipsi
Artis Phœbeæ culmen, Legesque decoris.
Dum nocuasque manus, moresque redarguis ; alter
Ut MEDICEUS erat, medicus sis tu quoque *Cosmus.*

Amititiæ ergo
Æ. M.
M. D.

On

On my honoured Friend Dr *Bulwer* his Apologeticall Disquisition, and ingenious Anatomy of *Nature*.

HE, *whose first Lecture was on Natures hand,*
Now all her features hath exactly scan'd:
So did Eliah's *little cloud arise*
Like a mans hand, till it had fill'd the skies.
A little sparke kindles a mighty flame,
Greater, and Brighter, Friend, growes thy Fame.
Pliny *but Natures History us gave;*
Thou, her great Champion, dost her honour save:
And having all her Workes well understood,
Dost, with her Maker, find them to be good.
The Pray'rs of Saints ascend like Frankincense,
May Heaven be so pleas'd with thy Defence;
And men, who shall the bounds of Nature passe,
Mend their deformities by this thy Glasse;
So clear and wonderfull a mirrour, *where*
All the Monstrosities of Art appeare;
Man's Forme-Transforming Garbes, whose cruell Pride
Hath strange Conclusions on his body tride;
Endeavouring for to translate himselfe
Into a Changeling, or some ugly Elfe.
Mad Gallantry! which by a fond Designe,
Makes it selfe loathsome to be filthy fine.
Nay, we may see how high their Follies rave,
They will be Monsters, but they will be brave;
And in despight of Nature to proclame,
That they delight to glory in their shame.
Thy Glasse discovers where man trips, or haults
Downright into his close contrived faults;
And in prevaricating Moods affects
New fangled shapes, and his true forme rejects.
It holds forth in each part the foule Abuse,
And regulates it to the native Use;
Him then, the Body and the Minde who can
Set right thus, Honour the Physitian.

FRANCIS GOLDSMITH

Dno *Bulwero* Temporum nostrorum *Plinio* Tertio, nemini, Secundo, *Herculi* Anglo, Monstrorumq; Domitori Facetissimo.

Quod Facit Alcides *clavâ, quod Theseus ense,*
Tu calamo pingis monstra domasque nova,
Africa *quantùmvis jactet miracula quondam;*
Orbis, perlecto Te, Africa *totus erit:*
Non quæ Nilus *alit, sed quæ nos fecimus ipsi,*
Monstra Animi, & gestûs, Sola ea nostra vocas.
Ad speculum tonso rerum potiente Tyranno,
Nil Monstrum vano majus Othone *fuit.*
Pinge & Agrippinam *Romanæ Tigridis gentis,*
Et quotuplex uno (quæso) Nerone *Leo?*
Terroris parilis, risusque; Cacacicus *unus*
Claudius, *& Crepitûs rite patronus erat:*
Seu magè ridendus, fessus qui cæde virorum
A Domitis Muscis nomen inane tulit. Domitianus Imperator.
Quid servi facient, audent cum talia Reges?
Ad quorum exemplum quilibet ire solet:
Non homo tantum homini Lupus efferus, *induit Omnem,*
Quippe feram, totus Simius *ipse sibi est.*
Et Caper *&* Porcus, (*nam sic alterna voluptas*
Efficit) *&* Circes *pocula sponte bibit.*
Ne culpate Deos, *nihil hem* Natura *sinistrè*
Effundit, Monstrum stat sibi quisque suum.

***

Ad

Ad eundem.

NAture I challenge thee to take a part,
And ſtand a Second to this piece of Art:
Which as no Fucus, on thy Reverend Face
Bulwer *hath laid, but gives Thee thy due grace:*
Thou here art cleer'd of ſoul Deformities,
Free in intent, *and when ſuch acts ariſe,*
They're Rapes, *not* Births, *and the enforced* Mother
Could wiſh ſuch brats, that the ſham'd Womb would ſmother;
Shee in a perfect Rule and conſtant Courſe
Works her effects alike, unleſſe the ſource
Of her known ſtreame be let: Then 'tis not Shee,
But th' Intervener *makes monſtroſity:*
Look where we will (as if not of parts Four
The World conſiſted) Africa's *all o're.*
Or if Europa *doe retaine her name,*
'Tis in Europa's *beaſtly luſt and ſhame.*
We are not made, but We turne Monſters; This
Is a ſpontaneous Metamorphoſis:
The World is Topſie Turvy *turn'd,* Chim-Cham
*Ere ſince Diſguiſed Noah, and Curſt-*Ham:
Without Inchantments, or Romances *food*
Each man's a Quixot, *and oth' errant brood.*
We firſt transforme our fancies, then our Bodies,
And are moſt ſober and moſt vigilant Noddies.
All paines we take to ſpoile by pride, or Mirth,
(*The* Gaudeant Bene Nati *of our Birth*)
Which if Dame Nature *perfects, Dame* Midnight
O're ſeen in ſack and ſugar confounds quite.
Lucina's Baggage (*Nurſes and old Wives,*)
Make Heads and Noſes, and the ſhape Contrives
Of many ſquint-ey'd, crook-back, cophead *child,*
Which by Dame Nature *was exactly fil'd.*
What Eagles Beakes *have ſome, and Noſe ſo Roman,*
It proves temptation to Divining *Woman?*

Which alſo was called Cham.

Others

Others are Ape-nos'd, which (old Pug) the Nurse,
Intending an amendment, did make worse;
From such abuse dilated eyes, and eares,
Almost to every head you meet, appeares.
Eares of so huge a compasse and broad eyes,
As men were swine *and turn'd to Owlebies.*
Sometimes with lacings, and with swaiths too strait.
For want of space, we have a Dandi-prat.
Sr Jefferies *babie*, dilling Petite,
A Peccadillo *of* Barnabies *night.*
Things so pucill and small, the statute wise
Exempts from Coupling being under size.
To some such store of stuff their flowing sires
Give, as they had discharg'd Sol's *gen'rous Fires,*
So scutt'ring, and diffusive the brave heat,
The spreading mother seems not to be great
With Child *but* Man, *and the first houre gives joy*
Not to an Infant, but a bully-boy.
I have not Time, nor dare I injure so,
In a preventing Catalogue *to show*
What our foule vices of Intemperance,
Besides the sea-skip vanities of France,
(As well as the diseases) have undone,
In Natures Dimocke read what He hath wonne,
Whom as the Wonder of our age we shew,
With the just Trumpet of his praises due.

E.G.Ac.Oxon.A.M.

Inaudita, de infanda Gentium Deformitate, apud ſui *Vindicem & Statorem*, Naturæ Querela. Hecatonſticha.

IN nova fert animus mutatas plangere formas
Corpora: Dii vortant, nam vos formaſtis & illas.
Aſpicio diris variatum vultibus Orbem.
Cæperit ut vultus monſtroſas ſumere formas.
Tranſire in furias, docile eſt Genus omne profanum.
Quæ Regio in terris noſtri non plena doloris?
Spectat, quos omnes, ſpatioſi Machina mundi,
Optima, Naturam, quamvis Dux ſpernere gaudent.
Vultus diſcruciant hominum per mille figuras.
Seſe transformant ſtulti in miracula fœda.
Larvas ante ferunt in amœnas vultibus almis.
Mentiri varios diſcunt nunc Ora colores.
Artibus *infandis*, Artus *ſpoliâre* decoros.
Ars inimica mihi, quæ debuit eſſe fidelis.
Nobile fœdatur Pulcherrima Machina corpus.
Corpus inane animæ, turpis ſine pectore truncus.
Aſpectu fœda eſt facies; ſunt turpia membra.
Vultus terribilis, rapidarum more ferarum.
Ignoti nova forma viri, miſerandaque cultu.
Turpior eſt illo, quem pugno fudit Achilles.
Therſites *verus, qui formoſiſſimus audit.*
Miras, morbiferæ, vires, advertite formæ.
Singula gens proprias gaudent aſſumere formas.
Singula gens proprios plorunt aſciſcere morbos.
Queîs ſitus, atque figura ferox ſua nomina donant.
Iratæ Nemeſis digni ſunt ſolvere pœnas;
Horrida, terribiles, miſcent ſpectâcla Novercæ,
His favet, atque fovet Nutrix, Materque Paterque.
Crudelis Mater magis, an Pater improbus ille?
Improbus ille Pater, crudelis tu quoque Mater.

Diva

Diva potens uteri pulchras misereſce puellas,
Panas atque luant fœdas, qui talia produnt,
Crimina, Naturam contra, contraque decorum.
At vos auxilium membris qui quaritis agris,
Deforme hoc vitium veſtrum quis ſuſtinet ultra?
Eſt Phœbo indignus, Clariis verſatur in hortis,
Rectiùs has miſeras jam non qui pergere ſuadet,
Ut ſaltem in noſtra renovetis corpora terra.
Diſcite jam formas moniti inſtaurare priores.
Cætera, rerum Opifex animalia finxit at illa
Antiquas retinent, venerato numine, formas
Corpora vos fugitis, & dulcia linquitis ora.
Quis furor, O Gentes! quæ tanta inſania pungit
Vultibus inviſis veſtrum mutare nitorem?
Mens furiis agitata fuit crudelis. & illinc
Turpe eſt artis opus, pulchri defloruit oris
Gratia, tam nitida faſtigia ſplendida frontis.
Barbaria, terribilis, rabioſa, immunda, profana,
Infauſta, immanis, ridenda ſuperbia ſpernit
Omnia, quo corpus mutaret, & ora manuſque;
Hoſne mihi fructus an hunc pietatis honorem
Curarumque refers, quod aduncæ vulnera formæ
Tam monſtroſa fero, totoque exterreor orbe?
Hei mihi qualis erat! quantum mutatus ab illo
Corpore præſtanti? Quæ cauſa indigna ſerenos
Fœdavit vultus? Tua turbida terret imago,
Quam ſpecioſa prior! Quin cur hæc vulnera cerno?
Horreſco aſpiciens; nullaſque in corpore partes
Noſcere quas poſſum, unumque eſt omnia vulnus.
Monſtrum, horrendum, ingens, cui quot ſunt corpore membra
Horrida tot ſpectra inſurgunt, mirabile viſu!
Induerint Erebi vultus, atque ora Sororum
Parcæ furias referunt. Hic fœdum Protea fingit
Os humeros Ditis ſimilem. Namque haud tibi vultus
Mortalis, ſed Tartareus: ſic læſa figura eſt.
Obſtupet umbrarum Dominus. Perterritus Orcus.
Plutonis tollunt Equites, peditesque Chachinnos.
Monſtra hominum rident Stygios ſuperantia viſus
Plebs ſtupet informis, caput exitiale Meduſæ,
Et molem miratur hians canis ore trifauci.

Tum Phlegetontiacæque ululârunt gurgite Dirę.
Tantarum irarum causas, risusque perennis,
Ipsis Dæmonibus dedit hæc mutatio nigra.
Dii tibi dent veniam, tu qui nova pectora possis
Lumine vestita. Est tua maxima parvula culpa,
His collata: Erebo dignis, & nocte profunda.
O utinam possem populos reparare paternis
Vultibus, & generis lapsi sarcire ruinas!
Sæpe ego quâ gentis damnum miserabile nostræ
Arte siti, exploro; frustra tentare pigebat.
Quippe ego vix primos servavi pectore vultus.
Pluria fœdârunt, quam quæ comprendere verbis
In promptu mihi sit. Recto tamen ordine ductus,
Restituit noster solerti indagine Vindex.
Hic labor est, Bulwere *tuus, sit gloria felix.*
Tu revocas vultus in Apollinis arte priores.
Partibus expendis, formas ex usibus æquas.
Naturam expellant furcis, te Duce, recurret.
Formosamque sonare doces Amaryllida terras.
Tantum artes illæ, tantum medicamina possunt.
Sic te Phœbus *amat, nec* Phœbo *gratior ullus,*
Staturæ, Formæ Normaes qui, & regula vera.
Stator & Augustus *meus!* En, te Vindice, Regno.
Fortunate virorum, Ergo tua fama patebit,
Et spatiosa satis, nullum quem terminet æquor.
Altior es fato, tibi nunc æterna manebunt
Ingenii monumenta tui: tua gloria gliscet,
Nec tuus à nostro labetur pectore vultus,
Innumeros donec terræ regnabo *per urbes,*
Invidiâque omni major, Bulwere *Triumpha.*

Adolet HOGEREFA

Alta-crucianus.

A

A Letter directed to the Author from a worthy Friend of his, fully discovering the ground of all *Mans* Prevarications.

Honoured Sir,

WHen first I cast up this account of your ingenious peregrination through the World, and found your curious diligence, looking, not only unto Civill societies, but prying also unto the ruder crouds and silvestrous heards of mankinde, peeping into every latibulum and solitary bush to devellope the effects and incongruous results of the phantasticall projects of (the now little better then the perfecter sort of ape called *Man*) It became my just wonder, to find the Magistery of the Creation in the crucible of His own folly so calcined into a trifle; He without whom all other projections had been a vanity, since the universe and every particular ingredient thereof necessarily relate to Him as a Circle to the Center, He who held the prime rancke in that ineffable order in the bosome of Eternity, being the reason upon the inscrutable decree of all other Entities whatsoever, that He should break the laws of his nature, & the Symetry of his exact and most indisputable proportion; and so insolently violate the Exchequer standard of Heaven without a blush, it was I say my wonder: And with the Arch-peripateticke *τὸ θαυμάζειν* proved my Mercury to my *τὸ Μαθεῖν*, I tasked my thoughts with the research of the cause, why the *All* of Entities who weare the liverie of dependency, from the All-lightening and All-living luminary the Sunne, to the most despicable and

equivocall

equivocall insect, doe most obsequiously performe their primary injunctions, as the true Enamoradoes of their conformitie to their modelling Idea or prototype.

And yet man, the Analect of all their perfections, with the advantage of his owne specifique nature, which entitleth him to an existency beyond his Ashes, should so transpeciate himselfe, as that neither his soule nor body (both being so degloried) by his own most accursed designe since they came under his own tuition, seem in the least measure to answer the perfection of that pattern, by which they were efformed, having done as much as in him lies, to frustrate the whole creation, by defacing the end, and cancelling the reason of that first miracle: Those glorious Raies the Conduit pipes of influences streaming from the celesti. all Elixers of light and procreative powers, to what other end are they? then by a subtile and decreed Energy, to actuate the neutrality of matter unto *hic* or *hæc*: even to the Earths Center (the Boundary of dependent operations) and to ensoule the passionlesse Plants, endowing them with qualites, either profitable or delightfull; and all this for the behoof of *Man*; Who, if I should speak his native praises to make his dereliction the lesse excusable, I must confesse that when by retrospection, I find him starting out of the clay-pit from betwixt the hands of his maker, he was then enriched with a soule as powerfull in knowledge, as was the *Seraphique* nature of *Angels*; differenced only *modo & tempore agendi*, they intuitively knowing and in an instant, He by deliberation & timous result, as being retarded by his Brickwork, from which, the dignity of their order doth necessarily inferr the Conge of Exemption, by the act of wch illustrious essentialitie he demonstratively knew the celestiall Orbs in the perfection of their matter, abstract from the reason of their then individuall existencies; And was very well acquainted with the spring of their first mover upon which the ingenny of the whole frame did so absolutely depend, that should the irresistable prorogative of Heaven but command it to stay for one moment, the whole world would fall into a common fatall stupidity, as that of *Lots* wife before *Zoar*. The order of the luminaries (not excepting their magnitudes) and the reason

of

of each ones site in that order, their constellations, conjunctions, aspects, and their disasters & Eclyptick re-encounters, their respective powers, in all positions and Angles whatsoever, were the very recreations of his evincing Genius, the meteorologicall condensations, & viscous concretions in the aire, from the first motion of their efficient, to their designed purposes, were his crepundia's, nor was there any vegetable upon the diaper'd earth, whose generall and respective or specifique nature, he did not most exactly know, with a happy and facile ability of telling why each severall plant hath his root bearded with filme & fibres diversly shaped & distinctly answering its bounded property, why the stem, bark, leaves, and fruit are of such varions and differing pathetique qualities, yea and from what reason of nature they borrow their variety of colours, and why for the most part green, and yet taking the whole World for an Herbary, there will be found no two plants of different species which exactly concenter in the same verdure, though in the act of fermentation, dilatation, germination, pullulation, ingemmination, fructification and insemination (the whole circle of natures dance, according to the key of the first measure) they doe all operate alike, without the allowance of one Iota of variance; Here were the Alleys and umbracles of his ordinary receses, so that there was nothing in the Heavens or Celestiall concamerations, in this *diastema*, or Expanse, or in, or upon the terraqueous Globe, but it was by him comprehended without the least hesitation: Thus the Creation and its order methodized him into the perfect and exact knowledge of his Creator, insomuch that his soule became ravished with that all-knitting and Seraphique virtue of Charitie, by which his love (which ever holds proportion) to his Maker, seemed to unite them as it were *per essentialem contractum*, nor was his labour lost, *Similiter cum amicitiâ benevolentia fuit quædam inter redamantes, pateat autem & Deum amavisse hominem cui tanta bona non propter aliud sed propter semetipsum dedit, & hominem redamasse Deum per charitatem; fit, hominem fuisse amicum Deo, & quoniam contra quem Deus nihil querela habet dicitur justus seu innocens, contra vero amicum amicus non*

* * *

ha-

habet querelam, pateat felicitur hominem habuisse statum innocentia & justitiæ, here in this estate the reciprocall complacency produced a happinesse preventing Heaven, yet (these ample endowments notwithstanding) to acquaint him with his dependency, he was not fixt in this station with the unchangeable chaynes of impossibility of being removed, but left in a *statick æquilibrio*, with power to delanceate which way he pleased, the habit and crasis of his body administring no violent advance to the mutinie and rebellion of his passions, they onely exacting what it had been impiety to deny by the prescribed law of nature, duely performing their imposed homage to the Scepter of his Reason; nor was this rich jewell of the soule enamelled with illustrous graces, and set with most refulgent virtues, lodged in a luckless, mishapen or uncouth cabinet, but placed in a body reciprocally answerable to its merit, where the exact symetry of every part enjoyed so ample an aptitude to what it was designed, that the result became an ocular harmony of that rare composure, that it hath ever since hinted unto us the most demonstrative and severest Rules in the Mathematiques; so that justly I may say he was the Lord of the World, which had not had the honour of being a servant without him,

Here now Sr, with the violence of ambition, the offspring of that obligation, by which I am bound to my owne nature, I am passionately desirous to secure him; But *heù Res ipsa loquetur*, his fate depending upon the freedome of his own will, *nictu oculi*, he disproportioned his affections by the banefull brousing upon one vegetable, planted by the right hand of providence, (rather for the exercise of his constancy, then the monument of his folly) and not without the highest sacriledge to be tasted for food, the guilt whereof, by prescient decree, so stained the face of nature and demasculated the seminall vertue of the Creation, that now each thorne and bryer upbraid him for his rash attempt, his groanes, teares, and exsudations, what are they? but the effects of those blowes which he received from the brandishing sword of divine revenge, which forced him out of the blisfull Allies of the Garden, to hide himselfe amongst the thickets, so pittifully depauperated, that he was

glad

glad to accept of a mantle from the charitable affords of a figtree: Oh unhappy Metamorphosis, That soul which even now, was the enterchanging reflection of her own lustre, embellished with the graces and vertues cardinall, which run a division upon the keyes of Nature, without the least demusicall mistake, Felicitated in the high contemplation of her Maker, beyond the bounds of excesse; is now derobed of all her beauty, despoiled of all happinesse: And in this deplorable condition, serving for very little other purpose, then as salt to keep the body from stinking, or which is yet lesse, to secure the World from the frightfull and reproachfull appellation of a Charnell house, being so much deprav'd by the perpetuall insultments of the passions (wch are ever since like *Acteons* doggs (and all for curiosity) let loose upon their Mistresse, not acknowledging a soveraignty in that Reason, which was so far wanting to its selfe, as to commissionate them to the outrage and garboil of an open rebellion, whence forward she languisheth under the *ἀταξία, ἀταφία* Disorder, obscurity and confusion in the understanding, to which the will being consequent, must needs prove a participle of that hapelesse deficiency; *Nil volitum quod non sit præcognitum*, the knowledge as well of the Creature as of the Creator, hath bid its *ultimum vale* to this ingratefull companion, insomuch as that blissfull and complacent charitie towards God, the harmelesse and unerring election and use of the creature for his good, are both irrecoverably lost, by that habituated corruption in the stream of propagation: *Hæc distortio quia nascitur ex actu conversionis ad creaturam necesse est ipsam & esse inclinationem similem & per consequens dispositionem quandam habitualem ad actum peccati; habeant itaque omnes homines à primo per generationem propagati ipsa nascitura vel naturâ peccatum habituale & privationem charitatis*: This was *Epimetheus* (the yonger brothers) fatall apertion of *Pandora's* box, which divine *Prometheus* (right reason in act) would not attempt to doe, *hinc nova febrium cohors*, all the maladies both of body and mind, hence the *Spinosæ & vexatæ quæstiones* of the Schools, hence our rude uncertain and insignificant guesses at essences by operations, or which is more dull, by cortitious and obvious accidents, *lambendo*

vas vitreũ puliẽ verò haud attingendo: Thus having loſt the magiſtry of his reaſon, and the ſteady power of Election, in things neceſſary and convenient, like an unskilfull Mariner at Sea diſanchorated, he catcheth at his own ſuccourleſſe apprehenſions, not knowing, before attempt, their congruency or miſchiefe, untill he meets with admoniſhing experience, the indifferent moderatrix of his Actions and thoſe of brutes, inſomuch as make them an allowance, or let them diſcount for their deficiency in the quantity and ſite of their braines, and the queſtion will not be empty, where lies the difference? truly (ſaving his relation to the reſurrection) I think upon more then probable grounds, it will not be in the Act, but in the degree of Reaſon, from which advantage he claims now his power of ſpeech; and by that the felicity in all the conveniences of communicating his fancy, which if either he wanted or they had, his bold oſtentation would prove a vanitie, or they would be his companions at bed and board; Turne men out of that order wherein the adviſe of advanced Natures have prudently placed them, and are they not preſently a heard of Animals? more damnably outragious and more beaſtly irrationall then the lions of *Africa*, nay then the Beares in *Ruſſia*, making their appetite the Rule by which they ſlaughter others for diſſenting, which I inſtance as a thing, wherein he is moſt concern'd, and if deficient in that, what can be expected in matters of leſſe moment: Is he not perpetually præcipitated by his paſſions into all the dangers and diſgraces, that attend either fury, folly, or madneſſe? doth not the blandiſhments of his appetite (which ſince his firſt faucineſſe, *de vetito pomo*, he neither finds wit nor will to withſtand) hurry to that intemperance for which he finds no preſidents amongſt the Beaſts? doth he not dig his grave with his teeth, being his own Veſpillo; ſo that when he is at leaſure from putting in *Execution* that *direfull* & *accurſed* Art of *Nimrod*, wherin mutual ſlaughters have the luck to be eſteemed a preſervation, and helliſh executions, the proceſſe of juſt and Right? doth he not out of the exceſſe and immoderate indulgency towards himſelfe, imitate the Ape, who ſometimes kils his young by hugging them in kindneſſe? Doth not his Viands

as oft prove his destruction as hostile violence, the hotch-pot or mixture thereof, hath brought the ἀκμὴ of his constant life, to that point which was the infancy of his forefathers, when the simplicity of their food, secured them from gluttony, and the bainfull effects of a morbifick repletion, the naturall brats of sawce and variety, so fatall is his dome, that neither war nor peace can promise him safety, for in his quest of life he equally finds his death in either? And happy was hee, if the discounting of his daies were the full account of his infelicity; but I must assert the contrary for a truth, sithence, like the exoculated mendicant in the fields, he is necessitated to follow the eys of his Animall, and like a beast to live under the tyranny of custome, which *Seneca* positively concludes, where he saies, Epist. 123. *Non ratione componimur sed consuetudine:* And that most observant Rabbi, *Rambam*, *Idem plane accidere solet homini in sententiis & opinionibus quibus innutritus est, & pro amore illarum ab illis demoveri nequeat, quæ causa est ut homo sæpè non possit apprehendere veritatem quia scilicèt illa sequitur quibus assuefactus est*; so that now having lost the true use of his reason, right and wrong, just and unjust, seems meerly notions not otherwise examinable then by what our forefathers were opinionated, And as *Archilaus* longsince concluded; τὸ δίκαιον ἢ τὸ αἰσχρὸν οὐ τῇ φύσει, ἀλλὰ τῷ νόμῳ, which infelicity doth necessarily throw him into a perplexed shuffle of a croud and quarrell, not to be decided untill force or stratagem give the law, nor is this curse upon his morals only, but he seems too too often (if the whole earth be viewed by an intellectua l eye) to take up his Religion too in manner not different, *Jurando in verba majorum*, as if *Epicurus* had hit a truth, in his Stygian eructation ἐ τὶ καθ' ἑαυτὸ δικαιοσυνη but this is too tender to be searched into, unlesse with a probe, armed with a *constant* and *resolved faith*, nor need this argument to be pursued by any thing more for its confirmation, then by what you have found, by your rare and uncomparable *researches*, by which you have drawn the curtaine of the night, and by the cleare azure of your industry, shewn him upon the Theatre of the World, in all his masking mummeries, various shapes, and *ridiculous retortions*, which are nothing

elſe but the *baſtards* and illegetimate births of a primary *phantaſtique* attempt, nurſed up by the practick bawde of *adulterated cuſtome*, which ſince he ceaſed to make uſe of his reaſon, and the *quondam* indulgency to his firſt proportion, he is more in love with then that ſymetry in which he was created, and which you by your noble pen have juſtified, inſomuch as now he ſeems rather a thing of his own making, then ſprung from the loyns of the Protoplaſt, or at the beſt but as *Argo's* his Ship in *Athens*, patch'd up with ſo many hand rajo's of his wild and frizking fancy, that ſcarce any part of him relates to the firſt duſt, from whence he was principiated. And I muſt needs ſay he had very ill luck, to become the ſubject of his own workmanſhip, after he knew he was condemned to be a bungler, much better therefore had it been for him to have played the *Dædalus* with ſome more ſafe materiall, or to have ſit ſtill in the circle of his folly, ſhaping a petticoate for the moon, rather then to have acted to the hazard of his own nature. But this Counſell (like him who came to the relief of *Troy*, two dayes after it was ſacked) comes too late; ſo far is he ingulphed in the fluctuation of his bedlamlike phrenſye; and blowne by the tempeſt of his menacing fury, that having loſt his reaſon, the ſteady ballaſt of all noble and laudable Actions, he is now ſhoared upon the Continent of Change and confuſion, where the inconſtancy of his actions, and the various ſhapes he entertained, by the new modelling of his perſon, juſtly brought upon him the judgment of dereliction, being *aperto campo* abandoned by all the other Animals, (whoſe conformity to their end, if he had ſtaied and made it preſident, he might have evaded more happily.) And thus excluded for a monſter & gazed at as a *Gorgon*, by the other heards, ſuch is his arrogancy, not the juſtice of his right, that reading with the wrong end of the booke upward, he conſtrues that to be the dignity of his nature, where it is the prepoſteriouſneſſe of his ſhape and appearances, which affrights them from him, and occaſionally give him his ſhame, for living leſſe quietly and in more banefull conſuſion then they, which are the very effects of his reſtleſſe phanſy, and accurſed miſapprehenſion, befooling his

hopes,

hopes, making the world his Scene, whereon he acts his Comick Tragedy, playing first the fool and then the madman, rather then a *Senate* house or place of Consultation for the management of his actions, to his proper beheast. But these *Criticismes* upon the variableness and unconstancy of his mind, Sr, are perfectly illustrated by your hypercritikes upon his person throughout your whole booke, where you have catched him by the head, and therefore may make your own opportunities of holding him untill you have shewn him in all his monstrous and mishapen varieties; yet when I see him as you have dressed him, I can rather laugh then admire & wonder at his appearances, since my selfe, if I were his Tutor, could propose to him more waies of moulding, then ever he yet thought on, & can say that it is lesse doubtfull, what some people have crossed the Poets, *Os homini sublime dedit, &c.* then that the major part of mankinde (if the proportion of his rudeness hold on for 2000 years,) will fall upon all foure, but this is my fear not my desire, least his uncurable madness, hellish, dissentions, and luckless quarrels, should spoil more grasse with his fore feet, then he would eat, and bring destroying famine upon the rest of the Animals, to whom charitably I wish (as according to their merits they deserve) their hourly Menester, and hope providence will protect them against such a curse, who hath designed you to Anatomize mans folly, display his madness, and make obvious his contempt unto himselfe, by means whereof he may in time apply the cure of more serious thoughts to the formidable excrescencies of his o're grown, monstrous and unlik't shape, and by second intention smooth and reduce to the honest Idea, which your retriving and judicious Genius hath proposed, wherein drawing the bridle after you, you have left all others behind you, who have formerly made it their attempt, rather shewing the world what they would have done, then that they made any advance to that purpose, therefore I award you to be enrolled amongst the chiefest Benefactors of Humane Nature, to which the Genius of *Hippocrates*, and the Ghost of *Galen* cannot dissent; In which eminency, I wish you compleat happines, who am Sr, yours, in all friendly offices,

Mid: Tem: Apr: 20, 1653. *R. Mason.*

A Hint of the *Use* of this *TREATISE.*

THIS Part of our *Corporall Philosophy*, being an Historicall Tract of the *Use* and *Abuse* of Parts; by many strange and Nationall Examples, teacheth us, how foolishly Mankinde runneth headlong, blinded in his owne errours, and how he is deceived, hunting after new-fangled and unnaturall Vanities, ruled by a deluded sense, chusing vaine things of his owne invention, and abhorring things certaine and naturally profitable. It shewes how ficke men (generally) are of the *Fashions*, convincing the world of this Truth, *That God hath made man righteous, but he hath found out many inventions.* And may serve as a Glasse for the pernitiously-affected Gallants of our time to looke in, and see the deformity of their Minds, and their Pedigree and Alliance; who practise such phantasticall Emendations of Nature, as dishonour her, and apparently shew that they glory in their shame. And that men descending into themselves, may know themselves *to be men and not beasts*, and learne to order this August Domicil of man reverently to the health of the Body, and honour of the Soule.

Diploma

Diploma Apollinis.

EN! tandem Rerum Alma Parens, Audita Querela est.
Consulnique Deos, quâ sit ratione parandâ
Firma medela tibi, tulerint suffragia nobis,
Hortatusque addunt, solantia dicere verba
Suadent, & sedulo formis succurrere lasis.
Deposui radios, mitiorque benignior esse
Decrevi, Calo lapsus, sperare salutem
Impero, & afflictis melius considere rebus.
Inventum medicina meum est, opifexque per orbem
Notus ego, gelida vitare pericula mortis
Præcipio, fractosque artus reparare docebo.
Dum medicas adhibere manus ad vulnera Phœbus
Cogor, qua decuit ratos curasse nefanda,
Infandum, Natura jubes renovare dolorem
In Chaos antiquum confundimur, Omnia monstra
Legibus eversis, rerum Natura peribat.
Quicquid delirant homines peccata vocantur
Natura, Matris, quam non culpare verentur
Inscripsêre Deos sceleri, numenque supremum
Arguitur, superi quasi vos, hoc more, creavant
Multa homines fugiunt, sed non ego nescius hujus,
Quin tacui; opportuna mihi dum tempora deniur,
Et latè, donec toti innotesceret orbi.
Clarior ut fiat mea magna potentia terris.
Cogitur in quantos hominum genus omne furores!
Humana periit primus de fronte character,
Insuisse reddent transformia corpora mentes
Atque feras referent, veluti Laertius Heros
Immundis suibus socia agmina circumspexit
Transmutata, illi sorbebant pocula Circes.

Innumeræ

Innumeras genuit formas malè sana venustas,
Quarum consimiles nescivit sana vetustas.
His Monstris Vulcanus erat pater, haud Venus Alma
Mater, pernicies Veneris, Venerisque nefanda
Dant monumenta, genus mistum, prolesque biformis.
Minotaurus inest, adsunt & plurima monstra.
Sunt hic Centauri, sunt Gorgones, Harpyiaque
Omnia vera puta, Phœbum quis dicere falsum
Audeat? & demens quis tam manifesta negabit?
Cum cuncta aspiciunt, celestia numina Solis.
Sum Deus & Vatum, formæque & carminis Auctor
Ad Phœbi Cytharam vox consona, forma, salusque
Corporis, & sonus hic, nostræ gratissimus auri,
Harmoniamque facit, fuit hæc Symphonia Nostra.
Hoc Lyra, & hoc terræ monstrat Testudo Canora,
Flebile nescio quid quæritur Lyra, flebile lingua
Murmurat exanimis, respondent flebile labra:
Ut Philomela mihi quævis nunc fœmina visa est
Cui Rex Odrysius crudeliter ora recîdit.
Fingebant quæ dulce melos, Charites perierunt
In quarum subiere locos, Inferna Caterva
Eumenidum, quibus est oris discordia tetra
Pectoris atque Lyræ colla intercepta videntur.
Dulcibus haud valeo percutere carmina nervis,
Harmonicas nequeo digitis impellere chordas,
Claria Testudo mea muta & mœsta dolore est,
Omnia degenerant & Cymbala Crembala fiunt.
Pectoris Humani diastemata nulla videntur.
Demittunt auros, ut iniquamentis Aselli
Totus hic est auris, movet hunc nec chorda salutis.
Cum bene compositum carmen, numerisque venustum
Præsignis facies, pedibus quod nemo metiri
Jam valet ex metricâ partî quia claudicat omni:
Aures Amphimacra, Nasus Pirrichius extat
Vertitur in Trocheum, Constans Spondæus, apertè
Cæsaribus spretis, laceratumque Os Epitritum est,
Instar molossi, vertex conspicitur altus.
Dant incompositi vultus tam carmina manca.
Singula quid referam? nihil est confusius illis.
Sanguine Cyclopum spoliavi corpora nigro,

Straverim & innumeris tumidum Phythona sagittis
Vexatus toties pœnas nunquamne reponam?
Castigem, an moneam? dubito. Quos deinde monebo?
Quos nisi vos medici? vos ô Phœbæa propago
Pignora Cara mihi! Penetrastis corpore toto
Internos fateor morbos, verum exteriora
Neglexistis adhuc, cur non limastis & illas?
Scilicet externa est species tam digna perire?
Jam revocate gradum, monstrisque injicite frena
Flectite Prudentes manifestam Nummis Iram
Nunc, si cui virtus, animusque in pectore præsens
Condecorare decet Spartam hanc, manus ultima captis
Defuit, & monstrum simul & simul abdite crimen.
Exitus in Diis est, elivo sudetur in uno.
Attoniti tanto monitu, imperioque Deorum
Erigite arrectas mentes, stupefactaque corda.
Agnoscam gratus, veteris vestigia formæ,
Nemo ex hoc numero mihi non donatus abibit.
Quare agite O Nati: Sic vos servabit Apollo.
Dicite Jo Paan & Jo bis dicite Paan
Cedamus Phœbo, sequimur te sancte Deorum.
Bullerophon Domitor monstrorum tergore vectus
Pegasei Cœlestis equi, sic pugnat ab alto,
Ut possit triplex habitabile reddere monstrum.
Natorum capiet nemo moderamina dixi?
Arripuit Primus, certa & modulamina novit
Bulwerus, *prætermissa & medicamina callet.*
Omnibus exceptis, ea nostrum cura nepotem
Una rapit, nec quid, Phœbi cortina fefellit.
Ingentes animos Angusto corpore versat
Erubuisse facit, genitas de nocte sorores
Quod pudet atque piget. pulchras temerasse figuras
Fœmineum Sexum, quem jam cognoscere matrem
Formosam Venerem cogit. Parnassea Laurus
Te circumcinget, famâ super æthera notum.
Gloria, crede mihi, nullum peritura per ævum.
Te quoque fata regunt, quem si mutare valerem;
Efficerem tandem senii transcendere metam,
Et nescire necem. Quis nunc manet exitus? Ecce!
Tu mea regna petes, nec Cassum lumine quarent

Phœbi lata Cohors, plausu, ad cœlestia tollam
Indeploratum, Divino percitus Oestro es,
Et mea sacra feres, Vates ac Cynthius Audis.
Egregium Natura meres, quod nomina clara
Statori dederas, quæ confirmare laboro
Et Stabilita manent, superisque faventibus, aucta
Consurgunt, Sancita Jovisque meoque sigillo.

Datum Curiæ Apollinis, progressuri in Cancrum.

Mandatum Hogerefæ Altacruciano hoc Diploma, ut coram Naturæ Tribunali, sistat.

Crast. Trin.

A List of Divines, Poets, Historians, Philosophers, Anatomists, Physitians, and others, Cited to give in evidence, and out of which number was a Grand Jury empanell'd for the Triall of the *Artificiall Changling*, upon the Inditement filed by the Author about the matter of Fact of Mans voluntary Transformation.

Aristoteles.
Averroes.
Athenæus.
Aetius.
Ælianus.
Albertus Magnus.
P. Aponensis.
Aloisius.
Arrianus.
P. Appianus.
Aventinus.
Prosper. Alpinus.
Dyonisius Afer.
Julius Alexandrinus.
Ulysses Aldrovandus.
Avicen.
Thomas Aquinas.
Clem. Alexandrinus.
Ambrosius.
Augustinus.
Alciatus.
Abraham E Porta Leonis.
Joan. Bohemus.
Hier. Beza.
Brasavola.
Alexander Benedictus.
Bellonius.
Bauhinus.
Alexander Buatus.
Baptista Porta.
Brusonius.
Theod. de Bry.
Benivenius.
Rocatius.
Petr. Bembo.
Monsieur de Busheque.
Barclay.
Lord *Bacon.*
Dr *Brown.*
Cardanus.
Cicero.
Cyprianus.
Claudianus.
Petr. Crinitus.
Claramontius.
Jacobus Carpus.
Cresolius.
Jul. Cæsar. Scaliger.
Renuardus Cysatus.
Alosius Cadamustus.
Realdus Columbus.
Ioan. Cassinon.
Phil. Camerarius.
Chieza.
Dr *Crooke.*
Coghan.
Diodorus.
Georg. Draudius.
Dalechampius.
Marcellus Donatus.
Petr. Damianus.
Dion.
Danæus.

Danæus.
Dorotheus.
David the Prophet.
Daniel the Prophet.
Dr Donne.
Delrio.
Sr Francis Drake.
Sr Kenelme Digby.
Eusebius.
Paulus Egineta.
Epiphanius.
Hier. Eugubius.
Epictetus.
Eusebius Iesnita.
Earle of Savoy.
Iacobus Fontanus.
Fineelius.
Gabriel. Fallopius.
Sebast. Franciscus.
Ioan. Francus.
Nic. Fontanus.
Fabricius ab Aqua pendente.
Fernelius.
Franciscus I. Post.
Fulgosus.
Fox.
Ferrand.
Galen.
A. Gellius.
Gemma Frisius.
Hier. Girava.
Oswaldus Gabelhover.
Guzman.
Genebr.
Gyraldus.
Gorræus.
Cornelius Gemma.
Conradus Gesnerus.
Grimston.
Graves.
Hippocrates.
Homer.
Hofmannus.
Fabricius Hildanus.
Horatius.
Horndussius.
Io. Franc. Hildesius.
Haly Rhod.
Petr. Heremita.
St Hieronimus.
Herodianus.
Herodotus.
Hildesius.
Petr. Hispanus.
Franc. Hernandus.
Helyn.
Herbert.
Hill.
Huart.
Hackcluyt.
Howel.
Holingshead.
Haresonrt.
Dr Harvy.
Ieremiah the Prophet.
Isaiah the Prophet.
Franciscus Iunius.
Ionstonus.
Isidorus.
Iornandus.
P. Iovius.
Ingrassias.
Iordanus.
Ben. Ionson.
Mr Iobson.
Kyplerus.
Kornmannus.
Levinus Lemnius.
Lycosthenes.
Amat. Lusitanus.
Lanfrancus.
Lucianus.
Petr. Lampagneus.
Leo Africanus.
Ioannes Langius.
Ioan. de Laet.
Lotichius.
Io Laurent. Ananias.
Lumbard.
Livie.
Lindschoten.
Lythgow.
Mela.
Mercurialis.
Maginus.
Rabbi Moses.
Petr. Martyr.
Matcnesius.
Munster.
Maffæus.
Amianus Marcellinus.
Mizaldus.
Iacobus Moccius.
Martialis.
Iacobus de Main.
Mantuanus.
Simon Majolus:
Ioannes Major.
Licinius Mutianus.
Montanus.
Mercatus.
Mundognetus.
Phil. Montalto.
Iustin Martyr.
Franc. Mirandula.
Lord Montaigne.
Sr Iohn Mandevill.
Moses.
St Mathew.

Nearchus.

Nearchus.
Nunnez.
Nicephorus.
Euſ. Neirembergenſis.
Guliëlmus Nang.
Ioan. Nyder.
Oneſicritus.
Ovidius.
Iulius Obſequens.
Olaus Magnus.
Odoricus Poſter.
Ortelius.
Plato.
Pliny.
Plutarch.
Panſa.
Paraus.
Arch. Picolhomenus.
Peucerus.
Pancerolus.
Ptolomy.
Pigafetta.
Felix Platerus.
Phavorinus.
Paradinus.
Du. Peregre.
Pontanus.
Pinaus.
Ioan. de Plano. minorit.
Marcus Polus.
Philo.
Purchas.
Mr Pretty.
Cal. Rhodiginus.
Iacob. Rueffus.
Raviſius.
Revius.
Steph. Ritterus.
Ramutius.
Nichol. Rochaus.
Lod. Romanus, P.
Sr Walter Rawleigh.
Raymond.
Rouſſet.
Nichol. Remig.
Reiner. Rineccius.
Riolanus.
Ribault.
Sennertus.
Spondanus.
Suidas.
Strabo.
Schenckius.
Spigelius.
Solinus.
Diodorus Siculus.
Hugo Senenſis.
Seneca.
Servius.
Simonides.
Sylvius.
Salmuthus.
Ioan. Stumpfius.
Sulpitius Severus.
Captaine Smith.
Sandys.
Scot.
Theophraſtus.
Trigautius.
Tertullianus.
Tacitus.
Maxim. Tranſilvanus.
Thom. Thomains.
Tulpius.
Torquato Taſſo.
Trincavellus.
Terence.
Thenet.
Tranlopez de Gomora.
Leonhardus.
Turnheuſerius.
Toſtatus.
Textor.
Andreas Veſalius.
Th. Veiga.
Vincentius.
Antonius Ulmus.
Valeriola.
Paulus Venetus.
Lodovicus Vives.
Virgilius.
Varolius.
Americus Veſpntius.
Laurent. Valla.
Veſlingus.
Valleſius.
Ulpianus.
Valerius Maximus.
Ioan. Vaſſaus.
Wuierus.
Wolfius.
Wikerus.
Dr Whateley.
Xanthus.
Xenophon.
Zonoras.
Zonordus.

Note that the Errata's are not to be charged upon the Presse, but upon the Transforming Argument of the Book, which being nothing but artificiall Errata's, and affected Deformities, drew in literall blemishes and misprisions of sense, by way of Analogy, insomuch as when they appear'd inevitable, it was conceived they might passe for a new Elegancy with the Pedantique Quixots of the Pen, who (indeed) are most concern'd in it. But because the mercy of the more Candid is usually bespoken in these unhappy Contingencies of the Presse, the same civility in some sort is here observed; upon a cursory perusall these mistakes appeared, which may thus be corrected; the others being many, are referred from the indifferency of the Corrector to the humanity of the Reader, with an Humanum est Errare.

PAge 205. in the margin read *Nations.* p. 324. l. 16. *it.* p. 331. l. 20. *contracted.* p. 161. l. 2. *Ammonius.* p. 126. marg. *Reason.* p. 167 marg. *Americus.* p. 243. l. 15. *suspect.* p. 278. l. 17. *Styrians.* p. 94. l. 30. *serene.* p. 95. l. 25. *Eye-lids.* p. 96 ult. *dissent.* p. 75. l. 21. *would.* p. 84. l. 6. *ever.* p, 82. l. 31. *intueri.* p. 6. l. 12. dele *Great.* p. 28. marg. *Horned Nations.* p. 29. marg. *horned men.* p. 28. l. 30. dele *Teu in.* p. 23. l. 19. *verities.* p. 23. l. 20 *Franciscus.* p. 4. l. 5. σφενοκέφαλοι. p. 43. l. 7. *pedantique.* p. 402. marg. *penis.* p. 403. l. ult. *know.* p. 79. l. 27. *Syginnus.* p. 176. l. 21. *Philoxenes.* p. 120. marg. *Little Noses affected.* p. 490. marg. *away.* p. 378. l. 11. *illæ.* p. 402. l. 22. *suffocationi* p. 125. Marg. *flat Noses.* p. 440. l. 10. *shee.* p. 518. *a page Transpos'd, the sense following at* 519. *vere* 521. p. 392. l. *decostæ.* f. 521. l. 14. *Lycanthropie.*

A TABLE
Of the Scenes of Man's *Transformation.*

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The INTRODUCTION.

Galen, to convince the errour of *Epicurus*, said he would give him an hundred yeares to alter or change the scituation, figure, or Composition of any one part of the humane Fabrick; and he did not doubt, but it would come to passe in the end, that he would be forced to confesse, that the same could by no meanes have beene made after any other or more perfect manner. A modern Anatomist speakes a little more boldly, affirming, that if all the Angels should have spent a thousand years in the framing and making of man, they could not have cast him into so curious a mould or made him like to that he is, much lesse could they have set him forth in any better manner. For, God hath wonderfully, and most artificially framed the body of man. The excellency wherof is such, that the Anthropomorphites held that God had such a Body, and that ours was but the Copie of his, because they knew God to be most excellent, they attributed to him such a Body. And the Philosophers were so ravished with the consideration of it, that *Zoroaster* cries out, as if Nature had undertaken a bold piece of worke when she made man, and *Euripides* saith

Dr. *Crook* in his Microcosmographia.

that man is a moſt beautifull Creature, framed by a moſt wiſe Artiſan. The Spirit of *God* ſpeaks admirably of the Body of man in Scripture, for, *David* ſaith, that his Body was curiouſly wrought in his Mothers womb as a piece of Embroidery or Needle-work, as the Hebrew word (rukkanthi) ſignifies: *Genebrard* renders the word in the *Pſalme*, *variè contextus ſum, & diverſificatus. Pelicanus*, *artificioſe concinnatus ſum*, that is, with ſingular variety, and moſt artificially faſhioned.

David *Pſal.* 89 ver. 15.

Yet the blind impiety of ſome hath led them to ſuch a height of preſumption, as to finde fault with many parts of this curious Fabricke, and to queſtion the wiſdome of *God* in the contrivance thereof, upon ſuch Blaſphemous fancies men have taken upon them an audacious Art to forme and new ſhape themſelves, altering the humane Figure, and moulding it according to their own will and arbitrement, varying it after a wonderfull manner, almoſt every Nation having a perticular whimzy as touching corporall faſhions of their own invention. In which kind of mutations, they do ſchematize or change the organicall parts of their bodies into diverſe depraved Figures. *Cardan* ſpeaking of ſuch outlandiſh faſhion-mongers, ſaith, it appears that the humane forme hath bin varyed many waies, both by Art and Diurnall ſucceſſion; but whatſoever is done againſt the decree of Nature, is noxious and inconvenient for the body: yet they who practiſe this Art, conceive that they become thereby more healthfull, ſtrong and gallant. But the Midwife ought to reduce to the naturall ſtate, and not to draw and force

Cardan de rerum varietate lib. 8. cap. 13.

force the bodies of Infants into fantastick shapes. *Sennertus* (therefore) where he writes of the diseases of Conformation, and those of Figure, among other Causes of the ill figures of the body, reckons this, that those faults which are contracted in the wombe or in the birth are not rightly amended by Midwives and Nurses as they ought. And in his Prognosticks, (there) he saith that the default in figure which is induced through evill Conformation, or the difficultie of birth, or the unskilfulnesse of Midwives, if it be recent and not long after the birth, may be a little corrected, while the bones are yet soft and flexible; although in Adults, when the bones are now hardened, it is incurable. *Fontanus* where he speaks of the causes of diseases of Conformation, reckons the Man or Woman Midwives, who draw out the Children with their hands, the involutions of the Infant in swathing Bands after the birth, or while it is handled with the hands, or from immoderate motion, while little Children are suffered before a fit time to goe or stand, or are exposed to more vehement motions and as *Pansa* adviseth, every part of the new-borne Infants body is to be formed, and those parts that ought to be concave, must be pressed in; those which should be slender, constrained and repressed; and those which are naturally prominent, rightly drawn out: the head also is diligently to be made round; and as *Sennertus* gives the indication and cure, if in any part it be emminent above the naturall figure, there it is to be depressed; which can be done no other way, but by working it

Sennertus de morbis Conformationis & Figuræ.

Jacobus Fontanus in Pathologia lib. 3. cap. 14.

Pansa in practic. part. de prrvoganda vita.

with the hands, to wit, that the Midwife or Nurſe by often gently handling the head and involving it with headbands, aboliſh that figure which is preternaturall & introduce into the head the true ſhape deſired. Afterwards (as *Paraſa* ſaith) all the body is to be extended & remitted, and every part to be put in mind of its office. And theſe crimes both of commiſſion & omiſſion, committed by Midwives and Nurſes ſo frequently in theſe times againſt the tender bodies of Infants, appear more notorious, if we reflect upon the carefull practiſe of ancient times in this matter of high concernment: for it ſhould appeare by a paſſage of *Plato*, that the Nutritii of old, whileſt the bodies of Infants were tender, did conform them moſt to the advantage of Nature, which is the office of Coſmeticall Phyſick; not as ſome falſly ſuppoſe, only to provide fucus's to diſguiſe the naturall, and that way only to palliate the defects of Nature: Coſmetique is the exornatorie part of Phyſick, whoſe Office is, that whatſoever is according to Nature, that it is to preſerve in the Body, and ſo conſequently to cheriſh and maintaine the native Beautie thereof. But Commotiques, that is the Fucatorie, *Galen* tooke away from the parts of Phyſick, becauſe too curiouſly affected, it exiſts about falſe and lying appearances, and which endeavours in vaine to introduce and adulterate an aſcititious Beauty, which in adorning and ſetting forth the Body differs nothing from the oſtentation of Stage-plaies, and is no leſſe indecent then fiction in manners; which damnable portion of Coſmetique Art doth flouriſh in the

Plato in Alcibiade.

opinions

opinions and monstrous practises of men and women, whereas that of the more Noble part is wanting and grown quite out of use, whether by the overflowing luxury of these times, or the ignorance of Physitians, tis not for me (saith *Mercurialis*) to judg. Insomuch as considering these injurious neglects, and the tampering that hath been used among all Nations to alter the mould of their Bodies, wee may say as *Plato* in effect affirms, that onely the first men which the world possessed, were made by God, but the rest were made and born answerable to the discourse of Mans invention. The just contemplation of which vanity made that sound more strangly in my eares, that in discourse I have heard to fall, somewhat in earnest, from the mouth of a Philosopher (one in points of common beliefe (indeed) too scepticall) That man was a meer Artificiall creature, and was at first but a kind of Ape or Baboon, who through his industry (by degrees) in time had improved his Figure & his Reason up to the perfection of man. It is (indeed) an old Observation of *Pliny*, that all the Race and kind of Apes resemble the proportion of men perfectly in the Face, Nose, Eares and Eye-lids: which eye-lids these Creatures alone of all four footed have under their eyes as wel as above: Nay, they have paps and niples in their breasts, as Women, Arms and leggs bending contrarie waies, even as ours doe, nailes they have likewise and fingers like to us; with the middle finger longer then the rest as ours be; Thumbs and great toes they have moreover, with joints like (in all the world) to a man:

Mecrurialis in Lib. De Decoratione seu de Arte Cosmetica.

Plin. Lib. 11. Nat. Hist.

and all the inward parts are the very same that ours, as if they were made juſtby one pattern. Yet they a little differ from us in the Feet ; for somewhat long they are like as their hands be, and the ſole of their Foot is anſwerable to the palm of their hand. Their nailes are channelled halfe round like a gutter tile: whereas in man they be flat and broad. And *Galen*, who was a great diſſecter of Apes, and therein acknowleged the reſemblance to man, yet obſerves that the Thumb of an Ape differs much from that of a man. But by this new Hiſtory of abuſed Nature it will appeare a ſad truth, that mans indeavours have runn the clean contrary courſe, and he hath been ſo farr from raiſing himſelfe above the pitch of his Originall endowments, that he is muchfallen below himſelfe ; and in many parts of the world is practically degenerated into the ſimilitude of a Beaſt. The danger of man ſince his fall is more in ſinking downe then in climbing up, in dejecting then in raiſing himſelfe to a better condition or improvement of naturall parts. It is a ſad thing (as a grave divine ſaith) to conſider the proneneſſe of man to ſuch a deſcent, ſuch a dejection and ſuch a diminution of himſelfe, a deſcent generally into a lower nature being forbidden by *GOD* with *Nolite fieri*, Be not made at all, not made any other then *GOD* hath made you. *GOD* made man, who was his medall at firſt (when God ſtamped and imprinted his Image on him,) *God* would have this man preſerve his dignitie, *Nolite fieri*, be not made any new thing, wherein he forbids him a deſcent into any depravations and deteriorations

Dr. Donne.

Pſalme 22. v. 9.

deteriorations of our Natures, be not perverſely metamorphoſed into a beaſt, goe no leſſe, be not made lower. The firſt ſin that ever was, was an aſcending, a climbing too high, and man in the ſecone place was overthrown by the ſame affectation: but it ſeems this fall hath broke the neck of mans Ambition, and now wee dare not be ſo like God as we ſhould be; Ever ſince this fall Man is ſo farr from affecting higher places then his Nature is capable of, that he is ſtill groveling upon the ground, and participates, and imitates, and expreſſes more of the nature of the beaſt then of his own. There is no creature but Man that degenerates willingly from his Naturall dignitie: Thoſe degrees of goodneſſe that God imprinted upon them at firſt, they preſerve ſtill, they are not departed from their Naturall dignitie, for any thing they have done. But of man it ſeems, God was diſtruſtfull from the begining, he did not pronounce upon Mans Creation that he was good, becauſe his goodneſſe was a contingent thing, and conſiſted in the future uſe of his free will: for, that facultie and power of the will is *virtus transformativa*, by it we change our ſelves into that we love moſt, and we are come to love thoſe things moſt which are below us. *Vive juxta genus tuum* ſaith St. *Ambroſe* to man, live according to thy kind, *Non adulteres genus tuum*, doe not abuſe, doe not allay, doe not abaſtardiſe that Noble kind, that Noble nature that God hath imparted to thee, imprinted in thee. This whole world is one book, and is it not a barb'rous thing when all the whole booke beſides remaines entire, to

deface

deface that leafe in which the Authors picture, the image of God is expreſſed, as in man. All other creatures keep their ranks, their places and natures in the world, onely man himſelfe diſorders all, and that by diſplacing himſelfe, by loſing his place. While wee diſpute in Schooles whether if it were poſſible for Man to doe ſo, it were lawfull for him to deſtroy any one ſpecies of Gods creatures, though it were but the ſpecies of Toades and Spiders (becauſe this were a taking away one linke of Gods chaine, one note of his harmony) wee have taken away that which is the jewell at that chaine, that which is the burden of the ſong, inſomuch that wee are not only inferiour to the beaſts, but wee are our ſelves become beaſts, a moſt lamentable deſcent; that as God ſaid in the beginning, in contempt and in deriſion, behold man is become as one of us: ſo now (as St. *Bernard* makes the note) the Horſe and Mule may ſay, *quaſi unus ex nobis*, behold man is become as one of us, inſomuch as if the corrective part of Phyſick were utterly unknown in the world, and the friendly offices it might performe to Nature were quite excluded the uſe of Man, and no care continued to prevent the increaſe of Nationall monſtroſities (without more reſtraining grace) the vanity of man blowne upon by the ſuggeſtions of the Enemy of Mankind, would enforce and propagate ſo many corporall Errata's in every Region, that the humane Figure would be ſo depraved, that (in time) the true ſhape of man would be unknown, or loſt in an injurious crowd of deformities: and although in

theſe

these parts of the christian world (we might think) there needed not so great a Damme to be made against the inundation of this mischiefe: yet if we consider how guilty the most civiliz'd Nations are of tampering with the Body to the deforming of it, and to the prejudice of Natures operations, and withall what fooliſh affectations in vests we have, wherein we seem to vie deformities with the most Barbarous Nations; so approving their affected shapes, that wee are in a manner unciviliz'd by them, wee may justly doubt whether this, by the just judgment of God may not in time reduce us to our first Barbarisme, and so consequently expose us to all the deformities and practicall affectations, which can proceed from a depraved imagination. For the better prevention of which evils, in the behalfe of Nature, whose vindication I have here undertaken, and for the Honour of Physitians who professe themselves the friends of Nature and to be her faithfull servants, I could wish that this reproach that lies upon them might be taken away by the promoting and reviving of this Noble part of Cosmetiques, for the better establishing and preservation of the honesty of the Humane Fabrique, and the regular beauty of the Body. It is a wonderfull thing that is reported of the Honour and esteem that the perfection of the Body hath been in among the *Catheans*, who ever chose the handsomest man to be their King. *Onesicritus* reports that their boies two months after their birth are publikely examined, whether they have a legitimate forme and worthy of life or no, and according as judgment is passed upon

Onescritus cited by Strabo *Geographia: lib.* 15.

My Lord of *Montaigne* in one of his Essayes.

them by him who is Chiefe Censor in this businesse, they are either permitted to live, or appointed to die. And my Lord of *Montaigne* thought much to be bound to own Monsters, although they were of his own begetting. But those things savour too much of the other extreme, and are neither to be approved or put in practise by us. Wee rather recommend unto you that observation of my Lord *Bacon* to be well weighed, as he would have it, which (as he saith) may teach a meanes, to make the persons of Men and Women in many kinds more comely and better featured then otherwise they would be, by the forming and shaping them in their Infancy; wherein you may see the opinion of that learned Worthy, touching helps toward the beauty and good features of persons. And withall, I would have all possible meanes used to prevent all unnaturall and monstrous Incroachments upon the Humane forme, and where there happens any, to reduce it to the Naturall State: that so the bodies of men might (as neere as can be) appeare unblemished and accompanied with all the requisites of beauty it enjoyed in its originall perfection.

MAN

MAN TRANSFORMD:

OR THE ARTIFICIALL CHANGLING.

THE FIRST SCENE.

Certaine Fashions of the Head, affected and contrived, by the Pragmaticall invention and Artificiall endeavours of many Nations.

HIppocrates obiserves, that the Naturall mould or figure of the Head hath bin tampered with, and altered by Art. *Sennertus* allo, where he writes, *De morbis Figuræ*, reckons amongst other causes of the ill Conformation of Mens Heads, that they are now and then induced af-

Hippocrates lib. de Aere, Aquis & Locis.

Sennertus de morbis Figuræ.

ter the Birth, whileſt the tender Heads of Infants, are by Midwives and Nurſes formed after a divers manner, while they are involved in Head-bands, and moulded with their hands according to their irregular and varying Phanſies.



Plin. lib.7 & 6 Cap.4. Mela.lib. 1.Cap.21. Ariſt. lib.1.Polit. Suidas. ex lib.7. Hiſt. rerum Troſanarum. Cælius Rhod.lib. 17.6.3. Lemnius de miracul. Huart. Exam. de ingeniis. Schenck. Obſervat. de capite, obſ.26.

The firſt Cephalique Faſhionmongers we read of, who offered this affront unto Nature, were the Macrones of *Pontus*, ſo called, becauſe there were found many Macrocephali, that is, ſuch Long Heads, as no other Nation had the like: Among whom (of old) it grew into a Cuſtome, that they were eſteemed for the beſt Gentlemen, who had the longeſt Heads; Wherefore as ſoon as their Newborne Infants were entred into the World, they had a ſpeciall care, preſently, while their Heads were yet tender and ſoft, to preſſe them together with their hands, and fitting them to their minds, enforce them to increaſe in length: and leſt that ſhoud not doe the feat, they bound them up with Head-bands and other apt Inſtruments; which by connecting and gathering in their tender Heads, prohibited the roundneſſe of their

Heads,

Sugar Loafe-like Heads.

Heads, and was a means to constraine them to grow and increase in length; whence, when they were come to mans Estate, they had all very Long Heads, so that at length it grew Naturall unto them: For, Nature finding her selfe justly agrieved at the Fantasticall restraint they imposed on her, began to conspire with Custome, and so left them to their own vain invention, that there was no need of any Artificiall compulsion. But let us heare what *Hippocrates* recounteth of these sort of Men which he cals φοξὸς. The *Scythians* (saith he) who inhabit *Phasis*, to be different from the vulgar, chose for a token of their Nobility to have a Head like a sugar-loaf. And to shape this Figure by Art, when the Child was Borne, the Midwives tooke care to bind their Heads with Swath-bands untill they were Fashioned unto that forme; and this Artificialnesse grew to such force, as it was converted into Nature: For, in processe of time all the Children that were Borne of Nobilitie, had their Head sharpe from their Mothers Wombe; so from thenceforth, the Art and diligence of the Midwives therein became superfluous: but so soon as they left Nature to her Liberty and her own ordering, without oppressing her any longer with Art, she turned by little and little to recover againe the Figure which shee had before: So true is that, *Naturam expellas furca, licet usq; recurret.*

Hippocrates *lib. de Aire, Aquis, & Locis.*

The *Cilician*, *Atticke*, and *Argive* Women were noted of old, as the *Phoxi* were to have high turbinated Heads. The Women in *Peru*, although

Athenæneus.

Strabo Geographb. lib.

Sugar-Loafe-like Heads.

Maginus 2 Geograph. Americæ

though they are gracious by their faire Faces, yet for the moſt part the tops of their Heads are abſurdly acuminated, and run into an acute Cuſpis. *Strabo* makes mention of ſome *Indians*, who he cals σφυνοκέφαλους, *Capita cúnei formia habentes*, that is, having ſuch Piked and Wedg-like Heads. This Figure of the Head is in Faſhion and Requeſt at this day with ſome Nations, being indeavoured with as much Art, as it was of old by the *Macrones* of *Pontus*. For, the *Genuenſians* (for the moſt part) have high and copp-crown'd Heads, Pine-Apple forme, after the condition of a ſharp upright Pillar, in ſuch manner that the neather part is bigg and round, but the upper part ſharp. And indeed, it is concluded, that the Midwives with their Head-bands and other deviſes, are the cauſe of their Sugar-loafe-like Heads. This affected forme of the Head being common, and Nationall unto them, is reputed ſo Faſhionable, that it is held a Note of Gentility and a Gallant Spirit among them.

Claramont de conject. cujuſq; mor. l. 6.

Hippoc. 6 Ep. 1. Hippocrates *notes, that an acute Head is alwaies naught, and verily, this compulſive force of Art is many times very Injurious to Nature and her operations, but not alwaies: for the* Genuenſians *who delight much in this Figure of the Head, and are noted for the moſt part to have acuminated Heads, have at leaſt ſuch an acumen of Wit, as makes them excellent for an Active Life; and in the opinion of* Claramontius, *the form of the thing gives a ſuffrage unto it; for, ſuch a kind of turbinated Figure repreſents a certaine parvity, and therefore the Heat of the Heart is leſſe broken by it, whereupon Man is*

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Suger-Loafe-like Heads.

rendered more Active. And therefore in this place we must admit what Hofman gives us to know: That so long as the Actions of the Braine are not hurt, it is only a Naturall or Artificiall fault or imperfection, no disease, but when they are hurt, then it is a disease as it was in Therſites, who was φοξὸς, and withall a Foole, and ſo ſick of this Faſhion. Hofman Inſtit. Homer Iliad.

For the truth is, as to the ſignes Diagnoſtick, a vitious Figure of the Head is known by ſight, which although it doe chiefly declare the Conformation of the skull, yet it is likely and agreeable, that the Braine which is concluded in the skull, ſhould Participate of the ſame Figure, but the diſcovery of it is made alſo by certaine effects; and it is eaſie to know the innate folly bred in ſome Men, by the vitious Figure of the Head. Yet Scaliger gives another Character of theſe Genuenſians, which Imports that they pay for their Affectation: The Genuenſians ſaith he, having received from the Mauritanians their Progenitors this Cuſtome, to compreſſe the Temples of their Infants as ſoon as they are Borne, now, without that Compreſſion, are Borne with a Therſiticall Head and Heart. Scaliger Comm. ad lib. 5. Theophraſt. de cauſis Plant. pag. 287.

We read in the Chronicles of the Prodigious Oſtents, that Nature hath many times mocked Art in producing this Figure of the Head. For, Licoſthenes writes that in Ploa a Towne of Voitland, there was a Monſtrous Infant Borne, with ſuch an acuminated Head, like a Cap that the Kings of Perſia, and the Prieſts in the old Law uſed, or like a Tiara or Turkiſh Tuffe: and in Saxonie in the Month of February 1545, there was another Infant borne with a Long Head, notably marked as it were with a Turkiſh Lycoſthenes chr. de prodig. & oſtent.

Sugar-Loafe-like Heads.

kish *Cap. The* Samaritans *also (as I am Informed by a Learned and Observing Traveller) have such Sugar-Loafe-like Heads; There being a Colledge of* Samaritan *Secular Priests in* Rome *founded by* Pope Gregory *the thirteenth, who have all such Heads, and this Figure of the Head, it seems, is so Gentilitiall to a* Samaritan, *that they are apt there to suspect those Collegiates not to be true* Samaritans, *whose Heads are not so exactly moulded to this Figure: Nor is this as a private and particular Observation, bounded with in the Wals of this Colledge; For I have had great discourse with some Merchants that have been great Travellers, who told me, they have a kind of Physiognomy to discerne of all Nations by the figure of their Heads, which Observation is raised upon this ground; that whereas every Nation have differences of manners by which they are easily discerned one from another, insomuch as you may know of what discent from any Nation any one is, either by his Voice, Speech, Discourse, Policy, Conversation, Diet, Affaires, Love, Hatred, Anger, and manner of Warfare and such like Exercises: so every Nation, whether Civill or Barbarian, hath not only Peculiar Customes and Rites, but also Peculiar Affectations of Forme or Shape of their Bodies, which will be Abundantly discovered by a world of Strange Artifices and Pragmaticall endeavours Practised in this History, even from the Head to Foot, all tending to Accomodate their Affectations with the Pride and Vanity of such unnaturall distinctions.*

The

Long Heads

Bruſon. Facet. lib. 4.

The Women of *Siginnus* a City of *Egypt*, are reported to have great care that they may ſeeme to have moſt Long Heads,



Schenekii obſervat. de capite obſ. 26. ex veſalio.

The Low-Country-Men or Dutch of *Belgia*, have ſome what Long Heads; which with them is the moſt Faſhionable Figure, this their Mothers cauſe, being carefull to bring them to it, laying them when they are Infants, and wrapt in ſwadling Cloaths in their Cradles, ſuffering them to ſleep moſt upon their ſides and Temples.

Baptiſt. Port. Hum. Phyſiogn. lib. 2. Pinæus opuſc. Phyſ. & Anat. lib. 1.

The *Portugals* have generally long Heads, which happen by the ſame Artifice of the Midwives; for as God makes, ſo the Midwife ſhapes; and ſhee is directed by the Mother and Women preſent at her Labour and lying in, who all will be ſure to put the Midwife in mind of moulding the Childes Head to the Faſhion moſt in requeſt. Some alſo by an affected or an enforced thin Diet have attained unto the ſame badg of Gentility; For, that will doe it as *Hippocrates* affirmes, for thereby the Temporall Muſcles being dryed up, the Temples become thereupon hollow; And ſo their Heads ſeem longer, the proportionate

Short Heads

Latitude of the Head being thereby diminished.

This affectation of Nurses in divers Regions and Families, practised upon a supposition of conferring Beauty upon Children, and their streight binding their Heads to force them to the Formis; Sennertus *and* Hildanus *both take Notice of and condemne. For by the compression of the Skull, and that thus extending of it in length, the Braine, together with its Ventricles are compressed, whence, the Spirits not sufficiently prepared and well wrought, the Head is weakened, and made obnoxious unto* Cathars; *and if such Children grow up to Adolescency (which yet happens very rarely) they prove to be of a slower and duller Wit, that old saying being manifestly verified in them,* Malas artes Inventoribus malè cedere.

Fabric. *Hild. Cent. 2. observat. 99.* Sennertus *Institè lib. 2. pars. 2. cap. 13.*



Audræas Vesalius, lib. 1. cap. 5 de Corp. Humn. Fabr.

The *Germans* have short Heads for the most part, such Heads being in repute among them; which they attaine unto by their Mothers or Nurses care, who lay them in their Cradles when they are Infants, so that they alwayes sleep upon their Backs, their Hands for the most part left out unswathed, being tied on both sides on the Cradle.

Purchas Pilg. 4. lib. 6.

The Men of *Brasil* have flat Heads, the hinder part not round but flat, which may very well be

be imagined to proceed from some Affectation or Fancie, that they have of such a forme of the Head.

The inconveniences that many times attend this affected Fashion of the Head, when the Nape with a little bunchines remaineth not, but the Nodock is made flat are, that the Brain is not so Figured as is requisite for Wit and Hability; For, the depression of this posterior prominency of the Head, weakens the Habilitie to Action, as Galen *shewes; the reason is; because Voluntary motion depends upon the Nerves, whose principle the* Cerebellum *is: Since therefore the Originall and chiefe Instrument of Voluntary motion, resides in the hinder part of the Head, Men are by this depraving the Figure of their Heads, made more cold and indisposed unto motion, and so likewise unto recordation, the After-Braine, the seat of Memory being thus perverted. Which effect was observed (as* Benivenius *reports) in the dissection of one* James *a Famous Thiefe, the hinder part of whose Head, where the seat of Memory is, was found so short, that it contained but a very little portion of Braine; for which cause, when he could least of all remember the Banishments, Imprisonments and Torments he had suffered for his former Villanies, falling like an impudent Dog to his Vomit, was at last Hanged, which put an end to his Life and Theft together.* Benivenius de abditis

The

Baptist Port. Hum Physiogn. lib. 2.



The *Greeks* of old were noted to Love and affect a round Head, as ſutable and beſt agreeing with thoſe that ſpake *ore rotundo*; and it was ſo Faſhionable a Figure with them of old, and ſo nouriſhed by Art, that *Pericles* the *Athenian* (who as *Plutarch* writes) had a long Head in Faſhion of a Mallet, which is the moſt exact and Naturall forme, was derided for it by the *Comedians* of his Time, and the *Attick* Poets call'd him *Cynocephalum*, that is, Dogs-head. The *Attick* Poets call him *Schinocephalos*, as much as to ſay, as Headed like an Onyon; for thoſe of *Attica* doe ſometimes name that which is called in the Vulgar Tongue *Scilla*, that is to ſay, an Onion of *Barbarie*, or the Sea Onion, *Schinos*. *Phylocles* the *Comick* Poet cals him *Oxycephalum*, ſcoffing at his coppid crown'd Head, which appeared like the head of a Lapwing. Among the reſt of the *Attick* Poets, *Cratinus* hath never done playing upon *Pericles* for this deformity, Comically jeſting, at his Monſtrous joulting Pate, ſir-naming him joult-Head, and Onions-Head, or as we would ſay, Squil-Head, and it was held ſo great a reproach unto him, that

Plutarch *in the Life of* Pericles. Galen 6. *Epid Com.* 1 *Apb* 37.

Suidas.

that the Statuaries that made his Statute, to hide thisſuppoſed deformitie, or rather want of conformitie, alwaies made him with a Helmet upon his Head : *Whereby you may ſee how ridiculous a thing it is to have a Head out of Faſhion.*

At this Day the *Grecians* and *Turks* have round Heads much reſembling a Globe, which they affect and nouriſh by Art in their Children, as holding it the moſt commodious forme to fit their Turbants and Shaſhes which they weare on their Heads.

The *Antuerpienſians* have alſo round Heads, which is a Comely Faſhion as they think, and in good repute among them.

The Virgins of *Bruxels*, likewiſe for the moſt part are round-Heads, but only that they have a ſharper Chin. The *French* are obſerved to have their Heads ſomewhat Orbicular, to which their diſpoſition and Naturall temper is Analogicall. And the unnaturalneſſe of the Figure leads us to ſuſpect the Artifice of the Nurſes hand to concurr to their conformation, therefore the *French* Haberdaſhers being furniſhed onely with Hats proportionable for ſuch Heads, have much adóe to fit an Engliſh Mans Head with a Hat, inſomuch as when they fall upon this difficulty, they are wont to tell him, that his Head is not A-la-mode. *Cælius Rhod. variar. lect. lib. 18.*

All that they gaine, who thus Treſpaſſe againſt the Juſtice of Nature, enforcing their Heads to a Spherical form, or, through roundneſſe, is, a quick moving, unſtableneſſe, forgetfullneſſe, ſmall diſcretion and little Wit. For the Motion of the Spirit never,

Hilly Phisiog-

never ceaseth nor resteth, as in many French *Men and* Spaniards, *and the like in certaine* Germans, *hath been observed and noted. For when the forme of the Head is through round, then is the middle Ventricle large, and the Spirits working in the same so large, untill these finde a large place, which in the meane time are not sufficiently united: and in such wise is the vertue Estimative weakened, by that the Spirits are carried round about the bounds of the same; insomuch that such Men having the like formed Heads are ill reported of for their proper qualities and conditions in Physiognomie.* Albertus Magnus *(indeed) commends a round-Head, and would have Boyes loved that have round Heads, because that is the most Noble Figure: Therefore, Nurses saith he are wont to compresse and endeavour to make Boyes Heads round, which hence seems to have been accustomed either in* Padua *or* Ratisbone.

Albertus magn. de Secret Mulier.

Spigel. de Hum. Corp. Fabr. lib. 1.



The *Muscovites*, who are for the most part of a square proportion, broad, short and thick, have broad Heads, which is in Fashion with them at this Day. And when they are young Infants, and in their tender Age apt to be drawn and bent to any shape, their Faces are explained and flatted by Art, and so

Thin narrow Heads.

so directed to grow into this Gentilitian forme.

The *Apichiqui*, *Pichunsli*, *Sava*, People of the *Indies*, affect the same mad Gallantry of a broad Head and platter Face; to bring their Children to which Affected deformity, they lay one board on the Forehead and another on the Neck, so keeping them in press from Day to Day untill they be foure or five Yeares old. *Purchas Pilgr. 4.lib.7.*



The Women of *Cumana* affect a very long Head and Face, as accounting it the most comely and Beautifull Figure of the Head. A long Face and thin Cheekes being their chiefe Beauty. To attain unto which desired Deformity, they gently compresse the Heads of their Infants between two little Pillowes to extend them. Such contradictions there is in the Phantasies and opinions of Men and clashings in point of Elegancy in the Figure of the Head, that we may well cry out with *Pliny*, that there is no thing so vaine and so Proud as Man. *Plin. Nat. Hist.*

In

Cardan. de rerum varie. lib. 8 cap. 42.



In the Province of *Old Port* in the *West-Indies* there are men that have a ſquare-Head, ſo made by Art. For they to bring their Childrens Heads to this Faſhion (no doubt) in great requeſt with them, put them between Boards when they are new Borne, which being tender & yong, are enforced to grow after the Forme of that ſquare wooden Box that encloſeth them on every ſide. And this Art paſſeth at length into a kind of Nature, by long ſucceſſion.

The Geometricall pates of our Square-headed and Platter-faced Gallants, is a new Contrivance: For, theſe Faſhions of the Head were not knowne and diſcovered in the time of Galen, *nor the violation of this Artifice practiſed;* Galen *reckoning up the foure unnaturall Figures of the Head, the firſt, where the Anterior eminency is loſt, the Poſterior remaining in good caſe; the ſecond, when the hinder Eminency or out-ſhoot is wanting, the Frontall Jettie ſafe; the third, when both of them are miſſing; the Fourth when the Temples are Eminent, the Occiput and Sinciput depreſſed, ſaies for this laſt Figure, it may be imagined, but not poſſibly be found, againſt which* Veſalius *oppoſeth himſelfe, alledging both Authority and Experience; the Authority is of* Hippocrates, who

Veſalius, cap. 5. lib. 1.

who (as he saies) writes, that the Head sometimes doth more remarkably protuberat at the Eares then either forward or backward. His Experience is taken from Three, whereof the First he saies he saw at Venice, another at Bononia, a Third at Genua; Against him againe Fallopius opposeth himselfe, and as for Hippocrates he saith, that for this cause he had read Hippocrates through twice, and could never finde any such thing, and for the Experience, he had seen the Venetian Boy, who had not this Fourth Figure. To Hofman it seems that this ought not to be accounted among the unnaturall or unvaletudinarie Figures; For, not insisting upon these Occidentall Indian square-Heads, above presented, he findes Conciliator to write, that he had seen two, nay measured their Heads, and to have found a greater distance from one Temple to the other, then from the Occiput to the Sinciput. Hugo Senensis also had seen this Figure, as Th. Veiga testifies: and Petrus Martyr saies, he saw such a Boy at Milane. At last, Hofman agrees with Galen, that such are Monstrous, rare and invitall.

Pet. Aponensis Different. 79. Conciliator.

Th. Veiga Comment. in cap. 11. Art. Medicinal. Gal.

And verily these square-Headed Gallants must needs suffer some dammage in their intellectuals by this affectation; for Physiognomers affirme, that a Head that hath Angles argues an impediment of Judgment and ratiocination. For even as an Eccho is lesse oppositely formed in Angular Buildings, then in an Arch or winding Rounds; So the Vigour of Judgment is more flourishing in a Skull, Naturally round, then in Heads knotty and Angular. And therefore Man Naturally hath a great Advantage over other Creatures in the roundnesse of his Head; for al-

though in the Fabrick, all Creatures seem to answer one generall Rule, although they are of divers species and use, yet by the wonderfull Device or Invention of God (as Lactantius speaks) there is one Similitude of frame in all, for, one disposition and one Habit produceth an innumerable varietie of Living Creatures; For in all Creatures, that Breath, for the most part, there is the same Series and order of Members, nor do the members onely observe and keep their Tenor and Scituation, but also the parts of the Members; for in one and the same Head, the Eares, the Eies, the nostrils, the Mouth also, and in the Mouth, the Teeth and Tongue, possesse a certain place, which being the same in all living Creatures, yet there is Infinite and Manifold diversity of Figures, for that they are either more produced or contracted, or comprised in lineaments variously differing. As for Example; the Head in other Creatures is formed after a Triangular manner, and whereas it ought to be round in Man, these Nations distending the orbicularity of their Heads, change it into an Angular Body, thereby, to the great affront of Nature and abasement of the Humane Forme, maintaining a greater Analogie between them and bruits then ever she intended. If any accidentall depravation of the Head resembling this affected Irregularity, threaten prejudice to the operation of the intellect, the mischiefe may be prevented in Infants; by the Physicall Corrector or Cosmetique Chirurgion, whose Office it is to preserve what is according to Nature, and in case of mispriſion to reduce unto the Naturall state, the endeavour of which, Art hath succeeded happily to many. Dr. Garenciers told me he knew a Child that through the difficulty

difficulty of Birth and the usuall accidents of hard Labour, his Head was so compressed and driven into a kinde of Angularity, that they much suspected some detriment would thereby accrew unto his understanding; yet by the Midwives and Nurses care, who indeed have the onely opportunity to officiate in this businesse (I would they had as much judgment and ability for the place) the Childes Head recovered the Naturall shape, and it proved to have a very good Wit and understanding.



Many have held Opinion, that *Megasthenes*, *Pliny* and *Aulus Gellius* were loud liars, when they wrote and published that there lived a certaine kinde of People in *Scythia* which had Doggs Heads; and, verily although *Pliny* hath been by some incredulous and Ignorant Men *Pater Mendaciorum*, and an impudent lyar; yet I have somewhat of his to shew not onely for his truth but also for his Modesty: for when he comes to write of the strange and wondrous Shapes of sundry Nations, he doth advertise the Readers of his History, that he will not Pawne his credit for many things that he therin delivers, nor binde them to believe all he writes as touching strange & Forrain Nations, refer them rather

he doth to his Authors, whom in all points (more doubtfull then the reſt) he cites and alledges, whom they may believe if they liſt, onely he would not have them think much to follow the *Greek* writers, who from time to time in this behalfe have been more diligent in penning, and more curious in ſearching after Antiquities.

And although the Author of the Treaſurie of Times, indeed holds this for a Fable, becauſe all thoſe Countries have been diſcovered, and doe declare no deformity on the Peoples Bodies: yet the relation is confirmed by ſome of the order of Predicants ſent as Legats from the Apoſtolique State unto the *Tartars*, who aſſure us that there are a certaine Nation in *Tartary* who have a Dogs-Face; the ſame Authors adding withall, that although the Men have ſuch a reſemblance of a Dogs-Head as beforeſaid, yet the Women have a Humane Viſage as other Women in the World have. Therefore there is ſuch a Nation, the Authors being many and conſiderable who affirme it, and *Kornmannus* aſſents thereto, conceiving the relation to be true, inſomuch as it were a ſhame for any Man to be refractorie in point of beliefe, and not to afford Credit to ſo Evident a truth. For although this Nation of Men hath been accounted by many among the Types and Fabulous Narrations of the Ancients, yet in theſe latter Times we have received credible Intelligence of ſuch kind of Nations newly found. *Johannes de Plancarpio* and *Vincentius Burgundius* make relations of Nations lately diſcovered having ſuch Dog-like-Heads.

De rebus Tartar. c. 9.

Vinc. Hiſt. lib. 31. cap. 11, & Johannes de plano minorita.

Odericus

Odericus Poster affirmes, that in *Nicoverra* a City of *India* there are men that have Dogs-Heads, in the Isle called *Macumeran*, which is a great Isle and a faire, the Men and Women, who are reasonable, have Heads like Hounds. Mandevils *Travels cap.* 61.

Marcus Paulus the *Venetian* assures us, that there is an Island named *Daganian*, (*Kornmannus* cals it *Anganian*) the Inhabitants whereof have Heads like unto Dogs, and live by feeding on Humane Flesh; and *Pausanias* delivers unto us a relation of one *Euphemus* by descent a *Carian*, who saw such People in the Islands of the *Oceans*, when he was driven thither by a Tempest as he was sailing into *Italy*.

That testification also that *Aristotle* gives of *Pigmies*, is much reverenced by *Johannes Camers*, *Hector Pintus*, and (of the Ancients) by *Isidore*, as affording good ground of probabilitie, of the being of a Nation of *Cynocephali*, or Men with Dogs-Heads, and they are reported to be *Negroes* inhabiting a Mountaine neere the River *Indus*, and so numerous, that there are an hundred and Twenty Thousand of them, being called by the *Indians Calistrios*, which the *Greeks* would call *Cynocephalos*, *id est*, *Canicipites*. Indeed the Historicall truth is much embased by many vain appendices, as that they bark and howl like Dogs, and so understand one another, having no other Language, that they have Teeth greater then Dogs Clawes, but longer and rounder; that although they cannot speake, they make signes with their Hands and Fingers, as Deaf and Dumb men use to doe, that both the Men and Women have

Tailes at their Rumps like to Dogs; but that they are greater and thicker of haires, that they engender with Women *more Canino*, accounting any other way of Copulation shamefull; all which Additaments are more advantagiously read then believed.

By what meanes these Natives might come to be thus monstrously deformed, and the shape of their Heads to degenerate into the similitude of a Dogs-Head, shall be sufficiently declared in our succeeding Face-moulders Scene, where wee shall present the Cynoprosopi or Men having a Dogs Face. The Artifice us'd being as I probably conjecture, the same in both.

Mela. lib. 1. cap. 4.



Solinus. cap. 153.

Ancient Writers have spoken of *Acephali*, or a headlesse Nation. *Mela* writes that the *Blemii* are Headlesse, and have all the parts of their countenance in their Breast. *Solinus* delivers the same thing: there are saith he who want their Necks, and have their Eyes in the Shoulders. And before these Authors, many have written the very same thing; whom *Aulus Gellius* reckons up. *Pliny* in open words doth frequently assert the same, for he delivers that their Heads are wanting, their Mouth and their Eyes affixed in their Breasts, and not far from the *Troglodytes* there

Aul. Gell. Att. lib. 9. cap. 4.
Plin. lib. 5. cap. 8.
Plin. lib. 7. cap. 2.

Headleſſe Nations

there are certaine Men that have no Neck, having their Eyes in their Shoulders. *Petr. Apian. 2. pars. Coſmographi. cap. 3.*

Sr. *John Mandevil* reports, that in one of the Iles belonging to the great and mighty King of the Iland *Dodyn*, there are Men that have no Heads, and their Eyes are in their Shoulders, and their Mouth is on their Breaſt. He gives their originall, *Cham* (ſaith he) took the beſt part Eaſtward that is called *Aſia*, being the mightieſt and Richeſt of his Brethren, and of him are come the *Pannim* folke, and divers manners of Men of thoſe Iles, ſome headleſſe, and the other Men disfigured. And becauſe ſome things ſpoken by him might ſeem ſtrange and ſcarce Credible, therefore he thought good to make known to all that will ſee more proofe hereof in his Book called *Mappa Mundi*, there they ſhall finde the moſt part of the ſame ratified and confirmed. Mandevil *in his Travels. c. 62. & cap. 68.*

St. Auguſtine makes commemoration of ſuch a Nation, and although he there doth not impoſe a neceſſity of believing the Relations that are made of ſuch kinds of Men; ſo he ſeems to grant that it is not incredible; Nay, he teſtifies, that he had ſeen them himſelfe, for he aſſures us in theſe words: I was now Biſhop of *Hippo*, and with certain ſervants of Chriſt, I Travelled to *Æthiopia* to preach the Goſpell of Chriſt unto them, and we ſaw there many Men and Women, having no Heads, but groſſe Eyes fixed in their Breaſt, their other Members like unto ours; which place of *Auguſt. Fulgoſus* cites to the ſame purpoſe. *Auguſt. de civ. Dei. li. 6. cap. 8.* *Auguſt. Serm. 37. ad fratres in Eremo.* *Fulgos. lib. 1. de mirac.*

But let us heare, Sr. *Walter Rawleigh* his relation of this kind of transformed Nation; the *Ewaipanomi* Sr. Walter Rawleigh *Hiſtor. of* Guiana.

Headlesse Nations

panomi saith he are a strange headlesse Nation, for on the Banks of the River *Caora* are a Nation of People, whose Heads appeare not above their Shoulders, which though it may be thought a meere Fable, yet for my own part I am resolved it is true; because every Child in the Province of *Arromaia* and *Comurs* affirme all the same: they are call'd *Ewaipanomi*, & are reported to have their Eyes in their Shoulders, and their Mouths in the Middle of their Breasts, and that a long traine of haire groweth backward between the Shoulders. The Son of *Tomawari*, which I brought with me into England, told me, that they were the most mighty Men of all the Land, and use Bowes, Arrowes, and Clubs, thrice as bigg as any of *Guiana*, or of the *Oronoqueponi*, and that one of the *Iwarawakeri*, tooke a Prisoner of them the Yeare before our arrivall there, and brought him into the Borders of *Aromaia* his Fathers Country. And further when I seemed to doubt of it, he told me that it was no wonder among them, but that they were as great a Nation, and as common as any other in all the Provinces, and had of late Years slain many hundreds of his Fathers People, and of other Nations their Neighbours; but it was not my chance to heare of them, till I was come away, and if I had but spoken one word of it while I was there, I might have brought one of them with me, to put the matter out of doubt. Such a Nation was written of by *Mandevill*, whose reports were held for Fables many Years; and yet since the *East-Indies* were discovered, we find his relation true of such things as heretofore

we

wee held incredible; whether it be true or no, the matter is not great, neither can there be any profit in the imagination; for my own part, I saw them not, but I am resolved that so many People did not all combine, or fore-think to make the report. The Translator of the History of *Congo* written by *Pigafetta* hopes, that in time, some good *Guianean* will make good proofe to our England, that there are this day headlesse Men. And if any make Conscience to joyne Faith to these things upon these relations, yet they ought not to think this wonder impossible, especially being certified by such Authors as are here alledged.

For these strange Histories of Monstrous Nations, which in *Pliny* and other Ancient Authors I have heretofore counted vain, do now require and deserve some Credit: since in these times there is a new Nature revealed, new miracles, a new World, full of strange varieties and sincere novelties. Dr. *Franasus Hernandus*, who by the Command of *Philip* the second, sailed to the new World to discover the condition thereof, whose manuscripts are kept in the Kings Library of St. *Laurence* in the Escuriall, and other Manuscripts sent to the King of *Spaine* about the affaires of *India*; by the Advantage of which, *Eusebius Neirembergensis* was inabled to write his new *History* of Nature, doe justifie these and stranger relations of divers kind of men among the *Indians*, in stature, disposition, forme, and deformity, as Monstrous as these *Acephali* or headlesse Nation. *Avicen* was so bold to affirme, that after the immense inundations of the World, not only

mankind, but all other Creatures were produced from the tabid Carcaſſes by the Celeſtiall influx without ſeed; which is a thing no wiſe man can be brought to believe, that ſo Noble a Creature ſhould ariſe out of a putrid matter, about whoſe Creation the whole Godhead was employed, wherefore ſo great and Beautifull a worke that was worthy of the Divine Labour, could not ſpontaneouſly proceed, it being moſt unlikely that Man being *Compos mentis*, which is a particle of Divinitie, ſhould reſult from ſo vile an originall. St. *Auguſtin*, where he ſpeaks of theſe *Acephali* and other Monſtrous Nations, ſomwhat better reſolves the doubt of their Originall; It is demanded (ſaith he) whether *Noahs* ſonnes, or rather *Adams* (of whom all Mankind came) begot any of thoſe Monſtrous Men; and he concludes, that whatſoever he begot that is Man, that is, a Mortall reaſonable Creature, be his forme, Voyce, or whatever, never ſo different from any ordinarie mans, no Faithfull Perſon ought to doubt that he is of *Adams* Progeny: yet is the Power of Nature ſhewn and ſtrangely ſhewn in ſuch. God made all, and when or how he would forme this or that he knowes beſt, having the perfect skill how to Beautifie the Univerſe by oppoſition and diverſity of parts; but he that cannot contemplate the Beauty of the whole, ſtumbles at the deformity of the part, and not knowing the Congruence that it hath with the whole. Yet God forbid that any one ſhould be ſo beſotted, as to think the Maker erred in theſe Mens Fabrick, though we know not why he made

Sanct. Auguſtin in lib. de Civitate Dei.

made them thus, be the diversity never so great, he knowes what he doth and none must reprehend him; therefore what Nations so e're have shapes differing from that which is in most Men, and seem to be exorbitant from the Common forme, if they be definable to be reasonable Creatures and Mortall, they must bee acknowleged for *Adams* Issue. But St. *Austin* here speaks more like a Divine then a Philosopher; for although the supreame efficient and supernaturall cause of Monsters is God, and that when Nature seems to deflect from the common Law established, shee is rapt by a Divine force, and there is *aliquid Divini* in the peculiar cause of these transfigurations of the Humane forme, and that the finall cause of these prodigious apparitions may be the anger of God, who is no way bound to the Law of Nature, and who in revenge for some crime committed, may transforme a Man as he did *Nebuchadnezzar*, or give over a self-deformed Nation, to the vanitie of their own inventions; yet it sounds very harsh to the principles of our Philosophie, that the God of Nature should be so glorified by such strange apparances, that evill and imperfect Creatures should concurre to the perfection of the universe, since they have no reference to the Beauty of the World: becaus the Beauty of the universe consists in things perfect and permanent, and Monsters, (*quatenus Monsters*) being nothing but defects and privations, can contribute no perfection, and so consequently appertaine not to the Beauty of the

universe; if they did conferr any ornament, they should for the most part be produced, because the great decorum of the World is sustained by frequent effects, but Monsters happen rarely, and therefore they ought to be segregated from the Ornaments of the World; and if they had come to light to adorne the World, they had from the beginning of the World appeared, which we read of no where.

How this Monstrous alienation from the Humane Form was first introduced and continued is not so easie to conjecture. St Augustine *thinks that the same reason may be given for these deformed Nations, as there is for those Monstrous productions of Men which sometimes happen among us, of which kind of prodigious productions there are many records wherein Nature seems to have upbraided Mans invention, and to retaliate his affectations.*

St Augustine de civit. Dei.

Anno Dom. 1525, at *Wittenberg* an Infant was borne without a Head.

Anno 1554, In *Misnia* an Infant was born without a *Head*, the Effigies of Eyes expressed in his Breast.

Vincelius de mirac. nostri temporis.

Anno Domini 1562, in the Calends of November at *Villafranc* in *Vasconia* a Monster was borne, a Female *Acephalon*; the Pourtraiture of which headlesse Monster, *Fontanus* who religiously affirmed that he had seen it, having communicated to *Johannes Altinus* the Physitian, he presented it to *Paræus* when he was writing his Commentarie of Monsters.

Schenckius de monst. capit.

Paræus lib. 24. cap. 6.

And reason may perswade us that it is not impossible,

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poſſible, for it may happen by the conſtitution of the Climate, that the Neck may not be allowed to be eminently advanced above the Shoulders, and yet the inſtruments of Nature may performe their Office in a nearer approach of the Neck unto the Body, which is the opinion of *Kornmannus*. But for my own part I much ſuſpect ſome villanous Artifice and affectation to have been concurrent cauſes of this non-appearance of the Head, and ſome fantaſticall diſlike of the Naturall diſtance between the Head and the Body by the interpoſition of the Neck, which hath been the humour of ſome other Nations, who have in a manner no Neck, as appears in this Scene, and in the fifteen and ſixteenth of this our practicall Metamorphoſis, where you ſhall find this very Nation deſcribed as if they affected to have their Shoulders higher then their Heads; And Sr *Walter Rawleigh* ſaith, their Heads appeare not above their Shoulders. And I conceive that they are not ſo much headleſſe, as that their Heads by ſome Violent and conſtant Artifice are preſſed down between their Shoulders, and affecting to have their Shoulders higher then their Heads, the *Scapula's* by the conſtant endeavour of their Levators grown to a habit, hath drowned the Head in the Breaſt, the Head being crowded too cloſe to the Shoulders, and as it were growing to them, the Neck is quite loſt and the Eies ſeem planted as upon the Shoulders, and the Mouth in the Breaſt, a ſhadow of which reſemblance we may ſometimes ſee in very croked ſhort neck'd Men. *And conſequently all the uſes of the Neck in point of*

Kornmannus lib. 1. de vivorum miraculis

circumſpection are quite loſt by this Artifice, and the Donation of Nature therein is made void, for they cannot with eaſe turne their Head about to and fro, every way to looke about them, the Spondyles or turning round Bones tied and faſtened one unto another by joynts and knots, cannot poſſible in this poſture accompliſh their Motions.

But this charge and evidence I give in only againſt them by way of preſumption: you Gentlemen Readers of the Jury may give up your Verdict according to your judgments, and either find *Billa Vera*, or returne *Ignoramus*.

Sr. John Mandevils *Travels cap.* 83. Beyond the Land of *Cathay* there is a Wilderneſſe, wherein are many wild Men with Hornes on their Heads very hideous, and ſpeake not, but rout as Swine.

That men ſhould be ſo cornuted, or have horns grow on their Heads, is a thing neither impoſſible nor incredible, for many have been Borne cornuted.

Amat. Luſit. cent. cur. 51. *Amatus Luſitanus* ſpeaks of a Boy Borne with a little horne on his Head.

Lycoſt. *Chron: de prod. & fient.* Ann. 1233, In *Rathſtade* a Town in the *Norican Alpes*, which the Inhabitants call *Taurus*, there was an Infant Borne cornuted.

Jacobus Fincelius *de miraculis.* Anno 1551, in a Village of *Marchias* call'd *Dammenuvald* neer *Whitſtock*, a Country Mans Wife brought forth a Monſter with ſuch a horned Head.

Amb. Paræus lib. 24. *cap.* 2. Among the *Subalpians* in *Quierus*, a little Town ten Miles diſtant from *Taurin (Teurin)* Anno Dom. 1578, the ſeventeenth of January about 8 of the clock at Night, an honeſt Matron brought forth

forth a Child having five hornes one againſt another on his *Head* like unto Rams hornes.

Lanfraneus ſaw a man who came unto him for his advice, who had ſeven Eminencies in his *Head*, one greater then another, and in divers places, whereof one was ſo great and acute like the horne of a young Goat, or an Inch long. Lanfrareus *tract. 3 Doct. 2. cap. 3. Chirur. Major.*

Ingraſſias ſaith, that together with that prudent Chirurgian *Iacobus à Sorius*, he ſaw at *Panhorn* a certaine Noble Virgin, who had many crooked hornes, ſharpe at the end, repreſenting the Effigies of the hornes of a young Steere, which rendred her ſo deformed, that ſhe rather look'd like a Devill then a Woman. Ingraſſias

One *Margaret*, about ſixty years, the Widow of *David Owen* a Welſh Man, had growing in her Forehead a horn much like unto the horns of a Lamb, as I finde in a private marginall note to *Schenckius* obſervations, written by ſome Phyſician or Chirurgion that owned the Book.

It is reported of a certaine Sect of the *Bannian* Prieſts, that they have as it were a little horne ſtanding out upon their Heads. *Aloiſius Epiſt. Meaco Iaponis ad Indias & Sinas miſſa.*

I remember I have read in *Camerarius* or ſome other, a Story of a certaine King, who being jealous of his Queen, and ſuppoſing himſelfe to be a Cuckold, dreamt one night that he was cornuted indeed, and that he had reall hornes budding out of his Forehead, and he found his dream true when he waked; which the Author there deſcanting upon, conceives to be poſſible, by Vertue of Imagination, transferring matter thither fit for ſuch a production.

That

That hornes may be engrafted upon the *Head* appeares possible by the report too we have read of some Nations, who are wont to cut off the spurs from the heeles of Cocks new gelt, and to ensert them so cut off into their own Foreheads, which afterwards encrease there and grow in a wonderfull manner.

Now whether this cornuted Nation was the offspring of any horned Monsters, sufferd to propogate themselves, and so to become nationall, or whether they at first affecting such a badge of Beastiall strength, engrafted them and so it became Naturall unto them, I leave to my Masters of the Jury to find out upon a *Melius inquirendum*.

Among other contrivances of Mans cruell invention I shall annex a strange Histoy out of *Fabricius Hildanus*.

In the Yeare 1593, at *Paris* there was an Infant about 15 or 18 Months old, who had the skin of its Head so extended that it exceeded the magnitude of the Head of any Infant *Hydrocephalos* that was ever seen. This Childs Parents did carry it about from Town to Town to shew, and thereby exceedingly enriched themselves.

At length there being a great concourse of People, and the *Parisian* Magistrate being a very discreet Man, suspecting it to be some base deceit, did cast the Parents into Prison; And having examined, they confessed their Barbarous and impious crime, saying that they had cut the skin of the Infants *Head* by making a little hole about the Crown to the very Muscles, and by

that

Hydrocephalon.



that very hole (putting in a Reed between the skin and the Muſcles) had blowne into it, and by degrees, within ſome moneths, (by continuall puffing into it) the skin of the Infants Head was extended to that altitude, and that they did expoſe it to all here and about *France* to get money thereby. They had made the hole ſo neatly, that drawing out the reed, with wax or ſome ſuch materiall they could eaſily cloſe the ſame; When they had fully found out this horrid ſavage inhumanity for certaine, they put both the Parents to death. This Hiſtory *Hildanus* affirmes to have received from Ocular witneſſes and perſons of Credit.

Fabr. Hild. obſervat. chir. cent. 3. obſ. 18.

Among other Monſtrous formes and prodigious apparitions of the Head, we ſhall here preſent *Bicipites* or Men with two Heads. I ſaw (ſaith *Hali*) a Man that was Borne having two Heads, one ſeperated from the other.

Cœlius Rhodiginus is reported to have ſeen two Monſters in *Italy*, one a man the other a Woman, their Bodies in all parts well and neately compoſed, but that they had two Heads, of which the Woman lived five and Twentie Yeares.

Paræus lib. 24. oper. ſuor. cap. 2.

Bicipites.

Anno 1538 there was one Borne who grewup to the perfect Stature of a Man, with his Head and Shoulders only double, so that one *Head was backwardly* opposite unto the other wonderfull like one another, their Beards and Eyes very much resembling each the other, they had both the same appetite to meat, both sensible of one hunger, their voyce alike, the same desire of one Wife, which they had, and of enjoying her was to both Heads, he was above 30 Yeares of age when my Author chanced to see him. The like Monster *Lycosthenes* saw in *Bavaria* Anno 1541, shee was a Woman of about Twenty six Yeares old with two Heads, whereof one was sufficiently deformed.

Ruff. lib. 5. cap. 3. de concep. & generat. hom.

Lycost. Prodig. & ostent. Chron.

I confesse I have not in all my inquisition discovered a Nation of such Men, although there may possibly be such a Nation in the World, since there have been such of both Sexes, and wee by these relations, see they may live to the Age of generation, although it be against the common condition of Monsters, who for the most part are very short lived: for as they are borne against Nature so they live, moreover they are very irksome to themselves because they are mocking-stocks to other Mortals, therefore they judge their life displeasing to them, but the number of those that have been Borne with two Heads are very many.

Lycost. Anno mundi, 3791.

In *Vientum* there was a Boy Borne with two Heads.

Ruff. lib. 5. cap. 3 de generat. Homi.

At *Frusinon*, a maid brought forth a Son with two Heads.

Anno

Men with two Heads.

Anno Domini 601 there was a Boy Borne that was double Headed. *Lycost. lib prodig. An. 3838. uterq; ut Schenchius videtur ex Julio obsequente.*

Anno 1552 in *Hassia* three dayes after the Feast of the three Kings or Twelfth-Tide there was a Masculine Infant borne with two Heads, a double Neck, and with a Body very well compact and agreeing with the other members. *Lycost. lib. prod.*

Anno 554 in the Village of *Senas*, there was a Monstrous Boy Borne with two Heads, which *Valeriola* reports from the Testimonie of Men of Credit who were Spectators and Eye witnesses of this Prodigie. *Valeriola loc. com. lib. 1. cap. 18*

Cicero speaks of a Girle Borne with two Heads. *Cicero de divinat.*

About the Yeare of our Lord 1413. On the 9th of the Calends of Aprill, there was a Girle Borne in *Sanders-Droff* with two Heads. *Aventimus Annal. Bojorum lib. 7.*

Anno 1544 in the Month of January there was a Female Childe Borne with two Heads, in all other things representing one Body. *Cardan de variet. lib. 14. cap. 77.*

Anno 1487 at *Patavia* there was an Infant Borne, in whom besides this Capitall luxurie there was nothing uncomely to behold. *Licosth. lib. prodig.*

Anno 1536 at *Lovane* there was an Infant Borne with two Heads. *Gemma lib. 1. c. 6. Cosmocrit.*

And in the memory of *Peucerus* there was a Child seen in *Hassia*, the fift of the Ides of January Anno 440 with two Heads reflected towards the Back, whose Faces being obverse beheld one another with a frowning countenance. *Peucerus Teratoscop. 440. Facie aversa.*

Anno 1553 in a certaine village of *Misnia*, called *Zicheſt*, not far from *Pirnauu*, there was an Infant Borne with two Heads, being absolute, *Lycosth. prodi.*

lute in all the other Members.

The apparition of these Monstrous Men was ever held prodigious: *Porphirius* saith that over the Land of *Sicilie* there happened a great Eclipse, and that Yeare the VVomen of that Region brought forth deformed Sonns having two Heads.

Rabbi Moses partic. 24 Aphorism.

Lycost. lib. prodig.

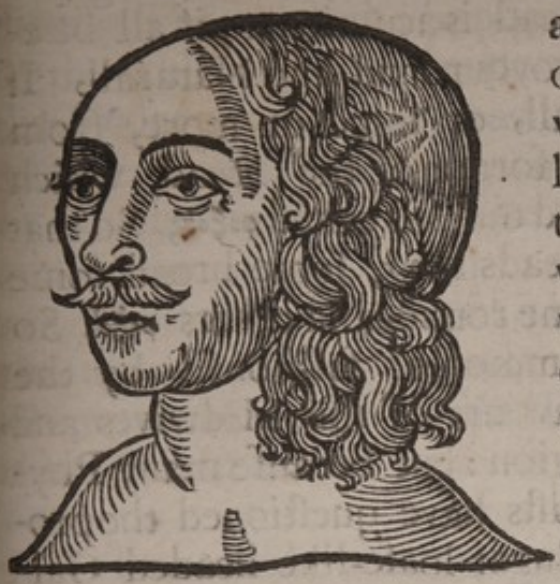
Anno Domini 1104 there were monstrous Births brought forth, Cattell and Men Borne with two Heads. After *Clement* the third was driven out of the City, among other prodigies there were also Monstrous Births, Men Borne with two Heads.

Aventinus lib. 5 Annal. Bojorum.

But wee must know above all things, that these apparitions that be contrarie to Nature, happen not without the providence of Almighty God, but for the punishing and admonishing of Men, these things by his just judgment are often permitted, not but that Man hath a great hand in these monstrosities: for, inordinate Lust is drawn in as a Cause of these Events, whereby the seed of Man is made weak and unperfect, whence the productions thereof must necessarily prove weake and imperfect; for from a precedent defect in the seed, it is a consequence that the issue must be defective, and on the contrarie, if the seed be superfluous, out of a superfluous a superfluous is begot, as any one may easily collect.

Now to vindicate the regular beauty and honesty of Nature from the depravations of Art, we say that the Head, when free from any irregularity of Nature or mischievous endeavours of Art, it obtaines its Naturall Figure; by the testimony of *Galen* it resembles a Spheare, but oblong,

The Heads true Figure.



long, the parts about the Temples a little depreſſed on both ſides; and when it obſerv's its ligitimate magnitude, it anſwers with its length, which is from the end of the Chin to the Crowne of the *Head*, the ſixth part of the whole Body: That the parts alſo ſhould agree among themſelves, it requires foure equall lines; the firſt is that which they call the line of the Face, and reacheth from the bottom of the Chin to the top of the Forehead; the other is that which wee call the occipitiall line, and it is drawn from the top of the *Head* to the firſt Vertebre of the Neck; the third is of the Forehead, running out from one Temple to the other; Laſtly, the fourth led on from the bottom of the Eare (in which place the mammillary proceſſe is) to the higheſt part of the Synciput: Theſe foure lines if they be reciprocally equall, the *Head* is called proportionate; but if they have declined to any inequality, they are ſaid to recede ſo much from their juſt and naturall conſtitution, as they draw nearer to that. For of theſe lines, if that of the Face be longer, the Head is called long, but if ſhorter it ſhall be called ſhort, If the line of the Fore-

Forehead exceed the reſt in length, it makes a broad *Head*; if that of the *Occipitium* tranſgreſſe its bounds, the *Head* is acuminate; if all be equall; the *Head* proves round and Naturall, If they be all unequall, or ſome or more, from thence ariſeth that forme of the *Head*, which with *Hippocrates* and *Galen* is called φοξος; So that there are ſome *Heads* long, ſome broad, ſome acuminate, and ſome round, and others φοξὰ. So *Spigelius*. All commonly faſhioned by the pragmaticall endeavours of the Midwives and Nurſes in every Region: but becauſe many Phyſitians and Anatomiſts have queſtioned the proprietie that our Sugar-loafe-like headed Gallants have in the word φοξὸν, wee will doe them that juſt favour as to ſet forth their Title. *Ariſtotle* cals ſuch who have *Capita acuta*, φὸξους, *quaſi proacuminata capita habentes, vel ex faſtigiatione quam vocant* ὀξὺτητα, or from the form of fire, wch is called φλὸξ. But Anatomiſts are of opinion that φοξὸν ſignifies onely a deformed or depraved Head and not this acute, ſince *Galen* reckons an exact round and Spherical Head amongſt the ſpecies of φοξὸς, and therefore they think that *Siculus* and *Regius* have done ill to render it *acutum*.

Spigel. Annat.

Gal. lib. de uſu part. 17.

Siculus de oſſibus apud Gal. & Regius 9. de uſu part. 17.

Amongſt the reſt (*Sennertus*) ſpeaking of the vitious Figures of the Head, thinks that all Heads which recede from the Naturall Figure are by *Galen* generally called φοξὰ, and ſo they are not onely φοξοὶ which have *capita faſtigiata*, copt-crown'd, or acuminate Heads; but alſo thoſe in whom either the fore, or hinder, or both the emminencies are wanting, or jet out more then

is

is meet: so that Heads onely backward, or forward, or upward, may appeare sharp towards the top. For, either the Synciput or anterior part of the skull is more emminent then it should be, the hinder part of the Head on the other side, as it were vanishing away and not extuberant, or else the hinder part of the *Head* is prominent and neither the Anterior nor Posterior eminency protuberates; and if it be not depressed on the sides, it exhibits as it were a perfect Spheare; and if it be depressed in the Temples, the *Head* may run out in the top or crown and be acuminate.

Hofman saith, that φοξοὶ with the Greeks are those who want the fore and hinder eminency of the *Head*, called in Dutch *Spitzkoepf*, the same also are ὀξυκέφαλοι, κινοκέφαλοι, & πεϑκέφαλοι, he knows not how to call them in Latine, yet he will describe them, *Qui acuminato sunt capite.* And therefore though *Fallopius* will have all those who have a preternaturall Figure of the *Head* to be called φοξὸς of *Galen*, and that therefore it ought not to be rendered *acutum* or *acuminatum*, but *depravatum*, that it might be rightly opposed unto the Naturall: Yet *Hofmannus* is for the first version; for since το φοξὸς by the confession of *Fallopius* himself is opposed to τῶ πεϑμήκης, (the word which *Galen* useth to expresse the very Naturall Figure of the *Head*) who sees not (saith he) that the *Head* ceaseth to be πεϑμήκης *oblongum*, and thereby to be made acute or acuminate when either or both the Eminencies perish? and if *Galen* extend the word more largely to those who have the Eminencies,

Hofman *Inst. med. lib.* 3.

Hofman *comment. de usu part.*

nencies protuberating beyond the Naturall proportion, that ought not to evert the proper signification received of all Authors; therefore φοξὸς is properly he who hath an acuminate *Head*, such a one as he thinks the Latines call *Chilonem*, and which *Bauhinus* accounts for a fifth Figure of the *Head* contrived by Art.

Bauhin, *Anat lib.* 3.

But it appears plainly, that σφαῖρα προμήκης, to wit, *sphera oblonga*, not *prolonga*, as some interpret it, (which *Galen* seems to point to as it were with the Finger, where he cals it *spheram quasi compressam*) which you must conceive about the Eares and the Temples) is the onely Naturall Figure of the *Head*, which when *Columbus* denies, affirming all Figures of the *Head* to be equally Naturall, he doth nothing; for, this is Naturall which is for the most part; which also is most commodious to the Actions of Nature; But such is the Figure which *Galen*, out of *Hippocrates*, sayes does constitute the Naturall Figure, a spheare not every where equall, but such a one as hath cavities and Eminencies. For, the best Figure of the *Head* which is Naturall is assimilated to a spheare gently compressed on each side, and which is in the Temples after a manner plaine, but in the fore-part and hinder part is more prominent then in a Spheare; yet it more protuterates in this, then that, in the Crown it observes the convexity of a Spheare: they therefore who chance to have such a *Head* with a decent magnitude, they enjoy a vigorous alacritie of senses, and are endowed with a good strength of Body. But why this laterall compression should be the most

The Heads true Figure.

most proper and Naturall Figure of the *Head*, that the fore-part and hinder parts thereby are made more gibbous, and the finall cause thereof ought to be enquired.

Avicens opinion is, that although the skull be round, yet it is oblong made in length, because the originall of the Nerves are disposed from the Brain in longitude, and therefore it was fit they should not be streightned, and it hath two Eminencies, one before and another behinde, that the Nerves might descend, which descend to the front and the Nucha. Avicen.

Zonardus well notes that the *Head* hath such a Globous roundnesse, which on both sides is somwhat plaine, in the Anterior part it is somewhat acute and elevated, and that to retaine the Ventricle of the Braine in the fore-deck of the *Head*, out of which the Nerves which cause the five Senses proceed, and after the same manner, it is a little elevated in the hinder part for the reception of the Ventricle in the sterne or hinder deck, from whence the spondible Marrow and the Nerves which procure voluntary motion arise. Zonardus

Hugo Senensis saith, this manner of compression was contrived for the better distinguishing of the places from whence it was opportune the Nerves should arise, which would not have been well distinguished if the Head had been exactly round. Secondly, because the former and hinder Ventricle ought to have a greater cavity then the middle, and because the middle Ventricle ought to be a way from one to the rest; therefore it was necessary, that the Anterior and Posterior parts Hugo Senensis.

The Heads true Figure.

should have an Eminency. *Archangelus Picholomenus* thinks, the Braine is lightly depressed on each side, and a little exporrected in length for the foremost Ventricles sake, made hollow in it, which appeares to be oblong, to whose hinder part the third Ventricle adheares, and to the third the fourth: wherefore a Brain not perfectly Globous, but gently compressed on each side and lightly protended in length, was convenient for the Ventricles.

Pichol. prælect. Anat. lib. 5.

Antonius Ulmus to these true opinions of the Ancients hath thought of another end of this Figure of the Head, which is confirmed by the testimony of sence, who is of opinion that the *H*ead was laterally compressed for the Eies-sake, to wit, the better to promote the action of the Eie, whose action is then better when it exists more free. Now the Head compressed, the Eie is enlarged to the seeing of things backward to the right and left hand; and although not simply to the universall space of a circular vision, yet at least to some portion of the same. Men may know the truth of this if they first try it in the Cephalicall compression, standing with a stiff Neck, and turning one Eie to the outward Angle, let them endeavour untill they perceive where the visory Rayes doe come, in which experiment they had need have the place marked with some note; Afterwards, remaining fixt in the same place, and standing just as in the same experiment, he would have them by some device to have their Heads rotunded or rounded, that they may obtain a perfect sphericity, then let them turne the same

Antonius Ulmus, *defin. Barbæ, Hum. f. 2.*

The Heads true Figure.

same Eie to the outward Angle, and try to finde whereabout or how farr the Visory Rayes reach the place formerly seen, and marking it with some note; that done, let them consult with Sence, what portion of the place is hid from the very Eye by rotunditie of the Head; for, Sence will apparently teach, that in this Cephalicall compression to the sides, the Eyes more freely expatiate to the back parts; the gaining of which advantage he thinks to be the cause of such compression.

*H*aving thus presented the artificiall contrivances of Mans Invention, practised on the Head, upon imaginary conceits of Beauty and generosity, and discovered the inconveniences of such foolish and phantasticall devices, how derogatorie they are to the honour and Majestie of Nature and prejudiciall to her operations; and having set down the Canon of Nature, for the true and proper Figure of the Head, with the uses and finall cause of such a shape, which is the only true and naturall forme of the Head; and having condemned them of the crime *Læsa Majestatis*, who have forced Art (the usuall Imitator of Nature) to turne Prævaricator in humanity, wee cannot but commend those Nations who have been tender in this point of offering violence to Nature, namely the *Lacedemonians*, whose Nurses had a certain manner of bringing up their Children without having any Crosse-cloaths, or any thing to left the Naturall growth of the *H*ead, but left nature free to her own course, which made their Heads better shap'd. The like

Plutarch *in the life of* Lycurgus.

modeſt acquieſcence in the wiſdome of Nature, I ſuppoſe to be the reaſon why the *Switzers Heads* for the moſt part are ſo conformable to the Canon and intention of Nature.

I knew a Gentleman had divers ſonns, and the Midwives and Nurſes had with head-bands and ſtrokings ſo altered the Naturall mould of their Heads, that they proved Children of a very weak underſtanding; his laſt Sonn only, upon advice given him, had no reſtraint impoſed upon the Naturall growth of his Head, but was left free from the coercive power of head-bands and other Artificiall violence, whoſe Head although it were bigger, yet he had more Wit and underſtanding then them all.

Hitherto of thoſe Nations who have tampered with the Figure of their Heads, and have laboured to introduce a change and alteration in the moſt Noble part of the Humane Fabrick. There be other Nations fit to be brought on this Stage, who uſe Art to alter the ſubſtance and temper of their Heads; For Blockheads and Logger-heads are in requeſt in *Braſil*, and Helmets are of little uſe, every one having an Artificialized Naturall Morian of his Head: for, the *Braſilians* Heads, ſome of them, are as hard as the wood that growes in their Country, for they cannot be broken, and they have them ſo hard, that ours in compariſon of theirs are like a Pompion, and when they will injure any white Man, they call him ſoft Head, ſo that hard-head and block-head, termes of reproach with us, attributed to them, would be taken for termes of Honour and

Purchas pilgr. 4. lib. 1.

Gentleman-

Block-heads & Logger heads

Gentleman-like qualifications. This property they purchaſed by Art, with going bare headed, which is a certaine way to attaine unto the quality of a *Braſilian Chevalier*, and to harden the tender Head of any *Priſcian*, beyond the feare of breaking or needing the impertinent plaiſter of predantick Mountebanks.

The *Indians* of *Hiſpaniola*, the skuls of their Heads are ſo hard and thick, that the *Spaniards* agreed, that the Head of an *Indian*, although bare, was not to be ſtruck for feare of breaking their Swords, which I ſuppoſe to happen through the ſame Artifice. *De Bry in Hiſt. occid. Ind. Cardan. lib. 5. de ſubtil.*

The *Ægyptians* alſo are hard Heads; for, their Heads are ſo hard, that a Stone can hardly break the skin; which they attaine unto by having their haire ſhaved from their childhood; ſo that the ſutures of their skuls grow firme and hard with the heat.

Hence wee read, that in the Battailes that paſſed between the Ægyptians *and* Perſians, Herodotus *and divers others tooke ſpeciall notice, that of ſuch as lay ſlaine on the ground, the* Ægyptians *skuls were without compariſon much harder then the* Perſians, *by reaſon theſe goe covered with Coyfes and Turbants, and thoſe from their Infancy ever ſhaved and bare-headed. King* Maſſiniſſa, *the Emperour* Severus, Cæſar, *and* Hanniball, *in all weathers were wont to goe bare-headed; and* Plato *for the better health and preſervation of the Body, doth earneſtly perſwade, that no Man ſhould ever give the Head other cover then Nature had allotted it; And* Varro *is of opinion, that when we were appointed to ſtand bare-*

head before the gods, or in the presence of the Magistrates, it was rather done for our health, and to inure and harden us against the injuries of the weather, then in respect of reverence.

And I suppose wee in this Kingdome incurr some inconveniences by keeping our Heads so warme as generally we doe, neither (I believe) doe the Brasilians *or* Ægyptians *escape the affliction of* Head-aches; *for by this their Artifice, the sutures grow together and be obliterated in them, as they are found to be many times in those who have suffered incurable* Head-aches, *strangling Cathars, Apoplexes and other Maladies, for no other cause then that their sutures began to close, and their skuls to grow solid, the skull growing dry many times in young Men, even as it is wont to doe by reason of Age. A thing usuall in hot Countries, as* Celsus *notes, and* Paræus *affirmes, that the* Ethiopians, *and* Moores, *and those that inhabit the hot Regions, about the Meridian and Equinoctiall, have their skuls harder, and parted with none or few sutures; by which temper of their climates and their concurring Artifice, they obtaine indeed a notable defence against outward injuries, more then the ordinary provision of Nature doth affoord, but thereby they become more obnoxious to internall injuries, to wit, to those diseases, which arise from the retention of fuliginous vapours, and their thick skuls may render them more indocile and oblivious, as the* Indians *of* Hispancola *are noted to be.* Celsus *therefore is mistaken, where he affirmes their* Heads *to become thereby more firme and safe from pain; but he more derogates from the justice and wisdome of Nature, when he affirmes that the fewer*

sutures

ſutures there be, the health of the Head is more thereby accommodated, both which opinions of Celſus, Fallopius very moderately expounds by way of diſtinction, ſaying, that his opinion is partly true and partly falſe; for if you underſtand him of thoſe affections that have pain from an internall cauſe, then it is ſo farr that their Heads ſhould not ake, that they rather ake, ſince there are found many affections which ariſe from vapours and ſmoak retained: but if we underſtand it of thoſe griefs which may ariſe from long abode under the Sun, or from the coldneſſe of the ambient Aire, his opinion is moſt true, becauſe ſince there are no ſutures, there can be no tranſpiration of externall aire hot or cold; therefore he muſt be underſtood of paines which proceed from an extrinſique cauſe. But the other part of his opinion is not to be endured of thoſe, who tender the reputation and honour of Nature; For, Columbus from many moſt certaine arguments drawn from experience, and diſſections made upon the skuls of many men, (and which is more ſtrange and ſcarce credible) ſome Women who have died of incurable Head-aches, have been aſſured (finding in their skuls ſmall ſutures, and thoſe conjoyned cloſe together) that their paines have been occaſioned from that too cloſe compoſition of bones; and hath hence tooke a juſt occaſion to right Nature by this honourable concluſion, That the ſutures of the Head doe not only conferre to the defence of the Bodies health, but do conferr more unto it by how much the greater and looſer they ſhall be.

Gabr. Fallopius comment. in lib. Gal. de Oſſibus.

Reald. Columb. Anat. lib. 1. cap. 5.

Wherefore (ſaith he) I could never approve of the opinion of Cornelius Celſus, aſſerting that Heads without ſutures are not only moſt ſtrong and firme, but

but also free from all manner of griefs, such as are to be found in hot and scorching Regions; for he only takes notice of causes hurting the Head from without; sure if the saying of Celsus *were true, those Heads should be weaker and more apt to suffer, which had remarkable sutures, then those which had small or no sutures at all. But since it is otherwise, and the Braine is more apt to be damnified by internall suliginous recrements, then outward injuries, we must conclude that those Heads which have more ample sutures, are far safer from paine, then those that are destitute of them, or are interfected with small and very close ones.*

SCENE

Scene II.

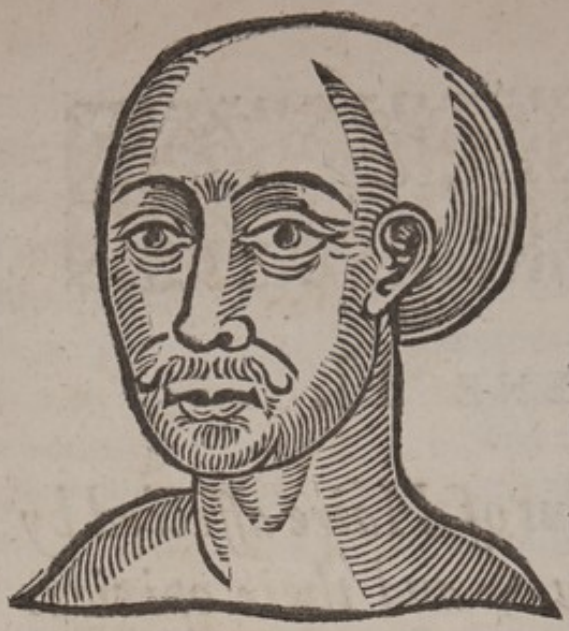
Certaine Fashions of Haire affected by divers Nations, and their opinions and practise about Haire-rites, most derogatory to the Honour of Nature.

THe *Arymphæi* who dwell near the Ryphæan Mountaines, esteem Haire upon the Head to be a very great shame and reproach, and therefore they affect baldnesse, and are so from their nativity, both men & women. *Ravisius ex Herodoto.*

The *Arnupheæ* (as *Pliny* reports) be all shorne and shaven, for both Men and Women count it a shame to have haire on their Heads. *Pliny, lib. 6.*

The *Argippæi*, that live under the roots of the high mountains in *Scythia*, are bald from their Nativity both Men and Women. Jo: Bohemus *de ritibus gent. lib. 2.*

The *Miconii* also are borne without Haire, and baldnesse is lovely and Nationall to them, where-



fore they are wont to call bald Men *Myconians*. And it is likely that this which now is naturall unto them, proceeded at first from some affectation & endevour of Art, which in time, through the indignation of Nature, made the Heads of their off-springs Naturally barren of Haire, which is not very improbable, considering the strange conclusions that have been tried, to crosse and turne the ordinary course of Nature into the channell of Mens fantasticall inventions.

Lindschoten. *lib*, 1. *cap*. 26.

The *Japonians* account it for a great Beauty to have no Haire, which with great care they do pluck out, only have a bunch of Haire on the Crown of their Heads, which they tye together.

Grimstone *of their manners.*

Another saith, some of them pull away their Haire before, and others behind, and the peasants and meaner sort of People, have halfe the Head bald: the Nobility and Gentry have few Haires behind; and if any one touch them that are left, they hold it for a great offence.

Sr. John Mandevils *Travels cap.* 54.

In the Land of *Lombe* wher groweth good Wine, and Women drinke Wine, and Men none, the Women shave their Heads, and not Men.

Montaignes *Essaies.*

Not only in the Province of *Baske*, but in other places

places, Women are accounted faireſt, when their Heads are ſhaven, & which is ſtrange in ſome of the northerly frozen countries, as *Plinie* affirmeth,



Plin, Nat, Hiſt.

That the Haire ſhould be, as theſe Nations conceive, a moſt abject excrement, an unprofitable burthen, and a moſt unneceſſary and uncomely covering, and that Nature did never intend that excrement for an Ornament, is a piece of Ignorance, or rather malicious impiety againſt Nature.

How great an Ornament the Haire is to the Head, appears by the deformity is introduced by baldneſſe: If the Haire were an excrement, it ſhould be ſhut quite out of the Body, but this remaines in, and they have many different accidents, of which they ought to give a finall cauſe, and not to tie them to the neceſſity of matter, which is ſuppoſed one end of their production. Neither doe they proceed from the fuliginous excrements of the Braine, as ſome are pleaſed to think, but rather as Spigelius *well notes, of Blood attracted by the root of the Haire unto the reſt of the Plant and Trunck, which may be procured from thoſe things, which in other Creatures hold analogy with the Haires of Man. And therefore when the Braine is conſumed, baldneſſe enſues; the allowed*

The Naturall use of Haire.

plenty of blood exhausted, to wit, that from whence Haires, and wherewith the Braine and the circumstant parts are nourished. The prime end therefore of the Haire of the Head is to defend the skin, the second use is to defend the Braine from injuries from without, or from within. From without there may happen to fall upon it Aire, Raine, Haile; from within, Vapours, exhaling from the inferior parts, may prove troublesome. The Aire may hurt the Head many waies, by coldnesse constipating the Pores of the skin, whence the regresse of Vapours is exhibited; by heat, whence the Spirits are dissipated and the Braine as it were sod; by moistnesse, relaxing the internall parts; by drinesse, astringing all, and consuming the innate humiditie: against all these inconveniences (which the foolish malice of these Men bring upon their Heads) the Haire by covering the Head doth very aptly bring reliefe. Raine moistens, Haile smites on it; the density of the Haire keeps off one, the other the ductus or course of the Haire turns away; for the thicknesse of the Haire admits not easily of Raine, and the turnings of the Haire doe straightway cast off the Haile that fals upon the Head. In like manner they abate the force of internall Contingencies, for they afford a passage to Vapours, elevated from the inferior parts, and ascending to the top of the Head, granting a free and open way unto them. And since the Braine is severed so farr from the Fountaine of heat, and confining so neer the Bones, and under them fenced with no fat, these Haires protect and warme it. They therefore that cut them wholly away, doe not only bring a deformitie upon Nature, but afford an occasion to defluxions. Wee must avert (then) from Nature these calumnies of

the

the opinions and practices of Men: That no Haire is necessary or comely in Man; That Haires are a purgament of the Body altogether unprofitable, growing only that they may be shaved, being made by Nature to doe nothing: and recommend those Cosmetiques as laudable, which preserve Haire for the use and intention of Nature, condemning all those wayes of decalvation practised by the Ancients to the prejudice of Nature, nothing but the rigid law of inexorable necessity, in case of diseases, being able to excuse Man for introducing upon himselfe a voluntary baldnesse, shaving (generally speaking) being servile, ridiculous, and proper to Fooles and Knaves, an infamous blot of effeminacy, an index of ignominy, calamitie and damage, uncomely, because allied unto depiled baldnesse, being in sooth a voluntary, spontaneous, and wilfull baldnesse; shaving off the Head unto the quick, being from all antiquity appropriated unto Fooles, being proper in them to signifie the utter deprivation of Wit and understanding, and at first began in mockery and to move laughter; not to mention how repugnant it is to divine writ, it is apparently a shame and a disgrace put upon Nature, and the reproach, as an indeleble Character of infamy, cleaves unto the memory of him who beares the Name of Corses, for being the first who suffered the Haire of his Head to be shaved. His wit (therefore) was affected with a shamefull and impious Itch, who scratcht his Head for such a Paradox as praised baldnesse; Sinesius by Name, who therein shewed more Wit then Honesty; for because Dion had justly commended a bush of Haire, he forsooth on the contrary, would take upon him to commend baldnesse. That the Haire is a Naturall Ornament, all Allegoricall Authors have

have significantly maintained, and that the depravation and voluntary absence thereof is a blemish and introduceth an aspect of humiliation: most Nations have by their practice asserted, and therein given their suffrage to the Naturall comelinesse thereof. Amongst the Indians *the King causeth the Haire of the greatest Malefactors to be cut, thinking that to be the greatest reproach and punishment.*

Herodot. Purchas Pilgr.2. lib.10. The *Persians* and the *Canaryns* Women, cut their Haire at the Funerall of their Friends.

Idem pilgr. 2. lib.7. The People of *Brasil* and Southerne parts of *America*, although when they are angry they let their Haire grow long, when they mourne they cut it.

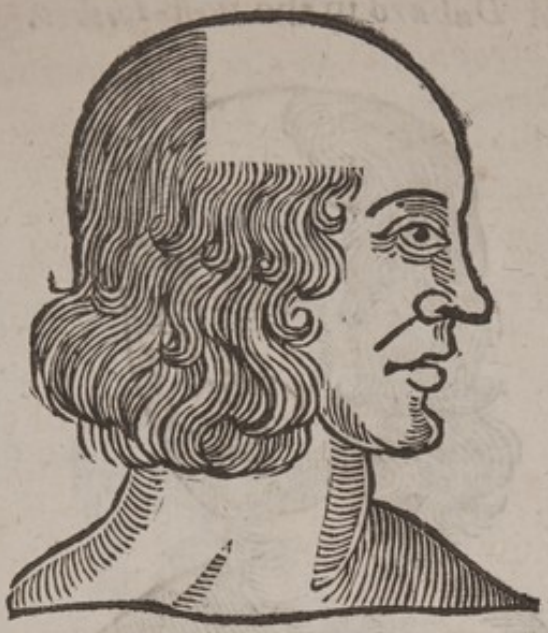
Idem Pilgr: 2. lib.7. In *Pegu*, Men and Women that be neer akin, shave their Heads in signe of mourning.

Jeremiah 48. cap.37. *And baldnesse, and a shaved Head, were practicall tokens of mourning among the Jews.*

Munster Cosmograph. lib.6. cap.38. The *Ægyptians* onely who have many strange customs contrary to Nature, whereas most mortals in Funerals shave their Heads and let their Beards grow long, they on the contrary let their Haire grow long and shave their Beards.

Phantasticall Tonsures.

Bruson. facet. lib. 7.





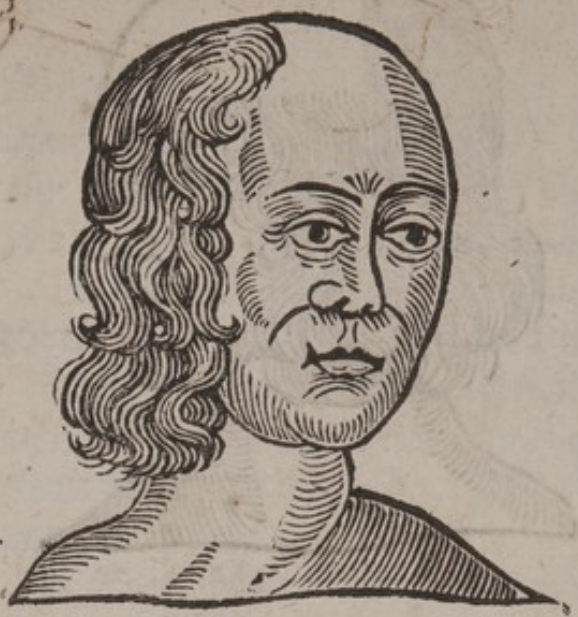
The *Abantes* or *Euboensians* (as the *Brasilians* do now to the Crown) were wont to shave the forepart of their Heads, and were the first that used this kind of barbing; which was also used by the off-spring of *Theseus*; the *Curetes* (that is to say, clipped) of the Greek word *Coura*, which signifies clipping, and the *Ætolians* did the like; they of the Region *Quicuri*, and other *West-Indians* do the like. The ancient *Gauls*, saith *Sydon. Apol.* weare their Haire long before, and all the hinder part of the Head shaven. A Fashion which our wanton Youths, and effeminate Gallants (saith *Montaigne*) have lately renewed, and in this new fangled fond doting age brought up againe, with wearing of long dangling Locks before. Eare-locks being also a pestilent custome

Montaigne *Essay* 49.

Petr. Martyr decad. 7.

some, as *Petrus Martyr* obſerves, in the Province of *Duharo* in the *Weſt-Indies*.

Bruſon. Facet. lib. 7.



Herberts *Travels.*

Grimſtone *of their manners.*



The *Maxies* weare their Haire long on the right ſide of their Head, and ſhave the left ſide.

They of the *Cape of Good Hope*, ſome ſhave one ſide of their Heads, and leave the other curled and long.

The inhabitants of S. *Croix* of the Mount, their Heads are ſhaven bare on either ſide, having a tuft of Haire in the midſt: ſome ſhave but one halfe, either on the right ſide or on the left, and moſt of them round about, ſuffering the Haire to grow in the midſt, they ſay they received this cuſtome from one *Paicume*.

Capt. Smiths *Hiſt. of Virginia.*

The *Saſqueſahanoughs*, a Giant-like People of *Virginia*, weare their Haire on the one ſide long, the

the other ſhort and cloſe, with a ridge over their Crownes like a Cocks combe.

The *Tartarians* commonly ſhave the back part of their Heads, and let the other grow long, which they tie behinde their Eares: not onely the *Tartarians* are ſhaven after this manner, but alſo ſuch as goe to remaine in their Coun-try.

Grimſtone of their manners.



Bruſon. Facet. lib. 7.

The *Dacians* ſhave the crowne of their Head, ſuffering the Haire to grow in the middle, clipping it here and there in orbe.

Although theſe Men deprive themſelves in a manner of halfe the benefit intended them by Nature, yet ſome of them did it not out of any malice to Nature: for whereas they had before-time much Haire upon their Fore-heads, and the Enemy taking occaſion thereby to lay hold on them the more eaſily, they ſhaved themſelves before, and kept their Haire long behind. But the ancient Gaules *had no ſuch colourable excuſe, but they remained as they uſe to paint opportunity.*

Fronte capillata, poſt eſt occaſio calva.

And if the Maxies *and the inhabitants of the* Cape *of* Good Hope *offer no affront to Nature in ſhaving one halfe of their Heads, and letting the*

other grow, David *was very impertinently angry with* Hanun *for serving his Ambassadors after that manner, and they needed not to have staid at* Jericho *untill their Haire was grown. And* Demosthenes *might have walked abroad without reproach, when he had thus shaved his Head, that for shame of being seen in so deforming a Garb of Haire, he might keep the closer unto his study. Neither are your Catch-Poles thus shaved at the Inns of Court, any way ill intreated.*

Pet. Mart. decad. 3. They of the Region *Quicuri*, in the *West Indies*; the Women use to cut their Haire, but the Men let it grow behinde, which they binde up with fillets and winde it in sundry rols, as our Maides are accustomed to doe.

Cap Smiths Hist. of Virginia. The Women the Naturall Inhabitants of *Virginia* are cut in many Fashions agreeable to their Yeares, but ever some part remaineth long.

Capt. Smiths descrip. of New England. In *New England* among the Native Inhabitants, when a Maid is Married, shee cutteth her Haire and keeps her Head covered, untill it be growne again.

Pet. Mart. decad. 7. Hieron Giravæ Cosmograph. The *Chicoranes* nourish their black Haire down to their Girdles, and the Women in longer traces round about them, both Sexes tie up their Haire.

Magin. Indor. In *China* the Men as well as the Women doe weare long Haire, rolling it up upon the top of their Heads, which they fasten with a silver pin.

Magin: America. In *Peru* the Men weare long Haire which they binde up with fillets.

Lindschoten. The *Brammes* never cut their Haire, but weare it long, and turned up as the Women doe.

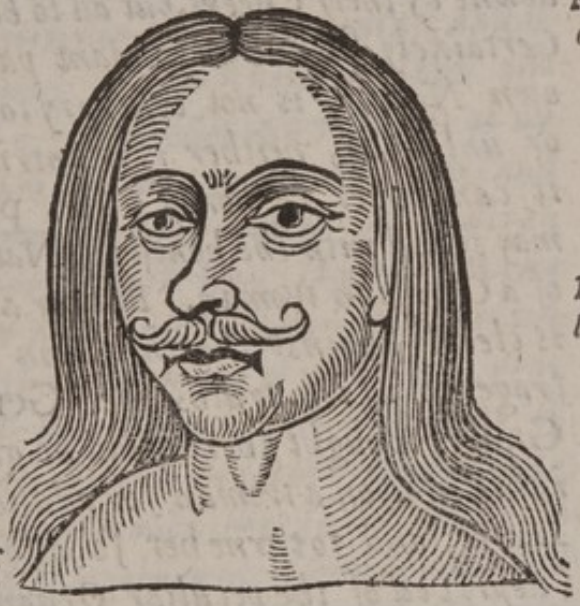
Purchas Pilgr. 2. lib. 9. The *Quieteves* Haire-Fashion is in hornes, mocking

Long-haired Men.

king them, that want them as Women; for as the Males have hornes, which the Female Beasts want, so these salvage Beasts also. The *Quieteves* have a Fashion none may imitate, four hornes, one of a span long on the mould of the Head like a *Unicorne*, and three of halfe a span, one on the Neck, at each Eare another, all upright to the top.

The *Cyguanians* have their long Haire wreathed and rolled after a Thousand Fashions.

Pet. Mart. decad. 1



In *Savoy*, *Dauphine*, and *Languedock*, about the *Alpes*, both Men and Women wear long Haire; whereupon a part of *France* was called *Comata.*

Plin. Nat. Hist. lib. 11.

D. *Junius* the reverend Pastor of *Delph*, doth witnesse, that in an Island called the Beautifull Island, the Men wore their Haire as long as Women, which they had much adoe to make them leave off. Whereby you may see it is true what *Plinie* affirmes, that Men by the Donation of Nature, have as long Haire on their Head as Women, if they let it grow and ne're cut it.

Revius de usu Capillitii.

The Haire in a more speciall manner was given Woman for a covering. In all kind of Creatures, and

in every sexe Nature hath placed some note of difference, and the judgment of Nature is no way ambiguous, where she hath granted by a peculiar indulgence, as an Ornament and beauty, the increase of long Haire, even down unto the Feet: Nature having allowed them in recompence of their smoothnesse and want of a Beard, prolixe Haire, which use hath rolled up, a custome some seeme too strictly to urge, who will not allow Women to have Haire hanging downe by their Cheeks, but all to be bound up and hid. Certainely such a dependant part by it selfe, of its own Nature, is not contrary to the Law of Nature, or unlawfull, neither is it intrinsically evill, so that it can never be honest; for, positis ponendis, *it may stand with the honesty of Nature, and the modesty of a Christian Woman. But for a Woman to be shorne, is cleerly against the intention of Nature: in suffrage to which truth, the* Germans *and ancient* Gaules *thought there could no greater punishment be inflicted upon a Woman for adultery, then to cut her Haire, and to turne her so disgracefully out of doors (deprived of the peculiar Ornament of her sex.) It is noted also, that that Consult of the Senate of* Athens, *upon occasion of their Army which perished in* Ægina, *was against the Law of Nature; which commanded Men to nourish their Haire, and the Women to cut theirs. And no lesse despight against Nature, shewed* Aristodemus *the Tyrant of* Cumana, *when he commanded all the Virgins to be trimm'd round.*

For Men to nourish long Haire is quite contrary to the intention of Nature, even by the judgment of St. Paul. *Doth not Nature (saith he) teach you, that long Haire in a Man is a shame? 'Tis true, our*

common

common parent nature hath planted the Head, the tower of Reason and the Senses, and the principle Sanctuary of the faculty of the Soul, with a fruitfull grove of Haire, partly that they should imbibe the afflux of subrepent humours, partly that this covering might be usefull against the injuries of Aire, and the stings of insects; yet she would not as it were by an irrefragable Edict, establish a sempiternall and unrestrained permission, to the luxurie of Haire, but made it lawfull for us to cut it according to our arbitrement, and to revoke that superfluous and recrementitious offspring of Haire to a just moderation: and as we prune luxurious Vines, so wee may take away and freely coerce that improficuous matter of Haire; nourishing of extraordinarie long Haire, having been ever infamous to Men in all ages, and Tonsure comely, necessary to the trimming of the Body, proper, healthfull, and honorifique, an argument of virility to a free and politique Creature as Man is; for to what use or purpose should that superfluous crop of Haire serve? or what emolument it can bring none can see, unlesse it be to breed Lice and Dandro, after the manner of your Irish; who as they are a Nation estranged from any humane excellency, scarce acknowledge any other use of their Haire then to wipe their hands, from the fat and dirt of their meales, and any other filth, for which cause they nourish long fealt locks, hanging down to their Shoulders, which they are wont to use in stead of Napkins to wipe their greasie Fingers. The Getæ also and Barb'rous Indians, are condemned for never cutting nor regulating their Haire, as suffering themselves to enter into a nearer alliance with Beasts then ever Nature intended, who hath

hath made Man more ſmooth and nothing ſo hairy as they are. For Man therefore to weare Haire ſo long as it may ſerve for a covering, as Womans Haire is, was never intended to be allowed by Nature: ſince ſuch Haire may ſomewhat hinder the actions of common life, which the Nazarites, *who cut not their Haire, ſeeing and knowing by ſenſe, they not only converted their Haire unto the ſides, but turned them behind their Ears, and to the hinder parts of the Head, by that meanes ſparing their Haire, and meeting with the inconvenience which may happen to the action of the Eye and Organ of the Eare, if they be covered with Haire. Which parting of the* Haire *occaſioned that diſcerning Organ, ſeam or Middle way, which appears ſo commonly in Women, being not a Naturall, but an artificiall line of diſtinction, becauſe made by Art, although for a Naturall end, ſuch as are the Actions of the ſaid Eyes and Eares. And in troth, if wee examine the matter more fully, to what end, ſhould wee either mingle or change the cuſtome, or the ſequeſtring variance of virile Nature with Feminine, that one Sex cannot be known or diſtinguiſhed from another? for, wee that wee may be no leſſe differing in our trimming and Ornament, then we are in Sex, doe cut our* Haire, *neither is there any more Reaſon that we ſhould counterfeit Women then they Men; None can deny but that both have been accounted a ſhamefull reproach.* Diogenes, *to one with curled long Haire, asking a queſtion, denied to anſwer, untill he was aſcertained whether he was a Man or a Woman; But the maine Quære is, what long* Haire *it is that is repugnant to Nature, againſt her Law, and againſt, above, or beſide the Naturall uſe, and*

againſt

against the order of Nature, which very Beasts observe, and which turnes to the Dammage of the user, which is nothing else, then to be strange from the end for which Haire was given to Man; whether the Haire of Man ought to be any longer, then barely to cover the skul, or whether they should be allowed, which touch not the Cranium and are not in the Head, but notably descend below the skul, and can bring no reliefe to the Head, and whether such Haire can be either honest, comely, or full of Majesty? Some think that God hath delineated the bounds of the Haire about the Forehead, and that since the bounds are so Graphically struck out as it were with a paire of Compasses, therefore it is not lawfull to transgresse these bounds: Which doth not follow; for by the same rule, Women are to be shorne, since they have (originally) those determined bounds of the Haire, which are called by our Barbers the Normal Angles; Because the Bones are delineated where they arise, therfore should they run out no further? Nature hath determined the place whence the Nerves arise, ought they not therefore to spread over the Body, but be cut off there where they arise? It is no good argument from the bound of a things rising, to the bound of its progresse. And the Haire was not only intended to cover and warm the skul, for it may cover the Temples and the Neck, because there are most thin Bones; This is the principle of the Nerves which spread themselves over the whole Body, and are cold by Nature, therefore by the Counsell of the best Physitians, these parts are to be covered with the Haire; They therefore who would have us believe that the Haire should descend no lower then the Eares, and which transcend those limits, should contumelionsly despight

spight Nature, as having so much intrinsique malice in it as cannot stand with innocencie, had need prove that Adam had sciſſers, and cut his Haire in Paradiſe. They are yet more severe, who would have it against the Law of Nature, to weare Haire below the skul; for there is some difference between Nature and the law of Nature: The Law of Nature is that, which by reason of Rationall Nature is common to all Men among themselves, which is written in the Hearts of all Men, according to which they accuse or excuse themselves. They are not of the Law of Nature which many Nations never had, nor have notice of, it must be known to all Men; Some think this Law is written in all Mens Hearts, explicitely as to some things, implicitely as to others, and we shall not charge all Nations of Malice or wilfull transgression against the law of Nature, who nouriſh Haire besides the intention of Nature, since there are many conclusions which are of the law of Nature, which are not known to all Men. To conclude, Haire long or short, thick or thin, more or lesse, is a matter of indifferency; wherein there is a variety incident according to the diversity of complexions, ages, seasons of the Yeare, Climates or places of habitation, diseases or health: the prolixity or brevity whereof wee cannot positively determine. Upon pretence of their hot Climate, the Turks call such as weare long Haire on their Heads, slovens, and account them Salvage Beasts, for they themselves weare no Haire at all upon their Heads. we in colder climates are bound by a principle of Naturall practise and conveniency, to reduce our Tonsure to a just moderation and decency; wherein some regard must be had to custome, which is the rule of decorum:

Black Haire affected.

corum for he doth that which is ridiculous, and lesse honest and convenient, who offends against Custome, which is the Rule of Decency, who being singular, is Poled and closely cut among those who weare a bush, or bushie among those who are Poled.

The *Maldives*, esteem black Haire a great Beauty, and make it come so by Art, by continuall shaving, keeping their Heads shaven untill eight or nine years, they shave them from 8 dayes to 8 dayes, which makes the Haire very black.

The *Turks* have a black powder made of a Minerall called *Alcohole*, with which tincture they use to colour the *H*aire of their Heads and Beards black; And divers with us that are grown gray, and yet would appeare young, finde meanes to make their *H*aires black by combing it (as they say) with a leaden combe, or the like.

Lord Bacon *Nat. Hist. cen. 8. vici.*

Verily the Art Cosmetique refuseth to accommodate any in this businesse, it being not to be attempted by Art, since Naturall whitenesse of aged *H*aires is rather an Ornament then a shame unto the *H*ead; and therefore since grayenesse, as it cannot be amended, so it ought not to be palliated with any Fucus, and he that assaies to doe it is justly derided, of whom *Martial*.

Mentiris juvenem tinctis, Lentine, capillis,
Tam subito corvus qui modo cygnus eras.
Non omnes fallis, scit te Proserpina canum,
Personam capiti detrahet illa tuo.
Cana est barba, tibi nigra est coma, tingere barbam,
Non potes, hæc causa est, sed potes Ole comam.

Martial. l. 5. Epigr.
Idem lib. 1. Epigr. 99.

Artificiall black Haire.

Sandys *Travels lib.* 1

The *Turkish* Women also practise this Art, of blacking their *H*aire, as a foyle that maketh the white seem whiter, and more becomming their other perfections.

Peter Mart. Decad 3.

The *Ciguanians* (if Nature deny it them) make their *H*aire black by Art.

Plinie Nat. Hist. lib. 3.

The Water of the River *Busentus*, would serve these People for a curious Cosmetique, which is reported to have a propertie to die the *H*aire black. The like would another River (as that in *Boœtia*) which makes the fleeces black of those Sheep that are dipt in it.

Linschoten lib. 1. *cap.* 26.

In *Japan*, contrarie to the opinion of most Nations, who think it a goodly sight to see Men with white and yellow *H*aire, esteeme it the filthiest thing in the World, and they seek by all meanes they can, to make the *H*aire black, for that the white causeth their griefe, and the black maketh them glad; And therefore they mourn in white.

Trigaut. lib. Iapon.

In *Germanie* the Noble Virgins, that they may seeme to have somewhat exotique and peregrine *H*aire, or that they may differ from the *Plebean* Maides, to whom the yellow or Golden colour is gratefull, affect to have their *H*aire black.

Sic suum cuique pulchrum; *be it their own by traduction or artificiall purchase. These Virgins seeme to themselves to doe as that* Æthiope, *who lived in the Court of a certaine* Germane *Prince, who often when he saw in the nursery a faire Virgin, and withall a little black whelp, he said unto the Virgin, you are not faire, but this Dog is faire and beautifull*; Gaudet sic concolor atro, *as* Julius Scaliger *saith*: *And I have*

Yellow Haire affected.

have known some Women among us, who rejecting their own Haire for its Naturall rednesse, have worn black curled locks; which although it falsified their complexions, and therein was a trespasse against Nature, yet they seem to agree with their cleer skins, as the Naturall doe, with the black Women that are cleere skin'd.

This tincture of Haire, is but a foolish and ridiculous affectation, and many times proves a sinfull vanity: Galen *therefore, a Famous Mr. in Cosmetiques, would never communicate to any loose and wanton Woman, any medicament to make their Haire black, because he knew they would abuse it: but to Matrons who lived honestly, he willingly afforded this accommodation.* *Hier. Merc. lib. de decoratione.*

The Women of old time, did most love yellow *Haire*, and it is found that they introduced this colour by Safron, and by long sitting daily in the Sun, who instead of Safron sometimes used medicated Sulphur. This Art of changing their *Haire* with Safron, was called *Crocuphantea.* Tertullian *observing this artifice, tels them that they are ashamed of their country, and would be* Gaulise *Women, or* Germanie *Women, so much did they disguise themselves, whereby is known how much red Haires were esteemed in the old time, which to seeke out by Art, St.* Cyprian *and St.* Jerome *with* Tertullian, *doe say, that the same doe præsage the fire of Hel.*

Galen *affirmes that in his time most Women were dead with the Head-ache, neither could there be any remedie applied to this Evill, because they stood a long while bare-headed in the Sun, to render their Haires yellow, and he reports that for the same cause, some of* *Galen. lib. 1 de vestimentis localibus cap. 19*

Matenesius de luxu & abusu vestium.

them lost their Haire and became bald, and were reduced to Ovids remedy, for that defect, either to borrow other Womens Haire, or to ransack the Graves of the Dead, for a dishoneſt ſupply.

Tertullian, lib. de ornatu fœminarum.

Tertullian ſpeaking of this thing, ſaith, that Women were puniſhed for this their laſciviouſneſſe, for that by reaſon of their daily long abode in the Sun, their Heads were often moſt grievouſly hurt with the Headache, and it ſeems when this folly was grown habituall unto them, it degenerated into Dotage; for Lucian very lepidly derides an old Woman, who notwithſtanding ſhee was ſeventy Yeares of age, yet ſhee would have her Haire of a yellow tincture, and exhorts the old Mother to deſiſt from her folly; for although ſhee could colour her ſilver Haires, yet ſhee could not recall her age. The Venetian Women at this day, and the Paduan, and thoſe of Verona, and other parts of Italy, practiſe the ſame vanitie, and receive the ſame recompence for their affectation, there being in all theſe Cities, open and manifeſt examples, of thoſe who have undergone a kinde of Martyrdome, to render their Haire yellow. Schenckius relates unto us the Hiſtory of a certaine Noble Gentlewoman, about ſixteen or ſeventeen yeares of age, that would expoſe her bare Head to the fervent heat of the Sun daily for ſome houres, that ſhee might purchaſe yellow and long Haire, by anointing them with a certaine unguent; and although ſhe obtained the effect of her deſires, yet withall, ſhee procured to her ſelfe a violent Head ach, and bled almoſt every day abundantly through the Noſe: and on a time being deſirous to ſtop the Blood by the preſſing of her Noſtrils, not farr from her right Eye toward her Temple, through a pore, as it were by a hole made with a needles

Lucian in Epigram.

Schenckius obſervat. lib.

Mad affectat: of yell: Haire.

needles point, the Blood burst out abundantly, and taking away her fingers, againe caused it to run through her Nose; and at that very time shee was diseased by the obstruction of her courses.

Another Maid also by using this same Art, became almost blind with sore Eyes. Johannes Francus, *med. Camicensis.*

Had these Women kuown the secrets of the art Cosmetique invented to this effect, especially that harmelesse and unknown rarity of Lusitanus, they might have gone a better way to worke, or had they known the tincture which the Ægyptian Women use to colour their Hands and Feet into a Golden hue, they (as Prosper. Alpinus speaks) could have nothing which they might more securely use to guild their Haire, neither should they need to burne themselves in the Sun beams, and diverse wayes offend their Heads; neither by reason of this depraved tincture of their Haires, would they, as some Virgins have been, affected with such perilous and wonderfull symptomes; Upon observation of which exemplary punishments, Johannes Francus the Physitian thus speakes: So they who are studious to augment their Beauty, oftentimes deforme themselves. Lusitanus *cent. 3. curat. 59.* Prosper. Alpinus. *lib de plantis Ægypt. cap 13.*

What a curious accommodation to these People had some Fountaine been, that had a harmelesse property to colour their Haire according to their mindes, such a one as the River Crathis mentioned by Plinie, whose Nature was to make Haire yellow, which efficacy Ovid attributes to another. Plinie *lib. 3. Nat. Hist. cap. 106.* Ovid *Metamorphosis.*

Crathis & hinc Sybaris, nostris conterminus oris,
Electro similes faciunt Auroque Capillos.

Montanus taking notice of this erroneous practise

of Women in his time in Verona, *and other parts of* Italy, *very rationally and Learnedly obſerves, that this endeavour for Ornament, caſt them into a greater miſchiefe, for although they obtained their end in colouring their haires, yet afterwards thereupon they become ſhorter, hard and harſh, whereas commonly Women have long and ſoft Haire. But theſe Women, chooſing ever that which is worſt, uſe ſtrong Waters which are dryers; for although they think their Haire is coloured by them, yet they rather burne them and make them ſhort, they deſtroy moreover their ſubſtance, and which is worſe, they deſtroy life it ſelfe.* A caution to be conſidered of by our Gallants.

Io: Bohem. de moribus gentium lib. 3.

The *European Galatians* although they have yellow *H*aire by Nature, yet they uſe great diligence to increaſe the Native colour, making their *H*aires thicker by Art, that they differ nothing from *H*orſe maines.

In the low Countryes, the *Iewiſh* Women who are all black Hair'd by Nature, wear great yellow Periwigs, which, I ſuppoſe, is either out of fooliſh diſlike of their owne complexions, or elſe a deſire to conforme themſelves, to the generall hue of their Hair among whom they live; or both.

Deſcription of Nova Francia

The Savages of *Nova Francia*, although their vanity ſtretch not ſo far as to the curling of *H*aire, yet it doth to the colouring of them; for as much as when they are merry, and paint their Faces be it with blew or with redd, they paint alſo their *H*aires with the ſame colours. And indeed painting the *H*aire of the *H*ead, hath been anciently noted in the *Indians* by many Poets, who tooke occaſion to deſcribe them.

His

Tincture of Hair condem:

His coma, liventes imitatur crine hyacinthos,
Atq; gerunt similes Hyacintho fronte capillos,
Et qui tingentes croceo medicamine crines.

Ruffus Festus.
Dyonisius Afer
Lucan.

Tincture of Haire is most shamefull and detestable in Men; so in that impotent creature and untamed Animal, Woman (to the more honourable sort of whom Ornamentall dresses of Haire are permitted) the indulgency is to be moderated, and their licence herein granted them by Nature to be restrained within certaine bounds, that it neither extend to too much curiosity or any fucus, since all fucusses in the very endeavour of Beauty are ugly and dishonourable to Nature.

One thing (saith Kornmannus) *is strange and most singularly remarkable out of* Gulielmus Parisiensis, *upon the saying of St.* Paul 1 Corinth. 11. *A Woman ought to have her Head covered, because of the the Angels. This some have understood of the evill Angels, whose lust they thought was vehemently provoked and inflamed by the Beauty of Womens Hair: and hence the* Incubi *are more troublesome and prone to vex Women, who have a faire head of Haire; which happens through the just permission of God, for the vanity, pomp, and idle complacency of such Women, who spend too much time in trimming, and colouring their Haire, insolently glorying in that improved Ornament, and oftentimes by their Beauty, inflaming others to lust: and so perchance for terrour, the providence of Divine goodnesse, permits them to suffer this tentation from evill spirits, that they might desist from such vaine care, fearing to ensnare Men with their Hair, to lust after them, since they seem to instigate and provoke to lust the very Divels themselves.*

Which

which may serve for a caveat to the frizeled and over powdered Gallants of our times, leſt they provoke ſome ſuccubus, to give them an unlookt for viſitation.

Purchas pilgr. 2. lib. 7. The *Abaſſines* let their Haire grow, which ſerves them for an hat and Head tire, and for finer bravery they curle and anoint their Haire with butter, which ſhewes in the Sun like graſſe in the morning dew; leſt their locks and curles ſhould be diſordered, when they goe to Bed, each one pitcheth a forke or cratch, a foot high in the ground, betwixt the hornes whereof he repoſeth his Neck, and ſleepeth with his Head hanging. The *Jeſſamine* Butter with which our Gallants anoint their Haire, is a pretious invention belonging to the ſame vanitie. The *Manicongo* Nobilitie for the greater Gallantrie anoint their Haire with the fat of Fiſhes which makes them ſtink moſt abominably.

Helyn Terra Nigrit.

Heres Glorious Coſmetiques for our tender Gallants, which would prove as pleaſing to their hoſtericall Miſtreſſes, as the ſweet Atomes, which make ſuch a Cirque of Olimpique duſt upon their hoarie Shoulders. And to make a little bold with the handſome expreſſion of a Gentleman, who, as I underſtand, could have been content my Booke by comming a little ſooner to his hand, had afforded him the ſame opportunity. Our Gallants wittie noddles are put into ſuch a pure modified trim, the diſlocations of every Haire ſo exactly ſet, the whole buſh ſo curiouſly candied, (and which is moſt prodigious) the naturall jet of ſome of them, ſo exalted into a perfect azure, that their familiar Friends have much adoe to own their

Faces.

Powdered Haire.

Faces. For by their powdered Heads, you would take them to be Meal-men. 'Tis a great benefit of Nature to to have the liberty of a free transpiration, whereby through the curious emunctions of the pores, she doth constantly emitt and disburden herselfe of superfluous evaporations, which otherwise we may well think, those sewers being blockt and choakt up with that sweet artificiall dust, conglomerated into dirt, by the furious acting of their fiery Braines, may in time dissolve in distillations, and (if not obfuscate their inventions, when they have a disposition to court their Mistresses, with some rare Piece of Posie) find a passage to their Lungs, and cacexicate their pretty Corpusculums, if not in time make way for a Consumption. And besides the oppilation of those invisible perforations, through which Nature is wont to wire-draw spare humours into a fine excrescency for a supplementall handsome Ornament, it is to be doubted the old stock too, by vicinity after a while, grow putrid and fall away, and then they will either looke like pill'd Ewes, or else must put on a beastly thing call'd a Perriwigg, and make their Friends put a worse interpretation upon the matter, then there may be cause; indeed one advantage they may happily have by this artifice, that by often sweating and new dredging their Heads, for recruit, in short time their Heads may grow so well stockt in six footed Cattell, that they need not be to seek at any time of a medicine for the Jaundies.

Frizling and curling of Haire with hot Irons, which was lately much in fashion with us, an artificial affectation in imitation of a naturall bush of Haire, was in practise among the *Romans*.

Ovid de remed amore.

Cum graciles essent, tamen & lanuginis instar,
Heu mala vexatæ quanta tulere comæ!
Quam se præbuerat ferro patienter & igni!
Ut fieret torto Nexilis orbe sinus.
Clamabam scelus est, istos scelus urere crines
Sponte decent, capiti ferrea parce tuo.

In procm ad lib. 1 controvers.

Seneca well obserued and censured this vanity: It is now held the accomplished Gallantry of our Youth, to frizle their Haire like Women, to speake with an effeminate smalnesse of voice, and in tendernesse of Body to match them, and to bedeck themselves with most undecent trimming. But their extreame curiosity, in platting and folding their Haire, he in another place most lively describes, and as sharply, but justly reproves: how doe they chafe if the barber be never so little negligent, as if he were trimming a Woman? how do th ey take on if any thing be lopped off their feaks or foretops, if any thing lie out of order, if every thing fall not even into their rings or curles; which of these would not rather choose, that the state whereof he is a member, should be in combustion, then his Haire should be displatted? who is not much more solicitous of the grace of his Head, then of his health? who maketh not more account to be fine, then honest?

Periwigs also have been an ancient vanity, and assumed by them, who were not well pleased with Natures donative, for the *Romans* (as many Gallants among us) wore Haire which they bought instead of their own.

Periwigd bald pates.

Jurat capillos esse quos emit suos
Fabulla, *nunquid illa, Paule, pejerat?*

Fabulla swears, her Haire (which at a rate
She bought) is hers, is she forsworne in that?

And this without any shame they openly bought.

Fœmina procedit densissima crinibus emptis,
Proque suis alios efficit arte suos,
Nec pudor est emisse palam ——

Martial. *lib.* 1. *Epigr.* 7.

Calvo turpius est nihil comato,
Then bushie baldnesse nothing is more deformed.

Scene III.

Frontall Fashions affected by divers Nations.

Ferrand, Erotomania. Montaigne *in his Essaies*,

THe *Mexicans* judge those the most beautifull that have little Foreheads, and whereas they shave their Haire over all their Bodies besides, by Artificiall meanes, they labour to nourish and make it grow only in their Foreheads;and it is to be suspected that the *Matrons* of *Secota* in *Florida* by some such artifice have a short Forehead.

De Bry, *Hist. Ind.*

The late Fashion generally used amongst us both by Men and Women, of bringing down the *H*aire to cover the Forehead, and almost to meet the Eye-brows, savour'd somewhat of this affectation.

Nature hath circumscribed the whole space, wee call the Forehead, which beginning from the Eiebrows, ascends even to the forepart of the Head towards

wards the coronall ſuture: which is the latitude of the Forehead, the longitude is from one of the Temples unto the other, towards the ſuture, which extends to the ſtony bones, to which place the Hairs alſo come, ſo that three parts of the front are bounded out with the Haire of the Head, the Eie-brows encloſing the fourth: all which place Nature intended to be moveable, and void of Haire, (none Naturally growing therin) becauſe the uſe of the Hair is to cover, whereas the Forehead is ſo much covered with Haire as we pleaſe: to what end had Haires grown in the Forehead? which could not have been ſuffered without prejudice to the Eies, whom they will have ſhadowed: to remove which obſtacle, we ſhould have ſtood in need of continuall tonſure, which Nature providently prevented, leſt our Body ſhould have perpetually made worke for us. 'Tis true, that part in Bruits, which anſwers to the Forehead, is hairy, yet is thought no way to hinder the action of their Eyes: but that may be in regard their Eyes are placed more to the ſides then mens are, and their prone aſpect makes it not ſo inconvenient, and therfore we may with Hofman aske whether the erect Figure of Man did not require ſuch a ſmoothneſſe and bare Forehead: the growing of Haire in ſuch an inſolitary place,



Low Foreheads affected

is accounted and reckoned by Platerus *for a deformity, since a large smooth Forehead is thought to add somewhat to the beauty of the part. They therefore who thus labour to remove the bound and Haire-marke of Nature, to cloud the throne of Love and Honour, and the Imperiall seat and mansion place of Wisdome, placed in the front of Man, offer a grosse indignity and despight unto Nature, and seeme to claime kindred of Cats, and Sowes, who among other hairy fronted Animals, have little and narrow Foreheads: And if Nature should justly answer them in their folly of forcing their Haire to a preternaturall descent, and streightning their Foreheads more then is convenient, (as shee sometimes doth) shee should send much crasse and excrementitious humours about the forepart of the Brayne, which should make their Faces more inelaborate and confused: that in their little Foreheads, by reason of tegument of Haire, and the humours in the forepart being lesse perfrigerated then is fit, and heat agitating the humours, there should ensue such a moveable disposition, as should intercept and abate the purity of judication, which are the common accidents of such Foreheads; for, little Foreheads containe but smal ventricles of the brain, whence the spirits streightned and reflected, rise againe, causing a mobility of cogitation. Now it seemes to me (who am a little enabled by plodding on this argument, to smell out the abusive suggestions of the grand Enemy of Mankinde, who labours all he can, to alter and deprave that part of the Image of God, which remaines in the Fabrick of man) that in the conformation of their Foreheads, they prevaricated two waies, either by making their Foreheads more anguſt then is Naturall, according to*

longitude

High Foreheads affected

longitudeor according to latitude, either by so compressing the skul and Temples equally on each side, the Head was elongated from the forepart into the hinder part, and so the Forehead streightned more then was necessary, and the decent longitude in the bone failed: the other way was by laying the Hand above their Infants Foreheads, so, that the end of the Vola or Palme fell about the roots of the Haire, and their fingers above the suture Coronalis; so strongly compressing the Bone, untill they streightned the Forehead and made it longer: in both which they offered great violence to Nature, in thus perverting the Naturall forme of the Forehead.



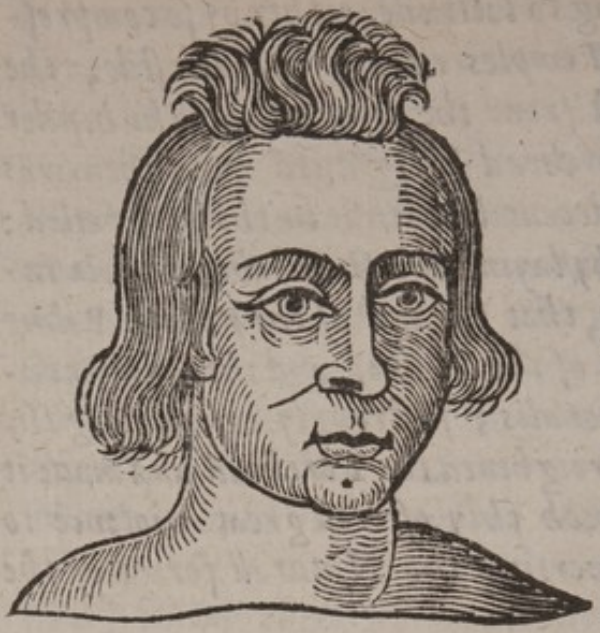
The Spanish Women seem to be so extreamly affected with a high Forehead, and to account it so transcendent a beauty, that they extend the borders of the Forehead, beyond the naturall confines of the Haire, making the Synciput or forepart of the Head all Forehead; for by a wonderfull invention and artifice, they take off the Haire of the Synciput, and lay it bare, so that it lies open in a larger extent, then the Forehead it selfe.

Oswaldus Gabelhover.

Which art of making a faire Forehead, Oswaldus Gabelhover seems either to have learned of them, or they of him.

The

'High Fore-heads and Foretops:'





The Engliſh commonly love a high Forehead, and the Midwives and Nurſes uſe much art and endeavour by ſtroaking up their Foreheads and binding them hard with fillets to make the Foreheads of Children to be faire and high, and we are now very lately returned from the practiſe of clowding the Forehead, with a præcipies of Haire, and to nouriſh a foretop which tends moſt to the advancement of the Forehead, and the glory of the countenance.

Spigelius.

The *Ruſſians* love a broad Forehead, and uſe art to have theirs ſo; Their Faces being explained and drawn out in their infancy, thereby to direct their Foreheads to grow in this forme.

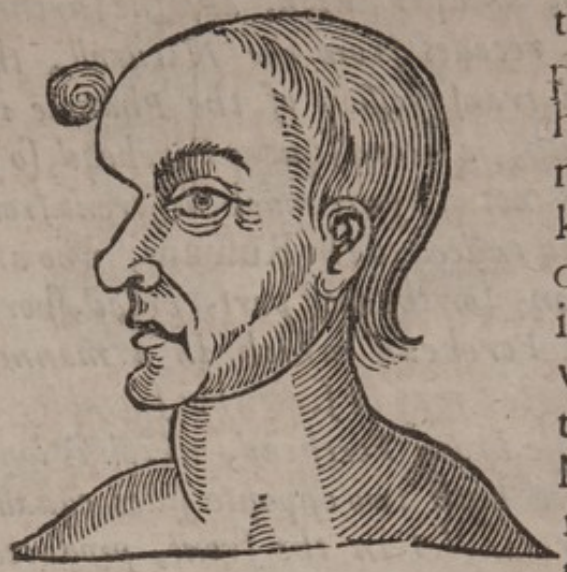
All endeavour to pervert and alter the Naturall forme

Broad Foreheads.

form of the Forehead, is a disparagement of Nature, and any mutation wrought therein by Art implies a fault, imperfection; and privation, and the further the altered figure recedes from the Naturall, the greater the affected transgression of the Phancie is. But to speake the truth, a broad square Forehead, so it be proportionate, is not a figure much different from the Naturall; And indeed to the Russians, *who are of a square proportion, for the most part, broad, short, and thick, a broad Forehead which in a manner resembles a quadrangle, may be somewhat suitable. I call that a quadrangle broad Forehead, which is longer in one part, and hath two opposite sides equall, having right upper angles in the front, produced unto the Bones of the Temples, and ending in that part wherin the Anterior implantation of Temporall Muscles ariseth: which quadrangular figure since it hath two equall sides opposite one unto the other, one of these greater sides of the quadrangle is above nigh to the Haire, the other opposite unto it, is described in a right line, stretched about both the Eye-brows, and protracted even unto the extreame parts of them: The lesser sides are those which are noted by a line descending by both the Temples, and knitting in both the greater sides together, which figure is Platonick; for from such a broad Face and Forehead,* Plato *had his name, as* Plutarch *and* Nearchus *report.*

The People of *Syginnus*, a City of *Ægypt*, use great care to have exporrected Foreheads.

The *Italians*, for the most part, doe much rejoyce in a prominent Forehead, especially in the upper part of the Forehead, which is perpendicularly opposite unto the Nose, wherein a cer-



taine part of their Haire jets out so, that it seems to represent a certaine hillock, which they most affect, thinking it to be a sign of a valiant Man: insomuch that they who would seeme to be Valiant and Military Men, nourish that part of the Haire, procuring it to encline upon their Foreheads, that it may shew (being convex in the middle) a certaine gibbosite, as it were the lesser part of a little stoole-ball, which fashion seems lately to be revived by some of our Ladies.

However this politick Nation may delude themselves with the opinion and practise of this errour; yet there is nothing in this affected Fashion that is very manly, a round prominent Forehead with such a convexity, being rather feminine: nay, hath somewhat in it of the Forehead of an Asse. Baldus *would call such a Forehead elevated in the middle, seeming to represent the lesser halfe of a Spheare, a ridiculous monster, being a preternaturall figure, which cannot afford a good Wit, which is a passion following the Naturall state of the Head; and if I should not charge them with tampering with the mould of their Foreheads, (as I think I justly might,) since what ever any Nation affects as fashionable, that they account most*

Prominent Fore-heads

most amiable and decent, and the Gallants will have (if Nature denie it them) by the provocations of Art, (as that will doe it:) yet we must accuse them of a high Trespasse committed against the Majestie of Nature, in that by that laboured prominence of their Forehead, they apparently damnifie Nature, in one of the most considerable and important actions of the Eye, which is the sublime and contemplating aspect thereof to Heaven. To vindicate the regular beauty and honesty of Nature, from these Plastique Impostors, we say, that a Forehead that keeps its Naturall magnitude, is one of the unisons of the Face, whose longitude (which we must conceive of a right line descending perpendicularly) is the third part of the Face, and ought to answer the length of the Nose; so that if wee compare it to the rest of the Face, it ought to have the proportion of a halfe part to a duple: its longitude also naturally is such, that the front is likewise in a duple proportion of one to two; you may conferre it with the gyre of the hinder part of the Head, after this manner, let the occiput of a man well proportioned, be measured with a thread, beginning at the part of the Temples, wherein the Haires terminate the Forehead, and leading it round in orb by the occiput, untill you end in the other part of the Temples, this thread will prove halfe the length, which is from both the Temples by the front and Synciput; this is the length of the Forehead, and is to the circumference of the Occiput, under which the last venter of the braine is, and the beginning of the After-braine, as one to two: and its altitude to the rest in like manner, and to the whole Face, that it is its third, not otherwise also then it is the third part of the whole circumference of the Head. This

Cloudy Foreheads affected.

Forehead is also called a great Forehead, if it be compared with a feminile Forehead; and it appeares so much the greater, the more it approacheth to a plainnesse, being neither globous nor tuberous, as the Forehead of Women, Boyes, or those which transposed beyond Nature by the violence of Art are.

The reason why the Forehead should rather draw nigh to a certaine plainnesse, then a concavity or a convexity, is this; for, that plainnesse is a certaine meane between a convex and a concave figure. Now a front that is disposed according to Nature, comes into a Naturall mediocrity, because that conduceth most to the advantage of Man, that he might be vigorous in sence and memory, which he cannot well exercise, unlesse he have an out-jetty of the occiput, which could not be done unlesse the part of the Spheare opposite unto it should be pressed together; therefore it is so framed that a plaine Forehead is adjoyned to a tuberous occiput.

Porta Physiogn. lib. 2.



The *Scythyans* (contrary to the *Bononians*, who for the most part have very smooth Foreheads) have all cloudy Foreheads, made on purpose so by art, and he that hath not such an one, doth not *Scythicè intueri.*

A contrivance cleane crossing the intention

Stigmatiz'd Fore-heads.

intention of Nature, who never meant the Forehead should be alwaies cloudy, nor ever cleere, but to change scenes occasionally, according to the severall affections of the mind.



The *Samians* were wont of old to burn letters in their Foreheads, and in a bravery to stigmatise themselvs; whence *Aristophanes* cals them *populum literatum*: and it was a proverb, *Samiis neminem esse literatiorem.*

The ingenious Women are marked with certaine notes in the Forehead, which is accounted a kind of generosity, they esteeming it an argument of ignobleneſse to be without them. Johan. Bohem. *de moribus, lib.* 3.

Among the *Thracians* (also) these frontall characters were most familiar, and esteemed a great ensigne of Honour and Nobility. *Cicero's* phrase is, that they were *notis compuncti*, and hence such marks were called *Threiciæ notæ*: and many of the *Indians* are at this day of the same opinion and practise. I remember to have seen in London, a well favoured *Blackmore* Boy, who had the mark of a barbed Arrow standing in the midst of his Forehead. Pancerol. *tit.* 2. *de porcell.* Cicero *lib.* 2. *de offic.*

The penall lawes of some States, have indeed in-

Spotted Foreheads.

flicted upon runnegate ſlaves and Maleſactors, as notes of ſlavery and infamy, branded markes on the Forehead; but for Men ingenious and free, to affect ſuch ſtigmaticall characters, as notes of bravery, and Enſignes of Honour and Nobility, is a very ſtrange phantaſticall prevarication; for, Nature never intended the Forehead to be, Tanquam raſa Tabula, *a faire blanke table of the affections, and a plaine Index of the mind, not to be charged with our artificiall characters, but the Naturall impreſſion of motion only.*

Purchas pilgr. 2. lib. 10. The *Bramines* of *Agra* marke themſelves in the Forehead, Eares and throat, with a kind of yellow geare which they grinde, and every morning they doe it, and ſo doe the Women.

Idem cod. lib. 9. The Gentiles of *Indoſtan*, Men and Women both, paint on their Foreheads, and other parts of their Faces, red or yellow ſpots.

The *Guſaretes* and *Banianes* of *Cambaia*, they weare a Starr upon their Forehead, which they rubb every morning with a litle white ſaunders tempered with Water, and three or four grains of Rice.

Lindſchot. *l.* 1. The *Malabars* and *Meſtichos* have alſo ſome ſuch Frontall cuſtome.

Pet. Mart. dec. 1. The *Cyguanians* are of a horrid aſpect, much like the People called *Agathyrſis*, of whom the Poet *Virgill* ſpeaketh; for they were all painted and ſpotted with ſundry colours, and eſpecially with black and red, which they make of certain fruits nouriſhed in their Gardens for the ſame purpoſe, with the juice whereof they paint themſelves from the Forehead even unto the knees,

Painted Foreheads.

knees, which painting the *Spaniard* used as a stratagem to take their King.

The Relator saith, that a Man would think them to be incarnate Divels, broke out of Hell, they are so like Hell-hounds. I am sure they violate and impudently affront Nature, thus to obscure the Naturall seat of shame and modest bashfulnesse with their painting; so that the flushings of the Purple blood, which Nature sends up to releive the Front in the passion of shame, cannot significantly appeare in their Native hue.

SCENE

Scene IV.

Eye-brow Rites, or the Eye-brows abus'd contrary to Nature.

Ex relatione amici ingenioſi.

THe *Ruſſian* Ladies tie up their Foreheads ſo ſtrict with fillets, which they are uſed to from their Infancy, that they cannot move their Eye-brows, or uſe any motion; the meaner ſort alſo affect it: the skin is ſo ſtreined, that one would wonder how they could endure it, but they being uſed unto it from their infancy, it is eaſie. *What a plot have theſe Women upon Nature, thus to bind their Eye-brows to the obſervation of ſo ſtrict and unnaturall a ſilence, to hinder her in one of her moſt ſignificant operations, and to exclude that part of the mind which uſeth to be exhibited by the Eye-brows.*

Montaigne *in his Eſſaies.*

Among ſome Nations, Beetle-brows are in faſhion: *which is not only quite againſt* Zeno's *Philoſophy, but againſt the ordinance of Nature, thus perverſely*

Stiff strein'd Foreheads and Beetle-brows affected.

perverſely to joyn whom ſhe hath ſeparated. For this intercilar ſpace was intended by Nature to diſtinguiſh and divide the hairy arches of the Eye, and to make good that laudable duplicityor Naturall fraternitie of the parts of the Face.



Purchas his Pilgr.

In the *Indies*, the *Cumanans* pluck off all the Haire of their Eye-brows, taking great pride, and uſing much ſuperſtition in that unnaturall depilation.



Lindſchot. li. 2.

In *Nombre de Dios*, the Women with a certaine Hearb, make the Haire of their Eye-brows fall off.

In *Peru* they uſe offerings in pulling off the Haire of their Eye-brows, to offer unto the Sun. Purchas *his Pilgrimage.*

The *Braſilians* (alſo) eradicate the Haire of their Eye-brows. *Idem. eodem.*

Theſe hairy extremities of the Forehead, the Eye-

Haters of Haire upon the Eye brows



brows whose circumscription and figures, shew that they were made for the Eyes sake, and indeed they doe conferr much to the honesty of the Eyes were borne with us, the skin thereof being harder, that the Haires might be of equall number, and not increase to too great a bulke; which although they be equall in length, number, and thickness, yet lie not streight, but are produced oblique, in manner of a bended Bow or Triumphant Arch, according to the roundnesse of the Eye, that they might the better cast off any thing that comes against the Eye, which if they were shorter, fewer, or thinner, they could not so well defend the Eye: if on the contrary, they were longer and thicker, they would hinder the sight; And therefore when they prove overgrown in old Men, by reason of the relaxation of the couching together of the bone wherein they are planted, so suffering a transmission of the humours, they stand in need of clipping. Moreover, the Brows doe help the Eye-lids, and make faire the Face: For he that hath not his Browes hairy, is not comely. Behold here, what inconveniences the despightfull prevarication of some Nations have brought upon them, who wilfully deprive themselves of these usefull and comely Ornaments of

the

Eye-brow makers and great Eyebrows.

the Face. For, robbing the Eyes of their Naturall Pent-house or water table, they expose them bare to imbrications.

From the perpetuall magnitude of these Haires, and those of the Eyelids: Galen *takes an occasion to deride* Moses *and* Epicurus, *from which calumnie* Rabbie Moses *defends him, and that very excellently; which place is worth the reading, by those who are curious, which argument they may finde dilated in* Montanus *and* Hofmanus.

Gal. 10. *de usu partium.*

Rabi Moses *in Aphorism.* Montanus *Med. pars. 2.*

Hofmanus *comment in* Gal. *de usu partium.* 11.

Of old time, the Women when their Eyebrows were long and broad, they made them narrow, subtile, and arched, either with pincers or sciſſers, which artifice would not be approved of in *Java Major*, where to their little Eyes, they have great Eye-brows: and therefore no doubt nouriſhed as in requeſt. *The wickedneſſe and madneſs of the* Greeks *and* Romans, *in this effeminate plucking and pulling of their bodies; and abuſing it with depilatories, we willingly paſſe over, leſt I ſhould abuſe good Paper with ſo foul narrations; who liſts to heare of theſe unmanly practiſes, may find more then enough in* Franciſcus Junius.



Fran. Junius *de coma cap. 7.*

This wee may ſay with Galen, *that ſuch effeminate*

Eye-brow painters.

Men are to be pittied, who are so averse to the truth, that they know not they have a Mind that they owe Culture to, rather then to the Bodie.

The Women of old time, when the Haire of their Eye-brows were yellow or white, they black them with soot, as you may read in *Tertullian*, *Plautus*, *Athenæus*, *Clemens Alexandrinus*, and others.

And there Women did not blush to have it known, that usually they painted not their Faces onely, but their very Eye-brows.

Ovid de rem. Amor.

Scitis et inducta candorem quærere cera,
Sanguine quæ vero non rubet, Arte rubet.
Arte supercilii confinia nuda repletis,
Parvaque sinceras velat aluta genas.
Nec pudor est oculos tenui signare favilla,
Vel prope te nato livide Cydne croco.

Martiall speaks of one whose Face did not sleep with her, but shee did *innuere* with an Eye-brow, put on every morning. What this Fuligo or soot was, is not well explained by Authors; *Mercurialis* thinkes it was that Fucus which by *Plinie* is said to have been called *Callipleuron*; the like Fucus made with coleduſt, the Women of these times use for the same purpose.

Mercurialis. lib. de decorat.

Grimstone of their manners.

The *Arabian* Women have a certain black painting made of the smoak of Gals and Saffron, with the which they paint their Eye-brows of a Triangular forme.

The *American* Women doe with a certaine Fucus paint their Eye-brows, which they lay on

Triangular and High arched Eye-brows affected.

on with a pencill; a thing alſo uſuall with *French* Women who have little modeſty.



Purchas *Pilgr. lib. 9.*

They of *Candou* Iſland put a certaine blackneſſe upon their Eye-brows.

Idem Pilg. 3. lib 11.

The *Tartarian* Women anoint their Eye-brows with a black ointment.



L. Bacon *Nat. Hiſt. cent. 8.*

The *Turks* have a black powder made of a Minerall called *Alchole*, with which they colour the Haire of their Eye-brows which they draw into embowed Arches.

Sandys *Travels lib. 10.*

The Women affect very much black Eye-brows, and likely they are naturally ſo, if they be not, they die them into this hue by Art, made high and halfe Circular, and to meet if naturally they doe not.

The regulating of the Haires of the Eye-brows

Eye-brow dyers.

when they chance to grow out of order, and the reducing them with Pinsers or sciſſers to conformity, is but a Cosmetique elegancie. But this generall conspiration of all Nations to black them, when Nature hath produced them of another colour, is somewhat destructive to the true knowledge of complexions, and prejudiciall to the cautionary Art of Physiognomy, which Nature hath so favourably founded in the Face to an obſervers notable advantage; and even now, when this ſheet was going into the preſſe, an understanding and discreet Lady, falling into discourſe of this vanity, told mee, ſhee knew a Gentlewoman, who being displeaſed with the native colour of the Haire of her Head which was yellow, procured a water of a Physitian about this Towne, to die her Haire Black. And being advertiſed of the incongruitie of the Haire of her Eye-brows which were white, with that new tincture of the Haire of her Head, ſhee applied this water to her Eye-brows to black them alſo, which ſoone fetcht off all the Haire, and thereby introduced a very ridiculous aſpect, being, without all recovery, deprived of the Native Ornament of this part.

To draw them into embowed Arches, is but an imitation of Nature: but to make them meet, is more then ſhee ever intended; but (as the Arabians doe) to paint them in a Triangular forme, is a piece of Geometry, which we cannot allow to be exerciſed in the Eye-brows.

SCENE

Eye-lids turned backwards towards the Forehead.

SCENE V.

Eye-lid Fashions affected as Notes of Gallantry and Beauty by divers Nations.

THE *Giachas* or *Agagi* of the *Ethiopian* Countreys beyond *Congo*, have a custome to turne their Eye-lids backwards towards the Forehead and round about; so that their skin being all black, and in that blackneſſe shewing the white of their Eyes, it is a very dreadfull, and diviliſh sight to behold; for they thereby cast upon the beholders a most dreadfull astonishing aspect.

Purchas *Pilgr.* 2. *lib.* 7.

Lindschoten *lib.* 1.

Pigafetta's *report of the Kingdome of* Congo.

What strange and prodigious Cosmetiques hath the great Enemy of Mankind instructed these Infidels in, perswading them to defraud themselves of a Naturall convenience, for a Diabolicall fashion, exposing the most tender part, to all the injuries incident to so odious

Eye-lids turn'd upwards toward the Forehead.



dious an apparition, and withall inferring not a little damage to the important operations of the Eye; for, the externall conformation of the Eye, consists not onely in the Ball or Apple of the Eye, but of the circumstantiall parts of the Eye-lids, haires, and Eye-brows; any of which in the leastwise changed, it will necessarily follow, the Eye cannot rightly performe its Office, Vision being a most sumptuous thing, consisting in so accurate a proportion, that it stands in need of many things to its accomplished perfection; and actions are hurt, not onely when the principall part is hurt or perverted, but any other thing that is usefull and assistant unto the principle, as the Eye-lids are to the Eye; for these Coates of sight or shutting windowes of the Eyes, are called Cilia à Celando Oculos: their Naturall office, being first to cover the Eyes, lest with variety of Objects, they should distract the mind or ocupy it superfluously; the second imployment, is by a meet interception of the Aire, to subtillize it: and so to keep and preserve the sight seeren, they according to Isidore being called Palpebræ, quia palpitando moventur, ut assiduo motu obtusum oculum reficiant, there motion being intended to refresh the Eye, when the sight thereof grew

Arist. lib. 40. de Annimal.

The use of the Eye-lids.

grew obtuse, and their Nature consists in a Nervous thin substance to facilitate their motion; which being almost continuall, they thereby correct the Aire, and so keep the Eyes from the injuries thereof: another use of them is to adorne the Eyes, and to comfort them; whence Aristotle saith, that Creatures that want Eye-lids are weak-sighted, as Fishes and Haires; And Quadrupedes, close their Eyes by the upper Eye-lids, and Birds by their lower Eye-lids; all which are rather to be called Coopertoria, and Tela than Palpebræ, which are proper to Man. Moreover, the Eyelids doe not only much conduce to the quietness of the sight, but of all the other Senses, it being probable that the Eye of all the Senses, was encompassed with this defence for the agilitie of the Sense of sight, and a communion with the other Senses: whence we may observe, that so long as we hold our Eyes open, or are necessitated to hold them so, wee cannot sleeep; nay, they who have their Eye-lids cut off, as Marcus Attilius Regulus had, they are easily kill'd with watching, unlesse their defect be recompenced by the substitution of some other thing, which may helpe to recreate the Eyes with sleep, which is the naturall use and office of the Eye-lids: much more is their use in Nictation, when we are awake. One use of the Eye-lds is, that by their opacitie they might hinder light from insinuating it selfe too much in the Pupill; for, such a thing would have been an obstacle to vision, an argument whereof we have, that when we would see a thing more acutely, and distinctly, we draw together our Eye-lids, that they almost meet, sometimes wee hold our hand over our Eyes, that the pupill might be more shadowed; and for this reason it is that Averroes affirmes those Creatures to see farther who have

Arist. lib. 4. de Animal.

Averroes de sensu & sensili.

Eradicators of Haire on the Eye-lids.

have thicker Eye-lids; and for this reason it is, that Fishes and Insects see more obtusely, for they want Eyelids. Now all these intended benefits of Nature, by this divilish devise, are frustrated and lost.

Johan. Bohem. *de moribus Gentium, lib. 2.*

The *Tartars*, under the great *Cham*, have the cleane contrary appearance, for they have grosse prominent Eyes, very much covered with their Eye-lids, insomuch that the opening in them is very small: whether they use any Artifice to cause this extraordinarie expansion of the Eye-lids, I have not as yet discovered, but certainly they hold it no imperfection. For although of all men, they are most deformed in Body; yet this Nation contemnes all other Men, thinking themselves to excell in prudence and goodnesse, that they disdaine and explode all others from them.

Munster *Cosmograph. lib. 6. cap. 55.*

The Inhabitants of the *Cape* of *Good Hope*, which *Pomponius* cals the Head of *Aphrica*, pull off the Haire of their Eye-lids, and therein they paint divers things in a manifold colour, as white, black, skie colour, and red.

Purchas Pilgr. *lib. 4.*

The *Brasilians* also, and those of *Sierra Leona* in the East-*Indies*, pull off and eradicate the

Lindse. *lib. 2.*

Haire growing on their Eye-lids, which makes them shew for the most part fearefull and ugly.

Med. pars 2.

Montanus *it seems was not aware of this unnaturall kinde of depilation, practised by these Nations, where he saith, that none ever desired to destroy these Congenite and naturall Hairs, either Male or Female, but all as well as they can, endeavour to preserve them, although in the Postgeniti they discent; for*

there

The use of the Haire of the Eye-lids.

there are some who desire to have them, and some affect them them not, as Women and effeminate Men, to whom he hath afforded a learned, although somewhat too officious an accommodation.

Man is then perfect when he wants none of those things which he ought to have, for that is his perfection. Every Essence hath its perfection; the Eye of a Man is then Humane, when it obtaines haires on the Eyelids and Eye-brows. It may be objected, that Man lives without these, and sees: who denies it? but that man who is deprived of these, doth not live nor see humanely, according to the order and lawes of kinde constituted by Nature. Whatever is in the Body of Man according to Nature, that is simply necessary, you may measure the necessity by the essence; for both are convertible: for if they prove defective, or any thing be wanting, that Body is no longer perfect and absolute, but lame and imperfect. Whatever Haire is in the Body, whatever it be, (so nothing happen besides Nature) it is necessary, which we ought to be perswaded of, and that by a reason, no way contemptible, taken from the dignity of Nature, who alwaies whatsoever she doth, shee doth for some end; for 'tis absurd, as Plotine saith, to say that there is something constituted in the order of things, and to have nothing that it can; for an Ens is such naturally, that it should Act or suffer something, which sentence is not onely true of the species of Essences in generall, but of all parts that Naturally exist in any specifique Body, as those haires doe: and if we examine the uses of the Haire in these parts, we shall soon perceive the folly and madness of these nations, who to their owne shame and prejudice, have rejected the naturall benefits intended them by the wisdome and

The use of the Haires of the Eye-lids.

providence of God, manifested in the Fabrique of the Eye-lids: for first, the great builder of our Body, hath imposed a necessity upon them, of observing an equall proportionate magnitude, longitude, number, and intervall; so that they need no clipping, making withall an exact provision for their inoffensive positure from casting any shadow upon the Eye, to intercept the continuity of objects, or hindering the Eye from looking upwards, which otherwise perchance might have been pretended and pleaded in excuse of their impious depilation, and robbing the Eye-lids of their defensive Palisado, not onely made (as some would have them) for an Ornament unto the Eye, but for perspection, and to direct the sight of the Visory spirits, and the Rayes which flow from the Interior parts. And this by Kypler, is accounted one reason of the contrivance of the Eye-lids, that these teguments of the Eyes, by their convenient contraction, might infer a due shadow from the innate Haires of the Eye-lids; whence it is, that when wee would perfectly view a thing, wee bring our Eye-lids as neer as we can to the pupill of the Eye, that by connivving onely we might better behold a thing. Since these fallen or retorted, which never happens but in the great affections of the part, Man cannot see (as before) right forward, or far off. And it is observed, that the Tovopinambaultians, who likewise practise this unnaturall dipilation, become thereby dim-sighted, and of a torve or crooked aspect: And when they rest in sleep, they preserve the Eye from being hurt. The frequent Nictations also in Men awake, is to recreate the sight, and to prevent the violent falling of any thing into the open Eyes, which is insnared in them as in a Net; They therefore that want these preservers of sight (as

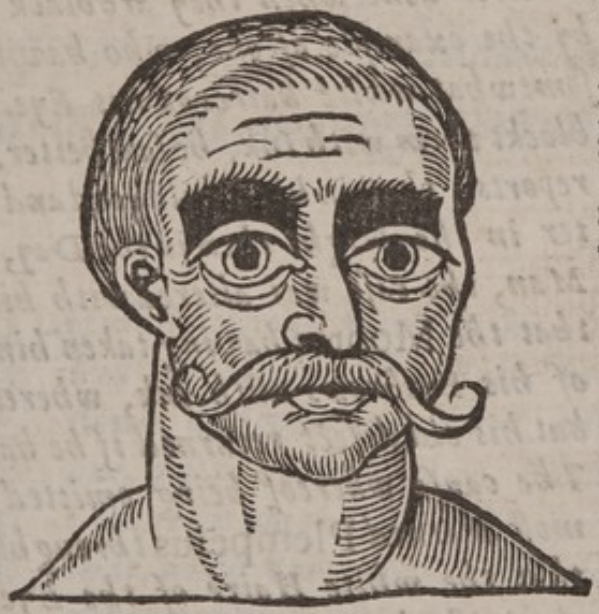
Kypler.

experience

Eye lid painters.

experience hath ſhewed us) *are offended with the leaſt duſt, and of all things almoſt that occurre, though never ſo ſmall.*

Plinie *noteth, that the Women of* Rome *did colour the Haire of their Eye-lids every day with an ordinarie painting that they had: ſo curious are our Dames ſaith he, and would ſo faine be Faire and Beautifull, that forſooth they muſt die their Eyes alſo. Nature ywis gave them theſe hairie Eye-lids for another end.* Plin. *lib.* 11. *Nat. Hiſt.*



The People of *Candou* Iſland put a certaine blackneſſe upon their Eye-lids. Purchas *Pilgr: 2. lib.* 9.

The *Turks* have a black powder made of a Mineral called *Alchole*, which with a fine pencill they lay under their Eye-lids, which doth color them black, whereby the white of the Eye is ſet off more white: with the ſame powder alſo they colour the haires of their Eye-lids, which is practiſed alſo by the Women. And you ſhall finde in *Xenophon*, that the *Medes* uſed to paint their Eyes. *Lord* Bacon *Nat. Hiſt. cent.* 8. Sandys *Travels lib.* 1.

All endeavour of Art pretending to advance the Eye above its naturall Beauty, is vaine and impious, as much derogating from the wiſdome of Nature. Art indeed, where Nature ſometimes failes, and proves defective, may helpe to further her perfection: but where

Eye-lid haires painted.

where shee appeares absolute, there to add or detract is instead of mending to marr all. Yet perchance the Turks *in painting the haire of their Eye-lids, might be excused, if they did it to a Naturall end, (which I doubt they doe not, but in a Phantasticall bravery) for some think that the haire of the Eye-lids doe cast a shadow upon the Eye, helping thereby the blackness of the thin membrane* Chorion, *the first that covereth the Optique sinew, and prohibits the diffusion of the splendor of the Christalline: which as* Montalto *saies, is better done when they are black; which he sheweth by the example of one, who having gray Eyes, and somewhat white haires on his Eye-lids, as often as he blackt them with Ink, he saw better. Of this Man he reports, that in his Childhood and Youth, he saw better in the Night then in the Day, but when he was a Man, the case was altered with him. And he adds, that the* Moores *having taken him, blackt the Haire of his Eyebrows with ink, whereupon he saw better, but his old defect returned if he had wiped off the Ink. The cause whereof being omitted by* Montalto, *the most learned* Plempeius *throughly understood, to wit, that the white Haire of the Eye-lids did too much diminish those things which were painted in the Net-like Coate, called* Retiformis. *And* Kypler *would not have this notion neglected, that the Haires of the Eye-lids, do chiefly conduce by their umbrosity, to a more expresse Picture of Specieses, to which end for the most part, they happen to be black, and they who have them white, see not so perfectly.*

Philippus Montalto. 4. *Opt.* 8.

Johnstoni *Thaumatographia.*

Hofman *de usu partium lib.* 10. *cap.* 7.

SCENE

Scene VI.

Monstrous conformations, properties, colours, proportions, and fashionable affectations of Eyes, amongst certain Nations.

Nature solicitous about so excellent an Action of the Eyes, bestowed on living creatures, not one, but to every one two. That Cognition might be perfect, and that when one failes, we should not presently be altogether deprived of so great a gift.

Yet there are found in the *Indies* (as Cosmographers testifie) Men who have but one Eye, and that planted in their Foreheads; Authors of no contemptible authority, avouch that there are such One-Ey'd Nations. *Aulus Gellius* witnesseth, that he had learn'd from very Ancient writers, that in *Scythia*, there are a certaine Nation who have but one Eye in the middle of their Foreheads, who are called *Arimaspi*, and *Appian* placeth

Aul. Gel: *Noct. Att. lib. 9. cap 4.*

placeth them in *Asia*. *Solinus* saith, that about *Besglithra* (placed not farr from the *Caspian* Sea) there is an one-Ey'd Nation; and in another place he saith, that towards the Occidentall part of *Æthiopia*, the *Agriophagi* inhabit, who feed upon the flesh of Panthers and Lions onely, having a King that hath but one Eye, and that in his Forehead. In another part of his Booke, wee read saith he, of Men among the Indians, who are *Monoculists*, or borne with one Eye. *Plinie* reports also of the *Arimaspi*, to be a Unocular Nation, having one Eye in the middle of their Front, and he places them neere unto those *Scythians*, that inhabit toward the Pole Articke, and not farr from that Climate, which is under the very rising of the North-East Wind, and about that Famous Cave or hole, out of which that Wind is said to Issue, which place they call *Gesclithron*, that is the Cloisture or Key of the Earth. These maintaine Warr ordinarily about the Metall Mines of Gold, especially with Griffons, a kind of wild beasts that fly, and use to fetch gold out of the Veines of those Mines (as commonly it is received) which Savage Beasts, (as many Authors have re-corded, as namely *Herodotus* and *Aristeas* the *Proconnesian*, two writers of greatest name) strive as eagerlie to keep and hold those golden mines, as the *Arimaspians* to disseise them thereof, and to get away the Gold from them. *Ritterus* saith they obtained the name of *Arimaspi* from their defective singlenesse of Eye; for *Ari* with the *Scythians* signifies one, & *Maspos* an Eye; according to *Herodotus* cited by *Cælius Rhodiginus*, lib.

Pet. Appian *Cosmogr. de Asia cap. 3.* Solinus *cap. 19. Idem cap. 32.*

Idem cap. 53.

Plinius *Nat. Hist. li. 7. cap. 2.*

Step. Ritterus Grunburgensis *Cosmograph. prosometrica.*

Nationall properties.

lib. 16. cap. 22. *Arima* signifies one and *Spu* an Eye. *Isidor* likewise affirmes, that the *Cyclops* are *Monocular Indians*. Sr. *John Mandevill*, whose relations since the late discoveries of the new World, are held very credible, reports that in an Isle under the government of the King of *Dodyn*, are Men that have but one Eye, and that is in the midst of their Front. And although the wonders related of *Polyphemus* in *Virgil*, as *Servius* his Commentator conceives, are but Poeticall fictions; yet it is no Fable, that there are Men *Monocular*; Seeing that when *Fulvius Torquatus* was Consul against the *Volscians*, there was brought out of *Mauritania* to *Rome*, such a single-Ey'd Man, intercepted in the vast deserts of *Ægypt*, who was carried through the City to be looked upon as a wonder, whereupon there happened a thing memorable; For *Macrina* the Wife of *Torquatus*, a Woman of singular chastitie, during the absence of her Husband, no where presented her self to be seen, or went out of dores. Now when this *Monocular* was carried about, he was by chance brought before the doores of *Macrina*, her Maid relating the passing wonder, invites her Mistris to behold it; shee (although desirous to see this one-Ey'd Monster) had rather die through curiosity of Minde, then shew her selfe at her doore. In the Island *Taprobana*, there are Humane Creatures, who among other prævarications from the lawfull forme, have one onely Eye in their Forehead. *Neither is it incredible that a one Ey'd Nation may be found, and that even in the judgment of St.* Augustine, *nay he affirmes*

Isidor. *lib.* 11. 3.

Sr. John Mandevils *Travels cap.* 62.

Servius *Com: in* Virgil *Æneid. lib.* 3.

Narravit M. Aurelius Faustinæ Uxoris familiaribus Colloquiis quæ habentur apud Mundognetum, in ejus vita lib. 2. *cap.* 22.

Lycost. *Append. Chron. prodig.*

Aug. de civit. lib. 6. *cap.* 8.

firmes in expresse words, that he saw such a Nation with his owne Eyes. I was now, saith he, Bishop of Hippo, and I travelled with certaine servants of Christ, unto Æthiopia, to Preach the Holy Gospell of Christ unto them, and we saw in the lower parts of Æthiopia, Men having onely one Eye in their Foreheads, &c. And the same reason may be afforded for the possibility of such Nations, as is for the productions of such Monocular Monsters, as wee sometimes meet with in the Chronicles of prodigious ostents; And Zonarus reports that in Constantinople, there was a Monocular Child borne: for as it happens for Men to be borne without both Eyes, so nothing hinders but Men may be borne without Eye onely. And there are Historicall Records of Men borne without Eyes.

Serm. 37. ad Fratres in Eremo.

Fulgosus lib. 1. de Miraculis.

Lycost. Chron. de prod. & ost. anno mundi, 3772.

Zonarus in Michaele ducis filio.

Livie decad. 4. lib. 8.

Livie witnesseth, that at Ariminum there were ingenious Boyes borne without Eyes, and without a Nose; Zonarus testifies, that in Thrace there was one borne without Eyes and Eye-lids.

Zonarus in Mauritio.

In Hassia, there was an Infant borne with all his Members well distinguished, saving that wholly he wanted Eyes, Eares, and Nostrils, having onely a Mouth in his Face.

Lycost. lib. prodig. Anno Domini 1503.

Sr. John Man. Travels cap. 62.

Sr. John Mandevill reports of Nations without eyes; for he saith, that in an Iland belonging to the King of Dodyn, there are Men without Eyes, but they have two round holes instead of Eyes. And in another Island, are Men that have no Head nor Eyes, and their Mouth is in their Shoulders.

Such Monstrous constitutions of Eyes, have also been seen in certaine Men, that have had foure Eyes. Anno Domini 308 at Daphnes, that most pleasant and ambitious Suburbe of Antiochia (A horrid

Nations with Eies misplaced

horrid thing to relate or see,) there was borne in the times of *Constantine* the Emperour, a Monster, to wit, an Infant with two Mouths, two Teeth, a Beard, foure Eyes, and two very short Auricles. An *Anconitanian* Woman, brought forth a certaine Monster: for in the third or fourth Month of her impregnation, she sent forth a certaine mishapen fleshie little Body, which was all rough and hairie, having foure Eyes.

Wee read of some Nations whose Eyes are misplaced, and planted in other strange and hid parts of the Body.

Sr. *John Mandevill* reports, that in one of the Islands under the Government of the King of *Dodyn*, there are men that have Eyes in their Shoulders, and their Mouths on their Breasts. Sr. John Mans *Travels.*

In *Ægypt* it pleased them to nourish a Portent, a Man with two Eyes, in the hinder part of his Head, but seeing not at all with them: but this being a single Monster, is not so admirable as if there were some such Nation found: and why not a Nation as well as single Monsters, which in Chronicles wee meet with? Plinie *lib.* 11. *cap.* 52.

In *Millane*, Anno 1542, a certaine *Plebeian* Woman, called *Faustina*, brought forth an Infant, with Eyes seated in his shoulders, such an one was Borne in *Vasconia*, and in *Misnia* an Infant was borne which had his Eyes in his Breast, which you shall finde spoken of before, in our relation of headlesse Men. Pet. Lampugn. *lib.* 2. *prodigior. suor.*

It is not without a miracle of transformation, what *Aulus Gellius* reports, that there are Men, who have two Pupils in each Eye, both Men and Aulus Gellius *lib.* 9. *cap.* 4.

women, and that they kill themwhom they long behold when they are angry, and that these are in *Illyria*, but *Plinie* saith, that they are not onely in *Illyria*, but in *Triballio* and *Scythia*, which is called *Bythinia*: and also he reports of such men inhabiting *Pontus*, and that have sometimes in their Eyes the Effigies of a horse.

Plinie *lib.* 7. *cap.* 2.

But *Plinie* was deceived by the ambiguitie of the word, as *Voscius* and *Dalecampius* observe for the word in *Philarchus* was * *Hippos*, which signifies a perpetuall shaeling of the Eyes, which *Plinie* hath falsly rendred the Effigies of a Horse.

* *Horse-Eye.*

Sr. John Mandevils *Travels cap* 92.

Beyond the valley, on the left side the River *Pison*, in an Isle Northward, there are many evill and foule women, who have pretious stones in their Eyes, and they have such a force, that if they behold any Man with wroth, they slay them with beholding as the *Basilisk* doth.

Purchas *Pilgr.* 1. *lib.* 1.

In the 49 degree of the South Pole, there are Gyants, who have red circles painted about their Eies, among other notes of their fearfull bravery.

Idem. Pilgr. 2. *lib.* 7.

They of *Cape Lopos Gonsalves*, both Men and Women, use sometimes to make one of their Eyes white, the other red or yellow.

Lindschoten *lib.* 1.

The *Guineans*, use to paint one Eye red many times, the other white or yellow.

Fox *North-west passage.*

The women in the Northern Islands, about *Greenland*, have blew stroaks about their Eyes.

Purchas *Pilgr.* 2. *lib.* 9.

The subjects of a certaine King, farre from the River *Gambra*, for a distinction have three streaks under their Eyes.

Idem Pilgr. 2. *lib.* 7.

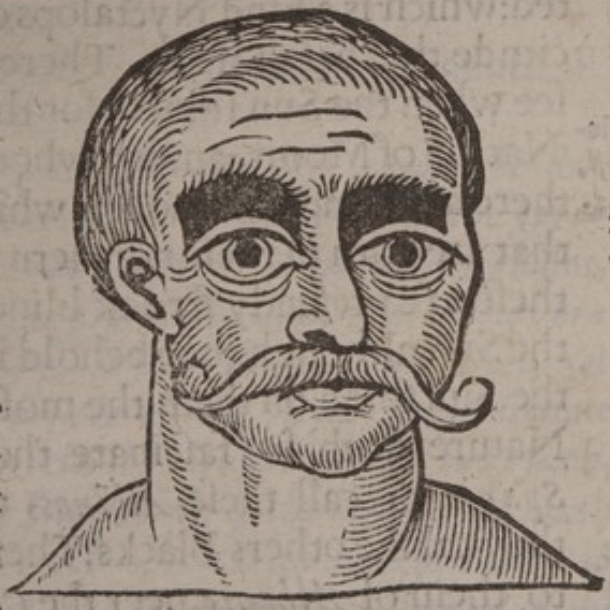
The *Negro* slaves of *Barnagasso* Kingdome, and

Colo

Colo Brava, have certaine markes between their Eyes made onely for a Bravery with a cold iron.



The *Turks* have an Invention whereby they affect to beautifie their Eyes; for they put between their Eyelids and their Eye a certaine black powder, with a fine long pencill, made of a Minerall brought out of the kingdom of *Feze*, & called *Alchole*, which by the not disgracefully staining of the lids, doth better set forth the whiteness of the Eye,



Sandys *Travels lib.* 1.

and though it trouble for a time, yet it comforteth the sight, and repelleth ill humours: they are of elegant beauties, for the most part ruddy, cleer and smooth, as the polished Ivory, being never ruffled by the weather, and daily frequenting the *Bannias*, but with all by the selfe same means they suddenly wither.

Sundry kinds of Eyes.

The People of *Congo*, a region of *Aphrica*, the Apples of their Eyes are of diverse colours, black, and of the colour of the Sea.

Pigafetta *Relation of* Congo. Purchas *Pilgr. 2. lib. 7.*

In *China* they have narrow Eyes, generally egg-form'd, black, and standing out: and therefore when they would pourtract out a deformed Man, they paint him with broad Eyes.

Idem Pilgr. 3.

Helin *Geogra.* Johan. Bohem. *de moribus gentium.*

The *Cathaians* have little Eyes, and sharp sight.

Maffæus, *li. 6.* Magin, *Geographia descrip. novæ Franc.*

The *Chinoyse* have very little Eyes.

The ancient *Scythians* have small Eyes, so have the Women of *Cosmin* neere *Ganges*.

Purchas *Pilg. lib. 10*

The Inhabitants of *Candou* Iland, for the most part have little Eyes, and when the Sun is set they cannot see at all, no, though forty Torches were lighted: which is a kind Nyctalops or Nocturnall Cœcitude that befals them. There are some that can see when the Sun shines: for there is a very black Nation of Moors, among whom (as it is reported) there are some born no less white & red then those that are born in these northern parts of the world; these are presently strook blind at the presence of the Sun, although they behold it not, it is enough if the Sun shine on them, the most beautifull Eye of Nature doth so fascinate these Nations; The *Spaniards* call these *Albinos*, that is, Whites, as they cal the others Blacks. These are surely allyed to them of *Albania*, neer the *Caspian* Sea, who see better by night then by day.

Idem eodem lib. 9.

Eusebius Nieremberg. *Hist. Nat. lib. 8. ca. 2.*

Pet. Appian. *Cosmograph. 2. pars.*

In *Zanziber* they have horrible Eyes, and the Women are deformed by reason of their prominent and gogle Eyes.

Munster. *Cosmograph. lib. 5. cap. 149.* Paulus *Venet. lib. 3.*

The *Tartars* have grosse prominent Eyes, yet for the most part, they have squint hollow Eyes.

Polinus Cardan. *de rerum vari. et. lib. 18.*

The

Great Eyes affected

The Jewiſh Women for the moſt part, are gogle-ey'd. Sandys *Travels lib.* 3.

The *Cymbrians* had horrible great Eyes. Steph. Ritter. *Coſmograph. proſomet. lib.* 3

The *Azanaghi* of *Æthiopia*, have prominent black Eyes and of a torve aſpect.

The *Turkiſh* Women (who are ſmall in ſtature, which they amend with Choppines) are accounted moſt beautifull and amiable, which have greateſt Eyes, and are of the blackeſt hue; And becauſe great Eyes in *Turky* are eſteemed ſuch an excellency, therefore *Mahomet* well knowing their deſire, promiſeth them in his Paradiſe, wenches with great Eyes, or Eyes like Saucers. Great Eyes alſo are in principall repute, and affected by the *Greeks*. Helin *Geogra.*

The *Peruvians* judge thoſe the moſt beautifull that have great rolling Eyes. Ferrand Erotomania.

The abſolute magnitude of the Eye cannot be defined, yet this is generally to be noted, that the greateſt Eyes are not ever the beſt: for as in looking glaſſes, or other little optique pipes, the Images of things are perfectly exhibited, ſo it fals out in little Eyes, yet the naturall magnitude of the Eye, proportionate with that Face wherein it is lodged, ought to be ſuch, that ſo much as the ſemi-circle of the mouth is, ſo much ſhould be the ſemi-circle of the Eye: and the intervall from the middle of the Eyebrows, to the end of the externall angle of the Eyes, ſhould be ſo much as is from thence to the roots of the prominency, which ſubſides the Apple of the Eye, although Senſe cannot very well judge of it, by any other way of ratiocination.

Now the Eye of Man is round, and it is naturally obſerved, that the diameter of the Orb or Sphere of the Eie

is

is to answer the length of the Nose. Now Eies that exceed the natural mediocrity, being less or greater then the same measure, are not to be commended; because they becomenot a Face, those Eyes being truly laudable which are neither too great nor too little, but of a mean proportion, which consists in the abnegation of both the extreams: Physiognomists therefore preferre the midling state of the Eye, which hath so wel framed and corrected a mediocrity of greatnesse as cannot be bettered or reprehended. This affectation then of great Sawcer-like Eyes, is a fancy against the rule of Nature; For, an Eye greater then the proportion of the Face and Body requires, cannot be really beautifull in a Natural acceptation, although it should have a gallant featnesse and elegancie of apparance annexed unto it.

Purchas Pilgr. 4. lib. 8. Some of the Inhabitants of *Malheda*, are blind and squint Ey'd People.

Idem eodem. Petr. Appian *descript. Ind. Occid.* The *Brasilians*, a few of them, have but one Eye.

In the Mountaines of *Peruana*, which are alwaies covered with Snow, the Inhabitants are all purblind or blind.

Lud. Rom. Patr. navigat. lib. 6. In *Sumatra*, they have Eyes, obrotund. of green colour.

Purchas *Pilgr.* 2. *lib.* 7. The *Guineans* have white Eyes, of a sharp sight, and see further then we.

Steph. Ritterus Grunburgensis *Cosmograph. Prosametrica, lib.* 3. The *Sarmatians* had Eyes like Lizzards, and were called *Sauromatæ, ab Oculis lacertarum.* σαῦρος enim est *lacerta, sicut* ὄμμα, *oculus.*

Ammian, Marcel. The *Gaules* were blew-Ey'd, which was noted especially in the Women, when they were in choller, being notable shrews and too hard for their husbands.

The

Ocular properties

The People of *Taprobane*, as *Plinie* reports, have blew Eyes. Of which there may some doubt be made considering the climate, which is in the 8, 9, and 10 degrees onely. *Plin. Nat. Hist.*

The *Cumanans* have alwaies spots in their Eyes, and are dim-sighted. Lindschot. *Travels lib.* 2.

The *Budini*, a great and Populous Nation inhabiting the *European Scythia*, neer the River *Borosthenes*, were all grey Eyes like a Cat. Solinus Draudii.

In *Albanie* there be a sort of People borne with Eyes like Owles, whereof the sight is fire red, and can see better by night then by day. Plinie *Nat. Hist. lib.* 7. *out of* Isogonus *the* Nicean.

Man onely hath his Eyes enamel'd round with divers colours, the Eyes of all other creatures vary not, but keep the constant colour of their kind, this variation happening to men and Nations, according to the divers tempers of their Braine and Eyes, but in respect Nations are much mingled, we know not what rarenesse to choose for the beauty of Eyes, for many love blew Eyes, and some the grey Eye, that seems to be all Christalline; some love black Eyes, esteeming them most amiable: and others love them green, which were also in ancient time much praised: for among the Sonnets of Monseiur de Covei (*which was in old time so great a Clerk in Love matters, Songs were made of it; Green Eyes were praised. He that would make a new comment upon* Hippocrates *his Book*, De Aere, Aquis & Locis *to supply the want of that much desired Comment of* Galen, *upon that Book, might perchance among these* Ocular *distinguishing properties of divers Nations, finde matter to furnish his conceptions with.*

Scene VII.

Certaine formes and strange shapes of the Nose much affected, and Artificially contrived, as matters of singular beauty and Ornament, in the esteem of some Nations.

Purchas *Pilgr.* 3. *lib.* 1. Helin *Geograp.*

THe *Tartarian* Women, cut and pare their Noses between their Eyes, that they may seem more flat and saddle-nosed, leaving themselves no Nose at all in that place, annointing the very same place with a black oyntment; which sight seemed most ugly in the Eyes of Fryar *William de Rubraquis* a French Man, and his companions, who observed the same in the wife of *Scatai*, when they came to his Court. And this

shape



shape of the Nose, is in great request, as you may easily imagine, when the Kings wife at the time of publique audience appeared in that fashion. And indeed they are an illfavoured Nation, all flat nosed, the women being suitable to the Men.

It is impossible the adulterate wit of women should commit a fouler trespasse against beauty, and the majesty of Nature, or introduce a more odious alteration in the Face, then is done by the contrivance of this fashion; for, whence the Nose should excite so great a comlinesse and beauty in the Face, cannot well be imagined, but from its Discrimination it makes of the parts thereof, for this discretion of the Nose is so true and necessary to the whole Face, that Severinus *should think, that this was the cause, for which it was made, that from this one part very much grace and honour should accrew unto the Face, and that the Nose either cut off, or vitiously depressed, there followeth thereupon so great a deformity. Certainly the Face among all the parts, is therefore most honourable, and most goodly to behold: for that it is variously insculpt and distinguished. But what doth discriminate and disterminate the two Eyes, the two Sunshine Apples, the Cheeks, and the two sides of the* Severinus.

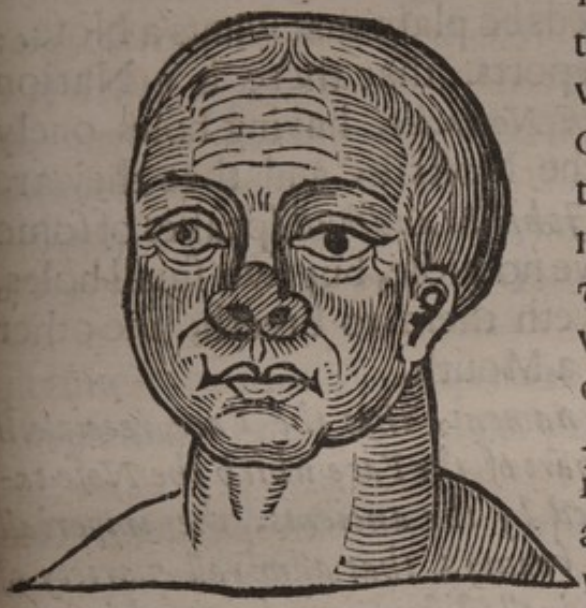
Face, but the Nose alone which as a banck, or equall ridge of hils, is extended along the Face, to maintain their Elegant separations.

For, the Nose is placed in the very middle of the Face, as the most worthy and honourable scituation, and necessarily placed between the Eyes: since not onely a great beauty accrews unto the Face thereby, but as some will have it, it serves to distinguish the Eyes one from another, and is the cause that the visory spirits are not confounded and mixt together, and in the interim, being annexed on both sides, to the bones of the Genæ, it covers and fils up that horrid den, which otherwise would appeare so abominable unto the sight, as it doth in their practise, who break down the partition wall that Nature had interposed between the Eyes, and against the law of Nature, remove her bounds and mangle that goodly promontory that runs along to divide the Pasifique Sea of beauty in the Face, thereby endeavouring to their owne confusion, to joyn those together, whom God and Nature had so wisely separated. By all which it is too too evident, what reall beauties these Nations deprive themselves of, for an imaginary and supposed elegancie, or rather an affected deformity; whereby to the great injurie of Nature, not onely the beautifull proportion of the Nose is lost, but the officiall elegancy thereof very much impaired. For although notwithstanding these fashionable maimes of the Nose, they may see, and breath, and speake, and in some sort enjoy the other uses spoken of, yet not so well as they otherwise might, nor in so absolute a manner as they ought, by the constitution of humane Nature.

The Citizens of *Rhinoculaura* or *Rhinocorura*, (which

Men deprived of Noſtrils.

(which *Plinie* placeth in *Idumea*, and *Strabo* in *Phœnicia*, but according to *Lodovicus vives*, ſtandeth in the confines of *Ægypt* and *Arabia*) had no Noſtrils to their Noſes: from which mutilation of their Noſes their City had its name. *Lodovicus vives* ſaith, that without all queſtion, the *Jews* and *Ægyptians* claim'd it to themſelves, and peopled it with the *Æthiopians*, whom they conquered and cut off their Noſes. Yet *Diodorus Siculus*, makes a contrary relation, *Actiſanes* (ſaith he) King of *Æthiopia*, having conquered all *Ægypt*, partly by force, and partly by condition, ſet up a new law for Theeves, neither acquitting them, nor puniſhing them with death, but getting them altogether, he puniſhed them thus; firſt he cut off their Noſes, and then forced them to goe into the farthermoſt parts of the Deſarts, and there he built a City for them, called *Rhinocorura*, of their want of Noſes. *I confeſſe my Evidence is not ſo cleer and Authentique, as to charge theſe* Rhinocorurites, *with a voluntary continuation of this firſt impoſed deformity, yet we have preſidents where a deformity intended for a national puniſhment, hath afterwards bin received & continued*



Plinie *lib.* 1. Cœlius *Rhod.* St. Auguſt. *de civit. Dei lib.* 16. *cap.* 24.

Lodovicus *Comment. in Aug. de civit. D.* 1.

Diodorus *li.* 2.

as a fashion. But since historians speak not up directly to the point, we shall wave our accusation. Yet you shall read of Nations that have no Nostrils, there being an equall plainnesse throughout their whole Face; that Face must needs be plain that wants a Nose.

Plinius *Nat. Hist. lib. 6. cap.* 30. Lycost. *Chr.* 16. *Ex* Plinio *lib.* 7. *cap.* 2. Scenckius *observat.* Kornmannus *de Mirac. virorum.* Sr. Iohn Mandevils *Travels.*

Megasthenes reports, that there is a Nation among the *Indian Nomades*, having holes onely in the place of the Nostrils, and that they are called *Syriæ*: Sr. *John Mandevill* speakes of some Nations, that have no Nose, but two small holes, whereof one serveth them to breath, the other serveth instead of a Mouth.

Great is the Ornament, that the Face receiveth by the Nose; that part of the Face which the Nose taketh up, being stiled by the ancients, the imperiall seat of Majestique beauty; that admirall variety of Faces, and individuall distinctions being chiefly occasioned by the Nose, the very least alteration whereof, causing a manifest change in the ayre of the Face. If but a little part of the Nose were cut off, it were a hard matter to say, how deformed the whole Face would prove, a maim in the Nose, therefore being justly called by Virgil, *a dishonest wound,*

Virgil. Æneid. 6.

Truncas in Honesto vulnere Nares.

The protuberating or strutting part of the Face, carrieth with it, saith Laurentius, *a kind of beauty, yea of Majesty. The beauty that is added to the Face of Man, by the Organ of smelling (I meane the Nose) Dr.* Crooke *gives us a pregnant instant thereof, in an example worth our remembrance; a young Man being adjudged to be hanged, and the executioner at hand, a certaine Maid suborned by his friends, and quaintly dressed and set out, goes*

Dr. Crooke *micro Cosmograph.*

unto

The Honour of the Nose maintained.

unto the judges, and makes supplication for his life, requiring him for her husband; well, shee overcame the Iudges: this done, the guilty young Man being set at liberty, and comming from the Gallowes unto the maid, attired and dressed in such costly Ornaments, he presently cast his Eye upon her Nose, which indeed was very deformed, and instantly cries out, that he had rather have been hanged, then freed upon condition of undergoing so deformed a choise in his Matrimony; to this is that of Horace *answerable.* Horat. *in Arte Poetica.*

Hunc ego, si quid componere curem,
Non magis esse velim, quam pravo vivere Naso.

Treason and adultery, therefore, hath not met with a more shamefull or disgracefull punishment then the losse of the Nose; for the Bengalian *law deprives them of their Noses, who are taken in the act of Adultery, and the Ægyptian Law cut off the Womans Nose, who was taken in Spontaneous Adultery, with which disgrace, the countenance was deformed, suffering the shamefull losse of that part, which most adornes the Face. In some parts of* Muscovia, *the second act of Theeverie, is punished with this disgracefull Nasall mulct.* Heracleonas, *the Sonne of* Heraclius *and* Martina, *as the greatest blemish their malice could inflict, was by the Senate and People of* Constantinople, *deprived of his Nose: the like losse* Leontius Cæsar *suffered by* Assinarius, *and* 3000 Coreans *to their ignominy, had their Noses cut off in* Meacco *a Town of* Japan. Lindschoten. Io. Bohemus *de ritibus gentium lib.* 1.

That admirable stratagem of Zopyrus, *who cut off his owne Nose, and the* Abbas Ebba, *and those*

The beauty, action and Utilitie of the Nose.

Chast Virgins, which were in our Kingdome at the time of the Incursion of the Danes, *who cut off their own Noses to preserve their Chastity, were both built upon this concession, that the Nose any way mangled or cut off, gives the greatest blemish to the Face, and proves most destructive to the enchanting beauty thereof, which doth much advance the Art of* Taliacotius, *and the new inarching of Noses; and when wee slit the Noses of Malefactors, wee doe it to brand them with the most deforming note of infamy, and the reason and Sence holds good; But the beauty of the Nose is to be counted as nothing, because the utility thereof is so admirable, the beauty of whose use doth much exceed and surpasse the pleasure of beholding it; Beauty being not intended as the first scope of Nature, but as an additament and parergon of the main work: but what shee is most incumbent upon, and which she alwaies beholds, are those things which appertaine to Action and utility. Now Action differs from utility, because in construction and generation, the action of the part hath precedency, but utility is before it in point of dignity, true beauty is referred to the successe and goodnesse of utility, since utility is the first in the construction of all parts.* Ulmus *teacheth us what is the true beauty of a part, which is that they are used to call the Physicall or officiall pulchritude, for it proceeds from the Office, use, and utility, no otherwise but as a River floweth from a Fountaine. Now if we enquire for the Elegancy of the Scapula of the Nose, and the flesh of the Nostrils, and that beauty which so manifestly appears in the wings of the Nose, you shall finde them, if you joyn them with the action of them, and weigh their con-*

Ulmus *de Fine Barbæ Hum.*

struction

struction together, for that will afford you the true standart, rule, or measure of judgment, and discerning true beauty, which is Pulchritudo officii, vel officialis, *the beauty of office, or officiall elegancy. The Face hath no peculiar action, neither rightly or properly is it called a dissimilar part, but is rather a congeries or heap of dissimilar parts, whereof every one hath its proper action, or else are servient to the Agents. The Eye sees, the Front is destinated to its service, and so are the Nose and Eares. The Nostrils serve for expiration and inspiration, and a more plentifull exufflation, and for a significant indication of the affections of the mind.*



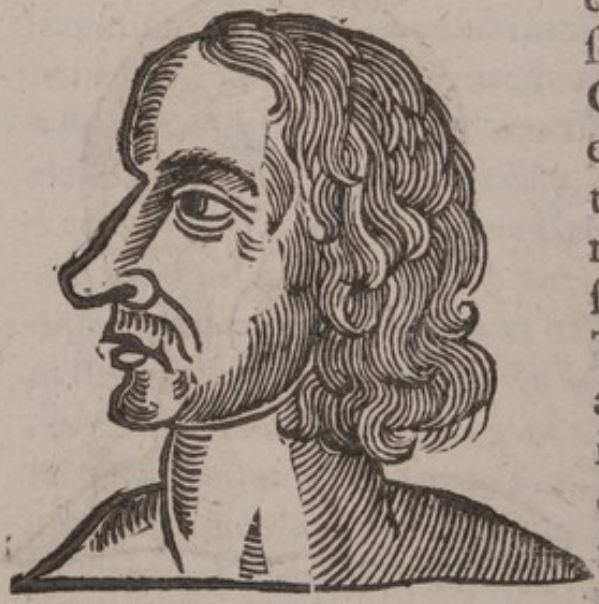
The *Indians* Divers have their Noses slit like broken winded Horses. It is an ill Trade, that cannot be exercised without deforming the Body, that being a badg of their profession, which is a penall marke of a Malefactor among us. We read (as if Nature therein had mocked art) that in *Brasill*, about the Feast of Easter Anno 1556, there was an Infant borne with his Nostrils so slit and open, that his braine was easily discernable through his Nose. Lycost. de prodig. & ostent.

Paul. Venet. *lib.* 10.



Purchas Pilgr: 3. *lib.* 10.

In the City *Cingui*, between *Cathai* and the Kingdome *Cergath*, they have a little Nose. The *Chinoyse* doe hold them for the fineſt women who have ſmall Noſes, wherefore from their Child-hood, they uſe all the art they can poſſible, to prohibit the encreaſe of the Noſes of their female Children. And indeed, generally their Noſes are very little, and ſcarce ſtanding forth. The People being, as another noteth, in the compoſition of their Body ſhort noſed, when they make the portraiture of a deformed Man, they paint him with a long Noſe.



Heiyn *Geogra.*

Certainly the naturall ſagacitie of theſe people muſt ſomewhat abate; for as they that want the Noſe ſmell not ſo a ſhort Noſe ſmels not ſo well as a long.

With us, and with moſt of *Europe*, a long Noſe

Long Noses affected.

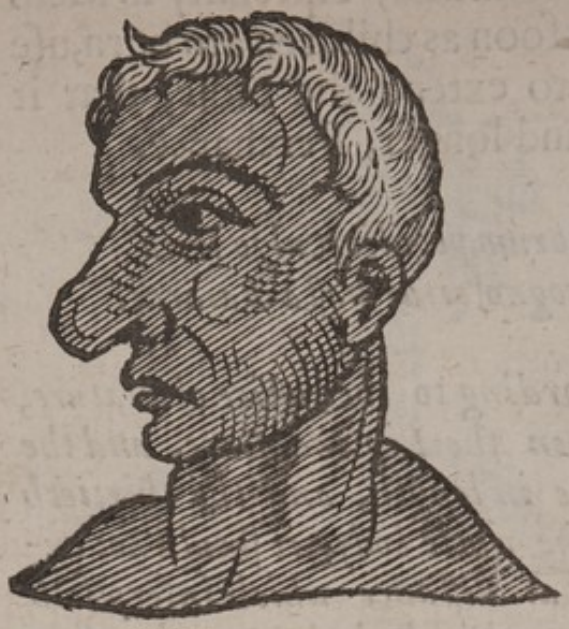
Nose is held more beautifull, especially in Men; for, the Midwives as soon as children are born, use with their fingers to extend the Nose, that it may be more faire and longer, Perchance.

Paræmiâ de Nasatorum peculio vulgo trita
Ad formam Nasi, cognoscitur hasta Baiardi.

Now the Nose according to the Justice of Nature, should be no longer then the Lip and Eare; and the third part of the Face in length, and the thirtieth part of the length of the whole body, it should not exceed in length halfe that distance which interposeth between the externall Angle of both the Eyes; therefore the length of the Nose should answer in a Sesquialtera proportion, the length of the Eye, and the Diuction of the Mouth; nor should it extend in length, beyond the measure of its circumference at the bottom. A long Nose (indeed) may be some advantage to the Sence of smelling, as appears in the Noses of Blood-hounds: yet for the sent of Man, that length is sufficient, which consists with beauty, and may be reconciled with the proportions of Natures symetrie, beyond which who endeavours to extend the Nose, renders himselfe guilty of a great Transgression: as on the contrary they also doe, who labour to prohibit the Naturall extendure of the Nose, upon any pretence of beauty whatsoever.

In *Cassena* a Region of *Aphrica*, neere the Æthiopians, there are Men who are *valde Nasuti*, or endued with very thick Noses: One that is ignorant of the Nature of things (saith *Cardan*) perchance will laugh at this relation, especially if he have

Cardon de subtil lib. 11. Leo Hist. of Africa lib. 7. Hip. lib. de acre aquis & locis. Maginus Geograph. Africæ.



have not ſeen the Hiſtory of *Hippocrates*, wherein he treateth of *Macrocephali*, or thoſe with Sugar-loafe like Heads, the cauſe whereof he there declares, to have been at firſt a Panthaſticall affectation of Art, as it was likely alſo in theſe of *Caſſena*.

In *Perviana* alſo, a great Noſe is in requeſt and nationall.

Munſter *lib.*5. *cap.*149. The Inhabitants of the Iſland *Zanzibar*, have noſtrils turned broad upwards, and the women are deformed by reaſon of their great noſtrils, & al it may be upon the ſame ſcore of invention.

Paulus Venet. *lib.* 3. *And if they uſe an artificiall endeavour thereby, they introduce a diſeaſe upon the inſtrument of Nature; for, the Noſe is depraved as to its matter, and therefore becauſe of vitiated matter, the inſtrument it ſelfe is perverted, and it is a diſeaſe by reaſon of magnitude, that is of quantity, for that quantitie it ſelfe is greater then is convenient for that inſtrument; for, quantitie followes immediately matter, and is adherent unto it, that it can ſcarce be ſeparated. I confeſſe ingenious men have doubted,* an detur ægritudo in magnitudine; *but if this greatneſſe of Noſe doe (as it probably may) hurt or hinder the operation of the Noſe, it muſt be acknowleged a*

diſeaſe

Flat Noſes and ſaddle Noſes affected

diſeaſe of the faſhions, and if this affectation amount not to a naſall diſeaſe, yet it is very probable it may prove an obſtacle to viſion, and ſomewhat prejudice the Eye in point of Proſpect: and ſo conſequently treſpaſſe againſt the naturall prorogative of that Sence.

The *Huns*, a moſt cruell Nation, were wont to flat downe the Noſes of their Boyes, leaſt it ſhould be a hinderance to the putting on their Helmets. Munſter *Coſmograh. lib. 3. cap. 3.*

The Country People of the Northern Iſlands be like the *Tartars*, flat Noſed. Fox *of the North-weſt Paſſage.*

They of *Caffaria* in the lower *Æthiopia* and *Moſambique*, have their Noſes broad, flat, and thick at the end. Lyndſchoten *lib. 1. cap. 41.*

The *Matrons* of *Secota* in *Florida* who are of forme elegant enough, have plain broad Noſes. *De Bry Hiſt. Indian.*

The *Æthiopians* are Camoiſe noſed, the Epithite of *Simi* being by the ancient Poets beſtowed upon them. Steph. Ritter. *Coſmogr. proſometrica.*

In *Sumatra*, they have a moſt broad ſaddle Noſe, which is eſpecially noted in the City *Malacha.* Lodovic. *Rom. Patr. Navigat. 4. cap. 2.*

In the Eaſt-*Indies*, and the Kingdome of *China*, the Inhabitants have all Camoyſe or ſaddle Noſes. *Hiſt. Chinæ pars 2. lib. 2. cap. 6. Magin. Geographia.*

They of *Guinea*, their Noſes are flat, which they make ſo when they are young; for they eſteem a flat Noſe a great Ornament unto them, and it ſeems it doth not amiſſe with them, as they order their Bodies; for according to the proportion of Body, they beautifie their Faces. Another ſaith, they account the principall part Bohemus *de Rit. Gentium.* Purchas *Pilgr.* Helyn *Geogra.*

Shooing horn Noses affected

of beauty to consist in a flat, Nose. I am informed of the truth of this relation by a Traveller that hath seen the practise.

Solinus & *Comment Draugius*

The *Argyppæi* are Camoise nosed, with a great Chin.

Purchas *Pilgr.* 4. *lib.* 6.

In *America* (contrarie to us, who desire streight Noses) the Husband who performeth the office of a Midwife to his wife, when he hath received the child, and cut the Navill string asunder with his teeth, he presseth down the Nose with his thumbe; for they esteeme the beauty of children to consist in the flatnesse of the Nose, even as they use to doe in *France*, with certaine foisting Hounds, which are there in great request for the flatnesse of their Noses.

Lindschoten *lib.* 2.

Purchas *Pilgr.* 2. *lib.* 9.

Reeve *in his Seraglio of the Grand Signiour*

In the great *Turks* Court, flat Noses are in request, but it is for the foile of their deformity, this fashion appearing most deformed among them, who affect and have the contrary appearance: For there *Negro* Girles are esteemed most for their uglines by the *Sultanaes*; therefore the Bashaw of *Cairo* (who for the most part sends them all) is alwaies diligent to get the most ill-favoured, cole black, flat nosed girles that can be had in *Ægypt*, or the bordering Countries, to send them for a present to the grand Signior, who bestowes them upon his women, who make the same use of them, as our Ladies doe of ill-favoured waiting women, that is to serve as a foile to set off the splendour of their beauties. *Plinie* notes, that the firname of *Simones* came from the first of the familie that had flat Noses, and they were called *Silones*, who were hooked and

Plinie *lib.* 11. *Nat. Hist.*

Camoise

Little Noſes affected.

Camoiſe noſed upwards.

The *Braſilians*, who are borne as faire as the common ſort of Men, but comming out of the wombe, they are made deformed in ſqueezing of their Noſe, which is the chiefeſt part wherein conſiſteth the beauty of Man; That as in certaine countries (as you may reape in this Scene) they praiſe the long Noſes, and in others the Hawkes Noſes, ſo among thoſe (as the Moores of *Aphrica*, who are all of the ſame ſort) it is a faire thing to be flat noſed, and to have large expanded noſtrils and a ſhort Noſe; *And that you may ſee that I am not the onely Deſcanter upon ſuch prevaticatations, take what the Relator makes his introduction to the Narrative of this artifice: among all the formes of living and bodily creatures, (ſaith he) that of man is the faireſt and moſt perfect, which was very decent, both for the creature and Creator, ſeeing that man is placed in the world, to command all that is here beneath; but although that Nature endeavoureth herein alwaies to doe good, notwithſtanding ſhee is ſometimes ſhort and enforced in her actions, and therefore it commeth that wee have ſo many monſters, and ugly things, contrarie to the ordinarie rule of others, yea, even after that Nature hath done her office, wee help by our arts, to render that which ſhee hath made, ridiculous and miſhapen. And verily who can ſufficiently admire how this affected deformitie of a depreſſed ſaddle Noſe, came firſt in faſhion with theſe Nations, and like a contagion infected ſo great a part of mankind; or how ſo villanous an abſurdity ſhould in deſpight of Nature, be continued to this day: ſurely the Grand Deformer the better to ride the abuſed Fantaſies*

In the deſcription of Nova Francid. *lib.* 2 cap. 10.

The Nasom of the prominencie of the Nose

tasies of these people, hath clapt his saddle upon their Faces, and made this a shooing-horne to draw them on to other corporall vanities.

By a most remarkable providence, it was ordered by Nature, that the Nose should be more prominent in one part, to be more apt thereby to give way a little to any thing falling upon it, which so easily slides off: so eminent, that it hides the Eyes as in a Cave and valley, as it were, because they abhorr the contract of all things; therefore to defend the Eye, being after a manner like a shield, yet no way impedites vision: for if about the ridge, spine, or back of the Nose, it had been broad, it would have remain'd as an obstacle to vision, besides, that the breadth would have disfigured the Face, all which inconveniences these Nose-levellers must needs in some sort incurre: nay, by this spreading their Noses contrary to the Majesticall intention of Nature, they must somewhat prejudice the Nose, not onely in those actions wherein it is profitable for the bettering of our life, but to those wherein it is necessary to life it selfe. For these Nations who by their Apish affectation become Simi or Simones, they purchase onely a disease; for, the Figure of the Nose is perverted; Yet this simitie it selfe is not the disease, but the disease wants a name, and is afterwards called by the name of a Symptome. But this disease hath a lesion of operations, otherwise it were not a disease, but rather a certaine deformity, therefore the disease is, because the Nose is obstructed to the hinderance of respiration, and that obstruction is a disease upon which there followes a lesion of operations; for, all these Nations certainly for want of a free respiration, so speake, that they can scarce be understood, and they are said to

speake

The inconveniences of saddle Noses.

speake in the Nose, yet it seems it doth not (as I suppose it might) somewhat hinder their smelling, for it is said of the Brasilians and them of Peru, that they have the smelling so good, that in smelling of the hand, they know if a man be a Spaniard or a Frenchman. But because the disease wants a name, it ought according to Montanus, to be nominated, from the cause, which is the Simitie it selfe. Simity therefore is the cause, not the disease, and the disease is in the evill figure, because that which ought not to be depressed, is made depressed, and so makes it to be Morbus in figura or re figurata. And now who can deny these Nations to be sick of the fashions? and if their designe be to gain beauty thereby, they are much out of the way, since the Nose is thereby hurt in its form, because it is hurt in its adorning and beauty, which is thereby blemish ed; and when its ornament and beauty is blemished, the very forme of it is hurt, and so consequently the instrument; Yet we ought to know, that the imbellishment and beauty, doth not consist in the softnesse and whitenesse of flesh (as fond Women rashly have entertained an opinion: But they consist in a due conformation of parts and fit scituation, to the end they may commodiously and aptly bring forth their operations, because Ornament and beauty tend to the operation of the parts, as Galen affirmes. Since therefore the very figure of the Nose is in beauty & ornament, which consists in a conformation of parts, and a convenient scituation; the beauty and Ornament hurt, the forme it selfe is hurt, and the instrument it selfe in respect of its forme is said to be hurt: when we speak of the figure of the Nose, wee meane the conformation it selfe, not the substantiall forme, but the conformation of parts, which in latine is, aptly

called Plasmatio, *having respect to the nature of the thing, which conformation consists in its proper instrumentall Member, in a due manner, with the figure it selfe, when the Receptacles, passages, and superficies are not also depraved; nor doe we understand (as advertized before) the substantiall forme, which is in the very matter forming it and giving it to be in act.* Dr. Brown *Pseudoxia epidem.* *I know the beauty of the Nose is generally determined by opinion, and seems (as one ingeniously speakes in this case of flat Noses, and other affected figures thereof) to have no essence, that holds one notion with all, that seeming beauteous unto one, which hath no favour with another, and that unto every one according as Custome hath made it naturall, or Sympathy and conformitie of minds, shall make it seeme agreable; which various apprehensions of Men and Nations, hath made him think that no deviations can be expounded so high to an undeniable deformitie, without a manifest and confessed degree of monstrositie; Yet it is granted, that in the naturall body of Man, the perfections of every part receive their exactnesse from the first Idea of the Creator: but, herein, is a contrivance which seems to oppose against it, the Phancy of an Artificer over-ruling the intention of Nature, which must consequently evidence some deformity. To speak the truth, this Nose being gentilitious and native to an Ape, can never become a Mans face: the Native beauty of the Nose consisting rather in the elevation, then depression of it; That Physique* Axiome *being firme, as stablished upon the truth of Natures intention,* Nasus homini altior ad decorem. Levit. 21. 18 *A flat Nose being therefore excepted against in the Leviticall law, and excluded any*

priestly

Whether a flat Nose can conferr any beauty to a Face.

priestly approach unto the Altar, as accounted an unnaturall blemish and deformity; One of the uncleane signes of the Leprosie being a dilatation and augmentation of the nings of the Nose, and a Simitie of the nostrils, whereby the Face, whose beauty doth not a little consist in the Decent figure of the Nose, appeares very filthy and dishonest. And therefore we most justly abhorre the Nose that is sunk into this Figure by the Venerian rot, as the greatest blemish and mischiefe that spightfull, disgracefull and disfiguring malady can inflict. Now that these Nose-moulders many times prejudice nature in her operations, and blemish her perfections, is too apparent. But let us see yet farther, whether they obtaine their ends, which is to advance the beauty of their Faces, the rather, since one Historian imagineth that some of them doe. The figure of the Face generally seems to be distinguished in these differences, either it is oblong, round, or broad; for, a narrow face which is opposite unto a broad, is reduced to an oblong. So hence these differences are reduced, either the Face is extended equally according to its altitude and latitude, and so is an oblong Face: or is more exporrected according to latitude then longitude, and is called a broad Face; it is easie to imagine that the longitude, which we also call the altitude, is to be taken from the Forehead to the Chin, the latitude on the contrary, from cheek to cheek. Some bring in another rotunditie of Face, which is when it doth swell, and is prominent into the anterior part, to which roundnesse they oppose a hollow, to wit, which is depressed. In a varied expression, wee may say, a Face this way round is that which is Convex in the forepart, a Hollow-face

is that which in the same part is Concave. Now besides that which is commonly called the figure of the Face: there is another which is compounded of the figure of the severall parts of the Face, and of their dependance and respect they have among themselves, which Critiques in beauty call the Forme. And the front alone (as is observed) may be varied above 576 waies, and therefore the Nose infinitely more, but many parts may be varied in severall wayes and degrees and various complications among themselves, from whence ariseth that infinite (almost) variety of humane Formes. Now beauty resides in the Forme; for if every part be rightly formed, and rightly correspondent one unto another, the Face will be beautifull, if it have withall a pleasing colour. But the parts may all be beautifull, and yet not well answer one another; as for example: A short, long, strait, crook't or Aquiline Nose, little or great, if they be Graphically constituted, may be beautifull; but the question will be, what figure of other parts is required to make up the perfect harmony of a Face. A faire high Hawks Nose, rather agrees with a faire plump Cheek, then with a faire thin Cheek: and on the contrary, a beautifull Cheeke but leane, doth rather love a strait Nose, then an Aquiline. The Persians therefore to make good the beauty, as well as the transcendent dignity of their Noses, had need have convex or full extant Faces, as indeed for the most part they have. As for the Tartars and Chynoise, who affected a flat Nose, it must needs be confessed, it is not unsuitable unto their broad Faces; but how can the same Nose beautifie a round Face, such as the Guineans and they of Cassara, in the lower

Æthiopia

The Naturall perfection of the Nose in man and Woman.

Æthiopia are said to have, unlesse wee will imagine such a rotundity, as makes a Concave or hollow Face, with which a Camoise Nose may have some indifferent correspondency. Now since both sexes are guilty of this violence offered unto nature, the better to convince them of their errour, we shall not thinke much to exhibite the absolute forme, both of a Man and Womans Face, the naturall perfection of a Mans Face requires these conditions: A square Forehead, upon which those forelocks of the Haire abide moderately elevated, his Eyebrows hard, great and long, a good amiable charope Eye, not very concave nor prominent, somewhat Lion-like, that little cloud that is said to appeare above the Nose, being nothing else but a certaine rugged or scarce apparent Tumor, which declares a kind of light contraction of the Forehead: A Nose thick, not acute, but rather great then small, a Face great and not bony, a great Mouth, firme teeth, not thin, of an indifferent size, and white, 32 in number, his upper jawes are equall to the lower jawes, and neither exceede, nor are exceeded or put forth beyond each other; for so Man would be deformed, but nature makes the Masculine perfect, and what is perfect according to the naturall state, all that is very beautifull; such therefore ought to be the exact Symetry of the jawes, his Eares not too big nor too little, well engraved, dearticulate, a Head of a moderate magnitude, drawing nearer, yet to a greater then a lesse, and venerable withall. To the absolute forme of a Womans Face, there goes a faire white Forehead, marked with no wrinkles or lines, longer then that of Mans is, and drawing to a roundnesse about the Temples, that it seems to repre-

sent a Turkish bow inverted, wherein there appears not any tumour or gibbosity, or any cloud, no severity or sadnesse, but a pleasant and modest cheerefulnesse, a Face round, pleasant and elegant to behold. A little Mouth, somewhat but scarce opening, small white teeth, somewhat short, even, in number just 28, not thin, nor too hard closed together, somewhat full lips, Corall, imitating Vermilion, a little disjoyned, yet so as the teeth are scarce discovered, whilest shee holds her peace or laughs not, unmoved; that is such a woman that doth not rest, nor bite, nor suck her lips; these lips thus described add a wonderfull grace and dignity to a womans visage: neither is the Nose to be omitted, the honour and Ornament of the countenance, which represents the outward part of a Rose: of a meane size, strait, cleane, with a certaine obtuseneſſe acute, but the holes of their nostrils small. A round white pill'd or smooth Chin, the Candor whereof seems to introduce into the beholders mind, a certaine suspition of a Rosie colour, but no tract at all, nor any perception of haires, is to be seen either in the lips or Chin: A small short Purple Tongue, most certainly doth best become a woman, which yet is scarce or never seen, the tip scarce appearing whiles shee speakes: the Eye-brows ought to be black, subtile, disjoyned, soft, and sweetly arched. Somewhat black Eyes, declining to smallnesse, concave, rolling, laughing, pleasant and shining. The Bals of the Cheeks round, altogether void of haires, fleshie, rosie, and resembling the red Sun-shine Apples of Autumne. Above these remaine the Temples, which ought to be no lesse white then the Forehead, and without suspition of any bones, yet not swoln nor depressed, but in a manner a little and scarce concave. Eares graven

som-

The too officious art of stroaking up the Nose of Infants noted.

somewhat short, soft and delicate, aspersed with the dilucid colour of Roses. The whole Head rather little then great, more round then a mans, comely, erect, and elevated

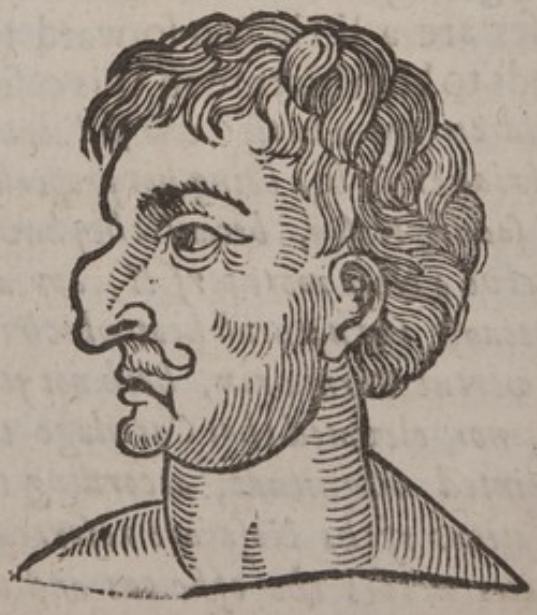
These are the Naturall beauties of the parts, belonging both to a Man and Womans Face: yet no Man may hereupon conclude that Face to be beautifull and perfect in all its number, that hath all these conditions, for it dith not truly follow. But as a Lute or Harp, is not therefore said to be Harmonically and fitly made ready and prepared, because it hath faire and good strings, or because it is guilded, but because they concord with one another in Harmonicall numbers, therefore it sounds well and is praised: so a Man or womans Face, unlesse the aforesaid parts thereof agree and concord aptly with one another, is neither beautifull nor comely.

We in this Island are of an opinion, and practise somewhat contrary to these Face-levellers, and doe no way like of a shooing-horn-like Nose, neither do wee esteem such to be *gratiosos*. And therefore our Midwives and Nurses are a little too forward to stretch out their hands to help Nature in this case. *For although all children are a little Camoised about the Nose, before the bridge riseth, being not properly but equivocally called saddle-Nosed, because they have a power, and are to receive a Nose more perfect, appearing onely Camoise; because the naturall heat which is the instrument of the vertue Formatrix, hath not yet perfected their Noses, nor elevated that Cartilage to its naturall and appointed magnitude, according to whose figure all appellations of the Nose are referred. Not that nature alwaies needes the officious and o-*

An Aquiline or high hawke Nose where affected.

Jacob. Fontanus *in Phisiogn.* Arist.

ver diligent help and art of Midwives and Nurses, to to pinch up our Noses as they doe, as if nature were not able to perfect her owne worke. Iacob: Fontanus *in his comment upon the Physiognomy of* Arist. *taking notice of this pragmaticall devise of Midwives, sayes, that because children by reason of their tender bones, which are easily depresst, appeare saddle-nosed; they laying hold of them with their Thumbe and fore-finger, are wont to compresse the laterall parts of the Nose, that this Simity of Children may be the sooner abolished: more for beauty then for any commodity it bringeth to life, for they are sometimes so compressed by them, that they become lesse commodious for the purging out of the mucous excrements of the Braine. It is true, it belongs to the corrective part of medicine, to looke a little to this businesse, and to correct the lapse of* Nature, *where a just occasion is, but not by over diligence to bring the Nose into a worse condition then it would have been in, had they trusted the ordinarie providence of nature.*



The *Persians* of old, very much esteemed a high aquiline or hawks Nose, as a note of honour and magnanimitie, which they affected in memory of *Cyrus*, who had such a nose, and they would suffer none to raigne over them but

The manner of making Hawke-Noses.

but Princes that had such imperiall Noses; nay, it is a custome at this day, to except against such that are not thus nosed; wherefore those that have the nursery and education of the King of *Persia's* children, and the Princes of the Royall Blood, use all the art they can to make them *Gryphos*, or crooked-nosed like a Hawks bill; and they had no other Nurses lesse honorifique then Eunuchs, whose chiefe command and office, as foster-fathers; was to make the Nose as beautifull as might bee, composing and directing their members, from which imployment they were all accounted Grandees. These Nutritiall Eunuchs did conforme the Nose, as *Mercurialis* doth probably conjecture, with leaden plates kept on by some fastening contrived without, and for their intrinsicall operation, they used little hollow pipes, thrust into the Caverns of their nostrils, by which their tender Noses streitned and bound in such a mould, in processe of time, were formed according to their desire. Not farr from this artifice, is that libertie which is granted to the corrective part of Medicine, in correcting the ill conformation of the nostrils, when in children they are either too large or streight, the way of which correction, is to wrest the member to the opposite part; that is, if they be too wide, to contract them gently with the finger, and in case they be too close, often dilate them, or by putting some such hollow pipes into the nostrils as *Mercurialis* thinks the *Persian* Nutritii used in the affected arching of *Persian* Nose. This figure of the Nose, is now become gentilitiall, and native

Mercurialis *l b. de Decorat.*

A high Prominent Nose where affected

to the *Persians*, who to their high foreheads, have generally high hooked Noses: so truly is that verified in the practise of Men.

Regis ad exemplum totus componitur orbis.

For if once the Grandees begin a corporall fashion, the contagion soone spreads, and the meaner sort will imitate them in the same practicall Metamorphosis, although they pay for it. So,

Quicquid delirant Reges, Plectuntur Achivi.



The *Romans* of old loved a large & prominent nose, which was with them in fashion as most imperiall: and wee use to call such an high and eminent Nose a Roman Nose: and the Austrian Nose beares sway at this day in *Germany*.

Purchas *Pilgr.* 3. *lib.* 2.

The *Indian* women bore their Nostrils full of holes on both sides, wherein they weare Jewels, which hang down unto their lips.

Idem Pilgr. 1. *lib.* 2.

The People of the Island *Arucetto*, have holes in their Noses on each side, wherein they weare Rings strange to behold.

The

Nose-Borers.

The Nation called *Curenda*, up the River *Parana*, have little stones, which hang dangling in their Noses. Purchas *Pilgr.* 4. *lib.* 6.

The *Chiribichenses* bore holes in their nostrils for an elegancy, and the richer sort, deck them with jewels of Gold, the common people, with diverse shels of cockles and Sea Snailes. Pet. Mart. *decad.* 8.

A little from *Gambra* in *Africa*, Men and women, as an ensigne of Nobilitie and greatnesse, weare one great Ring, in a hole bored through the Nose, which they put in and take out at pleasure. Purchas *Pilgr.*



It was a custome in *Mexico* to pierce the nostrils of their elected King: for when *Ticois* the King of *Mexico* was chosen, they pierced his nostrils, and for an Ornament, put an Emerald therein; and for this reason in the *Mexican* Picture-Chronicles, this King is noted by his nostrils pierced. *Idem Pilgr.* 3. *lib.* 5.

The great *Gaga Calando* King of *Gagas*, weareth a piece of copper crosse his Nose, two inches long, which is the least part of his cruell bravery. *Idem Pilgr.* 2. *lib.* 7.

The Kings Wife of *Cumana*, hath her nostrils bored, and a Ring hung therein, which in their *De Bry. Hist. Ind.*

language they call *Caricari*.

Purchas *Pilgr.* 2. *lib.* 9. The Inhabitants of the *Cape* of *Lopo Gonsalves*, weare rings in the middle parts of their Noses; some thrust small hornes of teeth through them, and weare them so, which they think to be a great Ornament unto them.

Lindschoten *lib.* 2. The *Guineans* hold themselves faire with their Nasall Ornaments, some thrust small hornes or teeth through their Noses, and so weare them, all (as they think) to beautifie themselves.

Hier. *Giravæ Cosmograph.* The Inhabitants of *Florida*, for the same purpose, bore their Nostrils.

Purchas *Pilgr.* 4. *lib.* 6. The *Cueremagba's*, (the Men) have a little hole in their Nose, into which, for an Ornament they put a Parrots feather.

Idem eodem. The People of *Tiembus*, weare on either nostrill, a blew starr, artificially made of a blew and white stone.

Idem Pilgr. 2. *lib.* 7. They of *Barnagasso* Kingdome, and *Colo Brava*, the *Negro*-slaves, have certaine marks on their Noses, made onely for a bravery with a cold Iron, and they say these marks are very beautifull unto them; my Author shewes how they make them.

Idem eod. li. 10. The women of *Ormus*, weare on their bored Noses, many jewels, and a long barr of Gold upon one side of their Noses.

Isa. 3. 21. The Jewish women of old, had also Nose-jewels in request, as an ancient Ornament, reckon'd up by the prophet *Isaiah*, among other impliments of their abominable pride.

They of St. *Christophers*, stick pins on their Noses, making their Noses serve for pin-pillowes.

The

This Nose bro-very taxed

The inhabitants of the province *Quillacenca* about *Peru*, weare Iron rings in their Noses, and jewels thereat, whence the province had its name, being hence called *Quillacenca*; that is, the Iron-Nose Province. Purchas. *Pilgr.* 4. *lib.* 7.

The better sort of *Ægyptian* women weare rings of Gold or Silver, through the hollow of their Noses, hanging rich Pearles and precious stones at them, wherein the common People imitate their betters. Lithgowes *Travels.*

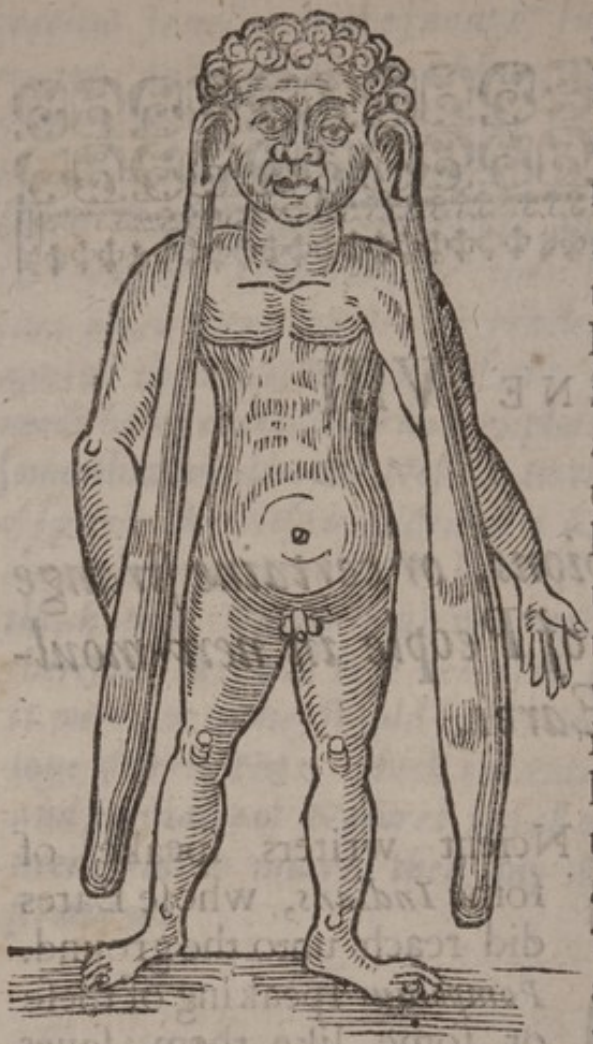
It is a strange thing to consider the various phantasies of Nations, touching matters adorning the Body; for some think it more ornamentall to weare their bracelets on their wrists, others say it is better to have them about their ancles: some think it most comely to weare Rings and Jewels in the Eare, some will have them about their privities, and others will not think they are compleat, unlesse they hang them upon their lips, Cheeks, or Noses, as those Nations doe, who are well ringed for rooting, and injoy the statute beautie of our swine. Surely their invention was much put to it, when they suffered their Noses to be bored, to bring up this fashion, the patience of that Man was something allied to their folly, who walking by a marke, at which some ill Archers shot, and being shot through the Nose, told them plainly, that if they shot there againe, he would break their Arrow. The beauty of the Nose, consists in the equalitie and polish't smoothnesse thereof, which is the Naturall Ornament of the part. Hence wee see how uncomely it is, when enriched with Rubies and the Pustels of compotation, which exposeth such rich-faced and carbuncle-nosed tospots to the mockery of all

Nose-Borers taxed.

Men. Nor lesse ridiculous is the golden Rings and precious Jewels, in the snout of such swine; for, the extant bulk of those Nose-rings, and pendants wherewith they overlaid their Noses, must some way hinder the sight; and divelish pride, who hath thus bored them through the Nose, and made more vents in Natures conduit-pipe then she intended, shee sure paies them wages, in rendering the Nose lesse apt for the right forming of the voice, which must needs be lesse articulate and explained, and the words somewhat tun'd in the Nose. In the curious Machini of speech, the Nose is added as a Recorder, to advance the melodious eccho of the sound, which these women think that Nature hath not made compleat enough; therefore they will bore them full of Recorder stops as it were, as if they should speake onely in the recording tone of their Nose, which invention is to the blemish and prejudice of Natures nasall operation, and must needs rather marre, then any way improve the instrument.



Men with Ears down to their Feet.



bers wth the membranes of their Eares. *Plinie* also makes report of such nations about *Pontus* (saith he) there are *Scythian* Ilands, where there is a Nation of *Fanesii*, who being otherwise naked, have Eares so larg, that they invelope their whole bodies with them; And in his seventh book he proves, that in the borders of *India*, not farr from *Taprobana*, there are men who cover themselves all over with their Eares. *Isidor* affirms as much of them. The testimonies of these men are very ancient, but there are notwanting store of later witnesses.

Plinie. *lib.* 4. *cap.* 13.

Munster *Cosmograph. lib.* 5. *cap.* 126.

Plin. *lib.* 7. *cap.* 2.

Isidor. *lib.* 11. *cap.* 3.

Eusеb. Nieremberg. *Hist. Naturæ*

Petrus Simon, and *Antonius Daca*, as *Eusebius Nierembergensis* informes us; report of men that were lately found, whom they call *Tulanuchas* (which name signifies an Eare) such as the old world called *Onotocoites*, whose Ears are so prolix, that they hang down even unto the ground, and six Men may be hid under one of them: these Men were

were discovered towards *Califurnia*.

Maximilianus Transilvanus reports, that there is an Island neere the *Molucca's*, where the people have such vast Eares. And *Pigafetta* assures us, that in *Arucetto*, which is an Island reckoned among the *Molucca's*, there are such People as before mentioned, whose Eares have so spatious and prodigious dimensions. *Purchas* saith, that in this Island *Arucetto*, are men and women, not past a cubite in height, having Eares of such bignesse, that they lie upon one, and cover them with the other; so that although these things have been reported in fables, yet you may finde Authors whom it would not displease one to follow: *Strabo* indeed accounts these relations fabulous, and he scoffs at *Megasthenes*, for writing of such kind of Eares; Yet *Mela* saith he had Authors for it, that were not to be contemned. And as *Kornmannus* thinkes, it is not disagreeable to truth, if you weigh the number and authority of those writers; which will appeare more credible by the modern relations of some ocular witnesses, mentioned in this present Scene: that there should be whole Nations that have Eares of so prodigious a magnitude, is a relation I doubt will scarce credibly sink into the Eares of men; yet we may safely afford the same Faith unto it, as to the records of monstrous births, which have appeared with such Eares. *Gilbertus* in his Chronicle attests, that a woman in a certain castle of *Lumbardie* call'd *Canossus*, in thet ime of Pope *Gregory*, brought forth a little Infant, with such great and large Eares, that they co-

Maximil. Transil. *apud Ramus, Tom. 1.*

Purchas *Pilgr.*

Kornmannus *lib. de virorum mirac.*

Thom Thomauis *in horto mundi.* Gilbertus *Chron.* Skenckius *lib. 1. observat.*

vered the little body of it. *Plinie* reports that the firnames of Flacci, (families, and houses in *Rome*) came first from their flaggie, long, and hanging Eares.

Plinie *Nat. Hist. lib.* 11.

Purchas *Pilgr.* 4. *lib.* 6.

In *Guinea*, upon the borders of *Wiapoco*, there is a Nation of *Carabes*, having great Eares, of an extraordinarie bigneſſe, hard to be beleeved; they call the people *Maraſhewaccas*, ſuppoſed to be made ſo by Art, and affected by them, as an extraordinarie garbe of deviſed gallantry.

Sr. John Mandevils *Travels cap.* 62.

In an Iſland neer the Iſland *Dodyn*, there are Men with Eares hanging unto their ſhoulders. And in another Iſle, are wild Men, with hanging Eares.

Hier. *Giravæ Coſmograph.*

In the Province *Cuſco*, in the land of *Peruana*, are thoſe Auriti or great Ear'd Men, vulgarly called *Oriones*, who are the richeſt and moſt Potent Men of the whole Region, who alwaies goe poled, uſing all the Art poſſible to enlarge their Eares.

Munſter *Coſmograph. lib.* 5. *cap.* 149.

The Inhabitants of the Iſland *Zanzibar* have alſo great Eares.

Maximil. Tranſil. *apud Ramus Tom.* 1.

In the Iſland *Gilon*, numbred among the *Molucca's* there is a certaine Nation, whoſe Auricles are ſo great, that they hang down to their ſhoulders. When the *Spaniards* came to this Iſland, and found men with ſuch long Eares, wondring at them, they underſtood by the Inhabitants, that there was another Iſland not farr from thence, where Men had not onely hanging Eares, but broad and large Auricles, that when they ſaw it was uſefull to them, they could cover their whole Heads with one of them: I could not here

Munſter *Coſmograph. lib.* 5. *cap.* 164.

conceale

Great Eares the greatest beauty.

conceale that which the Cosmographer was unwilling to omit, seeing it is witnessed by good Authors, and hath nothing incredible therein, but onely with such who thinke it a note of wisdome, to seem very incredulous.

Pigafetta *apud Ramus Tom.* 1.

In certaine Islands, not far remote from the Island of Theeves, their Eares are so long that they cover their armes.



Purchas *Pilgr.* 2. *lib.* 10.

They of *Botanter* of the Mountaines, have Eares of a span long, and it is held such a note of gallantry among them, that those that have not their Eares long, they call them Apes.

Idem Pilgr. 4. *lib.* 6.

In West-*India*, on the River *Mariwini*, are People having great Eares, which they make so large by Art, with hanging weights thereat, insomuch that they hang downe to their shoulders; yet are reported to be good natured People.

In *Peru*, the greatest Eares, are ever esteemed the fairest, which with all art and industry, they are continually stretching out, and a man (who yet liveth) sweareth to have seen in a province of the East-*Indies*, the people so carefull to make them great, and so to load them with heavy

Montaignes *Essaies.*

Great Eares a signe of Nobilie.

Jewels, that at great eaſe he could have thruſt his arme through one of their Eareholes.

Purchas *Pilgr.* 2. *lib.* 10.

The *Nairi* and their wives have huge Eares; for they uſe for a bravery to make great holes in their Eares, and ſo big and wide, that it is incredible: holding this opinion, that the greater the holes be, the more Noble they eſteem themſelves. Mr. *Cæſar Frederick* a Traveller into thoſe parts, had leave of one of them to meaſure the circumference of one of them with a thread, and within that circumference he put his arme up to the ſhoulders, cloathed as it was, ſo that in effect they are monſtrous great: Thus they doe make them when they are little, for then they open the Eare, and hang a piece of leade or golden thread, and within the opening in the hole, they put a certaine leafe that they have for that purpoſe, which maketh the hole ſo great.

Idem Pilgr. 2, *lib.* 10. *De Bry. Hiſt. Ind.* Herberts *Travels lib.* 3.

The *Malabars*, both men and women, the lappets of their Eares are open, and ſo broad and long, that they hang down to the ſhoulders, and the longer and wider that they be, the more they are eſteemed among them, and it is thought to be a beauty in them, as that which makes them more notable, and honourable, and of more goodly favour and perſonage, inſomuch, as ſhee is not accounted brave or courtly, who cannot teare nor dilacerate her Eares wide enough for this faſhion, which they effect by hanging ponderous things in them.

Idem ii. Ibidem.

They of the race of the *Ghingalayes*, which they ſay are the beſt kinde of all the *Malabars*, and

and are the guard of the King of *Ceylon*, their Eares are very large, for the greater they are, the more honourable they are accounted, some of them are a span long.

Some Nations of *Farrupini*, towards the high land, called *Craweanna*, *Pawmeeanna*, *Quikeanna*, *Peewattere*, *Arameeſo*, *Acawreanno*, *Acooreo*, *Tareepeeanno*, *Corecorickada*, *Peeauneado*, *Coeeanno*, *Iſura* and *Waremiſſo*; have holes through their Eares, of whom the *Indians* report much of the greatneſſe of their Eares. *Idem.*

The *Surucuſis* weare their Eares with wide holes, cauſed by art to grow into an incredible wideneſſe, whereupon the *Spaniards* call them *Oreiones*, or Men with great Eares, the Men had a round piece of wood hanging at their Eares like a Calicut Die, a great favour and ſigne of Nobilitie, and the firſt enſigne of dignity and Knighthood, with ſome neighbouring Nations to them. *Idem Pilgr. 4. lib. 7.*

Wee read of the Tartars, *in that diſhoneſt victory they obtained againſt the Chriſtians, by that baſe ſtratagem of their poyſoned Standards which waved in the Aire, infected the Chriſtian Army, that they might be aſcertained of the true number of the ſlaine, after they had pillaged the dead bodies, they cut off an Eare from every one of them, with which they filled nine ſacks or buſhels full; had theſe Men dealt ſo with as many ſlaine of any of theſe large Ear'd Nations, they would have doubled or trebled their meaſures.* Sebaſt. Franc. & Hornduſſii exemplum quinti præcepti. Munſter *Coſmograph. lib. 4. cap. 11.*

The King of *Calecut*, when the *Hollanders* came to ſee him, they obſerved his Eares ſo ſtretched *Idem lib. eodem De Bry. deſcript. Indiæ Orient. pars 9.*

Large Ear'd shee gallants.

Idem ibidem De Bry. descript Ind. orient. pars 9.



stretched with the weight of gold and jewels, and drawn out, that they reached down to the shoulders and armepits, for they charge them with Gold and a sawcer set in the midst. The women, the richer and more Noble and excellent they are, they have the longer Eares, adorned with Rings. It is more familiar to the women then the Men, for the *Hollanders* observed in men about an hundred Rings, such as ours are; but in the women above two hundred, which with their weight, draw their Eares below their shoulders.

Grimstone *of their manners*

The women there (as one observes) are not given to doe any thing, but deck themselves to seem more pleasing: so as when they goe abroad, although they be naked, yet they are laden with Gold and pretious stones, hanging at their Eares, Necks, Leggs, Armes, and upon their Brests.

Pigafetta *apud Ramus Tom.* 1.

In the City *Cocchi*, the Women think it a great comelinesse to have their Eares most shamefully bored; for in the lap which we pierce, they make a cleft putting lead into it, which with its weight so extends it, that it hangs down to the shoulders; the hole so big, that you may put your

Horrid great Eares.

your arme through it, which deformation is ſo pleaſing to their Eyes, that Men alſo are commonly ſeen with their Eares ſo arraied.

The black People of the *Cape Comori*, have horrible great Eares, with many Rings ſet with Pearles & ſtones in them.

Purchas *Pilgr.* 2. *lib.* 10.



The *Macuas* not farr from *Mocambique* weare their Eares bored round with many holes, in which they have pegs of wood, ſlender like knitting needles, a finger long, which makes them looke like hedge-hogs; this is part of their gallantry, for if they are ſad or croſſed with any diſaſter, they leave all thoſe holes open.

Idem eodem lib. 9.



They of *Madagaſcar*, have Eares bored through with large holes, ſo that you may put a finger through them, in which they weare round pieces of wood.

De Bry. pars 9.

The

Eares full of gilded nailes.

Purchas Pilgr. 2. lib. 9.

The Gentiles of *Indostan*, their women have the flaps or neither part of their Eares bored when they are young, which daily stretched and made wider by things kept in for that purpose, at last becomes so large, that it will hold a ring as bigg as a little saucer, made on the sides for the flesh to rest in; besides, round about their Eares are holes made for Pendants, that when they please, they may weare rings in them also.

See the like figure fol. 148.

Idem eodem lib. 9.

In *Candou* Islands one of the Islands accounted to *Asia*, they weare in their Eares very rich Pendants according to their Wealth, but they weare them not after the same fashion, as wee doe here; for, the mothers pierce the Eares of their daughters when they are young, not onely in the lap or fat of the Eare, but all along the gristle, in many places, and put their threads of cotton to encrease and keep the holes, that they may put when they are greater, little gilded nailes, to the number of 24 in both Eares, the head of the naile is commonly adorned with a pretious stone or Pearle, also in the lap of the Eare they have an Eare-ring, fashioned after their manner.

Idem eodem lib. 9.

Many of the Men and Women in the *Cape* of *Lopo Gonsalves*, weare Rings in their Eares, whereof some weigh at least a pound, some have sticks thrust through them of five or six fingers long.

Lindschoten *lib.* 2.

The *Brasilean* women, bore their Eares with so wide holes, that a man may thrust his finger through, in them they hang certaine long things, which reach unto their Breasts, or shoulders like

blood-

blood-hounds, or water ſpaniels Eares.

The naturall Inhabitants of *Virginia*, in their Eares, have three great holes, that is in each three, wherein the women commonly hang chaines, bracelets, or copper; the Men, ſome of them, weare in theſe holes, a ſmall green or yellow coloured Snake, neer halfe a yard in length, which crawling and lapping it ſelfe about their Necks, oftentimes will familiarly kiſſe their lips, ſome a rat tyed by the taile, and ſome the hand of their enemy dried. Purchas Pilgr. 2. lib. 9. Capt. Jo. Smiths Hiſt. of Virginia.

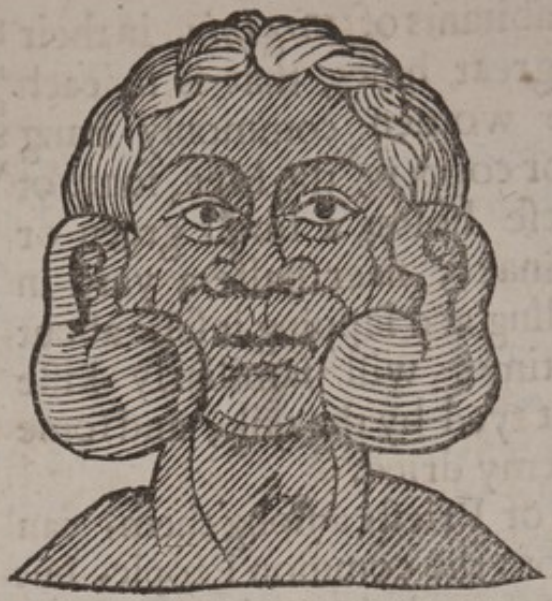
The inferior ſort of Prieſts among them, can hardly be known from the common People, but that they have not ſo many holes in their Eares to hang their Jewels at.

In the countrie of *Wingandacoa*, upon the continent of *Virginia*, the Queen and principall women in their Eares, weare bracelets of Pearle hanging down to their middle, of the bigneſſe of great peaſe, the reſt of the women have pendants of copper, and the Noble Men five or ſix in an Eare. Capt. Jo. Smyths Hiſt. of Virginia.

The women of *Cochin*, have horrible great Eares, with many Rings ſet with Pearle and ſtones in them. Purchas. Pilgr. 2. lib. 7.

A little from *Gambra* in *Africa*, there are found Men, who uſe it as a great bravery, to bore their Eares full of holes, wearing therein, Rings of Gold, in rowes or ranks. Idem in his Pilgrimage.

In a certaine Iſland in eight degrees, as Sr. *Francis Drake* ſailed to *Nova Albion*, the People have the nether part of their Eares cut into a round circle, hanging down very low upon their Idem. Pilgr. 1. lib. 2.



cheeks, wherein they hang things of a reasonable weight.

Idem Pilgr. 2. lib. 7. The People on the southward of *Tinda* and *Gambra*, are reported to weare Iron rings through their Eares.

Leo lib. 3. Hist. Africæ. The women of mount *Beni Jesseten*, doe use to weare Iron rings upon their fingers and Eares, for a great barvery.

Purchas *Pilgr. 2. lib. 10.* The women of *Ormus* weare in their Eares, many Rings of Gold set with Jewels, and locks of Silver and Gold, insomuch, that the Eares with the weight of their Jewels, be easily worne so wide, that a Man may thrust three of his fingers into them.

De Bry descript. Ind. In the City *Cancer*, not farr from *Goa*, most of the Noble and great persons, have their Eares bored with great holes, and weare in them 14 or 15 Rings, such as wee weare on our finger adorned with pretious stones.

Lindschoten. *lib. 1.* The *Bramanes* have most commonly round rings of Gold hanging at their Eares, as the other *Indians* have.

Jo. Bohemus *de ritibus gentium lib. 2.* The priests of the *Panchaians*, weare Eare-rings, besides their other womanish golden Ornaments.

In

Auricular bravery.

In *Zeland* they inrich their Eares with Gold and precious ſtones, and the ſame auricular bravery is affected by thoſe of *Florida*. *Magin Geogr: Hier Girava Coſmograph.*

In *Pegu* they loade their Eares with all ſorts of Jewels, inſomuch, as their Eares with the weight of their Earerings, hang down a ſpan long. Lodovic. *Rom. Patr. lib. 6. cap. 16.*

The King of *Joga's* ſubjects, all weare Earerings, and all manner of pretious things in their Eares. *Idem Navigat. 4. cap. 2.*

In *Ruſſia* it is the cuſtome of the Countrey, for women to weare Pearles and Jewels in their Eares, it is held a beauty alſo to males, while they are yet boyes; this is alſo a vanitie uſed among the more amorous and effeminate ſort of our gallants. Johan. Bohem. *de ritibus gentium. lib. 3.*

The *Spaniſh* women uſe to perforate the lappet of their Eare with a Gold or Silver wire, at which moſt commonly they hang ſome Jewell, which by the *French* is cenſured as a barbarous thing. Munſter *Coſmogr. lib. 2.*

The *Ægyptians* uſed to bore their Eares to make them capable of ſuch Ornaments, and the two moſt pretious Pearles which *Cleopatra* diſſolved and drunk as a luxurious expreſſion of love to *Marke Antonie*, were pendants taken from her Eares.

The *Greeks* bore holes in the Eares of their ſlaves, holding it for a badg of bondage, which was practiſed alſo by the *Jews*. Montaigne *Eſſay lib. 2.*

The *Roman* Dames were much delighted with auricular bravery; for *Plinie* writes, that they ſought for Pearles from the bottom of the Red Plinie *Nat. Hiſt. lib. 12.*

Sea, and Emeralds from the bowels of the Earth; and then he adds, *ad hoc excogitata sunt Aurium vulnera*, as if it had been nothing to weare them about their necks, and in their Haire, unlesse they were also let into their bodies.

Cyprian *dehorting the* Xtian *women from it*, non inferantur Auribus vulnera.

Seneca *de vita beata cap.* 17. *Saith* Sceneca, *why doth thy wife weare in her Eares the revenews of a rich family? And in another place.*

Idem de benef. 7. 6. *I see their Pearles not fitted single to their Eares, which are now inured to the bearing of weight, they are coupled together, and others are added to the two first, the madnesse of our women had not sufficiently brought Men into subjection, did not they hang two or three patrimonies at each Eare. And with him* Plinie *accords.* Binos ac ternos auribus suspendere, fœminarum gloria est, *to hang these by couples or more in each Eare, is the pride of our women, and their luxury (saith he) hath found out a name for this, calling it* Crotalia, *as if they gloried in the sound and strike of the Pearles one against another. Nay he goes further,* affectantes jam & pauperes, Lictorem fœminæ in publico unionem esse dictantes, *it is come to that passe, that even the poor sort affect the same fashion, this being a common saying, that a pearle is the womans Sarjeant to wait upon her, when shee shewes her selfe abroad. But their extreame folly herein, hath* Tertullian *after his* African *manner wittily expressed,* Graciles aurium cutes Kalendarium expendunt. *The tender Libbets of their Eares, consume their Kalenders, that is, saith the learned* Junius *in his notes on that passage,* universum domus censum, &c.

Plinie Nat. Hist. lib. 9. Cymbals.

Indeed

The Naturall beautie of the Eare

Indeed these are parts where jewels are easily seen, which Ladies have learn'd very well to observe, yet certainly the conceit worked very strong in their head, who first pierced the skin to introduce a fashion.

The first Men that have had piety in them, have made conscience of offering any violence to Nature, and to pierce and dilacerate their Eares, for to hang any pretious things at it, for none is Lord of his own members to abuse them, so saith the Civilian Ulpian; *but Men have taken more licence then they ought, and have defaced the workemanship of God in them,* Ulpian. *to please their own fancies, and wee need not so much wonder at Barbarous Nations, but at civilized People, which have called other Nations barbarous, and more especially of the Christians of this age. Although (indeed) there are some Ladies among us, who more out of tendernesse of Sence then Conscience, save themselves this labour and paines, and instead of letting their Jewels into their flesh, they make them more easie pendants by hanging them in a string about their Eare as upon a pin.*

Gallen, *where he speakes of the beauty Nature invented in the outer Eare, although he expresseth such a scope of Nature, which was second in her intention; yet he expounds not what that is in the Eare, which appertaines to that scope.*

Hofman *should think it is the lower particle of the Eare, which they call the tip of the Eare; For, since this part is not Cartilagineous, as the rest of the Helix or circumference, it cannot also performe that intention, so that it had been in vaine, unlesse it had been made for the other. And hence it may*

be to encreaſe the beauty, Woman began to weare Jewels in it, as if they had taken their hint from Nature, who ſeems (as Sr. Phillip Sydney *ſaith) to have made the tip, the Jewell of the Eare, from whoſe ſoftneſſe came the adage,* ima mollior auricula, *and to have taken a hint of perforation from the ſuperior part of the tip, which ſeems in a manner to be perforated as it were with an inviſible hole, which is called* Cicada, *or the Graſſe-hopper, wherein the* Athenians *who were natives of that country were wont to hang their golden Graſſe-hoppers.*

Many Anatomiſts (indeed) doe doubt of the uſe of this lobe and of the office of it, wherein the Eſſence of Inſtruments conſiſts. Kyplerus *thinkes it doth neither help to the extenſion of the Auricle, or to its better conjunction to the other parts, ſince the Cartilage can keep the expanſion of the Auricle firme enough, and withall it is on both ſides connexed well enough to the other parts; But it is not, ſaith he, improbable that it helpes to a more direct and eaſie ingreſſe of ſound into the Auricle, not verily on both ſides, but chiefly from the lower part. Admit what Natures exquiſite obſerver ſeems to imitate, that as curious artificers, when they have made ſome rare inſtrument, are wont to adde ſome by-worke for pleaſure and Ornament; ſo Nature hath pleaſed to doe in finiſhing up the admirable deviſe of the Eare: Yet this is no warrant for the monſtrous practiſes of theſe men, who upon pretence of augmenting the beauty of the Eare, ſo ſhamefully loade it with Jewels and other materials, and uſe ſuch force of Art to teare and dilacerate the moſt tender particle thereof, ſtretching itto ſo prodigious a magnitude, that Criticks might hence*

Kyplerus *Medic. contract. lib.* 1.

derive

The naturall proportion of the Eare.

derive λοβὸς περὶ τὸ λοβεν, quod deturpare vel abscindere diceres. *That whereas the Eares of Man are not so great as Horses or Asses Eares, and that for beauty and Ornament they were made lesse, and because his Head was to be covered with a hat; the erect figure of man also supplying the magnitude of his Eares; these Men in the contumelious despight of Nature, and the exact justice of her proportions and Symitry, that allowes not the height of the Eare to exceed the length of the Nose, and latitude of the mouth, and the largest circumference of the Eare and mouth; but to duplicate the Analogy, will have Eares larger then hounds, or any other Animall, insomuch, as that of* Lucretius *might be applyed unto them;*

Humanum genus est avidum nimis auricularum.

Nay by this artifice they seem to introduce the forme or signe of the Leprosie upon themselves, and to looke somewhat like Elephants, in this frantique Elephantick bravery: For in the disease called Elephantiasis, *according to some, the name is borrowed from the defedation of the Eare, representing that of an Elephants, and which demonstrates this affectation, wherein the Fins of the Eares in their circumference, and the Auricle or lappet also grow to an unusuall thickness, or otherwise swell and grow broad, representing by that appearance, as was beforesaid, an elephant.*

Verily when I consider what a packe of large-Ear'd Hell-hounds wee have discovered, who although Heathens, yet most of them having good Naturall parts, I cannot think but there must be more then the ordinary vanity incident to mankind involv'd in this

Small Eares where affected

this horrid affectation of great Eares, and that the grand Deformer hath not onely tempted these Nations to scoffe at the naturall proportion of their Eares, as being too Ape-like, and so under pretence to enlarge the beauty of the Eare, to destroy the Native elegancy thereof; but hath had a secret envy at this part, as being the portall to the Sence of discipline, and the port of salvation.

Wee of this Nation, and some of our neighbours affect a small Eare, standing close to the Head. *which springs from the conceit of our Mothers, who because they have overheard from the discourse of some Phylosophers, that great Eares are a note of loquacy and folly, they presently apply themselves to prevent this signification in all their children, not a little to the prejudice of the action of the Eare. For, our Eares are naturally extant and looke forward, because wee heare better when we turne our Faces to the sound, our Eares so better encountring with the sound; and the prominency of our Eares serve also for a defence to cast off the sweat and filth, and the furfuracerous excrements of the Temples and the upper part of the Eare, least they should slide into the auditory passage; all which commodities our mickle-wise Mothers defraud us of by their nice dislike of Lugs, and as they call them in reproach, Prickeares. For, our Eares, were it not for the fillets and ligatures, that with their assent Midwives and Nurses use to bind them flat unto the Head, and flat lying upon our sides, whereby they are depressed, would stand out better, receive sounds, and our hearing would be more exact; for let any one with his finger, drive his Eare off more outward from his Head, as by the testi-*

mony

The inconvenience of smal Eares.

testimony of Galen; Hadrian the Emp'ror, & Arrian. * The Consul.
to * their advantage were wont to do, he shall hear far better then if his Eare had remain'd depress'ed, and for this cause, the Eares were made Cartilagineous and consistent, that they might exist and remaine prominent; wherely as Varolius the famous Anatomist olserves, the vanity of Man appeares, who often for Ornament and beauty occasions no small hurt and dammage to Nature, and her operations; as in this device, where the beauty supposed to be hereby acquired, proves very injurous to Nature; For, the Eare the bigger it is, by so much Audition is made better: therefore our Mothers err, who so fondly dislike Asses Eares as they call them: and the same reason there is of their scituation; for they which stand further off the Head are more commodious; therefore they erre, saith Hofman, when they bind them with fillets so hard, that they seem as it were glued to the Head. And this among others, may serve to shame and disprove them who quarrell with Nature for her little respect and care to Man: For Nature hath been no way wanting to man, but Man on the contrary hath been wanting to Nature, and either ignorantly or wilfully hath deprived himselfe of many benefits which shee intended him.

Varolius *Anatomi. lib.* 1.

Hofman *Instit. lib.* 4.

The *Portugals* lately discovered an Island in the midway as they sailed to *Calecut*, where the figure of Stars called *Cynosura*, cannot be seen, wherein they found Men who had Asses Eares. Their women are like them, but that they have lesser Eares.

Columbus sayes, he had observed in Men Eares like unto Bruits, and Chronicles have recorded

Columb. *Annal. lib.* 13.

Auriculae monstrosities

such monstrous productions of Eares, differing from the humane forme of that Organ.

Lycost. *Chron. de prodig. ostent.*

A woman of *Cracovia* in a village neer the the suburbs called *Niger*, in the twelfth of the Calends of November Anno 1494, brought forth a monster, all other parts resembling the humane figure, but with a Hares Eares and Neck.

Scenckius *observat. lib.* 1.

Lycost. *in Append. ostent. prodig.*

In certain places of *Arabia*, there are monsters, who among other monstrosities have very large double and round Eares.

Scenckius *observat. de Auribus.*

The Inhabitants of the Island *Jamuli*, the holes of their Eares are much wider then ours.

Purchas *Pilgr.* 1. *lib.* 1.

Wee read of Nations who have no Eares at all (& yet which is strange) they heare most exactly.

Idem Pilgr.

That Infants have been born thus maimed, chronicles report. For, the 4 of December, anno 1556 at *Basile*, there was a male Infant born without Eares, having only two holes, which yet were so closed that he could not heare with them.

Lycost. *Chron. de prodig. & ostent.*

In *Hassia* there was an Infant born without Ears.

Scenckius *observat. lib.* 1.

Whether the malice of the enemy of mankinde, working upon the vaine imagination of man, hath blown into the heads of these or any other Nations, not yet heard of, a conceit of the uncomelinesse of the outer Eare, and to purchase a false beauty by their deprivation; Lest I should be counted too great an Accuser, and to prosecute an over-driven information, shall remaine with me as a doubt Dormant: I shall onely bemoane their sad condition, who are deprived of these Fins of the Eare, which nature intended for an Ornament, dilating them like vans or wings on each side of the Head, the mutilation of which part was ever accounted a great deformitie, and hath there-

fore

Losse of Eares a great mischiefe.

fore been inflicted as a punishment upon malefactors. Hence wee readet that Amonius the Monke under Gratian and Valentinean, by cutting off his owne Eare, obtained by that deformitie, not to be made a Bishop against his will, whereupon he was sirnamed παῳωτης. And therefore that Art is commendable which undertakes to repaire the losse, and conceale the deformitie, which hath befell those, who either originally want these Auricles, or by some mischance have been deprived of them, a remedy whereof by a counterfait appearance, you may find in Paræus. Not to mention what a defence the Auricles are to the other parts of the Eare; for although the outer Eare was not framed by God, to defend the braine from outward injuries, yet the anfractuous cavity and prominency thereof is of great advantage to the repercussion of sounds. Hence those men whose Eares are cut away, doe receive sounds and articulate voyces, after an obtuse, dull, or confused manner, like the fall of water, or chirping of Grassehoppers, insomuch that the other Eare which is not vitiated, is notwithstanding impaired, unlesse that which is wounded be quite stopt up. The Scythians therefore and those who live in cold Northerly countries, who have often their ears rotted off with cold, whereby their hearing is much impaired: to amend that default, they fasten about the hole some hollow shell, imagine it to be of a great Cockle or Scallop, wherein the Aire is concluded, gathered, and directed unto the Head. Yet it is not to be passed over in silence what Cardan interpreting some passage of Ptolomie about Hermaphrodites, saies, that the Nativities of monstrous men, are like to those who are not nourished, for monsters are very seldome nourished, but if they be

Paræus in Chirurg. lib. 22. cap. 7.

Ptolom. de Astrorũ judic. lib. 3.

nourished (because they have not the form of man) they very seldome live, yet some of them live, which are but a little changed from the humane Nature, as Haly saies, that he had seen some to doe, who were born without Eares, and others likewise who were born without hands or feet: but the more they receed from the humane Idea, the more difficult it is for them to live and be nourished; for they which onely fall short or redound in number, little differing from the humane forme, daily experience teacheth us, that they live many years.

SCENE

 Cruell cheek-gallantry.

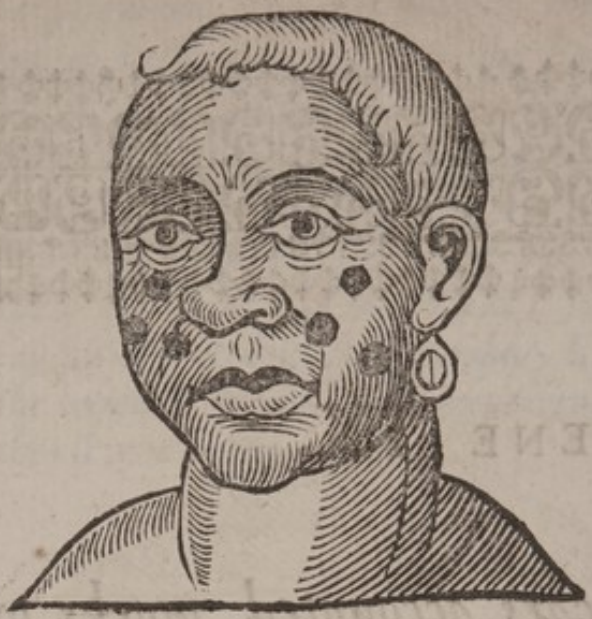
SCENE IX.

Artificiall Scars accounted marks of Gallantry, imprinted on the Cheeks of diverse Nations.

THe *Cafres* on the River *Loranga*, and those of *Mosambique*, bore holes in their Cheeks for a gallantry. Purchas *Pilgr.* 2. *lib.* 9.

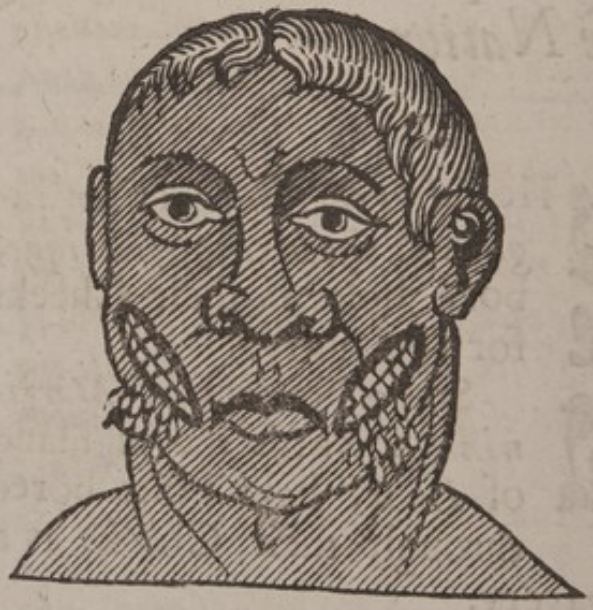
Some Nations of *Marriwini*, towards the highland of *India*, have holes bored through their Cheeks as a prime piece of bravery. Purchas *Pilgr.* 4. *lib.* 8.

They of *Macûas* not far from *Mozambique*, bore holes in both their Cheeks, from the tips of their Eares, almost to their mouth, with three or four holes on each side, each big enough to hold a finger, through which their gums are *Idem Pilgr.* 2. *lib.* 9.



seen with their teeth, their ſpittle ſlabbering forth, for which and the more gallantry, they weare a bung of wood one in each hole, and he which can have them of lead, is a compleat Gallant, for that metall is much eſteemed.

Grimſton *of their manners.*



Lindſchoten, *lib.* 2.

In *Peru* they make holes in their Cheeks in which they put Turquoiſes and Emeralds, this is alſo part of the *Braſileans* cruell bravery.

Leo *deſcription of* Africa.

Thoſe who are called by the people of *Congo Giachi*, but by themſelves *Agag*, have more terrible and preſumptuous countenances, making lines above the lips upon their Cheeks, with certaine Iron inſtruments.

Pigafetta *in his Relation of* Congo.

The

Cheek-markers condemned.

Hieron. Bez. Hist. Novi. orb.



Plin. Nat. Hist.

The Roman dames of old were wont to teare and scratch their cheeks in griefe (which in some part of America, they doe in sign of joy) insomuch, as the Senate taking notice thereof, made an edict against it, commanding that no woman should in time to come, rent or scratch their Cheeks, in griefe and sorrow, because the Cheeks are the seat of modesty and shame. What would those grave fathers have done, if such a fashion had been taken up amongst them, as had made a shamefull inrode or thorough passage in the seat of mirth and modesty? surely in their zeale to naturall modesty, they would not have thought them worthy to live: It seems these men would have more mouths if they could, and rather then faile, they would spoile one to make many, which in despight of Natures continency so to doe, disfiguring the Face, which is the picture of the Face divine, is an injury no reason can ever excuse, no charity pardon; Verily these Nations oppose the purpose of God, of dignifying the body of man, who by these fond waies of transgression, put Gods Organ out of tune, that discompose, wound, teare and brand their bodies, with such a phantasticall violence. No man ever hated his own bodie, and yet no outward Enemie is able to abuse their bodies, as their own phantasticalnesse.

Incisions on the cheek of old forbidden.

tasticalnesse. They pretend indeed (all of them) to studie most of all bodily handsomenesse, to be gallant, comely, gratious and acceptable; and yet they most shamefully deforme and destroy it and make that loathsome, which all their care was to make amiable. Now as for these bodily insciſions, such as anciently the Picts did make, and these savages doe yet make to this day, they have been anciently very expressely forbidden in the Law of God given by Moses. For it is not lawfull for us, to disfigure the Image and the forme that God hath given unto us, by making so many idle-holes to the solution of the naturall continuitie of the whole skin. Upon consideration of this and other horrid abuses of the parts, I have sometimes thought how Galen would have look't if (during the composure of that Divine Hymne de usu partium, which he made to the honour of mans Creatour, and to the setting forth his ineffable wisdome in the admirall contrivance of so stupendious a structure) he had had a Corallary of these practicall abuses of the parts presented unto him; Certainly the Noble Pergamite would have swoln big with indignation, and out of Zeale to Nature, have thundred loud against these her wretched antagonists, which would have proved a passion very well becomming his Pen.

SCENE

Scene X.

Mouth Fashions and Orall Monstrosities.

THe *Canibals* of *Port-Famine* in the Country of *Africa*, have wide Mouths from Eare to Eare, which is somewhat proportionable to them, who are men degenerated into the nature of ravening Woolves. Purchas *Pilgrimage.*

The People of the Province of *Zanzibar* have a great Mouth. Mericus Vespatius *Navig.*

The *Matrons* of *Secota* in *Florida* have wide Mouths, which is the qualification also (as I take it) of the *Persian* dames. Purchas *Pilgrimage.*

In *Cumana*, a wide Mouth is most in fashion at Court, the beauty of the petty Queens much consisting therein *Idem.*

Wide Mouths were in fashion

Idem.



In *Turkey*, the women are accounted most beautifull, that have wideſt Mouthes. And you may be ſure they uſe art to have them ſo; for, things in faſhion women will be ſure to have, this being a maxim in our practical metamorphoſis, that what ever irregularity of beauty growes once faſhionable, Art is called in to aſſiſt affectation, and to force Nature into it.

The magnitude of the Mouth, alwaies anſwers the ſtrength of the teeth: For, thoſe creatures that have great opening of the Mouth, as the Lion and the Woolfe, have robuſt teeth, among which for the moſt part the Acute excell; but who have little mouths, as man, they have teeth leſſe ſtrong, amongſt which the broad teeth or Grinders, for the moſt part are more valid. For, as all they greedily devour, & with great gobbets, becauſe they have a hot ſtomack, and are alwaies in perpetuall motion; ſo man, with care and ſmall morſels, which he alſo diligently chaweth with his grinders, by reaſon of the debility of his ſtomack. Thoſe Phyſiognomers therefore are in an errour, who from a large Mouth, great robuſt and thick teeth, teach us to pronounce of the fortitude of a man: For, the mouth was not given to man to fight with, as to a dog and Lion, that from the like

mouth

The naturall proportion of the Mouth.

mouth they ſhould inferr the like diſpoſition. Man had a mouth given him for the better preparing his meat for his ſtomack, for breathing, and for ſpeech; for which a little mouth was held ſufficient. For women then (in whom a little Mouth was ever held moſt commendable, and that by reaſon of, I know not what Analogy is wont to be deduced thence) to affect commendation of beauty from a wide Mouth, is very ſtrange, and much derogating from the honeſty of Nature, and her ordinary juſtice: for, the deduction or longitude of the Mouth, ſhould but equall the longitude of the Eye, which extends from the outward angle to the Lachrymall; ſo that the longitude of the Mouth is duple to the ninth part of the longitude of the Face, and the Noſe ſhould beare a ſeſquialtera proportion unto it, and the width of the Mouth ſhould be but as much againe as the bottom of the Noſe near the Mouth, the circumference of it double, and the deduction of it treble, to the longitude of the Noſe: ſo that the whole longitude of the Face, ſhould beare a ſeſquialtera proportion to the compaſſe of the Mouth, or to the ſpace contained between the corners of the Eye, for this ſpace ſhould equall the compaſſe (alſo) of the Mouth, and the circumference of the Eare ought to be uniſon; The firſt joynt (likewiſe) towards the hand in the middle finger, ſhould be as much as the Mouth, if you meaſure the bow of the lip with a thread; for if you meaſure it right in the longitude of the empty Mouth, that part of the finger would exceed it. But for women to affect to be ſparrow mouthed, is as great a Solæciſme, as the reaſon of that impotent ſexe can well be guilty of: For whereas they make account to gain beauty thereby, they rather ſuffer

dammage by a Mouth so heavenly wide; for the latitude and amplitude of the Mouth appertaines to the inspiration of greater quantitie of aire, and if with that amplitude of Mouth there be conjoyn'd the signes of a coldish heart (which for the most part is the feminine temper) it will necessarily follow, that the heart-strings of these women must be very much perfrigerated, by reason of the inward defect of heat, and the advenient perfrigeration of inspired aire.

Mela *lib.* 4. *cap.* 3. Beyond Ægypt, and the desarts of the *Macrobians*, there are monstrous Men, that have monstrous Mouths, and some with concreate lips.

Solinus, *cap.* 32. *Solinus* saith, that some of the *Æthiopians* have *Labia Concreta*, or conjoyned lips, with a hole only in the middle.

Plinie *lib.* 6 *cap.* 30. *Plinie* speaks of some Nations that have but one hole in their Face.

Petr. Apian. *Cosmograph* 2. *pars cap.* 3. In *Asia*, where there are found Men of manifold shapes, and wonderfull Effigies, and monstrous kind of Men; about the head of the River *Ganges* in *India*, there are a Nation called *Astomi*, that have no Mouth, living onely by breathing and Odours.

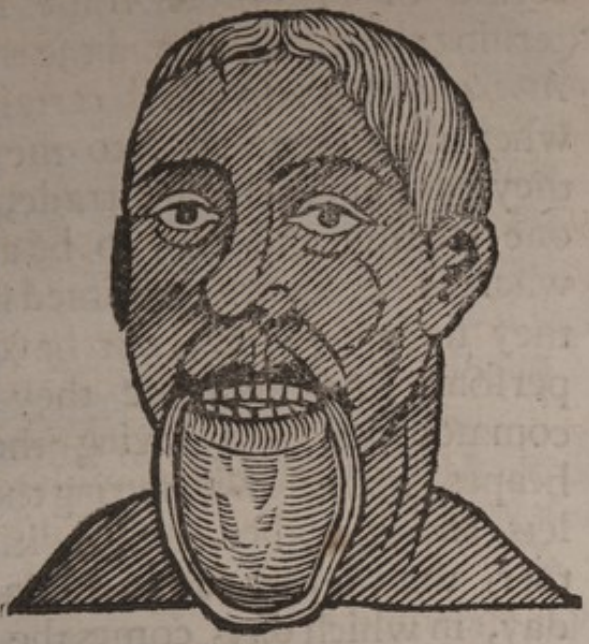
Mandevils *Travels, cap.* 6c. They of the Island called *Dodyn* in the *Indies* and the adjacent Isles, have flat Mouths without lips, and there are dwarfes that have no Mouth, but a round little hole, through which they eat their meat with a pipe, have no tongue, nor speake, but they blow and whistle, and so make signes unto one another.

Simonides. *Simonides* reports, that the *Attique* and *Argive* women, had *Labia fastigiata*, high copped lips, form whence they were called *Phoxichili*, the Latins

Lips hanging down a cubit.

Aloisius Cadamust. Kornmannus *de viverum mirac.*

Latines (I think) call such *Chilones*.



There is a Nation in *Æthiopia*, named *Azanaghi*, who have their lower lip hanging down very low, who are fain to season it with salt, lest it should putrify with the infection of the aire, salt being there a great commodity, because of the necessity of its use upon this occasion, their perpendent lips hang down above a cubite low, and therefore that Nation is reported to be dumb, and this Nation wanting a beard, doe nourish such a pendent lip.

Munster *Cosmograph. lib. 6. cap. 50.*

The People of *Gambra*, not farr from *Jay*, are deformed, their neither lip hanging down to their Brest: and therefore their teeth appeare, which are greater then ours, and they have two here and there more eminent then the rest, and is apt inwardly to putrify, of which deformity being conscious, they trade with their neighbours the *Arabicks*, without sight or conference, leaving their commodities in a certaine place, for which they have Gold in exchange, their upper lip being little as ours.

This History is so remarkable, that it deserves to have all the circumstances annexed unto it:

Monstrous great lips.

Mr Jobson. discovery of the River Gambia.

take therefore what Mr. *Jolson* in the the discourse of his golden trade sets downe concerning this Nation, and the trade of the *Barbary Moore* with them; It is certaine (saith he) that when they come up into the Country, where they have their chiefest trade, they doe observe one set time and day, to be at a certaine place, whereas houses are appointed for them, wherein they finde no body, nor have the sight of any persons. At this place they doe unlade their commodities, and laying their salt in severall heapes, and likewise setting their beades, bracelets, and any other commodities in parcels together, they depart, and remain away for a whole day, in which day, comes the people they trade withall, and to each severall, laies down a proportion of gold, as he values it, and leaving both the gold and the commodities, goes his waies: the Merchant returning againe, as he accepts of the bargaine, takes away the gold and lets the commodity remaine, or if he findes there is too little left, divides his commodity into another part; for which he will have more at the unknowne peoples return, they take to themselves where they see the gold is gone, and either lay more gold, or take away what was laid before, and remaines in suspence: So that at the Merchants third time, his bargaine is finished; for either he findes more gold, or the first taken away, and his commoditie left, and thus it is said, they have a just manner of trading and never see one another, to which is added, that the reason why these people will not be seen, is, for that they

Monstrous great lips.

they are naturally born with their lower lip of that greatnesse, it turnes againe and covers the great part of their bosome, and remaines with that rawnesse on the side that hangs down, that through occasion of the Suns extreame heat, it is still subject to putrifaction; so as they have no meanes to preserve themselves, but by continuall casting salt upon it, and this is the reason salt is so pretious amongst them, their Country being so farr up in the Land, naturally yields none.

In an Island belonging to the great King of *Dodyn*, are foule men, that have their lips about their mouth so great, that when they sleep in the Sun, they cover all their faces with their lips. *Sr* John Mandevils *Travels cap.* 62.

They report that in the Inland parts of the East, there are Nations that have no upper lip. *Schenkius* speaks of an honest matron, who had from her nativitie, her upper lip so curt and short, that it scarce sufficed to cover her upper teeth, not without a deformed aspect. Plin. *Nat. Hist. lib. 6. cap.* 30. Schenkius *observat. de labiis.*

It is observed that all of the house of *Austria*, havea sweet fulnesse of the lower lip. The *Austrian* Lip being at this day, therefore by good right, in high esteem.

The *Sultan* of *Cambaia*, hath his upper lip so large and prominent, that he can binde his head with them, as well as women doe with their haire. Lod. *Rom. Patr. Navig* 4. *cap.* 2.

The Island *Mozambique*, the men and women have lips two fingers thick. Lod. *Rom Pa. Navigat. lib.* 7.

In *Casena* a Region of *Africk* neer *Æthiopia*, there are men who have prominent Lips of a monstrous shape and thickneſse, which *Cardan* seems Cardan *de subtil. lib.* 17.



Leo *Hist. Africæ. lib.7,*

Magin. *Geogr.* Africæ.

ſeems to impute to the prevarication of art; and a faſhion received as comely among them; for he reckons four cauſes of theſe ſeeming wonders, or prodigious ſhapes of men, Religion, Propagation, Diet and Art; the latter whereof wee have juſt cauſe to accuſe of a ridiculous activity, which muſt needs redound to the prejudice of Nature in her operations, yet they have more partners in this folly; for the *Tartars* are all illfavoured and thick Lipp'd. They of *Caffara* black as pitch: the *Ægyptian Moores* and the *Æthiopians* have all thick lips, and the *Indians* love thoſe who have ſuch lips.

A certaine nameleſſe Poet ſpeaking of the *Æthiopians*, thus writes,

Quem niſi vox hominem Labris emiſſa ſonaret,
Terrerent viſos horrida Labra viros.

Have not theſe men hands to take their meat with, that they ſhould thus labour, as if they meant to gather it up with their Lips as the Beaſts? unleſſe it were to ſweep a manger, they can have no uſe of ſuch Lips; for it muſt neceſſarily be a meanes to hinder their

ſpeech

Deformed misplaced mouths.

speech by thickning their lips, as experience teacheth in those who either by Nature or by accident have thick, swoln, blabber lips, causing them to speak in their mouth, uttering their words very baldly and indistinctly, and assuredly the same or worse must befall these artificiall Labions, for their Lips must needs hang in their light, and their words stick in the birth, when such unwealdy Pourers out of speech occasion a hinderance to their delivery.

It hath been the infelicity of many Men and women among us, and in other countries, to have the upper Lip, not whole and entire, but cloven and parted in the midst, such as we call hare-Lips, which happens when women great with child unexpectedly spy a hare, or are crossed by one, long for such meat, eat of it, or a hare suddenly leaps on their head; for then usually they bring forth Infants, with their upper lips bifid and cloven in two parts, perpetually detaining this Lip divided between their Mouth and nostrils, which daily experience doth confirme, unlesse forthwith from the beginning they use that meanes, which the Phisicall Corrector hath prescribed for the reducing of this deformity, the manner of whose operation, you may finde in *Paræus*, *Schenckius*, and *Moccius* the Physitian.

Trincavellus *lib. 5. cap. 11. de cur. human. Corp. Morb.*

Mizaldus *Memorabib. Cent. 3. Aphoris. 77.* Olaus *Magnus Epit. Hist. de Gent septentrion. lib. 18. cap. 8.*

Paræus *de Genæ vulneribus.* Schenkius *observat de labiis*

Wee reade of monstrous Nations, whereof some have their mouths in their shoulders, and some that have them in their breast.

See our Hist. of the Acephalor. Scen. 1.

SCENE XI.

Lip-gallantry, or certaine Labiall fashions invented by divers Nations.

THe *Giachi*, their Ornament, is to have their Lips branded with red hot Irons, especially their upper Lips, and so make streakes and lines in them.

Lindschoten.

The *Indians* have their neather Lips in great circlets, beset with precious stones, which cover all their chins, deeming it an essentiall grace to shew their teeth to the roots.

Montaignes Essaies.



Purchas Pilgr. 2. lib. 9.

The *Macuas* not farr from *Macambique*, a-

Lip-gallantry

among other notes of their gallantry, have holes in their Lips, in the upper of which they put little pegs of wood, as big as a hens quill; of a finger long, sticking right out like a naile, in the lower Lip they weare a leaden bung, so close and heavy that the Lip fals to the beard, shewing their gums and filed teeth, that they seem divils: this is their gallantry, or rather loathsome bravery; for when they are sad they leave these holes open, and many others of their owne making.





The effigies of the King of *Quciambec*, which *Aldrovandus* exhibits, hath some alliance to this affectation.

Aldrovandus *monstr. Hist. fol.* 108.

In that town which was governed by *Quitalbitor* under *Mutezuma*, King of that Province of

Peter Mart. *Decad.* 4.

Lip gallantry

the West-*Indies*, the men bore whatsoever space remaineth between the uppermost part of the neather Lip and the roots of the teeth of the lower chap; and as we set Pretious stones in Gold to weare upon our fingers, so in the hole of the Lip, they weare a broad plate within, fastned to another on the outside of the Lip, and the Jewell they hang thereat, is as great as a silver Caroline Dollar, and as thick as a mans finger; The Relator saith, he doth not remember, that ever he saw so filthy and ugly a sight, yet they think nothing more fine and comely under the circle of the Moone.

Purchas *Pilgr.* 4. *lib.* 6.



Idem Pilgr. 4. *lib.* 6.

Those *Canibals* who are called *Paries*, have three great holes in their Face, one in the under Lip, and one on either side of the mouth, and in every hole stands a fair green stone.

In *Dominica* the Women have their lips bored as an especiall note of bravery.

Purchas *Pil.* 4. *lib.* 6.

The women of *Surucusis*, have Chrystall of a skie colour hanging at their Lips.

Idem Pilgr. 4. *lib.* 7.

The Inhabitants of *Malhada*, have the neather Lip bored, and within the same they carry a piece

piece of a thin cane, about halfe a finger thick.

The *Farrupi Marriwini*, towards the high-land of *India*, have alſo holes through their neather Lips. *Idem eodem. lib. 8.*

The people on the ſouthward of *Tinda* and *Gambra*, are reported to weare iron rings through their Lips. *Idem eodem lib. 8.*



Grimſtone *of their manners.* Strabò *Geogr. lib.* 17. Jo. Bohem. *de rit. gent.*

Lythgoughs *Travels.*

The ancient *Æthiopian* Women who practiſed Armes and went to warrs, made holes in their lips, whereinto they put hoopes of braſſe.

The better ſort of *Ægiptian* women weare rings of gold or ſilver throgh both ends of their mouths, and in their under Lip, hanging rich Pearles and pretious ſtones to them; They thinke themſelves not worthy to live, unleſſe they weare their badges: wherein the baſer ſort counterfeit theſe betters.

The Inhabitants of St. *Croix* of the Mount, pierce their neather Lip, at which they hang ſomething which they thinke is very handſome. Leo *Aph. Hiſt.*

In *Pegu*, the men make holes in their Lips, in which they put Turquoiſes and Emeralds. Grimſtone *of their manners.*

The *Moſambiques* and the *Caffares*, ſome have holes Lindſchoten *lib.* 1.

holes both above and under their Lips, sometimes besides their mouth through the cheeks, wherein they thrust small bones, which they esteeme a beautifying.

Munster *Cosmograph lib. 6. cap. 55.*

The Inhabitants of the *Cape* of *Good-Hope*, have their lower lip bored, and in the hole they put little stones, that their Lip seems beset with gems.

In *Perviana* also they weare jewels in their Lips.

A little from *Gambra* in *Africa*, as an ensigne of Nobilitie and greatnesse, the men and women weare rings in their Lips, which when they eat their meat, they take away, putting them in and out at pleasure.

Purchas *Pilgr. 2. lib. 7.*

The men and women at the *Cape* of *Lopo Gonsalves*, weare rings in their Lips; some thrust small hornes or teeth through the holes and weare them so, which they think to be a great Ornament unto them. Others bore a hole in their neather Lip, and play with their tongues in the hole, so that they seeme to have two mouths, and this is the least part of their cruell bravery.

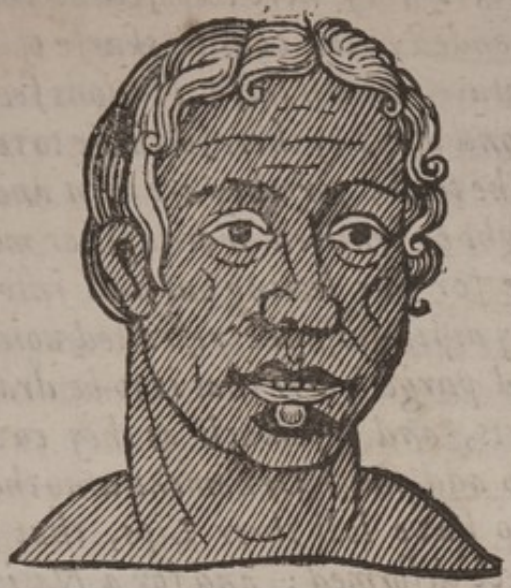
Purchas *in his Pilgrimage.*

The *Brasilians* have their Lips bored, wherein they weare stones so big and long, that they reach to their breast, which makes them shew filthy fine, which yet as another notes, is not practised by the women. They bore holes in their boies under-Lips, wherein they stick sharp bone, as white as Ivory, which they take out and put in as often as they will, and being older they take away the bones, and instead thereof weare great Jasper stones, being a kind of bast-

Lindschoten *lib. 2.*

ard

ard Emraulds, inwardly flat with a thick end, becauſe they ſhall not fall out when they take out the ſtones; they play with their tongue in the hole, which is moſt ugly to behold, for that they ſeem to have two mouths one over the other.



Maginus ſaith, that the *Braſileans* as a pleaſant phantaſie, wherein they take ſingular delight, have from their tender age, long ſtones of no value inſerted in their lower lip onely, ſome in their whole face, a cruell ſight to behold. Maginus *Geograph. Ameriæ.*

The ſelfe-ſame faſhion is in requeſt among the *Margajates* of *Braſil*, yet not practiſed by the women. Lind. *lib.* 2.

Theſe Nations have generally richer faces then our Drunkards, although (it may be) they coſt as much the ſetting on, and it is generall almoſt with theſe Barbarians, *that they had rather weare ſtones then cloaths upon their bodies. The Lips were ordained for the cover of the mouth, given us to defend the teeth, and cavity of the mouth, while they ſhut it from cold and externall injuries, for their office is firſt to have the cuſtody of the teeth. For ſince the*

teeth

The inconvenience of Lip-gallantry

teeth and their nerves are cold, they would be much hurt, if they were exposed to the cold aire, and not defended by the counterskarse of the lips, a benefit of Nature, which these Nations seeme to reject. Their second use is by their softnesse to temper the hardnesse of the teeth, for they are thin and flexible, that they might be rendred more apt for motion, and more habile for the letting out and interciſion of aire, and they distinguish the refracted voice between the teeth, and purgeth aire that is to be drawn into the inward parts, and insomuch as they cover the mouth: they also add much Ornament unto the face, whence they who have lost their Lips, that the gums are seen, prove deformed; and for a Nation to affect such a deformity, is a strange solicisme, committed against the honesty and justice of Nature. They helpe to retaine spittle in the mouth, lest it should continually flow out, as it happens in decrepit men and children, whose Lips are soft and resolved: as also they help the rejection of spittle; both which actions are frustrated and destroyed by the defacing fashion of the bored Lips, so shamefully worne by some of the recited Nations. They were given for the pouring out of speech, and forming of the voyce, which must needs be hindred by their practise, which with rings and Jewels play at such losing loadum with their Lips: they are given to all creatures, for the commoditie of eating and drinking, which these by their filthy fineneſſe somewhat impeach; and therefore some of them are so well advised, as to yield to the necessitie of Nature, and to unloade their Lips when they eat.

Absurd opinions about the Mouth.

These naturall uses of the mouth, some other Nations seem not to understand, or else are wilfully ignorant of that freedome, which the law of Nature affords in the use of it. For the *Numidians*, of the better sort, cover their heads with a piece of black cloath, part whereof like a visard or maske, reacheth down over their faces, covering all their countenance except their eyes; so oft as they put meat into their mouths they remove the said maske; which being done, they forthwith cover the mouth againe, alleadging this fond reason: For (say they) as it is unseemly for a man after he hath received meat into his stomack, to vomit it out of his mouth againe and cast it upon the earth; *so it is as undecent a part, to eat meat with a mans mouth uncovered: with whom it seems the covering of the mouth is observed with equall modesty, as the covering of the feet by the Jews: had Nature expected any such complement, shee would have made a flap or cover for the mouth, which the fondnesse of these men seems to have desired, neither would shee have seated the mouth in so eminent, open, and conspicuous a place.*

Purchas *Pilgr.* 2. *lib.* 6. Leo in *his description of* Africa.

But this is nothing so derogating from the honestie of Nature, as the fond conceit of the Azanegi, *who cover their mouths, being as much ashamed to discover them, as their privities: therefore they carry about their mouth, right as a shamefull part, because forsooth the mouth, as a sinke, alwaies sends forth some evill savour, neither doe they uncover it, unlesse when they eat.*

Münster *Cosmograph lib.* 6. *cap.* 50. Aloys *Cadamust. Navigat. lib.* 1. *cap.* 10

The *Guineans* take their meat torne in pieces with the three midmost fingers; and gaping, cast it

Purchas *Pilg.* 2. *lib.* 6.

The Mouth miſ-fed.

ſo right into their mouths, that they never faile, or caſt it beſides: a thing much wondred at by ſome Travellers that obſerved them.

Had Nature made the hands too ſhort to reach their mouths, they might have pleaded neceſſity for this pitch-cat-like feeding: but the hands, as Anatomiſts well obſerve, were ſo placed, and endowed with ſuch a length, that they might equally reach the mouth on either ſide. Anſwerable to which abſurdity is the cuſtome of the people of *Candou* Iſland, who uſe finger-ſpoones, uſing no other for any liquid thing, nor rice, nor honie, but take them with their fingers, which they doe ſo neatly and nimbly, without loſing any thing; for they account it the greateſt incivilitie in the world, to let any thing fall in eating.

Purchas *Pilgr.* 2. *lib.* 5.

In *Feſſe* alſo and *Barbary*, finger-ſpoons are in faſhion.

Idem Pilgr. 2. *lib.* 6.

They of *Goa* alſo, eate their pottage with their hands, mocking at the uſe of ſpoons, as if they were uncivill.

Grimſtone *of their manners.*

Indeed the people of *Numidia*, eat out of their fiſt, and the hand the naturall diſh out of which they drink their milke, as a moſt fit inſtrument framed by nature for that end. Whence *Diogenes* of old, perceiving one to drink water out of his hand, threw away his diſh; a good honeſt frugall invention, no way contradictorie to the intention of Nature, for they advance it up to the Lips. But although Nature may ſeem to have intended the hand for a diſh; yet there is more doubt to be made, whether ſhe intended the fingers for ſpoons to that diſh, and to have allotted

Where the Lip and Cup never meet.

allotted five ſpoons to every diſh. But it is plain by the full length and poſition of the hand, (contrarie to the *Grobian* law) that Nature never intended the hand to be as a forke to pitch meat as unchopt hay into the mouth.

They of *Goa*, and other of the *Malabars*, drinke out of a copper Can with a ſpout, whereby they let the water fall down into their mouths, and never touch the pot with their Lips, for that they abhorre. *Purchas Pilgr. 2. lib. 10.*

They of *Goa* uſe for their drinking, certaine thin veſſels made of black earth, the which are pierced in the neck, they call them *Gargoleites*; for that he that drinketh lifteth up the veſſell, and not touching it with his Lips, receives the water by thoſe little holes, the which doth gozle and make a pleaſing noiſe. They hold this manner of drinking more civill, to the end they defile not the cup with their mouths, which are ſometimes uncleane. They that come newly out of *Portugall*, and will drinke after this manner, ſpill much water upon their cloaths, for that they know not how to uſe the cup: they call ſuch men Reynolze in mockage, You may finde this pleaſant relation very largely and handſomely repreſented in *Lindſchotens* Travels. *Grimſtone of their manners. Lindſchoten lib. 1. cap. 38.*

I remember I ſaw a porter (whom I had imployed) drink up a flagon of beere with his hand held very high from his lips, without ever ſo much as gulping for the matter. Which I taking notice of, he told me he had been among the Malabars, *where if he ſhould have gulped or have drunk any otherwiſe he might have had his throat cut.*

Cardan *de variet. l.8.c.11.*

Cardan *remembers, that when he was a boy, he saw a certaine* German *(a Colonell) who was wont to drinke downe wine with an unmoved throat; But he rangeth it among other very admirable properties of some men. But it seems our* Malabars *thinke that Nature gave us not lips to drink with, as Anatomists informe us, neither would our proverbe, many things happen between the cup and Lip, be ever endenizzed among them, who never let the cup and Lip meet.*

The Tovopinambaultians, *when they drink they never eat, and when they eat they never drink, and they wonder at our custome who eat and drinke together by turnes: And if any should compare them in this to horses, the answer was made by a witty fellow, that there is a difference; for the* Barbarians *need not to be led to water, since there was no feare, that they should be constrained to break their halters.* Frenchmen, *who never drinke, but they eat, would make an excellent medly with these men at a Banquet or Potation. Surely these* Tovopinambaultians *adhere to the old assertion, a popular tenent in our daies, exploded by the learned Enquirer into common errors; that there are different passages for meat and drink, the meat or dry aliment descending by one the drink, or moistning vehicle by the other: which contradicteth experience, and the Theorie of Anatomie and the use of parts; for at the throat there are two cavities or conducting parts, the one the Oesophagus gullet, or feeding channell, seated next the spine, a part officiall unto nutrition, the other (by which is conceived the drink doth passe) is the weazon rough arterie or windpipe, a part inservient to the voice, and respiration; for thereby the aire de-*

scendeth

The use of the Wind-pipe.

scendeth into the lungs, and is communicated unto the heart. Againe, besides these parts destined to divers offices, there is a peculiar provision for the windpipe, that is a Cartilagineous flap upon the opening of the Larinx or throate, which hath an open cavitie for the admission of the aire; but least thereby either meat or drink should descend, providence hath placed the Epiglottis, Ligula, or flap, like an Ivie leafe, which alwaies closeth when we swallow, or when the meat and drinke passeth over it into the gullet, lest any should slide into the rough arterie, or some crumb (as we use to say) should goe awry. And the contrivance of Natures artifice in this flap is very remarkable; which being rigid and erect by Nature, by reason of its firmer and stricter connexion in the hollow of the bone Hyoides, it is alwaies deteined erect by the intervening of a thicker ligament, by reason of the necessity of respiration, wherein our life consists, whereby the pipe of the rough arterie remaines open, lest the heart should be suffocated, notwithstanding being flexible, that it might perfectly shut the chinks upon which it is recalled, when wee swallow our meat and drink, by whose weight it is depressed, lest any thing during the time of eating and drinking should fall into the weazon, having swallowed them, presently like a spring it is lifted up, and returnes to its posture: so that if we speake in the very act of eating or drinking, that will be enforced to open, to let out the matter of speech, which is the breath, and so exposed; If any meat or drink imprudently fall into the Arterie, it straightwaies strangles or excites a cough, untill by the force of the breath it be ejected, because that thing descending, hinders respiration, and so consequently

The inconveniences of eating without drinking.

speech; wherefore Nature necessarily riseth up to the expulsion of it. And this is the reason why a man cannot drinke and breathe at the same time, and that if we laugh while we drinke, the drink flies out at the nostrils, and why; when the water enters the weazon, men are suddenly drowned. Verily these men answer not the intention of Nature, neither cherish their bodie so well as otherwise they might. And they had need feed very warily and silently (as they doe) for meat being in its own Nature corpulent, compact and grosse, and sometimes devoured in greater gobbets then is expedient, sometimes being harder as not well chawed, sometimes gluttinous and clammy, and therefore apt to stick in the gullet; for many times the meat when it is not well shread is deteined in its passage: And to remove downward this deteined Bolus, we stand in need of drink; and therefore drink may not be only esteemed the Vehicle of aliment through the most narrow regions of the veines, but its Vehiculum in all places; and not onely through the whole gullet, but also where the meat descends from the gullet into the stomack, by the benefit of this liquid vehicle it is carried through the whole bottom of the ventricle, and runs out also to the right side. On the other side the gullet is soft and not open, as the rough artery is, but easily fals upon it selfe, and staies the descent of meat, which otherwise, it was convenient should descend as soone as may be, as well for the compression of the adjacent parts, as the stomack, lest it should delay the concoction of the meat. And although Nature not thinking fit to commit this necessary action, to the weight onely of the meat, whereby it is moved of it selfe, would have it moved of another: and notwithstanding that the gullet moveth

How Deglutition is performed.

moveth the meat into the ſtomack by naturall inſtruments, that is by ſtreight Fibres not only attracting it, but thruſting & preſſing it down by tranſverſe Fibres; yet ſhee hath ordained withall a muſcle (to wit an inſtrument of the ſoule, which by a voluntary motion drives and thruſts down the meat into the ſtomack) and this muſcule is ſeated at the beginning of the gullet, having a tranſverſe or orbicular poſition and laid over the gullet, it comprehends it and drawes it together; and by conſtringing, thruſts the meat forcibly into the ſtomack, preſſing it downe and driving it forward. Therefore when the meat, thruſt from the mouth to the beginning of the gullet, and ſtreightned in and compreſſed by the tranſverſe muſcule, and being conſtrained to paſſe by the gullet, and forthwith attracted by the right Fibres, and by a conveniency of qualitie of the ventricle, and driven forward, and in a manner compreſs'd or altogether compreſs'd by the tranſverſe Fibres, comes ſtreight into the ſtomack; the action of the gullet, that is deglutition, is performed and conſummated, the action being animall and partly Naturall. And that this ſtronger motion is required in the top of the gullet, the Larinx is the cauſe, which being of a thick body cartilagineous and rigid, and placed at the beginning of the gullet, it had altogether hindred the ingreſſe of meat into the gullet, unleſſe Nature had here conſtituted a muſcule; the opifex of deglutition; neither would this muſcule ſuffice, by reaſon of the thick and hard body of the Larinx, oppoſed unto thegate of the gullet, unleſſe the Larinx at the inſtant of deglutition ſhould recurve it ſelfe upward, and unlocke the compreſſed mouth of the ſtomack; for it appeares

Drinking without gulping.

appeares, that when the meat doth recurve the Larinx side-way to the Epiglottis, and shuts the chink, prohibiting the breath to issue out, then that the chink may be opened, and respiration made, the Larinx as it were compelled, ascends upwards, and so the gullet gapes: neither doth it ascend only upwards, but it is moved and deduced outward and forward, and drawes together with it the gullet forward and outward, therby to draw back and free it from the compressure of the spine, and open it in its orifice, and so the meat easily enters into it, and in the ingresse the transverse muscule riseth up to its work. Yet as Brasavola notes, there are many that drink without the moving of Transglutition; but that which they drink descends as if it were poured into a tankard, as the nurse of his eldest son Renatus was wont to doe. In this case they need no mandent member. But he saies this is rare and besides Nature; as it is besides Nature to have any action vitiated, for that happens but rarely to men.

Brasav. com. ad lib. Hip: de rat. vict. in morb. acut.

These are the only men who seem able to deny that the gullet or inner pipe of the Neck, the meat-pipe or viand-pipe hath any publike action, and that it is the way and passage onely, and doth nothing but as it is pervious and hallowed along, therein it affordeth a way and passage to the meat. But action is a motive action, which is brought forth of it selfe, and it is not an action, or to doe, to be a way, but only a use, which is in all that doe nothing. If the gullet should act, its action would altogether consist about meat and drink; but if it carry the unconfected meat, it works nothing upon the meat, and therefore there is no action of the throat: Yet in the judgment of the best

Anatomists

Words and meat not to be mixed.

Anatomists, it hath a publick action, which altogether respects meat and drinke: and it is a way, inasmuch as it is hollowed, but unlesse it should act that way (insooth) would be unprofitable and vaine: Yet we must confesse, that drinke perchance by reason of its thin and fluxile substance, would flow downwards; although it is well knowne, that matter is not traduced thorough the body, as it were by stone-gutters, but is dispenced and moved by faculties. Now although these men cherish not Nature so well as otherwise they might, yet the silence which they observe in eating, is very admirable and suitable to the cautionary provision of Nature; for they deferre their conference untill some other time: We (saith the Relator) who violate their custome by mixing words with our meat, were laughed at by them; and indeed by their Sympoſiack silence they better secure themselves in this point then we doe: For although eating and speaking be both common actions of the mouth, yet Nature cannot mind all things together, but would have us hoc agere; *and therefore the method of the diverb is good: First* stridor Dentium, *then* altum Silentium, *and last* rumor Gentium; *Which in* Festivals *adjournes discourse, untill the belly be full, at what time men are at better leasure, and may more securely venture upon table talke. The observation of which Naturall rule, might have saved* Anacreons *life, who endangering himselfe this way, died by the seed of a Grape.*

In *Candou Island*, the people have a fashion, that while they eat, none dare spit or cough, but they must rise and goe forth, contrary to the practicall rule of the *Grobians*, and indeed some- Purchas *Pilgr. 2. lib. 9.*

what againſt the freedome and libertie of Nature, although indeed theſe actions are ſomewhat importune and unwelcome gueſts at Feaſts.

SCENE

The *Maldive.*



SCENE XII.

Beard-haters, or the opinion and practise of diverse Nations, concerning the naturall Ensigne of Manhood appearing about the mouth.

THe *Maldives* shave their upper and lower lip, and all parts about the mouth, because they would not for any thing in the world, being eating and drinking, to touch a hair, being the greatest nastinesse and filthinesse in the world; for, finding one haire in a platter of meat, they will not touch it, but remaine rather without eating, giving it to the birds and other creatures. So strict are they in their neat superstition. Purchas *Pilgr. 2. lib. 9.*

1. *These Men by their practise seem to be angry, that Nature hath planted haire about the Mouth, a thing very derogatorie to the honour of Nature, with whom* Scaliger *(when his memory failed him) seems to assent, supposing that by reason of their position and corporiety besetting the upper Lip, and cloathing the mouth, they lye between the mouth and*

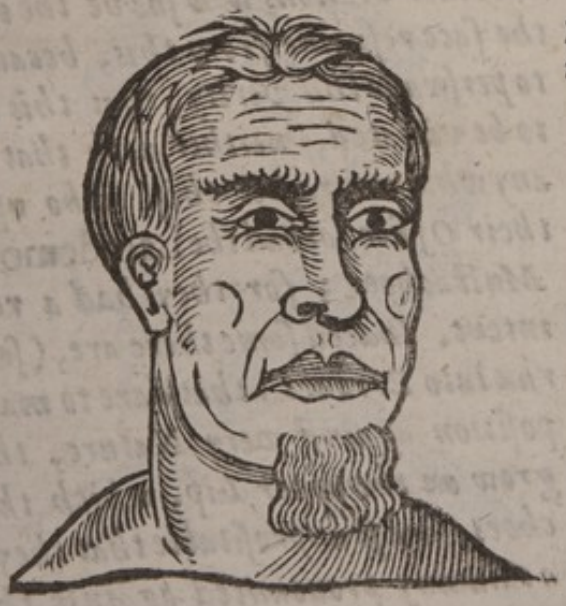
holes of the Nostrils, and prove troublesome to the Nose and Mouth; too nicely, withall, observing that the encrease of these haires placed about the mouth, hanging down very long, (being as a hedge about the mouth) did hinder the ingresse, and egresse of those things for whose sake Nature had formed the mouth, whose Office was commestion, or assumption of solid aliment, the potation of the same aliment, but liquid, expuition, and locution, and sometimes respiration; to the which Offices the Lips could not be prompt and ready, besieged with such long and propendent Mustachoes, as the Senses teach us; for although we endeavour to prevent these Mustacho-haires while we eat, yet they descend, and entring together with the meat into the mouth are bitten with the teeth, whose peeces we are compelled, either to spit out, or sometimes imprudently to devour: and if we drink, these haires swim in our drinke, moystened with whose sprinkling dew they drop down upon the beard of the Chin, and Cloaths, which is an unseemly sight; wherefore to prevent these inconveniences, we are faine to wipe them: in spetting, they interrupt the excrement; for, that which is ejected bespatters and spaules them, which is an odious sight not to be endured. How they hinder and disturbe elocution every man cannot so readily perceive, they only are able to judge, who can distinguish the least difference of voices. Their gravity and weight may also offend the upper Lip, and render it unfit for a more easie motion.

These are the waies which some have conceived they might possibly be offensive & noxious to the uses of common life, which is a complaint & cavilation analogicall to that of Plinies of the nakednesse of man, and as vain

Cavils against the Beard answered.

as his. They are no more offensive than other haires, which if not regulated by our practique Intellect, their increase may chance to prove somewhat troublesome; neither were they without reason placed about the mouth, and therefore to cut all away, is as unseemely as to shave the Crest of a Lyon, being placed there for certaine uses and ends. And as for their offensive and unprofitable length, Nature would have these particles (for so haire may be called) their fashion and more ample quantity to be regulated at ones pleasure and arbitrement. Wherefore she called mans understanding or the humane Intellect as a companion to trim and keep this Fabrique for her service; by this necessity promoting his care and regard of himselfe. But that he should shave or pull up the quick-set hedge, Nature never meant he should, and it were but an ill-favoured piece of husbandry so to do: prune it he may for the majesty and honesty af Nature, which doth not only shine bright in the Organicall parts, but in all the accidents of the body.

The Tartars shave their upper Lips, and warre with the Persians for not doing so.



Purchas Pilgr. 2. lib. 1.

These men offer a great indignity and despight to Nature, to deprive the upper Lip of its naturall Ornament, which among all the parts which

The honour of the Beard maiutained.

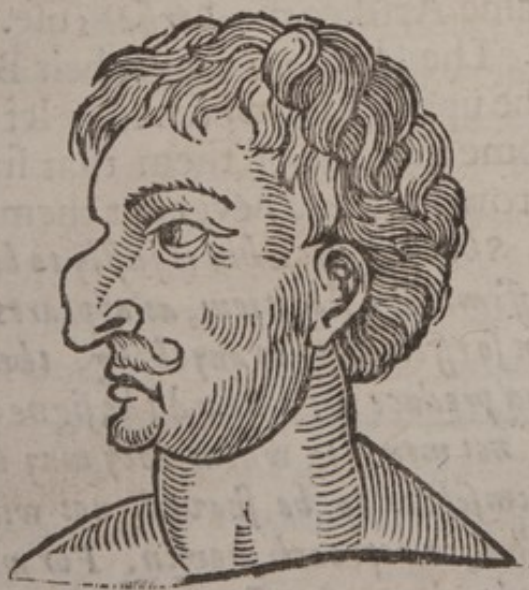
constitute the beard is justly thought to be of greatest dignity; Superiour even according to that regular proposition of Nature or Physicall Axiome, which is, that they are most according to Nature, which if not alwaies, yet at least do often happen; and if we consult with Sense, and will not be refractory to its information and judgement, we shall find, that if men have any Beard they have some on the upper lip, there being rarely, if any, to be found that do not sprout, although the other barball parts be bare, and ample testimonies hereof we have from the common sence of men, which is not to be neglected when it seconds the truth of Nature; such men being looked upon as monsters who are destitute by Nature of the Beard in the upper Lip and Chin, and have some under their Chin, and upon their Cheeks. These are rare in mankind, and with the tyranny of no Rasor can you ever extort or fright out of the mind of men that ingrafted admiration wherewith they prosecute such men who are uterly void of haire upon the Region of their upper Lip. All other Nations who shave the other Barball parts of the face refraine from this, because reason it selfe seems to perswade this verity, that this renowned part is not to be violated, neither doth that Edict of the Ephori *any whit contradict this, who upon the entrance into their Office forbad the* Lacedemonians *to nourish their Mustachoes; for they had a respect to a Symbolicall intent. Indeed some there are, (so prone alas are men to run into Errours) that dare to make this criminous proposition against very Nature, that the haires which grow on the upper Lip, which the Greeks call Mustachoes, are so unprofitable that they hinder the use of life, a calumny pronounced against the majesty of Nature,*

which

Uſes of the Muſtachoes.

which not to retort, were by an execrable impiety to deſert the Divine Providence, and foulely to apoſtate from his ineffable wiſdome, whereas we ought not to cavill at prudent Nature, which is the ordinary power of God, but ſhould rather deplore and bewaile our condition, and accuſe our own ſloath, which is ſo unfit to find out and inveſtigate her counſels. He that will allow this ſcandall and ſlander of Nature to be true, muſt confeſſe that evill is quid poſitivum; *for the haires of the Muſtachoes are exiſtent. More thankfull to Nature is the ingenious* Montaigne *in his Eſſaies in his private acknowledgment, where ſpeaking of one who was wont to find fault with Nature, that ſhe had not made proviſion for a ſweet bag to hang under our Noſes; he explodes the Cavill, alleadging that his Muſtachoes ſerved him to that purpoſe, in retaining the ſent of his perfumed Gloves, or any other ſweet wherewith he had touched them, which verily is a conſiderable uſe that may be made of this part. I knew a Gentleman of good worth, who being almoſt* Edentulus, *and his cheeks ſinking in by reaſon of the decay of his Teeth, wore his Muſtachoes thick and ſtanding up, to conceale that Lapſe of his Viſage.*

Montaignes Eſſaies.



Junius *de Com.*

The ancient *Britons* ſhaved all their beard away ſave that growing on the upper Lip, which was ever attributed to their Barbariſme.

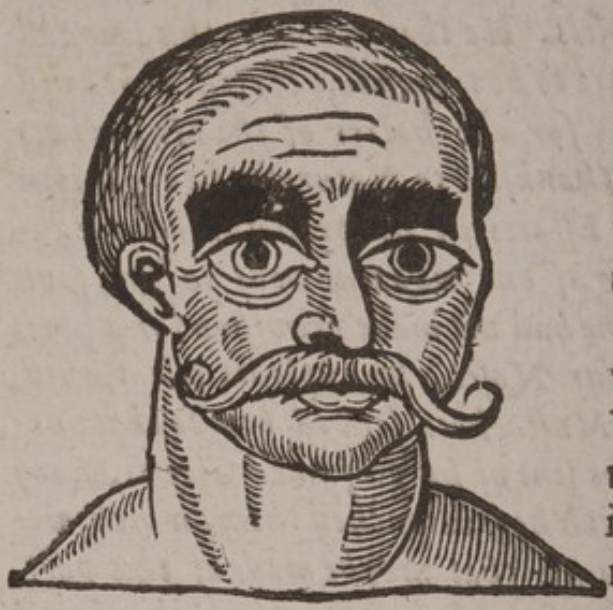
The

Shaving the Chin condemned.

Herberts *Travels.*

The *Persians* allow no part of the body haire, the upper Lip excepted, which grows very long and thick, they turne it downwards, the oyle Dowac but thrice applyed annihilates the excrement ever after.

Grimstone *of their manners.*



The *Hungarians* shave their Beards and leave nothing but the Mustachoes, the which are sometimes very long.

The Turks weare only great Whiskers on the upper Lip, which is the Military cut, shaving away all the hair off their chins, which they do, as I suppose, by the same Artifice the *Persians* use.

Plin. *Nat. Hist. lib. 6 Tom.* 1.

The *Arabians* shave their Beards, save only on the upper Lip, which they let grow still: and yet some there be of them that suffer their Beards to grow long and never cut them.

Shaving the Chin is justly to be accounted a note of Effeminacy, flagitious, as appeares by Eunuchs, who are not so effeminate in anything, then that they are smooth and produce not a Beard, the signe of virility, and therein not men; to whom they may be likened who expose themselves to be shaved, not without cause are such called, in reproach, women. For what greater evidence can be given of Effeminacy than to be transformed into

the

Shaving condemned.

the appearance of a woman, and to be seen with a smooth skin like a woman, a shamefull metamorphosis! Our Ancestors reputed it piacular and monstrous in habit, only to resemble women, how much more ignominious is it, in smoothnesse of Face to resemble that impotent Sex? A ridiculous fashion to be look'd upon with scoffs, and noted with infamy, for which prank Clisthenes is branded in the Proverbe, Clisthenis rasura; who to seeme young ridiculously suffered himselfe every day to be shaved. A thing first thought on in the time of Alexander when he was effeminated with the Persian luxury. It was a long time ere the world began to entertaine Barbers, but it was late first ere they were in any request at Rome. The first that entred into Italy came out of Cicily, and it was in the 454 yeare after the Foundation of Rome; Brought in they were by P. Ticinius Mena, as Varro doth report, for before-time they never cut their haire. The first that was shaven every day was Scipio Africanus: and after him commeth Augustus the Emperour, who evermore used the Rasor. And verily the Turkes, who shave their slaves, do justly scoffe at such Christians, who cut, or naturally want a beard, as suffering themselves to be abused against Nature. The Inne-keepers of Fez are justly therefore detested among the honester part of the Citizens, who go apparelled like women, and shave their Beards, and are so delighted to imitate women, that they will not only counterfeit their speech, but will also sit down and spin. With a Rasor then to go so deep as to leave no impression of haire upon the Chin, as if we would with the same Iron invade the roots, but that we feare wounds and deforming skars of the skin, is to turne Rebell, and to

Plin. Nat. Hist. lib. 7.

Johannes Leo Hist. of Africa.

Shaving the Chin a dishonour to Nature.

shew a willingnesse to evert the Law of Nature. Hence Diogenes *very knowingly, seeing one with a smooth shaved Chin, hast thou whereof to accuse Nature for making thee a man and not a woman? the Beard is a singular gift of God, which who shaves away, he aimes at nothing than to become lesse man. An Act not only of indecency, but of injustice, and ingratitude against God and Nature, repugnant to Scripture, wherein we are forbidden not to corrupt the upper and lower honour of the Beard, or shave it; upon which place* Rabbi Moyses Maimonides *hath made very subtile and precise glosses. But we, not only leaping in the Face of Nature, but resisting God (in manner of the Gyants) are bold to establish a practicall Law against the first Decree; insomuch as we may be likened unto the* Rhodians *and* Bizantines, *and put in the same forme with them, who when they were forbidden by a Law that no man should be shaved, all of them began against the Law to shave their Chins, and a Mulct moreover imposed upon all Barbers that had Razors, yet that deter'd them not, but they all used Razors. So we against the Edicts of God, the Oracles of the Prophets, the Placits of Counsels, and the judgement of Learned men, hold fast the foolish Custome of shaving, and will sooner forbid our selves fire and water than execute Commands contrary to our Custome, like wicked Out-laws, despising the fulmination of Divine anger. More conformable to the Law of Nature were they of old, when in* Greece *to shave the Beard was held for a great punishment. In many places the punishment of Fornication was, that the Fornicator should have his Beard chopt off openly with a keene Axe, and so to be sent away, which to him was a marke of infamy.* Thenet *in his* Cosmography

Levit. 19. 27. *Rabbi* Moses *cum notis* Dionis. *vosc.*

Thenet. *Cosmogrvph.*

Cutting off Beards where a punishment.

graphy *saith, at this day in the Isle of* Candy *it is a kind of punishment to cut a mans Beard.* Paradine *writeth, that certaine young Gentlemen who followed the Earle of* Savoy, *were so served for forcing a Damosell, and the Father made Declaration that he was well satisfied. The* Beglerbegs *and* Bassas *of the* Sultan *wore very long Beards: If the* Sultan *were displeased with any man he caused his beard to be cut for a punishment and shame; as* Emyr Seleyman *served* Chassan *Captaine of the* Janizaries, *which* Chassan *esteemed so great a shame unto him, that he handled the matter so, that* Emyr Seleyman *was entrapped and strangled. To which we may add the merry History mentioned by* Nicephorus *in his Chronicle, of* Baldwin *Prince of* Edessa, *pawning of his Beard for a great Sum of money, and his Father* Gabriel, *Prince of* Mitilene, *redeeming the extreme ignominy his Son was like to receive by the losse of his Beard, furnishing him with money.*

Paradin. *hist. of* Savoy, *lib.* 2. *cap.* 155.

Niceph. *in his chronicle.*



Capt. Smiths *Hist. of* Virginia.

The Naturall Inhabitants of *Virginia*, whose haire is generally black, the men weare halfe their Beards shaven, the other halfe long, for Barbers they use their women, who with two shels will grate away the haire of any fashion they please.

Eradicaters of Beards.

Jormand. *in li. cer. Getticarum*

The *Huns* have their Cheekes, to wit, all the parts where the haire breaks out cut with an Iron by their Mothers while they yet ſuck, on purpoſe to make them grow old without a Beard, which is a naturall ornament that they, it ſeemes, abhor; and hence they were made to live without a Beard, becauſe their Faces, plowed with Irons, did conſume the timely grace of haires in skars.

Purchas *Pilgr. 2. lib.* 10.

The *Bramas*, not far from *Pegu*, if they ſee a man with a Beard they wonder at him, for they with Pinſors pull out their haire as ſoone as it appeares.

Herberts *Travels, lib.* 3.

In *Pegu* (alſo) they weare no Beards, and they cut and pluck their fleſh to become braver than other Nations.

The *Tovopinambaultians* uſe alſo to eradicate the haire of their Beards.

De Bry Lindſchoten *lib.* 1. *Cap.* 20.

They of *Java* have moſt thin Beards by plucking out moſt of the haires as faſt as they grow out, ſo that there you ſhall ſee no man, although old and ancient, to have a Beard. The like do the *Celebes* in an Iſland of *Ethiopia*, pulling out their Beards even unto the neck, where they nouriſh



nouriſh two prominent tufts hanging down like Goates.

The *Chiribichenſes* are Beardleſſe, and if a haire come forth they pluck it out one from another with certaine little Pinſers; they call our men wild Beaſts, for that they endeavour to preſerve their Beards. Pet. Martyr, *Decad.* 8.

The Inhabitants of the *Cape of good Hope* eradicate their Beards, painting their Chins with divers colours, white, black, red, and skie-coloured. Munſter *Coſmograph lib.* 6. *cap.* 55.

The *Braſilians*, and the naturall Inhabitants of *Canada*, or *New France*, the Beard of the Chin, which is generally black, and the producing cauſe cauſe thereof they take away; and the *Sagamos*, for the moſt part have but little *Memmerton*, hath more than all the others, and notwithſtanding it is not thick as it is commonly with Frenchmen. And although theſe people weare no beards on their Chins, (at the leaſt for the moſt part) yet for the inferiour parts they hinder not the growing, and encreaſing haires there. It is ſaid, the women have ſome there alſo, according as they be curious; the Frenchmen made them beleeve that the French women have Beards on their Chins, and have left them in that good opinion, ſo that they were very deſirous to ſee ſome of them. *In the deſcription of* Nova Francia, *lib.* 2. *cap.* 10.

In *Florida* the men pull out their Beards, that they may appeare more beautifull. Hier. Giravæ. *Coſmograph.*

In the Province of *Mexico* the men are Beardleſs, not that Nature hath denied them the growth of a Beard, but becauſe they have a Conceit, that they are more comly when the haire of their Beards are eradicated. *Idem eadem.*

Thin Beards affected.

Idem eadem.

In some of the other Provinces of *New Spaine*, although by Nature they have thick long black haire, yet they pluck out their Beard, anointing their Chin with a certaine Liquor, which prohibits the re-encrease of the Beard.

Peter Mart. *Decad.7.*

The *Chironanes* are beardlesse, whether by Nature, or by Art, applying some kind of Medicine, or whether they pluck off the haire, like the People of *Tenustitan*, it remaineth doubtfull; However it be, they are delightfull to shew themselves smooth, which affectation smels of the Art of *Salvius Otho*, who herein was allied unto them, who because he would never have a Beard used depilatories.

Helyn. China.

The *Chinoyse* also have very thin Beards, consisting not of above twenty or thirty haires, a thing wonderfull to behold, and when they would describe a deformed man, they paint him with a thick Beard. It is true, that there are some that have the Beard well fashioned, and a pleasing aspect or countenance, but the number of these is small in regard of the rest; and some thinke that these men came from some strange Country in old time, and did mingle with the *Chinois*, when it was lawfull for them to go out of the Realme.

Grimstone *of their manners.*

Pet. Martyr, *Decad. 6.*

The *Barbarians* about the Haven of St *Vincent* are Beardlesse, and in great feare of Bearded men, upon which occasion *Gonsalves* used a pretty policy of twenty five beardlesse youths, by reason of their tender yeares, he made bearded men, by the poling of their heads, the haire being orderly composed, to the end that the number of bearded might appeare the more to terrifie them if they

should

ſhould be aſſailed by war, as afterwards it fell out.

The *Cathaians* and the *Cumanans*, moſt of them are by Nature beardleſſe. Lindſchotens *Travels. lib. 2.*

The People of *Carthai Tartano* weare their Beards alſo thin.

Some of the Broad-faced *Tartars* are Beardleſſe, except that in the upper Lip, and on the Chin they have a few volatile haires. Munſt. *Coſmog* Jo. Bohem. *de rit. gent. lib. 2.*

In *Sumatra*, the men, although they have great Eyebrows, have but little Beard, inſomuch that the haires under their mouth may be numbred. *Diario nautico Batauerum.*

In the Kingdome of *Mancy* in great *India*, there men have Beards as it were Cats. *Sr* Jo. Mandevils *Travels Cap. 63.*



In *Elizabeths* Iſland, toward the North of *Virginia*, the men have no Beards, but counterfeits, as they did think our mens alſo were, for which they would have changed with ſome of our men that had great Beards. *Capt.* Smiths *Hiſt. of* Virginia.

What a Generation of ſcoffers of Nature have we here, who with their Pincers fight againſt her! fit Companions for the Apoſtate Iulian, *who ſtiled himſelfe* Myſogopon, *as much as to ſay, as the hater of a Beard. Sure the Beard was form'd and given to man-*

The Dignity of the Beard maintained.

man for some end, the place, and dignity of the place, the time it appeares, and the species of it shews an ornament. For the place, no man can deny the face to be one of the outward parts of the body which hath an honest appearance; if the Face have dignity, and a degree superlative as it were of dignity, and there are some Orders, This may justly be accounted the most honest of the honest parts, and worthiest, since there are the chiefest Organs of the Senses, the Instruments of the reasonable soule; and that in the face, as in a Glasse, the ineffable majesty of the whole man doth shine. In which the Beard hath the chiefest place, being planted in the part thereof, which the Ancients stiled the Temple of Goodnesse and Honesty. The time of its appearance, denotes its use, it is inchoate, and begins to come forth at a certaine definite and specifique time, (for man is not at once an Individuum and a specifique Individuum) the libration of which moments of time is chiefly conspicuous to God, and confirmed by his Counsell, which dispensation of time is not without a mystery, to which all things created are subjected. I would we could understand the fulnesse thereof; but certainly for some specifique end. From the species, or the kind of haire, may another Argument be taken of their reall worth: All other haires, we see, have their use and end, and can Nature be so forgetful of her own institutions as to faile in this particular? Superficiall Philosophers do much please themselves with this Division, saying, that of those which are in the body, some are the true parts of it, and others are not, to wit, such as proceed from the necessity of matter, of which kind are the haires, an excrement and not a part, and if a part altogether an excrementitious

mate-

The use of the Beard.

materiarie, and of no use: to which account the Beard must be reduced which is all haire, a Doctrine popular and altogether erronious; for, the Beard is an existent part of the body and most necessary, and its necessity is from its use and office it hath in the body, not from the matter, or as they say, necessity. Nature, which is the ordinary power of God, and the lively image of his wisdome, workes alwaies for an end; more especially, and most nobly doth she do it in the body of man, the most nolle of all Creatures. Some say, the Beard was intended for a manly ornament; for, man shews more venerable, especially if by age his haires be every where fairely and superabundantly circumfused, which Nature usually doth, leaving no part unpolished, or unlaboured, or without Rythme, and elegancy, as worke enchased in the hilts of Swords, which sometimes appeares, but is sometimes obscured by the very splendor of utility; which conceit doth not well please Platerus, for saith he, if it was produced for an Elegancy, why do women then want it, in adorning whom Nature seemes to have been most studious, and yet she would have them beardlesse, which if it sometimes but lightly manifest it selfe in them, makes them most ugly; others conceive one use of the Beard was for a muniment, and to cover the Barball parts on which they grow; but why the mans Chin rather than the womans should be covered, Hofman confesseth he seeth not. Yet Zonardus is of opinion, that the Beard was not only intended for an ornament, but for an operiment and Adiutor to the Maxillæ, because with their villosity they defend the Maxillary Nerves from being hurt by the too great frigidity of the aire, which granted, would much aggravate their Crime who shave

Plat. in quæst. Phys. quæst. 8.

The Beard the sign of a man.

these parts. But Ulmus, *who hath sufficiently vindicated the honesty of Nature in this matter, in his learned book, intituled,* De fine Barbæ Humanæ, (*I would he had gone through the worke!*) *or that I had seene his Tract,* De recta Hominis figura, (*if he liv'd to write it*) *He, I say, is of opinion, that the proper end of the Beard is differing from those above-nam'd, and that it serves not for ornament, nor age, nor Sex, nor for a covering, nor for purgament, but for another end, to wit, serve to the Office of the Humane soule. And that Nature gave to mankind a Beard, that it might remaine as an Index in the Face, of the Masculine generative faculty; and of that either erumpent and progredient, or consumed, at least, next to consumption. Of the same judgement is* Platerus, *who hath a little dilated his thoughts upon this Subject. For men then to labour to extirpate so honest and necessary a work as the Beard is, is a practicall blasphemy most inexpiable against Nature, and God the Author of Nature, whose worke the Beard is: The Beard being the signe of a man, by which he appeares a man, for it is more ancient than* Eve, *and the sign of a better Nature; to violate then that which is a sign of virile Nature, is an impiety against the Law of Nature. And since it is confessed that man is the Image of God, and the Beard the forme of a man, certainly, so many of us as acknowledge, and profess to represent this Image of the* Protoplastes *God, without the high crime of impiety cannot leave off, or eradicate our Beard, or with Depilatories burn up and depopulate the Genitall matter thereof, but we must renounce that, and account it for a sport so fondly to evirate our selves: An act not only done against the reclamation of the Law of Nature, but repugnant to the consent of the Learned of all Na-*

Plater. in quæst. Phys. quæst. 8.

tions,

Lovers of a Beard.

tions, who with one mouth pronounce a Beard comly, for a grave, constant, just, and honest man. Nay, even the Turkes, (whom we account even but Barbarians) herein do more homage to Nature, who if a man have a faire long Beard they reverence him, and only he is a wise man, and an honourable Personage: but if they have no Beard at all, if they be young, they call them Bardasses, that is, Sodomiticall Boyes; but if they be men grown and have no Beards, they call them Fooles, and men of no credit, and some of them refuse to buy and sell with such and say they have no wit, and that they will not beleeve them: And therefore they weare their Beard at full length, the marke of their affected gravity and token of freedome. Therefore the Aghas of the Great Turke, who are most commonly, five and thirty, or forty yeares of age before they are sent abroad, because they come out of the Seraglio with their Beards shaven, they are fain to stay within doores for some daies to let them grow, that they may be fit to come amongst other great men, and as soon as their Beards are grown they go abroad and begin their visits.

Purchas Pilgr. 2. lib. 8.

Idem eadem.

Graves description of the Grand Signs Court.

Such Beard-haters as are before spoken of, are by *Barclay* clapt aboard the Ship of Fooles.

Barclay's ship of Fooles.

Tempore quæ fuerant ignominiosa vetusto,
Atque scelesta nimis, jam nostra ætate probantur
A multis, Rituque novi servantur honore.
Laudis erat quondam barbatos esse parentes,
Atque supercilium mento gestare pudico.
Socratis *exemplo Barbam nutrire solebant*
Cultores sophiæ, quorum sapientia mundum
Deseruit, Celsas Jovis & conscendit ad arces.

Sed nunc irrepsit morum corrupta libido
Manavitque nefas, & vitæ sub dolus usus;
Ecce pudet mul os Barbam nutrire severam,
Sed vellunt toto Exc e os de corpore pilos:
Ut servare cutem mollem, corpusque supi um
Possint, & stultum casus ductare per omnes.

There are some Nations that are mad in nourishing their Beards; for in the Islands in the River *Gargarus*, which the *Itchnophagi* inhabit, they wear their beards down unto their knees.

Bocat. *de Flu. Gargaro.*



Spigel. *Hum. Anat. lib. 8.*

A little too indulgent of a Beard are the *Germans*, who affect a prolix Beard, insomuch as some of them have been seen to have had their Beards so long, that they would reach unto their feet, which they have worne trussed up in their Bosomes.

Steph. Ritter. *Cosmogr. prof.*

These seem to be descended of the Long *OBards*, a people of *Germany*, which were so called *à longis bardis*, that is, their Bipennine and long Beards; and your *European Galatians* seeme to have the same extraction; for the Noblemen among them, although they shave their Cheeks, yet they so nourish the Beard that they cover their bodies,

Jo. Bohem. *de rit. gent. lib. 3.*

whereby

 Formal Beards affected.

whereby it happens, that when any one eates, his Beard is replinished with food, and when they drinke, the drinke seems to be carried down as by a Channell.

Strange affectations of old had the Græcians *in the formality of a Beard, it being reputed the solemne signe of a Philosopher, and some have been, and are so affected with the cut of their Beards, that there have been Cases invented to preserve their formality.* Guzman (*I remember*) *plaies upon a formall Doctor for such a practicall absurdity, girding at the cut of his Beard; for he saith, that the fashion of his Beard was just for all the world like those upon your Flemmish Jugs, and that a nights he puts it in a presse, made of two thin Trenchers, screued wonderfully close, that no Gitterne can be closer shut up in its Case, that it may come forth the next morning with even corners, bearing in grosse the forme of a broome, narrow above, and broad beneath; his Mustachoes, Ruler-wise, straight and levell as a line, and all the other haires as just and as even as a privet hedge newly cut, answering each other in a uniforme manner, having the point thereof in forme of a Quadrant drawn neatly out, that it might make the fairer and larger show. For such a goodly Beard, accompanied with a* Roman *Bonnet, (like your Breifs and your Larg's in a singing mans book,) doth grace his lesser and grosser notes. As if this were sufficient to make him be held a great Scholler, as if this faire outside were a qualification for him.*

In the Province of *Heez*, which is under the Dominion of the the Emperour of *Morocco*, they that are not married dare not weare a Beard, but when they are married they suffer it to grow; Grimstone *of their manners:* Mag. *Cosmogr.*

and as *Leo* in his description of the people of *Hea*, saith, there you may easily discerne which of them is married, and who is not, for an unmarried must alwaies keep his Beard shaven, which after he be once married he suffereth to grow in length. A conceited restraint, yet grounded it may be upon this concession, that the Beard is the ensigne of manhood, and reverend gravity, and therefore best became the honourable estate of marriage.

Leo *Hist: Africæ.*

Strabo *Geogr. l.*15. *ex* Onesi.

In *Cathea* the men for an ornament die their Beards with many and divers colours, and many of the Indians do it, for the Region beares admirable colours for the tincture of their haires and garments, and these people being frugall in other things, are given too much to adorning themselves.

Nor is the Art of falsifying the naturall hue of the beard wholly unknown to this more civilized part of the world; *especially to old* Leachers, *who knowing grey haires in the Beard to be a manifest signe of a decay of the generative faculty, and an approaching impotency incident to Age, vainely endeavour to olliterate the naturall signification thereof. For there are some grown so foolish, (and indeed are accounted no better) who being now grown old, decrepid, and unable for any kind of use or exercise, and this their weaknesse being notorious, and well known to all the world, and this their rotten building ready to fall; yet are they willing to deceive themselves, and every body else, (if they could) contrary to all truth and reason, by dying the haires of their beards and heads, as if any man were so ignorant, and did not know, that*

there

there are none of these changeable coloured beards, but at every motion of the Sun, and every cast of the eye they present a different colour, and never a one perfect, much like unto those in the necks of your Doves and Pigeons: for in every haire of these old Coxcombs you shall meet with three divers and sundry colours; white at the roots, yellow in the middle, and black at the point, like unto one of your Parrats feathers. Thus man according to the story of Guzman (as man) lives but his own 30 yeares, and then he inherits the Asses 20 yeares, from 50 to 70 living like a dog, and from 70 to 90 plaies the Ape, counterfeiting the defects of Nature, and using of tricks and toyes and I know not what foolish and phantasticall devices. And hence it is that we often see in those that come to this age (for all they be so old) they would faine seeme young, tricking themselves up so neatly, and so sprucely, setting it (like young Gallants) up and down the streets in gay cloaths, visiting this Lady, making love to that Mistris, and undertake I know not what impossibilities, that they may be accounted jolly stout Gentlemen, representing that which indeed they are not, even just for all the world as the Ape doth, who is never quiet, nor thinks himselfe well pleased but when in his actions he is imitating man, though he can never come to be a man. It is a terrible thing, and not to be endured, that men will, in despight, as it were, of time, (which discovers all deceits) and ought likewise to put them out of this their errour, will apply themselves to run a course contrary to the truth, and that with their tinctures, playstrings, lees, and slibber-slabbers, should play, as it were, with a Juglers boxe, to cozen others, and discredit themselves.

As

Old Fooles that would seem young.

As if by these Artifices, they could eate the more, sleep the sounder, live the longer, or be troubled with the fewer infirmities and diseases, or by this course they take, the teeth which they have shed should come againe, or could keep those from falling from them which are yet remaining; or as if by this meanes they could repaire their feeble limbs, recover their naturall heat, quicken anew their old and frozen blond; or as if thereby they did thinke they had the power in their own hands to make themselves what they list, and as lusty as they list. In a word, as if they were ignorant what the world talkes of them, when as they themselves talke of nothing else, then which is the better lye, and which the better dye, which either this or that other man makes. O thou unfortunate, miserable, and wretched old age, thou sacred Temple, thou sanctuary of safety, thou stop to the desperate carreere of this life, thou Inne of rest to our weary bones; How is it that thou art so much abhorred in this life, being that thou art the Haven which all men desire to attaine unto? How is it that they who respect thee afar off, when they come neerer unto thee stick not to profane thee? How is it that thou being the vessel of prudence, thou art derided as foolish? How is it that thou that art honour it selfe, respect and reverence, art by those that are thy best friends reputed infamous? How is it that thou being the treasury of knowledge, art despised and contemned? Either there is some great defect in thee, or some evill disposition in them, whereof the latter is most certaine. They came unto thee wanting the ballast of grave counsell, and sound advise, like a Ship without sand or gravell in the keele of her to keep her steady, through lack whereof the Barke goes rouling and tottering to and fro, because their shallow braines

want

Bearded women.

want that due weight and counterpoise that should ballace their understanding, and keep it straight and upright.

Woman by Nature is smooth and delicate; and if she have many haires she is a Monster, as *Epictetus* saith, and the Proverbe abominates her, Epictetus ca. 1. lib. 3.

Mulier barbata lapidibus eminus salutanda.

yet such Monsters have appeared in the World.

Schenckius saw such a one at *Paris*, with a black Mustacho of a just magnitude, whose Chin was also indifferent hairy. Schenkius *lib. observat. Barbar.*

It is reported, that in the Nurcery of *Albert* Duke of *Bavaria*, there is a woman with a large black beard. Wolfius.

There was a Bearded Virgin, whose name was *Antonia Helena*, borne in the Archbishoprick of *Leige* about eighteene yeares of age, brought up by the Arch-Dutchess *Marie* the widdow, whose Image, cut in Brasse, *Kornmannus* had, and he had heard it affirmed for a truth by honest friends who had seen her. And that Effigies of a *German* woman which *Aldrovandus* saies, is shown in the publique Library of *Bononia*, of one who heretofore, passing through *Bononia*, had a Beard two Palmes long, may possibly be the same Monster. And that women through discontinuance of the Company of men, and defect of their Courses, have grown Bearded, and passed into a virile apparance, not without danger of their health and life. *Hippocrates* hath two remarkable stories. And *Alexander Benedict* saw an Example of the same accident when he was in *Greece*. But what is more wonderfull, there is a Mountaine of Kornman. *lib. de miras vivorum.* Aldr. *Monst. Hist.* Hip. *par.* 8. *l.* 6. *Epid. aphor.* 45. & 46. Alex. Benedict. *li.* 26. *c.* 4. *de curand. mor.*

Bearded women.

Ethiopia, neare the Red sea, where women live with prolix beards. In *Brasile*, *Caneda*, and *Nova Francia*, the women are said to have some kind of Beard under their Chins.

Kornman. *li. de Mirac. vivorum.*

SCENE

SCENE XIII.

Dentall Fashions, or Tooth Rites.

THe people of *Molalia* in the *East-Indies* account red Teeth a great beauty, and therefore they colour their Teeth red with Beetle, and other things which they continually chew in their Mouth. Purchas Pilgr. 1. lib. 4.

They of the Isle of *Candou*, accounted *Asiatiques*, hold red Teeth a great bravery, which they colour so with chewing of *Beetle* and *Arecka*. Idem Pilgr. 2. lib. 9.

They of the Island *Ciphanghu* and *Sumbdit*, which from their Nature are called *Latronum*, or the Island of Theeves, colour their Teeth red and black, which they esteeme a comely thing. Idem. Pilgr. 2. lib. 2.

The men in *Cumana* make great means to make their Teeth black, and such as have them white they esteeme women, because they take no paines to make them black, which they do with *Hay* or *Gay*, and the principall women take a pride in black Teeth. Lindscot. 2.

Black Teeth affected.

Lindſcot. li. 2.



In the Iſland *La Trinidade*, they uſe a kind of ſalve to make their teeth black, like thoſe of *Cumana*, which is made in this manner. They take ſhels wherin Pearles are found, with the leaves of the Tree called *Axis*, which they burne together, and being burnt they put a little water into it, wherewith the white looketh like Chalke, with the which ſalve they make their Teeth as black as Coales, and therewith preſerve them from ach.

Purch. Pilgr. l. 1. lib. 2.

In a certaine Iſland which Sir *Francis Drake* diſcovered as he ſailed in eight Degrees from *Nova Allion*, the people affect black Teeth as a ſingular beauty; and their Teeth are as black as pitch, they renew them often by eating of an herb, with a kind of powder, which they carry about them in a Cane for that purpoſe.

De Bry hiſt. Ind. Orient. part. 9.

In the Kingdome of *Goer* their Teeth are as black as Pitch, which they ſo extremely affect, that the blacker they are the more beautifull they are accounted.

Idem.

The King of *Calecut* hath black teeth, as all the Nations his Subjects have by the perpetuall chawing of *Beta*: and the blacker ones teeth is they eſteeme

White Teeth where a reproach.

esteeme him worthy of greater honour.

They of *Java*, men and women, use to champe *Arecka* mixt with Chalke, which renders their mouth of a purple colour, and their teeth grow black, which they now and then polish with the affriction of a certaine herb, which must needs make them shew like polisht Ebony. *Idem part* 3.

In *Sumatra* they (also) perpetually champe in their mouth Beetle mixt with Chalke. *Diario Nautico Batavorum.*

The *Cherelichenses*, the Inhabitants of *Chirilichi*, the neighbouring Countrey to the Province of *Paria*, which are *Caribes*, from the tenth or twelfth yeare of their age, when now they begin to be troubled with the tickling provocations of Venery, they carry leaves of Trees, to the quantity of Nuts, all the day in either Cheeke, and take them not out but when they receive meat or drink: the teeth grow black with that Medicine, even to the foulenesse of a quenched or dead Coale; they call our men, women, or children in reproach, because they delight in white Teeth; their Teeth continue to the end of their lives, and they are never pained with the Tooth-ach, nor do they ever rot; (*'Tis well they have some benefit by their affectation, which very seldome happens unto any of our Artificiall Changelings.*) They take great care of these Trees, which they call *Hay*, by reason that for the leaves thereof they get whatever wares or Commodities they like, so fashionable a thing is black Teeth, and in such request. Per. Marr. *Decad.* 8.

The *Portugall* and *Mestitho* women who live at *Goa*, do continually eat the leaves of Beetle with Garlick, and an herb called *Areque*; the women Grimston *of their manners.*

Nations hating white Teeth.

do continually chaw of these three things like unto beasts, and do swallow down the juyce and spit out the rest, which is the cause that their Teeth grow black and red, which amaze them that have not been accustomed to see them. These fashions come from the *Indians*, and these women are perswaded that they are thereby preserved from a stinking breath, and from the tooth-ache, and the paine in the stomack, so that they would rather lose their lives than these herbs; insomuch, that like oxen or kine, they are so used to chew the Cud, that whersoever they go or stand, they must alwaies have of these leaves carried with them, and the women-slaves do go alwaies chawing, and are so used thereunto, that they verily thinke that without it they cannot live, for their common worke is to sit all day when their Husbands are out of doores behind a Mat, alway chawing the herbe *Beetle*, and they go in their houses with a dish of it in their hand, being their daily chawing worke.

Lindscot. *li.*1. *cap.*31.

They in *Pegu*, and in all the Countries of *Ava*, *Longiamnes*, *Siam*, and the *Bramas*, have their Teeth black, both men and women, for they say, a Dog hath his Teeth white, therfore they will black theirs, as scorning to imitate a Canine Candor.

Purchas *Pilgr.* 2. *lib.*10.

The women of *Ulna*, the chiefe City of *Oristom*, or *Orissa* in *India* (if *Helyn* remember aright) in a fooliſh pride black their Teeth, because Dogs teeth (forsooth) are white.

Helyn *Geogr.*

In *Japan* (as among all Nations it is a good sight to see men with white Teeth) it is esteemed there the filthiest thing in the world, who seek by all means

Lindscot, *li.*1. *cap.*26.

meanes they may to make their Teeth black, for that the white causeth their griefe, and the black maketh them glad,

In *Cariajan*, the chiefe City of *Cathai*, the women use to gild their Teeth. Helyn Geogr.

The externall uperficies of the Teeth, by Nature, is white, terse, and polished; and this their native candor proves them to be bones. This hue they alwaies retaine, unlesse by neglect, age, or diseases, they become red, black, and rotten; white Teeth being so justly accounted a precious and naturall beauty, that they are hence called the sale-piece. For men then to affect the blemish of age, and the colour of decaying sicknesse, and rottenesse in their Teeth for a fashion, is a very strange way of prevarication.

More carefull of preserving the beauty of the Teeth are the women of *Sumatra*, who have Teeth so white that *India* affords none more beautifull.

And they of *Guinea*, who have Teeth white and shining like precious Ivory, which they preserve from all foulenesse, by rubbing and cleansing them now and then with certaine woods, which they have peculiarly for this very purpose, by which friction they retaine a lustre like unto the most beautifull polished Ivory. De Bay Hist. Ind. Orient.

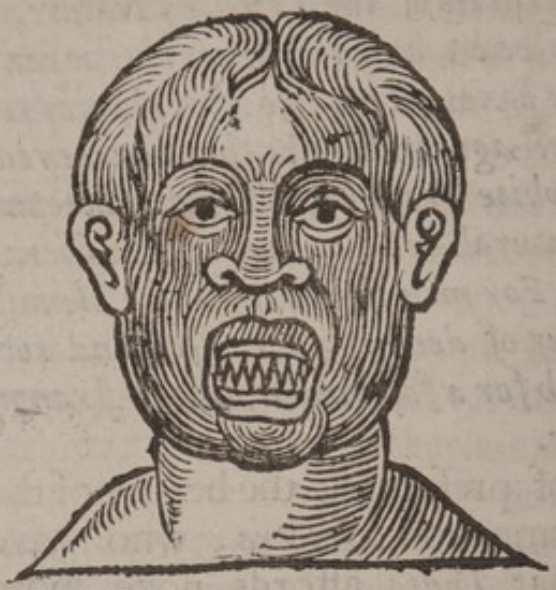
In *Curiana* likewise the women make their Teeth white with an herbe, that all the day they chew in their mouths, which having chewed they spit out againe, and wash their mouths. Lindscot. li. 2.

Had Nature afforded these Nations any such water as that Martiall *speakes of, which would make the Teeth of men white in like manner as it whitens*

Ivory,

Nations that file their Teeth as sharp as needles.

Ivory, they would acknowledge themselves extraordinarily beholding unto her. However commendable as serviceable to the ends of Nature are Dentifrices, which the Art Cosmetique affords for preserving the Native whiteness and integrity of the Teeth.



Purch. Pilgr. 1. lib. 4.

They of *Sierra-Leona* in the *East-Indies*, file their Teeth very sharpe.

Idem Pilgr. 2. lib. 9.

The *Macuas* also file their Teeth above and below as sharp as Needles.

Idem eodem.

The black people of *Caffares*, of the Land of *Mosombique*, and all the Coast of *Ethiopia*, and within the Land, to the Cape of *Bona Speranza*, (some among them) file their Teeth as sharpe as needles.

Alex. Benedict. in proem. li. 6. de curand. morb.

Alexander Benedictus refused to buy an *Ethiopian* slave, because, as it were with an unhappy Omen, he had all his Teeth saw-like as Dogs have.

The Teeth are in men of three kinds, sharpe, in the Fore Teeth, broad, as the Back Teeth, which we call the Molar Teeth, or Grinders, and pointed Teeth, or Canine. These men, contrary to the Law of Nature, seeme to affect to have all their Teeth pointed or Canine; and the saw-like Teeth of devouring Fishes, Serpents, and Dogs, or would appeare as dangerous

with

Pretended ends for filing of Teeth.

with their Teeth as those Creatures who have them framed like saws, and closing one betweene another, to the no little danger of the Tongue if it should chance to fall betweene them, breaking off the continuity of the range of Teeth; Unlesse we can imagine in excuse of this their unnaturall boldnesse, that their Language should require such a use off the File; for there are those who have caused their Teeth to be filed or shaved after a certaine manner, that they might be more apt to the pronunciation of certaine Tongues, which Hofman remembers to have been reported of M. John Hammers, in times past, professor of the Hebrew Tongue in the Academy of Ieina, whence it appeares, that the hard and strong substance of the Teeth is not such as some have imagined, that it is impossible to subdue it by the force of Iron.

But Cardan acquaints us with another naturall end that they pretend unto in this businesse; for, the equall structure of the Teeth, as it is most profitable to speech, so it is lesse commodious for cutting; for, Dogs and Wolves have their Teeth unequall, and disposed in manner of a Saw, and these adhere and close better with one another, and they retaine not so much the reliques of meat: Therefore, saith he, certaine people of India, who have not so much regard to the handsome explication of their minds by speech, that they may more commodiously make use of their Teeth, they file them sharp, to make them indented one within another saw-like, for they stick faster in the root when they joyne not together at the top. Scaliger in his exercitation upon this part of Cardan, saith, that in the Island Tendaia, the young men cause their teeth to be cut even to the roots; for by this meanes they say their Teeth be-

Cardan lib. de subtil. 12.

Scaliger exercitas. Cardan.

Where they pull out Teeth in a bravery.

come firmer and thicker; the same thing happens also to Plants; for, trees grow thicker whose tops are cut off. These Nations degenerate from the principles of Humanity into ravening Wolves. Who would have more dog-teeth than Nature allows, endeavouring by this fond Artifice to have Teeth stronger than Nature intended man, upon a just account lose more than they can gaine by the Device; for, having perverted the curious Machin of Speech, by altering of the Instruments thereof, they must surely speake in the Teeth, and have but a lisping, or snarling Elocution, which is an improvement with a mischiefe.

Purchas *Pilgr.* 2. *lib.* 7.



The women of *Gagas* pull out foure of their Teeth, two above, and two below, for a bravery; and those that have not their Teeth out are loathsome to them, and shall neither eat nor drinke with them.

Hieron. Bez. *Hist. nov. orb.*

In *Guanchavalichia*, a Region of the new World, they are wont to pull five or sixe Teeth out of their jaw; and being asked the reason why they did so, they replyed, they did it *Elegantiæ causa*, for a bravery and most fashionable elegancy.

Pancerol. *de novo orb. tit.* 2.

The *Guancavilcæ* in *Peru* are all *Edentuli*, or without Teeth; for they have a custome to pull out all their

Teeth, intended for an ornament.

their Teeth, which they offer to their Idols, affirming that they ought to offer to them the best things.

One would thinke these Nations accounted teeth to be no parts of the Body, or very impertinent and unnecessary; whereas they are justly enrolled among the number of the parts of a Human Body, since the definition of parts appertaines to them, and likewise their use and office, for they belong to the integrity of the Body, and they attaine a proper office and use in the same; nay, the preternaturall absence of the Teeth is accounted among the Diseases of Number, their naturall number being thirty, at the least twenty eight; So that the Teeth were intended by Nature to serve for an ornament, and a certaine beauty and furniture unto the Mouth; for it would have been a foule deformity in man to have lived without Teeth, as they say Phericrates *the Poet did, who was* edentulus, *and had no Teeth at all: For, in whom they fall out, or are lost by age, or some disease, it makes the Mouth look like a decayed Harpe that is unstrung, more especially the fore-teeth being lost proves a more apparent blemish and dammage, because they were set in the first and most conspicuous place, since there was more necessity of them for the forming of the voice, whence Infants speake not before their mouths are replenished with Teeth. But the fore-teeth more especially serve for the forming of certaine Letters, whence those who are* edentuli *cannot pronounce* C. U. G. T. R. *wherein the enlarged tongue must bear against the fore-teeth, the losse of which hinders the explanation of the voice, that speech must necessarily thereupon be the slower, and lesse plaine and easie; neither are there wanting examples among us of those whose speech hath been very much impaired by the amission of their Fore-teeth;*

Valla de Corp. part.

Want of Teeth a blemish

Hofman *thinks, that therefore the* Romans *were wont to bind them fast with gold wire: And our Master Operatours are somtimes usefull to prevent this blemish and inconvenience. Artificiall Teeth hath been an ancient invention, for we read that the* Romans *used Artificiall Teeth in defect of Naturall;*

Mart. *lib.* 5. *Epig.* 43.

Thais habet nigros, niveos *Lecania* Dentes,
Quæ ratio est? emptos hæc habet, illa suos.
And againe to Lælia,
Dentibus atque comis (nec te pudet) uteris emptis,
Quid facies? oculus *Lælia* non emitur.

And because great account is to be made of the Teeth, both for the necessity of eating and speaking; Hence the Art Cosmetique, although it be a part of Medicine, that makes little to the necessity of life, yet it conduceth to the conveniencies of a better life, deservedly, and by good right, doth now and then engage Physitians, not only to repaire and patch up a decayed and lost beauty, but to preserve that which is enjoyed, and the Obligation lies more strong upon them where the party hath attained to almost all the degrees of beauty, it being more pitty then, she should have any blemish in the mouth; whereby it too plainely appeares what affront they offer to Nature, who account her usefull ornaments to be loathsome, and what benefits of hers they renounce for the mischiefe of a ridiculous Fashion. Neither is it to be omitted, that it is a high transgression against the Morall Law of Nature, by which the Teeth were ordained to be as a Palisado, or Quickset-hedge, to restraine the licentious liberty of the Tongue. For Tibsheares *to cashiere the* Shearers, *for women (who have more need of*

such

such a monumentall restraint, in contumelious despight of Natures Law to breake the hedge, and make so foule a gap in it,) argues not only malice and folly, but a wilfull resolution to assume to themselves more than a naturall liberty of speech, and to let loose the reines to all extravagant excursions of the Tongue. But this is not the least prejudice that these foolish Nations occasion to Nature and her operations; for, the order of Nature is inverted, and her Method broken hereby; for, the fore-teeth or shredders were placed first, because more acute, and for the necessity there is of them for dividing the meat, called therefore Dentes, quasi edentes, *their first and primary use being for eating, the* Inciſorii *or fore-teeth, and the Canine or Eye-teeth being placed before the Grinders, cause those things that are to be ground very small, ought first to be divided into small particles, which is done by them, that afterwards these lesser particles may be ground into the smallest by the Grinders; which thing is so much the more admirable that Nature hath observed this in all Creatures.*

And that it might be the better done, Nature hath set the upper and lower teeth exactly right one against another, which is so much the more admirable by how much the difference is considerable between the upper and lower Iaw, whence it comes to pass that the meat comming betweene them is most commodiously prepared, that the Chylus *is thereupon better transmitted from the Stomack; for the mincing of the meat into lesse particles is profitable unto this end, that the heat of the stomack doth the better concoct it; hence they who chaw not well, or through too much hast passe over the triple order of manducation are ill nourished, as it happens in old men, and those who are* edentuli. *Hither tends the Proverbe,*

Some wiler than others in Tooth-Rites.

Senibus mandibulam Scipionis loco esse. *In reference unto which, Physiognomers pronounce such to be short lived who have few Teeth, for, such prepare ill; whence the first concoction hurt, the second is necessarily impaired. Behold here the folly and madnesse of these Nations, who impoverish their mouths to enrich their fancies, and discard so good servants out of the Mill of life, which should grinde the Grist for the better maintenance and nourishment of the Body; entertaining a defect for a fashion, and that which some have decreed for a punishment, and justly accounted a great Blemish.* For,

Purchas Pilgr. 2. lib. 9.

The Kings of *Queteve* were wont anciently to drinke poyson at the losse of their fore-teeth, saying that a King ought to have no defect: Yet a late King proclaimed it through his Kingdome, that he had lost one of his fore-teeth which was fallen out, that they might not be ignorant when they see him want it; and would not do so, but wait his naturall death, holding his life necessary for to conserve his estate against his enemies, and so left that patterne to Posterity.

Idem Pilgr. 4. lib. 7.

The people of the Province of *Huancavilca*, who had killed those Masters which his Father *Tupac Inca Yunangiu* had sent to instruct them, the *Inca* using his naturall clemency, and to make good his Title, *Huacchacuijac* the Benefactor of the poore, he so far remitted this fault-deserving death, that each Captaine and Chiefe should lose two teeth in the upper Jaw, and as many in the lower, both they and their descendents, in memory of not satisfying their promise made to his Father; whereupon the whole Nation would needs

Artificiall Teeth preser'd before the naturall.

needs participate, both men and women, in that Tooth-losse, and did likewise use this Tooth-rite to their Sons and Daughters, as if it had been a favour. So that what was intended for punishment, grew thereupon to be a fashion.

And this I suppose to be the originall of the Custome or Tooth-rite, mentioned before in this Scene of the Guancavilcæ *in* Peru, *although it be variously reported, and it may be, a little mistaken.*

In *Java* Island there are few to be found that have their native Teeth: For the most of them, both men and women, either cause them to be pulled out, or filed down with a File, and others to be set in their place, of Gold, or Silver, Steele, or Iron, made to succeed in their rooms. Schenckius *li. observat. de Dentibus.*

Had these men such a fountaine as there is in Persia, *which makes their Teeth fall out that drinke of it, they would be well contented, which since they have not, Tooth-drawers, and Tooth-setting Chirurgions would have a good Trade there, where men and women are so ungratefull and villanously bent against the goodnesse of Nature, as to prefer Artificiall Teeth before the Naturall;* Æsculapius *was the first who in case of necessity and paine, invented the drawing out of aking Teeth, and therefore had a leaden Daviser consecrated unto him. But these people, out of wantonnesse and a foolish bravery, put themselves to losse and paine; the Teeth, especially the Eye-Teeth, being bred with paine, and not pulled out without paine and danger. And if they cut or file them down, they expose themselves to as great a mischiefe, by reason of that hollow part of the Teeth which is sensible, into which the soft Nerves enter, as it fared with a certaine Monke at*

Pata-

Patavia, who when he came to have a tooth (which was longer than the reſt) cut, to cure the deformity it brought, fell ſtraight way into a convulſion, and Epileptical fits, and in the part of the Tooth cut off there appeared the footſteps of a Nerve: more thankfull to Nature, and more retentive of her benefits are they of Fez; where when a Child begins to have his Teeth grow his Parents make a feaſt for other Children, and they terme this feaſt Dentilla, which is a proper Latin word. And when rotten Teeth are drawn out, it is convenient to thinke of ſome way of artificiall reparation.

Parœus heard it reported by a credible perſon, that he ſaw a Lady of the prime Nobility, who inſtead of a rotten Tooth ſhe drew, made a ſound Tooth, drawn from one her waiting maid at the ſame time, to be ſubſtituted and inſerted, which Tooth in proceſſe of time, as it were taking root, grew ſo firme, as that ſhe could chaw upon it as upon any of the reſt, but he had this but upon hereſay. And the Teeth are ſo neceſſary to the welfare of the body of man, that Nature to ſome eſpeciall Favorites, hath afforded a renovation of Teeth in their old age, nay even of their very Grinders, very many examples of which indulgency you may find in Schenckius, and Aldrovandus, and of the Counteſs of Deſmond, it is reported, that ſhe did dentire twice or thrice, caſting her old Teeth and others comming in their place, which is one inſtance that gives ſome likelihood of that great deſigne of reſtoring Teeth in age, which yet hath not been known to have been provoked by Art; yet my Lord Bacon makes a Quere, whether children may not have ſome waſh or ſomething to make their Teeth better and ſtronger; Corall is in

Lord Bacon.

Lord Bacons Nat. Hiſt: Cent. 8.

uſe

use as an help to the Teeth of Children.

In the Province of *Cardandam*, under the great *Can Tarters* Jurisdiction, the men and women cover their Teeth with thin Plates of Gold, which they so fit unto them, that the Teeth themselves seeme as it were to be set in Plate.

Had Nature furnished these Nations with a set of such golden Teeth as the Silesian *Boy had, which answered the Touch, and so exercised the wits of the Physicians of that Age, she had fitted their Fancies to a haire, and had prevented this artificiall endeavour; though (indeed) that proved but a trick of Art.*

To be born with Teeth, or in extreame old age to have Teeth renew againe, (of both which there are many examples) are rather miracles in Nature than Monstrosities, but the redundant force of Nature is more remarkable in those who have had a double row of Teeth, as *Direpsima* the Daughter of *Mithridates* had, *Timarchus* the Son of *Meitor*, *Cyprius*, and a boy of *Lutesia*, who had all a double course of Teeth. *Jon Chius* attributes to *Hercules* a trebble set of Teeth, which is not so wonderfull, since *Columbus* reports of a Boy of his, called *Phœbus*, whose mouth was so stored. Some also have had one intire whole bone, that tooke up all the Gumbe instead of a row of distinct Teeth, as a Son of *Prusias* King of *Bythinians*, who had such a bone in his upper law; *Pyrrhus* King of the *Epirotans* had such a continued bone, marked, as it were, with certain lines, wherby the interpunction of Teeth were designed out. *Many more examples might be added, but these may suffice.*

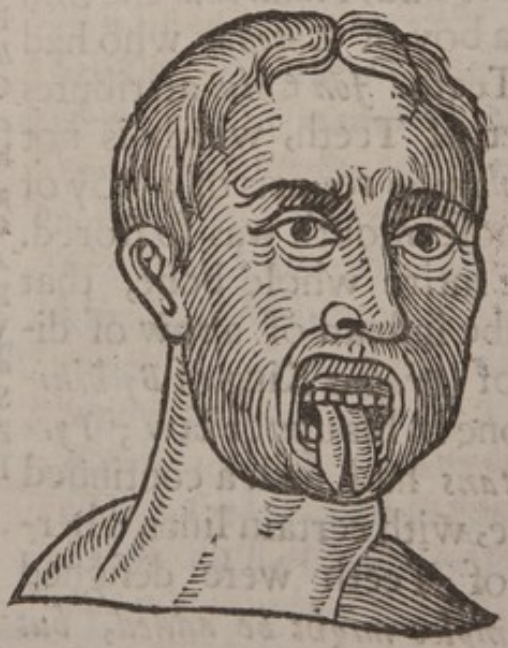
Val. Max. *lib.* 1. *cap.* 6. Plin. *Nat. Hist. lib.* 11. *cap.* 38. Colsius *lib.* 4. *cap.* 3. G. Bauhin. *de observ. propriis.* Colum. *lib.* 1. *Anat. cap.* 10. Plin. *li.* 7. *c.* 16. Val. Max. *li.* 1. *de mirac. ca.* 8. Solin. *cap.* 9. Fulg. *lib.* 1. *c.* 6. Plut. *in Pyrrho.*

Scene XIV.

Devices of certaine Nations practised upon their Tongues.

Purchas *Pilgr. 1. lib. 2.* Geor. Graudius *Comment. in Solinum.* Joh. Bohem. *de moribus, Gent. lib. 3.* Kornman. *lib. de mirac. viv.* Schenckius *observat. lib. 1.* Gemma *lib. 1. cap. 7. Cosmogr.*

IN the Island of *Jambuli*, the Inhabitants who exceed us foure Cubits in stature; their Tongue hath somewhat peculiar by Nature or Art; for they have a cloven Tongue, and



which is divided in the bottom, so that it seemes double from the root: so they use divers speeches, and do not only speake with the voice of men, but imitate the singing of Birds. But that which seemes most notable, they speak at one time perfectly to two men, both answering and

The Tongue double by Nature.

and discoursing; for with one part of their tongue they speake to one, and with the other part to the other.

The Tongue of man is not (indeed) double, trisulke, or bisulke, as in some Creatures, but simple, and one only, and that verily according to a morall intention of Nature: Yet some may wonder how since all the Organs of the Senses are framed double by Nature, in the Taste she should order but one only, and a simple Instrument, and that to good purpose; but although to sence it seeme one, and a simple Instrument, yet to a diligent Anatomist it will appear to be double: Galen *said the Tongue is double, which he proves by this Argument, that it hath double Vessels; for, neither the Veins, nor Arteries, nor Nerves of the right side go into the left side of it, and so* è contrario. *And we see that one side of the Tongue is struck with the Palsie sometimes, the other side being unhurt. The same disposition also there is of the Muscles, to which we may add the white Median or middle line of separation, which intersects the Tongue throughout, or if you had rather, scores it out; so that the Tongue as all other Senses is double. The cause why it was better for men that the Tongue should be such, he saith to be, for that by this means it proves more commodious for mastication and speech. Which if it be true (as* Hofman *thinks it to be most true) without all peradventure (saith he) we must encourage those Fables which* Diodorus Siculus *makes Narration of, that there are men somewhere who have really a double Tongue, with which they better performe the linguall offices than we do with one, which is the lesse incredible, since we read of the Infant of a certaine Nobleman which had a double tongue, divided according to latitude;*

Diod. Siculus lib. 3.

Jo. Franci Hildesii *Med. Caminicenj obser.*

One with eleven Tongues.

Albert. Mag. Comment. ad li. 2. Phys. 1. Arist.

tude; and of another who had eleven tongues, eleven mouths, and two and twenty incompleat lips. Whether this Duplicity of Tongue be in them Lusus Naturæ, or a meere device of Art, you may see my Authors doubts. They that shall seriously ponder the strange Inventions mentioned in this Booke, may perchance incline to the latter as most probable, at leastwise if Anatomists will allow of the possibility of the thing, and then it may passe for an audacious improvement of the Body. Such a stratagem of improvement the pragmaticall invention of man hath proved effectuall in the Tongues of other Creatures, it being a common practice to slit the Tongues of Pies, Stares, Jayes, and Daws, whom we would teach to speake, to inable them the better to imitate the articulation of our speech. Yet for the honour of Nature, we must question whether this device be not somewhat destructive to the numericall perfection of the Body, since that præsupposition in Philosophy is most true, That Nature neither abounds in superfluous things, nor is defective in necessaries; for she doth nothing in vaine, nor creates any thing diminished, unlesse she be hindred by matter. Now since this device pretends to double the provision of Nature by addition of a supernumerary particle, although it be quid naturale, the Instrument is probably hurt in its operations, the number of parts requisite to the composition of the Instrument is depraved, either (as wee speake) by minoration or majoration. And if this multiplication of Tongues out of the substance of the Body there should be added to the number of the parts, it must prove superfluous; and how shall such an attempt be answered to Him who made all things in number, measure, and in weight.

Hofman.

The cutting of the Bridle of childrens Tongues condemned.

Hofman, saith he, hath heard of Dr *Aquapendent*, that in certaine places of *Italy* the Midwives were perswaded that the bridle of the Tongue had need of cutting in all Infants, therefore they wore the Naile of their right Thumbe long, but conform'd into the rising edge of a pen-knife, wherewith suddenly as soone as the Infants are borne they breake that ligament or bond.

Most of them all, so served, have become Stutterers, and many have dyed, inflamation arising from that Action. Kyplerus *condemns this tearing of it thus with the fingers, as certaine rash women are wont to do, since through the paine there follows a flux of humours, inflamation, and other mischiefes, and when it is necessary to be cut, he would have it done by Chirurgicall operation with a paire of Sizers.* Casserius *also takes notice of this custome of unskilfull Midwives, foolishly beleeving, that unlesse they should do so, the Infant would remaine mute.* Bauhinus *inveighs against this pernicious custome of ignorant Midwives, that they indifferently cut that which they call the bridle-string of the Tongue, to wit, that strong and membranous Ligament which was ordained for the strength and stability of the Tongue, and the insertion of its proper Muscles.* Camerarius *saith, this opinion is pernicious, and not to bee endured. And* Fabricius Hildanus, Columbus, *and others cry out against it. There is indeed a most strong Ligament, membranous and broad, placed under the middle of the body of the lower part of the Tongue, by whose aide the softnesse of the Tongue under-propped it is more easily rolled about and produced; to the end of this about the tip of the Tongue there is a little cord*

Kypler.

or Ligament groweth, which they call the Bridle of the Tongue; and the Tongue hath a Ligament for two causes: First, for the firmament of its Basis; for if it had been without this, the Muscles in their action (or their contraction to their principle) had had nothing to rely upon; and so it would have come to passe, that the Tongue would be convolved, as it were, into a Globe; secondly, that the tip of it might be easily moved every way; for, unlesse that were, there would be much of the voice lost in dearticulation; and as Casserius notes, it restraines the Tongue from being drawn backe beyond measure by the over-streining of the anterior Muscles, to which it is a helper; and it hinders the Tongue from being put forth too monstrously and indecently, and from being too exorbitantly led to any one side. But that it should alwaies need the Midwives naile, or groat, or the Chirurgeons Pen-knife, lest it should prove an impediment to sucking, or to future speech, and without which enlargement it could not be freely roll'd or mov'd every way, is a most dangerous conceit. Certainly these Midwives (as women are great friends to loquacity, joine in opinion with these Authors, who therein playing the Rhetoricians) opine that Nature imposed this bridle upon man; lest he should prove too talkative, which morall use holds not; for there are some (as Kypler notes) that are too talkative, who have this Bridle short enough, and there are some not so full of prattle, although this bond be loose enough to give them scope; for, Loquacity or Taciturnity depends upon a higher principle, and therefore their blind zeale in this businesse is the more reprovable.

Camerarius thinks, that this never-enough condemned custome grounded hereupon, might possibly be intro-

A Caution for cutting.

introduced into the Midwives practice, from the suggestion of some Physitians, who pretended this bond in all Infants doth so strictly tye the Tongue to its root, insomuch as without resection of the same, speech would become lame and imperfect; and thereupon without any necessity, the Midwives in many Nations began to dilacerate and breake it indifferently in all Infants. But since neither Parrots nor Pies stand in need of any disruption of this Bond to utter their voice such as it is, it would seeme a wonder if Sagacious Nature should faulter only in the forming of that part which was ordained to serve speech proper to Mankind. Neither without reason did Galen, even in this particular, admire the providence of Nature, that had in such exact Symetry ordered the Tongue, that it was neither too short, nor too long for the Offices it was to performe.

But let us distinguish, and grant, that it sometimes so fals out, that even as in other parts of the Body, so also in this little Bond, Nature failes and offends, as it were, in excesse, upon which occasion section is not unprofitable, but it is to be esteemed necessary: But that Nature, the tender mother of all things, doth alwaies in all Children commit this errour, the best of the Learned constantly deny, some of them witnessing (as before) that by omitting that Ruption, or rather more truly Corruption, according to their advice, the Children have notwithstanding spoke very perfectly: and on the contrary, by the same fooliſh institution of Midwives others to have died, inflamation being raised by the rude hand of unskilfull women, which hath caused pain and hindred their sucking; therefore when we suspect either a slowness, or depravation of the Tongue, we ought to defer the dissection untill the appointed time

of

Chirurgions, not Midwives worke.

of speech, for then this may more commodiously be done by a skilfull Chirurgion, who may do it with Caution, lest when he cut this little Cord, he do not also cut the hard Nerves of motion, to wit, the seventh Conjugation, placed in the lower part of the Tongue.

SCENE

SCENE XV.

Face-moulders, Face-takers, Stigmatizers, and Painters.

THe *Chirichichenſian* women uſe to boulſter the Necks of their Infants with two pillowes, the one before, the other behind, and bind them hard, even untill their Eyes ſtart: for, a ſmooth plaine Face pleaſeth them, Platter-faces being there in great requeſt. Pet. Martyr. Decad. 8.

There is lately found out in *Peruacus*, a certain Province of the new World, named *Caraqui*, men that want an Occiput and Sinciput, with a moſt broad face; for as ſoone as their children are born, they ſhut in their heads, behind and before, in boards, ſo that the whole Face may become plaine and dilated, as alſo the Occiput it ſelfe, Korn. *de mirac. vivorum ex* Petr. Hiſp. *in* Sylva p. 5. c. 35. Jonſt. *Thaumatographia ex eodem.*



Broad flat Faces.

with the whole head, is made broad and thin.

Lindscot. *lib.* 1. *cap.* 20.

In *Java Major* they have flat Faces, and broad thick Cheekes.

Scaliger *de subtil. ad* Cardan *exerc.* 167. Leo *hist. de* Africa, *l.* 7.

Scaliger saith, that in the Island *Java* they have very broad Faces, as likewise the *Circassians*.

In the Region of *Zanfara* they have extreame black broad visages.

Discovery of Norembega.

The Inhabitants of *Norembega* are disfigured in nothing, saving that they have somewhat broad Visages, and yet not all of them.

Sir John Maudevils *Travels.*

In an Island neare the great Island *Dodyn*, there are men that have flat Faces without Noses, and without Eyes, but they have two small round holes instead of Eyes, and they have flat mouths without Lips. And in that Isle are men also that have their Faces all flat without Eyes, without Mouth, and without Nose, but they have their Eyes and their Mouth behind on their shoulders.

These Faces cannot be commensurate, because the Members thereof are forced out of their naturall proportion, and so necessarily exclude that naturall beauty, which is wont chiefly to be found in the Face. For, so much as it is from the middle of the brows to the end of the Nose, so much it ought to be from the end of the Nose to the Chin, and the same space should fall from the middle of the Brows to the exterior angle of the Eye, as fals from the aforesaid Angle to the beginning of the Eare. The latitude of the Forehead, the length of the Nose, and the magnitude of the Mouth, should be the same; also the semicircle of the Eye, and of the Cheekes the same, as the altitude of the extremity of the Nose ought to be halfe as much as the Longitude of it, which proportion is most notoriously demolished in

these

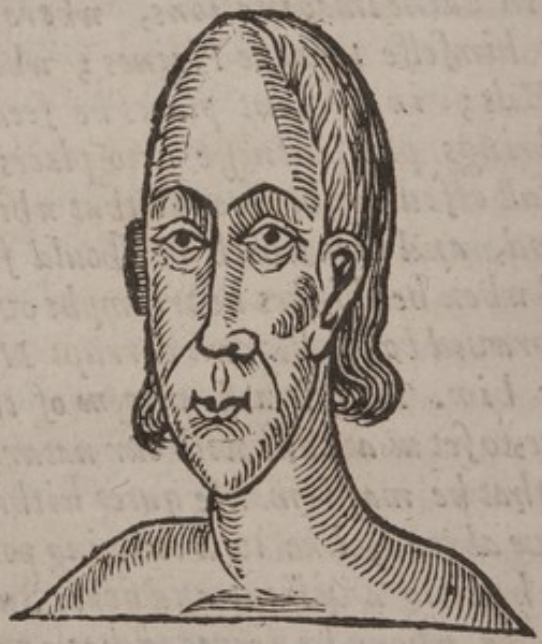
Platter faces condemned.

these Platter-Faces. Insomuch as considering these strange attempts made upon the naturall endowments of the Face, one would thinke that some men felt within themselves an instinct of opposing Nature, and that they tooke more delight to overcome than to follow her, the delight would be lesse, the profit greater, if they did it for profit rather than pleasure: they cannot but know that their happinesse doth consist in the overcoming of these unreasonable and phantasticall affectations; but equivocating therein, and either for want of understanding, or through a wilfull misunderstanding, whereas they should strive against their own inward, they oppose their outward, Nature. Thus man transported with vaine imaginations, where he finds Hils, he sets himselfe to make Plaines; where Plaines, he raiseth Hils; in pleasant places he seekes horrid ones, and brings pleasantnesse into places of horrour and shamefull obscurity; he seconds that which he ought to withstand, and that which he should follow he opposes; and when he thinkes he triumphs over his subdued and depraved body, his own corrupt Nature triumphs over him. This is a stratagem of the Enemy of our Nature, to set us at odds with our naturall endowments: and that he may remaine quiet within, he causeth us to strive abroad, like to a cunning politique Tyrant, who having a valiant and fierce Subject within his City, by whom he feares to have violence or opposition offered him, if he can find no other remedy, he sends him into the field to fight with the Enemy, to the end that venting his violence and phantasticalnesse abroad, he may have plenary power to Tyrannize at home at his pleasure. God is angry with us, that we should at the same time reforme that

A long thin Face where affected.

which he himselfe had framed, and conforme our selves to that which we had deformed. The beauty of the Face of man is much advanced and heightned by the Cavities and Eminencies thereof; that as the greater world is called Cosmus, *from the beauty thereof, the inequality of the Centre thereof contributing much to the beauty and delightsomenesse of it: so in this Map or little world of beauty in the face, the inequality affords the prospect and delight. These Face-moulders then, who affect a platter-Face, not only in their endeavour, overthrow the lawfull proportion of the Face, but demolish the most apparant eminency and extant majesty thereof.*

Joan: de Laet descript. India, occident. lib. 18. cap. 4.



The women of *Cumana*, who are easily delivered, and who diligently bring up their Children, because they account it a comly & beautiful thing to have a long Face, and thin Cheeks, they gently compresse the Heads of their Infants between two little Pillows, to extend them.

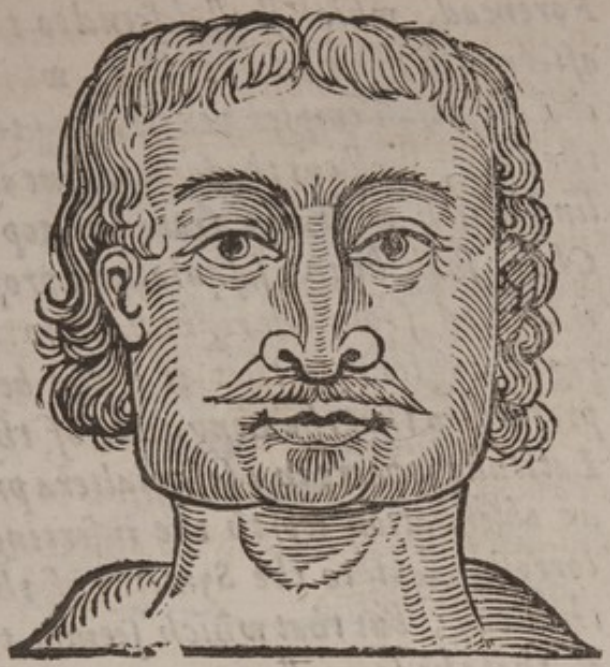
Purch. Pilg. 3.

In some of the Provinces of *China* they hav square faces.

In the Province of *Old-Port*, mentioned in the first Scene of this Metamorphosis, *fol.* 14. you shall find

Square Faces where affected

find a Generation of men affecting a ſquare head, which they purchaſed to themſelves by Art. Now the Face follows the proportion of the Head, andwe having diſcovered the endeavours of ſome, for a ſquare head, may juſtly ſubject that theſe *Chinoiſe* owe their ſquare Face more to Art than Nature.



The naturall and comely face of man, agreeable to proportion, and according to Humane Nature, is, that the longitude thereof, in a youthfull and faire body, ſhould be the tenth part of the whole body according to longitude; to this longitude there muſt a convenient latitude anſwer: For, ſo much as is from the middle of the Eye-brow to the end of the exterior Angle where the eye ends, ſo much it is thence to the hole of the Eare: wherefore the Latitude of the Face compared with the Longitude, which begins from the root of the haire above the Forehead, and is produced even unto the end of the Chin, ſhould be in a ſeſquitertia proportion, to wit, as foure to three. But if you only contemplate the Diameters of Longitude and Latitude of a mans Face, you ſhall find a ſeſquialtera proportion, and the longitude to latitude ſhall be as three to two, which thus you ſhall underſtand; Let there fall a perpendicular

pendicular line from the first root of the haire above the Forehead, which shall descend to the end of the Chin; afterwards draw another line, which beginning at the end of both Temples, penetrating through the middle of the head, shall cut the former line in right angles; that line which is drawn from the top to the bottom of the Chin, shall be in a sesquialtera proportion to that which is carried from the right hand to the left, cutting it in right angles; so that it is the best and most naturall proportion that the Longitude of the Face should to its Latitude appeare in a sesquialtera proportion. Now it is an observation worth the inserting, that the Chin is correspondent to the Symetry of the other members of the Body; but that which seemes the greater marvell, is, that the formall appearance of the face is generically reposed in the Chin alone; for if that be square, long, or round, so the Face of it selfe answers, insomuch as the Chin is that which makes the finall judgement of the Face of man. Now if these be Face-Moulders, as it is much to be suspected they are, it may be they have some artifice to dilate the Chin, thereby prophaning the Symetry of Nature, and striving by Art to force and pervert the Face from its just proportion, bringing the Latitude thereof either to equall, or exceed the Longitude, while they, to the great dishonour of Nature, affect a square Geometricall Face.

Petrus Simon in his expedition, which *Iohannes Alvarez Maldonatus* made from *Guzco*, to discover new Countries, found Giants of five ells high, with a kind of a Dogs Countenance.

In the Island *Penguin*, there were discovered men with Visards on their Faces, resembling a

Dogs

Dogs Aſpect, or elſe they really had ſuch Dogs Heads. This is certaine, that there are certaine Nations placed betweene the Equinoctiall and Tropic of *Capricorne*, on that ſide which is called *America*, who have beene diſcovered within the ſpace of theſe foureſcore yeares, and ſomewhat more, who are *Cynoproſopi*, or men havinga forme or figure neare in reſemblance to the head and ſhape of a Dogs Face, to wit, of thoſe little pretty flat-noſed Dogs which Ladies keep for pleaſure in their Chambers; yet not naturally, but Artificially. For theſe People, from the time of of all antiquity, did alwaies hold it for a ſingular beauty to them to have their Noſes flatted or faln down. And this is the reaſon,



The Author of the Treaſury of Times.



The Artifice of Dogs Faces condemned.

son, that when their Children are newly borne, and have their bones very tender, the Fathers and Mothers never faile to quash, or flat down that part of the Face which is betweene the Eyes and the Mouth, as the like hath been done to little Dogs. And to speake truly, being thus dealt withall, they differ very little in their looks from the resemblance of Dogs, but they meddle not with their Eares, to make them pointed, or hanging down, as commonly is used to those Creatures; yet true it is, that when they are grown to manly stature, they bore, or pierce holes through their Eares, (even as is done here among us) to hang therein fine coloured stones, or else the bones of certaine Fishes. Now that they howle or bark as Dogs do, it is utterly false, for they speake a Language distertly, briefly, and properly accented; which is supposed to be the Greeke Tongue. They are people of goodly stature, and sightly presence, all saving the Face, which much resembleth a flat-nosed Dog, and is done by Artifice, as is already said. They maintain war against a neighbouring people, whom they call *Margaias*, that have the very same manners, behaviour of life, and Dogs-Face, like theirs; The Author of the Treasury of Times reports to have seen a dozen of these Dog-Faced men at *Roven*, which the *Normans* brought home with them. And *Vincentius* saies, that there was one of these *Cynoprosopi* brought to *Lewis* of *France* in his time.

Vincent. *Spec. Naturæ.*

Certainly these Nations have a great conceit of their inventions, who contemne the ordinary guizes of Nature, making themselves extravagant, and as

the

the Antipodes to mankind; They being none of the best who abandon Nature to follow their own unreasonable imaginations. We naturally have much aversion from persons mishapen and deformed, though it have not befallen them through their own default: How then can we look without detestation upon them, who purchase these defects by a voluntary depravation: These so change the face of the Universe, that they may passe for monsters, for beasts, but not for men; so that it hereby appeares most true, that there is nothing so changeable in totall Nature, or so hard to be known, as man.



Jormand. *in lib. rer. Get.*

The Mothers of the *Huns* cut the Cheekes of their Male-children while they yet suck, being cruell to them in their Cradles, that they might learne to suffer wounds even in their Infancy, and should wax old without a Beard. They have a black and writhed face, a cruell aspect, and a mouth on purpose made most ugly, that you would take them to be the Aeriall off-spring of Devils.

The *Gemogleans*, in a bravery, stick Feathers in their flesh, even in the Face, somewhat neare to their right Eye, and when they have thus by

Purch. *Pilgr.* 2. *lib.* 10.



gathering up the skin of their Temples made holes in them, and thrust Feathers into them, they weare them so to their no small trouble, untill the place putrifie; some, when the old breakes out, cutting new holes close to the broken. But the mad and cruell Gallantry of the Turkes is excellently described by *Monsieur de Busheque*. Comming (saith he) unto *Buda*, the *Basha* sent some of his houshold servants to meet us, with many Heralds and Officers; but among the rest, a faire Troope of young men on horse-back, remarkable for the Novelty of their Order. They had their heads bare and shaven, upon which they had made a long bloudy slash, and thrust divers feathers of Birds within the wound: But instead of shrinking at it, they went lifting up their heads with a laughing countenance; before me marched some footmen, one of them had his armes naked, and hanging down on his sides; both which armes above the elbow were thrust quite through with a Knife, that stuck fast in them. Another was naked from his head to the Navell, having the skin of his back so jagged up and down in two places athwart, which he had

Monsieur de Busheque *in his discovery of his Embassie into* Turky. *Ep.* 4

had made to passe, an hatched of armes, which he did carry in Scarfe-wise, as we would do a curtle axe. I saw another of them who had fixed upon the crown of his head a horseshooe with many Nailes, and of so long continuance, that the nailes were so fixed and fast in the flesh, that they stirred not. We entred into *Buda* in this Pompe, and were brought into the *Basha's* house, with whom I treated of my Affaires. All this youthly company, little caring for their wounds, were in the lower Court of the house; and as I was looking on them, the *Basha* asked of me what I thought of it: All well, said I, except that these men do with the skin of their bodies that which I would not do with my Coat, for I would seeke to keep it whole. The *Basha* laughed, and we took our leave.

The Moores of *Angola* in *Africa*, do cut long streakes in their Faces, that reach from the top of their Eye to their Chin.

Purch. *Pilgr.* 4.



The *Anchicos*, a valiant Nation in *Africa*, marke their faces with sundry slashes from their Infancy.

Cap. Jo. Smiths Travels.

The *Jaos* marke themselves to be known from other

Hackeluyts *Voyages, vol. 2*

other People, with the tooth of a ſmall beaſt, like a Rat. They race their Faces, ſome their Bodies after divers formes, as if it were with the ſcratch of a pin, the print of which raſure can never be done away againe during life.

Sir John Mandevils *Travels. cap.* 55.

In the Iſle called *Somober*, the which is a good Iſle, there the men and women that are of the Nobility are marked in the Viſage with a hot Iron, that they may be known from others; for, they thinke themſelves the worthieſt of the world.

Pigafetta *his reports of the Kingdome of* Congo. Draudius *comment. in* Solin. Centon.

The *Anzich* have this fooliſh cuſtome, both men and women, as well of the Nobility as of the Commonalty, even from their childhood, to marke their Faces with ſundry ſlaſhes made with a knife.

Fox *of the Northweſt paſſages.*

In *Groanland*, the women herein only differ from the men, that they have blew ſtreakes down the Cheekes, and about the Eyes. Some of them race Cheekes, Chins, and Faces, whereupon they lay a colour like darke azure. In that part of *Groanland*, which is called, the womens Iſland, the women are marked in the Face with divers black ſtreakes or lines, the skin having been raiſed with ſome ſharpe Inſtrument when they were young, and black colour put therein, ſo grown in, that by no meanes it can be got forth.

Purch. Pilgr. 4. *lib* 6.

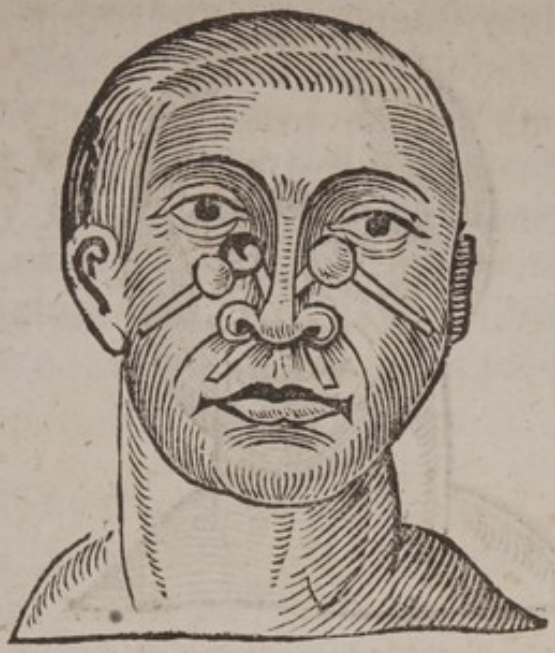
In *Tiembus*, the women are deformed with torne faces, and alwaies bloudy, which is their beauty.

Idem Pilgr. 2. *lib.* 7.

The men and women, both, who dwell at the *Cape* of *Lopo Gonſalves*, uſe to make a ſtreake or

two

Torne Faces where a great beauty.



two in their Faces, wherein they put pieces of *Elxen* bones as thick as a Dollar, with a ſtalke that ſhutteth the hole, which being thruſt in, comes out at the Noſe, and over their mouths; which as it is a note of Gallantry, ſo it alſo ſerveth their turnes well, and to good purpoſe, when they are ſick and faln into a ſwound, and that men cannot open their hands by force, then they take that bone and cruſh the ſap of ſome greene herb through it, wherewith they come to themſelves againe.

The Inhabitants of *Tuppanbaſſe* neare *Braſil*, how many men theſe Salvages kill, ſo many holes they will have in their Viſage, beginning firſt in their neather Lip, then in their Cheekes, thirdly, in both their Eyebrows, and laſtly, in their Eares, and this is their cruell Gallantry. *Idem Pilgr. 6. lib. 4.*

The *Alexins*, or *Abexijns*, that are Chriſtians after their manner, for they are of *Preſter John's* Land, have on their Faces foure burnt markes in manner of a Croſſe, one over their Noſe in the midſt of their forehead betweene both their Eyes, one in each of their Cheekes, one betweene their Eyes and their Eares, and one in *Idem eodem, lib. 10.* Lindſcot. *lib. 1. cap. 40.*



Purch. *Pilgr.* 6. *lib.* 9.

in their neather Lip downe to their Chin, and this is their Baptiſme when they are made Chriſtians, which they uſe in ſtead of water.

The *Virginian* women pounce and raſe their Faces and whole Bodies with a ſharp iron, which makes a ſtampe in curious knots, and drawes the proportions of Fowles, Fiſhes, or Beaſts; then with painting of ſundrylively colours they rub it into the ſtamp, which will never be taken away, becauſe it is dried into the fleſh.



Idem Pilgr. 2. *lib.* 7.

The *Egyptian* Moores, both men and women, for love of each other, diſtaine their Chins into knots, and flowers of blew, made by the pricking of the skin with needles, and rubbing it over with inke and the juyce of an herb.

What

what strange kind of Butchery do these Nations exercise, and what needlesse paine they put themselves unto to maintaine their cruell bravery! Nay, which is yet stranger, they seeme to love this unnaturall and bloudy Gallantry so well, that they hate their own flesh and bloud, whereof they freely sacrifice to their fantasticall imaginations. This, in the Poets stile, is to nullifie a Face. And to speake in the spirit of old BEN;

What is the cause? They think sure in disgrace
Of Beauty so to nullifie a Face, (amiss
That Heaven should make no more, or should
Make all hereafter, when th'ave ruin'd this.
Thus stigmatiz'd, you need not doubt I tro,
Whether their Faces be their own or no.

Thus the more sacred and honest part of the Body is prophaned by their wicked inventions. Can either Gentility or Christianity be forgiven such an errour? surely no. This abominable folly and madnesse was reproved in the Hebrews, *who as these do in pride and bravery, so they did scotch their Faces in time of mourning, which was usuall among them of great antiquity, by reason whereof the same was forbidden them by the Law of God in* Leviticus; You shall not cut your flesh for the Dead, nor make any marke of a print upon you, I am the Lord. *And againe in* Deutrinomy, You are the children of the Lord your God, you shall not cut your selves. *which was also forbidden by the* Romans *in the Laws of the twelve Tables.* Jer. 41. 2, 3. Lev. 19. 5. Deut. 14. 1.

They in the Golden Region of *Coiba-Dites* are more Pet. Mart. Decad. 3.

more excusable than these mad and cruell Gallants; for, they spare their own flesh, and marke their slaves in the flesh after a strange manner, making holes in their Faces, and sprinkling a powder thereon; they moisten the pounced place with a certaine black, or red juyce, whose substance is of such tenacity and clamineſſe, that it will never weare away.

Grimston *of their manners.*

The *Arabian* women before they go unto their husbands, either on the marriage day, or any other time, to lye with them, paint their Faces, Breasts, Armes, and Hands, with a certaine azured colour, thinking that they are very handsome after this manner, and they hold this Custome from the *Arabians* which first entred into *Africk*, and these learned it from the *Africans*; yet at this day the town of *Barbery*, inhabited by them of the Country, do not imitate this custome, but their wives love to maintaine their naturall Complexion. It is true, that they have sometimes a certaine black painting, made of the smoake of Galls and Saffron, with the which they make little spots upon their Cheekes, and they paint their Eyebrows of a Triangular forme, and they lay some upon their Chin, which resembles an Olive leafe: And this being commended by the *Arabian* Poets in their amorous Songs, there is not any *African* of great note, but will carry it in a great bravery. But you must understand, that these women dare not weare this painting above two or three daies, nor shew themselves before their Kinsmen in this equipage, for that it savours something of a whore: They only give the sight

and

and content thereof unto their husbands to incite them to love, for that these women desire the sport much, and they think that their beauty receives a great grace by this painting.

In *Leo's* description of *Africa*, the Relation runs thus: Their Damsels that are unmarried do usually paint their Faces, Breasts, Armes, Hands, and Fingers, with a kind of counterfeit colour, which is accounted a most decent custome among them. But this Fashion was first brought in by those *Arabians*, which were called *Africans*, what time they began first of all to inhabit that Region, for before then, they never used any false or glosing colours.

The women of *Barbary* use not this fond kind of painting, but contenting themselves only with their naturall hue, they regard not such fained ornaments; howbeit sometimes they will temper a certaine colour with Hens dung and Saffron, wherewithall they paint a little round spot in the balls of their Cheekes, about the breadth of a French Crown; likewise between their Eyebrows they make a Triangle, and paint upon their Chins a patch like unto an Olive leafe. Some of them also do paint their Eyebrows, and this Custome is very highly esteemed of by the *Arabian* Poets, and Gentlemen of that Conntry. Howbeit they will not use these Phantasticall ornaments above two or three daies together, all which time they will not be seen to any of their friends, except it be their Husbands and Children; for these paintings seeme to be great allurements to lust, whereby the said women thinke

themselves more trim and beautifull.

The Author of the Treasury of Times. Grimston *of their manners.*

In *Fez* the women use to deck and adorne the Bride, by trimming her hair, rubbing her Cheeks, and painting them red, and her hands and feet black with a certaine tincture, which continueth but a while.

Grimston *of the estate of the Turk in* Africa.

They that live in the Province of *Bugia* in *Africk*, have an ancient custome to paint a black Crosse upon their Jaw-bones.

Grimst. *of the estate of* China. *Magin. Geograph.* Lord Bacon *Nat. Hist. Cent.* 8. *Exper.* 739.

The women in *China* use painting and ointments; And it is practized by the men, for the *Chineses*, as my Lord *Bacon* notes, who are of an ill complexion, (being *olivaster*) paint their Cheeks scarlet, especially their King and Grandees.

Grimston *of their manners.* Jo. Bohem. *l.* 2. *de rit. gent.*

The ancient *Scythian* women rubbed their naked bodies against some sharpe and rough stone; having then powred water upon them, and their flesh being swoln by this meanes, they rubbed their bodies with the wood of Cypress, Cedar, and Incense: they did also use certaine ointments for the Face made of the like Drugs, by means whereof they smell sweet, then having the day following taken away these Plaisters, they seemed more beautifull and pleasing.

In *Norembega*, all of them, as well men as women, paint their Faces.

Grimston *of their manners.* *Magin. Geogra. Americæ.* Purch. *Pilgr.* 1. *lib.* 4. Lindscot, *li.* 2.

The naturall Inhabitants of *Jucata* paint their Faces and Bodies black.

The Native *Socotorans* paint their Faces with yellow and black spots, loathsome to behold.

The *Brasilean* women paint their Faces with all kind of Colours, which their Neighbours

and

and other women do for them. In the middle of their Cheekes they make a round circle, drawing lines from it of divers colours, untill their Faces be full, not leaving so much undone as their Eye-lids.

The *Virginian* women adorne themselves with paintings; some have their Face, Breasts, Hands, and Legs, cunningly embroidered with divers workes, as Beasts, Serpents, artificially wrought into their flesh with black spots; their Heads and Shoulders are painted red with the root *Pocone*, brayed to powder mixed with oyle, which Scarlet-like colour makes an exceeding handsome shew, and is used by the Kings Concubines; this they hold in Summer to preserve them from the heat, and in Winter from the cold: Many other formes of painting they use, but he is the most Gallant that is the most monstrous to behold. Their Children, of whom they are easily delivered, and yet love them dearely, to make them hardy, in the coldest mornings they make them wash in the Rivers, and by painting and ointments so tann their skins, that after a yeare or two no weather will hurt them, when they enter into battell they paint and disguise themselves in the fiercest manner they can devise. After their ordinary burials are ended, the women, having painted all their Faces with black coale and oile, do sit 24 houres in their houses mourning and lamenting by turnes, with such yelling and howling as may expresse their great passions; the Faces of all their Priests are painted as ugly as they can devise. Sometimes the men appeare halfe black, and halfe

Capt. Smiths *Hist. of* Virginia.

red, but all their Eyes painted white, and some red stroakes, like Mustachoes, along their Cheeks. Some of them paint their Eyes red, having white stroakes over their black Faces, so that they look more like devils than men. Captaine *Smith* about *Onawniament* encountred with Ambushcadoes of such Savages so strangely painted, grimed, and disguised, shouting, yelling, and crying, as so many spirits from Hell could not have shewed more terrible.

Johan. Bohem. *de moribus gen. lib. 3.*

Somewhat allyed to this barbarous way of Disguise is the Custome of the *Germans*, who are said once a yeare to run mad, covering their Faces with Vizards, belying their Sex and Age, some of them willing rather to represent Satyrs or Divels, paint themselves with Vermilion or Inke, deforming themselves with such nefarious habits; others running naked play the *Lupercalls*: from whom my Author thinks this annuall Custome of raving was first derived, who naked, and with their faces defiled in bloud, wandring through the City, were wont to strike every one they met, with thongs of leather.

The Author of the Description of Nova Francia, *lib. 2.*

The *Souriquois* do paint their Faces all with black, which maketh them seeme very hideous, but this is their mourning Visage.

Ramutius *narration of* Nova Francia.

The women of *New France*, about the Port of the holy Crosse, for the death of their Husbands, weare a certaine black weed all the daies of their life, besmearing all their Faces with coale dust and grease mingled together, almost halfe a quarter of an Inch thick, and by that they are known to be Widdows.

Painting

Painting being Universall, and without exception among the *West Indians*; for if any of them maketh Love, he shall be painted with red, or blue, colour, and his Mistris also. If they be glad at any thing they will do the like generally, which is their expression of jolly bravery. But when they are sad, or plot some Treason, then they overcast all their Face with black, and are hideously deformed. *The Author of the Description of* Nova Francia, *lib.* 2.

In *Persia* the womens pale colour is made sanguine by adulterate complexion, and their round cheeks are fat and painted. The common womens cheeks are of a delicate dye, (but Art, not Nature causeth it.) Herberts *Travels.*

The *Grecian* women, for the most part, are brown of complexion, but exceedingly well favoured; they cover not their Faces, (the Virgins excepted) unlesse it be with painting, using all the supplement of a sophisticated beauty: And not without cause; for when they grow old the most grow contemptible, being put to the drudgery of the house, and many times to wait on their Children. Sandys *Travels, lib.* 1.

The Spanish women when they are married, they have a priviledge to weare high Shooes, and to paint, which is generally practised there; and the Queen useth it her selfe; which brings on a great decay in the naturall Face: For it is observed, that women in *England* look as youthfull at fifty as some there at twenty five. This, saith *Munster*, is to be reproved in your Spanish women, that they now and then deforme their face with washes of Vermilion & Ceruse, because they Howel, *Epist. Famil.* Munst. *Cosm. lib.* 2.

have lesse native colour than your French women; and indeed other nations learnt from them the use of Spanish paper.

The Ladies of *Italy* (not to speake of the Curtezans) to seeme fairer than the rest, take a pride to besmeare and paint themselves.

A Geographer, speaking of *Venice*, saith, that it is thought no one City againe is able to compare with that City for the number of gorgeous Dames: as for their beauty of face, though they be faire indeed, I would not willingly commend them, because there is in a manner none, old or young, unpainted.

It is observed, that the *Roman* Dames had infinite little boxes, filled with loathsome trash of sundry kind of colours and compositions, for the hiding of their deformities, the very sight and smell whereof was able to turne a mans stomack.

Ovid. *de medic. fac.*

Pixides invenies, & rerum mille colores,
Non semel hinc stomacho nausea facta meo.

And for the face used so much slibber-sauce, such daubing and painting, that a man could not well tell

——facies dicatur an ulcus?
May it a Face or a Botch be call'd?

Johan. Bohem. *de moribus gen. lib. 3.*

The ancient English stained their Faces with Woad, which is of a blew or sky colour, that they might appeare more horrid to their enemies in fight.

Our English Ladies, who seeme to have borrowed some of their Cosmeticall conceits from

Barbarous

Spotted Faces affected.

Barbarous Nations, are seldome known to be contented with a Face of Gods making; for they are either adding, detracting, or altering continually, having many Fucusses in readinesse for the same purpose. Sometimes they think they have too much colour, then they use Art to make them look pale and faire. Now they have too little colour, then Spanish paper, Red Leather, or other Cosmeticall Rubriques must be had. Yet for all this, it may be, the skins of their Faces do not please them; off they go with Mercury water, and so they remaine like peeld Ewes, untill their Faces have recovered a new *Epidermis*.

Our Ladies here have lately entertained a vaine Custome of spotting their Faces, out of an affectation of a Mole to setoff their beauty, such as *Venus* had, and it is well if one black patch will serve to make their Faces remarkable; for some fill their Visages full of them, varied into all manner of shapes and figures.



This is as odious, and as senseless an affectation as ever was used by any barbarous Nation in the World; And I doubt our Ladies that use them are not well advised of the effect they worke: for these spots in

Faire

Black patches no advantage to Beauty.

Faire Faces advantage not beauty as they ſuppoſe, becauſe contraries compared and placed neare one another, ſhew their luſtre more plainely; but becauſe it gives envy ſatisfaction, which takes pleaſure in defects, or by reaſon it takes away that aſtoniſhment, which inſtead of delighting confounds; not that Imperfection can make perfect, or that the defect can encreaſe beauty, and therewith delight; for theſe ſpots in a beautifull Face adde not grace to a Viſage, nor encreaſe delight: they entertaine it becauſe they extinguiſh and then renew it. Our naturall power is limited to a certaine meaſure; when the continued preſence of the delightfull object doth exceed, the delight ceaſes, and to the extreame of what it can contribute it delights no longer; he that will renew his pleaſure muſt begin with paine, and go out of the naturall ſtate to returne into it; Let him looke upon the ſpots, then returne to behold the beauty of the face. And it may be ſome of the more ſubtill Heads, whoſe heaving phanſies fill their Faces full of ſuch artificiall mole-hils, are aware that men deſire to find defect in thoſe things that are pleaſing to them, and that he rejoyceth that he hath found it, peradventure ſeeming unto him that he hath gotten command over her that hath it, and that he may reap the delight of pardoning, without feeling the dammage of being offended. If Nature then, as the politique Marqueſſe of Malvezzi *thinks may be ſhe doth, ſets us in the way to ſeek defects, to bring us, through the knowledge of thoſe who have the defect, to the knowing of him that hath none; The beſt improvement of this folly is to make theſe Creatures ſerve for Inſtruments, to bring us to ſeeke out the Creator; not only by what is perfect in them, but alſo by*

Painting in a man odious.

by that which naturally wants perfection, or is charged with artificiall defects arising out of an evill affectation, and not as if they were totally perfect, who openly professe to study imperfections, simply fawn upon, and adore them, as if we beleeved they were absolutely perfect. And the like sober use may the discreeter sort of Ladies, who are not guilty of this spotting vanity, make use of, when they behold the like prodigious affectation in the Faces of effeminate Gallants, a bare-headed Sect of amorous Idolaters, who of late have begun to vye patches and beauty-spots, nay, painting, with the most tender and phantasticall Ladies, and to returne by Art their queasie paine upon women, to the great reproach of Nature, and high dishonour and abasement of the glory of mans perfection. Painting is bad both in a foule and faire woman, but worst of all in a man; for if it be the received opinion of some Physicians, that the using of Complexion, and such like slibber-slabbers, is a weakenesse and infirmity in it selfe, who can say whether such men as use them be sound or no? it being a great dishonesty, and an unseemely sight to see a man painted, who perchance had a reasonable good naturall complexion of his own, that when he hath by nature those colours proper to him, he should besoot his face with the same paintings, or make such slight reckoning of those faire pledges of Natures goodnesse, and embrace such counterfeit stuffe, to the ill example of others; so that his face, which he thinks doth so much commend him, should be made of ointments, greasie ingredients, and slabber-sawces, or done by certaine powders, Oxe-galls, Lees, Latherings, and other such sluttish and beastly confections. For besides that, they are effeminate actions, fitting only wanton wenches,

and light huſwives, they give occaſion to men to murmur againſt them, and breed a ſuſpition of baſeneſſe in the vileſt degree, when they ſhall ſee them thus daubed over with Clay, and wholly compoſed of thoſe things that are only permitted unto women, who becauſe they have not ſufficient beauty of themſelves, borrow it from paintings and varniſhings, to the great coſt both of their health and purſes. Verily theſe are they who do ſomething worth the ſpight of envious and foule diſeaſes, and invite the hand of God to ſtrike them with deformity. But as for painting, it is no marvell if the Ladies of our time do paint themſelves, for of a long time, and in many places that trade hath had beginning. This generation of Daubers having ever ſought quarrels with Nature and forced Art, her falſe ſervant, into Ballance with her, ſetting more by their falſe face than they do by their true; ſo that theſe Face-takers ſeeme to be out of love with themſelves, and to hate their Naturall Face, exterminating or out-lawing their own Face to put on another, whoſe curioſity was handſomely taxed by an Ancient with this Dilemma; If women be naturally faire, Nature ſufficeth them, and there is no reaſon that Art ſhould plead againſt Nature, or painting againſt the truth: if they be foule by Nature, the painting which they lay upon them bewrayeth their foulenes's the more. Plautus askes a fooliſh woman, wherefore ſhe corrupted with Fucuſſes and artificiall waters ſo faire a thing as the Face is, aſſuring her, that ſhe could not poſſibly exerciſe thoſe Arts ſo warily but that they will appeare, and continually ſubminiſter an occaſion of judging; For the Latitant effect is ſuppoſed greater than indeed it is, which had not been ſo much ſuſpected

The Vanity of Painting.

fled had she not painted her selfe. Pythagoras therefore, in honour of Nature, forbad women to paint themselves, ordaining that they should be content with their naturall Beauty. Ere long these adulterate Colours will moulder, and then the old maple face appears, which is sufficiently laught at by all, besides the harme the paint hath done; for, that Face which was bad enough is hereby made worse, there being a venomous quality in the paint which wrinkleth the Face before its time, it dims the Eyes, and blacks the Teeth; with false colours they spoile their Face, and gaine nought but contempt and hatred of their Husbands. Have ye not seen (saith a reverend wit) a compleat beauty made worse by an artificiall addition, because they have not thought it well enough before? you see it every day, and every where. If Saint Paul himselfe were here, whom for his Eloquence the Lystrians called Mercury, he could not perswade them to leave their Mercury, it will not easily be left; for how many of them that take it outwardly at first, come at last to take it inwardly. Solomons caution therefore, Be not over righteous, may be applied to this sense, Be not over Faire. The great advancer of Learning therefore, where he speakes of Cosmetique Medicaments, or the Art of Decoration, saith, that this adulterate decoration by Painting and Ceruse is well worthy the imperfections which attend it, being neither fine enough to deceive, nor handsome enough to please, nor safe and wholsome to use. And this attempt is not only inconvenient, but very vaine and ridiculous; for, while by washes, paintings, and such slibber-slabbers, they presume by the Ministry of Art to overcome Nature, they faile in their Designe; for

Doctor Donne Serm. 7.

The use of the skin of the Face.

Art, as experience teacheth us, cannot surmount Nature, nor by the most exquisite and illustrious Pigments come neare the native colour. For, the God of Nature will not permit a true and native colour to be surpassed by a false and counterfeit. Nature verily abhors such externall adventitious beauty which flows from Art, which being ab extra, *confers nothing to the proper and intrinsique end of her worke; for, besides the use and action, you shall find nothing in the body of man and its parts which is* quid intrinsicum, *to wit, conferring to the end for which those parts were created; and who would grant a beauty of this kind, he must professe that there is somewhat in the body of man and its parts besides the use or action. It is freely confessed, there is in the body of Man somewhat for ornament, which verily must be a Naturall, or Physicall ornament, since in Art ornaments have their end. By which you may understand, that although all the parts of the Body are not designed to action, yet they have their use, because Nature hath made nothing in vaine. The Cuticle of the Face hath indeed no action in the body, but it hath use; for it seems (as* Paræus *speakes) to be given by the singular indulgence of Nature to be a muniment and ornament to the true skin; which providence of Nature these Artizans (or rather Curtizans) do imitate, who for to seeme more beautifull do smooth and polish it, the baudy trimming of which cheeke-varnish proves but a loathsome nastinesse, and is a complement more than Nature looks for at their hands, which to see is a thousand pitties; for, your foule and worst favoured women are not only those that do this, but even your fairest, and those that are most beholding to Nature, who thinke*

thereby

Painting Condemned.

thereby to seeme fairer, and to make Nature appeare more lovely in Arts dressing, begin this worke betimes in the morning in their bed, and finish it at noone when the cloath is laid. So that I say (and not without reason) That a woman the more curious she is about her face, the more careless about her house, the repairing of the one being the ruining of the other, which makes even Guzman cry out, O filthinesse above all other filthinesses! O affront above all other affronts! that God having given thee one face thou should'st abuse his Image and make thy selfe another. And it is a wonder (as my Lord Bacon notes) that this corrupt custome of Painting hath so long escaped penall Laws, both of the Church, and of the State, which have been very severe against the excessive vanity of Apparrell, and the effeminate trimming of Haire. And the wonder is the greater how it hath escaped Ecclesiasticall Censure, since all the Fathers of the Church have strongly enveighed against forged and feigned beauty, and this practice of introducing other hewes than the bloud naturally affords; A vile thing it is saith one, thus to force and wrong Nature with Birdlime, Chalke, Daubing, and such Trash, plainly marring all the beauty they have of Nature, growing foule with making themselves faire: A gross folly to change the naturall Beauty, and seeke after painting, the crime of Adultery is in a manner more tollerable, for there Chastity is corrupted, and here Natnre is forced. Saint Ambrose of such a one: Thou defacest the features of God if thou cover thy Face with painting.

This Palliative Artifice which introduceth an acquisite complexion to deceive the Spectatours Eye for a moment is altogether to be rejected by women, especially

Cypr. Tract. 2. de hab. Virg.

Chriſtians. And Cyprian writes truly, Not only Virgins, ſaith he, and Widdows, but all married women are to be admoniſhed, that this worke, and facture, and plaſme ought to be no manner of way adulterated by yellow tincture, black duſt, or red paint, or any other Medicaments which corrupts the native Lineaments. And afterwards he ſaith, they offer violence to God when they ſtrive to deforme and transfigure that which he hath formed, not knowing that every thing that is borne is the worke of God, and what ever is changed is the worke of the Devill. Theſe phantaſticall Correcters of their Naturall formes (as another ſaith) ſeeme to do nothing elſe then to reprehend the power of their Maker, who as a moſt wiſe Artificer hath ſo framed and coloured them. A very great raſhneſſe with ſuch vaine impoſtures to go about to correct and amend that which

Aug. Serm. 240

he hath made and perfected. For as St Auguſtin ſaith, his workes ſhould not ſeeme to be ſuch unto thee as if be transformed Natures, or in the Creation of any thing had ever turned white into black, or black into white, when he ſaid, Let us make man according to our Image and Similitude, and yet thou deſireſt to change that Face which God hath made, and thou wilt reforme that which God hath formed in thee; If, as a holy

Petr. Herem. à Theod. in vitis ſect. patr. hiſt. nona citat.

Hermit, ſome famous Painter, or Limner, a cunning Maſter of his Art had with great care and diligence painted ſome curious Picture, and brought it to its full perfection: And another rude Painter ſhould come who ſhould raſhly put to his hand and preſume to correct and amend it, now adding, now taking away ſomewhat, now changing the ſhaddow, and transferring thoſe things which were obſcure into cleare and lucid appearance, contrary to the precept of Limbing; He would both di-

ſtort

Painting a base invention

ſtort the countenance, and render it void of all Grace. Would you not think when the Maſter returned and ſaw what was done, he would be moſt juſtly angry, conſidering how rude a Painter had put his hand to that Image which he had ſo elaborately finiſhed? In like manner you may judge that God will be angry with ſuch, who by vaine invention of Modells and adulterate Sophiſtications ſhould dare to correct and amend that Image which the Divine Majeſty hath ſo abſolutely painted in thee. 'Tis to be feared, as St Cyprian *notes, that at the laſt day God will not acknowledge them for his Creatures, but will exclude them from his Houſe and Court as ſtrangers and unknown perſons unpleaſing unto him; they may juſtly feare, that when he ſees them ſo deformed he ſhould ſay they were not the workes of his hands, nor Creatures made according to his ſimilitude, but to exhibite the Enſignes and markes of the Devill, to diſcover the workes and impreſſions of his foule hand. And indeed a good ground for this proteſtation had theſe holy men, for this Trade of Painting is reproved in the holy Books, and made a reproach by the mouth of the Prophets, as when* Jeremy *threatneth the City of* Jeruſalem, When thou ſhalt be deſtroyed *(ſaith he)* what wilt thou do, *&c.* though thou painteſt thy Face with Colours, yet ſhalt thou trim thy ſelfe in vaine; for thy Lovers will abhor thee, and ſeek thy life. *The Prophet* Ezekiel *maketh the like reproach to the Cities of* Jeruſalem *and* Samaria, *which he compareth to two lewd Harlots, who having ſent to ſeeke out men comming from far, and being come they have waſhed themſelves, and have painted their Faces, and have put on their faire Ornaments. The Queen* Jeſabel *doing the ſame, was for all that caſt down out of a window,*

Jer. 4. 30.

2 Kin. 9. 30.

Some Fucus allowable.

window, and bare the punishment of her wicked life.

Yet we cannot say, that it is absolutely unlawfull to use any Fucus, especially when any foule blemish doth disgrace the forme of modest Virgins or Matrons, and we know Physitians are sometimes constrained to satisfie the desires of honourable Ladies, and great Persons, whom, as Galen *saith, we may not deny. And indeed somewhat is to be allowed to women who are studious of their beauty, and desire a nitor and certaine splendour of Countenance, and therefore either to repaire the injuries of aire, or any other losse and dammage that hath happened to the Face, or what is wanting to the emendation of the Elegancy of the* Epidermis, *or skin of the Visage is no trespasse against Piety, but may be honestly endeavoured by a Physitian, since this induceth no Fucus, but restores the naturall nitor of the Body, upon whatsoever cause it is lost, and therefore it is granted to women especially, who since they were somewhat inferiour to men in prudence, strength of Body and fortitude, and other things, instead thereof;* as Anacreon *interpreted, sings,*

Natura donat illis,
Decoram habere formam
Pro parmulisque cunctis,
Pro Lanceisque cunctis;
Nam flamma cedit illis
Ferrumque, si qua pulchra est.

And since Plato *in* Phædro *cals Beauty the most illustrious and amiable of all things; and that a faire Face is illustrious with a kind of Divine Forme; it is worthy*

of

Women out in their Cosmetiques.

of preservation, and a faire restitution. And indeed it belongeth to the corrective part of Medicine to reduce a superficies that is preternaturall; for, an inequality in the superficies belongs to Decoration, as when any spot is in the Face from the Nativity, it belongs to the Corrector to make this superficies beautifull and to correct it; as women who have native spots in their face, which the Moderns call Stercus Dæmonum, *which proceed from a thin and adurent bloud, therefore it is the Office of the Corrector to correct those spots in them that have contracted them. But the practice of woman in this case is not laudable, nor agreeable to the corrective Art of Medicine; for, your women in your Cosmetique usurpations use only those things which constipate, refrigerate, & repercuss, to remove them from the Superficies to the Center, whereas they should also use those things which are absterstive and mundifying; But because things absterstive and mundifying introduce a scurfe, women will not endure this way of Reduction to the naturall state of perfection. But as the needlesse assumption and affectation of such Artifice is absurd, and no way pleasing to Nature, so too much curiosity in such matters is naught and reprovable. And to take in what a grave and learned Divine hath,* in concurring with the purpose of God in dignifying the Body, we may exceed and go beyond Gods purpose. *God would not have the Face mangled and torne, but then he would not have it varnished with forreine Complexions; it is ill when it is not our own bloud that appeares in our Cheeks; it may do some ill offices of bloud, it may tempt; but it gives over when it should do a good office of bloud, it cannot blush. God would not have us disfigure our Face with sad Countenan-*

Mont. *medic.* par. 2.

Dr Donne *Serm.* 20.

ces in fasting and other Disciplines, nor would have us go about to marre his worke, or to do his last work, which he hath reserved to himselfe in Heaven, here upon earth, that is, to glorifie our Bodies with such Additions here, as though we would need no Glorification there. But concerning this kind of transgression against the honesty and truth of Nature, or rather the sinfulnesse of it, Cajetan is of an opinion, that as a woman may conserve her naturall beauty without sin, so she may also preserve it by Art by adhibiting the vertues of Fucusses, Pigments, and other paintings, so it do not intend an evill end, it is a fiction and vanity somewhat excusable; Whereas it is concluded a mortall sin for any to sell such disguising trash to those they know will abuse it for an evill end. And in this regard some Divines will not allow so much as palliation of any deformity in the Face which hath proceeded from licentiousnesse and intemperance, or that they should be disguised by unnaturall helps, to the drawing in of others, and the continuation of their former sins. The sin it selfe was the Divels act in thee, but in the Deformity that follows upon the sin God hath a hand; and they that suppresse and smother these by paintings, and unnaturall helps to unlawfull ends, do not deliver themselves of the plague, but they do hide the markes and infect others, and wrastle against Gods notifications of their former sins. The invention of which Act of Palliation of an ascititious deformity against Gods indigitation of sin, is imagined one reason of the invention of black Patches, wherein the French shewed their witty pride, which could so cunningly turne Botches into Beauty, and make uglinesse handsome; yet in point of Phantasticalnesse we

may

may excuse that Nation, as having taken up the fashion, rather for necessity than novelty, in as much as those French Pimples have need of a French Plaister.



Among those who corrupt and deforme the Face some account Musicians that play upon wind Instruments. It is storied of the Goddesse *Pallas*, the was sometimes delighted in playing on the Cornet, till it hapned, that (one day) playing thereon for her pleasure, by a frantane River, she beheld her selfe in the water, and beholding those new and strange Faces, which she must necessarily make while she played, was ashamed of her selfe, and presently broke the cornet in peeces. And indeed it was well done of her, it not being an Instrument fitting for Ladies, nor yet for men, except for those who are willing to deforme themselves for pleasure or gaine. *Omnes Tibicines insaniunt, ubi semel afflant, avolat illico vultus.* And therefore *Alcibiades* was angry with Flutes, because playing upon them disfigured the Beauty of the Face; yet that peradventure hapned, as the Marquesse of *Malvezzi* well considers, because he spoiled their harmony, playing lesse than was requisite, and

Vocal Musique deformes not the Visage.

deforming himselfe more than he needed to have done. Yet he pardons such a conceit concerning Wind-Instruments in a tender and wanton youth, And in a Court Phylosopher, a Politician, a Peripatetick, talking with Senators and Princes.

But vocall Musique performed by Instruments which Nature hath invented for delight, ought not to be set at naught, for the same, or peradventure no reason at all, as it is by the Stoick morall Philosophers; For, the Wind-Musique doth not deforme the Visage, it reformes, yea, conformes it: and the vocall, which is correspondent to the hearing, altereth the proportion of the Face, to conforme it to the Eye; the one requires setledneſſe to be well looked upon, and the other receives its perfections from motion: one unfolds the Beauty of the Visage, the other both laies open, and accompanies the sweetneſſe of the voice; where there is a sound, Motion hath necessarily proceeded, and the motion is with measure, if the sound be harmonious. Sometimes also it is voluntary, accompanied with the Head, Eyes, and Mouth; and with delight, though without necessity, if it be with proportion. That motion which offends, produces no harmonious sound, or doth not accompany it proportionably.

SCENE

SCENE XVI.

Nationall Monstrosities appearing in the Necke.

PEtrus *Damianus*, Arch-Bishop of *Ravenna*, and Cardinall, relates, that *Robert* King of France married a Kinswoman of his, by whom he had a Son with a Gooses neck and head, whereupon by a common consent of the French Bishops they were excomunicated; the King compelled by these streights takes better Counsell, and renouncing his incestuous Bed, entred into lawfull marriage with another. Damianus *lib. de mirac.*

Beyond the streights, of *Magellan*, *Pigafetta* reports to have seen men with Necks of a Cubit long, the other parts of their body being proportionable thereunto.

In *Eripia*, as some write, or according to *Lycosthenes*, in the extreame part of *Siricana*, or as it pleaseth others in some of the Valleys of *Tartaria*, there harbours a Nation of so long a Neck, that it wholly resembles the neck of a Crane; afterwards

Long gangrell necks inconvenient.

afterwards in the top of the Neck there is a ferine Face, with the Eyes and Noſtrils of a man, as alſo with a bill adorned with Gils like a Cock. *Aldrovandus* (indeed) ſaies, it will more availe one to read than believe this Relation; yet he denies not but there are halfe-men with a long Neck, and a ferine Face, do live in thoſe Regions, their women being not ſo deformed as the men, and they are ſaid to be very ſeldome ſeen. This Nation is carried with great force againſt their Enemies, and chiefly againſt the *Tartars*.

Aldrov. monſt. Hiſt. lib. 1.

Aldrovandus hath exhibited the Effigies of theſe Gangrell-Neck'd men to be conſidered of by his Readers; which puts me in mind of that ridiculous wiſh of *Philoxones*, that grumbled at Nature for the ſhortneſſe of his Neck, who would have had the Neck of a Crane, that thereby he might have taken more pleaſure in his meat, or as ſome thinke, to obtaine advantage in ſinging or warbling, and dividing the notes in Muſick; which Cavill of *Philoxones* againſt Nature, for not having reſpect unto the Taſte, or ſinging, in the contrivance of his Neck, is abſurd, and in the very foundation of the fancy to be condemned, as it is ingeniouſly obſerved by the late Enquirer into vulgar errours. And if he had obtained this fooliſh requeſt, yet the juſtneſſe of Nature could not have ſuffered him to have been a gainer by the bargaine; for, a long gangrell neck, which would have made the head look as ſet upon a pole, would by ſuch an elongation, cauſed a very inconvenient diſtance between the braine and the heart; but the Epicure ſurely had a more reach-

D. Brown Pſeudodoxia. Epid. lib. 7. cap. 14.

ing

The cause of swelling throats.

This swelling, or Throat-Dropsie, is occasioned by the drinking of crude waters of dissolved Snow, as most Authors suppose; which although it be a reason not to be rejected, yet *Platerus* to this Cause addes the Seed, and the *Faculti̇e Formatrix* in the wombe, where they are familiar to any place, and that they are rather propagated from the Parents in their Children, then that they happen by reason of any meat or drinke, or any other peculiar cause; which *Sennertus* thinkes doth not seldome fall out so indeed; yet the first cause seemes valid, because it is observed that they that come well into any such places, after they have abode there a while, they contract such a water between the skin and rough Artery, which is called by Physitians *Bronchocele*, and *Bocium à Bocii ventricosi poculi similitudine*, from the similitude of a great-bellied drinking Cup.

Platerus.

Nations without a Neck.

a Neck and Forehead, but having a most broad Face. Neither is it impossible, as I have elsewhere said, that men may live without a Neck; for it may happen, either by the constitution of the Climate, or some kind of Artifice, that the Neck may not appeare advanced above the Shoulders, and yet the Instruments of Nature may performe their office in a nearer approach of the Neck unto the Body, which is the opinion of *Kornmannus*.

They that inhabit those *Alpes* which divide *France* from *Italy*, their throats are encreased to that bulke and largenesse, that both in men and women those gutturall bottles hang down even to their Navels, and they can cast them over their shoulders; and this is not commonly seen in the *Allobroges Carinthians*, *Syrians*, and Nations living about the *Alpes*, but it is also familiar to some places of *Spaine*. *Fabricius* saith, that such Tumours are frequent among the *Bergomensians*, where the men and women all, for the most part, have such great pendent bags in the fore-part of their Throats. Among the *Rucantians*, a people of *Helvetia*, now called *Rhæti*, the Inhabitants, especially about the Town *Ciceres*, are troubled with the same gutturall deformity. Neither doth this happen only in *Europe*, but also in *Asia*; for, the men there have such great wallets of flesh after a wonderfull manner hanging at their throats. But in *Syria* the women have their throats so protended, that they cast it behind their back, as it were a Sack or Wallet, lest it should hinder their Infants when they suck.

Fabricius *ab Aqua pend.*

Joan. Stumpf, *lib.* Chr. 10. *cap.* 20.

M. Pol. *lib.* 1. *cap.* 31.

Ortel. *in* Illyrico.

This

Broad shoulders where affected.

and introduced among them by Art, yet in other Countries, where it is noted to be extremely affected, there hath been some endeavour used to that intent, and where that hath failed, they have had recourse to outward supplements.

Concerning the *Italians*, *Cresollius* hath informed us of their ridiculous affectation in this kind: Behold (saith he) what the improvident curiosity of men hath thought on, who that they might seeme *Plato's*, that is, broad-shouldred, full, square, and somewhat strong, and mighty men, they bumbast their Doublets, and after a childish, or rather, womanish manner, *adhibent Analectides*, use little Bolsters or Pillows for to seeme more fat and comly, bolstring so up their prominent shoulders, as little women were wont to do of old, as *Ovid* describes the Custome;

Cresol. *vacat. Autumn.*

Conveniunt tenues scapulis Analectides altis,
Angustum circa fascia pectus erat.

Well, could these men be Masters of their wish, yet it is a question whether it would please their Mistrisses: For, the women of other Countries, and among us, are not so well affected to broad shoulders; for it is worth the noting, what women by long use have observed, to wit, that men that have broad shoulders, for the most part, get great Children. Hence the Mother-in-Law of Forestus, *a fruitfull woman, would not match her Daughters to* Platonique *men, by reason she feared least in their Delivery they should be endangered by reason of the greatnesse of the Child, which* Forestus *had often seene to happen, the broad shoulders dange-*

SCENE XVII.

Humerall, or Shoulder-Affectations.

Lycost. *Append Chron. prodig.*

IN the Island *Taprobana*, High huff-Shoulders are in Fashion, and Naturall.

Purch, *Pilgr.* 4.

The *Wywapanami*, a people in the *West-Indies*, their Shoulders are higher than their Heads.



Whether these Nations are guilty or not of using Art to this purpose, I shall not conclude, although I halfe suspect some concurrent affectations. My apprehension of this businesse I have already expresst in the History of the Acephali, *which appeare to be the same Nation.*

In all the parts of *Tartaria* the men are broad-shouldered, which being Nationall, is held there in good repute: And if it were not at first affected and

The Righe shoulder higher than the Left.

Christian. But the Physiognomer seemeth truly to utter what he saw and knew in *Bononia*, his own Country, and in sundry other places.

The Maids of *France*, especially the more noble Virgins, their Right shoulders are higher and bigger than the Left, so that among a hundred Virgins you shall scarce find ten which have their shoulders handsome; the cause whereof, *Riolanus* problematically offers at thus: Whether it be by reason of the more valid motion of the right Arme, whereby the *Scapula* is distracted, and abscedes, and grows prominent with the interjected Muscles which raise it up, whether because the Lungs encline more to the Right side than the Left; or whether it be that Nurses when they begin to teach Children to go, are wont to draw them by the Right Hand: A thing to be well considered of by them who would not have their Children Crump-shouldered.



Riol. *Anat.*

citatus per Neiremberg *Hist. Nat.*

Franciscus Hernandus in his Manuscript makes report of certaine Nations in *India* who are all buncht-backt, crooked and crump-shouldered.

rously sticking in the Birth, the cause whereof Riolanus *thinks to be difficult: whence you may see what worke they make for the women, who endeavour by Art to purchase thick and broad shoulders.*



Narrow and contracted shoulders were esteemed so proper to women of old, that they affected this composure of the shoulders, and as some thinke, learnt it very diligently in their *Palestra's* as a great elegancy and beauty. Wherefore *Terence*, in the Description of a handsome slender woman, makes her to have *demissos humeros*, as it were pinion'd shoulders. *Cocles* the famous Philosopher reports, that he knew and saw sundry women in his time, which drew by Art, and through their beastiall enduments, the shoulder-points so neare together, that they formed in a manner the like unto *Os ventris* in the part behind,, and they garnished and beautified these with Cosmeticall waters. This *Cocles* also noted sundry Italians and fond French men, which he aptly nameth by that by-word *Hermaphroditi*, that exercised the like practice with their shoulder-points; A matter which seemeth, in my opinion, incredible to be exercised of any faithfull Christi-

The Right shoulder higher than the Left.

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Franciscus Hernandus in his Manuscript makes report of certaine Nations in *India* who are all buncht-backt, crooked and crump-shouldered.



Whether it happen to them by Nature or Artificall affectation I shall not here dispute; but verily if this fooliſh Cuſtome of ſtreight-lacing were a little more Epidemicall, and the ill effects of that Artifice more propagated by Cuſtome and interchangeable marriages of ſuch gibbous perſons, the Corporall uprightneſſe of our erect ſtature would in time be converted into crookedneſſe, and our ſtraight Figure bowed into a nationall Gibboſitie. For among the externall Cauſes of the Transformation of man, and a deformed iſſue, Phyſitians juſtly reckon the Hereditary or accidentary diſeaſes of the Parents, ſince by reaſon of thoſe, there follow many times monſtrous productions: So we ſee lame Children borne of lame Parents, and crookbackt of the Gibbous, and for this cauſe, often ſaddle-noſed men beget ſaddle-noſed children, Stutterers Stutterers, Dwarfes Dwarfes, and lame men a lame Progeny; for, the Seed proceeding weaker from the maimed part, it is no wonder if they prove lame as the Parents were. Thus the race of the Macrocephali were for a while continued. Examples of this truth there might be many produced. Ariſtotle *reports, that in* Chalcedon, *a Father that had his Arme marked with certaine ſpots, the Son got by him, repreſen-*

Ariſt. 1 Generat. Anim. 17.

Naturall Markes.

represented the same, but with a confused note. Among the people called Dakes, the Children usually carry the markes, imprinted in their Armes, of them from whom they are descended, even to the fourth Generation. Bauhinus speakes of one George Hertz a Shoomaker, who having the great Toe of one of his feet of an extraordinary size, his only Daughter had the like great Toe, which was then first observed when he was jealous of his Wife, because he had lived many yeares with her, and had no Children by her till then. And I knew one, who having a short little finger, knew all his Children to be his by that eare-marke. It is also seen, saith Pliny, that Infants are at default of such parts as their Parents misse; yet it must (with Pliny) be confessed, that Children are not alwaies answeralle to the Parents in every respect; for, of perfect Fathers and Mothers, who have all their Limbs, there are sometimes begotten Children unperfect, and wanting some Members: And contrariwise, there are Parents maimed and defective in some part, who nevertheless ingender Children that are sound and entire, and with all that they should have.

In libro de Hermoph.

Plin. Nat. Hist: lib. 7.

SCENE

Scene XVIII.

Strange Inventions of certain Nations in ordering their Armes, Hands and Nailes.

Purch. *Pilgr.* 3. *lib.* 1.

IN the Province of *Cardandam*, in the great *Chan Tartars* jurisdiction, the men about their Armes make Lists, pricking the places with Needles, and putting therein a black indeleable tincture, and these Lists or marks are esteemed with them a great gallantry.



Idem Pilgr. 4. *lib.* 8.

The Inhabitants of the town *Alimamu* in *Malhada*, have their armes and thighs Oakred and dyed with red, black, white and yellow,

Little Hands where affected

yellow, ſtriped like unto panes, ſo as they ſhew as if they were in Hoſe and Doublets.

In little *Venice*, by the Gulph of *Paria*, the women, who are proud, paint their Armes and Breaſts. Lindſcot. *l.* 2.

The Ægyptian Moores, both men and women, brand their Armes for love of each other. Purch. *Pilgr.* 2. *lib.* 7.



In *Portugal* little long hands are in faſhion, and accounted a great beauty in women; wherefore they uſe Art to have them ſo, wrapping the hands of their Female Children from their Infancy in Cloaths, and binding them ſtraight in with fillets, whereby they conſtraine them to grow narrow, and to run out in length. An ingenious Gentleman, a Merchant, upon the credit of whoſe Relation I have preſented this affectation, aſſures me, that Gentlewomen and Ladies of *Lisbon* have for the moſt part ſuch ſmall hands, and that this tradition of their Artifice is there generally acknowledged. The Spaniſh women are noted to have the leaſt hands of any women in the World, and it ſeemes probable to me that they have atchieved it by the ſame Artifice; and whether they began

Painted hands affected.

the affectation to the Portugall women, or the Portugals, at the second hand of Tradition, imitated their practice, I leave to the Inquisitive Readers further inquiry.

Purch. *Pilgr.* 2. *lib.* 8. The *Abassines* colour their hands with the juyce of a Reddish Bark.

Herberts *Travels.* The *Persians* paint their hands into a red or tawny colour, which both cooles their Livers, and makes them in War victorious. The common women to shew they are servants to Dame *Flora*, (in her daies a good one) they illustrate their Armes and Hands, their Legs and Feet with Flowers and Birds.

Prosp. Alpinus *lib. de plant. Egypt.* c. 13. The *Egyptian* women love golden Golls, who of the leaves of *Cyprus*, an orientall tree, which the *Egyptians* call *Elhannæ*, or *Tamarrendi*, make a Powder, which they call *Archenda*: This they use for ornament to colour their hands and feet, tempering it with water, which makes a golden Tincture.

Purch. *Pilgr.* 2. *lib.* 9. In *Candou* Island accounted to *Asia*, it is the fashion to make the Nailes of their Hands red, this is the beauty of their Country; they make it with the juyce of a certaine tree, and it endureth as long as their nailes.

The *Turkes* paint their long nailes red. *Sandys* in his Travels saith, the women paint their nailes with a yellowish red. *Maginus* saith, they infect their Haire, Hands, and Feet, especially their Nailes with a red colour. This Tincture of their Nailes, it seemes, is imposed after their Lent, at the Celebration of their *Pascha*, which in their Tongue they call *Bairam*, when with great solem-

Mag. *Geogr.*

Georg. Draudius *Comment. in* Solin. *memorabilia Africæ.*

nity

Long Nailes a ſign of Gentility.

nity for three daies they dawbe the nailes of their hands and feet with a certaine oile, called by them *Chna*, which makes their nailes ruddy yellow. This colour ſticks tenatiouſly, and can neither be waſhed or rubbed off; wherefore unleſſe their nailes grow out new from the root, they alwaies appeare of that Rutilant colour, but off their hands it may be ſcoured with frequent ablution; the women imbue not only their nailes, but their hands and feet with the ſame.

The *Perſians* paint their nailes party-coloured, white and vermilion: but why ſo, my Author cannot ſay, unleſſe in imitation of King *Cyrus*, who in augmentation of honour cauſed his *Heroes* to tincture their nailes and Faces with Vermilion, ſenſibly to diſtinguiſh them from the Vulgar ſort, as did the ancient *Brittaines* in fight, to ſhew more terrible. Herberts *Travels.*

In the Kingdome of *Goer* they paint their nailes with yellow; and the nobler any one is, ſo much the longer is his nailes, ſo that he is the beſt Gentleman whoſe nailes appeare like Eagles claws. De Bry *deſcrip. Ind. pars* 9.



In *Calecut* the women have the Nails of their fingers prominent, colour'd, cuts and jagged round. *Idem.*

Naile-Painters condemned.

These Nations who thus paint their Nailes, offend agaiust the vertue of ornamentall Decorum, Decency, or reverence, in this unnaturall excess of care, being not contented with the naturall beauty of the naile, and by their fooliſh bravery, they obſcure the naturall light and ſplendor of their nailes, which ariſeth from that lucid and pellucid temperament of a more cleare ſubſtance, which preſents us in a glaſſe the ſplendour of the Lucent principle, and inward clarity of the vitall ſpirits, wherein the ample ſtudy of Chyromancy is converſant. The *Egyptians* to advance this ſplendour were wont of old to gild the nailes of the Dead, as appeares by their Mummies: which Cuſtome the women in latter times in the Orientall parts have taken up, who as an argument of a certaine beauty, gild their Nailes, as if they had heard *Hipocrates*, that it is, an ill Omen, and a ſigne of one like to dye, if their Nailes decline to a livid or obſcure colour.

Hipoc. *progn. lib.*

Purch. *Pilgr.* 2. *lib.* 7. De Bry *Hiſt. Ind.*

The *Guineans*, who have long fingers and ſtrong hands, ſuffer their nailes to grow very long, it being held among them the greateſt comlineſſe, and the more prominent they are, they are eſteemed more Noble; theſe they keep very cleanly with ſcraping and rubbing, that they look like poliſhed Ivory: Some of them let them grow as long as the joint of a mans finger, which they eſteeme for a great ornament, for that cauſe thinking themſelves to be Gentlemen. The Merchants that dwell within Land have good uſe of them; for that ſometimes when they have not a ſpoone by them, and that they unty their Purſes

to

Very long Nailes affected.

to weigh Gold, and wanting a ſpoone to take out for haſte they uſe their long nailes, and therewith put their Gold into the Scales, halfe an ounce at a time they will take out of ſmall Gold like ſand.

The *Nayres*, which are Souldiers and people among the *Malabars*, weare their nailes very long, whereby they ſhew that they are Gentlemen, that being a ſign of idle Gentility, becauſe the longneſs of nailes doth let or hinder men from working or doing any labour; which had been a better reaſon if Nature had not fitted the hand for labour. But they have a more tolerable reaſon, for they ſay likewiſe that they do it the better and faſter to gripe a thing in their hands, and to hold their Rapiers; which ſome *Portugals* and *Meſticoes* do likewiſe, and hold the ſame opinion with the *Nayres*, whereof there are many in *India* that let their Nailes grow for the ſame cauſe, as a ſigne of a Gentleman, and one not uſed to ſordid labours.

Purch. *Pilgr.* 2. *lib.* 10.

In *China* ſome of them weare Nailes of halfe a quarter and a quarter long, which they keep very cleane; and theſe Nailes do ſerve them inſtead of Forkes to eate withall; the uſe of ſilver Forkes which our Gallants ſo much



Idem Pilgr. 3. *lib.* 1. Maffæus *hiſt. Ind. lib.* 6.

Long Nailes a great Nobility.

much used of late was no doubt an imitation of this.

Sir Joh. Mand. *Travels. c.* 106.

In the Kingdome of great *Cane*, it is a great Nobility to have very long nailes on the hands, and they let their nailes grow as long as they can, and some let them grow so long that they come about their hands, and that is a great honour and Gentility. In another Historian I find, that they do all suffer the nailes of their left hand to grow very long, and weare them of their right hand very short; and this wearing of long nailes is not without superstition, for they say they shall be taken up into heaven by their long haire (of which they are curious) and their great nailes. Yet these are the men who with much babling, brag, saying, that they have two Eyes, and that they of *Europe* have but one, and all other are blind.

Grimston *of their manners.*

Nearch. *in Navigat. ad Indos.*

Nearchus saith, the Inhabitants at the River *Thomeras* have hard and sharpe nailes, wherewith they killed Fish, and cut softer wood, for they had no use of Iron) the harder wood they cut with stones.

Purch: Pilgr. 2. *lib.* 8.

The *Abassines* suffer their Nailes on their fingers to grow as long as they will, like Cock spurs, which also they sometimes cut from Cocks and fit to their fingers.

Idem. Pilgr. 1. *lib.* 2.

In a certaine Island in Eight Degrees, as Sir *Francis Drake* sailed from *Nova Albion*, the people have Nailes on their fingers of an inch long.

Among

Long Nailes affected by women.



De Bry hist. Ind.

Among the *Tapuians* the King is distinguished by the most long Nailes upon his Thumbes. His Kinsmen, and his other Ministers of War have long nailes on all their fingers except their Thumb, long Nailes among them being accounted a most comely and beautifull wearing; but to weare long nailes upon the powerfull Master-finger, is a Prerogative Royall, which yet is point of State in *Turky*, for the Grand Signiour hath his *Turnackgee Bashaw*, whose office it is to pare the Kings Nailes. Graves *Descr. of his Court.*

They of *Java* weare long nailes. De Bry *Hist. Ind.*

The *Cedrosii*, and *Brasileans* never pare their Nails, but suffer them to grow as long as they live. *Celius l.*18.

In *Cumana* it is one of the points of bravery with the principall women to weare long nailes; A dangerous fashion if taken up here with us. De Bry *Hist. Ind.*

In *Florida* (also) the women let their nailes grow long, scraping them on the sides that they become acute, but especially the men; for if they can apprehend any of our men, in fixing their nailes in the Fronts of them, they claw off the skin, and leave them blind and torne. Jacob. de Mayn: *de Florida.*

I am informed by a Friend that hath been in

Persia,

The dignity of the Nailes maintained.

Persia, that observed the Custome, that the *Persians* weare long nailes, and that it is accounted with them a sign of Gentility; these long nailes are painted as you heard before; which naile-rites are so considerable among them, that our Merchants that are resident there, conforme unto their customae, which my Friend observed in one Master *Hunnywood* an Agent there for the *East India* Company.

To defend the Dignity and Majesty of Nature in the increase of Nailes, Galen *saith, because either with scratchings, or other actions the ends of them weare away, Nature hath allowed these parts only a power of continuall encrease, although the whole body hath left off to be encreased. Not as other parts in all the dimentions of length, breadth, and profundity, but in length only, other new nailes alwaies growing under the old, and driving forward the old. Neither was this institution vain, but in supplement and reparation of the decay of nailes, by which device the construction of the nails was brought up to the highest pitch of Natures Providence, whose will, verily, in commending the providence of Nature is commendable. But* Ulmus *goes a better way to defend this notable provision of Nature, affirming that her ineffable wisdome had no respect in giving that power to the Nailes, to any thing imperfect, but rather very perfect; for, this argument is referred to warne the naturall soule that it should not be loath or ashamed to descend to conform and take care for the Body (also;) which admonition and descention doth not only elevate the forces of our Soule, but rather very much increase them: for she collects this, admonished by such an example, (for she is rationall,) If I must descend to the Body,*

The growth of nailes profitable.

Body, why should I not also ascend to higher things? This agitation of the mind about corporall parts, and the ever-growing nailes, makes the Soule more boldly and ventrously to reflect upon it selfe, and to investigate better things. Wherefore these parts and motions of the soule, to conserve them, may be assimilated to sin, which sometimes becomes profitable to the transgressour: So we compare these monsters of time and place to sins, for they teach the utility and commodity of the naturall worke. We tremble to pronounce any thing in Nature to be besides Nature: but this necessary care about the perpetuall increment of nailes we may affirme to bring many commodities to mankind. Hunger is the beginning of our contemplation, which happens by reason of the dissipation of those things which constitute our bodies, being occult, and a thing which escapes the reach of our Senses: who ever condemned this Hunger? none ever; because it is the worke of Nature, working naturally, and admonishing us of alition, and the worke of the Nutrative faculty. Hunger would not happen unlesse the parts of the Body did decrease, the sence of which decrement when it comes upon us, is called Hunger; the perpetuall increment of the Nailes is correspondent to the decrement of Hunger; for, as Hunger admonisheth us that something is to be taken, that the dissipated substance may be repaired: In like sort this increase of the Nailes puts us in mind that we must detract somewhat that these parts may be commoderate to the operation of Nature, and no way hinder or disturbe her; for, when the extravagant nailes grow too long, by that importune accrement, they hinder the tops of the fingers if men be to use them upon imployment. These Nations then that are so unpolitick,

The reforming of the Nailes a noble care.

may justly be called wild men, of a sordid disposition, from whence perchance the appellation of Secordes *is derived; for they carry those parts with themselves, which come to be rejected with sordid things and recrements. These therefore, who are so Salvage and far estranged from humane life, as not to abhor the sordid toleration of their growth, which very much displeaseth us, when by any neglect they gaine an extravagant and claw-like aspect, have little care or respect of their own bodies. Not but that the increment of the Nailes is very naturall, and the care of these (though small things) is in very Nature; nay, the care of these parts is more noble than the care of our nourishment, since the care of them appertaines to reason, and to the practick Intellect; and by how much the practick Intellect is more noble than the nutrient Soule, so much to a more noble order doth the care of the Nailes in conforming them to the Law of Nature appertaine. And this care is so proper to man, that it hath its vertues and vice, which yet is very difficult to be understood by common wits. For as the Advancer of Learning saith, it hath parts Civill, and parts Effeminate; For, cleanneſse and the civill beauty of the body was ever esteemed to proceed from a modesty of behaviour and a due reverence in the first place towards God, whose Creatures we are, then towards Society wherein we live, and then towards our selves, whom we ought no lesse, nay much more to revere than we do any others. Now, the Nailes are existent parts which alwaies (almost) grow; and when they incur such an excess of an increased quantity, they do but hinder the operations of the humane Soule, and when they decline from their proper Mode of quantity, and increase further, the Deduction and Moderation of their*

Excrescency

Increase of nailes a prerogative.

Excrescency to a just extendure, is to the benefit of the Intellect that imployeth them; this is called Cultus: *the vice of this denominated vertue is* Squalor, *the other extreame is* Delitium, nomine ficto, non fictitio. *Although this be accounted in the Roll of Vertues, it is yet distinguished by the calculation of Sex, Age, and perchance institution of life. Now the Organs of the practique Intellect are to rectifie and regulate the excrescent, supercrescent, and ever-crescent parts; for, in all parts there is an appointed end, a certaine commoderation of the quantity of parts to the actions of them, according to the faculties using the Organ in the Body. Neither are Nailes* extra hominem, *unlesse in carkasses and those buried: And their continuall increase in man is an Argument of a Divine Nature, a prerogative in which beasts cannot participate, and teacheth us charity to our Bodies. The neglect of this charity proves not only an inconvenience, but as some thinke, long Nailes is a sin, to avoid which* Adam *in the estate of innocency in Paradise, before Instruments of Iron were found, perchance bit his Nailes: Yet surely in the state of Innocency his abode in Paradise was so short, that no inconvenience could happen unto him this way, nor any necessity enforce him to cut his nailes; although he had too just a cause to bite his nailes afterwards. Verily it is observed that Nature in the Nailes hath shewed us as a Law of amputation, whilest in Children, when they grow long, they naturally fall off, untill becomming harder, they cannot be so commodiously separated by Nature alone. And therefore by no worse a Law of Nature do we cut our Nailes than our Haire, lest they should grow into an odious and hooked curvity. Unnaturall slovens there-*

therefore are they who never pare them, and very little have they to shew themselves Gentlemen who have nothing but long nailes as the Crests of idle Gentility. 'Tis true, the nailes do decrease and weare by labour, and idlenesse no way arrests their encrease, according to the doctrine of Galen, which these mens fancies approve. And therfore the observation is not so subtile (as Mercurialis notes) which Cardan speakes of in his book de subtilitate, to wit, that he saw one who all his lifetime had no need to cut his nailes. For, the Rusticks and most of your handicraft-men never pare their nailes, because they weare away of their own accord in their working; yet the end of their perpetuall growth is not to repaire their decay by working, since if men never worke yet their nailes grow. The Nailes (againe) have that order among the similar parts of the hand, that they are not in the number of them that performe an action, but of those that are subservient, for they were made for the better apprehension; their scituation and hardnesse gives them this. And therefore the other reason of the Nayros, Portugals, and Mestichos, who were them long for the better griping and holding fast their Rapiers, may better passe, since there is some allowance to be given to men whose profession may be advantaged by a more extravagant extent of the Naile. But for women to nourish long Nailes as a beauty, is a strange Solecisme, and a greater breach of the Law of Nature; especially si dantur ungues sexuales, as some hold in the Affirmative. Nature as Galen observes, allows strong Nailes only to them that have strong Teeth, because strong nailes answer to strong teeth, and so upon the contrary; Plato therefore writes, that the Nailes were made Notæ gratia;

for

Nailes, no Armes.

for a figurative token; For since man was among mild Creatures, either because he hath reason, which much conduceth to mansuetude, he ought not to have strong nailes, since he hath not strong Teeth; much lesse hath that impotent Sex any colour of pretence to long and strong nailes, since the nailes were never intended as weapons of offensive scratching, either in man or woman. Alcibiades (as the Marquesse of Malvezzi well observes) contending with another Boy, makes use of his Teeth and Nailes, peradventure to shame him whom he could not hurt, and being not able to strike would marke him; his enemy taxeth him for being womanish, to fight with such instruments as were not given him by Nature for that purpose; He glorieth to be Lion-like. Nailes commonly serve men and beasts to cover the extremity of Veines, Sinews, and Arteries, that the naturall, animall, and vitall spirits might not evaporate that way; they also serve many beasts, in particular for offensive and defensive armes. If Nature doth not purge the humours by convenient waies, it is either too weake, or too much oppressed; if a man vents his wrath with unbeseeming weapons, either his rage swelling too high makes him mad, or his weakenesse casts him down. The shape of the mouth, the scituation of it, the weakenesse of Teeth, are all evident signs that Nature did not place them there for his defence: And who will imagine the nailes to be mans armes, seeing that when he will fight he hides them, and whereas other Creatures strike with an open paw, he only fights with a closed fist? But since they weare them for a beauty, it may be they have some such like conceit as Aristophanes puts upon the Philosophers, who kept their nailes unpared, not for

miseralleneſſe, that they would not part with the paring of their nailes, leſt with the parings of their nailes they ſhould loſe and communicate ſome portion of Wiſdome diffuſed throughout their Limbs. So theſe conceited women ſeeme too loath to part with this dangerous piece of affected beauty, leſt perchance they ſhould loſe ſo firme and precious a particle of their delicate ſubſtance, or want too opportune a weapon fitted by Art, to wreake their impotent revenge, upon any provocation of their Cat-like valour.

Many Monſtroſities and depraved conformations have appeared in the Armes and Hands; and many have been borne without Armes: Neare *Eſſelinga Nechari* there was a Monſter borne, to wit, an Infant with one Head, foure Eares, foure Arms, and as many Feet.

Lycoſt. *lib. prodig. Anno* 1528

Anno Domini 1389 there was an Infant borne, having foure Armes, and as many Legs, who lived untill he was baptized.

Idem lib. eodem.

Jovianus Pontanus reports, that *Anno Domini* 1529. the ſeventh day of *January*, there was ſeen in *Germany* a Male Infant with foure Armes, and as many Legs.

Patæus *oper. ſuor. l.* 24. *c.* 2.

On the ſame day that the *Venetians* and *Genueſians* entred into a League, there was borne in *Italy* a Monſter with foure Armes and foure Feet, endowed but with one Head; which being baptized lived ſometimes after; *Jacobus Rueffius* the *Helvetian* Chirurgion declares, that he ſaw the like, but who had over and above, the Genitals both of the Male and Female.

Idem eodem lib. cap. 4.

Tit. Graccus, and *M. Juventius* Conſuls, there were boys born with foure Hands, and foure Feet.

Jul. *obſequens.*

P. Craſ-

Monstrous Nations with many armes.

P. Crassius, and *Q. Scævola* being Consuls, there was a Boy borne with three hands, and as many feet. *Idem.*

M. Marcellus, *P. Sulpitius* Consuls, there was a Boy borne with foure hands, and as many Feet. *Idem.*

At *Venafrum* there was a Boy borne with three hands, and as many Feet. Some other Histories of fourefold Armes we passe by. Jac. Rueff. *l.* 5. *de Concept. ex Rom. Hist.*

But these are hardly to be accounted Monsters who have such a Multiplication of Armes, because there are many Nations who appeare with such a Brachiall Redundancy; for, the *Portugals* sailing in the mid way to *Calecut* (where the Dog-star cannot be seene) they found in a certaine Island men provided with two Armes, and as many Hands on the right side, with Asses Eares, and a Mans Face, who run like Harts. And we find it recorded in the Acts of *Alexander* the Great, King of *Macedon*, that in *India* there were men endowed with six Armes, and as many Hands, who all their life time incur no sicknesse, which was believed to be another species of men. Lycost. *in sua Historia.* *Idem.*

C. Valerius, *M. Herennius* Consuls, a maid brought forth a Boy with one hand. Jul. *obsequens.*

Salmuthus speakes of a Boy who altogether wanted his Left hand, in place whereof he obtained the fore-foot of a Cat, a miserable Spectacle. Salm. *obser. Cent.* 1. *obs.* 15.

P. Africanus, and *Lælius* Consuls, at *Amiternum* there was a Boy borne with one hand and three feet. *Idem.*

In *Tartaria* there is found a Nation that have but one Arme, and one Leg and Foot, of whom

you

Men without Armes.

you may heare more in the three and twentieth Scene.

Many also have appeared without Armes.

And even now while this Impression of mans Transformation was working off, there was publiquely to be seene a young man borne at *Hagbourne*, within foure miles of *Abbington*, whose name is *John Simons*, born without Armes, Hands, Thighs, or Knees; who had no joint in his Knees, but one continued bone from his Hip unto his Foot; not in height above three quarters of an Ell from head to foot, and yet from the waste upward as proportionable a body as any ordinary man wanting his Armes, and from the waste downward not a full quarter of a yard in the Twist; He is about twenty yeares of Age, he writeth with his mouth, he threads a Needle with his mouth, he tyeth a knot upon thread or haire, though it be never so small, with his mouth, he feedeth himselfe with spoon-meat, he Shuffels, Cuts, and Dealeth a pack of Cards with his mouth.

An observing Divine, a Traveller, and friend of mine, told me upon occasion of Discourse of this armelesse man, that he saw in *Cheapside London*, but few daies before, a child that was borne without Armes, and had two little hands, which it could move, standing out of its shoulders, a poore woman had the child in her armes, begging with it.

Idem. Lycost. l. prod. & ostent. p. 141 ex Rom. Histor. Com. ad lib. 3. Tech. Galeni. Text. 177.

T. Gracchus, *M. Iuventius* Consuls, at *Privenum* there was a Girle born without a hand.

In *Picenum* there was an Infant borne without hands and feet. *Haly Rodoham* saith, he had seen a man

Feet used for Hands.

man (who was then alive) who had neither hands nor feet. *Anno* 1591, *February* 8th. there was a Female born at *Strausburge* who wanted all her fingers both of her hands and feet, and lived to the ninth of *July* following. *Incert. Author.*

It is not omitted by *Dion*, how that among other presents sent from the *Indians* to *Augustus*, there was a little youth without Armes, who yet with his feet performed the exploits of hands; for he could bend a Bow, shoot an Arrow, and moreover sound a Trumpet. *Dion.*

We have seen, saith *Alexander Benedictus*, a woman borne without Armes, using her Feet for hands in spinning and sewing. *Alex. Benedict.*

Simon Majolus reports to have seen such Creatures often in *Italy*. *Sim. Majolus.*

The Learned may find a world of such Histories in *Skenckius* and *Aldrovandus*; And the recompence of this errour (as they call it) of Nature, in a Brittish woman, in *Tulpius*, and in *Lotichius*, of an English and a Dutch woman strangely recompenced; in as much as some admiring the wonderfull dexterity of men of distorted, lamed, or dibilitated members, or who are altogether deprived of them, how they for the most part use other members besides their office they were ordained for, have thought one might say, considering the force of Custome, which is another Nature, that perfection did not consist in the distinction of members, but in their continuall use. *Tulp. obser. med. l. 3. c. 54. Lotich. obser. lib. 6. cap. 2. obser. 4, & 5.*

The ordinary Complement with Nature upon such occasions, is, That Her unsearchable industry, as it with great wittinesse appeareth every where, yet more eminently in those bodies

wherein as 'twere unmindfull of her charge or businesse she hath frustrated of this or that member, which errour, as it were, with some shamefac'dnesse she abundantly recompenceth by a munificent liberality.

Plin. *Nat. Hist. lib.* 11. *cap.* 43. Gel. *l.* 15. *c.* 24. Petr. Crin. *l.* 3. *de poetis, c.* 65.

Some men there be that have six fingers upon one hand; *Pliny* reports, that *M. Curiatius*, a Nobleman of *Rome*, had two Daughters so handed: whereupon they were Surnamed *Sedigitæ*; He speakes also of one *Volcatius*, who was an excellent Poet, who had six fingers to one hand, whereupon he was Surnamed *Sedigitus*.

Haly *Rhod. Com. ad. lib.* 3. *Tech.* Galen. *num.* 177. Jac. Rueff. *de concept. generat. homin. lib.* 5.

Haly saies, he had often seen a finger added.

Iacobus Rueffus records of some that are borne with superabundant parts of their members, one having twelve fingers upon his hands.

Valer. *lib.* 4. *observ.* 2.

There was a monstrous Boy, about fifteene yeares of age, seen at *Arelat*, *Anno* 1561. in the month of *July*, who had six fingers on each hand, but in his Left hand the ring and middle finger were joyned together without any space at all betweene them, this Boys hands were broad.

Corvus the Chyromancer, and *H. Vuolfius* affirme that they had seen such.

Franc. Joh. Post. *ad* Schenck. *dat. in observ.*

In a certaine Town, called *Kittinga*, *Posthius* saies, he saw an honest Matron with six fingers on a hand, who brought forth a Son who had as many fingers.

Aldr. *Monst. Hist.*

Aldrovandus was informed from men worthy of credit, that lately in the Country of *Ferrara*, *viz. Anno* 1579. on the twenty fourth day of *July* about Evening, there was a monster borne with foure Armes, every of whose hands were bounded with six fingers.

Salmu-

A sixth finger unprofitable.

Salmuthus saies, he knew a certaine Counsellours Daughters of *Leipsick*, who obtained six fingers on either hand, one was taken off from the right hand, but there remained almost more deformity than before, this maid also was lesse handy about any businesse, on which occasion 'twas doubted, or made a quæry, after what sort therefore in our Bibles the Giant of *Gath* was reported to be stronger than others, in respect of his sixe fingers on his hands and feet. Since according to *Pliny*, looke what part is more than ordinary by Nature in any living Creature, the same serveth to no use. As for example, the sixth finger in a mans hand is ever superfluous, and therefore fit for nothing. Yet *Cælius* saies, he saw in *Bononia* a certaine poore *Plebean*, who had six fingers in both hands, inserted between the Eare and Ring finger, answerable in greatnesse to the rest, being besides movable, and accomodated as is wont for every use, his hands were of a remarkable breadth, there being nothing besides that was lesse comely. Which he was the willinger to take notice of, that we might know, that it is no judiciall Statute that those parts that are *agnatæ*, or more than ordinary by Nature, are unprofitable, and of no effect. Certainly the hand of man consists of five fingers, and if any thing arise in the body which exceeds the number appointed by Nature, it ought to be referred to a Disease which consists in number of parts, and if that which redounds appeare in the naturall shape, as a sixth finger which hath bones and nailes sometimes doth, it denotes a superabundance of profitable matter, although it is very

2 Sam. 21.

Plin. *l.* 11. *c.* 52.

Cœlius *Rodig. Antiq. Lec.* 17. *cap.* 12.

Nations without Hands.

seldome seen that this supernumerary redundancy doth advantage any.

But what is more wonderfull and worthy of a further enquiry, is, That there is a Nation that wants hands; a great many of which un-handed monsters are to be seen in the Pallace of the great *Cham*. The sad condition that a Nation must needs be in who wants this Instrument of Instruments the Hand, makes me reflect upon a rapture of our Chirosophy:

Odor. Poster. Kornman. de Mirac. vivorum.

What were the World without a hand? whose force
Like the first Mover's most impetuous course
Sets all the Orbs of Trading, and the Spheares
Of Arts into their mysticall Careeres;
Whose standing still, would as prodigious prove,
As if that the first Mover should not move.
For upon the Cessation of the Hand
All things would be at an enforced stand:
Down goes all Staples, and that free Commerce
Which entertaines the busie Universe:
Endeavour struck, as with a sudden dampe,
Would bring on Trade a universall crampe;
For, Traffique would but have poore empty veines,
All Manufactures ceasing with their gaines.
Friendship would faile, and Charity grow cold,
And man to sloath and idlenesse be sold;
And so would have, by having nought to do,
More businesse than he well could turne unto.

Man naturally both commeth in, and goeth out of the world empty handed; yet I saw in *London* the other day an *Italian*, one *Francis Battalia*

talia by name, about thirty yeares of Age, who was borne with two ſtones in one hand, and one in the other; who as ſoon as he was borne, having the breaſt offered unto him, refuſed to ſuck, and when they would have fed him with Papp, he utterly rejected that alſo, whereupon the Midwife and Nurſe entring into conſideration of the ſtrangeneſſe of his birth, and refuſall of all kind of nouriſhment, conſulted with ſome Phyſicians what they ſhould do in this caſe: They when they ſaw the Infant rejected all that they could contrive for nouriſhment, told the women, that they thought that the Child brought its meat with it into the world, and that it was to be nouriſhed with ſtones, whereupon they wiſh'd the Nurſe to give him one ſtone in a little drinke, which he very readily tooke into his mouth and ſwallowed down, and when he had ſwallowed all the three ſtones, and began to want his hard-meat, the Phyſicians adviſed the nurſe to get ſome ſmall pebles, as like thoſe which he was borne with as they could, with the which kind of nouriſhment he was brought up, and now in this ſtone-devouring-age, leſt pebles ſhould be too plentifull and cheape, he ſubſiſts here among us with the ſame kind of aliment. His manner is to put three or foure ſtones into a ſpoone, and ſo putting them into his mouth together, ſwallows them all down one after another; then (firſt ſpitting) he drinks a glaſſe of beere after them, he devours about halfe a pecke of theſe ſtones every day: and when he chinks upon his ſtomack, or ſhakes his body, you may heare the ſtones rattle as if they were in a ſack, all

which in twenty foure houres are resolved, and once in three weekes he voids a great quantity of sand by seige; after which digestion of them, he hath a fresh appetite to these stones as we have to our victuals, and by these, with a cup of Beere, and a pipe of Tobacco, he hath his whole subsistence; He hath attempted to eate meat, and bread, broath, and milke, and such kind of food, upon which other Mortals commonly live; but he could never brooke any, neither would they stay with him to do him any good. He is a black swarthish little fellow, active and strong enough, and hath been a Souldier in *Ireland*, where he hath made good use of this property; for, having the advantage of this strange way of alimony, he sold his allowance of provant at great rates; for he told me, that at *Limbrick* in *Ireland*, he sold a sixpenny Loafe, and two penny worth of Cheese for twelve shillings six pence. It seemes the fellow when he came first over, was suspected for an Impostor, and was by command of the State shut up for a month with the allowance of two pots of Beere, and halfe an ounce of Tobacco every day, but was afterwards acquitted from all suspition and deceit.

Lusit. Schol. sent. 2. curat. 69.

This stone-devouring Monster, and *helluo lapidum*, may be compared to him whom *Lusitanus* saw at *Ferara*, who did eate hides, potsheards, or broken glasses, and concoct and digest them, in so much that all men called him the Ostrich, a bird of a wonderfull nature, to concoct things devoured without any difference. But most resembles that Begger-boy whom *Platerus* speakes of, living

Felix Plat. de obser. prop. 155

by

by a miſerable and horrid gaine, who for foure farthings would ſuddenly ſwallow many ſtones, which he every where met with by chance in any place, though they were as big as a walnut, ſo filling his belly, that by the colliſion of them while they were preſt, the ſound was openly heard; yet neither he, nor the ſtone-devouring Caſtillian, which *Abraham è Porta Leonis* ſpeaks of too, are any way to be compared with him for his rare faculty of concoction.

Dialog. de Auro.

SCENE

Scene XIX.

Pap-Fashions.

Purch. *Pilgr.* 2. *lib.* 7.

THey of *Malve* in *Ethiopia*, have loathsome, lovely, long Brests; for, the young women if they be twenty, or twenty-five yeares of Age, they have their Breasts so long that they reach downe upon their Wastes, and this they take for a goodly thing, and they goe naked to shew them for a bravery.

The *Egyptian* women have such great Breasts, it being almost incredible what *Juvenal* writes of them, supposing it to be naturall unto them;

Quis tumidum guttur miratur in Alpibus? aut quis
In Meroem crasso majorem infante papillam?
Nempe quod hic illis natura non omnibus una.

Purch: *Pilgr.* 4. *lib.* 6. Helyn *Geogr. Americæ.*

The People within the *Main* of South-*America*, called *Camucujara*, have Paps that reach under their Waste, and neere even down to their Knees, and when they run, or go faster than ordinary,

Long Dugs affected.

dinary, they bind them about their Waſte.



Aloyſ. Cadam.

In the Kingdom of *Senega*, the women about the ſeventeenth yeare of their Age have their Breaſts forcibly drawn out by the men, who tye a rope about them for that very purpoſe, ſo that they ſag down to their Belly.

The *Azanegi* magnifie very fat and groſſe women, eſpecially thoſe who have longer Dugs, and which hang penſile from the Breaſt, and therefore the men there uſe the ſame violence as the *Senegans* do to their women, to ſtretch them out to the meaſure of their Fancy, inſomuch as when they have once borne Children they grow longer, and more ugly and filthy to behold.

Munſt. *Coſm. lib.6.cap.50.*

Aloyſ. Cadam.

The women of *Mexico* ſo love to have great Dugs, that they ſtrive to have their Children ſuck over their ſhoulders.

Montaign. *Eſſay lib.2.*

In the Iſland *Arnobon*, the Nurſes have ſo long Dugs, that they caſt them over their ſhoulders.

Du Pegr. *Hiſt. Ind. Orient.*

The Women of *Guinea*, when their Children cry to ſuck, they caſt one of their Dugs backward over their ſhoulders, and ſo the Child ſucketh as it hangs.

Purch. *Pilgr. a. lib.7.*

The proportion of the Breasts:

Lythgough in his Travels.



So also do the Irish-women at this day, whose Breasts (as one saies) were fit to be made money bags for East or West-*Indian* Merchants, being more than halfe a yard long, and as well wrought as any Tanner with the like Charges could ever mollifie such leather.

The Breasts the store houses of milke resemble a halfe Bowle, they rise the breadth of two fingers high, when maids begin to have their Courses, and when they are full ripe and grown marriageable, they swell so that they may be covered with the hand; which Aristophanes *cals* μῆλα, *the goodly apples of the Breast. And lest the heavy Breast should flag down too low, because a woman goes alwaies upright, they are knit and tyed by their whole Basis or Bottom to the bonie part of the Chest. A fault therefore it is in the women of* Ireland, *and others who never tye up their Breasts: but they sin with a higher hand against the Law of Nature who forcibly endeavour to breake these bonds by drawing them out unto a monstrous and ugly greatness; for by this Artifice the convenient figure and decent magnitude of the Breasts, which should concur to their naturall constitution as it was, from whence their elegant beauty should arise, and the Breasts become most apt*

for

The inconveniences of great Breasts.

for the generation of milke, as having a moderate heat and excellent conformation. Let them that will extoll great Breasts like udders, because they generate a great deale of milke; yet it is better to have a mediocrity then such a superfluity of milke, which if retained is easily corrupted in the Breasts, and hence great Dugs are more obnoxious to inflamations and Cancers, and being besides loose and moist, they cannot retaine that temperate heat, nay, not only by this perversion or destruction of the naturall and convenient forme and magnitude of the Breasts, and decent figure is this organicall part rendred deformed, and extended beyond its just extuberancy which is accounted beautifull; but this goodly sagging Dugs, a Pap-fashion which they so affect is to no end, unless to make their children more saddle-nosed, which is the usuall inconvenience that attends them who suck Nurses with over-great laxuriant Breasts, (and which it may be is the intention of this practice) and by spreading over the whole region of the Breasts, and swagging down sometimes lower, there follows one inconvenience not yet reckoned, for by their extravagant expatiation and bulky weight they prove no little hinderance to respiration. Nature (indeed) sometimes is a little luxuriant and extuberant in the Breasts of some women, a remarkable History whereof Salmuthus hath of a Patient of his, the wife of a noble Secretary, who before marriage was endowed with great Breasts; which notwithstanding at the first time of her impregnation did increase and rise to a greater, nay, even a most horrid bulke: and they alwaies after her conception did so encrease, that they were wont to hang down even unto her knees, at which strange case Salmuthus stood amazed when her

Salm. Medicin. observ.

husband shewed her Breasts unto him to be cured, wondring at the matter, which otherwise useth to be collected towards the Child in the wombe, making together the Belly tumid, that so great quantity should ascend upwards, or creepe to the Breasts; whence he observed, that there is not only a consent between the Veines of the Wombe and Breast, but a conflux also.

But although Nature, forced thereto against her will, prevaricates in the shape of the Breasts, and Divine Providence hath gone beyond the Rules, to which she hath necessarily constrained us, it is not to give us a dispensation from them; they are blows of his Divine hand, which we ought not to imitate, but admire as extraordinary examples, and markes of an expresse and particular avowing of the severall kinds of wonders, which for a testimony of his omnipotency he affordeth us beyond our orders or forces, which it is folly and impiety to go about to represent; and which we ought not to follow, but contemplate with admiration, and meditate with astonishment, being Acts of his Personage, and not of ours.

Another thing discommendable in some of these Nations, is, that they take these loathsome lovely long Breasts to be a goodly thing, and that they go naked to shew them for a bravery; the chiefe use of the Breasts being the generation of milke; that they may be ashamed who for nicity and delicacy do forfeit this principall use of these excellent parts, and make them only Stales, or Bawds of Lust, as too many Ladies amongst us do, who by opening these common shops of temptation, invite the eyes of easie Chapmen to cheapen that flesh which seemes to lye exposed (as upon an open

Stall)

The Breasts accounted shamefull parts.

Stall) to be sould: To whose Udders I could wish some severe Cato *could present a good wholesome morall Hedgehog to make them shut up shop, and translate their Masques from their Face to their Breasts.*

More innocent are the *Maldives* in the other harmelesse extreame, who count the Breasts shamefull parts not to be spoken of; who carefully hide them, and to speake of them they account it very lascivious and dishoneſt: the Maids go naked untill their Breasts begin to beare out and encrease, and then they think it a thing needfull to cover them, holding as great a shame to shew them as their Privities. Purch: Pilgr. l. lib. 9.

The most Noble Virgins of *Secota* in *Florida* also are more modest than ours, who for the most part apply their hand to their shoulders, so covering their Breasts in signe of Virgin modesty, being naked in all the rest of their body. De Bry Hist. Ind.

There being good reason in Nature why women should have a modest regard of them, and not so openly expose them; because the consent between the Breasts and Wombe is very great, in so much as the only contrectation of them provoketh Lust.

Another, and that no small aggravation of their offence against Nature, is that these women should so love to have great Dugs, that they strive to have their Children suck over their shoulders: for, this is a device contrary to the intention of Nature, as plainly appeares by the scituation of the Breasts, as we have shewed in our Vox Corporis, *or Morall Anatomy of the Body.*

Sutable to this absurdity is the Custome of the Turkish women, who carry not their Chil- Heiyn.

Very little Breasts affected.

dren in their armes as we do, but astride on their shoulders; But more conceited is the Fashion of the Matrons of *Dasamonque* in *Florida*, who have a strange manner of carrying their Children, plainly diverse from ours: For we, as a gesture more conformable to the hint of Nature, carry ours in our armes before our Breast; they taking hold of the right hand of the Child beare them on their back, embracing the Childs left-heele with their left-hand, by a way as wonderfull and forreign as it is averse to Nature.

De Bry Hist. Ind.

More commendable are the women of *Uraba*, who do mightily affect little Breasts, and use all the Art they can devise to have them so.

Purch. *Pilgr.* 3. *lib.* 2.

Allowable is the use of those Cosmetiques which are contrived by Art to restraine the exuberancy of the over-grown Breasts, and reduce them to their naturall proportion, which in the corrective part of medicine is performed by refrigerating repercussive medicaments, which drive backward the matter to the profundity, and excellently advancing the naturall heat, compell it to enter into the depth of the Body, and so meeting with the Aliment afar off prevents its passage to the more superficiall parts, and so consequently prohibits the undecent augmentation of the Breasts.

Yet the practice of some *Indian* women, to avoid the deformity of sagging Breasts, is no way allowed, who having Teats that become loose and hanging, use therefore abortions with a certaine herb, because they will not have this deformity, and when they fall the principall women beare them up with Bars of Gold.

As if the Breasts of women were intended only

for

Men with great Breasts.

for ornament. Doe you thinke saith Phaverinus, *that Nature hath given women their swelling paps as so many more beautifull Warts, not for the nouri*shing *of Children, but for the adorning of the Breast? for so many prodigious women endeavour to dry and dam up that most sacred Fountaine of the body and feeder of mankind; as if it should despoile them of the ensigns of Beauty, of which not the Vulgar, but the Learned complaine, that the greatest part of women (an ancient crime) put forth their Children to be Nursed, from whence there follows the frequent infirmities of mens Bodies, together with a shortning of the age, and a diminution in their stature. The same (or not much differing folly) are they guilty of, who use strange counterfeit sleights to abortiate the fruit of their Body, that the smoothnesse of the Belly be not wrinkled and enfeebled with the weight of the burthen, and the labour of Child-birth, a thing deserving all hate and detestation, that a man in his very originall, whiles he is framed, whiles he is enlived, should be put to death under the very hands, and in the Shop of Nature.*

Phaver. in Apl. Gell.

In *Ægypt* the men have greater Breasts than the biggest of our women; for, *Prosper Alpinus* writes that they grow so fat by their course of Diet, that he never saw in any Country so many extreame fat men, as he observed in Grand *Cairo*, and he reports, that most of them are so fat that they have Breasts far greater and thicker than the longest Dugs of women. But if I should say that men in some Countries have not only great Breasts, bearing out like unto women which give suck, but that many men have given suck unto

Prosp. Alpin. lib. de med. Egypt. c. 9.

their own Children, it would sound very strange,
Purch. *Pilgr.* 2. *lib.* 9. Alex. Benedict *lib.* 3. *cap.* 4. *Anatom.* and somewhat against kind; yet upon credible witnesses it appeares to be very true. For, one *Peter* a *Christian Casar* at *Sofula*, his wife dying after Travell of a Daughter, nourished the same with milke from his own Breast for a whole yeare; Pitty of the motherlesse crying Infant, which his poverty could not otherwise relieve, caused him to seek to still it with laying it to his Breast, and then gave it somewhat to drinke, which having continued two or three dayes his Breast began to yield milke.

Pureh, *Pilgr.* 2. *lib.* 9. A poore Jew of *Ormus* nourished his son with his Breast, the Mother dying when it was young in the Cradle.

A poore man in *Moura*, being sixty yeares old, had as much milke as a woman-Nurse, and gave suck to two Children.

I have not wherewith to accuse these Male Nurses of tampering with their Breasts: yet since the businesse concernes the reputation of Nature, 'tis worth the scanning. Anatomists say, that men have scarce any Glandules, since they (according to Hippocrates) *were not to have any milke in their Breasts; yet they deny not that such a kind of humour like unto milke may be ingendred in them, which* Aristotle *cals milke,* Bauhin. *Anat.* *but unfit for nourishment. As* Bauhinus *observed in two men whose Breasts were replenished with a more copious juice; yet a certaine learned man affirmes that there have been seen some who putting an Infant to their Breasts have given suck.* Vesalius *saith, that more than once he had seen abundance of milke in men, which also* Nicolus *affirmes.* Jacobus Fontanus

Idem Ibid. Alex. Buatus. Vesal. *lib.* 5. *Hum. Corp.* *Fabr. lib.* 18. *sect.* 7. *Tra.* 1. *Sum.* 2. *ca.* 39. Jac. Font. *Art. med. pars* 1.

saith,

Women with manlike Breasts.

saith, he knew a Butcher of a good habit of body and fat, that had Breasts abounding with milke. And Bauhinus confesseth, that they who have viewed the new World, report, that men there generally almost have store of milke in their Breasts. In particular we read of the Cumacaiaro's, a Nation of Brasile, that the men are endued with large Breasts, swelling with milk, which are sufficient for the suckling and nursing up of Infants; their women on the contrary being endowed with small and manlike Breasts. Which Femenine property of men, although not so frequently, hath appeared also in this our old world. Cardan affirmes, that he saw at Venice one Antoney Bussey, of thirty yeares of Age, who had such abundance of milke in his Breasts, as was not only sufficient to suckle a Child, but it moreover sprouted out exuberantly. Johan. Conradus Schenckius (the Son) knew one Laurence Wolff, who from his youth to fifty five yeares of Age, being then so old, abounded with such store of milke, that in their meetings (being drunke) he would by way of sport, compressing his Breasts, ejaculate and spurt milk in the face of those that sate right over against him, being known to many by the name of Wolff the milke-spurter, being also desired by them often to shew his ability herein to others, neither yet did he hereupon perceive any paine, heavinesse, or tension.

Idem Ibid.

Renuard. Cystatus Inf. Japoniæ & Germanicè.

Card. 4. de hist. Anim. 20. de subtil. 12.

And Vesalius affirmes, that he hath more than once beheld milke issuing from the Breasts of men; and Nicolus affirmes as much.

Vesal. l. 5. c. 18. de Corp. Hum. Fabr. sect. 7. tract. Sum. 2. c. 39. cited by M. Donat. med. Hist. admirab.

Fontanus acknowledgeth, that through the goodnesse and perfection of temperament, milke is found in the Breasts of some men: And Alex. Buatus cited by him conceives it to be possible that men may have such

Nic. Font. Art. Med. par. 1.

How men come to have milke in their Breasts

store of milke in their Breasts that they may suckle an Infant.

Hier. Eugub. lib. de Lacte.

Hier. Eugubius saies, that he had seen men who had milke in their Breasts, which by expression sprouted out, and it is well known that milke (in men) is not made of menstruous bloud.

Marc. Donat. ca. 8. de variol. & morbil. Corn. Gemma, lib. 1. Cosm. c. 7.

Marcellus Donatus remembers to have seene a man who sent milke forth out of his Breasts in a manifest quantity, and it is well known that in Males it can hardly be done out of menstruous bloud.

Yet the observation of Fabricius looks somewhat like an analogicall satisfaction to this point: As (saith he) women have their monthly Courses, so some men have a redundancy of bloud, which can neither be discussed by urine nor sweat, nor insensible transpiration; but it flows to the testicles, and is excerned by the passage of Vrine; hence many effeminate men in Germany and Loraine have milke in their Breasts, and suffer purgations in an orderly vicissitude like women.

Gal. de usu par.

And Galen confesseth, that some men have Glandules in their Breasts, wherefore these things vary according to Individuals: but that these Glandules are in all men, you may without forcing the Text collect. For since he assignes a double use of them, how can they satisfie the other, and the common if they were destitute of Glandules? and to what end should that conformation of the Teats be so like, that not a few men have given suck, (as the Histories above-mentioned witnesse) where if we turne away the calumny from Nature in the Glandules, how shall we at length avert it in the Teats? But yet the question is, whether the Breasts of men generate milke according to Nature? 'Tis true, there wants in the Breasts of man that consent with the

wombe,

Amazons searing off their Right Paps.

womb, and there wants that congreſs of the Mammillaries deſcendent, with the Epigaſtricall aſcendent; if therefore for theſe two cauſes the Breaſts ingender no milke, why are we deluded with a faſhood of their glandulous bodies? There is preſent too the conformation of the Teats that milke may flow out, why ſhould not then the Argument conclude? Hofman *anſwers, that even as they are, yet they are not for milke, and he would not have that which happens to one man of Thouſands to be attributed to all men, accounting theſe Stories of the New World to be little better than Fables; Nature when ſhe would have both Sexes to be like one unto another, ſhe made Breaſts in men; for ſince matter was preſent, what uſe ſhould ſhe make of it unleſſe this, ſhe being ſtudious to preſerve the Analogy between man and woman. Neither are they in vaine in men, if they fulfill the uſe common to both Sexes.*

Surely the Analogy between the Breaſts of man and woman, is ſomewhat greater than is ordinarily granted, although this be ſomewhat more than that which Salmuthus *relates of a Maid ſervant, who having the care of an Infant, laid him in the ſame bed with her ſelfe, and as wenches are ſometimes prone to be wanton, ſhe often offers him her Breaſt to ſuck; her Courſes ſtop, ſhe hath thereupon milke in her Breaſt and gives ſuck.*

Salmuthus *in obſ. med. cent. 1. ob. 92.*

The Ancient *Amazones*, of whom we read ſo oft in learned Authors, were wont to ſeare off their right Breaſts, which was then the Archers faſhion. *Porta* ſaies, the *Amazons* ſeare off their right Paps, that more nouriſhment going into the hand next it, might encreaſe the ſtrength of that which was but weake by Nature. Others ſay,

Porta *Humanæ Phyſiog. lib. 2.*

Amazons that feare off their left Paps.



that the *Amazons* much helping themselves in the wars with Bows and Arrows, and finding that in this and other exercises of Armes their Dugs or Breasts were a very great hinderance to them, they used to burne off the right Pap, both of themselves and their Daughters, and thereupon they were called *Amazons*, which signifieth in the Greeke Tongue, No Breasts.

Pureh, *Pilgr.* 3. *lib.* 7.



Pigafetta *in his relation of* Congo.

The chiefe of the Guard of the King of *Congo* are left-handed *Amazons*, who feare off their left Paps with a hot Iron, because it should be no hinderance to them in their shooting. *Pigafetta* in his reports of the Kingdome of *Congo*, makes the like mention of these

The History of *Amazons* no Fable.

these *Amazons*, who serve the Emperour *Monomotapa*. *Grimston* makes mention of these women warriours serving this Emperour, who after the manner of the ancient *Scythish* or *Asiatique Amazons*, have their Breasts cut off.

Grimston of their manners.

Neare the Land of *Chalde* is the Land of *Amazons*, which is inhabited by women only, who converse with men of neighbouring Countries whom they send for; if they have maid Children they keep them, and if they be of noble bloud they burne the left Pap away for bearing of a Shield, and if they be of a baser degree, they burne the right Pap away for shooting.

Sir Joh. Mand. *Travels.c.* 50.

There is also report, that there is a Nation of them about *Guiana*. And although Sir *Walter Rawley* in his voyage thither when he was neare the River of *Amazons*, was very inquisitive after them yet could not find them; yet the Translator of the report of the Kingdom of *Congo* hopeth that some good *Guianean* may hereafter assure us that there is such a Nation.

For although those relations of Amazons, *when they first come from the new World, were by many accounted a Fable,* Peter Martyr *(formerly) esteeming it a semi-fable, yet afterwards in his seventh Decade his belief came more up to it, being heightned by the allegations of men of credit, contesting that it was true. And* Eusebius Nierembergensis *witnesseth, that he was assured of the truth herein by a* Cassique, *or Duke of that Region.*

Euseb. Nier. *Hist. Nat.*

The Breasts by Nature are two, even as the whole body alwaies is bipertite, that like good handmaids

The inconveniencies of the *Amazonian* convenience.

they might serve their Dame the Wombe, which seems as it were parted into two; for, the Milke, the Fucus of Nature as Plato *cals it, comes not into the Breasts untill the Infant be throughly perfected; and that if there be two Infants, yet they might both at once have wherewith to satisfie and nourish them. But these* Amazons *discarding the tenderneſſe of their Sex, and desiring to improve themselves Viragoes, abreviate Natures provision for an unnaturall conveniency; whereby the proportion of the Breast for ornament of the Chest, and the compleat representation of it is lost. This their institution being destructive to another secondary use of the Paps, to wit, of their scituation; for, they were ordained to be a kind of covering and defence for the heart, and that themselves having received heat and cherishment from the heart, might againe returne unto its warmth, such as we get by garments we buckle about us: Hence it is that those men who have great breasts, bearing out like a woman that gives suck, as a* Cæsar *in the river* Quiliame *which we read of had, are of a colder temperament, as Nature seemes to intimate by a more than ordinary provision of this covering; especially this use is manifest in woman, in whom these Breasts grow oftentimes into a great masse and weight, so as they being far colder than men, their entralls under the* Hypocondria *are warmed by them. Another penalty of their crime against the offended Majesty of Nature they must needs incur, unlesse with their Breasts they put off the very Nature of woman, since another use of the Paps, according to* Hippocrates, *was, to receive excrementitious moisture: For if (saith* Hippocrates*) any disease, or other event, take away a womans Paps, her voice becomes shriller, she proves a great spitter, and is much*

Hippoc. *lib. de Glandulis.*

Men that pierce their Paps.

Purch. *Pilgr.* 4. *lib.* 7.

much troubled with the paine in her head.



The Inhabitants of *Malhada*, the men have one of their Paps peirced from the one side unto the other, and there are some that have them both pierced, and in the hole which they make they carry a Cane acrosse, of the length of two spans and an halfe, and two fingers thick; and and this is a singular piece of Gallantry with them.

Before this Scene goes off, I ought to take notice of a prophane Cavill of *Momus* against the Fabrique of the Breast of man, who found fault that Nature had not made a Window in the Breast of man that one might have seen the motions of his heart, and discovered the affections of his mind: And amongst other things which King *Don Alonso* would (who was Surnamed the Wise) indiscreetly reforme in Nature, this was one among the rest, that he did blame her that she had not made a Window in mans Breast, that he might see that which he was plotting in his heart, and whether his manner of proceeding were faire and sincere, or whether his words

No need of a window in the Breast.

words were feigned, or whether (like *Janus*) he had two faces under one hood?

Alas! the desired Window in the Breast would have been of little or no use, since it stands not with the conveniency of most Nations to go with an open and bare Breast: and say that the Breasts were generally exposed to the Eye; Are not the Eyes two Casements that looke down into the Heart? And hath not the Countenance a sufficient declaration of the Affection? The Eyes being two severall Indexes of the same: Nature in recompence, and analogically to answer the curiosity of these mens Phantsies, hath established a certaine Art of Physiognomy whereby a man may attaine unto a sufficient intelligence of the thoughts and affections of others.

SCENE

What mischief by swathing of Infants.

SCENE XX.

Dangerous Fashions, and desperate Affectations about the Breast and Waste.

THe *Pergamits*, as it appeares by *Galens* observation, had a great affectation of old instreight swathing of their Children. The walls (saith he) of the Breasts, are for the most part, depraved by Nurses, while they from the first education do overstrictly bind them about with swathing bands: especially (saith he) is this daily done among us to Virgins, for while their Nurses are carefull to encrease their Hips and sides, that they may exceed the Breast in magnitude, they roll them all over with certaine bands, and more vehemently restraine and compresse all the parts of the *Scapula* and *Thorax*; whence it comes to passe sometimes, that when all the parts are not equally compressed, the Breast is made to bunch out forward; or else the hinder parts that belong to the Back-bone

Swathing a cause of crookedness.

are made Gibbous, so that they become crook-backt. Another inconvenience also follows, that the Back becomes as it were quite broken, and brought to one side, insomuch (indeed) as one of the *Scapula's* is not increased, but appeares small and compressed. We have the judgement of *Fabricius Hildanus*, and *Sennertus*. both learned men, touching this matter. In certaine Regions (saith *Hildanus*) and Families, it is a custome by involving their little Infants as soone as they are born (for what cause they know not) to pen them up in too streight swathing Bands.

Hild. *lib. de morb. puer.*

Whence it often happens that their bodies and limbs protuberate with crooked bunches, and other deformities of the Knees, Legs, and other parts; but also by reason of the more strict involution it happens (which no man need to doubt of) that their bones being yet tender, soft, and cartilaginious, are easily wrested and drawn out of their naturall scituation, which afterwards by degrees harden into an excrescence, which he had observed in many. Hereupon becomming crook-backt and lame, the naturall proportion of the body is depraved, and the body made incommensurate; for, whereas a measure taken from the Crown of mans head to the sole of his foot should answer to the distance between the middle finger of his right hand to the middle finger of his left hand when the Armes are stretched out to the full length; this proportion cannot be observed in crook-backt men, and hence they are justly accounted unproportioned.

The providence that is to be used in the swathing of Infants is a thing of high concernment, and therefore there cannot be too much said thereof. Take there-

Cautions in ordering Infants.

fore what Mercatus hath of this matter: This, saith he, ought alwaies to be the care of Nurses, that when they swathe their Children, they endeavour to touch and handle every part of their body gently, and carefully to divide that lightly which is to be divided, and to extend that which is to be extended, and depresse that which is to be depressed, and to fashion every part according to the innate and more comly proportion of each part, yet they must do it with a tender compression, and with the very ends of their fingers too. But swathbands being provided for that purpose, for the right ordering of the structure of the body; if there be need, they must gently and softly revoake and rectifie the members, (but if they be formed according to Nature, they ought in no wise inconsiderately to touch them, because oftentimes they fall into worse condition through the carelesnesse of those that handle them;) and for that cause they must not only be very carefull to swathe their Children, but also in laying of them down when they are swathed, lest some part should chance to remain awry, or ill figured. They must also gently squeese the bladder, that they may the more easily make water. Moreover the hands and armes are to be extended to the knees. They must lightly bring the feet on both sides backward to the back, and before to the head, that they may learne to bend every part which ought to be bent; yet they ought not to remaine setled upon the belly, lest they prejudice the Entralls; neither againe ought they to hold them with their face downwards untill they are swathed all over; For it is better, first to compose the swathbands, that being laid they may receive the Infant upon his back; yet they must observe this caution, lest in swathing them, a leg or an arme, the backe or the

Mercat. de Infant. Educat. l. 1.

Our Custome of swathing children condemned.

neck be by any meanes distorted; they ought to cleane the Nose, and to wipe the eyes with a gentle linnen cloath, and thus after they have suckt sufficiently, to lull them asleep by very gentle motions of the Cradle, for by violent rockings the Epilepsie ariseth: And it is better from the third month, that they should be carried, and in the Nurses armes lull'd asleep; also you must take heed that you bind them not too strictly, for that oftentimes is the cause of gibbosity and crookednesse, neither therefore ought they to be too loose, because their members are wont to lose the naturall figure, and acquire that which in the relaxed space can be acquired. Moreover we ought not to permit them forthwith, nor in the Summer time to have their armes at liberty before the space of three months, and in the Winter not before foure; yet the right hand must for some few daies be first taken out, that thereby they may become right-handed; indeed their hands are weakned, and their fingers for the most part are depraved with crookednesse. Also after nine months you may suffer them to put on shooes, about which time they will be able to trample on the ground, and to hold themselves upright, and that they may do twice or thrice in a day, and afterwards compell them by little and little, and by degrees to go by steps, so that by that labour you do not very much enforce them, but gently, untill they attaining more strength desire it of themselves, and may without harme endure it.

We in *England* are noted to have a most perverse custome of swathing Children, and streightning their Breasts.

Which narrownesse of Breast, occasioned by hard and strict swadling them, is the cause of many inconveniences and dangerous consequences. For, all the bones of

new-

The naturall proportion of the Breasts.

new-borne Infants, especially the Ribs of the Breast, are very tender and flexible, that you may draw them to what figure you please; which when they are too strictly swathed with Bands, reduce the Breast to so narrow a scantling as is apt to endanger, not only the health, but the life of Children. For hence it is, that the greatest part of us are so subject to a Consumption, and distillations, which shorten our daies, and bring us to an untimely Grave: For they who have more streight and narrow Breasts, are necessarily made opportune to spitting of blood, distillations and the inflamations of the parts of the Breast, since the Lungs in such grow very hot; for when the rest of the body retaines its proportion and due magnitude, and the Breast is made narrower, more blood is collected about the Breast than it can digest or expell from it selfe, whence neasting in those cavities (especially of the Arterious veines, or veine-Arterie,) degenerates into the causes of many diseases. Moreover, the Breast it selfe corrected is very much weakned, whereupon the blood flowing thither hotter, or (sticking there) becoming sharpe, doth easily erode the vessels, neither is Nature now able to defend her selfe any longer. The Breast hath an Ovall figure, in its naturall magnitude, it doth make eight Geometricall inches, to wit, that which begins at the throat-bone, and is terminated in the sword-like cartilage; the Back from the first Vertebra of the Breast to the end of the twelfth, or reaching to the beginning of the first of the Loines, obtaines a Geometricall foot and one inch: So that the Breast is shorter than the Back by five Inches, the sides run out from the Clavicula to the end of the Breast, where the Bastard-Ribs end, and have nine inches and a halfe;

Swathing a cause of the Rickets.

the Perepheria of the Breast is two Geometricall foot and two Inches. If you render your breadth it is narrowed an Inch; If you take it in, it is dilated two Inches, this is the naturall proportion. Now when either by Nature, or this foolish violence of Art, the Breast by compressing is made narrower and unproportioned, the Scapulæ usually appeare prominent, and they become such as Hipocrates *calls Alatos, and by that figure obnoxious to a Phtysique, the back-bone not only being hurt, and they made gibbous, but the Lungs thereupon cannot preserve their figure: the best prescription therefore for such who are become this way proclive to a Phtysique, is to use such exercises as gently dilate and extend the Breast, as shooting, vociferation, commotion of the Armes, and attraction and compressing of much breath, which yet must be done with caution and without violence. Among such, and other the like inconveniences, occasioned by this unhappy custome, it is very remarkable, that the Rickets, a disease frequent with us, but scarce known where they use not to swath their Children, is occasioned, as I am perswaded, (and some good Physitians are of the same opinion) only by this perverse custome of swathing, it being an observation among some Ladies that I have discourse with, that no Children that are kept with a Belly-bands only, and not swathed streight upward, are troubled with the Rickets; A notion worth the taking notice of by those who would not have their Children grow sick of the Fashions. And although Doctor* Glisson, *and the other Doctors his Assistants in that learned Tract, which to their great honour they have lately published of this new disease, commonly called the Rickets, or more properly the Rackets; where they*

speake

The cause of the Rickets enquired into.

speake of the causes of the Curvity of the bones, they do not wholly assent to their opinions who ascribe it to the flexibility of Bones, inveighing against Nurses which prematurely commit Infants and Children to their feet, thinking that their bones are bent by the weight of the sustained body, nor to others likewise accusing the unskilfull way of swathing practised by Nurses: yet they partly grant, that in so tender an age the bones may perchance be somewhat bent, yet they would not remaine bent as Lead or Wax, but left to their liberty they would at length returne to the proper position of the parts; for they do not consist of a Ductile matter, in so much as they would be broken in the bending, or would certainly endeavour to recover the former site of parts. And as to the unskilfulnesse and carelesnesse of Nurses, they do not wholly excuse them, yet they thinke they cannot justly impute this Curvity unto them; since they see that the Children of poore men are handled with lesse care, and sooner committed to their feet than Gentlemens Children are, and yet their children are more rarely infested with this infirmity than theirs; and they have known Nurses, who having used the uttermost diligence both in swathing, and other waies of handling Infants, that they have given suck unto, yet they could not prevent or avoid this Curvity of the bones. But where they come to speake of the Causes, why, in tract of time, the Spine or Rack-bone cannot be raised up according to a straight and naturall line; here verily (say they) we cannot at all excuse the negligence and carelesnesse of nurses, that they do not attentively enough observe unto which part rather, Infants whom they suckle, are prone to encline their body, to the end they may diligently

and

Where they never swath Children.

and carefully endeavour to direct it to the opposite part. Likewise also, when Nurses prematurely and without regard commit weaker Infants to their feet, it may fall out, that since the Tonique motion of the Muscles is not sufficient for sustentation of the Body, they may suffer the Knee or Leg of the Child to be bended into one side; whereupon the Ligaments of the joint are extended either on the inner or outward side and by consequence the Ligaments of the adverse sides are contracted, whereby the Ioint must necessarily be bended either outward or inward. Therefore although they had above denied the Curvity of the Bones to depend upon this, yet they grant that the distortion of Ioints in weake Infants may happen through such a careles nesse of Nurses; granting moreover, that by their constant and fooliſh Fasciation, the bones, which otherwise were streight, may be incurvated, although they do not esteeme it to be the constant and ordinary cause of this organicall infirmity.

Plut. *in the Life of* Licurgus.

The *Spartan* Nurses used a certaine and better manner to bring up their Children without swadling or binding them up in cloaths and swathing-bands; so as they made them nimbler of their Limbs, better shaped, and goodlier of body: And this was the reason why many strangers sought to have Nurses from *Sparta*, to nurse and bring up their Children.

Grimston *of their manners.*

Purch: *Pilgr. 2. lib. 9.*

In *Candou*-Island, one of the Islands accounted to *Asia*, they never swadle their Children, but let them go free, yet never any prove deformed: So do the Irish, and yet none of their Children prove crooked, although the women be not slender.

Where they never swaddle Children.

slender. So they do in the North of *England*, where the Rickets hath not much prevailed. As for the swadling of Children, they that dwell in hot Countries and neare the Tropicks, have no care of it, but leave them free unbound; but drawing towards the North, the Mothers have an eeven smooth board, like the Covering of a Drawer or Cupboard, upon which they lay the Child wrapped in a beaver furre, (unlesse it be too hot,) and tyed thereupon with some swadling-band, whom they carry on their Backs, their Legs hanging downe, then being returned into their Cabins they set them in this manner up straight against a stone, or something else.

Ramutius *Narrat. of* Nova Francia.

In *Brasile* the Children are never swadled, or lapped in Cloaths, but only laid in a little Cotton Bed; we would thinke that if our Children should not be wound or swadled, that they would grow crooked, whereof not any are found among them, but rather go uprighter than any people in the World.

Lindscot. *lib.* 2.

The *Canarins* and *Corumbins* of the *Indies*, who live not far from *Goa*, the women among them are delivered without a midwife, and then they presently wash their Children, and lay them upon *Indian* figleaves, and so they go presently about their businesse, as if they had not been newly delivered; the Children are nursed naked, and when they are filthy, they use no other mystery than to wash them with water; so as they grow strong, and active, and fit for any thing, for they are not daintily bred. The men of this sort live many times an hundred yeares in perfect health,

Grimston *of their manners.*

What swathing our Clymate requires.

and never lose tooth, mocking at our delights, with the which we wrong our lives and nature.

Spigelius. *Anatom.*

The *Venetians* therefore have an excellent Custome, to involve rather than swathe their Infants in a light swath-band, desiring to have rather a broad than a narrow Breast, a full than a slender.

Fond opinion (indeed) hath obtained this with us, that Children, unlesse they were diligently involved and constrained in swathing-bands, they would have distorted Legs: Which the Barbarians *take least care of, who put their Infants new borne naked and unswathed into their Hamacchos, whose Children notwithstanding of all Mortals go most streight. 'Tis confessed, the temperature of the aire doth very much availe to that purpose, and therefore we may allow our Children in Winter-time to be diligently involved and bound up with swath-bands in their Cradles, because otherwise they are unfit to endure the Cold of our Climate: but in Summer and temperate seasons of the yeare (especially when there is no frosty weather, with others good leave, saith a learned Physitian) I should thinke (as much as I can attaine by experience) that Infants are to be freed from these bands and set at liberty; some kind of Couch invented for that purpose, out of which they cannot fall; and verily (saith he) I am of that mind, that the extraordinary heat doth not a little incommodate, wherewith Children in the time of Summer revinct with swath-bands are as it were stew'd.*

Yet it is not to be omitted what our Physitians observe in their late learned Tract of the Rickets; That

the

Enquiry after the Causes of the Rickets.

the too early leaving off those swath-bands and blankets, wherein Infants are discreetly involved, is conceived to be one cause why Infants, when they are new borne, are very seldome troubled with the Rickets; for, Midwives and Nurses order new-borne Infants with such Art, that their condition may as neare as can be approach unto that which they lately had in the Wombe. For they on every side involve the whole body, except the head, in one continued inclosure; whence the outward parts of the body, and the first affected in this disease are defended against the injuries of the externall cold, and the hot exhalations breaking out from any part of the Body, by that swadling-clout perchance doubled or trebled, and rolled about with swath-bands, are evenly retained, and equally communicated to all parts of the Body, that they may be cherished as it were in a common stove with an equall heat. Therefore since the chiefe part of the essence of this disease consists in an equall cold distemper, no marvell if these muniments of the body do avert it, at least for a time: But when after some months, if not sooner, the hands of Infants are freed from that common covering, as the Custome is, and perchance before they are six months old, their feet also in the day time, although they are againe swathed at night, all the day at least, their outward members are destitute of this common nourisher of naturall heat: Our Nurses also, (as they judiciously note) often erre while they too soone coat feebler Infants; for they unhappily define the time of Coating Children by number of months, whereas they ought rather to make their account out of the activity and strength of motion in their feet and hands: for when the motion and exercise of those

A strange way of ordering Children.

parts may more confer to excite and cherish their heat, and irritate their pulses, than the nourishment of swath-bands, without doubt then is the mature time for Children to be freed from their primative inrollments, having then no other need of this propulsive cause.

The manner of ordering Infants among the *Peruvians*, is worth the taking notice of; for there, the Children, both of the Nobles and Plebeians, are first washed in cold water, and in like manner every day before they swathe them, neither do they untill the third month let them have their Armes at liberty, supposing that conduceth to their strength; they lay them in woodden Cradles upon nets instead of Beds, they never take them into their Armes or their Laps, no not when they give them suck, bur stooping down reach the Dug unto them, & that only thrice every day. And that which may shame our Ladies of *Europe*, the mothers themselves, although they were Queens, nurse their Children, unlesse they are hindered by a Disease, or some other Sontick Cause, and then for the most part they abstaine from the company of their husbands, lest they should be constrained to weane their Children before the time, for they who upon such a Cause are weaned before their time, by a propudious name they called *Ayusca*, as much as to say Bastard.

Joan: *de Laet. descript. Novi orb. occident. lib.* 11. *cap.* 21.

Another foolish affectation there is in young Virgins, though grown big enough to be wiser, but that they are led blindfold by Custome to a fashion pernicious beyond imagination; who thinking a slender waste a great beauty, strive all that they possibly can by streight-lacing themselves

Small Wastes pernitiously affected.

selves to attaine unto a wand-like smalnesse of waste, never thinking themselves fine enough untill they can span their Waste.



By which deadly Artifice they reduce their Breasts into such streights, that they soone purchase a stinking breath; and while they ignorantly affect an angust or narrow Breast, and to that end by strong compulsion shut up their Wasts in a Whale-bone prison, or little-ease; they open a doore to Consumptions, and a withering rottennesse: Hence such are justly derided by Terence;

Haud similis virgo, est virginum nostrarum, quas matres student: Demissis humeris esse, vincto pectore ut graciles fient. Terence *in Eunucho.*

—Si qua est habitior paulò, pugilem esse aiunt, deducunt cibum,

Tametsi bona est natura, reddunt curvatura junceas.

So that it seemes this foolish fashion was in request in the time that Terence *lived.*

Hoechstetterus in his description of *Auspurge*, the Metropolis of *Swevia* observes, this foolish

Streight-lacing a cause of much mischiefe

custome is at this day entertained generally among the Virgins there. They are, saith he, (describing the Virgins of *Aussburge*) slender, streight-laced, with demisse shoulders, lest being grosse and well made, they should be thought to have too athletique bodies.

Which among other Causes may contribute much mischiefe to that Epidemicall Disease, the whites and white Feavour, with which they are so frequently anneyed in these times, whereof the ancient women boast they never heard of.

Paræus *where he propounds Instruments for the mending such deformities, observes, that the Bodies of young Maids or Girles (by reason they are more moist and tender than the bodies of Boyes,) are made crooked in processe of time: Especially by the wrenching aside, and crookednesse of the back bone; the most frequent cause whereof is the unhandsome and undecent situation of their Bodies when they are young and tender, either in carrying, sitting, or standing (and especially when they are taught to go too soone) saluting, sewing, writing, or in doing any such like thing. In the meane while he omits not the occasion of crookednesse, that happens seldome to the Country people, but is much incident to the Inhabitants of great Townes and Cities, which is by reason of the straitnesse and narrownesse of the garments that are worne by them; which is occasioned by the folly of Mothers, who while they covet to have their young Daughters bodies so small in the middle as may be possible, pluck and draw their bones awry, and make them crooked. For, the Ligaments of the Back-bone being very tender, soft and moist, at that age, cannot stay it straite, and strongly, but being pliant easily*

easily permits the Spondels to slip awry inwards, outwards, or sidewise, as they are thrust or forced. And in another place, speaking of dislocations, or luxations, and the causes of Bunch-backs, and saddle-backs, and crookedness, he saith, that fluid and soft bodies, such as childrens, usually are very subject to generate the internall cause of these mischiefes, Defluxions: But if externall occasions shall concur with these internall causes, the Vertebræ will sooner be dislocated. Thus Nurses whilst they too streightly lace the Breasts and sides of Girles, so to make them slender, cause the Breast-bone to cast it selfe forwards or backwards, or else the one shoulder to be bigger or fuller, the other more spare and leane: And if this happen in Infancy, the Ribs grow little or nothing in Breadth, but run outwards before, therefore the Chest loseth its naturall Latitude, and stands out with a sharpe point, hence they become Astmatick, the Lungs and Muscles which serve for breathing being pressed together and streightned; and that they may the easier breathe, they are forced to hold up their heads, whence also they seeme to have great Throats, and their bodies use not to grow at the Spine, and the parts belonging to the Breast and Back become more slender; neither is it any wonder, for, seeing the Veines, Arteries, and Nerves are not in their places, the spirits do neither freely, nor the alimentary juyces plenteously flow by these streightned passages, whence leanesse must needs ensue. The the same errour is committed if they lay Children more frequently along upon their sides than upon their backs, or if taking them up when they wake, they take them only by the feet or legs, and never put their other hand under their backs, never so much as thinking that Children grow most towards the Heads. And I would to God

the

Children unborne how disfigured.

the vanity and indiscreetnes of Mothers in their Institution, and precise exercise of their Laws and Customes in this matter, did only take effect when they endeavour it on set purpose after the Birth of their Children, and that their inconsideration and imprudency did not unwittingly many times deprave their Children, even whilest they embrace them in the wombe. Not to mention those impressions of deformity which depend upon Imagination, frights, fals, or blows, and evill Diet, from whence much mischiefe many times proceeds to the disfiguring of the Child yet unborne. To the causes of mans transformation are justly referred the undecent Session, or the ill collocation of the mother in sitting, or lying, or any other posture of her body during the time she goes with child: For hereupon, not only the body of the mother, but of the Child inclosed in the wombe, is perverted and distorted. Wherefore they who all the time of their going with Child either sit idle at home, or with their legs acrosse, or with bodies bowed towards their knees, sew, or spin, or employ themselves in some other action, or more streightly constringe their Bellies with long bellied, and straight-laced Garments, Busks, Rollers, or Breeches, bring forth Children awry, or stiffnecked, bowed, crooked, crump-shouldered, distorted in their hands, feet, and all their Limbs, because the Child can neither move freely, nor commodiously extend his members. What should they do with others? If they had better they would spoile them.

Spigelius.

More cautious and better advised are the *Venetian* Dames, who never lace themselves, accounting it an excellency in beauty to be round and full bodied; to attaine which comely fulnesse they use all the Art possible; and if they be

not

Round and full Bodies affected.

not corpulent by Nature, nor can be really brought to it by Art, will yet counterfeit such a Habit of body by the bumbasticall dissimulation of their Garments.



Purch. *Pilgr.* 2. *lib.* 6.

The *Egyptian* Moorish women discreetly affect the same liberty of Nature, who spread their Armes under their Robes, to make them shew more corpulent, for they thinke it a speciall excellency to be fat, and most of them are so in frequenting the Baines for certaine daies together, using such frictions and Diet as daily use confirmeth for effectuall.

And indeed, as my Lord Bacon *noteth, Frictions make the parts more fleshy and full: as we see both in men, and in the currying of Horses,* &c. *the cause is, for that they draw greater quantity of spirits and bloud to the parts: And againe, because they draw the Aliment more forcibly from within: And againe, because they relax the Pores, and so make better passage for the spirits, bloud, and aliment: Lastly, because they dissipate and digest an inutile or excrementitious moisture which lyeth in the flesh: all which, help assimulation. Frictions also do more fill and impinguate the Body than exercise. The cause is, for that in*

Lord Bacons nat. hist. cent. 9.

Frictions the inward parts are at rest, which in exercise are beaten many times too much; and for the same reason Galley-slaves are fat and fleshy, because they stir the Limbs more and the inward parts lesse.



SCENE

SCENE XXI.

Strange inventive Contradictions against Nature, practically maintained by divers Nations in the ordering of their Privy-parts.

AFter our Historicall peregrination, to discover the use and abuse of Parts, being arrived at this place, in the Tract of a practicall Metamorphosis, I could not see how I should answer it to Nature, if I had silently passed by the abuses that have been put upon her in these parts; for had I given way to such an unseasonable modesty, my designe had proved lame, and a great part of my end and aime frustrated, it being to make a thorough discovery, not only of the pragmaticall vanity of man, but of the raging malice of the enemy of mankind, who labours to deforme and destroy the worke of Nature, while after most wonderfull and strange waies he exerciseth prophane and wicked men by the law of his Tyranny,

The cause of frequent Transformations.

to which he hath enslaved them, who in the first place hath laid snares for the parts of Generation, there being no other part be so deadly hates, not only endeavouring (as Peucerus rightly notes) to encrease the penalty inflicted by God upon Nature; but to hinder the propagation of the remaining impression of the Image of the Archetype in man, and debar his restitution, which is one reason that is given by the learned Bauhinus of the cause of mans so frequent Transformation. I, but some may say, this might have been an obstacle; to reveale the veile of Nature, to prophane her mysteries for a little curious skill pride, to ensnare mens minds by sensuall expressions seemeth a thing lyable to heavy constructions. But what is this (as one saith, apollogyzing for himself e in such a businesse) but to arraigne Vertue at the bar of Vice? Hath the Holy Scripture it self e, the Wisdome of God, as well in the old Law particularly, as also in many passages of the New, balked this Argument? God that created these parts, did he not intend their preservation in the state of Nature, and can they be preserved so, if we know not their naturall perfection? Or if the injurious inventions of man have practically depraved these parts, can Nature be vindicated, or her honesty asserted without knowledge and discovery of the Abuses that have been, and are committed in these parts? Examples there are of this Concession, not only in Latine, but in all mother Tongues. And the most of my Histories are in English already, as appeares by the grave Authours quoted, and this hath had an allowance in all Ages and Common-wealths, and the opinion of grave and reverend Divines, is, that such discourses upon fit occasions are not to be intermitted.

Bauhin. lib. de Hermoph.

Indeed,

Indeed, it were to be wished that all men would come to the knowledge of these secrets with pure eyes and eares, such as they were matched with in their Creation. But shall we therefore forfeit our knowledge because some men cannot containe their lewd and inordinate affection? Our intention is first and principally to discover the abuses of the parts; Secondarily, to teach those who are sober minded the naturall use honesty and perfection of parts, as well to give glory to him who hath so wonderfully created them, as also to explode and detest the mischieves, prodigious vanity, to which among, and above the rest, these parts have been notoriously subjected. As much as was possible we have endeavoured (not frustrating our lawfull scope) by honest words and circumlocutions to render the Argument more favourable to the eares of those who are wise indeed, and not to discontent any, unlesse the Negative ignorance of such, who precisely thinke there is no other principle of goodnesse, than not to know evill.

The Inhabitants of *Ava* in the *West-Indies*, weare in their Yards betwixt the skin and flesh, Bels of Gold, Silver, or Brasse, of the bignesse of Nuts; which they put in when they are of age to use women, and in short time cure the place; and the men much please themselves to heare the sound of them as they go, these *Venus-Morris-Dancers* frisking often to the tune of their own Codpiece-musique. Purch. Pilgr. 3. lib. 1.

In *Pegu*, *Langiamnes*, *Siam*, and the *Bramas* men weare Bunches, or little round Bals in their privy members, some of them weare two, and some three, for they cut the skin and so put them in, Purch. Pilgr. 3. lib. 10.

The cause of the invention of Yard-balls.



one into one side, and another into the other side; which they do when they are twenty five or thirty yeares old, and at their pleasure they take one or more of these yardballs out as they thinke good. When they marry, the Husband is, for every Child which his wife hath, to put in one untill they come to three, and then no more, for they say the women do desire them.

Magin, *Georgr. Ind. orient.* One Geographer gives in evidence against the *Peguans*, that they are very much given to luxurie, and that they in favour of the women weare golden or silver bells, hanging at their virile members, to the end that they make a sound as they walk through the City.

Grimston *of their manners.* Another saith, the *Peguans* are wonderfully given to the love of women, and for their sakes they weare little bells of Gold and Silver hanging at their members, to the end they may make a noise when as they go in the streets.

Herberts *Travels, lib.* 3. For *Siam* another Authour reports, that to deter these *Catamites*, a late Queene Rectrix commanded that all Male Children should have a bell of Gold (in it an Adders Tongue dried) put through the prepuce, which in short time not only became not contemptible, but inway of ornament, and for Musique, few are now without three or foure; so that when they have a mind to marry, he hath his choice of what maid he likes, but beds her not untill the Midwife presents a sleepy Opiate potion, during the operation whereof, the Bell is looſed from the flesh and fastened to the Foreskin,

A description of these Yard-balls.

Foreskin, which hinders not, but titilates; the Unguent is applied and the cure is perfected.

I beleeve the report of these Bells of Siam *will ring like a loud lye, and the yard, Tennis-Balls, keep a vile racket in mens imaginations, and ere Reason hath plaid out the Game, will be struck into the hazzard of incredulity; yet beyond expectation I have met with a kind of ocular assurance in this businesse, which I owe to the courtesie of an ingenious Physitian, who knowing my Designe, freely offered to contribute to the curiosity thereof; (I would all knowing men were of his intellectuall Constitution, and had the right gallant temper of a Platonique Spirit, to communicate and advance Notiall Idea's.) This noble Doctor (I say) procured me one of these Balls which a friend of his brought from* Pegu; *when he delivered it unto me we both wondred at the unexpected size and weight thereof, for it was a little bigger than a musket bullet, being about an Inch in Diameter; the metall is of such a temper which we know not, it is two parts Gold and one Brasse, perfectly round, and yielding a very sweet sound, far beyond any of our hand Symbals, which this somewhat resembles; and the hissing melody thereof makes me to thinke that it is an Adders dried Tongue that is within it, according as Historians report: but the containing Concave being close and not open, as our little Bels, our curiosity would have spoiled the instrument with a forced inspection; the Gentleman that brought it over, informes us that they use there to put three or foure of them in between the Glans and the præputium, and they remaine fast there without slipping out; who can sufficiently admire that any member should officiate clogged with such weight! or that*

they

they should find stalle roome for it, and yet Travellers have discovered the waies of an artificiall Capacity. Surely the men exceed, not only us, but them of Ginne *in the largenesse of this Organ, or else they must needs suffer much by such a dolorous extension of the præpuce, as this fond fashion will necessarily occasion. Whether, O whether, and to what prodigious extremities doth the abused phantasie of man sometimes drive him? Among all the Inventions that here found out, this would appeare most mad and filthy if it had been meerly for Ornament, Musique, or Delight; but my zeale for the honesty of Nature is somewhat tempered with patience, when I find that the originall of this contrivance was, because they should not abuse the Male Sex, for, in times past all the Country was so given to that villany, that they were scarce of people; And therefore a Queen Rectrix imposed the wearing of those Balls upon them in way of restraint.*

But as for the other part of their Queens ordinance, it no way stands with the honesty of Nature; who the better to allure men from Sodomy, ordained that the women should weare but three Cubits of cloath in their Smocks, which they weare with three braces, which is therefore so streight that they cannot go but they must shew their secrets as 'twere aloft, and in their going they feigne to hide it with their hand, but cannot, by reason of the straightnesse of the cloath; for they are so covered (as another observes,) that (a base device!) 'tis made to open as they go, so as any impure aire gives all to mens immodest eye, denudating those parts which every modest eye most scornes, each honest thought most hates to see and thinke upon.

Herberts *Travels.*

Which

Absurd projects of women to gaine regard.

Which thing it seemes was invented by a Queene to be an occasion that the sight thereof might remove from men that vice against Nature, which they were greatly given unto, which sight should cause them to regard Women the more. Yet they of the Kingdome of *Benni* are, it seems, of another opinion concerning the effect of this Invention; for there men and women are not ashamed to shew themselves one unto another, as they themselves affirme, and by reason prove, saying, that a man more coveteth and desireth a thing that he seeth not, or may not have, then that he seeth and may borrow and have; and for that cause they hide not their privy members. Purch. *Pilgr.* 2. *li* b. 7

And all those Spaniards, Portugals, Frenchmen, Flemmings, and English-men, that have been conversant in those parts, have affirmed, that their manner of going naked is neither sightly nor pleasing, and that nothing makes a woman more despised and contemned than to behold her ordinarily naked. Wherefore they are not to be imitated that so freely discover their parts of shame, only thereby to gaine husbands; Nor the *Africans*, *Indians*, *Caribes*, or *Brasileans*, who go naked, not for ostentation, but by custome, either in regard of the Countries great heat, or by not being acquainted with the use of Garments; but rather we ought to cloathe and conceale those parts which Nature her selfe hath placed so far off, both from the sight of our selves and others. And indeed, although it may seeme to be a bait and provocation to lust and lasciviousnesse, yet experience shews the contrary, for that splendid

The Art of Infibulation of the prepuce,

apparell, counterfeit crisped haire, is more discommendable than the nakednesse of these *Barbarians*, which might be made good by many reasons. Our first Parents, after their sin, were justly ashamed, seeing their nakednesse; And we detest the Heresie, which violating the Law of Nature (not in this point sufficiently observed by our *Adamites*) endeavours to bring in this shamefull Custome. Yet we are nevertheless to be condemned for condemning them for going naked, since we offend in the contrary, with too much decking our bodies; And would we could regard more modesty and necessity of habits, and use them rather for honesty than to pride and vanitie, which is more hurtfull than their nakednesse.

Among the Ancients, to prevent young effeminate *Inamorato's*, especially *Comedians*, from untimely Venery, and cracking their voices, they were wont to fasten a Ring or Buckle on the Foreskin of their Yard, as *Celsus* reports; and hereto *Martiall* seemes to allude in that place, where he saies,

Mart. Epigr.

Dum ludit mediâ, populo spectante, Palestrâ,
Heu! cecidit misero fibula; verpus erat.

A practice also noted by the Satyrist,

Juvenal. Satyr.

Solvitur his magno Comeodi fibula.——

Concerning this Art of Infibulation, or buttoning up the Prepuce with a Brasse or Silver Button on both sides of the Glans, a kind of rationall invention, it was borrowed, as I suppose, from the

the *Egyptians* or *Arabians*; for as *Veslingus* notes, among them, such who by a serious vow of Chastity would gaine and preserve an estimation of purity, in that portion of their Foreskin reserved after their Circumcision, being bored through, doe wear a huge unmeasurable great Ring.



Where they weare Rings in their Yards, and trusse up their Genitals within their Body.

Vesling. *Synt. Anatom.*

The *Patagons*, a Race of Giants, in the fortieth Degree of the South Pole, trusse their Genitall members so, as it is hidden within their body. Purch. *Pilgr.* l. 2. *lib.* 2.

Which is a transgression against the morall Law of Nature, established in our members; Nature having excluded these parts from out the Continent of the body for the better moderating of Concupiscence.

They in the Bay of *Soldania* have but one stone naturally, or Ceremonially, my Author indeed knoweth not; yet I find in another that they trusse up their right stone, which I suppose may be nationall unto them, for it is a thing that happens to many, as it did to *Silla* and *Cotta*; *Haly* also speaks of one who was born but with one Testicle only *Idem eodem l.* 4. Arrianus *Jurisconsl. ff. de re militari.* Haly *comment. ad lib.* 3. *techn.* Gal. *text.* 177.

Semi-Eunuchs and Eunuchs.

*Lib.*49. Pand. *Iuris, Titul.*17. *de re militari.* Herberts *Travels.*

only. And the Civil Lawyers allow such for men, & that they may *jure militari* make their testament.

Most of the men of the *Cape of good-Hope* are Semi-Eunuchs, one stone being ever taken away by the Nurse, either to distinguish them from ordinary men, or that Mistris *Venus* allure them not from *Pallas*.

D. Mat. *cap.*19. D. Hieron. *cont. Iovin.*

There are some who are not borne with any stone at all, who are Eunuchs from their mothers wombe, such a one was *Dorothæus* Bishop of *Antioch*, a very learned man, and skilful in the Greeke and Hebrew, in whom *Aurelianus* the Emperour tooke great delight, as *Eusebius* witnesseth. And although these Instruments of Generation are called Δίδυμοι, because for the most part every man hath two, yet among other monstrous constitutions of these parts, they have been found to be trebled, as it is reported of *Agathocles* the Tyrant of *Cicily*, and of *Franciscus Philelphus*. And Anatomists have observed in their dissections, such an unnaturall triplicity in some, and this is said to be peculiar to some Families.

Euseb. *Hist. Eccles.*

Cælius *Rhod. lib.*24. *cap.*4. Jacob. Moccius *ex advers.* Joh. Drijandri. *Scholiograph. ad cap.*62. *l.*1. *de morb. intern.* Holerii. Joh. Pontanus *de rebus Cœlest. cap.*6. *l.*10. Kornman. *de viverum mirac.*

Many fantasticall reasons have been framed, and ends propounded to introduce Eunuchisme, and this way of degrading men from their manhood. *Semiramis* was the first that caused young Male children to be made Eunuches, therein offering violence to Nature, and turning her from her appointed course, by a tacite Law, as it were stopping the primigeniall Fountaines of Seed, and those ways which Nature had assigned for the propagation of Posterity, that so she might make them have small voices, and to be more womanish, that

Ends propounded in Eunuchisme.

that conjoyned with her, she might the better conceale her usurpation and counterfeit manhood.

Upon which there ariseth a Physicall question, whether the Testicles be required to the forming of the Voice? Galen *in his book* de Semine, *saith, that they do confer to the formation of the Voice, although they are remote from the other Instruments of the Voice: the cause is placed in their native heat, although it be not the proximate cause, but the Antecedent cause; for,* Galen *in the same book doth constitute the Testicles to be next the Heart, a Fountaine of heat and strength; so that the Testicles cut out, only not the other Fountaine is destroyed, but the heat of the very heart is lessened and debilitated. One Fountaine therefore of heat destroyed, the others strength is decayed, and by consequence there is a necessity the voice should be changed. And Castration is so experimentally known to advance the smalnesse and sweetnesse of the voice, that as an ingenious Traveller hath lately observed, in* Florence *they are so given to the musique of the Voice, that there the Great ones keep their* Castrati, *whose Voices scandalize their breeches. Concerning the reason of this effect of Castration, the Conceit of* Aristotle *is pretty, although it agree not with the common opinion, who thinks the Heart is stretched by the Testicles, and therefore relaxed when they are cut away, and so a common principle affected, because the strength of the Nerves is relaxed or loosened in their originall or beginning. Even as we see it commeth to passe in Instruments which have a more acute or treble sound when the strings are stretched, and a lower and more remisse when they are loosened: Right so is it in Eunuches; the Testicles being taken away, and so the*

Galen *lib. de Semine.*

Mr Raymond *in his voyage into Italy.*

The ends of Castration.

heart affected, the Voice and very forme becommeth womanish. But according to Anatomicall verity the strength of the heart dependeth not upon the contention or stretching of the Testicles, but upon his own proper temper; neither if the heart needed any such tenter, were the Testicles pins fitting for the same.

The *Parthians* used this out of Luxury for the retarding of Age, and the prolongation of life, it having been observed, that castrated Animals in any kind, and *Spadoes* by Art, live longer than they that retaine their virilities, and by this Artifice they retaine a better habit of Body, upon which score those Canibals who live neare the Equator, who hunt after men to eate them, when they have taken any Males of the neighbouring Nations, they many times geld them, and so fat them up for slaughter as we do Capons. Some have practised this Artifice to introduce a necessary Chastity and purity of body, that their waiters might be more cleane, as *Claudius* intimates of the *Babilonians* practicall intent, which the *Romans* afterwards observed, as appears by *Juvenal*, which is the Physique, that *Coghan* would have prescribed if he had been Physitian to our Ancient Abbats and Monkes, who used other lesse effectuall meanes to preserve their Chastity, *viz.* the same remedy that Mr *Smith* a Canon of *Hereford* practieed upon himselfe in the beginning of the Reigne of Queene *Elizabeth*, *Abscissionem Testiculorum*, for this is the surest remedy (saith he) that can be devised for *Cupids* Colts. *Benivenius* speakes of a Monke, who through an indiscreet zeale to Chastity, being no way agreeable to that

Gemma Frisi. *Apend. ad* Apian. *Cosmograph. pars* 2. Munst. *Cosm. lib.* 5.

Coghan *the Author of the haven of health*

Benivenius *de Abditis.*

Selfe-Castration.

that *Rationabile obsequium* that God requires, plaid the same holy pranks with himselfe. And this course is so effectuall to prevent any just suspition of incontinency, that some have practised it upon themselves, thereby to introduce a voluntary impotency, as *Combalus* did, who perceiving himselfe to be affected by *Stratonice* the Wife of the King of *Assyria*, and being to attend upon her in some Progresse she made, secretly castrated himselfe, and sealing up his virilities in a Box, delivered it unto the King, to be kept as some Jewels of worth. Suspition afterwards growing of his incontinency with the Queene, he was quitted of the accusation by that pledge of his fidelity he had left in the Custody of the King: And this was the first rise of the reputation of these *Semi-virs*, or halfe-men. You may read in *Schenchius*, and the *Treasure of Times*, of other persons, who on their own private motion, and for some such ends have committed the same cruell Trespasse against Nature. But the maine designe in this businesse originally, was to make them more fit to keep their women; the name Eunuch imposed upon them, being as it were a cloake, wherewith they covered the injury done to Nature; it signifies as it were Chamberlaine and keeper of their Bed, entertained and appointed for the preserving their women, yet in some Countries where Eunuches have religious women in keeping, because they shall not be loved, they have also their Noses and Lips cut off.

Schench. *obser. lib. 4.* *Treasury of Time. vol. 1. lib. 2. cap. 7.*

Montaig. *lib. 1. Essay 22.*

And as the Genitall parts put a difference between Nation and Nation, so between one Religion

ligion and another: For the Priests of *Cybele*, (the great mother of the Gods) used to cut off their own members, and so geld themselves without danger of death, which they do with a sheard of *Samian* earth.

Voscius *de orig. & progr. Idolat. lib. 2.* I find in *Voscius* the reason why those Priests of the Goddesse gelded themselves, it was but in respect of the Corne that was reaped, but the seminall force is in the harvest; for as the prolifique vertue is from the virile parts, so seed from the Corne: And by their Example, a man of a simple wit, to be revenged of his wife, plaid such a pranke with himselfe, of which *Lucilius*;

Lucil. Satyr. 7. *Hanc ubi vult male habere, ulciſci pro ſcelere ejus.*
Teſtam ſumit homo Samiam, ſibique illico telo
Præcidit caulem, teſteſque una amputabat ambo.

Plin. *nat. Hiſt. lib.* 11. Thus Religion also hath made Eunuches, as the Priests of the *Gaules*, who castrated themselves, and of Stone-Priests became *Galli Castrati*, French Capons. And herein appeared most manifestly the Lapse of *Origens* judgement, who having wrested and taken all other places of Scripture in an allegoricall sense, took this ——*Some have made themselves Eunuchs for the Kingdome of God*, in a litterall sense, and to that end castrated himselfe. And there were many in his time, and since, were hardly conceited of him, & (that justly) that he in the flower of his Age, being then about twenty five yeares old, should deprive himselfe of *Virga virilis*, not having in those parts any

Mat. cap. 19. disease

Divers waies of Castration.

disease that might require any such extirpation; for, to deprive himselfe (however sanctimonious his intentions were) of those parts, contrary to the order of Nature, was an unlawfull mutilation, and meere treason committed against her. Two waies there are of this unnaturall dilapidation of the body, one is performed by contusion, the other by excision, the last being more approved of; for they who have suffered the contusion of their Testicles, may now and then affect to play the man, some part (as it is likely) of the Testicles lying hid within, those that had passed this kind of Eunuchisme by contusion, were called *Thlibiæ*, and *Thladiæ*. And because Physitians are now and then by Great ones, against their wills, compelled to castrate also, *Paulus Æginet* delivers the manner of operation: A thing very improper to our Art, which is the chiefest servant of Nature; for whereas the Physitians Art doth reduce bodies from the state which is against Nature into the naturall; the manner of making Eunuches, which the Greekes call *Eunuchismum*, promiseth the contrary. But the keene jealousie of latter times hath gone a little nearer with Eunuches, and made them taste deeper of the Rasor, even to the totall deprivation of the Genitals: For although at first among the Turkes their Eunuches were only *Castrati*, gelt, yet since perceiving *Eunuchos posse etiam, non velle solum*; now they will not trust their Eunuches with any part of their virility, no way confiding in simple Eunuches. But the Eunuches in the Great Turks *Seraglio*, who are in number about two hundred,

Paul. Æginet. *lib. 6. cap. 68.*

Rousset. *de partu* Cæsar. *sect. 6. cap. 6.* *Hist. 2.* Cardan. *Comment. in* Hippoc. *l. de Aere Aquis & locis. l. sect. 62. Text. 19.* Scaliger *exercit. 104. num. 8. ad subtil.* Cardani.

The time of making Eunuches.

they are all of them not only gelt, but have their Yards also cleane cut off, and are chosen of those *Runegago* youths which are presented from time to time to the Grand Signiour; Few or none of them are gelt against their will. For then (as the Master Workmen in that businesse affirme) they would be in great danger of death, wherefore to get their consent they promise them faire, and shew unto them the assurance they may have (in time) to become great men. All which must be done when they are very young, at their first comming into the *Seraglio*: For it is a worke not to be wrought upon men of yeares, which invention, although it abate their courage, yet they generally prove men of the greatest judgement and fidelity, their minds being set on businesse rather than on pleasure.

Graves *descrip. of the Grand Sign. Court.*

This kind of Eunuchisme was of old a fashion in *Persia*, and all parts of the *Levant*, where it is a Custome to geld their Male Children when they are young, that being Eunuches, they may be capable of places of Trust and preferment in Princes Courts, who indeed are often advanced by that meanes, none being held so trusty as they, especially to looke to their women; who therefore thinke they have a good bargaine in exchanging the naturall Conduit of their Urine for a Quill, which they weare in their hats in a way of jolly ostentation.

Marcus Paulus Thenetus, and *Garcias d'Orta* a Portugall Physitian, do deliver for a certainty, that in *Bengala* (a Kingdome most potent at this day, seated on the Islands, and mouth of the River

Where they sell their Children to be made Eunuchs

ver *Ganges* in the *East-Indies*) the *Moores* inhabiting that place, do travell into other forreigne Lands, and the neighbouring Isles, to buy young Children, whose Parents being poore and covetous of money, do sell their Sons, else these villaines will rob and steale them thence, and carry them quite away, and not only cut off *Virga*, but *Parastrates* also; such as escape death after this cutting, they educate them very delicately, and afterwards sell them to the *Persians*, and other *Mahumatists*, who buy them at a very deare rate, to wit, three or foure hundred Ducats apiece, to serve as men of their Chambers, in a foule and unlawfull acquaintance, and also to have the charge of their Wives.

The Turkes that dwell in *Europe* and *Asia* do use the very same Castration on such young boies as they can seize on in the Christian Countries, and then make sale of them in manner aforenamed. A practice seene and observed by the Lord *Villamont* in the City of *Damas* in *Syria*, in the yeare 1589. where a beautifull *Russian* slave of a *Bashaw*, whom his Master intended to geld (in full manner before recited) and then to present him to his Daughter, as one fit to attend her in her Chamber; which deliberation comming into the Slaves understanding, he concluded to shun his Masters intent, because it was a hazzard of life either in Child or man; and therefore rather than thus to dye, he resolved to kill the *Bashaw* his Master before he would endure so notorious an infamy, and executed his determination.

Ld Villamont *Hist.l.3.c.5.*

When other courses could not help, many have

Castration high Treason against Nature.

been so bold as to Castrate themselves in the Leprosie, and have been better; for, you shall not easily find any *Castrati*, or women, troubled with that disease. Some more confident Physitians have put to their hand, and those who have escaped the danger have proved cured; some in *Mania*, or melancholly madnesse, have attempted the same, not without successe, although they have remained somewhat melancholly, like Gib'd Cats, some for the prevention of the dangerous consequence of *Hernia Intestinalis*, have undergone the same experiment.

And verily a dispensation may be granted in case of these inexorable, and otherwise incurable diseases. But upon any other pretence whatsoever, to adulterate the coine and image of Nature by so grosse an allay as makes them not current for men, or willingly to degenerate into the Nature of women, suffering themselves to be transformed from the Masculine to the Feminine apparence (a false Coppy) is to offer as great an Injury to Nature as the malice of mans refractory wit can be guilty of: And it is so manifestly against the Law of Nature to tamper with the witnesses of mans virility, that our Laws have made it Felony to geld any man against his will. There is an ancient Fable, that the fish called Remora, *did stop the ship of* Perianders *Embassadors, whom he had sent to geld all the Males that were left of the bloud Royall; as if Nature her selfe held it an unworthy Act that man should be despoiled of these parts that were given him for the preservation of the whole kind. And although this Castration of the Testicles being not done in an apparent part, causeth (of it selfe) no deformity, yet*

because

Castration of women.

because when both the Testicles are cut out, other mischiefes follow, (especially if this be done while they are in the yeares of puberty,) which betray them to be Eunuches, as an effeminate voice, and the want of a beard, by this means it bringeth a deformity upon them. And although man may live without them, yet after a manner they ought to be accounted as principall members, for it appeares that Galen *preferred the Testicles to the Heart; for, saith he, the Heart indeed is the Author of life, but the Testicles conduce to well-being, for they communicate a certaine aire to the whole Body, by whose mediation virility is reconciled, the body acquires strength and firmenesse, is made more lively; at length, the principall members do more perfectly execute their office; which parts being cut away, besides that, men are deprived of the Generative power, they want all these conveniencies, the venerian moode is extinguished, Love grows cold, the Veines fall, the colour and heat grow dead and withered, they are made beardlesse, and altogether effeminate, therefore the Testicles are of that efficacy, that they corrobcrate and affect the other bowels with a common benefit.*

Galen *lib. de Semine.*

The extravagant invention of man hath run out so far as the Castration of women; *Andramistes* the King of *Lydia*, as the report goes, was the first that made women Eunuches, whom he used instead of Male Eunuches, after whose examples the women of *Egypt* were sometimes spaded. *Giges* is accused of the same trespasse against Nature by *Hesychius* and *Suidas*. The end might be the same in spading women as men, both being made thereby impotent, and so consequently apt

Cœlius Rhod. *li. 4. antiq. lect. in cap. 10. & lib. 20. cap. 14.* Athen. Dipn. *lib. 12.* Xanthus *lib. 2. Lydiorum. Alciat in lib. Spadonum.*

The Danger of spading women.

to envy others, and lesse subject to be corrupted with their passions. And it seemes *Iulius Alexandrinus* could never find that this was a received Custome in any Nation; yet he had read in divers Authors of many Castrated to abate their untamed Lust: But that end which the first inventors of this shamefull deed propounded to themselves, was (as is supposed) to prolong their youth, and that they might perpetually use and enjoy them in a flourishing condition of body. It is an Anatomicall Question, *An mulier Castrati possit*, and it appeares *de facto*, to have been done; but concerning the manner of operation there ariseth a greater difficulty: Whether they castrated women by drawing out their wombe, or by avulsion of their Testicles? Both waies it is certaine that women will be brought into great danger of life; for, although Sows may be spaded, yet with the like security it cannot be administred in women, by reason of the seat wherein they are placed, and the society they have with other parts: For he must necessarily cut both the Flankes who would Castrate a woman, a worke full of desperate hazzard; yet it may be done with little or no danger, if it be attempted with an Artfull hand. And a Friend of mine told me he knew a maid in *Northampton*-shire that was thus spaded by a Sow-gelder, and escaping the danger grew thereupon very fat. A Gentleman who undertooke since in some company to tell me this Story againe, said that he was present at the Assizes of *Northampton* when this Sow-gelder was arraigned for this Fact. I doubt there

Julius Alex. *lib.* 22. *cap.* 14. Salubr. *& in annot. ad.* Gal. *pag.* 122. Reiner. Reineccius *Tom.* 3. *Hist. de Lydorum orig. & imper. p.* 82. Athen. Voscius *lib.* 17. *de orig. & progressu Idolat. fol.* 1081

Cardan. *Dialog. Tetim. inscript.*

is

A maid spaded a new way.

is some mistake in the Scene, for by another Information of a Justice that was there, it was in *Lincolne*-shire, and the Fact done upon *Lincolne* Heath, and that was not his first Fact, so that his first attempt might be upon the *Northampton* maid; this last maids name was *Margaret Brigstock*; but the Judges were much confounded how to give Sentence upon an Act against which they had no Law; for, although the Castration of men was Fellony by the Law, yet there was nothing enacted against spading of women; and well might they be ignorant of such a Case, when *Platerus*, the great Physitian, professeth he remembreth not that ever he read or heard of such an attempt. This *Clearke* (for that was his name) was hanged for this last Fact, but not by a Law, but for robbing her of two penniworth of Apples which she had in her Apron. But it is more dangerous to pluck out the Wombe, although this succeeded well to a certaine Sow-gelder, who suspecting his Daughter guilty of Adultery, violently extracting the Wombe, spaded her after the manner of Cattle, that afterwards she might be unfit for bearing of Children, as *Vuierus* witnesseth; And we read that this *Iohannes ab Essen*, Sow-gelder-Generall to the *Clivensian* Duke, was deservedly punished by the Prince with a pecuniary mulct for that villanous deed. But *Riolanus* supposeth, that as they button up the Naturals of Mares which they would not have horsed, to wit, with Iron rings trajected in order, wherewith their Naturals are shut up; so women of old were spaded, for so *Dalechampius* interprets

Vuierus *lib.4. de præstig. Demon. cap.2.*

Dalechamp. *in not is ad lib.12. Athenæi Deipnosoph.*

Circumcision where first practised.

prets the ancient Castration of women, after which manner, as he heares, the jealous *Italians* secure their Wives from the admittance of any Rivall.

Circumcision, a strange and smart invention of man, is a very ancient device practised to the diminution of the naturall comelinesse of this part.

Joh. Bohem. *de rit. gent. lib.* 1.

The *Egyptians* (as the Greeks are perswaded) were the first that circumcised their virilities, confessing they were Circumcised for cleannesse, becausse it was better to be cleane than comely or beautifull.

Cœlius Rhod.

Cælius saith, they were wont to Circumcise their New-borne Infants, conceiving it not a little to conduce to the commodities of life, thinking that the filth and corruption of their bodies was thereby taken away.

Grimston *of their manners.*

And it is thought, that perchance the Egyptian Priests, and other Flamines of the naturall Law, used Circumcision as a certaine signe of Piety, as *Orus Apollo* insinuates, saying, that a *Cynocephalus* was a note of Sacrifice, because he was borne Circumcised; others thinke they used it as a note of religious cleannesse; and that the Egyptian Priests who were bound to shave all their body every three daies, to the end they might not carry any filthinesse into the Temple and Sacrifice, so they did cut the Fore-skin to be more neat, and that it was more seemly to be without filthinesse than in any other sort whatsoever.

Veslingus *in Syn. Anatom.*

Veslingus thinks they were necessitated to do this to a naturall end, for the prepuce in the Egyptian and Arabian little Children grows out

often

 Circumcised Christians.

often so beyond measure, and by much encreasing, is so attenuated, that they are constrained, no lesse for feare of a *Phimosis*, than by the prescript of Religion, to cut off part thereof; so over-carefull sometimes is Nature in providing for a decent covering of this shamefull part.

That the *Egyptians* used Circumcision appeareth by *Philo Judæus*, They mocke, saith he, at our Circumcision, which was in great honour with other Nations, especially the *Egyptians*; and there was some cause why it was a Custome with them, unlesse we would condemne the easinesse of a Noble and most ancient Nation, since it is not likely that they would rashly Circumcise so many Millions, and ordaine the torment of Mutilation of the deerest pledges in their body. Philo Judæus.

At this day the *Copties*, called commonly and corruptly *Cofites*, who are the true *Egyptians*, the name signifieth privation, in regard (as some will have it) of their Circumcision, notwithstanding they are Christians they are Circumcised: whereof they now begin to be ashamed, saying, that in the Country they are thereunto compelled by the Moores, in Cities where secure from violence, they use it not, doing it rather in that it is an ancient Custome of their Nation, mentioned by *Herodotus*, than out of Religion. The *Colchians*, *Ethiopians*, *Troglodites*, *Syrians*, and *Phœnicians*, were of the same Cut. The *Iucatans* used Circumcision, but not all in generall. But Circumcision hath been most remarkable in the *Hebrews*, not that they tooke this fashion from the *Egyptians*, but from the Covenant God made with Sands *Travels. lib.* 2. Grimston *of their manners.* Gen 16.

Reasons of Circumcision.

Abraham: But the Circumcision of *Abraham* was no new contrivance, but at length approved of and sanctified by God, as *Vallesius* well collects.

Vallesius *in sacra Philos. cap.* 18.

Strabo who hath a strange History of *Moses*, contrary to the received truth, saies, he commanded not Circumcision, but that Circumcision, excision, and if there were any such like thing, were introduced by his superstitious and tyrannicall successours; but there was a plaine command for this Act on the eighth day, according to *Moses* Law. *Philo* alleadgeth foure Reasons why the Foreskin was commanded to be cut off: For the better prevention of the disease called the Carbuncle, that the whole body might be kept more pure and cleane, and that no soile or filth should be hid in the Fore-skin, that they might be more apt to Generation, and the part circumcised should better expresse the similitude of the Heart.

Moses Egyptius.

Moses Egyptius saith, that Circumcision helpeth to bridle and restraine inordinate lust and concupiscence of the flesh, but the contrary doth appeare; for no Nation is more given to carnall lust than the *Egyptians*, *Saracens*, and *Turkes* that are Circumcised. Some thinke, in greater detestation of the superstition of the *Egyptians*, and other Nations that did adore that part, and make an Idoll of it under the name of *Priapus*, and did carry it about in open shew in their wicked idolatrous Solemnities.

When the Fore-skin was circumcised it might by Art be drawn over againe, as *Epiphanius* collecteth out of *Paul*: And such mention is made of some in *Maccabes* that renounce their Circum-

1 Cor. 7. 18. 1 Machab. 1. 16.

cision,

The manner of Circumcision with the modern Jews.

cision, and made themselves uncircumcised; This practice of drawing againe the Foreskin that was circumcised, is thought by *Epiphanius* to have been invented by *Esau*, to deny his profession, and to raze out his Circumcision. You shall find in *Paræus*, among his cures of præternaturall defects, the cure of a prepuce made short by Circumcision, which is used to the Jews, when they having abjured their Religion full of Superstitions, for handsomnesse sake they would cover the Nut of their Yard with a Prepuce, and recover their cut-off skin; The present Jews Circumcise upon the eighth day, and it may not be done before; and in case the Child should be sick, or very weake, it may be deferred longer, till such time as he shall be in health and able to endure it, then they use to make choice of a Circumciser, which they call *Mohel*, which may be whomsoever they please, so he be but an expert and skilfull man at the businesse, and they account it to be the most meritorious thing that can be to be a Circumciser: And if by chance the Father of the Infant be one of these, he then circumciseth his own Child himselfe. The God-father sitteth upon the seat provided for him, and so taking the Child in his armes, fitly placeth him upon his knees, then comes the Circumciser with a Charger in his hand, wherein are the Instruments, and other necessaries for the present businesse, as namely a Razor, restringent powders, with little clouts dipt in oyle of Roses, and some also use to provide a dish-full of Sand to put the Foreskin into when it is cut off; then the Circumciser un-

Mahometan Circumcision.

swathes the Child; and some use to have silver pinsers, with which they take up as much as they meane to cut off of the Foreskin, then doth he take his Razor and cut off that thicker skin of the Prepuce, and afterwards with his thumbe naile he rends in pieces that other thinner skin that remains. The people that are present forthwith presage unto him that it will be much advantagious to his marriage, in the meane time the Circumciser going on in his businesse, with his mouth sucketh the bloud which abundantly floweth from the wound, doing this two or three times, and so spitting it forth into a bowle of Wine, with which he afterwards in naming the Child besprinkleth his Face; Then doth he clap upon the wound some *Sanguis Draconis*, powder of Corall, and other restringent things, wrapping it about with plaisters of oyle of Roses, and so binding it up close, the Child is swathed againe; the Child useth to have his wound healed in a short space, and it is never above twenty foure houres in healing.

Solin. & Com. Draudius.

The People of *Loango*, in the Province of *Congo*, are Circumcised after the manner of the *Hebrews*.

Munst. Cosmog. lib. 5. cap. 76.

The *Mahometans* also are circumcised, but it is thought that *Mahomet* in the *Alcoran* commanded Circumcision, not as any point of Religion, but for meere superstition, or as some say, lest there should remaine some filth under the Prepuce after his Followers had washed themselves.

Munst. Cosmog. lib. 4. cap. 78.

Munster describes the Turkish Circumcision after this manner, a precious Banquet being prepared, and

The difference of the Mahometans and Jews Circumcision.

and their Friends thereunto invited to the Parents house, afterwards while they are at Banquet, and during the Feast, the Boy to be Circumcised is brought in, whose Nut the Physitian doth uncover, laying hold of the replicated skin with a paire of Pincers, then to take away all feare from the Child, he saies he will performe the Circumcision the next day, but in the interim on a sudden he cuts off the Prepuce, applying a little salt to the wound, afterward he is led into the Bath with great Pompe. This is celebrated at the seventh or eighth yeare of the childs Age, who had before received his name at his Birth. This Circumcision of Turkes is somewhat more favourable, and not so deeply performed as the Judaicall. A reverend ingenious Friend of mine, who had been present and seen the manner of their Circumcision, informes me, that the Circumciser drawes the Prepuce a little over the end of the Nut, and then laying hold of that part which is brought quite over with a paire of Pincers, he cutteth it off with a knife, and throws it into a Chafendish of Coales which stands by him, afterwards with a certaine powder he cures the wound. The Jews that dwell in *Turky*, are for a note of distinction, not only somewhat more largely circumcised, but at their Circumcision the Prepuce in *Dorso penis* is a little slit up with the Priests naile, and by this marke they use to distinguish a dead Jew from a *Mahometan*, and to afford them differing Burials.

The *Mahometans* of *Africa* do excise themselves, because a Prophet named *Homer* commanded them.

The manner of Circumcision at *Ginney* and *Binney*.

them. And there are women that have this office of cutting them, but practice it not in the presence of men; which Act is thought well of in the women; and they go crying in the streets of Towns and Villages to make known what they can do, carrying themselves so wisely in the deed, that they cut but little of the superficies, for otherwise there would follow a great flux of bloud.

In *Madagascar* they are circumcised, but as *Mahometans*.

About the sixth yeare of their Age.

The Circumcision that they use at *Ginney* and *Binney*, is, as is conceived, done for a naturall end, the Ceremony being performed in the morning, when the Sun is some two houres high; Mr *Jobson* in his discovery of these Countries, relateth the ceremony after this manner, there was a Messenger came to entreat us to send *Samgulley*, a Negro Boy of ours, (that was taken from us to be circumcised) a white cloath, and that he would pray us to come and see him. As soone as we came he was brought forth into the open field, betweene the houses and the place where they remained, who were cut the day before: he had taken away his cloaths they brought him ashore in; which was a Shirt, Breeches, and a Cap of strip'd stuffe, after the greatest fashion of the Countrey, and only brought him with a white cloath close about him. Whereas we did expect some great ceremony after a religious manner to be performed; He was first set down upon a little mole-hill, divers people comming forth to see him, amongst the which were most women, who stood directly a little distance off looking on;

the

A history of Circumcision at *Ginney.*

the Master of the Town was likewise there, and three of us, amongst which our Chirurgion was one, to comfort him not to feare; he was very confident, entreating me to lay my hand upon his shoulder; from amongst the Blacks came forth an ordinary man with a short knife in his hand, which he whetted as he came, like one of our Butchers unto a Beast, and causing the Boy to stand up, he tooke off his cloaths giving it to a stander by to hold, so as he was starke naked, and set his hands upon his sides, being neither bound nor held: Howbeit there were some by, who offered to hold his Armes, but becauſe he promiſed not to move, they let him alone, the Executioner taking hold of his Members, drawing the skin over very far, as we conceived, cut him largely, and had three severall cuts afore he had done, whereat the Boy shrunk very little; in so much as the Master of the Town, who stood by, told us, he had very seldome seen any abide it with so great a courage; to our thinking it was exceeding fearefull and full of terrour, insomuch as I told the Doer in a very angry manner he had utterly spoyled him; when he ask'd wherein, I reply'd, in cutting him so deep: His answer was, it is so much the better for him, and without any curiosity taking up his cloath shewed his own members, that it might appeare he was cut as far; howbeit my distaste was such upon him that I could not yeeld to give him any thing in the way of gratuity to wash his hands withall; and as the manner of the Country is to do by such as are Friends to the party circumcised; the thing performed,

Privileges affected to Circumcision.

formed, the Boyes white cloath was cast over him, and by two men which held his armes he was hurried apace to the same quarter where the other that were cut remained: We made first a request that they would let us go along to the place with him, and were going with some of the people; but presently in haste overtooke us foure ancient men, who did not only stay our going, but made shew of much displeasure to such as were going with us, and would by no meanes suffer that we should come amongst them; then we desired we might have the Boy along with us, telling them we had better meanes to cure him, and to make him sooner well than they had, shewing our Chirurgion unto them, who they knew had healed wounds and sores amongst them, but we could not prevaile; by the interposing of these ancient men, some of the rest seeming to consent unto us: So as we were there driven to leave our Boy, who amongst the rest of his Consorts had without doubt no other Chirurgery to cure his tender maladie but only to attend the expectation of time, who by the help of their youth and nature might weare it out; which appeares the rather to us, in regard at these times there is unto these youths allowed a certaine licentious liberty, whereby they may steale and take away peoples hens, or poultry; nay, from the *Fulbies* a Biefe, or cattle to eat and banquet withall amongst themselves, without any offence to the Laws or Government of the Countrey, which at other times is strict in that behalfe, thereby animating, and encouraging their spirits to more alacrity,

and

The *Ginnie* Circumcision.

and according to the condition of their wanton Age, by these stoln delights to draw the more willingly to the thing, and make the time of their recovery lesse tedious unto themselves, and discourageable to others. And if I might be worthy to deliver my opinion, considering this their Circumcision, as I have carefully observed, I should conclude, it were done out of meere necessity, as a Morall Law for the preservation of their lives and healths, and so found out by their precedent Ancestors, and by strict observations laid peremptorily upon them, wherein I shall submit my selfe in the account I could give to more able judgements, only this you may please to note, that it is done without any religious Ceremony, and the word in their Language is expressed unto us by no other signification than cutting of pricks; and this is done in certaine bigger Townes of the Countrey whether the smaller Towns and Habitations make their resorts, bringing their Youth to be all cut together. Now from the place where they that were cut were kept all together, there proceeded a great noise of Voices, as also drumming, and thumping more clamorously; demanding what it meant, I was answered, in that place remained those Youths that were cut, and they were to continue untill such time as they were recovered of their soreness, and that the greatnesse of the noise did come from those people who kept them company, which were the younger sort of people above their Age, who had already past and received their Circumcision.

A new way of Circumcision.

Alex. Benedict *lib. 1. cap. 34. de curand. morb.*

The *Assyrians* indeed have a new way, as it were by strangulation, when they would Circumcise great youths or men, that they may not feele the paines, they lay them upright in a Bath, and comprehend the veines about the throat, whereupon sense and motion are intercepted, and so they cut off their privities as apopecticall parts of the body.

Thus the superstitious and pragmaticall wit of man hath ventured upon many conceited waies of Transgression, to introduce an Artificiall deformity upon this part, by an untoward deprivation of an ornamentall portion; yet I confesse, Anatomists are not very well agreed about the Naturall use thereof; Unlesse I be deceived, saith Galen, *the Prepuce was only for beauty, yet in another place he adds, for an operiment: because there is no great necessity of it, which appeares out of experience, for your Jews were (as the* Mahometans *are) fruitfull, although they be* λειποδέρμοι, *or* Apella. Ulmus *thinks the skin of the Prepuce a great beauty, as may be seene by the deformity of the Ape; and they who say it was ordained for ornament, do it not without good reason, because upon the more dishonest part, God and Nature, or rather the God of Nature hath put the more honour, that is, the more covering. Saint* Ambrose *therefore cannot be understood in a litterall sense, where he saith, that the Fore-skin was cut off, that those which were the more ignoble members should put on, and be surrounded with more comlinesse and honesty. 'Tis true, one may be borne Circumcised by Nature, and they write that* Sem *was so borne, of which assertion there is no ground; this naturall Circumcision is very rare, but when*

The inconveniences of Circumcision.

when the Prepuce is drawn back by Nature that it cannot cover the Glans or Nut, this affection is called Capistratio. This Fore-skin in the end of it sometimes is so contracted and drawn together, that it cannot be drawn back, or the Nut discovered without the help of a Chyrurgion. Yet neither of these misprisions of Nature in this Organicall part are to be endeavoured by Art in a fooliſh imitation, since Art was rather intended for the reformation of such unnaturall accidents. Againe, this Cutis Epiphisis, as Galen cals it, in Latine preputium, or the Fore-skin, à putando, was devised, that the Glans or Nut of the Yard or virile member might be kept smooth, soft, and glib, it being a covering which ariseth from the skin of the Yard, is brought forward, and againe reflected and returned. But when the Nut is uncovered, that it might recover its cover againe, this Prepuce is tyed in the lower part with a membranous band or tye, which the Greeks call χυνυδέσμον, vinculum caninum, the Latines frenum, in Engliſh the Bridle. Archangelus cals it a Ligament. This is that which bridleth, or reineth up the Fore-skin on the lower side to the top of the Nut by that naturall signature exhibiting a cautionary prevention, and the dislike of Nature of any of this kind of uncomely baldnesse. So that these recited conveniences of Nature, and others also, are meerely lost by this Artifice; and that cleanneſſe (of any) which they acquire by Circumcision, is but a supposed benefit, not worth so shamefull and odious an endeavour.

Pars insuper præputii prominentior & propendens in coitu nunc sursum, nunc deorsum fertur, ut hoc attritu magis incalescat, cum mulie-

rum voluptate & tentigine cujus contentationis fruitione per hanc injuriosam inventionem defraudantur. *For the shortnesse of the Prepuce is reckoned among the organicall diseases of the Yard, whether it be originall or assititious, by an Artificiall procision of it: And although neither of these kinds of brevity doth incommodate the action of the Yard, which is extention and ejaculation of the seed; or prejudice fruitfulnesse:* Tamen Circumcisio aliquid à voluptate sexus alterius detrahit titilationem diminiendo, hinc Illa in Epigrammate invisa fuit hæc inventio, magis rationabile putans addidisse huic organo quam substraxisse. *Hence also it is thought there commonly passeth opinions of invitement, that the Jewish women desire copulation with the Christians rather than their own Nation, and affect Christian Carnality before Circumcised Venery, as the ingenious Examiner of* Popular errours *well notes. And yet it is noted, that the* Turkes, Persians, *and most Orientall Nations, use* Opium *to extimulate them to Venery, and they are thought to speake probably, who affirme their intent and effect of eating* Opium *is not so much to invigorate themselves in Coition, as to prolong the act, and spin out the motions of Carnality; which Venerian Prolongers were intended to lengthen the titillations of Lust, luxurious Leachers thinking Nature too sudden in her motions. And therefore* Mahomet *well knowing this their beastly and inordinate affection, promiseth them that the felicity of their Paradise should consist in a Jubile of Conjunction, that is, a coition of one Act prolonged unto fifty yeares. For any Naturall end therefore, except in case of an Epidemicall disease or*

D. Brown Pseudoxia Epidem.

Gan-

The end of Judaicall Circumcision.

Gangrene to Circumcise, that is, to cut off the top of the uppermost-skin of the secret parts, is directly against the honesty of Nature, and an injurious unsufferable trick put upon her. As for Circumcision commanded by God, it was for a morall reason, and had an expresse command; otherwise, as a Grave Divine expresseth it in the case of Abraham, as a naturall man, it would have seemed the most foolish thing in the world, a matter of great reproach, which would make him as it made his Posterity after him, to seeme ridiculous to all the world, it carried an apparence of much indecency and shamefulnesse, to cause all his servants to discover themselves unto him. Much more might have been alleadged against this Ordinance; What good could it do? What was any man the better, because he had wounded himselfe, and put his body to torture? And indeed, as Lactantius, Eucherius, Irenæus, and all the Greeke and Latin Fathers say, unlesse this mutilation of the flesh in the Iews did signifie the Circumcision of the heart, or had some figurative meaning in it, as the taking away of Originall sin, it would have been a most unreasonable thing. For if God would have had only the Fore-skin cut off, he had from the beginning made man without a Prepuce. No little danger of life (also) they incurred in this case; for, the Iudaicall Circumcision was performed with a sharpe cutting stone, and not with any knife of iron steeled, a thing which was most dolorous, and whereby the young tender Infants sometimes got a Feaver, whereof they after dyed. Howbeit, they had enough to do with other occasions, as the cutting and fall of the Navel, whereby Hyppocrates giveth assurance that Children do incur divers dangers. Thevet, and many others, who

Dr Whateley.

have voyaged into the Countries where this Circumcision is used, do say, that they have seen store of young people dye, grown to indifferent stature, and young Children of eight daies old, only by being Circumcised, which may manifestly be proved by Sacred Histories. The Sons of Jacob, *after they had fraudulently Circumcised all the Males of the City of* Sichem, *scituate in the Land of* Canaan, *they tooke them the third day after their Circumcision and made them passe the Edge of the Sword, for they well knew, that they were so sore and tormented with paine, as they could not stand upon their own defence.*

Cæl. Rhod. In *Arabia* there is a kind of People called *Creophagi*, among whom they were not wont to circumcise (Judaically) the men only, but the women also.

Herb. *Travels.* The women of the *Cape of Good Hope* also excise themselves, not from a notion of Religion, but as an Ornament.

Bellonius 3. *observ.* 28 Jovius *lib.* 3. *Magin. Geogr.* In *Ethiopia*, especially in the Dominions of *Prester Iohn*, they Circumcise women. These *Abassines* have added errour upon errour, and sin upon sin, for they cause their Females to be circumcised, whom they call *Cophles*. A thing which was never practised in *Moses* Law, neither was there ever found any expresse Commandement to do it; I know not where the Noseless Moores learned it, for they cut their Females, although they be of marriage estate, taking away a certaine Apophosis, or excrescence of musculous skin that descendeth from the superiour part of the Matrix, which some call *Nympha*, or *Hymenea*, one growing on either side, even so far as the Orifice

The way of Circumcising women.

Orifice of the neck of the Bladder, which serve the erection to coition. Many women both here and elsewhere have caused themselves to be cut, as being over-great, and exceeding Nature, but not for any matter of Religion. In all which places it is done by cutting that part which answereth the Prepuce or Foreskin in a man.

Munster (indeed) shewes the originall of this invention, attributing it to the Queen of *Sheba*, whose proper name was *Maqueda*, who ordained that women should be circumcised, led to it by this reason, that as men have a Prepuce, so women also after the same manner have a glandulous flesh in their Genitals, which they call *Nympha*, not unfit to receive the character of Circumcision, this being used to the Males and Females upon the eight day.

Munst. *in Cosm. lib. 6. cap. 57.*



The *Chiribichenses* use to bind up the Fore-skinne of their Privities with a little Cord, and untie it not but to make water, or when they use the Act of Generation.

Helyn. *Geogr.*

Montaigne in his

Nations that tye up the end of their Yard.

his Essaies, speaking of these late discovered Nations, saith, as there were some people found who tooke pleasure to unhood the end of their Yard, and to cut off the Fore-skin, after the manner of the *Mahometans* and Jews; Some there were found, that made so great a conscience to unhood it, that with little strings they carried their Fore-skin very carefully, out-stretched and fastned above, for feare that end should see the aire. A restraint, which if Nature had imposed upon them, *Momus* might have found an occasion to Cavill, and they scape well if they pay not deare for this invention; and that some are not oftner borne with their secrets so contracted and drawn together, as some have beene among us, for which *Fabricius ab aquapendens* hath shewed the way of Chyrurgicall reduction, affirming upon his own experience, that such are not barren as some have thought them to be. This phantasticall cohibition against the freedome of Nature in this part, makes me reflect upon as inconvenient a restraint (deserving but a collaterall insertion) imposed upon the reverse of this, and the benefit we receive from the egestions of Port *Esquiline*: For the *Guineans* are very carefull to let a fart, and wondred at the Netherlands rusticity and impudence, who used it so commonly, and durst commit such a stinke in presence, they esteeming it, not only to be a great shame and contempt done unto them, but they had rather die than perpetrate such an abominable act.

Fabricius *ab Aquapendens in Chirurg.*

Purch. *Pilgr. 2. lib. 7.*

De Bry *Hist. Ind.*

The *Irish* are much of the same opinion in this point of unnaturall restraint, whereas the *Romans* by

Where they adorne their Genitals with pretious stones.

by an Edict of *Claudius* the Emperour, most consonant to the Law of Nature, at all times, and in all places, upon a just necessity, freely challenged the benefit of Nature; Verily, although it be not held decent before Superiours, as a note of some familiarity and contempt, yet they who have not confidence enough to claime the benefit of the Law of Nature, ratified by *Claudius*, had not need be subject to the Collick, for they would hardly endure the *Criterium* of Nature, when, as *Hippocrates* speakes, *Crepitus ventris solvit morbum.*

Those milder kind of Canibals, who inhabit beyond the Tropick of *Capricorne*, not only bore their Lips and Eares to receive in ornaments, but in their abominable pride they pierce their Genitals, to adorne them outwardly with most eminent precious stones.

Gemma Friſ. Apend. ad Apian. Coſmogr. pars 2.

In *Spaine*, *Turky*, and many other hot Countries, they deprive the secret parts of that which Nature intended to make them more secret, the Hair, which in *Turky* is done in their *Banians* by a powder. Which powder (as *Bellonius*, and *Iacobus Fontanus* informe us, is called by the Turks *Ruſma*, being some fossile, like to the excrement or drosse of Iron, but lighter, blacker, and as it were burnt, which without burning, takes off cleane the Haire, that there remaines no signe of haire behind.

This is done upon pretence of much cleanlineſſe, and to avoid ſome inconvenience which the heat of thoſe Countries might otherwiſe occaſion; and it ſeemes ſo rationall a thing in their weekly practice,

Where the Hymen is held unprofitable.

that they esteeme all Nations nasty that concur not with them herein.

The absence of which modest furniture in women here, would be more rationally suspected as a note of unwholsomnesse; to prevent which deserved suspition, some (as the report goes) have been found to have contrived an artificiall supply, and there are such instruments of accommodation vendible by name. I have been told that an English Lady, who was named unto me, being in Turkie, *and out of Curiosity entring the Banes, and suffering her selfe to be dealt withall according to this their Custome, her Husband thereupon entertained such a suspition that he forbore her bed for two yeares after.*

Vesalius *lib. de China.*

Vesalius saith, that in some places the Midwives were wont to breake that membrane as unprofitable, which Anatomists call *Hymen, Columnam,* and *Claustrum virginale, Hymen quasi Limen,* the entrance, the pillar, or lock, or flower of Virginity; for, being whole, it is the only sure note of untamed Virginity: And the very Index and Conservatrix of it. This they do, *Digitum podici & vulvæ immittendo, ut partes istas connatas aperiant.* Even as they are wont with their Nailes to cut the Bridle of the Tongue in them that are tongue-ty'd; so that it may indeed in those places (where the flower of Virginity is so soone cropt, and Nature defloured) be a question, *An Hymen reperiatur?* And we may very well in the cause of Nature bring a Writ of *Quare clausum fregit,* against such fond Emissaries of *Lucina.*

Indeed many famous Physicians have once conceived an opinion, as if Nature had not endued all

Virgins

Virgins with this ornament, or muniment of integrity; among whom I most bemoane the errour of Antonius Ulmus *in this matter; in other things a faithfull Champion of Nature, and zealous of her honour: whereas* Vesalius, Fallopius, Spigelius, *and the most ocular Anatomists are strong assertors of this naturall preservative, making it good by an Autopticall demonstration. Among the rest* Wierus *most positively, and as the truth requires, affirmes, that all kind of maids are from the beginning endowed with the birth-right of Virginity, not one excepted; and that this exists the preserver, keeper, and muniment of corporall purity: Nor is this* Hymenean *constitution universally established by an ordinary Law; but Nature is so solicitous about the safeguard and protection of Virgins, that for the more secure straightning of the Virgin Zone, as it were with the expansion of a thinner skin, doth sometimes draw over another membrane, which transversly like a Zone stretched out doth cover the chinke of the* Hymen; *which the most skilfull Dissectors have described in like manner for the* Hymen, *although it be found in few, and being found, by the rashnesse of the Midwives it is for the most part, as an unprofitable covering burst or broke asunder.* Veslingus, *who hath visibly exhibited the* Hymen *to chaste minds, as it is observed in marriageable Virgins, and Infants, hath described the forme also of this extraordinary membrane. After all which ocular demonstrations, I cannot but wonder at the strange dissention of some other Anatomists, who although they allow a* Hymen *or Virginall flower, will have it consist of foure Caruncles, placed in the middle of the neck of the Wombe, in manner of a*

Crown; and in Virgins by the intervention (untill they be forced asunder in devirgination) of little Fibres circularly interwoven and wrinkled together, yet proforated as the other. Among whom Lodovicus Gardinius *enters his dissent thus; To say that any skin placed overthwart in the midst of the neck of the Wombe, which should make the neck impervious, should be the* Hymen, *is altogether fabulous, or at least is so besides the order of Nature as the string is, which sometimes against Nature, is ingendred under the tongue of Infants to be taken away.*

Gardinius *Instit.*

Hist. in Floridæ.

In *Florida* and *Virginia* there is a Nation of Hermophrodites, which have the generative parts of both Sexes. *Iacobus de Moyne*, whose Sirname is *de Morgues*, and who followed *Laudonerius* in that Navigation, makes a description of them in certaine figures, reporting that they are hated by the very Indians, yet they imploy them, because they are strong and able bodied, instead of Beasts, to carry burdens, and all other servile offices.

In the time of *Innocent* the third, there was a Heresie sprung up, which affirmed that Sexes had not been divided if *Adam* had not sinned, therein making the first man an Hermophradite; and therefore they would not have Hermophradites accounted Monsters, whereas they are the greatest Monsters of all. St *Augustine* confesseth, that such Monsters are found, but very seldome. But lest this foule kind of men should arrogate praise to themselves upon that passage of *Genesis*, wherein the Creation of man is delivered, he answers thus: Let no man thinke that it was so done, that in one man both Sexes were expressed, after that manner

Augustt. de Civit. Dei lib. 26. cap. 8.

Idem de Genesi ad literam. l. 3. cap. 22.

The kinds of Hermophradites.

manner, as some are borne whom they call *Androgyni*: therefore the plurall number is alwaies added, saying, Male and Female created He *them*, He made *them*, and blessed *them*. *Bauhinus* where he propounds what kind of Cure there is for Hermophrodites, whose deformity brings a foule shame upon both Sexes, sets forth the differences and severall sorts of Hermophradites in these words. *Differentiæ quatuor (Leonide Auctore) existunt: tres quidem in viris, una in mulieribus. In viris siquidem alias juxta regionem inter scrotum & anum: alias in medio scroto, forma muliebris pudendi pilis obsiti apparet. Tertia verò ad hæc accedit, in qua nonnulli veluti ex pudendo quod in scroto est, urinam profundunt: In mulieribus supra pudendum juxta pubem virile genitale frequenter reperitur, quibusdam Corporibus extantibus uno tanquam Cole, duobus autem veluti testiculis; Sic mero* Isaac *Israelita* Solomonis Arabiæ *regis filius adoptivus. Hoc licet tempore sit naturale, in viro tamen turpius: In viro & muliere fit quatuor modis: tribus in viro, uno in fœmina. Viris fit in pectine & in testiculis, velut vulna vera mulieris pilosa ut in fœminis. Tertius modus est gravior: quia per virgam & vulvam mingunt. Mulieribus vulva sit in pectine: & sub vulva post veretrum maximi testiculi. Ei licet in his utriusque sexus genitalia sint, eorum unum tamen altero sit luxuriosius & potentius etsi sunt alii Hermophroditi qui in utroque sexu omnino impotentes sint.* Those who are curious to know more of this ugly representation may find satisfaction in the Chapter of Differences of Hermophradites, written by the same Author. And what Cure this

Bauhin. *lib.* 1. *Herm. cap.* 3.

The causes of Hermophradites.

vile deformity admits, the same Author affords in this place. There is a Booke written in French, called the Hermophradite, which doth notably set forth the effeminacy and prodigious tendernesse of this Nation. But let us a little examine the Causes of their Generation. *Andernacus* to *Mathetis*, enquiring why Nature in Humane Bodies doth so mock and laugh man to scorne; Answers, & saies, he knows no other cause besides the influx of the stars, intempestive copulation, and evill diet, since at this day there is such corruption of life and manners, and so great Lust, that it is no wonder if men altogether degenerate into Beasts: And although Naturall Philosophers, and Physicians partly impute this conjunction of Sexes to the material and efficient Cause, and partly to the Cells of the Wombe: Yet those causes sound to me most probable which are alleaged *à Decubitu*, and the time of Conception. *Sunt enim qui velint horum generationem causari à decubitu minùs convenienti vel in congressu, vel post congressum. In congressu quidem, monente Lemnino, indecenti: non nunquam ait, vitiosus hic infamisque conceptu, ex indecoro concubitu conflatur, cùm præter usum ac comoditatem exercendæ veneris, vir supinus, mulier prona decumbit, magno plerunque valetudinis dispendio, ut qui ex inverso illo decubitu hernioſi efficiuntur: præsertim cum distento, oppletoque cibis corpore, inusitata hac inconcessáve venere utuntur. A decubitu supino post congressum: sic enim Dominicus Terellius, in muliere posteaquam virile semen receperit in utero, positura corporis observanda: Semper vitanda est, quæ modo supino fit.* The reasons are here alleadged;

Videlicet lib. 1. Hermoph. cap. 38.

De medicin. Com. 1. Dial. 5.

alleadged; which appeares by your *Lunenſian* women, who taking no care to this *ſupine poſiture* after conception, bring forth more Hermophradites, many Authors taking notice of ſtore of Hermophradites among the *Lunenſians*. By which diſcourſe you may ſee what a hand the luſt and folly of a man hath in this Hermophraditicall Transformation, or *Androginall* mixture.

In Bauhin. *li.* 1. *cap.* 30. *Hermoph. Pierius, Fenestella Annal. Tertul. adverſ. Valent. c.* 33.

Thoſe who in old time were called by the name of *Androgyni* were reputed then for prodigious wonders. Howbeit as *Pliny* notes, in his time men tooke delight and pleaſure in them.

Plin. *Nat. Hiſt. lib.* 7. *cap.* 3. Aul. Gel. *lib.* 9. *c.* 4 Iſidor. *lib.* 11. *cap.* 3. Jul. *Obſeq. lib. prodig.*

M. Meſſala, *C. Livius*, Conſuls, in *Umbria*, there was a Semi-man, almoſt twelve yeares old, by the command of the *Aruſpices* ſlaine.

L. Metellus, and *Q. Fabius Maximus* Conſuls, there was an Hermophradite, borne at *Luna*, by command of the Southſayers caſt into the ſea.

Idem.

P. Africanus, *C. Fulvius* Conſuls, in the Country of *Ferretinnum*, there was an Hermophradite borne and carried unto the River.

Idem.

Gn. Domitius, *Cajus Fannius* Conſuls, in *Foro Veſſonum*, another borne and caſt into the Sea.

Idem.

L. Aurelius, and *L. Cæcilius* Conſuls, about *Rome* there was another Hermophradite, ſome eight yeares old, found and carried unto the ſea.

Idem.

L. Cæcilius, *L. Aurelius* Conſuls, there was another about ten yeares old, found at *Saturnia*, and drowned in the Sea.

Idem.

Q. Metellus, *Tullius Didius* Conſuls, another was carried from *Rome* and drowned in the Sea.

Idem.

A course taken to prevent Courses.

Idem.

Cn. Cornelius Lentulus, P. Licinius Consuls, there was an *Androgynus* found, and carried to the Sea.

Beyond the *Nasamones*, and their neighbours confining upon them (the *Matchlies*) there be found ordinarily Hermophradites, called *Androgyni*, of a double nature, and resembling both Sexes Male and Female, who have carnall knowledge one of another interchangeably by turnes, as *Caliphanes* doth report. *Aristotle* saith moreover, that on the right side of their breast they have a little teat or nipple like a man, but on the left side they have a full pap or dug like a woman. I knew, saith *Montuus*, an Hermophradite who was accounted for a woman, and was married to a man, to whom she bore some sons and daughters, notwithstanding he was wont to lye with his maids and get them with child. This is remarkable, *Anno* 1461. in a certaine City of *Scotland* there was an Hermophrodite maid got her Masters Daughter with child, who lay in the same bed with her, being accused of the Fact before the Judges, she dyed, being put into the ground alive.

cited by Pliny *Nat. Hist. lib. 7.*

Montuus *de Med. Thoresi. lib. 1. cap. 6.*

Veinrichius *Com. de Monstris pag. 7. facie aversa.*

The *Tovopinambaultian* women of *Brasill* in *America*, never have their Flowers, not liking that purgation; it is thought they divert that flux by some meanes unknown to us; for, the Maids of twelve yeares old have their sides cut by their mothers, from the armehole down unto the knee with the very sharpe tuske of a certaine beast, the young Girles gnashing with their Teeth through the extremity of the paine; some

Purch. *Pilgr. 4. lib. 7.*

conjecture

Women affecting streightnesse.

conjecture they prevent their monthly flux by this remedy.

Concerning the nature of the Menstruall bloud, there hath been, and yet is, hard hold, and many opinions among Physicians. All agree that this bloud is an excrement; for, like a superfluity, it is every month driven forth the Wombe: but many would have it an unprofitable excrement, and of a noxious and hurtfull quality; but I am of the contrary opinion, to wit, that it is naturall and profitable, and that it is in its own nature laudable and pure bloud, and no way offensive unto the woman, but only in the quantity thereof, as is by some evicted by the Authority of the Ancients, and by invincible and demonstrative arguments. So that the impurity of the Courses is not so great as some would have it, the menstruall bloud being only abundant in women, and hath no other fault at all in sound bodies, and is but abusively call'd an excrement.

Unthankefull therefore are those *Tovopinambaultian* women to Nature, who seeme to abhor so signall a benefit of hers, in endeavouring to divert the ordinary course of Nature.

More respective to Nature are the women of *Iucaia*, who when the *Menstrua* begin to come, as if they were to be brought to a man to be married, the Parents invite the Neighbours to a banquet, and use all signes and tokens of joyfulnesse. Petr. Mart. *Decad.* 7.

In the Kingdome of *Monomotapa* the maids are not to be married till their *Menstrua* or naturall purgations testifie their ability for conception. Helyn. *Geogr.*

The women of *Uraba* have a most streight and narrow neck of their wombe, that they very Consal. Ovied. *Hist. Ind.* Spigel. *Hum. corp. Fabr. l.* 1.

A quære about womens streightnesse.

hardly admit a man: which *Spigelius* thinks happens to them by Art, and not by any benefit of Nature, since it is known that they much affect such a streightnesse; the men of that Countrey, as it is likely, delighting in none, but such who have that accommodation.

It may be a Quare, whether these women owe not somewhat of this strictnesse to the indulgent artifice of their Midwives? And whether their Navils were not cut shorter at the birth to make them (forsooth) modester, and their wombes narrower, according to the conceit and practice of the European Midwives. I confesse, Spigelius, *and all our Modern Writers jeere at this, and he makes himselfe merry with this opinion; for, saith he, if it were in the power of women to make the Privities greater or lesser by cutting off the Navell string; in sober sadnesse all women labouring with child would complaine of Midwives, and that deservedly too, because they left not a great part of their Navell string when they were borne, that so their Privities being large, they might be delivered with the more ease. Yet* Mizaldus *orders it to be cut long in Female children, because the Instruments of Generation follow the proportion of it; and therefore if it be cut too short in a Female, it will be a hinderance to her having of children.* Taisnier *the famous Chiromancer and Astrologer affirmes the same thing.*

The generall conceit of the *Italians* in this matter causeth the same industrious affectation of Art in your *Italian* Dames: It being a familiar and common thing with the *Italian* Curtezans with astringent Pessaries, by Art to make the neck of their wombe as streight as they list. And

honest

Miſchiefes enſuing affected ſtreightneſſe.

honeſt Matrons, to ſatisfie the wanton curioſities of their Husbands, uſe the ſame Art, who have many times proved very unhappy in the miſerable and dangerous effect of that Artifice, and have dearly paid for their fooliſh officiouſneſſe, with a ſad bitterneſſe of experience, too late repenting them of trying of ſuch a concluſion as ſhuts up the gate of birth, themſelves, with their dead-borne children thereby periſhing together. Nor is this Artifice altogether unknown unto the women of other Countries. *Hæchſtetterus narrat Ancillam quandam ſponſam, procul dubio ut ſponſo virgo, quæ non erat, appareret, balneo, in quo radices conſolidæ majoris decortæ erant, uſam fuiſſe, in quod cum hera inſcia inſediſſet. Ei ita orificium pudendi coarctatum fuit, ut Maritus uxorem clauſtrum virginale recepiſſe miraretur. Et* Nicolus Florentinus, *refert ſe vidiſſe mulierem, quæ poſt partum, cùm obſtetrices adhibuiſſent medicamenta valdè aſtringentia, ita clauſa reddita fuit, ut non potuerit coitum exercere. Et cum Sennerto loqui, hoc inſtitutum, ut in ſcortis culpandum, ita in honeſtis mulieribus non reprehendendum, ſi ipſis hoc vitium poſt partum accidat, poteſt enim cervicis uteri amplitudo cauſa ſterilitatis eſſe, interdum procidentiæ uteri, & præterea vitium hoc mulieres viris ingratas reddit, et hic quæſtio reſolvitur : An Sinûs muliebris adſtrictio & anguſtia, certum virginitatis ſignum ſit. Quod negandum.* *Obſerv: med: Decad. 3. caſ. 5. in Schol.*

The women of *Siam* are contrary minded, both in their opinions and practice ; for, to ſee a Virgin there at Virgins yeares is as a black Swan, in regard in their green yeares they give the too forward Maids a virulent drinke, whoſe virtue *Herb. Travels.*

Where they sew up their Females.

(vice rather) is by a strange efficacy to distend their *Muliebria* so capaciously, that the Bels which the men weare in their Yards, with rope-ring too easily may enter.

Purch. *Pilgr.* 2. *lib.* 9.

The *Maracatos*, within the Land of *Brava*, have a fashion to sew up the Females, especially their Slaves, being young, to make them unable for Conception; which makes these Slaves sell dearer for their Chastity, and for better confidence their Mistresses put in them.

Among the *Peguans* there are some that sew up the privy member of their Female Children as soone as they are borne, leaving them but a little hole to avoid their urine, and when she marrieth the husband cutteth it open, and maketh it as great and as little as he will, which they with a certaine ointment or salve can quickly heale.

Lindscot. *Travels, lib.* 1. *c.* 17.

Lindscoten saw one of these women in *Goa*, whom the Chirurgion of his Master, in the Arch-Bishops house, did cut open; Men would judge saith he all these things to be Fables, yet they are most true; for, I do not only know it by the daily traffique of the *Portugals* out of *India* thither, but also by the *Peguans* themselves, whereof many dwell in *India*, some of them being Christians, which tell it, and confesse it for a truth, as also the neerneſse of place and neigbourhood maketh it sufficiently known.

Helyn. *Ethiop. Inser.*

The people of *Quilea*, of the Province of *Zanziber* in *Ethiopia* Inferiour, have among them the same strange fashion, which may be mentioned rather for variety than decency. They use when they have any Female Children born unto them,

to

Virginity, secured.

to sew up the privy passages of Nature, leaving only a small passage for the Urine. Thus sewed, they carefully keep them at home untill they come to marriageable age, then they give them to their neighbours for Wives; And of what ranck or condition she be, which is found by her Husband to want the signe of her perpetuall Virginity, is with all kind of ignominy and digrace sent home unto her Parents, and by them as opprobriously received: And it seemes they confide in no evidence but their own ocular Chirurgery here. *Petrus Bembo* saies, they give their Daughters in marriage thus sewed: but first that care is left unto, and lies upon the Bridegroome to cut and divide with an Iron Instrument the conglutinated lips of the neck of the wombe. Pet. Bembo, *Lib. Hist. Venet.*

In so great honour with those Barbarians *in marrying a wife is the certaine assurance of incorrupt Virginity, who little trusting to the fraile inclosure of Nature, do secure with more strong guards the fortresse of Virginity. Had these people known the famous Liniment of* Paracelsus, *which but smeared upon the opening of the mouth, in a moment (forsooth) will contract and conglutinate that Orifice: they would, it may be, have stood in little need of needle and thread, and such dolorous punctures for sewing up this suspected passage. It should seeme, these people are loath to trust the security of Nature: More cruelly jealous of their Daughters than the* Venetians *are of their Wives, on whom they hang a padlock: And surely they have a slight opinion of* Hymen, *and either know it not, or are not willing to confide in it, whereas the Jews were no way doubtfull of it: And* Spigelius, *and many other*

The practice of *Irish* women for easie Delivery.

Anatomists could by ocular experience satisfie them concerning Natures constant provision to preserve virginal integrity. Certainly these Nations would have been well pleased if Nature had produced all their Females imperforated, and the Orifice of their wombs closed and sealed up, or the Hymen *so thick and fleshy that it streightned the passages of Nature, that it needed incision, an evill which holds proportion in men, when the Prepuce grows unto the Nut.*

It is thought that the *Irish* women are wont to breake the *Os pubis*, or share-bone of their Female children as soone as they are borne, to make them have more easie labour when they come to child-bearing: And it is well known that your *Irish* women have very quick and easie deliverance in Child-birth.

I confesse, I could not in a long time by any enquiry receive full satisfaction concerning this practical endeavour of the Irish, *nor discover any thing thereof in Books: Yet I encline to beleeve the Report, because it is an Invention somewhat rationable. Yet since the first impression of this Book, I have been assured of this practice by a Gentlewoman who was present at an* Irish *womans Labour in* Ireland: *For in the conformation of the share and Hanch-bone, there appears a singular benefit of Nature conferr'd upon women, who providing with all Art for the paines of Child bed would have the closing of the Share-bone loosed for the facility of Birth; and therefore the Cartilagineous coupling of the Share-bone is in women more soft, and in women with Child, a little before their delivery, more thick embued with an unctious humour. Touch also and sight do manifestly perceive the divulsion of the Share-bone; for, if you lift up one*

Leg

The practice of *Irish* women examined.

Leg of a woman lately delivered, you shall perceive the spine of the share-bone to rise up in the other. The truth of this thing may be confirmed by Authority, for to omit the well known opinion of Hippocrates, *and* Avicen, *many others do witnesse of the bones of the* Ilium *and* Pecten *are opened or seperated, to wit, the joynts relaxed, not exarticulated, but justly said to be loosed, because that great distention seemes to be* quædam species solutæ continuitatis, *and this is naturally, although at other times they are most strongly bound together. But there is little need of witnesses in so manifest a businesse, experience only to whom the best appeale is made in this Anatomicall controversie may make it credible, to whom Physitians think they are bound to give more respect than unto Reason; for,* Riolanus *affirmes, that he thrice in the presence of Physitians and Chirurgions, saw the Cartilage which holds together the bones of the share, loosed, and relaxed a fingers breadth; but that which makes somewhat more to this purpose,* Fernelius *among the causes of a difficult birth, reckons the more firme compaction of the share-bones, when they cannot be dilated in the Birth. Now if upon this account the* Irish *women obtaine a more than ordinary faculty of dispatch in Child-birth, it is likely the force they use to their Female Infants as soone as they are borne may relax the Ligaments, and move the tender Share-bones to a competent Dilation, that may prove afterwards productive of such an effect. And it may be the women of the* Conarins, Corumbins, *and other Provinces of* India, *who scarce travel at all, they are so soon delivered from the paine and perill of Child-birth (if they do not rather receive the benefit from the temper of the Climates)*

Alex. Benedict *lib: 5. Anat. c. 3.*
Gorræus *Com. in* Hippoc: *de natura pueri.*
Ætius *Tetra. 4. Serm. 4. cap. 22.*
Jacob. Carpus *in sua Anat.*
Sylvius *in Isagoge Anatom.*
Aristotle.
Riolanus *Schola Anatomica.*

Fernel. *lib. 6. Pathologiæ.*
Æthius *Tetra. 4. Serm. 4. c. 22.*

Nations with great privy members.

Climates) and the favourable indulgence of the Genius of the Place use some such kind of Artifice conducible to this end, although the report of their practice hath not yet arrived at our eares. As for the matter of Fact (taking it for granted) it pretends to work a mitigation in that pronounced woe, in Dolore paries; *but this is not the only way that man hath endeavoured to ease himselfe of those inconveniences his transgression hath entailed upon him.*

Purch. *Pilgr.* 2. *lib.* 7. They of *Guinea* have a great privy member, much surpassing our Country-men, whereof they make great account.

Richard Jobs. *Golden Trade.* I read in *Jobsons* discovery of the River *Gambra*, and the Golden Trade of the *Æthiopians*, of a Town called *Cassan*, which is the Kings Seat, and by the name of which Towne he holds his Title, King of *Cassan*, seated upon the Rivers side of *Gambra*. The Inhabitants of which Towne, and parts thereabout being Subjects to the Great King of *Cantare*, and of *Bursall*.

By a conjecturall Geography I take this *Cassan* to be that which *Cardan* calls *Cassena*, a Region in *Affrica*; and although I read nothing here concerning their great Noses, yet I meet with a strange report, touching the magnitude of that part which answers to the Nose: His discourse runs after this manner. Undoubtedly these people originally sprung from the race of *Canaan*, the Son of *Ham*, who discovered his Father *Noahs* Secrets, for which *Noah* awaking, cursed *Canaan*, as our holy Scripture testifieth; the Curse, as by Schoolemen hath been disputed, extended to this ensuing Race, in laying hold upon the same place

where

Men with members like Asses.

where the originall cause began, whereof these people are witnesses, who are furnished with such members as are after a sort burthensome unto them, whereby their women being once conceived with Child, so soone as it is perfectly discerned, accompanies the man no longer, because he shall not destroy what is conceived, to the losse of that, and danger of the Bearer, neither untill she hath brought up the Child to a full and fitting time to be weaned, which every woman doth to her own Child, is she allowed in that Nature the mans society, so that many times it falls he hath not a wife to lye withall, and therefore hath allowance of other women for necessities sake, which may seem not over-strange unto us, in that our Holy Writ doth make mention thereof; as you may read in the 23 Chapter of the Prophet *Ezekiel*, where *Ierusalem* and *Samaria*, being called by the name of two Sisters, *Ahola*, and *Aholiba*, being charged with Fornication, are in the twentieth verse of the same Chapter said to doat upon those people, whose Members were as the members of Asses, and whose Issue was like the issue of Horses, therein right and amply explaining these people.

The Turks, who (as I heare by a Traveller) are Mentulatiores, *and these, would have made brave Companions for* Heliogabalus, *that extreame luxurious Emperour, who gathered together a number of these well weaponed men, whom he called* Nasatos, Vasatos, Onobolos, id est, Mentulatiores, *whom he made use of to satisfie his inordinate Lust. As for the virile member, it is of such length and magnitude as*

Lamprid. in vita ejus.

the necessity of the kind requireth for procreation, conformed according to the Law of Nature: in one of a just age, Quando erigitur obtinet sex uncias longitudine & quatuor in Perepheria. *Although it varies much according to the race of Families and course of Life; for, there are certaine Families, (and as you see) Nations, who have an ill or a good report according to this very thing. And how much frequent coition conferreth to the accession of its augmentation, they daily are advised of; who more often, or with more alacrity descend into venerean encounters; and indeed the length and thickness thereof varies in respect of the particular creature, or individuum, because it is formed according to the proportion of the members, yet sometimes it is larger in a little man, because of the abundance of the proportion of Fathers seed, of which it is framed, for the Seed falleth from every part of a mans body, and carrieth in it power of generating that part from whence it fell. But it may be these* Guineans, *tamper not with Nature, but have this prerogative from the subtle indulgency of their Midwives. For it is thought it will be longer, if the Navel-strings be not close knit by the Midwives when the Child is new-borne, and that because of a Ligament which commeth to the Navill from the bottome of the bladder, which they call* Urachos; *for, the straighter that is tyed to the Navell, the more the bladder, and the parts adjoyning are drawn upward. Yet* Spigelius *saies, he cannot well conceive in his mind how this can be done: But for the matter of practice he reports, that upon this conceit Midwives leave a longer part of the Navell-string of a Male than they do of a Female, because in Males they would have*

the

Whether the Navell appeared in our prototype.

the *Instrument of Generation long, that so they may not be cowards in the Schooles of* Venus. *Now if the supposition be true, we are all at the mercy of the Midwives for our sufficiencie. In which operation Authors make much adoe, and Midwives at present can scarce agree about the place. The distance the Navell-string should be cut off from the Childs body* Ætius *prescribes to be foure fingers breadth, a woodden direction saith Mr* Culpepper, *because Midwives fingers differ so much in breadth, he will imagine it to be meant foure inches, and saith, the Ancients jumped generally in that opinion. This Tortuosity (then) or complicated nodosity, which we usually call the Navell, occasioned by the Colligation of vessels, is a knot contrived by the Midwife, and ensuing upon this action, being a part after parturition of no profit or ornament. And therefore, at the Creation or extraordinary formation of* Adam, *who immediately issued from the Artifice of God, nor also that of* Eve, *who was not solemnly begotten, but suddenly framed and anamalously proceeded from* Adam, *was any such knot (as we now behold in our selves) to be seen; for, it cannot be allowed, as the Ingenious Reformer of popular errours demonstrates, except we impute that unto the first cause which we imposed not on the second, or what we deny unto Nature we impute unto Nativity it selfe; that is, that in the first and most accomplished piece, the Creator affected superfluities, or ordained parts without all use or office; Therefore this being a part not precedent but subsequent to Generation, Nativity or parturition, it cannot (as he speakes) be well imagined that it appeared in our prototype, as in us his offspring, for to imagin so, were to regulate Creation to Ge-*

Ætius *lib. 4. c. 3 in his direct. to Midwives.*

Dr Brown. *Pseudodoxia Epid. l. 5. c. 5.*

Finis Longi inconvenientia.

neration, the first act of God unto the second of Nature. This we may however affirme in the honour of Nature, that whatever augmentation in this or any other part is gained by Art, or besides the will and ordinary allowance of Nature, it is commonly attended with some inconvenience. And there are reasons for it; for, the magnitude grossenesse, and foule, and immoderate longitude of the Organ of Generation is a twofold hinderance to fruitfulnesse, as Hucherus notes: *Primùm quidem eo quod muliebre pudendum, ut & uteri cervix immaniter dilacerantur, undè cicatrix relinquitur, quæ maris semen ante effluere foras sinat, quam idipsum uterus prolectarit (sic fœminam unam urinæ incontinentia, alterum perpetua Diarrhœa laborantem videre illi contigit, divulso ab ejusmodi violento concubitu vesicæ alviique sphincte-re.) Deinde quia interno uteri osculo graviter impulso percoitum contusoque, ita præ dolore Mulieris voluptas interturbatur, ut neque proprium semen emittat, neque virile admittat, excipiatque. Est & aliud incommodium, quod longa mentula secum trahit, cum fœminas uterinæ suffocationis obnoxias reddat, quod ligamenta uteri, cervicem nimium in coitu elongando, admodum laxet, ut apparet ex observatione* Spigelii; and you see the inconveniencies after Conception, that followes upon the ample furniture of these Ginnie *Asinegoes*. Avicen hath taught a way how to magnifie this Part, and indeed when it is lesse than is convenient it is an inequality of figure, which may be corrected, and the Directions conducing thereto are admitted by Montanus into the corrective part of Medicine. *Hæ igitur sunt regulæ docentes per methodum magnificare per attractionem multi alimenti ad locum, calefaciendo &*

Montanus, Med. pars. 1.

fricando

Men whose members hang down to their shanks.

fricando prius locum, sed caute procedendum, ne nimis trahant vel nimis calefaciant, qui nutrimentum attractum resolveret, & volentes membrum magnificare, minus ipsum efficerent, sicut nimius motus frigiditatem inducit, moderatus calorem. Eadem res effectos oppositos producit. Nimia ergo attractio, & nimia loci calefactio resolvit, & dum magnificare quæritis, parvitatem efficietis; moderata autem attractione facietis magnitudinem. Ars etiam est curativa de elonganda mentula cum pondere plumbeo.

The *Floridians* so love the Feminine Sex, that for to please them the more, they busie themselves very much about that which is the primary signe of uncleane desires; and that they may the better do it, they furnish themselves with Ambergreece, whereof they have great store, which first they melt at the fire, then inject it (with such paine that it maketh them to gnash their Teeth) even so far as to the *Os sacrum*, and with a whip of Nettles, or such like thing, make that Idoll of *Maacha* to swell; on the other side, the women use certaine herbs, and endeavour themselves as much as they can to make restrictions for the use of the said *Ityphalles*, and to give either party their due. *The Author of the Descrip. of Nova Francia. lib. 2.*

Nescio an revera constat, quod diverbio fertur, Arvum Genitale in mulieribus Belgicis, *altiorem in pube scituationem obtinere, sed Medicus quidam ex observatione propria mihi communicata, affirmat, Genitalia in viris Hybernicis, altiora in pube apparere.*

In the Isle of *Hermes* the mens members hang down to their shanks, insomuch that the men of that Country, who knew better manners, do bind *Sr Joh. Mand. Travels, cap. 53.*

Pygmæi magno veretro.

them ſtreight, and annoint them with ointments, made there for to hold them up, wherby they may live more civilly, which is ſuppoſed to be by reaſon of the heat of the climate diſſolving the body.

Cteſias, *Indicus Ionſt. Thaumatograph.*

Cteſias ſaith, that the Negro Pigmies who dwell in the midſt of *India*, who are ſaddle-noſed and deformed, have a *veretrum* ſo great and long, that it hangs down even unto their Ankles. *Hinc de Nanis & Pygmæis quærendum, cur majorem penem habeant? An quia ut ſcripſit* Ariſtoteles, *quemadmodum homo non habens caudam, illa materia in nates converſa ſit; ſimiliter materia, quæ augmentaioni ſaturæ Nani non eſt famulata, in penem tranſmutata ſit.*

Quære Card. *comment in* Hip. *li. de Aere Aquis & locis.*

But concerning theſe and other ſtrange corporall properties of Nations, mentioned in this book, I wiſh ſome Commentator on *Hippocrates* Book *De Aere, Aquis & locis*, would ariſe, who ſupplying the loſſe of the much deſired Comment of *Galen* upon that Booke, might render ſome account of theſe matters. What *Cardan* in his Comment upon that Book hath done I can give no account, having never, after much enquiry, had the hap to meet with it.

Skenck. *obſerv. med. lib* 4. Korn. *de mirac. vivorum fol.* 41 Marc. Donat. *med. Hiſt. mirab* Tulp. *obſerv.* Delrio *Inquiſit Mag.* Iordanus.

That women have been metamorphoſed into men is not only confirmed by Pliny, *and the credit of other ancient Authors but of later times many examples are to be found very evident in moderne Writers; and for all that I perceive, there are few that are willing to have it accounted a Fable. And the conceit is grounded upon the Authorities of* Ariſtotle *and* Galen, *which Anatomiſts little approve of, which is, that Nature alwaies intends the Generation of the Male, but if ſhe erre from her ſcope, and cannot generate a*

Male,

Women no monster.

Male, then bringeth she forth the Female, which is the first and most simple imperfection of a Male, which therefore they call a Creature lame, occasionall, and accessory, as if she were not of the maine, but made by the bye; concluding the Woman or Female to be nothing else but an errour or aberration of Nature, which the Peripatetiques call παρέβασις, by a Metaphor taken from Travellers which misse of their way, and yet at length attaine their journies end; yea, they proceed further, and say, that the Female is a by-worke or prevarication, yea, the first monster in Nature, which is unworthily said of them, for the perfection of all naturall things is to be esteemed and measured by the end: Now it is necessary that the woman should be so formed, or else Nature must have missed of her scope, because she intended a perfect Generation, which without a woman cannot be accomplished. But now it is to be enquired how in terminis naturalibus it can be done that women should be turned into men, as the infinite examples of such Cases seeme to prove; which since it is monstrous, we must have recourse to the causes of Monsters, which happen by the errour of Nature, occasioned, either through the disobedience of matter, or debility of the Agent, and therefore they properly and modestly enough define a Monster to be a certaine oblæsion of Nature. And that it is monstrous for women to be turned into men, is apparent by Aristotles Definition; for that is monstrous which is besides Nature, to wit, that Nature which for the most part is; for besides that which alwaies and necessary is, nothing is done, therefore Monstrosity happens when any thing besides Nature appeares in those things which for the most part are

so

How women are turned into men.

so done, but may also be done otherwise: wherefore since it is against the order of Humane Nature, that a woman should degenerate into a man, yet notwithstanding it being not impossible, that we call monstrous, and it hath the same cause which other Monsters according to Quality, Number, Magnitude, or Scituation of Members, wherefore for this reason the Learned reduce the cause of this Humane Metamorphosis to the errour of the virtue Agent, and the aptitude of superfluous matter. If this happened while every Animall existed in Generation, it would cleare all doubts: But since it is done when the Animall is borne, how the virtue Formatrix can effect it, is not easie to explaine, but seemes a great Difficulty. Therefore Anatomists and Physitians say, that the virile member in such women was from the first, ingenite, the Agent virtue working on superfluous matter that forme upon it, but by such a Law of Nature that it cannot come forth untill such a determinate time, which ought not to seeme impossible to any man, since we see in Embrions, even in the mothers wombe, Teeth formed, and yet lie hid until the appointed time of their extramission; which is very true, and known by ocular Faith from the dissections of Abortives and Infants new-born, as many Anatomists affirme. Therefore even as all Teeth have their beginning of Generation in the mothers wombe, yet are concealed, nor come out perfect but in progresse of time, which yet is not definite and the same with all. What then should hinder but that in a woman, a virile member made in the first formation, should in appointed Tract of time come forth perfect, and be made manifest, but that this change by extrusion of inbred or inverted members should happen

Barth. Eustachius *de dentibus libello, cap. 15 &. 17, &c.*

That women cannot be transformed into men.

pen after the time of Child-birth, exceeds all possibility of beliefe; yet Pontanus beares witnesse of a woman who after she had borne a son, attained by a wonderfull change unto the virile Sex, which he confirmes by the testimony of Antonius Colotius Umbrus. Pontan. lib. 10. de reb. Cœlest.

That Men should be transformed into Women is more rare, it having been no where ere found that a Male degenerated into a Female Nature, abhorring such a perverse regresse from more perfect to lesse. Indeed Licinius Mutianus reporteth, that he saw at Smyrna a Boy changed into a Girle, but I thinke Philosophers will no more regard his report than they do the Fictions of Poets who have made descriptions of such a needlesse Metamorphosis. As for that which Herodotus delivers concerning the men of Scythia, evirated and changed into a Feminine estate, it is not to be understood that the Masculine Sex was truly changed into the Feminine, but he speakes of a kind of disease which we elsewhere shall have an occasion to touch at; for men then to lose the appearance of their Virilities, and to have those parts translated into the apparance of the other Sex, is a thing not only rare, but impossible in Nature, unlesse we will imagine that the Female Patriarch of Greece, and Pope Joane of Rome, were the Subjects of such Metamorphosis. Nero (indeed) whom nothing in the ordinary course of Nature would satisfie, by a most prodigious conceit attempted to make such a Monster by Art, and would needs have a Boy of his, called Sporus, cut and made (forsooth) a woman, to whom he was solemnly married, which occasioned some justly to say, that it had been happy for the Commonwealth if Domitius his Father had had no other but such a wife; and verily none but such a Monster of

Cited by Plin. Nat. Hist. l. 7.

Herodotus in Thalia.

Nero's absurd attempt to make a woman of a man.

Men could have endeavoured so absurd a Transfiguration of Man. That the Devill, furnished with naturall Causes, may by Divine permission cause some apparant change of Sexes is not doubted of by the Learned, yet he can no way by the Nature of things convert a Man into a woman; much lesse could Nero *do it, who is called by* Jordanus, Bipedum nequissimus, *the wickedest man that ere went upon two Legs.*

SCENE XXII.

Tailed Nations, Breech-Gallantry, and Abusers of that part.

THere is not a living Creature excepting Men and Apes, but is furnished with a Taile for the necessary use of their Bodies. The reason why man wants a Taile is rendred by Aristotle; *for that the aliment that should go to the Taile was spent upon his Buttocks, Thighs, and Legs, which are more fleshy and full than the parts that answer them in other Creatures, and there was no necessity of a Taile in man, since his Buttocks with their Corpulency afford a sufficient covering. But the chiefe Cause of this difference is the upright stature of man, which is his peculiar Prerogative, the Ape his counterfeit, as a two-legged Animal, wants a Tail, and as a foure-footed, he hath no Buttocks.* Arist. de part. Animal. lib. 4.

But although Man naturally wants a Taile, yet *Pausanias* reports of Nations that were furnished with Tailes. Neither is the report of our Kentish Long-tailes a meere Fable; for, besides the Re-

cords of our English Chronicles, there are divers Authors that have registred the Originall of this Monstrosity, whose Relations amount to this effect. When *Augustine* the Monke, being sent from *Gregory* the Great, came to preach the Gospell unto the English Nation, at *Rochester*, the Vulgar, in derision of the Holy man, pin'd fishes tailes upon his Garment, or, as some say, threw them at him; whereupon *Augustine* prayed to God that their Children might be borne with Tailes, and it pleased God to confirme his Doctrine by inflicting this punishment upon the Posterity of that incredulous people; so that these Kentish Long-tailes proceeded not from the influence of Heaven, but from a miracle. And although *Antonius Neirembergensis* thinkes that this punishment endured but for a time, and that this Miracle is now ceased, yet I am informed by an ingenious and honest Gentleman of good worth, who professed that he had read in some of our Chronicles, or other Author, whose name he could not very well remember, that there is at this day a Family in *Kent*, who have to Surname the name of a Village very neare *Rochester*, whereof all that are descended have a Taile, insomuch that you may know any one to be rightly descended of that Family by having a Taile: Yet I must suspect some failing in my friends memory, because I find in *Delrio*, his disquisition of Magick, that the originall of the Kentish Long-tailes was after this manner. *Thomas Becket* Arch-Bishop of *Canterbury* being in disgrace with *Henry* the Second, and riding through *Stroud* neare *Rochester*, the Inhabitants, to put

Neiremb. *libr. de mirac. Naturæ in Europ.* Joan. *Major lib. 2. de gestis Scotor. cap. 9.* Guliel. Nang. *Genebr. in Greg. M.* Korn. *de vivorum mirac.*

Delrio *disquis. Mag.* Polydor. *Virgil. Hist. Angl. lib. 13.*

Iriſh Long-tailes.

put an affront upon him, cut off his Horſes Taile, which ever ſince was entailed upon them, inſomuch as you may know a man of *Stroud* by his long Taile. And to make it a little more credible, that the Rump-bone among bruitiſh and ſtrong-dockt Nations, doth often ſprout out with ſuch an excreſcence, or beaſtly emanation. I am informed by an honeſt young man of Captaine *Morris* Company, in Lieutenant Generall *Iretons* Regiment, that at *Caſhell* in the County of *Tipperary*, in the Province of *Munſter*, in *Carrick Patrick* Church, ſeated on a hill or rock, ſtormed by the Lord *Inchequine*, and where there were neare ſeven hundred put to the ſword, and none ſaved but the Mayors Wife, and his Son; there were found among the ſlaine of the *Iriſh*, when they were ſtripped, divers that had Tailes neare a quarter of a yard long; the Relator being very diffident of the truth of this Story, after enquiry, was enſured of the certainty thereof by forty Souldiers that teſtified upon their oaths that they were eye-witneſſes, being preſent at the Action. It is reported alſo, that in *Spaine* there is another ſuch tailed Nation. But that which gives great reputation to the Narratives of Tailed Nations, is a Hiſtory we have gained by the *Coryphæus* of Anatomy; Dr *Harvey*, who in a learned Tract he lately publiſhed, informes us, that a certaine Chirurgion, an honeſt man, and an Acquaintance of his, returning from the *Eaſt-Indies*, declared unto him upon his credit, that in the Mountanous & remote places from the Sea of the Iſland *Bornea*, at this day there is a certaine kind of tailed men,

Teſte Euſeb. *Ieſuita.*

Anton. Neiremb. *Nat. Hiſt.* Dr Harvey *lib. de Generat.*

Tailed Monsters.

of which with some difficulty (for they inhabit the woods) they took a Virgin, whom he saw, with a thick fleshy taile of a span long, *intra clunes reflexa, quæ anum & pudenda operiebat, usque adeo velari ea loca Natura voluit.* We read also of some tailed Monsters, and that Nature sometimes hath fallen into such impediments that she hath been constrained to adde a taile to man, although it is well known, that a taile is not competent unto him. *Aldrovandus* exhibits a two-headed Monster which was most worthy of admiration in it, because two fingers above the Podex it had a taile a palme long, which covered the vent of excrements, as it is observed to do tailed Quadrupeds. This Taile about the beginning was of the breadth of the Eare finger, and afterwards ended in a sharpe point. The Effigies of this Monster *Marius Galassus* the *Neopolitane*, a great Searcher out of naturall things in times past, communicated to the most learned man *Ulysses Aldrovandus*.

Ulysses Aldr. *Monst. Hist.*

Schenckius recites a story of such another two-headed monster with the rudiment of a Foxes Taile. *Aldrovandus* also exhibits the Effigies of an Infant with the Taile of a fish; so that we might sing with *Horace*,

Schenck. *lib. observat.* Aldrovand. *Hist. monst. c. 6.*

Desinit in piscem mulier formosa superne.

Yet the Verse in verity would not square with this Monster, because all the upper parts were very deformed. *Schenckius* also exhibits the description of a little Child borne at *Cullen*, *Anno* 1597. who among other monstrous parts, in the posterior parts about the Fundament bore a Sows

Taile.

Sodomiticall Boyes.

Taile. If any man desire to know the causes why sometimes a Taile is monstruously added to a humane off-spring, these eminencies of the skin are to be referred to abundant recrement, the virtue Formatrix being valid.

Among the *Persians*, and other Nations of the *Levant*, there are infinite swarmes of *Catamites* or Sodomiticall Boyes, who make an unrighteous use of the *Rectum Intestinum*, to the foule shame and dishonour of their Bodies. Which Contagion hath spread both into the East and West-*Indies*, insomuch as some Countries have been almost depopulated thereby, and Laws have been made to restraine that beastly practice, to which intent the Yard-Bals or Bels of *Pegu*, *Siam*, and the *Bramas* were (as some suppose) invented.

Vaschus found the King of *Quarequas* house infected with most abominable Leachery; for he found the Kings Brother, and many other young men in womens apparrell, smooth and effeminately decked; which by the report of such as dwelt about him he abused with prepostorous venery: When *Vaschus* had given forty of these to his Dogs, when the people heard of the severe punishment executed upon that filthy kind of men, they resorted to him, as it had been to *Hercules*, for refuge, by violence bringing with them all such as they knew to be infected with that Pestilence, spitting in their faces, and crying out to our men to take revenge of them, and rid them out of the world from among men as contagious Beasts. The stinking abomination had not yet entred among the people which was exercised

Pet. Mart. *Decad.* 3.

cised only by the Noblemen and Gentlemen; but the people having a naturall hatred of unnaturall sin (lifting up their hands and eyes towards heaven) gave tokens that God was grievously offended with such ugly deeds, affirming this to be the cause of their so many thunders, lightnings, and tempests, and diseases. I would all men were of this opinion. All other Creatures observe a constant Law in their coition, which they observe and transgresse not, only the vitiosity (as one saith) of man hath acted all their varieties; nor content with a digression from Sex to Species, hath in his own kind run through the Anomalies of Venery, and been so bold, not only to act, but represent to view the irregular way of Lust.



Nor is the ancient sin of Sodomy revived only in the *Indies* among barbarous and unsanctified Nations, but is too well known to be practised by Christians; for in *Italy* nothing more common, and not only tolerated, but held convenient, especially for

Breech-Gallantry.

for the Clergy, who are the chiefe Commanders of these *Ganimedes*; concerning the use of whom, a great Cardinall could prophanely say, it was *suave & divinum opus*. A sin which in *Iudes* Epistle, is called, *following of strange flesh*, a strange and unnaturall way of following of strange flesh.

Among other filthy-fine devices of some Nations, I remember to have read in some Author of a certaine people, who in an absurd kind of bravery, bore holes in their buttocks, wherein they hang pretious stones. Which by their leaves must needs prove but an inconvenient and uneasie fashion, and very prejudiciall to a sedentane Life. Montaign. in hi Essaies.

See the preceding page for the Figure.



SCENE XXIII.

Leg and Foot-fashions, or certaine Legs and Feet in esteeme with divers Nations.

Purch. Pilgr. 3. lib. 1. Pet. Maffæus, Hist. Ind. lib. 6.

THe women in *China*, from their Childhood array their Feet in Cloaths, that they may remaine small; and they do it, because the *Chinois* do hold them for finer women that have small short Feet; sothat it is accounted one of the greatest ornaments they have, to have very little Feet, and they are so little, that they go very badly, and alwaies they seeme to go as if they would fall. The *Chinois* themselves know not the originall occasion, why



How they come to have such small Feet.

why this is accounted for a beauty, albeit some say, it began not for a comlineſſe, but only with a purpoſe to cut off all occaſion from them of going abroad. But I beleeve it was firſt an affected forme of bravery, ſince it is uſed only among the Nobler ſort, and not among the baſer.

Mr *Grimſton* ſaith, they hold it for a great grace to have little Feet; and for this cauſe from their Infancy, they bind up their Feet hard, which they endure patiently, for they that have the leaſt Feet are held the propereſt women. But this cuſtome comes not only from their curioſity, but alſo from the jealouſie of men that have brought it in, to the end that they ſhould not be able to go but with paine, and that going ſlowly and with a bad grace, they ſhould have no great deſire to go out of their houſes: And this cuſtome is ſo ancient, and received in this Country, as it hath in a manner the force of a Law, ſo that, that mother who ſhould breake it in the breeding of their Daughters, ſhould incur the Note of Infamy, and be puniſhed.

Grimſt. *in his eſtate of* China

In the great *Caanes* Kingdome, the Gentry of a woman is to have ſmall Feet, and therefore as ſoone as they are borne, they bind their feet ſo ſtreight that they cannot wax halfe ſo big as they ſhould.

Sr Joh. Mand. *Travels*, c. 106.

I beleeve this matter to moſt men will ſeeme prodigious and incredible; No man would ever have beleeved theſe things before he ſaw them with his eyes; nay, what is it I pray you that ſeemeth not a wonder at the firſt ſight? how many things are judged impoßible before they are ſeene done and effected? and certes, *to ſpeake*

The naturall proportion of the Feet.

a truth, the power of Art over Nature seemeth incredible, unlesse a man enter into a full consideration of the practicall force and efficacy thereof.

Howell *Epist.* The Spanish women also are observed to have little Feet, but whether they use any Artifice to advance that beauty, I have not yet discovered. This is so remarkable in them, that whereas the vote of the Proverbe for a handsome woman, would have her *English* to the Neck, *French* to the Waste, and *Dutch* below: an observing Traveller addes, for hands and feet let her be *Spanish*, for they have the least of any.

Men and women have the greatest Feet in proportion of all Creatures, yet Females ordinarily in every kind have lesse and slenderer feet than Males. Which Ordinance of Nature, the affectation of these people, to their own disadvantage, hath extended beyond her intention. Man only by the advantage of the straightnesse of his Legs goeth upright, the proper use of the Foot being to walke, and the action is walking, and therefore the Foot is called Instrumentum ambulatorium, *or a walking Instrument; this walking is, when one Leg resteth upon the ground, and the other is brought about forward; the resting is the action of the Foot, properly so called; the reach forward, the action of the Leg, and therefore an ambulation is made by station and motion, that is, standing, and proceeding, the Foot it selfe is the Instrument of the former, and the whole Leg of the latter. Now for assured, and constant, or firme station, Man alone, (as he hath Palmes of his Hands) so he only hath broad flat Soles to his Feet; and also for the accomplishment of those many motions whereof we stand in need, the structure and figure of the Foot and Leg is*

such

Shooes, Sandals, &c besides nature.

such as we see, for it is divided into divers joints, and the Toes are made long and broad, not so long as in the hands, but only as was necessary to fasten the feet when we would strive to run. For if the Toes be pressed unto the ground, it is strange with how much strength and security the body is driven forward: for the Toes being bent, in the going are fastened upon the ground as so many Anchors, and so commodiously transfer our bodies, not only upon plaine, but also upon ascending and rugged places, as we may observe in those who live upon mountaines, (our mountaines of Wales confirme this) where they go barefoot; from whence we may collect, saith Varolius, that shooes or any other induments of the Feet are besides Nature, and very prejudiciall to the action of the Toes and Feet: which Lycurgus the Law-giver had respect unto, when he forbid the Spartans to be shod, as that which in case of any military and civill activity, was a great hinderance to the actions of the Foot. Some have wondred why man in Comparison of other Creatures is endued with very great Feet, not considering that man, who only walketh upright, stood in need of two great Feet to susteine the weight of his body. But the great wonder is, that man upon so narrow soles of his feet should be kept upright and not fall; it being truly admirable, that so vaste and erect a body, susteined with two props, to wit, his Legs, whose basis is so narrow, as the lowest transverse amplitude of the Foot doth make, that he should not for all them slide and fall, but consist upon them, as we see it happen in other things, which are no better susteined than upon the small basis of two Feet; which in sooth would happen also in the body, unlesse by the benefit of Muscles

Xenophon in Laconum Reipub. Stobæus, Serm. 42.

The inconveniencies of little Feet.

the Feet were retained, and directed so fixt, that not only when the body is erect and in equilibrio, *but while it receads from it, inclines, and is carried into this and that part, yet it doth not fall; as it happens unto Infants new-borne, being yet weake and feeble, who for a while, untill their feet, that is, their Muscles and Tendones be confirmed, can neither stand nor go. And we may observe that those who have feet shorter or smaller than the proportion of their body requireth, stand very unfirmely, as not sufficiently supported by so good a foundation, and in their progressive motion they labour with an uncertaine footing. We call those small feet, which if they be compared with the body unto which they appertaine, or to other of the same kind, and having the same bulke, are defective, and lesse quantity of matter rests in them than in others of the same species. For, that which failes in magnitude is called small, as that which in multitude few: small feet argue paucity of matter, and where, through this affected prohibition of growth, the matter of the Foot is lesse then naturally it ought to be, the virtue that was ordained to be in that matter cannot be so vivid and effectuall; and if they by this Artifice be brought also to be narrowed in the soles, the parts must be more confused, and so not distinct, nor so well articulate, and have small Toes, and there appeares no foot-step of bones or Tendons; which are more pleasant to looke upon than serviceable to that office to which they were appointed, which although they may be accounted delicate, yet are not simply beautifull, having lesse corporiety then is required to make the foot perfect according to Nature. And the foot being one of the extremes of the Body, wherein naturally*

the

Nations with Feet of a Cubit long.

the virtue of Earth ſhould prevaile, a ſigne whereof there is, that almoſt all the extreme parts of Creatures, and which are Feet, or ſuſteine the place of Feet, are harder than the reſt, and that naturally, becauſe they are to ſuſtaine the whole body, and therefore they yield leſſe than the other parts, wherefore ſince they reſiſt they remaine harder. The other extreme of the Diameter of the Body is the Head, wherein the watery force is predominant, it being the receptacle of the braine which is cold and moiſt: Whereas the fluid element exceeds in the Feet of women, which makes them ſo ſoft and inarticulate, and ſomewhat unſtable.

In *India* there is reported to be a Nation that have feet of a Cubit long, but the women have their feet ſo ſmall, that they are called *ſtruthio pedes, id eſt*, Sparrow footed, And indeed women generally have leſſe and ſlenderer feet than men.

Plin. *Nat. Hiſt. lib. 7, cap. 2.*



In *India* beyond *Ganges* there are a Nation called *Sciopedes*, that have feet of a monſtrous bigneſſe, which when they lye down

Munſt. *Coſm. lib. 5.*

down in the Sun, ſerves them for *umbrelloes* to ſhade them from the Sun, being thence called *Sciopedes* from σκία *umbra*, and πῦς, *pes*.

Petr. Apian. *Coſmog. pars 2. cap. 3.* Solin. *in Polyſt. cap. 53.*

There are alſo in *Aſia* a certaine kind of men which are called *Monoſceli*, and of others *Sciopedæ*, which have but one Leg, which yet have a wonderfull pernicitie in leaping: μονοσκελὴς is expounded *unicum crus habens*, a one-leg'd people.

Sr Joh. Mand. *Travel, cap* 51.

In *Ethiope* are ſuch men as have but one Foot, and they go ſo faſt that it is a great marvell, and it is a large Foot; for, the ſhadow thereof covereth the Body from Sun or Raine when they lye upon their Backs; theſe people according unto *Pliny* are not far from the *Troglodites*. St *Auſtin* witneſſeth that the Effigies of theſe Nations were painted in a Table in the *Forum* of *Carthage*, neare the Port.

St Aug. *lib. 16. cap. 8. de Civit. Dei.*

Petr. Apian. *Coſmog. pars 2. cap. 3.*

There are in a certaine Valley of the mountaine *Imaus*, or rather *Timaus* (as *Aldrovandus* ſaith) which Region is called *Abarimon*, certaine wild men who have their feet turned backward behind their legs, that are of wonderfull ſwiftnes, that they will out-run a Hare. In other parts of the Orientall *Indies*, although the deſignation of their place is uncertaine, we heare of ſuch a Nation who have eight toes.

Vincent. *Spec. Hiſt. l. 32. c. 16.*

There is reported alſo to be another kind of *Monoſcelli*, or one-Legg'd people, in ſome places belonging to the *Tartars*, which ſupplies us with another difference of men, who wander about ſuſtained by one only Leg and Foot, having alſo but one Arme; Two of theſe men undergoe the office of an Archer: Whiles one holds the bow

the

Diverse formes of feet.

the other shoots the Arrow; and there is a wonderfull nimblenesse observed in them, for they run with so great swiftnesse on their hand and foot, that they will out-run a Horse, and when they have tyred their Arme, then they go only hopping with their foot. Many Legates and Nuncio's of the Pope, sent unto the *Tartars*, in their Relations affirme this to be true, and at last *Vincentius* inserted it into his History. Vincent. *Spec. Hist. lib. 32. cap. 16.*

The Inhabitants of *Guinea* have long legs, broad feet, and long toes.

The Men of *Ægypt* and *Ethiopia* have their feet crooked.

St *Austin* makes mention of Men borne at *Hippo*, with feet fashioned like a halfe moon, with two Toes in each foot. Aug. *lib. 16. de Civit. Dei. c. 8.*

Many of *Canton* and *Quamsi* Province have two nailes upon their little toes, as they have generally in *Cachin China*.

Concerning these and some other properties of Nations, where I suspect no Artifice, I am willing to say with Pliny, *That no wonder it is that about these Coasts, there be found men and beasts of strange and wondrous shapes, considering the agility of the Suns fierie heat, so strong and powerfull in those Countries, which is able to frame Bodies artificially of sundry proportions, and to imprint and grave in them divers formes. Concerning these Monsters which have scarce the Figure of any certaine Species, and either are not humane, or partly humane, and partly mixt of divers; S.* Augustine, *with whom* Lumbard *agrees, denies they shall rise againe; or, we are not (saith he) to believe they shall appeare so vitiated in the Resurrection, but rather with a* Plin. *Nat. Hist. lib. 6.* S. Aug. *Enchir. cap. 87. Epist. ad vitalem, lib. 22. de civit. Dei, vid. c. 19.* Bonavent. *l. 4. Dist. 44.*

Where they paint their Feet,

corrected and amended nature, and their deformity (be it of what kind soever) recalled to the true Figure of a humane Fabrick; not that there shall any thing perish in the Body which was naturally in it, but only that which is deformed: God doing that which an Artificer is wont, who can dissolve againe with fire a deformed Statue, whether it were made so on purpose, or by chance and the errour of Art, and introduce a more beautifull Figure; So, that the same substance shall remaine, the first deformity abolished; for what was extant, expressed, or wanting of featnesse to that foule Figure, that he either cuts off, or fils up, or adds, that the dishonesty, filthinesse, ill-favourednesse, or horriblenesse thereof may be removed: In like manner we may suppose it will be done in the Resurrection; for, these monstrous deformities cannot consist with the future felicity of the Saints; the manner of restitution we must leave to the Creator. But as for the deformed members of wicked men, which were polluted with sin, and made the Instruments of iniquity, there is no reason why this should be common with them, with Innocents, and the heires of that life, but as the bodies of the damned shall be tormented, so they shall suffer with their deformities, yet there is no certainty, since nothing is expressely revealed in Scripture of this matter.

De hâ vide Thom. Aquin. *4. Con. gentiles cap. 89.* Purch. *Pilgr. 2. lib. 9.*

In *Candou* Island they have a custome to make the Nailes of their Feet red; this is the beauty of that Country, they make it with the juyce and moisture of a certaine Tree, and it endures as long as the Nailes.

Idem lib. 7.

The *Abassines* also colour their Feet, which are bare, with the juice of a reddish-barke.

The Virgins among the *Chiribichenses* use to wrap

Where they affect great Hips and Thighs.

wrap the parts of the Calfes of their Legs and Thighs next the Knees, with Bottoms of yarne, and bind them hard, to the end that their Calfes and Legs might ſwell bigger, and through this fooliſh device they thinke they appeare finer to their Lovers, their other parts are naked.

Pet. Martyr. *Decad.* 8.

The *Cathayans* alſo, as it ſeemes, have the ſame fooliſh affectation among them.

The Authour of the Treaſury of Times, vol. 1. *lib.* 3. *cap.* 5.



The Maids in *Cumana* go naked, only they weare certain bands about their knees, which they bind very hard, that their hipps and thighs may ſeem thick, which they eſteem for a beauty. *Helyn*, in his Geography, ſaith, that they affect to have very great Thighs; to effect which they bind the parts below their knee very hard, even from their Childhood, which forces the bloud and humours to move upwards.

Lindſ. *lib.* 2.

Helyn. *Geogr.*

The *Spaniſh* women, and men, affect great Calfes and full Legs, and are much aſhamed if they be not by Nature or Art ſo accommodated; and verily all the Spaniards that I ever ſaw have



had full handſome Legs, and the ſhape of Spaniſh Stockings ſold upon our Exchange, whoſe ſhortneſſe ſpeakes them to have been made for women, ſeems to intimate that the women there, have great Legs and very little Feet. Yet a Spaniſh Merchant, a friend of mine, tels me the reaſon of the ſmalneſſe of the feet of Spaniſh ſilk Stockings is, that the Spaniard for the moſt part cuts off the Foot of his ſtockings to foot them with Fuſtian.

This Nation ſeemes to be of an opinion ſomewhat contrary to Momus, *who miſliked the faſhion of the Leg of man, that the belly thereof, or the Calfe, which was ſeated behind in a place out of danger, was furniſhed ſo with a defence of fleſh, and the ſhin-bone expoſed to all encounters without any defence at all, never noting that the Eyes were placed before, to ſecure the Shins, whereas there was none behind to looke to the ſafety of the Calfe. But one would think they were aware of that notion of Phyſiognomy, which pronounceth ſpine Legs, almoſt deſtitute of fleſh, to be an argu-*

ment

Men with one Calfe of their Leg bigger than the other.

ment of one prompt to venery, as being a sign of a libidinous Nature. A fault commonly noted in women, for those whose Legs or shankes are leane, and have little flesh, they call them leacherous and shamefull whores, like unto Goates; of which this cause may perchance be assigned, for that the aliment is retained in the upper parts, and passeth into Seed and spirits, whereupon the Legs become small and leane, which is manifest in them who want a foot, or by any other way become lame, for to those lower parts the aliment is not transmitted so copiously as before, all which persons are therefore very leacherous.

There was a Calfe-swelling punishment inflicted upon those of Meliopore, both men and women, for their cruell ingratitude to St Thomas, martyred by them. Neirembergensis cals them, a peculiar Nation among the Mallabars, which from a place of S. Thomas have their name, and called Pencays, and questions whether it be to be imputed to Nature or a Miracle. And on the Tribe of Benjamin, who were most fierce against our Saviour; both which to this day have one leg as big again in the Calfe as the other, this doubled upon them in this humour would have been kindly accepted, and entertained for a fashion. Yet in some parts of America, it should seem, they have a contrary affectation, at least if I understand Appianus rightly, where he saith, Sanguinem quoque in Lumbis & Tibiarum pulpis comminuunt. Most free from any affectation in that part, are Neatherland women, who are well proportioned, especially in their Legs and Feet. Men and Women only have Calves in their Legs, and their Legs full of flesh; howbeit Pliny saies, he hath read in some writers that there was one man in Ægypt had no Calfe at

Herberts Travels. Helyn. Geogr.

Aetr. Appian. 2. pars Cosmog. cap. 4. de America.

at all to his Legs, but was legged like a Crane. Torquato Tasso, in the comparison he maketh between Italy and France, reported to have noted, that the French commonly have more spiny and slender Legs than the Italian Gentlemen, and he imputeth the cause to the French-mens continuall riding and sitting on Horseback; which is the very same from which Suetonius draweth another cleane contrary conclusion, for he saith, Germanicus, who had very small Legs, had by the frequent use of this exercise, brought his to be very big; but he rid without Styrrups after meat, the humors descending upon their pendulent instability. But the Scythians by their continuall and immoderate use of Horsemanship became the most impotent and Eunuch-like men in the world, as Hippocrates affirmeth of them. For they being ill at ease in their Legs and Hips, by reason of their continuall riding without stirrups, their Legs alwaies hanging, they become subject to the Sciatica or Hip-Gout, and when the Disease grew strong they were lame, and their Hipps contracted and crampt; whereupon, as if they would exhibite a medicine to the Head to restraine the Flux of the Phleagme to the lower parts, they cut their veines behind the Eare, whereby (indeed) they cured themselves, but became unfruitfull and impotent. And that they became impotent by cutting those Arteries, Vallesius thinks, happened that the Braine was weakened, being deprived of the influction of the vitall Spirits, wherefore it was no marvell if they became sloathfull, effeminate, and unable to sustaine the shock of Venus, or sufficiently to put out the vehement efforts of that act, for, the Braine at that time is wont to labour vehemently: or else saith he perchance that Nerve is cut with the veines;

Away to bring legs to a convenient magnitude.

veines; which Andræas Vesalius, a man most expert in dissection, reports, he hath seen in many to descend from the sixt Conjugation of the Nerves of the Braine, into the Testes and seminary vessels; of which opinion before him Johannes Langius, a learned Physitian of Germany, seemes to have been of, while he writes that the better portion of the Prolofique Seed flows down from the Braine and spinall marrow by the Veines and the Arteries of the Temple, the Parotides Veines behind the Eares, to the Loines and the Seminary vessels, which appeares to be so, in that at the effusion of the Seed, the Eyes twinckle, and that the Braine is dried with Copulation, whence it is, that hot and fat humour being consumed in that congression, leacherous men do sooner wax bald. Where the Legs, either by the lapse of Nature, or by accident are lesse than the naturall and decent proportion, the Corrective part of Physique justly taketh place to encrease them to a due magnitude. Galen affords us a method in this businesse, where he speakes of the correcting, and repairing of members, and he gives an example of a boy of thirteene yeares of age, who had small spindle Shankes, who by causing the Aliment to be moderately drawn to that place, and the parts indifferently rubb'd and chaf'd, and causing him to use baths and convenient aliment, by this meanes brought the little Legs of that boy to a convenient magnitude; a good notion for Gentlemen Ushers, if they have any mind to have the Leg repaired, and would save the Charges of Bombasted Artificiall Calses. Gal. lib 5. de Tuenda sanitat.

We justly account a high pitcht Calfe the best proportion, and therefore we alwaies stroake up the

H'gh piteh'd & low-pitch'd Calfes by whom affected

the Calfes of our Legs. Our *Lancaſhire* men are noted by *Camden*, to have ſuch cleane and handſome ſhaped Legs.



The *Iriſh* who are good Footmen (as I have heard) count a low-pitcht Calfe the beſt Leg, and therefore they ſtroake down the Calfes of their Legs; a high great bellied Leg, it may be, being found ſomewhat inconvenient in running of long Races,

The impertinency of tampering with Childrens weake legs.

Races, but it is thought by some that they do so, because they affect a long full small.

Many times Children about the second yeare of their Age, when they begin to go, are wont to vari *and go wide and straddling with their Feet, their Knees inclining to each other. About this feared deformity, their mothers, being solicitous, crave help of Chirurgions, who for the most part endeavour with divers* Machins *to erect and keep straight their Legs and Thighs, but in vaine, because of themselves, and the just accord of Nature, for the most part about the time they are three or foure yeares old, their Legs and Muscles grow more firme and strong, and the parts return to their naturall state. Which over officious tendernesse of Parents, and distrust of Nature, is observed by one famous in that Art, to which the Appeale in this case is made; verily Nature is both carefull and able enough to maintain the strength and straightnesse of those Columnes that are to susteine the Body, imposing no more weight upon them then they are able to beare without any durable pre-*

Formius River, *obser. communicat. fol. 76.*



Vide Fabr. *ab.* Aq. Pend. *de varis.*

varication. Man oftner by over-charging the Legs of growing Youth with too early and unfit burdens, hath occasioned this deformity. Hence it is that we commonly know a Baker or a Taylor by his Legs, and as some of their mishapen Legs have been called (vari) *id est, wry-legged, so others* vati *and* vatinii, *id est, Bow-legged.*

Theod. de Bry.



Purch. Pilgr. 3. lib. 1.

The *Brasileans* dye their Thighs with a black colour, that seeing them afar off, they seeme as if they were cloathed in sacerdotall breeches.

In the Province of *Cardandam*, under the Great *Chan Tartars* jurisdiction; the men about

their

Certaine properties of Nations in their Feet.

their Legs make lists, pricking the place with Needles, and putting therein a black indeliable tincture, and these lists or markes are esteemed with them a great Gallantry.



Idem.

In *Butto Bo Johns* Town, the womens legs are crooked.

The women of *Arupini* almost all of them halt, which *Eusebius Neirembergensis* thinkes to be a secret of Nature.

The Inhabitants of *Guinea* have long Legs.

In *Taprobana* and *Tartaria* they are all short legged.

Many have been deformed and disfigured in their Feet, and thereupon it came that divers were sirnamed *Planci, id est*, Flat-footed, *Plautici, id est*, Splay-footed; *Scauri, id est*, with their Ankles standing over-much out, *Pansi, id est*, broad-footed. But horrid and malignant Conformations of Feet have appeared in divers men. There was a very old man called *Marin*, the upper parts of whose body was Humane, and the lower part

Ex narratione Textoris.

Monstrous deformities of Feet.

Equine, for he was reported to have been borne with the feet of a Horse. Verily *Plutarch*, according to the mind of *Aristotle*, hath published, that there was a maid, called *Onoscelis*, borne of an Asse, who had only the feet of an Asse, the rest of her body appearing answerable to the humane forme, by reason of the congresse of *Aristonymus Ephesius* with an Asse. Moreover *Peucerus* hath proclaimed, that in the reigne of *Michael Perpinaceus*, there was such an humane Infant come to light. And we have out of *Cœlius Rhodiginus*, that at *Sybaris*, from the congresse of a Shepheard and a yong Kid or she-Goat, there proceeded an Infant who had the Legs of a Goat. Besides, *Anno* 1493. a wench unmarried, brought forth a Humane Child with the legs and feet of a Dog: this monster *Cardan* and *Paræus* make mention of, but first of all *Lycosthenes*. A deformity not very differing from this, appeared in the yeare of our Lord 1545. in a certaine Infant born at *Aveignion*, with the upper parts correspondent to the Humane forme, the lower parts Canine, wherefore *Francis* King of *France* commanded the mother with her deformed issue to be burnt. In the time of *Pius* the third, Pope of *Rome*, there was a monstrous Production not much differing from the former, born of a woman in *Hetruria* compressed by a dog, which therefore for expiation was carried to the high Bishop of *Rome*. Other monstrifique births there have been deformed with the feet of other Animals: For in *Germany*, neare the Town of *Lawserburg*, in the Borders of the *Helvetians* upon the *Rhine*, *Anno Dom.* 1274. there

Pucerus *l.* 4. *Chron. Carionis.*

Lycost. *opere Chronologo.*

Magius *in miscellaneis.*

Volateran. *in Comment. urbanis.*

Lycosthenes.

was

was a boy borne with the feet of a Goose. *Aldrovandus* speakes of an Hermaphroditicall Monster with the Legs and Feet of an Eagle, all other parts retaining the Humane forme, which perchance because it could not be taken, was shot to death with Arrowes. Aldrovandus.

In the yeare 1512. (a little before *Ravenna* was sackt) there were cruell wars in *Italy*: And in this very City (I mean *Ravenna*) there was borne a strange Monster, which did strike the beholders into great admiration, and caused much wonder: He had from the girdle upward all his whole body, face and head like unto a man, saving that he had one horn in his forehead, he wanted his Armes, but instead thereof Nature had given him two wings like a Bat; he had figured in his Breast the *Pythagoricall* (Y) and in his stomack down to his belly a well formed Crosse or Crucifix, he was an Hermaphrodite, both these two naturall Sexes being in a very proportionable manner well and truly formed, he had no more but one thigh, and to it one leg, with its foot like a Kites, and the tallons answerable thereunto; in the knotty part or locking joint of the Knee he had one only Eye. These monstrosities and unnaturall shapes possessed mens minds with extraordinary admiration; and those that were learned men and great Schollers, considering with themselves, that such monsters in nature were usually prodigious, and did foretoken some strange effects, did beat their braines, and exercise the strength of their wit, in the speculation and search of the signification Aldrovand. *Hist. monst.* Guzman *de Alfrage.*

Nations with the feet of a Horse.

thereof, and what this strange monster might portend; amongst many other, that the horne did signifie pride and ambition; the wings inconstancy and lightnesse; want of armes, want of good workes; the foot of that bird of Rapine, theft, usury, and Avarice; the eye in the knee, affection to vanities and worldly things; the two Sexes, Sodomy, and beastly filthinesse; in all which vices *Italy* did then abound. For the which God did scourge them with his whip of wars and dissentions, but the crosse and the Y were good and fortunate signes: for the Y in the breast did signifie Vertue; and the crosse on the belly, that if men (suppressing their dishoneſt lusts of the flesh) should embrace vertue in their breasts, God would give them peace, sweeten his displeasure, and abate his wrath.

Aldrov. *hist. Monst. fol.* 371. Somewhat the like monster *Aldrovandus* exhibits, saving that it had two feet, one whereof was like a mans, with an eye in the knee; and the left leg was scaly and ended in the taile of a fish.

Isidor. *l.* 11. *c.* 3. *Isidore* writes plainly, that there is a Nation which appeares with a humane body, and the

Mela, *l.* 3. *c.* 3. feet of a Horse. And *Mela* and *Solinus* do not seeme to doubt but that there may be men with Horses feet; for, *Mela* saith, that in the Islands of *Oonæ* in the Northern sea, are the *Oones*, who have feet like Horses, they are called *Hippopodes*; with

Solin. *cap.* 21. whom *Solinus* doth accord. The *Hippopodes* retaine the Humane forme unto the Legs, but end

Plin. *Nat. hist. lib.* 4. in Horse feet; And *Pliny* expresly declares, that there are such men among the *Oones*, who are borne with horse feet.

Such

Centaures and Onocentaures

Such kind of *Centaures* are said to inhabit in certaine Islands distant three daies saile from the *Scythian* shores, called *Hippopodes*, although other Writers say, they have the Legs of an Asse, and called *Onosceli* from their asinine Legs; Hence ὀνόσκελοι, a kind of Divels, so called a *cruribus asininis*, as *Rhodiginus* saith.

In the Regions of *Tamberlaine*, in times past called the Great, there were *Centaures* found, of such a forme, that their upper part resembled man, with two armes like a Toad, and the other parts a horse.

Among Authors also we read of *Onocentaures*, representing the fore-part of a man, and the hinder part of an asse, for the Septuagint Interpreters upon *Isaiah* render, that the *Onocentaures* shall inhabit forsaken *Babylon*, although the Vulgar Interpreters interpret *Ululus*.

In some places of the Region of *Peru*, there be certaine great Apes inhabiting, with whom the Inhabitants, by the suggestion of the Devils are mingled, whence there ariseth Monsters, with the head and privities of men, but with the hands and feet of Apes, the rest of their bodies all hairy, which speake not but with howling, after a manner emulate Devils. *Hist. of* Peru *part* 1.

Of some such kind of extraction that *Indian* Satyr seemes to have been described by *Tulpius*, that was brought from *Angola* in his time: and bestowed upon *Henry Frederick*, Prince of *Orange*. And this Satyr was foure-footed: but of the humane kind, as may be seen by his Effigies. He was called by the *Indians Orang-Outang*, or a wild man: *Ex Tulpii obser.*

The description of a wild man.

man: Resembling a child of three yeares old in length, as also one of six yeares in thicknesse. He was neither of a grosse nor slender body, but well set, yet very neat and nimble: but he had joints so straight, and muscles so large, that he both durst, and could do any thing. He was smooth before on both sides, and behind hairy with black haires: His visage resembled a man, but his Nostrils being flat and crooked upward, was like a wrinkled and toothlesse old woman. His eares were like other mens, and also his breast, having on both sides a swelling Pap (for it was of the Female Sex) he had a very large Navell, and his upper and lower joints were so exactly alike with mens, that you shall hardly see one egge more like to another. His elbow was excellently joyned, neither was the order of his fingers, nor thumbs different from the humane forme; nor the Calfe of his leg, nor his heele unlike: which neat and comly carriage of his members, was the reason that oftentimes he would go upright, and also he would with more ease take up any heavy burden than carry it. When he would drinke, he would take the Cup by the handle with one hand, and put his other underneath it, then he would wipe his lips, as neatly as we see our gallant Courtiers do: Which same dexterity he would observe when he went to bed: As bowing his head upon the pillow, and handsomly covering his body with the bed-cloaths, and would hide himselfe just as if some Gentleman had laine there.

Morever King *Sambasensis* upon a time told a Kins-

Satyrs, and their supposed originall.

Kinsman of our Author, *Samuel Blomart*, that these *Satyrs*, especially the Males, in the Island of *Bornæum*, are of such courage and strength, that they have done violence to armed men, much more unto an impotent Sex of women and children, whereof they being extremely in love withall, have stolne away and ravisht. For they are earnestly prone unto venery (which is common to them with the Satyrs of other ancient writers) Yea sometimes so saucy and leacherous, that the *Indian* women do therfore shun those Launes and Forrests (worse than a Dog or Serpent) wherein these lascivious Creatures do lurke and inhabit. All which things are for a very truth related of this Satyr.

Which makes me remember the conceit of a certaine Historian, who describing the deformed aspects of a Nation: If you beheld, saith he, their ugly visages, you would thinke that they had no other Sires than the Apes and Baboons of the neighbouring Woods; Unlesse the frequent beholding of these unlucky things should by impregnating the imagination of teeming women, produce such a similitude, as it happened to a Noble man, whom Salmuthus *speakes of, who kept an Ape, which for sport-sake went round about the Table, his wife being great with child, playing very often with it, afterwards at her delivery she brought forth an Infant from the girdle upwards an Ape, (to wit, as far as he could be seen dancing above the Table) but below a man; a miserable spectacle, and the more miserable, that this horrid monster was to be suckled.* Salmuthus observ. med. cent. 2.

This Relation of *Tulpius* shews this Creature to have been a kind of *Ginney* Drill, for it an-

swers very directly the Effigies of that *Ginney* Drill, which this *Michaelmas* Terme, 1652. I saw neare Charing Crosse, the haire of whose head (which was black) grew very like the haire of a child; it was a compleat Female too, not above eleven months old, and yet it seemed to me to answer the Dimensions which *Tulpius* gives of his *Angola* Satyr. The Keeper of it affirmes, it will grow up to the stature of five foot, which is the ordinary size of little men: He would go upright and drinke after the same manner. Her Keeper intended never to cut her haire, but to let it grow in full length, like a womans; in case she should dye, her carkasse was bespoke for Dissection by some Anatomists, who perchance have a Curiosity to search out what capacity of Organs this Rational Bruit had for the reception of a reasonable soule, or at least of such a delitescent reason; which *Drill* is since dead, and I beleeve dissected, but of the Dissectors and their observations I have not received any intelligence.

Of which monster I may say what Jordanus *saies of the aforesaid* Orang Outang, *or* Tulpius *his wild man, that it proceeded from the wicked copulation of man and beast, the Devill Cooperating, and Divine revenge (without all doubt) ensuing thereupon: of the same Tribe and Originall were those two children which the* Portugall *woman bore to the Great Ape, when she was exposed into a desert Island inhabited only by such Apes; a story well known in* Portugall, *and is worth the reading in* Delrio. *And indeed, they very much resemble them in the Face, especially in the Nose, which is very flat and Camoyse, with re-*

Castanneda in Annal. Lusitaniæ.

panded

Which kind of Ape is most like man.

panded Noſtrils; an Ape being called Simia, *not from imitation, as ſome unskilfull Grammarians ſuppoſe, but a* ſimitate *from this ſimity of a ſaddle-like Noſe; and it is the opinion of* Scaliger, *that theſe kind of Apes, who have no Tailes approach neerer to the ſimilitude of man than thoſe that have Tailes, although they be almoſt men both in manners and underſtanding, which he confeſſeth he had often wondred at.*

In *Ginney* and *Binney* there are innumerable ſtore of theſe rational Bruits, and where they are, they go in heards and companies, but are of two Societies: The Monkeys alwaies keepe by themſelves, and great and little as they are only of that kind conſort together, and even in Iſlands that lie within the River, they are as frequent as on the Maine, which condemnes the report is of them that they cannot ſwim, and being in the water will drown preſently; for, in my own knowledge I can affirme, that having bought a Monkey of the Country people, who uſe to bring them unto us and ſell them for poore things, being got looſe in my boat that rid in the middle of the River, he leapt into the water to ſwim on ſhore, and being purſued by one of our men, who ſwam after, he did dive under water diverſe and ſundry times before he could recover him. But to ſpeake of the Baboone*, I muſt ſay, it is a wonderfull thing to obſerve a kind of Commonwealth that is amongſt them; they have none but their own kind together, and are in Heards of three or foure thouſand in a Company; as they travell they go in ranke, whereof the Leaders are certain

* *Which I take to be the Drill, and is without a Taile.*

of the bigger ſort, and there is as great and large of them as a Lion, the ſmaller following, and ever now and then, as a Commander, a great one walkes; the Females carry their young under their bellies, except ſhe have two, and then one under, and the other above: In the reare comes up a great company of the biggeſt ſort, as a guard againſt any purſuing enemy: and in this manner do they march along; they are very bold, and as we paſſe in the River, when we come neare their Troopes they will get up into the Trees and ſtand in gaze upon us, and in a kind of collerick humour, the great ones will ſhake the trees, and with their hands clatter the boughs in that faſhion as it doth exceed the ſtrength of a man to do the like, barking and making a noiſe at us, as if they were much offended, and in this manner many times they will follow us along, and in the night time where we ride at an anchor, take up their ſtands, or lodgings on the mountaine tops, or on the Trees that are above us, where we heare their government: for many times in the night you ſhall heare ſuch a noiſe of many of their voices together, when inſtantly one great voice exalts it ſelfe, and preſently all are huſh and the noiſe is daſht, ſo as we were wont to ſay, Maſter Conſtable ſpeakes; likewiſe when we are aſhore, and meet with theſe Troupes, on a ſudden the great ones will come forward, and ſeeme to grin in our faces, but offer up a gun and away they pack. One of our people one day as we came neare the ſhore in our boat, and a troope of theſe ſhavers being gazingon us, made a ſhot and kill'd one of them,

When Apes began to grow like men.

them, which before the boat could get on shore the others had taken up betwixt them and carried quite away; but we have killed of them, which the Country people do much desire, and will eate of very heartily: wherein I hope never to take their part. And lastly, let me tell you, that we have seen, in the desart places where they use, Trees and Plants wound and made up together in that artificiall manner, and wrought together with that thicknesse over head to keep away the sun, and shade the ground, which hath been smoothed underneath, and all things in the manner and shape of an excellent Arbour, which place they have only used and kept for their dancing and recreation; that no man living that should have come by chance and seen the same, without the knowledge of these unlucky things, but would have confidently supposed it had and must have been the handy-worke of man.

And verily it is a most wonderfull to consider what rationall actions these kind of Creatures will do. Scaliger, *it seemes, was much taken up with the contemplation of their man-like properties, for he hath made a very pleasant recitall of his observations, whose elegant description of their manners, deserves the curious inquisition of the Ingenious, and which* Camerarius *hath thought worthy to be inserted into the Centuries of his memorable and wonderfull secrets of Nature; Thus as a moderne Poet unhappily sings,*

Scaliger *in Comment. in Arist. Hist. Animal. lib. 2. c. 83. exercitat. 213.*

Camerarius *memorabil. med. Cent. 9.*

When men began to grow unlike the Gods,
Apes grew to be like men ——

Sea-men, or men-fishes.

That some Fishes resemble men in their faces, hands, and other parts, is no Fable; for such are not only recorded by the Ancients, but also have been seen by late Navigators. *Lerius* saw none of them, yet relates, that an *American* fisherman cut off the hand from one of those Fishes, which did offer to get into his boat, the hand had five distinct fingers like ours, and in his face he resembled a man. *Scaliger* writes, that one of those Sea-men, or men-fishes was seen by *Hierom* Lord of *Noricum*, which laid hold on the Cable of his Ship; this story he related as a truth to *Maximilian* the Emperour. Such a one was seen in the time of *Augustus*, another in the time of *Tiberius*, a third under *Nero*. These Fishes were anciently called *Tritons*, *Nereides*, and *Sirens*, one of those *Scaliger* saw at *Parma*, about the bigness of a Child of two yeares old. It is written of the River *Colhan*, in the Kingdome of *Cohin* among the *Indians*, that there are some humane shaped Fishes there called *Cippæ*, which feed upon other fishes, these hide themselves in the water by day, but in the night time they come out upon the bankes, and by striking one flint against another make such a light, that the Fishes in the water being delighted with the sparkes, flock to the bankes, so that the *Cippæ* fall upon them and devoure them. But most strange is that we read of in the story of *Harlem* in *Holland*, out of whose Lake was fished a Sea-woman, which by a spring-tide had been carried thither; when she was brought into the Town, she suffered her selfe to be cloathed, and to be fed with bread, milke, and other meats, she learned also

Plin. Ælian. Theod. Gaza. Trapezuntius.

The opinions of the Learned concerning semi-men, and semi-beasts.

also to spin, to kneele before the Crucifix, and to obey her Mistris, but she could never be brought to speake, and so remained for divers yeares dumbe.

Indeed, the bodies of other Creatures are not capable of mans soule, because they are not of that Fabrick, temper, and constitution, if they were capable; yet for want of fit Organs the soule could not exercise her actions, as in this story of the Sea-woman. And of Apuleius, *who could never be brought to speake or write. Nor are they men, although they have the outward shape, for it is not the matter nor outward Lineament, but the forme, that gives essence and denomination. Many learned men, as* Pindarus, Plutarch, Pareus, *and others, reduce the causes of these horrid deformities and transfigurations of the humane forme to the promiscuous confusion of the seed of divers Species, whence semi-men and semi-beasts do often result, wherefore they in a wonderfull manner inveigh against men, who neither fearing God, nor the Laws, become so subject to their lust, that they put no difference between themselves and beasts, whilest they dare to mingle with them.* Pliny *where he speakes of the* Hippocentaure *which was borne in* Thessalie, *and after it was dead, by the command of* Claudius Cæsar, *was brought unto him out of* Egypt *embalmed in honey, seemes to favour this opinion; which opinion is more established, because upon the dispersing of Nations after the deluge, Lust lasciviously running a debauched course, through very wickednesse, the licentiousnesse of inordinate concupiscence, introduced many deformities and defoedations of the Humane forme, yet there are many of the Learned that cannot wholly embrace this opinion. Since it cannot be according*

Plut. *in lib. inscript. an Brutis ratio insit.*

Plin. *lib. 7. nat. Hist.*

The causes of monstrous deformities.

according to the Doctrine of Aristotle, that out of the permixtion of Creatures very discrepant in Species, temperature, and gestation of the wombe, any issue should result: wherefore although it is confessed for a truth, that monsters want determinate causes, because they are effects not intended by Nature, but are only procreated by accident; yet they are faine to have recourse to other naturall causes. The Philosopher hath left it upon record, that these monstrous depravations of the humane forme are sometimes occasioned through corrupt seed, but by corrupt seed he doth not understand seed altogether putrified, but only that wherein the virtue of the whole Species doth languish, whereupon either the whole Fœtus, or some parts thereof are produced unlike to the Genitors; for, when the virtue Formatrix finds the matter of the Fœtus rightly disposed, then it procreates an issue like to the Generator, if otherwise unlike: besides this, they fetch causes from the Alimentary virtue, from hereditary diseases, and from monstrous and deformed Parents, the narrowness of the place not allowing roome for two seeds to dilate, for the forming of two, but forcing them to a coalescence: but to omit all other vitious dispositions which corrupt the naturall principles destined to generation and conformation. Vehement imagination which possesseth the greatest force of hindering the matter of seed, is commonly the cause of these monstrosities, for even as it happens that a woman with child imprints the image of that she longs for on the Child she goeth with, so it may happen that a woman impleat with humane seed, if she afterwards lye with a Dog, out of the assiduous cogitation and feare of bringing forth a Dog, imprints the parts of a Dog upon the fruit in her wombe,

Arist. Lect. 4. problem. 33, 14.

Whether Bruits may conceive by Men, and women by Bruits?

wombe, and then it is not to be said that the off-spring was produced from the Dogs seed, since there is no conveniency observed between the humane and canine seed. Yet it is not denied that from divers Animals, being of a convenient nature and temperament, monsters may proceed, and in such monstrifique Creatures, when the seed of the Male (if it be a man) is more vigorous in the supernall parts of the fœtus, then, the superiour parts result unto a humane forme: and if the seed of the Bruit in the formature of the inferiour parts hath a valid operation, then the lower parts of the monster become Belluine. It is verily a horrid thing to be spoke, that man, the Prince of all Creatures, and which is more, created in the Image of God, should flagitiously mingle with a Bruitish Copulation, so that a Biformed breed, halfe men and halfe beasts are ingendred by the confusion of seed of divers Species, of which there have come abominable and promiscuous Creatures, to the horrid abasement and confusion of the humane forme, the effect whereof, although it seeme impossible to Galen, yet to Baptista Porta, who hath written of the Art of getting Monsters, and hath strange histories of such productions, it seemes not impossible, although difficult, and he annexeth his reasons; yet in my opinion Jacobus Rueffus gives the best account of this difficulty, who affirmes, that Bruites may conceive by men, and men likewise by Bruits; which he makes good by three reasons: first, from naturall appetite; secondly, from the provocation of nature by detectation; thirdly, by the attractive virtue of the Matrix, which is alike both in Bruits and Men. The curious and diffident may find the matter of fact confirmed by many examples in Bauhinus, Kornmannus, and Delrio, and therefore

Baptista Porta in Magica naturali. Vide Wekerum de secretis li. 5.

Iacob. Rueff. lib. 5. de Generat. Hom.

Bauhin. lib. de Hermophrad.

Kornman. lib. de mirac. vivorum.

Delrio disquis. Mag.

Whether of a man and a beast a true man may be borne.

we may spare these testimonies that would confirme the possibility of the thing. And indeed, I do not find the thing absolutely denied as impossible, but rather that it is questioned, whether such a production be a true man or a monster. Delrius, *who is somewhat incredulous in this point, saies, he is certaine that of a man and a Beast, a true man cannot be borne, because a Beasts seed is void of that perfection which is required to the mansion place of so noble a soule; wherefore if any thing be borne of such a mixture, it will be a monster and not a man; for, such an off spring followes the worser condition of the seed.* Eusebius Neirembergensis *also puts the question, whether of seed not humane, a true man may arise, that is, whether by the horrible Copulation of a woman and a beast a true man may be brought forth, he thinkes we ought not liberally to beleeve these things, neither thinkes he it to be above the power of Nature, if the womans seed be efficacious; and he puts the other question, whether any other womb besides a womans hath been the receptacle of a humane off spring; and he thinkes that if the Issue require the efficacity of both Parents, none but the wombe of a woman can lodge a true man adorned with understanding: but if the force only of the Male fabricate the Progeny, and the woman only is but the shop, then he thinkes, perchance according to Physitians, it will be possible after that haineus coition a man may be cherished in a beasts wombe, the Seed of man being before cast therein: but if any thing hath been produced in shape like unto man, it is never without some gage of an irrationall nature.*

Eusch. Neirembeg. *in Hist. Naturæ.*

When Nature is impedite, many strange transpositions and deformities both in excesse and defect,

 Monsters born with many Feet.

defect, have appeared in these fundamentall and sustaining parts of the body.

P. Africanus, and *Lælius* Consuls, at *Amiternum*, there was a boy borne with three Feet and one Hand. Jul. *obseq. de Prodig.*

Appius Claudius, and *P. Metellus*, Consuls, at *Amiternum*, there was a Boy borne with three Feet, all the other parts of his body rightly constituted. *Idem. eod. lib.*

Anno Domini 1552. In *England*, not far from *Oxford*, there was a Girle borne with two Heads, foure armes and hands, with two Legs on one side, and one on the other, so that she seemed to abound with three feet; See more examples of these Monstrosities in Scene 18. Jacob. Rueffus.

At *Constantinople* there was a Boy borne with foure feet. Lycost. *lib. prodig. Anno Domini* 601.

P. Africanus, and *C. Fulvius* Consuls, there was a Female child borne with foure feet. Jul. *obseq. ex Rom. Hist.*

Moreover, there have been little Children borne with foure feet. Lycost.

Before the yeare of our Redemption 162. there was an Infant born, who had foure feet, and as many armes. *Idem.*

In the 160 yeare before Christs Incarnation there was an Infant borne, at *Cære*, with foure feet. *Idem.*

Anno 132. yeares before the yeare of our Lord, there was a maid seen endued with foure Legs. Aldrovand.

Man when he first attempteth to go, being not as yet susteined by reason of his weake and feeble feet, is equivocally called. Quadrupes, *or a foare-footed*

Whether mãn can go upright, if never taught.

Plin. lib. 7.

Creature, and some there have been found, who have not been instructed how to go, have gone on all foure, like foure-footed Beasts. The naturall Historian is much scandalized at this Stepdame-like trick of Nature, that man should be so untowardly borne, that the first hope he conceiveth of his strength, and the first gift that Time affordeth him, makes him no better than foure footed Beasts. How long is it (saith he) ere he can go alone? As for all other living Creatures there is not one but by an instinct of Nature knoweth this, man only knoweth nothing, unlesse he be taught, and cannot so much as go unlesse he be trained to it; and to be short, is apt and good at nothing naturally but to pule and cry. If man by a naturall instinct cannot raise his body and walke upright, but must (unlesse taught another posture) crawle on the earth upon all foure with other Creatures; to what end was his upright frame given him? Or how should he deserve the name of Anthropos, *and behold that mansion prepared for him above? And if he cannot stand nor go erect upon his own account, the Poets have abused him,*

Ovid. *Metamorph.*

Os homini sublime dedit, Cœlumque tueri
Jussit, & erectos ad sidera tollere vultus:

Silius *Ital. lib. 5.*

Nonne vides hominum, ut Celsos ad sidera vultus
Sustulerit Deus? ac sublimia finxerit ora.

And the Roman Oratour to as small purpose,

Cicer. *lib. 5. de Legibus.*

Solum hominem erexit, & ad Cœli quasi Cognationis pristini conspectum excitavit.

Conrad. Gesner.

In the Forrest of *Hanseburge* in *Misnia*, there was

was a Monster found, having the body of a man, with the Talons of an Eagle, with a yellowish beard, and haires resembling a Crest, who went groveling on the ground after the manner of foure-footed beasts, who certainly was some Infant exposed and became a manugrade; through want of teaching he could not speake, but consequently grew up in these wooddy places, and was nourished with wild fruits and the indulgence of wild beasts.

There was also two men, a Male and Female, found going after this manner in the woods of *Germany*. And this need not seem so marvellous, since in *Bononia* there was seen a notable Begger, who going after the manner of a beast, begged Almes; but the cause of this way of incesse, was an evill conformation of his hips, which disabled him any way to erect himselfe. Such a one was he who was Surnamed *Quadrupes*, borne in the time of *Mauritius* the Romane Emperour, because his hands resembled feet, and went after this manner. Not to omit what *Aldrovandus* relates of hairy men, who by instinct of Nature go creeping on the ground, and therefore are called by the Latines *Manugradi*.

Albert. Mag. Aldrov. *hist. monstror.*

Lycost. *lib. prodig. Anno Dom.* 651.

Aldrovand. *Hist. monst.*

Many humane bodies have appeared without feet. *Rueffus* saith, he hath seen many Infants born maimed, through the defect of their members, wanting feet. Neare the Village *Nebritz*, not far from the Town of *Watzen*, there was an Infant borne without feet.

Iacob. Rueff. *lib. 5. concept. & generat. hom.* Lycost. *lib. prodig. & ostent. Anno Dom.* 1537

In *Picerum*, as the *Roman* History records, there were some born without hands or feet.

Peucer. Terr.

Monsters without feet.

Jacob Rueff. *lib. concept. & Generat. Hom.*

Rueffus presents the conformation of an Infant, that saies, he had seen it, who reteined the just and perfect shape of all his body, thighs, and Legs, wanting only his feet.

Nicholaus Rocheus reports to have seene, *Anno Domini* 1541. the eighth day of *February*, in the Castle of St *Amandus Allifer*, in the Province of *Burbon*, an Infant borne of a woman well known, which from the Head to the Navell resembled the Image of a man, and afterwards in the place of Legs and Feet, there was a Taile substituted after the manner of Sirens; which monster lived an houre after the birth. Morever about the yeare of our Redemption 1552. at *Vuidensbuch*, about a mile distance from *Schleasing*, there was a Monster borne of a woman, having the Image of an Infant, but without Legs and feet, in whose place there was a long pyramidicall point produced; which monster was dipped in the Laver of Christians. Upon which a Quære might be raised, whether such horrid monsters ought to be baptized? But this, as being not properly appertaining to our Desigue, we shall wave it for the present. This pyramidicall horrifique monster *Aldrovandus* makes mention of, which a Potters wife brought forth *Anno Domini* 1556. which from the Crown of the head to the *Hyppochondries* represented the humane figure, yet with a prominent mouth, a torue aspect, but from the Navell, leaving the figure of a man, it terminates in a pyramidall forme, resembling in the point, the similitude of a sows inflected taile, besides, about the Spine of the back another Effigies of a Navell

was

A strange history of a Monster without feet dancing upon her hands.

was seen, and it exhibited no Sex at all.

But the young *Gaule* is not to be passed by, about eighteene yeares of age, altogether wanting the inferiour parts, whom all *Bononia* saw and admired. *Anno Domini* 1594. she was borne in the City *Brison*, in the Territories of *Avenion*, called by name, *Catherine Mazzina*, of a comely forme, and 27 inches and a Palme over in heighth, but wanting Hips and Legs, and consequently Feet, her Armes were perfectly formed, being longer than her breast and trunke, the lower part of her body did in a manner appeare bifid, emulating the bottome of a Harpe; She spake to purpose, sung, plaid on a Lute, danced with her hands Spanish, Mauritanian, Italian, and French dances, in like manner to the sound of Musique she so composed the Gestures of her imperfect body, that they who had seene her afar off, would doubtlessely have said, she had danced with her Feet. And as to the endowments of the mind, there was nothing wanting to her which is granted by Nature to other men. Moreover she was endowed with both Sexes, yet she drew nearer to a woman, and was more vigorous in that Sex, and therefore was rather called a woman than a man. *Aldrovandus* thinkes verily that this was the same Monster which was shewed at *Rome* 1585. for then this monstrifique Youth was eight yeares old, for he received Letters, that at that time there was carried about *Rome*, a Virgin of eight yeares old to be seene, who from her originall

wanted

A monstrous Virgin dancing without feet.

wanted her Thighs, Legs, and Feet, her other members being rightly constituted. And this it may be was the same woman that *Hoffman* saw at *Rome*, for the description of their properties agree.

Hofman *comment. de usu partium, li.* 15.

SCENE

SCENE XXIIII.

Cruell and fantasticall Inventions of Men practised upon their Bodies in a supposed way of Bravery, and wicked practices both of Men and Devils to alter and deforme the Humane Fabricke.

THe Inhabitants of *Mangi*, in the East *Indies*, both men and women paint and embroider their skins with iron Pens, putting indeliable tincture thereinto. Purch. *Pilg.* 3. *lib.* 1.

They of *Sierra Leona* in the East *Indies*, both men and women rase and pincke over all their bodies, thinking themselves thereby as fine as five-pence in a showre of raine. *Idem Pilgr.* 1. *lib.* 4.

They of the Cape of *Lopo Gonsalves*, both men and women pincke their bodies in divers sorts, *Idem Pilgr.* 2. *lib.* 7.



Idem Pilgr. 2. *lib.* 9.

ſtrange to behold; wherein they put certain greaſe mixed with colour red, made of red wood, much lighter than *Braſil* wood.

In *Candou* Iſland, one of the Iſlands accounted to *Aſia*, the chiefe men and women have skin-prints, as a brave kind of Gallantry, they bruiſe *Sanders* and *Camphyr* on very ſmooth and ſlick ſtones, which they bring from the firme Land, and ſometimes other ſorts of odoriferous wood, which after they compound with waters ſtilled with flowers, and over-ſpread their bodies with this paſte, from the Girdle upwards, adding many formes with their fingers, ſuch as they imagine; it is ſomewhat like cut and pinckt doublets, and of an excellent ſavour, it is a bravery much uſed to their Wives or Lemons, but they dare not bring them in theſe Paſte-garments before the King, or into his Pallace. The Cookes here, it ſeemes, are their Tailors.

Idem eodem, lib. eodem.

The black people, or Caffares of the Land of *Moſambique*, and all the Land of *Ethiopia*, and within the Land to the Cape of *Bona Speranza*, ſome.

Carbonado'd Bodies.

some have all their bodies raſed and ſeared with irons, and all figured like raſed Sattin, or Damaske, wherein they take great pride, thinking there are no fairer people than they in all the world.

The Great *Gaga Calando* King of *Gagas*, his body is carved and cut with ſundry works, and every day anointed with the fat of man; his body is alwaies painted red and white. Purchas Pilgr. lib. 9.

So that you cannot ſay but that he is cruell brave; nay, devilliſh fine! for, whatſoever is done by abuſe of Nature is diabolicall; for, as the right uſe of the naturall endowments of the body is from God, ſo the abuſe of them is from the Devill.



Idem Pilgr. 4. lib. 7.

In the Kingdome of *Bemi* men and women uſe to cut three ſtreakes in their bodies on each ſide, each ſtreake being three fingers broad, which they do from their ſhoulders down to their waſtes, which they thinke to be a great good deed, tending to their ſalvation.

The Boyes of *Siam* paint themſelves with a Herbetts *Travels.*

Slasht bodies like cut leather Jerkins.

Cœlestiall colour from top to toe, and as an augmentation of beauty cut, gash and pinck their naked skins, which in the Relators (contrarying their) opinion, rather breeds horrour than affectation in any Traveller.

Lindscot. *lib.* 1. *cap.* 22.

The people of *Cambaia* and *Sian*, that dwell upupon the hils called *Gueos*, marke all their bodies with hot irons, which they esteeme a freedome.



Lindscot, *lib* 2.

The *Brasileans*, such as would be accounted manly and stout, cut great slashes in their breasts, armes, and thighs, whereby they make the flesh to rise, which they cover with a certain powder, and make them looke blacke; which colour never goeth off during their lives, whereby, a far off, they seeme to have cut leather Jerkins on their bodies, such as the *Switzers* use to weare.

I very easily see how many of these relations will seeme horrible untruths, but let them thinke that such narrations which consist with the reason of depraved nature, are not too sceptically to be entertained; for, because

Bodies painted with faire branches.

because you have seen no such thing done to withdraw your belief, is a signe of singular pride and impudence: and he who concludes that these actions were done or not done in these places, according to his own froward opinion and assent, is halfe mad, and fit to begin a voyage to Anticyra. *I confesse, writing of things that seeme so strange, a man had need walke with his Guides, which you see I have orderly done. I have brought many witnesses that give evidence point-blanck to my purpose; I alleadge Authorities, and have said nothing but what stands with some reason, and is made good by the Relators, the burthen of the lye, if there be any, must rest upon other mens shoulders, and not on mine.*

The *Brasileans* and *Florideans*, for the most part, are painted over the body, the armes, and thighs, with faire branches, whose painting can never be taken away, because they are pricked within the flesh, notwithstanding many *Brasileans* do paint only their bodies, (without incision) when they list; and



The Author of the description of Nova Francia, *lib. 2. Lindscot, lib. 2.*

this with the juice of a certaine fruit, which they call *Genipat*, which doth black ſo much, that though they waſh themſelves they cannot bé clean in ten or twelve daies after.

Purch. *Pilgr.* 4. *lib.* 7. The *Braſil* women, to make themſelves gallant, paint their bodies with the juyce of a certaine fruit, wherewith they remaine black, making in their bodies many white ſtroakes, after the faſhion of round hoſe, and other kind of garments; Lindſcot. *lib.* 1. their children preſently as ſoone as they are borne are painted with red and black colour.

The Inhabitants that Sir *Francis Drake* found in 47 degrees, and 30 minutes, whoſe Bay he called *Seale Bay*, their whole bravery and ſetting out



them-

themſelves ſtandeth in painting their bodies with divers colours, and ſuch workes as they can deviſe. Some waſh their faces with ſulphur, or ſome ſuch like ſubſtance; ſome paint their whole bodies black, leaving only their necks behind and before white, much like our Damoſels that weare their Squares, their necks and breaſts naked; ſome paint one ſhoulder black, another white, and their ſides and legs interchangeably with the ſame colours, one ſtill contrary to the other; the black part hath ſet upon it white Moones, and the white part black Suns, being the markes and characters of their Gods. They weare their haire very long, but leſt it might trouble them in their travell, they knit it up with a roll of Oſtrich feathers, uſing the ſame rolls and haire together for a Quiver for their Arrows, and for a ſtore-houſe, in which they carry the moſt things which they carry about them; ſome of them within theſe rolls ſtick on either ſide of their heads (for a ſigne of honour in their perſons) a large and plaine feather, that ſheweth like hornes afar off, ſo that ſuch a head upon a naked body (if devils do appeare with hornes) might very nigh reſemble devills. Yet they have ſome commodity by painting their bodies, for the which cauſe they uſe it ſo generally; and that I gather to be the defence it yeeldeth againſt the piercing and nipping cold, for, the colours being cloſe laid upon the skin, or rather in the fleſh, as by continuall renewing of theſe juyces which are laid on, and ſoaked into the inner part thereof, doth fill up the pores ſo cloſe, that no aire or cold can enter or make them once to ſhrinke.

They

Red and black Gallants.

They have cleane, comely, and ſtrong bodies; they are ſwift of foot, and ſeeme very active. Neither is any thing more lamentable (in my judgement) than that ſo goodly a people, and lively creatures of God, being ſo wonderfull tractable as they are, ſhould transforme themſelves into ſuch diabolicall appearance. And certainly they learne theſe faſhions of the grand Deformer who takes delight to abuſe mankind with horrible ſhapes and figures, ſuch as he uſes to appeare in, for as he can transforme himſelfe into an Angell of light, ſo he can turne himſelfe into the ſhape of man, and aſſume and repreſent a thouſand figures, yet commonly, as *Delrio* well obſerves, he, for the moſt part, appeares in the ſhape of a deformed man, with ſome evident marke of horrid monſtroſity.

Delrio *Diſq. mag.*

Pet. Mart. *Decad.* 8. *Idem Decad.* 3.

The *Chiribichenſes* all dye themſelves with divers juyces of herbs, and he that ſeemeth moſt filthy and ugly in our eyes, they judge him to be the moſt neat and trim.

The people of the Regions *Tuia* and *Maia* in the Weſt-*Indies* (who are of high and goodly ſtature, well limbed and proportion'd) both men and women, that they may ſeeme more comely and beautifull, (as they take it) they paint their bodies red and black with the juyce of certaine Apples, which they plant in their Gardens for the ſame purpoſe; ſome of them paint their whole bodies, ſome but part, and other ſome draw the portraicture of herbs, flowers, and knots, every one as it ſeemes beſt unto his own phantaſie.

Grimſton *of their manners.*

The Inhabitants of St *Croix* of the Mount, ſome

Azure, white, roane, and Tawney Gallants.

some of them to seeme more terrible, paint their bodies.

Thus we read of those kind of Canibals that are called *Paries*, that they paint themselves with red and black. Purch. *Pilg.* 4. *lib.* 6.

The *Virginians* (especially when they enter into Battle) are painted, some black, some red, some white, and some party coloured. *Capt.* Smiths *hist. of* Virg.

In the Land of the Labourer, vulgarly called, *De Labrador*, both men and women, for ornament, paint themselves with divers colours. Tranlopez *de* Gomora *descript. novi orbis.*

In the Island of *Dominica*, in the West-*Indies*, the Salvage people go all naked, their skin coloured with a reddish Tawney, all very personable and handsome strong men. *Sr* Francis Drake.

As for the *Floridians*, the fore-part of their bodies and armes be painted with pretty devised workes of Azure, Red, and Black, so well, and so properly, as the best Painter of *Europe* could not amend it; the women have their bodies painted with a certaine herb like unto Mosse, wherewith the Cedar trees, and all other Trees are covered. Ribaults *discovery of* Florida.

The people of Whitesands Island paint themselves with certaine roane colours. *In a narration of new* France.

The *Margasates* in *Brasilea* paint themselves with black streakes like the *Tartarians*. Lindscot, *Travels, lib.* 2.

The Inhabitants of the Island *La Trinidade* paint their bodies red and black with colours made of the juyce of herbs, and the filthier it sheweth, the fairer they esteeme it to be. *Idem eodem.*

The *Romans* did anciently paint their bodies with Vermilion (as *Pliny* saith) when they en- Plin. *lib.* 33. *cap.* 7.

Picts, so called from their painted bravery.

tred in triumph into *Rome*, and he addeth, that the Princes and great Lords of *Æthiopia* made great account of that colour, wherewith they wholly painted themselves red: the same Author reciteth in another place, that the *Anderes*, *Mathites*, *Mosagebes*, and *Hipporeens*, people of *Libia*, did plaister all their bodies over with red Chalke. This fashion did passe as far as to the North, and thereof is come the name given to the *Picts*, an ancient people of *Scythia*, who were called *Picts*, because of the painting they used upon their naked bodies, which (saith *Herodian*) they would not cover with any cloathing for feare to hide and darken the faire painting they had set upon it, where were set out Beasts of all sorts, and printed with Iron Instruments, in such sort that it was impossible to take them off: which they did (as *Solin* saith) even from their infancy: in manner as the the Child did grow, so did grow those fixed figures, even as the markes that

Pliny *lib.6. cap.30.*



More Gallants of the same Fraternity.

that are graved upon young *Pompions*. The Poet *Claudian* hath also given us many witnesses of this in his *Panegyriques*, as when he speaketh of the Emperour *Honorius* his Grand-father,

Ille leves Mauros, nec falso nomine Pictos
Edomuit ——
And in the *Gothick* warre,
—— *ferroque notatas*,
Perlegit exanimes Picto *moriente figuras*.

Some thinke that the *Celtique Poiteveins*, called by the Latines *Pictones*, though they be not descended of this race, yet had their name given them for the same occasion of that of the *Picts*. And as customes once brought in among a people are not lost but by the length of many Ages: So in *Brunzwich* they sometimes grease their faces with painting, and make their Vizage all black; from whence perchance that word *Bronzer* may be derived, which signifies in *Picardy*, to black. And generally it is beleeved that all those Northerly people did use painting when they would make themselves brave; for the *Gelons* & *Agathyrses*, Nations of *Scythia*, like the *Picts*, were of this Fraternity, & with Iron Instruments did colour their bodies. We English men likewise, then called *Britons*, by the saying of *Tertullian*, affected the same cruell bravery. The *Goths* (besides the Iron Instruments) did use Vermilion to make their faces and bodies red. Briefely, it was a sport in old time, to see so many Anticks men and women: for there are found yet old pictures which in the *Virginia*

Iohan. Bohem. *de rit. gent. lib.* 3.

Tert. *de vel. land. virg.* Jornand. *de bello Gotico.* Isidor. *lib.* 16. *cap.* 23.

Painting with faire incisions, an old humour of our Auncestors.

Hiſtory you may find, cut in braſſe, where the *Picts* of both Sexes are painted out with their faire inciſions, as *Herodian* deſcribeth them. So that you ſee this humour of painting hath been generall in theſe parts: There being no cauſe of mocking, if the Indians have done, and yet do the like. By which things above recited, we may know, that this hither world hath anciently been as much deformed and ſavage as any of the *Indians*, and may come about to the ſame point of cuticular bravery.



Why ſome men, and they a mighty and conſiderable part of mankind, ſhould firſt acquire and ſtill retaine the gloſſe and tincture of blackneſſe they,

Enquiry how so great a part of mankind became Black

they who have ſtrictly enquired into the cauſe, have found no leſſe darkeneſſe in it, than blackneſs in the effect it ſelfe, there ariſing unto examination no ſuch ſatisfactory and unquarrellable reaſons as may confirme the cauſes generally received, which are but two in number, that is, the heat and the ſcorch of the Sun, or the curſe of God on *Cham* and his Poſterity. That the moſt common imputation to the heat of the Sun in thoſe Climates is falſe, is approved by a moſt unanſwerable argument; for, there are ſome Nations of this colour, although the Pole Antartique in that place be in the elevation of thirty and five degrees, which is a very ſtrange thing; yea, the rude people that live among the moſt cold Mountaines of the Moone are black alſo, as *Pigafetta* relates. That Neither of theſe is the cauſe, the learned Enquirer into vulgar Errours hath evinced, or at leaſt made dubious; yet how and when this tincture began it was yet a riddle unto him, and poſitively to determine, it ſurpaſſed his preſumption: ſeeing therefore, ſaith he, we cannot certainly diſcover what did effect it, it may afford ſome piece of ſatisfaction to know what might procure it. It may therefore be conſidered, whether the inward uſe of certaine waters, or fountaines of peculiar operations, might not at firſt produce the effect, ſince of the like we have records in Hiſtory. Secondly, it may be propounded, whether it might not fall out the ſame way that *Jacobs* Cattle became ſpeckled, ſpotted, and ring-ſtreaked, that is, by the power and efficacy of imagination, which produceth effects in the conception, cor-

Dr Brownes *Pſeudodoxia Epidemica, lib. 6. cap. 10.*

If the figure of man hath been changed, why not his colour?

respondent to the phantsie of the Agents in generation, and sometimes assimilates the idea of the Generator, into a reality in the thing ingendred, whereof there passe for current many undisputable examples. Thirdly, it is not undisputable whether it might not proceed from such a cause, and the like foundation of Tincture as doth the black-Jaundies, which meeting with congenerous causes, might settle durable inquinations, and advance their generations unto that hue which was naturally before, but a degree or two below it. And this transmission we shall the easier admit in colour, if we remember the like hath been effected in organicall parts or figures, the Symetry whereof being casually, or purposely perverted, hath vigourously descended to their Posterities, and that in durable deformities. This was the beginning of *Macrocephali*, or people with long heads. Thus have the *Chineses* little feet, most *Negroes* great Lips, and flat-Noses; and thus many Spaniards, and Mediterranean Inhabitants, which are of the Race of *Barbary-Moores* (although after frequent commixture) have not worn out the Camoyse Nose unto this day. To omit (therefore) the other conjectures of our ingenious Author, we shall take leave in the Tenour of his own words to say, that it may be the seed of *Adam* might first receive this tincture, and became black by an advenient and artificiall way of denigration, which at first was a meere affectation arising from some conceit they might have of the beauty of blackness, and an Apish desire which might move them to change the complexion of their

bodies,

Nations of a colour like Brasse.

bodies into a new and more fashionable hue, which will appeare somewhat more probable by divers affectations of painting in other Nations, mentioned in this Treatise; and that they take so much content therein, that they esteeme deformity by other colours, describing the Devill, and terrible objects white, for they thinke and verily perswade themselves that they are the right colour of men, and that we have a false and counterfeit colour: And so from this Artifice the *Moores* might possibly become *Negroes*, receiving atramentitious impression, by the power and efficacy of imagination. And this complexion, first by Art acquired, might be evidently maintained by generation, and by the tincture of the skin, as a spermaticall part traduced from Father to Son. For thus perhaps this which at the beginning of this Complexion was an artificiall device, and thence induced by imagination, having once impregnated the seed, found afterwards concurrent productions, which were continued by Climes, whose constitution advantaged the artificiall into a naturall impression.

I confesse *Pliny* speakes of the *Anderæ*, *Mathitæ*, *Mesageles*, and *Hipporeæ*, who being all over black, and it seemes disliking that colour, do therefore colour and paint their bodies with a kind of red Chalke, or rudle called *Rubrica*. Plin. *Nat. hist. lib. 6.*

The Inhabitants of *Florida* are of a colour, like Brasse, the reason is, for that they annoint themselves with a certaine ointment, which seconded by the heat of the Sun proves effectuall to their design, notwithstanding that they are borne more white. Grimston *of their manners.*

The

Nations that affect the plumage of Birds.

The great advancer of Learning well obſerves, that generally Barbarous people that go naked, do not only paint themſelves, but they pounce and race their skin that the painting may not be taken off; So that it ſeemes men would have the colour of birds Feathers, if they could tell how, or at leaſt they will have gay skins inſtead of gay cloaths. But their airy affectation hath mounted higher, even to enjoy the very ſubſtantiall plumage of Birds. For in an Iſle neare the Iſle called *Pitan*, the people are feathered all but the face and palmes of their hands.

Lord Bacons *nat. hiſt. Cent.* 8.

Mand. Travels cap. 89.



Pet. Mart. Decad. 8.

The *Chiribichenſians* waſh themſelves every day, and for elegancy and neatneſſe, for the moſt part, they annoint themſelveswith a certaine ſlimy ointment, and putting the feathers of birds thereon, they cover all their body. The Spaniſh chiefe Juſtices bring bawdes or Magicians forth of the priſon after this manner to the publique view of men, in reproach for puniſhment

ment for their hainous crimes committed.

In the Island called *Ity*, the Inhabitants, who go naked, not only paint their bodies with divers colours, but they adorne them with divers Feathers of Birds. Munst. *Cosm. Novar. Insul. descript.*

The *Brasileans* have many hens like unto ours, from which they pull the small white Feathers, which with Irons they hack and make soft, which done they annoint their bodies with gum and strew the feathers therein. Lindscot. *lib.* 2.

The *Cumanans* also dresse themselves with feathers as the *Brasileans* do, which my Author saith is no ill sight. *Laet* saies, that upon festivall daies they dawbe their skins over with a tenatious glew, and then befeather themselves with the small plumage of divers little birds, insomuch as they look by that emulation, like unto birds, whereby they look like new hatched birds, wherof this opinion hath risen of some men that have first gone into those Countries and seen them thus dressed after this manner, that they were so by Nature: Which puts me in mind what *Aulus Gellius* cites out of ancient Authors, to wit, that there are certain men whose bodies are not rough with hair, but plumed after the manner of birds. However the practice of these Nations have marred *Platoes* definition of man, that he was *Animal bipes implume*, and hath made good the unhappy *Irony* of the *Peripateticks*, who threw a live Cock stript of his feathers into his school, saying, this is *Plato's* man, for in these Countries *Plato's* definition would be more adequate to cocks and hens than to men & women; yet if these Nations were stripped of their borrowed feathers, Laet. *descript. novi orb. occident. lib.* 18. *c.* 4.

wherein they pride themselves, they would looke somewhat like *Æsops* Jay, of whom the Poet,

——Moveat cornicula risum,
Furtivis nudata coloribus——

Harecourts *voyage to* Guiana.

In the Province of *Moreshogoro*, the Inhabitants have a ruffe skin, like unto buffe-leather, of which kind there be many in those parts of *Guiana*, but is supposed to proceed from some infirmity of body.

Pliny, *Solinus*, and *Lycosthenes* make mention of many hairy Nations, for there are divers Nations which are deformed with Haire growing all over their bodies. Sir *John Mandevill* describes a certain Island, the Inhabitants whereof have all their parts, except their face and palmes of their hands covered over with haire. *Pigafetta* hath described hairy men in the Island *Bathuam* who are fierce and men-eaters. In the Province *Guacaiarina* there are also such wild men; A portion of the skin of such a savage, a certaine *Sarmatian* sent unto *Ulisses Aldrovandus*, and

Sr Joh. Mand. *cap.* 171.



Pet. Mart. *Decad.*

and is kept in the *Muſæum* of the *Bononian* Senate, which he affirmes to be worne in a ring for Convulſions, to the Patients very great profit. Theſe kind of wild men were firſt ſeene at *Bononia* when the moſt illuſtrious *Marchioneſſe* of *Soranium*, comming to *Bononia* was honourably received by the *Illuſtriſſimo Marcus Caſalius*, for ſhe brought with her a girle of eight yeares of age almoſt all hairy, being the daughter of a wild man of forty yeares old, borne in the *Canaries*, who not only begot this daughter, but another of twelve yeares of age, and a ſon about twenty yeares old, whoſe hairy Effigies *Aldrovandus* hath exhibited. *Euſebius* the Jeſuit witneſſeth, that there are ſeen both in the Eaſt and Weſt *Indies*, wild men who were borne ſmooth, as our Infants are, but in tract of time the haire increaſeth mightily in moſt parts of their bodies.

Aldrovand. in monſt. hiſt.

Among other wild men the *Cinnaminians* are to be admired for their prolix beards, and the hairineſſe of their whole bodies, the women alſo being all over hairy.

Aldrovandus.

Theſe Relations make me wonder at the opinion of *Platerus*, who denies that there are any wild men to be found all over hairy, except the tip of their noſe, their knees, and the palmes of the hand and feet, as they are uſually painted and conceived of by the Vulgar; which that it is falſe, we may hence, ſaith he, collect, that Coſmographers, who have deſcribed the whole world, make no where mention of them, when yet notwithſtanding they have not omitted the wildeſt people, the *Amazons*, *Canibals*, and *Americans*,

Platerus in Deformationis obſerv. lib. 3.

The cause of pilosity.

and others which go naked, and yet are not hairy, and those haires that naturally breake forth, they pluck forth and eradicate.

It is observable (and makes to our purpose) that savage men are more hairy than those that are civill, degenerating by their Bruitish kind of life into the nature and resemblance of beasts, who are more hairy than men: Besides the generall examples of all barbarous Nations, we have a particular demonstration of this Bruitish Metamorphosis in the transformation of *Nebuchadnezzer*, and more lately in the storie of *Iohn* of *Leiden*, mentioned by Sir *K. Digby* in his Treatise of the soule. The cause of the natural smoothnes in men, is not (as my L. *Bacon* noteth) any abundance of heat and moisture; though that indeed causeth pilosity; but there is requisite to pilosity, not so much heat and moisture, as excrementitious heat & moisture; for, whatsoever assimilateth, goeth not into the haire, and excrementitious moisture aboundeth most in Beasts, and Men that are more savage. The head indeed of man hath haire upon the first birth, which no other part of the body hath: The cause may be want of perspiration; for, much of the matter of haire in the other parts of the body, goeth forth by insensible perspiration. And besides, the Skull, being of a more solid substance, nourisheth, and assimilateth lesse and excerneth more, and so likewise doth the Chin; we see also that haire commeth not upon the Palmes of the Hands, nor Soles of the Feet, which are parts more perspirable. And Children likewise are not hairy, for that their skins are more perspirable.

Dan. 4.

Lord Bacons *nat. hist. cent. 7. exp. 680.*

Many

Men borne with shagged haire like a water Spaniel.

Many have been born abounding with shagged haire, almost like unto water-Spaniels; we read first of *Esau*, that he was the first of this Tribe; and *Majolus* recites a story, that in the Town of *Pisa*, named *Petrosancta*, there was borne, of a smooth woman, a Virgin covered all over with long haire, whose image *Aldrovandus* hath exhibited, the cause of which effect Authors refer to the Picture of St *Iohn Baptist*, painted after the usuall manner cloathed in Camels haire, whose image hanging in her Chamber the mother had wishtly beheld.

Gen. cap. 27.

Majolus *in Colloquiis.*

All rugged with haire, having pawes like a Beare, was that Infant which was borne 1282. of an illustrious Matron, *Martin* the fourth being then Pope of *Rome*, by whose command all the Pictures of Beares, which were found in that Ladies house, were blotted out and defaced, a manifest argument of the received imagination of the Effigies of the Beares, in Conception. *Peucerus* seemes to confirme this production by another such like case, declaring, that *Anno* 1549. he saw a Child covered over with a Beares skin; Moreover *Columbus* confesseth, that he saw a certaine Spaniard beset with long haires in all parts of his body, except his hands and Face. *Scaliger* remembers a certaine little Spaniard covered with white haires, which he reports to have been brought out of *India*, or to have been borne of *Indian* Parents in *Spaine*. Also *Henry* the second, King of *France*, at *Paris*, caused a young man, who was no lesse hairy than a Dog, to be instructed and bred up a Scholler. And of late in the Pallace of the

Lycosthenes.

Peucerus.

Columbus.

Julius Cæsar Scaliger.

Boscius.

Nations that wind their bones like Sinews.

Duke of *Parma* there were hairy men kept, who were brought from other parts, to wit, as I conceive, from *France*; for *Platerus*, who denieth that there be any hairy Nations, yet alloweth that there are many of both Sexes more hairy than others, confesseth that he saw at *Brasil*, *Anno* 1583. (being then to be transported into *Italy*) the Children of this hairy man begotten of a smooth woman, to wit, a boy of nine yeares, and a girle of seven yeares old, who together with their mother had been sent into *Flanders* to the Duke of *Parma*.

Platerus *in Deformat. obstr. lib.* 3.

In the Island of *Iamuli*, the Inhabitants, who exceed us foure Cubits in stature, and the holes of whose eares are much wider than ours, winde their bones this way and that way, as they please, like sinewes; so do the *Nairoes* also. *Maginus* and *Maffæus* both say, that after their seventh yeare they are prepared to an incredible agility and dexterity, by often annointing their whole body with the oyle *Sesamum*, whereby their nerves and bones are so suppled and relaxed, that they can easily winde and turne their bodie, and at pleasure bow it to what part they please; afterwards they accustome themselves with all care and diligence in corporall exercises, and learne nimbly to handle their Armes. And the Author of the description of *Nova Francia* saies, that these Nobles and Warriours of the *Malabars*, the *Nairoes*, to make themselves such, they help Nature, and their sinewes are stretched out even from seven yeares of Age, which afterwards are anointed and rubbed with the oile of *Sesamum*, which makes them handle so well their bodies at will

Purch. *Pilgr.* 1. *lib.* 1.
Jo. Bohem. *de rit. gent. lib.* 3.
Geor. Draud. *com. in* Solin.
Magin. in Geog. Indiæ orient.
Maffæus *hist. ind. lib.* 1.

The Author of the descript. of Nova Francia *lib.* 2 *cap.* 10.

Art used to make maids fat.

will, that they seeme to have no bones; *Schenckius* thinkes without doubt they have nervous bones: Yet they who should see our *Funambuli* and Tumblers, who have been brought up from their youth to their feats of activity, would think as much of them, whom we have seen to twist and winde their bodies very strangely, as if they had no bones. Schenck. *obser. de cap.* 855.

The *Mangones*, that they might make their bodies more fat for sale, were wont to whip their buttocks and loines with rods, and so by degrees make them more fleshy, which is noted by *Galen* as no contemptible stratagem to attract the nourishment to the outward parts. And there be nations out of the *Tropicks*, who by exercise and Art, come to such agility as the *Nairo's* have. Hier. Merc. *de decoratione* 14. Galen *Method*, *cap.* 16.



Among the *Venetians*, the maids, when they are to be coupled in marriage, they are kept very daintily, to the end they may become more fat, well-liking, & in good plight, they use dish't wheat with milke, they sleepe longer in the day time, they live very idlely close cooped up, that at length they may grow fat as cram'd Capons; therefore they feed upon unctuous

Why all men cannot be franked or made fat.

unctuous and sweet meats, that they may more daintily, and with a more trim grace be dedicated to their Bridegroome. This Artifice is used to accommodate the Phansie of the men of that Nation; for, the *Italians* desire to have their women thick, well set, and plumpe. The contrary to which is practised by the *Spanish* women; for the *Spaniard* loves a wench that is leane; the *German* prefers one that is strong, the *French* one that is soft, delicate, and tender, the *Indians* a black one; we commonly judge that woman to be beautifull which is of a white complexion, and soft and tender; cleane contrary to the judgement of *Galen*, who saies, that those are the signes of a false and counterfeit beauty, and that true and native beauty consists in the just composure and symetry of the parts of the body, a due proportion of flesh, and the goodnesse of the Colour.

Turpis Romano Belgicus ore color.

But the *Venetian* Dames have the harder taske to please: For, all bodies may be made leane, but it is impossible to fatten where a vehement heat or drinesse is by nature; for one may easily substract from Nature, but to adde to Nature is difficult, when vertue doth not cooperate: among the rest, they who have great Livers are very difficultly improved with flesh. All other Creatures, if they have sufficient and proper food, will grow fat and befranked, whereas men, although they have the best aliment exhibited to them, will not in like manner be fat, the chiefe cause whereof, as to man, is imputed to his temperament; but there are three causes found which impedes the

fatting

Corpulency, where in great esteem.

fatting of man: The first is, the great variety and dissimilitude of meat, to which appertaines, that many men observe not a certaine time of repast, whence there ariseth unequall concoctions; the other cause is immoderate venery, or venerious cogitations; but the third, and chiefest cause, is to be attributed to the sollicitous cares of his mind, which dry his very bones.

Bruson Facet. & Exempl. l. 7.

The *Gordians*, when they appoint one to be their Chiefe, they chuse one of the most corpulent amongst them; for corpulency with them, contrary to the opinion of *Epaminondas* the *Theban*, is held a corporall vertue, whereas he could not endure a corpulent Souldier, saying, that three or foure shields would not suffice to cover his belly, who had not a long time seene the witnesses of his own Virility.

The *Goths* would not elect any man to be their King except he were tall, grosse, and very corpulent. On the contrary, the *Sarazens* would have no King to command over them, except he were little, leane, and low of stature. Opinions, although opposite, yet well considered, neither side may be void of reason. Reasons *pro* and *con* you may find in the *Treasury of Times*, which are too long here to insert.

The Author of the Treasury of Times. vol. 1. lib. 3. cap. 17.

Jo. Bohem. *de morib. gent. li. 3.*

The ancient *Gaules*, through their assiduous labour and exercise, were all leane and spare bodied, and their bellies very little set out, for they did so abhor a paunch, that young men whose bellies exceeded the measure of their Girdles were publikely punished.

Marcus Aurelius was wont to say, that hogs and

horses fatnesse did well become them, but that it was more commendable in men to be leane and slender; for that your grosse men are commonly grosse witted, besides, they have a filthy wallowing gate; they are unfit to fight, either for themselves, or their friends; they are a kind of unweildy lump, an unprofitable masse of flesh and bone, being not able to use any manly exercise, whereas we see it is quite otherwise in those that are leane and not laden with fat.



Many such monstrous fat and grosse men have appeared in the world. It is wonderfull what *Pliny* doth report how *Lucius Aponius*, sometimes Consul of *Rome*, had a Son so fat, that he could not go, so heavy was he loaden with grease, insomuch that they were faine to take some of his grease forth of his body, and so discharged himselfe of that immovable burden, and become lighter. *Vasæus* delivers a story of a King of *Spaine*, the Son of *Ranimirus*, and the Father of *Ordonius* the

Plin. *Nat. Hist. lib.* 11. *cap.* 37.

Joan. Vasæus, *in Chro. Hisp.*

Monstrous fat men.

the third, who from the weight of lard wherewith he was oppressed was called *Crassus*, who was more safely cured. He being impatient of his Load of fat, when he had left nothing unntride that might give him ease, by advice of *Garcias* King of *Navar*, making a peace with *Abderamen*, he went to *Miramolinus* King of *Corduba*, and was honourably entertained by him, among the experiments of Physitians, whereof there was great store at *Abderamen*, he was cured by the virtue of a certaine herbe. Yet we read in *Cardan* of a certaine King of *Spaine* to have perished, by attempting to procure a deposition of his fat, by the use of a certaine herbe, which *Cardan* saies, was called Birds-tongue. There is a story in *Athenæus* of *Dionysius* the over-fat Tyrant of the *Heracleots*, who was deteined with so profound a sleep, that they could not awake him but by pricking him with needles; which by the counsell of his Physitians he had made for this purpose of divers lengths, according to the thickness of his body. *Ælian* saies, this son of *Clearchus* was so fat that he could scarce breathe, that the Physitians thought of this stratagem to consume his fat, although others say, he was cured by the use of Leeches applied to his whole body; but *Mercurialis* takes these for meere trifles, and that these helps were vaine and supervacaneous. *Fallopius* writes, that he saw the skin so incrassated in a very fat man, that he lost his sense by reason of the overmuch impaction of the Nerves. *Tulpius* speakes of a Boy brought out of *Gelders* and put into a ballance at *Amsterdam*, who weighed a hundred and fifty pounds, for he

Marc Donat. *de med. hist. mirab.*

Cardan. *de subtil. ubi de plantis.*

Athenæus *l.* 2. *Dipnosopu.*

Ælian. *var. hist. lib.* 9. *cap.* 13.

Mercurial. *lib. de Decorat. c.* 6.

Gabr. Fallop. *lib. de Decorat. cap.* 7.

Tulpius *obser. med. l.* 3. *c.* 55.

Fat Folkes, where in disgrace.

was of so large and fat a body, that his loynes could not be girt but with a girdle of an Ell and halfe wide, whose buttocks did luxuriate with so great a bulke of flesh, that they seemed quadruple, and his exuberant nature had put such strength into his armes and hands, that he struck *Tulpius* his hand with no lesse force than if he had been twenty yeares of age. *Marcellus Donatus* saies, he saw a young Englishman carried every where about *Italy* to be seen for money, whose Image representing his naked body, his Lord, the Prince of *Mantua* and *Montifferrat* had, in good sooth of a monstrous thicknes and pinguidity. About twenty yeares ago, I remember I saw a Vintner, who kept the Dog-Taverne in the new Pallace at *Westminster*, whose name was Master *German*, who so wallowed in his grease, that he was a burden to himselfe, a man of a strange Kidney, for when he was cut up, and his fat took out, his Kidney weighed about sixty pounds.

Marc. Donat. *de med. hist. mirab.*

Among the *Lacedemonians* fat folkes were not only in disgrace, but they did punish them by most severe Laws made against them; For *Lycurgus* appointed a small Diet to the *Lacedemonians*, on purpose that their bodies by that streight diet might grow up more in height; for, the vitall spirits not being occupied to concoct and digest much meat, nor yet kept down, nor spread abroad by the quantity or over-burden thereof, do enlarge themselves into length, and shoot up for their lightsomenesse, and for this cause they thought the body did grow in height and length, having nothing to let or hinder the rising of the same. It

seemeth

Over-fed bodies encounter Nature

seemeth (saith *Plutarch*) that the selfe same cause made them fairer also. For, the bodies that are leane and slender do better and more easily yield to Nature, which bringeth a better proportion and a forme to every member, and contrariwise it seemeth, these grosse, corpulent, and over-fed bodies do encounter Nature, and be not so nimble and pliant to her, by reason of their heavy substance. As we see it by experience; the children which women bring before their time, and be somewhat cast before they should have been borne, be smaller and fairer also, and more pure, commonly, than other that go their time, because the matter whereof the body is formed, being more supple and pliant, is the easier weilded by Nature, which giveth them their shape and forme, the naturall cause of which effect he gives place to them, dispute it who will, without farther deciding the same. And indeed, as *Levinus Lemnius* observes, it is confirmed by daily experience, that children who do much Gormandize grow up lesse comely, neither shoot up to a just and decent longitude; for the Native heat is suffocated and over-whelmed with too much moisture, that it cannot shape the body to a comely taleness of stature, wheras they who are fed moderately and use a sparer diet, & feed only at certain set times, become not very grosse, neither increase in flesh or grow fat, but their bones thereupon increase in length. So we see young men & children in long continued sicknesses to grow lean and slender, yet their bodies to shoot out in length, and to increase in stature, which *Lemnius* should thinke happens by reason of drinesse; for, the bones, since they

Plut. *in the Life of* Lycurgus.

Men growing Giants by a diſeaſe.

they are dry, they are nouriſhed with an aliment familiar & agreeable unto them, ſeeing that in ſick men the humours and aliment received, through heat and the drineſſe of the body become dry, the bones are extended in length, and by reaſon of the ſomewhat dry nouriſhment, they gaine ſome advantage in ſtature, eſpecially when man is in ſuch an age wherein his body (as ſoft and ductile Potters clay) may be formed and produced in length. Remarkable examples of this truth are to be found; for they have been ſeen whom a Quartan-Ague hath raiſed into a Giant-like bulk and ſtature. *Spigelius* hath a ſtory of one *Anthony* of *Antwerp*, who lived in his time, who being borne a little and weake Infant, of a ſudden, through a diſeaſe, became a great Giant. Such with the Greeks are called ἐκτεράπελοι, in whom there lies hid the Seminary of a diſeaſe, which cals forth a prodigious augmentation, with an untimely death. *Salamine* the ſon of *Euthemen*, in three yeares grew up to the height of three cubits, as *Pliny* reports. In like manner a ſon of *Cornelius Tacitus*, the Noble Hiſtorian, died young. Every man hath a certaine and determinate time ſet to his growth, wherein by degrees and tacite augmentations he attaineth either to a legitimate or Dwarfiſh ſtature; and that power of encreaſing whereby the body happens to be enlarged in longitude, is ſeldome produced beyond the five and twentieth yeare, but for the greateſt part is terminated within one and twenty yeares; but to grow fat, and corpulent, happens not to be done in certaine ſpaces of time, but by reaſon of nutriment when it is plentifully taken in, which may

be

The cause of tall stature.

be either in the achma or declination of our age; for although one be cram'd, his body is not erected in length, but is dilated in bulke and breadth; for, the faculty whereby the body is nouriſhed is one, and that whereby it groweth up is another; for truly that is converſant about the plenty of aliment, this, about the ſolid parts of the body, to wit, the Bones, Nerves, Cartilages, *&c.* Which if they increaſe and are ſtretched out in length, the Creature alſo attaines unto an increment, although it be waſted with leaneneſſe and conſumed away. Therefore Nature in producing the bones, whence the heighth of man proceeds, uſeth the force of heat, whereby ſhe not a little drieth the humours, and accommodates the aliment for the nouriſhment of the Bones. Therefore it is the Amplifying force or Faculty which formeth out in length the bones of Febricitants as wax; by vertue and heat of the ſeminall excrement, which in the vigour of age is very valid and efficacious for the performance thereof: For truly, if young men and boyes are accuſtomed to milke from their very Cradles, and given to exerciſe, they will have taller bodies, and prove of a more decent and comely ſtature; becauſe by the drinking and uſe of milk, the bones are nouriſhed, which is a kin to ſeed, and an elaborate and exactly concocted bloud. Moderate feeding, and at ſet times, with a diſcreet allowance of competent food, without pinching, may be the cauſe whence talneſſe of body may ariſe. *Salmuthus* in his obſervations, ſpeakes of a certaine mother (rather to be called a Step-dame) who chid her daughter, who was a married wife, for giving

Salmuthus cent. 3. obſ. 70.

Means to accelerate growth or ſtature.

ving her Children too much meat, that diſtended their ſtomacks and guts, whence in proceſſe of age, they would grow more greedy and not eaſie to be ſatisfied: Upon which occaſion he cals to remembrance a contention which aroſe in his preſence between ſome of the Court-women and a Phyſician, whether Children of Princes about the ſixth or ſeventh yeare of their age were to be allowed their Bevers, or afternoons Nuncians? which he denied; they on the contrary were very earneſt and importunate with him, arguing, that the native heat ſhould not be permitted to lye idle; at length, after much diſputation, one, and the chiefeſt among them, objected to the Phyſician the abject ſtature of his body, whereas if he had been brought up by his mother with a fuller Diet he had grown up into a juſt talneſſe of Stature. But let us heare what the Oracle of Humane Learning ſaith to this purpoſe: To accelerate growth or ſtature, it muſt proceed, either from the plenty of the nouriſhment, or from the quickning and exciting of the naturall heat; for the firſt, exceſſe of nouriſhment is hurtfull, for it maketh the child corpulent, and growing in breadth rather than height. And you may make an experiment from plants, which if they ſpread much are ſeldome tall. As for the nature of nouriſhment, firſt, it may not be too dry: And therefore Children in Dary Countries do wax more tall than where they feed more upon bread and fleſh. There is alſo a received Tale, that boyling of daiſie roots in milke (which it is certaine are great driers) will make dogs little. But ſo much is true, that an over-drie nouriſhment in Children put-

Lord Bacons *nat. hiſt. cent.* 5.

teth

Meanes of increase of stature.

teth back stature. Secondly, the nourishment must be of an opening nature; for, that attenuateth the juyce, and furthereth the motion of the spirits upwards; neither is it without cause, that *Xenophon* in the nourture of the *Persian* Children doth so much commend their feeding upon *Cardamomum*, which (he saith) made them grow better, and be of a more active habit. *Cardamomum* in Latine is, *Nasturtium*, and with us water-cresses, which it is certaine is an herbe, that, whilest it is young, is friendly to life. As for the quickning of naturall heat, it must be done chiefly by exercise. And therfore (no doubt) much going to schoole, where they sit so much, hindreth the growth of Children, whereas Country people, that go not to Schoole, are commonly of better stature. And againe, men must beware how they give Children any thing that is cold in operation, for even long sucking doth hinder both wit and stature; this hath been tried, that a whelpe that hath been fed with Nitre in milk, hath become very little, but extreame lively; for, the spirit of Nitre is cold. And although it be an excellent medicine in strength of yeares for prolongation of life, yet it is in children and young creatures an enemy to growth, and all for the same reason; for, heat is requisite to growth, but after a man is come to his middle age, heat consumeth the spirits, which the coldnesse of the spirit of Nitre doth help to condense and correct.

This Corpulency or obesitie is a deformity which hurts the beauty and actions of the body; that which is first affected by the immense gros-

Fatneſſe when it doth prejudice Nature.

neſſe being the formes; which is but a Symptome, when it only hurts the beauty and forme, but it is a diſeaſe when it doth not only prejudice the beauty, but offends the actions of the body; for, this ſuperfluous burden of fleſh, which as *Avicen* ſpeakes, is as a fetter and clog unto them, hinders motion, deambulation, operation, and reſpiration, and even the actions which appertaine to the conſervation both of the Species, and Individuum. Now ſince this immenſe fatneſſe or ſtore of fleſh ariſeth not from any preternaturall matter, but out of a naturall, yet ſo, that by reaſon of abundance, it proves offenſive; this diſeaſe of Figure is coupled with a diſeaſe of Magnitude; and it ſeemes worthy of a doubt, whether in obeſity, which is a Diſeaſe according to Magnitude, be alſo a Diſeaſe in Figure; the truth is, Obeſity doth not neceſſarily vitiate the figure, after that manner whereby diſeaſes are made according to it; the forme indeed and beauty is vitiated, but not the rectitude, nor the Cavity, neither any other things which conſtitute that which is called Figure by Phyſitians. I ſpeake not of naturall fatneſſe, but of that which is aſcititious and accidentall to thoſe who through gurmandizing voracity and eaſe become ventroſe, and Tenter-bellied All-Panches, which are allyed to the Eat-alls and Drink-alls, who ſwim up the River Sauce to the famous Fleſhpaſtinople, who look as if their hands (as the Proverb ſpeakes) had put out their eyes; theſe Epicure Hellio's ſtand in need of Coſmetique Diet to reduce them to that juſt proportion, and true terme of Latitude and profundity,

which

The naturall magnitude of the body.

which in a well proportioned body ought not to exceed the measure of a Cubit, according to the standert of *Goropius*.

Joan. Gorop. Becan. *in* Gigantomachia.

As to the Magnitude of the Body it is threefold, according to the tripple kind of Dimensions, to wit, Longitude, Latitude, and Profundity, and these consist in a due proportioned mediocrity, not declining from it in excesse or defect, which againe may be more or lesse. But that we may more perfectly comprehend it in our minds, in the first place we must explaine what magnitude man is wont to have when he satisfies the Law of Nature in all perfections, and is not defrauded of her just Donatives by the deceitfulnesse of a conceited education; that we may have a body, which as to a certaine statue of *Polycletus*, all others may be diligently examined: for so we shall easily understand, who is to be called Tall or Low, Grosse, or Slender, Broad or Narrow. Such a one in this our *Europe* shall that be esteemed, which in Longitude is six foot compleat, and in Latitude or thickneſſe one foot only and a third part; they who decline now from this proportion are called unproportioned, although this very excesse or defect is not to be defined to so strict bounds, but they who only descede from this exact rule may yet be accounted among the number of proportioned men. By this account he will be a tall man who is seven foot (or somewhat lesse) in length, and in breadth and thickneſſe is most conformable to a proportioned body; on the contrary, he is a little or low man whose length fals short of six foot, in the other Dimen-

sions correspondent to a well proportioned body: In like manner they are grosse, who when they are of a due height, which comprehends six feet, yet the Diameter of Latitude exceeds one foot, or the compasse, or circumference of the breast and lower belly, containes above three feet, whereas in a well proportioned body it exactly equals three feet, and so equall to the halfe of the Longitude of the whole body: on the other side, if they attaine not to these, they are to be called leane and slender men, such as *Hippocrates* cals φθινώδεις, whom he declares to be very obnoxious to a Consumption. But this Magnitude, although it be thus defined by the observers of Nature, because for the most part it is wont to be such, yet it is so unequall, that according to Age, Sex, Region, and Diseases, it much differs. ¶ They say, that *Rhases* and *Albertus* had invented a way to get little men by Art. *Julius Camillus* rashly affirmes, that a true man may be produced by a way not instituted by Nature, out of urine or other humour decocted by fire or the Sun, in glasse vessels. *Thomas Garzonus* unadvisedly beleeved it to be fecible, and some attribute this invention to *Arnoldus Villanovanus*. *Paracelsus* boasts, that he had received this secret of secrets from God; affirming, that if the Sperm of a man do putrifie in a sealed Gourd, to the highest putrifaction of horse-dung, forty daies, or so long untill it begin to live, and to move, and be stirred, which is easie to be seen, after that, it will be in some time like unto a man, yet pellucid and without a body: Now if afterwards it be daily, warily and prudently nourished, and fed

Hippocrat. *in Epidemiis.*

Paracel. *lib.* 1. *de rerum natura.*

The opinion of learned men touching this artifice.

fed with the secret of mans bloud, and conserved for forty weeks in a perpetuall and equall heat of horse-dung, it will thence become a true Infant, having members as those that are begot on women, but it will be far lesse; Then it is diligently to be brought up untill it grow a stripling, and begin to understand and be wise. And this secret is known to the Nymphs of the Wood, and the Gyants which are sprung from thence; for, there are also great and miraculous men made, who are Conquerours, and skilfull in secrets, because they are borne by Art, therefore Art prevailes in them; for it is borne in them, but they are not taught of others, being called the sons of Woodmen and Nymphs, because in respect of their virtue they are not like men, but spirits.

Campanella, though he confesseth experience had not as yet brought him to the understanding of this mistery, and therefore after some scanning of the matter doubts not of the effect, yet he dares not deny it: for where there is something like unto the wombe, and Intelligence, if it become a humane body, God denies not to enfuse a mind: but where God reveales not, he is silent; as for *Paracelsus* his conceit, that Giants and Nymphs were artificially borne, that he saies is false; for the first ought to be borne without humane Art: and that they used Art to the Generation of men and not Nature seems irrationall and false, unlesse the Intelligences, the Executrices of Gods providence have used this Art in some Region; as God in the forming of *Adam*, which is uncertaine; besides, saies he, I thinke it false, that those that

Campanella *de sensu rerum.*

are gotten by Art are more prudent than those who are gotten the naturall way, and their Teachers, for Nature is wiser than Art, since Art is but her Disciple.

Thus have we heard of the Pigmies of *Paracelsus*, that is his non-Adamiticall men, or middle natures, betwixt Men and Spirits; wherein he hath gone some way to meet their wish who desire to propagate the world without conjunction with women. The ground of whose Vote is supposed to be, that they had sensibly observed an impotency or totall privation of that which Eunuchs by Nature have, prolongeth life, they living longest in every kind, that exercise it not at all, Castrated Animals in any kind, as well as Spado's by Art, living longer than they that retaine their Virilities; for, the Generation of bodies (as one, once of this Sect said) is not effected, as some conceive of Soules, that is, by Irradiation, or answerable to the propagation of Light, without its proper diminution, but therein a proper transmission is made materially from some parts, and Ideally from every one, and the propagation of one in a strict acception, is some minoration of the other. *The Generation of one thing is the corruption of another*, although it be substantially true concerning the forme and matter, is also dispositively verified in the Efficient or Producer. Hereupon they are most unjustly afraid to lessen themselves, though to gaine a kind of immortality. Surely, as the Marquesse of *Malvezzi* saith, They who believe that woman was not made against the intention of Nature, that she is

not

The Commensuration of womans body vindicated.

not an Errour or a Monster, must confesse she is made for Generation, and if she be made for this end (as indeed she is) it is necessary she be endued with parts that move unto that end; for hence it comes to passe, that so soone as she is represented unto us, if there be not first a habit form'd, or that at the very instant there be not some great resistance made, man doth by Nature hasten to contemplate her for the end to which she was made by Nature; which naturall instinct (as the Philosopher cals it) of Generation, hath prevailed so far with some of the Ingenious, as to reduce them to a practicall recantation: whereas some more malicious, in hatred to women, have mingled Copulation with beasts. Somewhat a-kin to these are they who have not slighted the naturall use of the Sex, yet have look'd asquint upon the body of women, (a building of a more excellent frame than the fabrique of man, in the opinion of some Divines) as if it were unproportioned, and not according to the Laws of Symetry, making alwaies the collation unto the body of man: whereas in knowing and judging of commensuration or incommensuration of a body, the Comparation or Reduction ought not to be made either to the Masculine or Feminine, but they should propound a humane body best disposed according to nature, as to the use, habit, and constitution of those members, and so to confer with that, what is to be judged: For, that which is best organized and constituted according to Nature, is justly said to be the proper Measure, Rule, and Index of all others of that kind; for, although these two bodies

The History of Pigmies maintained.

bodies exist in the same Species, they are yet divers one from another, and therefore ought to have different measures: if therefore the body of Woman seeme unproportioned, compared to the body of man, so will the body of man appeare defective in its Symetry, if compared with the woman, which affords a sufficient conviction of this errour in the Mathematiques and Laws of Symetry.

The Story of a nation of Pigmies is not a meer Fable; and although some make a small account of them, yet they ought not so to be despised, as to be passed over invisibly; certainly, scarce in any narration of humane monsters, ancient Writers do more conspire, and seriously declare themselves; nay, even *Philostratus*, who out of *Apollonius* saies, all other Monsters of men are fabulous; he excepts Pigmies, affirming that they live, and that the Relation is not vaine. And when of old it was held somewhat doubtfull, *Homer* added some repute and authority to the History, in making mention of them; *Aristotle* seriously, *& datâ operâ*, taking notice of them, concludes it is no Fable, whose *ipse dixit* is enough to gaine beliefe, when so great an Interpreter of Nature, a man every way most prudent, and not only a sedulous, but a true searcher out of all things that exist in Nature, shall afford so weighty a testification.

Sir Jo. Mand. *in his Travels, cap.* 64.

Sir *Iohn Mandevile*, whose Relations deserve more credit than formerly they have had, reports, that a little beyond the City *Chibens* there is the Land *Pigme*, where are men of little stature, for they are but three spans long, and they are very faire

Nations of little men.

faire both men and women, though they be little, and they are married when they are halfe a yeare old, and they live but eight yeares, and he that liveth eight yeares is held very old; theſe ſmall men are the beſt workmen of ſilke and cotten, and all manner of things that are in the world, and theſe men travell not, nor till Land, but they have among them great men, as we are, to travell for them, and have great ſcorne of thoſe great men, as we would have of Giants, or of them, if they were among us; And we may draw out of many moderne Writers ſufficient Teſtimonies of ſuch a Nation. *Iovius* ſaith, there are Pigmies beyond *Lapland*. *Olaus* alſo affirmes, that in the Iſle *Gronland* there are Pigmies.

Jovius *in Muſcovita Legatione.*

Olaus *de gent. Septent. l.2.*

In a certaine Epiſtle ſent unto the Pope, there is report made of ſmall men, no higher than little Children. The *Portugals* alſo have now diſcovered many Dwarfes in *Tartary*. *Antonius Pigafetta* found them in the Iſland *Aruchetto*, among the *Moluccas*, affirming withall, that there are ſuch little men among the *Moluccas* in the Iſle *Caphicos*; and *Argenſola* appoints them the ſame place. *Odoricus* ſaies, he found among the *Indians* Pigmies of three palmes high, who get Children at the fifth yeare of their age, and are ſhort lived. And indeed there is for the moſt part a mutuall connection between age and ſtature, (whence it may be in the Greeke, the ſame word ſignifieth both) ſo as that race of men which is talleſt and ſtrongeſt, commonly holdeth out longeſt, which may be ſuppoſed to be the ground of the ſhort duration of the lives of Pigmies. *Petrus Simon* writes, that they

Neiremb. *in Hiſt. Nat.*

Pigafetta.

Jonſt. *Thaumatograph. Artic. 2 admirand. Hom.*

Odoricus *de rebus Indiis lib.1.*

were found beyond *Andes* by *Iohannes Alvarez Maldonatus*, when he discovered some new lands in *India*. *Delrio* saies, that *Anno* 1600. in *Peruvia* there was found a Province of Dwarfes, and that notice was given thereof in the Letters of *Ruizius*, which in the yeare 1601. he himselfe read. *Gemma Frisius* writes a Narration of a Boat of Pigmies which were seen, being driven by a tempest to the Kingdome of *Norway*. *Photius* out of *Ctesias* saith, there are *Negroes* in the midst of *India*, whom he cals Pigmies, who are at the most but two Cubits high, and most of them but one Cubit long, few exceeding the Altitude of one Cubit and an halfe, of which the King of that Country entertaineth three thousand Archers for his Guard. *Paracelsus* his Pigmies or Fairies are such a kind of Nation under ground, who are thought by some not to live idly there; for, in *Lusatia*, and the parts thereabout, where there are often found Urnes, digged out of the ground, the Vulgar are of opinion that they are made by the subterranean Pigmies; and that in winter they lye twenty foot deep, but about the Feast of *Penticost*, not above a fathom from the superficies of the earth. Notwithstanding all this cloud of Witnesses, there are some Authors, which either deny this verity, or detract from the credit thereof; and others who by their incredulity endeavour to merit an opinion of Learning, and by a severe, and rather an unjust than true judgement, would seeme to be veridiciall Relators or precise tell-troaths, which savours of little ingenuity; for, as in manners a moderate behaviour is better than a rough carri-

age,

age, so in passing judgement, it advantageth not to be partiall, but moderate, and aptly inclinable to all parts of the opinion, supported more by reason than resolution. We allow men to wonder at these Relations, but not to deny them, for every thing that is wonderfull is not a lye; you may perchance wonder at the reports made of Giants, yet you will not deny that there ever was, or are any, although you never beheld any such *Colossus* of flesh with your Eyes. Why, pray you, then is this little Nation to be denied, since the Lapse of Nature, and the defect of things is lesse marvelous, and what should hinder that there should be a Race of Pigmies as there is sometimes of Giants? Examples enow in all ages there have been of such Dwarfishnesse of stature, in nothing but the exiguity monstrous and deformed.* *Nicephorus* delivers, that in the reigne of *Theodosius*, there was a man borne in *Ægypt* so little, that he was like a Partridge. *Philetas* the Heroick Poet was so little, that he was faine to fasten lead unto his feet lest the wind should blow him away; and there was another, whom *Athenæus* speakes of, who was so little *ut ad obolum accederet*; a story so strange, that the Printer (as one saith) might be accused, did not the account of *Ælian* accord unto it. And it seemes, Wit is a commodity that will lye in a little roome; for, not only this *Archestratus* and *Philetas*, but *Sannizion*, *Melitus*, *Cinesias*, and *Hipponactes* (little wights that *Ælian* speakes of) were all Poets. In *Spaine*, not long since, there was an example which would much facilitate the beliefe of Pigmies: There was a Dwarfe of a very

*Panaretus & Philipides were of so small a stature that they became a Proverbe. Alex. Nicephor. lib. 12. Eccles. Hist. cap. 37.

Athenæus.

Ælian *de var. Hist. lib.* 10.

More proofes of Pigmies.

Neiremb. *hist. Nat. l.5.c.16.* very good constitution of members, who being borne with Teeth, never shed them; he came from his mothers wombe with a hairy *Pubes*; at seven yeares of age he had a beard, and at ten yeares of age he arived at his full strength, and begot a Son.

Joan. Cassinon *de Gigant. p.76.* *Iohannes Cassinon* saw at *Lions* two Dwarfes of a Cubit high, one of them having a long beard

Jonst. *Thaumatograph. de Pigmæis, fol.529.* appeared in forme elegant enough. *Jonstonus* saw at *Falcoburge* a she-Dwarfe about the same stature.

Bartholinus *de Pigmæis, c.6* *Bartholinus* speakes of the *Sceleton* of a Pigmy not a Cubit long, which is to be seen at *Dresda* in a Tower of the Elector of *Saxony*, so little in all its proportions, that one might suspect it for the bones of an Embrion; and *Leonhardus Turnheuserus* makes mention of such another *Sceleton* found in *Lusatia*. *Platerus* can give you an account of three Dwarfes of a streight and perfect forme, between two and three foot high; and if we will not shut our eyes, we may see such an object now & there occurre among us, such an *Homuncio* was Master *Iefferies* the late Queenes Dwarfe, and my Lord of *Pembrookes* Page, and some others. You shall find in *Aldrovandus* many examples of Dwarfes, or little men, which have been kept by divers persons of worth in all ages. For there are two kinds of Pigmies: one, those that are got by chance, as monsters, and brought up for sport in great mens Palaces: the other sort are a Nation, which either is, or hath been somewhere. *Cardan* therefore is forced to allow that there are such little men for a miracle, although not for a Nation; And the diversity of their habitation is alleadged

Leonhardus Turnheuserus *lib.7.cap.84.* Plater. *in deformat. observ.*

Aldrovand. *lib. de monstror. hist. fol.39.*

Pigmies without all question.

alleadged to argue the vanity of the History. For, *Pliny* placeth them in *Thrace* neare *Gerania* a Nation which the Barbarous there call *Calizos* *Mela* in the inner *Arabia*. Are Giants therefore a Fable because they are reported to be in divers parts of the world? *Scaliger* therefore denies Pigmies, because in these times now all the World is discovered, they are found in no Angle of it, whose errour is sufficiently confuted by the above-named testimonies of late discoveries; but if it were not, by this argument I will deny that there are Giants, and if it did not appeare that there were any such Nation remaining, yet none but a *Mercury* could rashly deny that there never was any such Nation. Some Authors (indeed) that make mention of them write that they are now no where extant. *Pomponius* saith, that they now faile; *Solinus* saith, they have been driven out of their habitations, where therefore should *Scaliger* find the old Pigmies after so many ages? *Strabo* is diffident in this matter, enduced by this reason, for that in those places where *Aristotle* placeth them, there be small Creatures, whence the lapse was easie, that the same pusillity was transferred to men; yet this very reason makes the History of Pigmies more probable; for, if the great heat of those Regions did so lessen and contract other Animals, why not also men? To conclude, this discourse of Pigmies or Dwarfish Race of people, or lowest diminution of mankind, which make up an aggregated habitation; although the learned Enquirer into vulgar and common Errours is not fully satisfied, yet concludes not an impossibility; and

Plin *lib.* 4, 5, 6. *Nat. Hist.*

Dwarfes made by Art.

and *Cardan* will allow Pigmies to be perfect men, becauſe their forme and ſhape is perfect: For as God and Nature (or rather God by Nature) his inſtrument and handmaid, hath faſhioned the body of man into thoſe proportions, ſo hath he limited the dimentions (as likewiſe thoſe of all others, both Vegetive, Senſitive, and Inſenſible Creatures) with certaine bounds.

Quos ultra citraque nequit conſiſtere rectum.

So that though the Dimenſions of mens bodies be very different in regard of ſeverall Climates, and Races, and that it is not defined in what Dimenſions the ſoule may exerciſe her faculty: Yet was there never any Race of men found to the bigneſſe of Mountaines, or Whales, or the littleneſſe of Flies or Ants, becauſe in that quantity the Members cannot uſefully and commodiouſly, either diſpoſe of themſelves, or exerciſe thoſe functions which they were by their Maker aſſigned. It is to this purpoſe a good and proper axiome: *Datur maximum & minimum in utroque genere*, there is in every kind ſome ſuch greatneſſe as cannot be exceeded, and ſome ſuch littleneſſe as cannot be contracted.

Cardan *de ſubtil. lib.* 11.

Cardan writes, that one may make Dwarfes, even as we make little Dogs for women to play with, for they will be engendred of a little Father and Mother, then let them be girt in with ſwathe-bands very ſtraightly, and bred up with a ſpare Diet; and would to God (ſaith he) this invention were as profitable as facile.

Ariſtotle

The Reason of Dwarfish stature.

Arist. *Problem. Sect.* 5.

Aristotle, enquiring the reason why men become of a Dwarfish stature, he saith, there may be a double cause rendred thereof; for, either the place, or the aliment does it if it be small, which some after the birth endeavour to do, as they that bring up little whelps in small boxes.



It is reported, (saith my Lord *Bacon*) by some of the Ancients, That whelps, or other Creatures, if they be put young into such a Cage or Box, as they cannot rise to their stature, but may encrease in breadth or length, will grow accordingly as they can get roome; which if it be true, and feasible, and that the young Creature so pressed & streightned, doth not thereupon dye; It is a meanes to produce Dwarfe-Creatures, and in a very strange figure. Thus Apples before they have obtained the full growth if they be put into streight vessels, being prohibited of their naturall liberty of encrease, will grow accordingly, as they can gaine roome; for, if as the Philosopher saith, *Locus sit forma locati*; there is a necessity that that which is contained in narrow places, and deprived of the liberty of motion, must thereupon be lesse; which is the reason that the Children that are borne of women whose wombes are narrow figured, prove small according to the mould they are cast in. This is certaine and noted long since, that the pressure or forming of parts of Creatures, when they are very

Lord Bacons *nat. hist. Cent.* 1.

very young, doth alter the ſhape not a little, as the ſtroaking of the Heads of Infants between the hands, was noted of old to make *Macrocephali*, which ſhape of the Head, at that time, was eſteemed; and the raiſing gently of the Bridge of the Noſe doth prevent the deformity of a ſaddle Noſe; which obſervation well weighed may teach a meanes to make the perſons of men and women in many kinds more comly and better featured than otherwiſe they would be, by the forming and ſhaping them in their Infancy; As by ſtroaking up the Calves of the Leg, to keep them from falling down too low, and by ſtroaking up the Forehead to keep them from being low foreheaded. And it is a common practice to ſwathe Infants that they may grow more ſtreight, and better ſhaped. And young women by wearing ſtreight Bodies keep themſelves from being groſſe and corpulent. From theſe premiſes I am enduced to ſuſpect, that Pigmies and Dwarfes, ſunke below their ſpecies, were at firſt occaſioned by ſome artifice or affectation; for, you ſee it lies within the reach of Art, and the hand of mans Invention. And if mans hand were too ſhort, yet the Devils power can reach to ſuch a concluſion; for, even as ſometimes Dwarfes and Giants may be naturally procured, ſo the Devill with more facility can, by divine permiſſion, promote the decreaſe or encreaſe of the humane ſtature, by applying Actives to Paſſives, which is the judgement of *Iordanus* and others. *Delrio* ſaies, there is no doubt but that the Devill may make Pigmies, and prohibit men from ever comming to the juſt ſtature

Jordanus *de eo quod divinum & ſupernaturale eſt in morbis humani corporis.*

of

That the Devill may make Pigmies.

of a humane body, as we see by mans artifice, to wit, by giving them burnt wine, and enclosing them in little pots, those little dogs wherewith women are so delighted, are procured: and parents greedy of gaine, very wickedly, with certaine medicaments cause their childrens growth to be stunted, that they prove Dwarfes. But he cannot make a Giant of a Pigmy; For, he thinks that the Devill cannot so extend the bones of a little man, to make them of a Giant-like magnitude, & therefore (saith he) *Petrus Chieza* accounts that a Fable which the Indian *Cichorani* brag they can do with certaine herbs.



Chieza *p.* 2. *Hist.* Peru *c.* 42.

Some have entertained a setled opinion that there was never any Gyant, which is a conceit very absurd; for although many of the Ancients did suppose that no man could by

growth exceed the longitude of seven feet, because this was the Altitude of *Hercules* his stature, as they affirme; and *Gellius* alleadgeth *Varro's* opinion, that the utmost point of mans growth in the course of Nature is seven foot. And *Gassanion* saith, there is no man rightly featured who exceeds six of his own feet. Yet there was one *Gabbarus*, brought out of *Arabia*, who as *Pliny* reports, grew to the height of nine feet and so many inches; this is confirmed by *Solinus*, who writes, that the *Syrbotæ* of *Æthiopia* grew to the height of twelve feet; and in another place, that there was certaine people of *India* so great, that they easily ascended Elephants. *Onosicritus* reports, that in certaine places of *India*, where there are no shadows, there are men of five Cubits and two Palmes high; *Olaus Magnus* placeth such men also in the Northerne parts, and especially in the Kingdome of *Helsingori*, which is under the command of the King of *Swethland*, he makes mension of a Giant that was nine Cubits high. *Isidore* confesseth that there are men to be found of twelve foot high; but in another Tract he delivers a strange report of an admirable procerity, in these words: In the Westerne parts (saith he) there was found a maid, whom the raging waves of the sea had cast up from the Ocean, unknown, and wounded in the head and dead, who was fifty Cubits long, and between the shoulders foure Cubits broad, cloathed in a purple garment, which thing seemes incredible, yet some Historians of credit subscribe unto it. *Odoricus* reports, that he saw with the Great *Cham* a Giant of

Joh Gassanion *his Treatise of Giants, cap. 6.*

Polyhist. *c.* 32.

Onosicrit. *c.* 5.

Olaus Mag. *lib.* 5. *cap.* 2.

Isidorus *Etymolog. l* 11. *c.* 3. Isid. *lib. de rerum natura.*

Vincent. *hist. Nat. l.* 31. *c.* 125. Korn. *ex Odoric.*

twenty

twenty foot high. In former Ages, to wit, under *Iuſtin* the *Thracian*, a certaine woman of *Cilicia* appeared Giant-like, both in tallneſſe of body, as alſo in proportion of the other members, for ſhe exceeded the height of the talleſt men a Cubit, with breaſts and ſhoulders above the uſuall manner broad, all the reſt, as the Voice, and Face, and firmeneſſe, and magnitude of her Armes and Cubits, and the thickneſſe of her fingers, and other parts, anſwering to her Longitude and Latitude. Saint *Auſtin* hath left upon record the memoriall of a Giant-like woman, which to the great admiration of all men was ſeen at *Rome*, before the City was ſacked by the *Goths*. The Author of the Book, entitled, *De natura rerum*, makes mention of a remarkable ſtature found in the Weſterne Regions; ſuch tall *Viragoes* were the *Bradamantes Marfiſa*, and our long *Meg* of *Weſtminſter*; but of many of theſe we may ſay, they are rather mountaines of fleſh than men.

Zonaras in Iuſtino.

St Aug. de Civitat. dei, c. 23.

The Queſtion is, why ſuch men of ſuch vaſt bodies and ſtrength are not found in our daies? many reaſons are alleadged for it, but the moſt rationall is the luxury and laſciviouſneſſe of the times, which hardly ſuffers Nature to get any thing perfect; not that there is any decay in Nature, but it may well be, that in theſe parts of the world, where Luxury hath crept in with Civility, there may be ſome diminution of ſtrength and ſtature, in regard of our Anceſtours. And here I cannot but take occaſion to condole the injury done to Nature; in the generative procacity to Rathe marriage uſed in *England*, and elſewhere,

The cause of small stature.

which is the cause why men be now of lesse stature than they have been before time; for we observe not the rule of *Aristotle* in his Politiques, who would have men so marry; that both the man and the woman might leave procreation at one time, the one to get Children, the other to bring forth; which would easily come to passe, if the man were about eight and thirty yeares of age when he married; and the woman about eighteen: for the ability of getting Children in the most part of men ceaseth at seventy yeares, and the possibility of conception in women commonly ceaseth about fifty; so the man and the woman should have like time for generation and conception: But this wholsome rule is not followed, but rather the liberty of the Civill Law put in practice, that the woman at twelve yeares of age, and the man at fourteen are marriageable. Which thing is the cause that men and women, in these daies, are both weake of body, and small of stature: yea, in respect of those that lived but forty yeares ago in this Land: much more then in comparison of the ancient Inhabitants of *Brittaine*, who for their taleneſſe of stature were called Giants; so dwarfed are we in our stature, and fall short of them, that that of the Poet is verified on us,

Arist. *polit. lib. 7. cap. 16.*

Terra malos homines nunc educit atque pusillos.

Which thing is also noted by *Aristotle* in the same place. *Est adolescentium conjunctio, improba ad filiorum procreationem. In cunctis enim animalibus juveniles partus imperfecti sunt: Et feminæ crebrius quam mares,*

The cause of tallnesse of stature.

mares, & parva corporis forma gignuntur: quocirca necesse est hoc idem in hominibus evenire. Hujus autem conjectura fuerit, quod in quibuscunque civitatibus consuetudo est, adolescentes mares puellasque Conjugari, in iisdem inutilia, & pusilla hominum corpora existunt.

In *Florida* they are not joyned in marriage untill forty yeares old, and they suckle their Children untill twelve yeares, or untill they can provide for their own sustentation. Hier. Giran. Cosmogr.

But if we cast our eyes abroad upon those Nations which still live according to Nature, though in fashions more rude and barbarous, we shall find, by the relation of those that have lived among them, that they much exceed us in stature, still retaining, as it seemes, the vigorous constitution of their Predecessors, which should argue, that if any decay be, it is not universall, and consequently not naturall, but rather adventitious and accidentall: For proofe hereof, to let passe other stories of Giants of late yeares, as that which *Amatus Lusitanus* speakes of, borne in *Senogallia* Amat Lusitan. Curat. 95. *Parsons, Evans* the late Kings Porter, *&c.* We will content our selves with the *Indies*, *Melchior Nunnez*, in his Letters where he discourseth of the affaires of *China*, reports, that in the chiefe City, called *Paguin*, the Porters are fifteene foot high; and in other letters written the same yeare 1555, he doth averre, that the King entertaines and feeds five hundred such men for Archers of his Guard. In the West-*Indies*, in the Region of *Chica*, neare the mouth of the *Streights*, *Ortelius* describes a people, whom he termes *Pentagones*, from their huge

Nations of Giants.

huge ſtature, being ordinarily of five Cubits long, which make ſeven foot and an halfe, whence their Country is known by the name of the Land of Giants. *Americus Veſputius*, who ſearched into the unknown parts of the world, found out an Iſland, at this day called the Iſland of Giants, it may be them which *Ortelius* deſcribes. *Magellane* (as the great Encompaſſer of the World obſerves) was not altogether deceived in naming of them Giants, for they generally differ from the common ſort of men, both in ſtature, bigneſſe, and ſtrength of body, as alſo in the hidiouſneſſe of their voice: but yet they are nothing ſo monſtrous, or Giant-like as they were reported, there being ſome Engliſh men as tall as the higheſt of any that we could ſee, but peradventure the Spaniards did not think that ever any Engliſh man would come thither to reprove them, and thereupon might preſume the more bolder to lie: the name *Pentagones*, five cubits, *viz.* ſeven foot and a halfe, deſcribing the full height, (if not ſomewhat more) in the higheſt of them; but this is certaine, that the Spaniſh cruelties there uſed, have made them more monſtrous in mind and manners, than they are in body. Maſter *Pretty*, a Gentleman of *Suffolke*, in his diſcourſe of *Candiſh*, his voyage about the world, being himſelfe imployed in the ſame actions, tels us, that meaſuring the print of an Indians foot in the ſand, not far from the Coaſt of *Braſill*, he found it to be eighteen inches long, by which computation the Indian himſelfe in proportion could be no leſs than nine foot. *Caſſanion* likewiſe acknowledgeth, that in the Land of *Sammatra*, and neare the *Antartick*

Sir Francis Drake his voyage about the world.

Hackluit in his Engliſh voyage.

Men of very tall ſtature.

tartick Pole, ſome are found of ten or twelve foot high. Laſtly, *Anthony Pigafetta* a great Traveller in his time (as teſtifieth *Goulart*) affirmes, that he had ſeen toward the ſame Pole, ſo tall a Giant, as other tall men did not reach with their heads above his Navell; and others beyond the ſtreights of *Magellane* which had their necks a Cubit long, and the reſt of their body anſwerable thereunto: Hereunto may be added the Collections of Maſter *Purchas* in his Pilgrimage; The Spaniards, ſaith he, which with *Magellane* firſt diſcovered the Streights, ſaw Giants on this Coaſt, of which he carried away one with him to ſea, where after for want of ſufficient food he died. And beſides, that ſome of our own at another time meaſured the print of mens feet eighteene inches in the ſand. *Oliver Noort*, in his world-compaſſing voyage, had three of his men ſlaine by men of admirable ſtature, with long haire, not far from *Port-Deſire*, about forty ſeven degrees of ſoutherly Latitude, and after in the *Magellane* ſtreights diſcomfited a band of ſavages, which neither would yield, nor flee from their wives and children, which were in a Cave juſt by, till every man was ſlaine. Foure Boyes the Hollanders carried away, one of which learning their Language told them of three Families, or Tribes, in thoſe parts, of ordinary ſtature, and of a fourth which were Giants, ten or eleven foot high, which warred upon the former.

Goularts *memorable hiſtories of our Time.*

Sebalt de Weert being detained five months in the ſtreights by foule weather, ſent his men to fiſh for their proviſion, (which exceedingly failed) who

Over-talneſſe of ſtature a deformity.

who there were ſuddenly aſſayled by ſeven Canoes of Giants, which they gueſſed to be ſo high as is mentioned, who being put to flight by their peeces, fled to land, and pluckt up trees in their rude manner, barricadoing, and fortifying themſelves againſt further purſuit of the Hollanders, who were no leſſe glad, that they were rid of ſuch company. And in another place he ſaith, that whole Families of thoſe monſtrous men are found at this day in *America*, both neare to *Virginia*, as Captaine *Smith* reports, and eſpecially, about the ſtreights of *Magellane*, neare which he found Giants; and in the ſame ſtreights were ſuch ſeene of the Hollanders ten foot in height, whereas yet other Families were but of the ordinary greatneſſe; one *Thomas Turner* told me (ſaith he) that neare the River of *Plate*, he ſaw one twelve foot high: To which we may adde thoſe Giants, called *Patagones*, of nine or ten foot high, which inhabit within a certaine Region of *America*, who paint their faces with the juyces of certaine herbs. Not to reckon the women of *Selenitis*, who, contrary to the manner of other women, lay Eggs, which being hatched by them, and diſcloſed, there come forth men, which encreaſe to a Giant-like ſtature. Theſe bodies that ſo exceed and run out in longitude, loſe the beauty of proportion; for that thereby they become Giants, a deformity not to be cured, unleſſe we ſhould do as that Robber in *Galen*, who cut off the feet of men that were too tall.

Joh. Laureat. *Anania Tract. 4 Coſmogr.*

Lycoſt. Raviſ. Textor, *and* Aldrovandus.

Concerning the originall of Giants, and the cauſe of their vaſt procerity of body, much might be

The originall of Giants.

be collected out of sacred Writers, and approved Historians; for some of the Fathers seeme to think that the Giants which preceded the Deluge were borne of the Congresse of Angels with Women; they seeme to favour that opinion that the Angels sinned with women, taking that of *Genesis* in this sense, *Then the Sons of God saw that the Daughters of men were very faire, and they tooke them wives of all that they liked, and there were Giants in the earth in these daies*; yea, *and after that the Sons of God came unto the Daughters of men, and they had borne them Children, these were mighty men, which in old time were men of renowne.* And however some take the Sons of God, here spoken of, to be the degenerated sons of *Seth*: Yet *Kornmannus* thinks that he is more in the right to thinke that these were Angels and spirituall substances, who being allured by the beauty of the Daughters of men, lay with them, from whence Giants were procreated. When then the sons of God fell foule upon the Daughters of men, the flames of lust alwaies encreasing, that almost all, or very few excepted, deviated from the right path, the feare of God quite exploded from the Earth and set at nought, at length by the nefarious arts of Devils, Giants were every where produced with a vast and incondit bulke of body, little becomming the humane Nature, these Giants, puffed up with pride and arrogance, assumed to themselves the names of the sons of God, contemned others in respect of themselves, whom they call'd the sons of men; at length they drew upon themselves, and the the whole world, divine vengeance, that

As Just. Mart. *in Apol. ad Senat. Rom & in alia Apol. ad Antonium pium.* Tert. *lib. de habitu mulier.* Lactant. *li. 2. de orig. her. cap 15.* Euseb. *lib. 5. de præpar. Evang. cap. 4.* Philo *in lib. de Gigantibus.* Ambrosius *l. 1. de Noë & Arca. cap 4.* Clem. Alex. Sulp. Severus. Isidor. Gyrald. Francisc. Mirandul.

Gen. 6. v. 2, 3.

Jo. Lauren. *Ananias in lib. de Nat. dæmonum, l. 2.*

The supposed originall of *Heroes*.

they all perished in the Deluge except *Noah*.

The Heathen likewise, for the most part, derive their *Heroes* and mighty men from the like originall. Nay, there are yet many Nations which count it an honour to derive their Pedigree from Divels, who had the company of women in the shape of men. The *Peguians*, and *Sianitæ*, people of *India* derived their originall from women impregnated by Devils. The *Nefsefoglions*, among the Turkes, are thought to be borne of such *Inculi* or *Succubi*. The history of the Occidentall Kingdomes do evidently declare, that the Nation of the *Hunns* were generated from *Inculi*; and fame reports, that the Island of *Cyprus* was wholly depopulated, and inhabited by the sons of *Inculi*. *Bonfinius* deduceth the originall of the *Huns* from such *Incubi* spirits; for he saith, that *Filimerus*, the King of the *Goths*, expelled all the whores out of his Army, and drove them into solitary places left they should enervate the mind and bodies of his Souldiers; to these afterwards the *Incubant* Spirits resorted, and by their Congresse with them, the most cruell Nation of the *Huns* were descended, whose manners not only, but their Tongues and speech, was so fierce and barbarous, that it degenerated from all humanity. Histories of such Congresses with *Incubusses* and *Succubusses*, you may find in *Kornmannus*, *Bauhinus*, and others, and of their nefarious Issue. Among others, *Apollonius Tyanæus*, and *Merlin*, who were supposed of this extraction, participated most of the subtilty of their Ancestors; but the better to shew that Devils, according to *Delrio*, may produce

Kornman. *de mirac. vivorum*
Jo. Nyder *in Formicar. lib. 5. cap. 10.*
Joan. *de Barros.*
Bonfinius.
Mart. Delrio *disq. mag.*
Jordanus *de eo quod divinum & supernaturale est in morbis*
Kornman. *de vivor. mirac.*
Bauhinus *lib. Hermaphrodit.*

Whether Devils may have to do with women.

duce many ſtrange monſters. The ſtrangeneſſe of another Hiſtory cals for admittance in this place; It is reported, that in *Braſile*, from the copulation of a barbarous woman with an *Incubus*, there was an horrid monſter procreated, which grew to the height of ſixteen Palmes, his back covered with the skin of a Lizzard, with ſwolne Breaſts, Lions Armes, ſtaring and rigid Eyes, and ſparkling like fire, with the other members very deformed, and of an ugly aſpect. And the birth of ſuch monſtrous mixtures muſt needs be monſtrous; *Toſtatus* truly obſerveth, *Talibus conceptibus robuſtiſſimi homines & proceriſſimi naſci ſolent*; of ſuch conceptions are wont to be borne the ſtrongeſt and taleſt of men. And *Valleſius* having given the reaſon hereof at large, which (for feare of offending chaſte Eares) I liſt not to produce. At laſt concludes, *Robuſti homines, ergo, & grandes ut naſcerentur, poterant ita Demones procurare.*

Kornman. *de mirac. vivor.*

Toſtatus *in 6. Gen. Quæſt. 6.*

Valleſius *de ſacra Philoſoph. cap. 8.*

Yet enquiries have been made among the Learned, firſt, whether Devils may have to do with women? Secondly, whether examples of this Congreſſion can be produced? Thirdly, whether they may conceive by the Devill, and a Child be borne? Fourthly, How they are impregnated, and of the ſeed of the Devils? Fifthly, whether examples be granted of progeny of a demoniacall *Succubus*? Sixthly, whether men may alſo engender with demoniacall *Succubuſſes*, and Children be borne of them? Learned and ſubtile diſcourſes of theſe ſubjects the Curious may find in *Bauhinus*. And verily, although theſe things are incredible, yet they are true, that evill ſpirits en-

Bauhin. *lib. 1. de Hermaphr.*

That Devils may exercise venerious acts with women.

D. Aug. *de civitat. dei, l.* 15. *cap.* 23. *Et l* 1. *Quæst. super* Gen. 43.

dowed with bodies, exercise venerious acts with women, and also generate. St *Augustine* seems to be fully perswaded of the truth hereof; it is commonly reported, (saith he) and many affirme, that either themselves have found it by experience, or heard it from those, of whose credit there was no doubt to be made, who had themselves experienced it, that Satyrs and Fairies, whom they call *Incubi*, have been often lewd with women, lusting after them, and satisfying their lusts with them; and that certaine Devils, whom the *Gaules* call *Drusii*, daily doe attempt and performe the same filthinesse, such, and so many affirme, as to deny this were a point of impudence. Many of the Ancients were also of this opinion, as *Josephus*, *Tertullian*, *Lactantius*, *Eusebius*, *Thomas Scotus*, and others.

See Aquin. *pars* 1, 9, 11. *Art.* 3. *ad Sext.* Et Zanch. *de oper. dei, lib.* 4. *cap.* 60 *In Thes. & Francisc. Georg. Tom.* 6. *Prob.* 32. *c* 33. Kornman. *de mirac. vivor.* Vallesius *de sacra Philosophia.*

How they become the Artificers of such an effect, or their manner of operation, the inquisitive may find in *Kornmannus* and *Vallesius*; for my part, I conceive, were these Queries justly held in the Affirmative, mans inventions whereby he hath endeavoured as much as in him lies to Diabolize himselfe, might have been spared; for as *Paræus* out of *Wierus* speakes: If the faculty of generation had been allowed to Devils, the world had been long since full of Devils. How many monsters from the beginning of the world had the Devils brought forth to us? What prodigies had they produced by conveying every where their seed into the wombs of women? For, it is the saying of Philosophers; As often as a faculty and will concur to the same thing, the effect is necessarily

That Devils cannot generate upon women.

necessarily produced, and is wont to appeare. But there was never wanting a will to Devils of disturbing mankind and the order of this world; for, the Devill is, as they say, our Enemy from the beginning; and as God is the Author of order and beauty, so the Divell, adverse to God, is of confusion and turpitude. Therefore if to this evill mind and disposition, if to the most full will of this wickednesse and envy a like power had accrewed, who can doubt but the utter confusion of all things and speciesses, & the greatest deformity had invaded the compt and beautified neatnesse and honesty of Nature, with monsters every where arising. And you should long since have heard of men miserably transformed into *Diabolicall Changelings*; blessed therefore be the Creator of man, who hath secured his beloved Creature from the malice and unappeasable rage of such an Enemy and Deformer. As *Chrysostome. Nazianzen, Hierom, Theodoret, Cyrill*; and of the modernes, *Philippus, Broideus, Cardanus, Baptista, Porta*, and *Remigius*. For, what a repugnancy would it be, as one saith, both to Religion and nature, if the Devils could get men? when we are taught to beleeve, that not ever any was begotten without humane seed except the Son of God. The Devill then being a spirit, having no corporall substance but in appearance, and therefore no seed of Generation; to say that he can use the act of generation effectually, is to affirme that he can make something of nothing, and consequently the Devill to be God; for, Creation solely belongs to God alone. Againe, if the Devill could

That Monsters may be made by the Art of Naturall Magique.

assume to him a dead body, and enliven the faculties of it, and make it able to generate (as some affirme he can) yet this body must beare the image of the Devill; and it is against Gods glory to give permission so far unto him, as out of the image of God to raise up his own off-spring. In the schoole of Nature we are taught the contrary, *viz.* that like begets like, wherefore of a Devill man cannot be borne. Yet it is not denied, but that Devils, transforming themselves into humane shapes, may abuse both men and women, and with wicked people use the workes of nature. Yet that any such conjunction can bring forth a humane Creature, is contrary to Nature and Religion. But although by a naturall way of generation, the Devill cannot propagate the wicked as well as he can spiritually promote and encrease wickednesse and monsters, yet monsters may be produced by Art magique, and Creatures made double membred, or dismembred; and the viler the Creature, the sooner brought to monstrous deformity, which in more noble Creatures is more hardly brought to passe, and consequently most difficult to be imposed on man the noblest Creature; yet I believe, the Devill hath attempted and furthered the production of such reall monstrosities; as for the conclusions and wonderfull experiments of naturall Magique, which are done only in appearance, they are very many. To set an Horses or Asses head on a mans neck and shoulders, cut off the head of a horse or an Asse (before they be dead, otherwise the virtue or strength thereof will be lesse effectuall) and make

Vide Jo. Bapt. *Neopolitan. Mag. Nat.* Scot *in his discovery of witchcraft, l.* 13. *c.* 18.

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Why the *Amazons* did lame their Male children.

an earthen vessell of fit capacity to containe the same, and let it be filled with the oyle and fat thereof, cover it close, and daube it over with lome; let it boile over a soft fire three daies continually, that the flesh boyled may run into oyle, so as the bare bones may be seen; beat the haire into powder, and mingle the same with the oyle, and annoint the heads of the standers by, and they shall seeme to have horses or asses heads. If beasts heads be annointed with the like oyle, made of a mans head, they shall seeme to have mens faces, as divers Authors soberly affirme. If a Lamp be annointed therewith, every thing shall seeme most monstrous. It is also written, that if that which is called *Sperma* in any beast, be burned, and any bodies face therewithall annointed, he shall seeme to have the like face as the beast had. But if you beat Arsenick very fine, and boile it with a little Sulphur in a covered pot, and kindle it with a new candle, the standers by, will seeme to be headlesse. *Aqua Composita* and salt being fired in the night, and all other lights extinguished, make the standers by seeme as dead. They therefore who upon this Question, whether Devils can generate? defend the Negative, are most to be credited.

The *Amazons* were wont to lame their Children, and to abuse them to carnall copulation, supposing to have made them more fit for that imployment by mutilation. It is true, that they had an intent withall in that feminine Common-wealth of theirs, to avoid the Domination of men, to lame them thus in their Infancy, both in their armes, legs, and other limbs,

An Art pretending to new-make a man.

limbs, that might any way advantage their strength over them, and made only that use of them, that we in our world make of women.

Some have taken upon them an Art which pretends to new make a man decayed by age; their way is to cut a man in peeces, and then put him into a putrifactory vessell, which they report, the Marquesse of *Villena* resolved to practise upon himselfe. But *Campanella* dares not trust so great a worke to an Artificiall vessell, and to spirits gotten by putrifaction; and indeed, (saith he) in men thus slaine, the order of things seeme to stand against it, not enduring a regress from a privation to a habit, and the fable of the re-creation of old Father *Jason* in *Ovid* is as vaine.

Yet, although Art failes in performance, Nature, as saith the Refuter of vulgar Errours, works wonders in this kind, making old men to become young againe, there being many examples of this Renovation. *Delrio* sheweth out of *Torquenda* that in the yeare 1511, an old man at *Tarentum* of an hundred yeares old, having lost his strength, haire, nailes, and colour of his skin, recovered all againe, and became so young and lusty, that he lived fifty yeares after. Another example he brings of a *Castilian*, who suffered the same change, and of an old Abbatesse in *Valentia*, who, being decrepid, suddenly became young, her rugged skin grew smooth, her gray haires became black, and new teeth in her head. *Maffæus* speakes of a certaine Indian Prince, who lived 340 yeares, in which space his youth was three times renewed.

Delrio *disq. mag. l. 2.*

Maffæus *hist. Ind. lib. 1.*

Ambrose

Ambroſe Parry ſpeakes of a woman, who being eighty yeares old, loſt her haire and teeth, which grew againe. Beſides *Cardan*, *Langius* ſpeakes of a well in an Iſland, called *Bonica*, the waters of which, being dranke, changes Age into Youth. Ambr. Parry *lib.* 24. 17. Lang. *Epiſt. med.* 79. Petr. Mart. *Decad.* 11. *l.* 10. Gaudent. *Merula lib.* 1 *memorab.*

Concerning the Metamorphoſis of man tranſmigrating into the ſhape of Wolves, Aſſes, or other Creatures, many hold it not impoſſible, and that it may happen by a naturall reaſon, infinite authorities and examples are brought to confirme theſe kinds of Tranſmutations. As for the Tranſformation of *Apuleius*, St *Auguſtine* dares neither deny it, nor affirme it; he thinks, and judgeth it (indeed) to be a faſcination, which *Lycanthopie* is not againſt the Tenents of Divines, who, for the moſt part, teach that all things were created of God, inſomuch that not the evill ſpirits indeed can change their forme, ſince not the eſſentiall forme of man, that is reaſon, but the figure only is changed; for if we will confeſſe that men have a a faculty to make a Cherry-tree bring forth Roſes, and a Colewort Apples, if he can turne Iron into Steele, Silver into Gold, and can make a thouſand artificiall formes of ſtones that ſhall vie luſtre and beauty with naturall Gems; Shall it ſeeme wonderfull that Satan, to whom God hath granted a very great power in the elementary world, ſhould commute or change the figure of one body with another? All which things are confirmed by *Aquinas*, where he ſaies, All good and evill Angels, out of a naturall virtue, have a power of Tranſmuting our bodies. As for thoſe things that Magicians do for faſcination, they are Aquin. *Sentent.* *l.* 2. *diſt.* 7. *art.* 5.

Whether men can be transformed into beasts.

but momentany; but the Transformation of man into a bruit Animal doth sometimes last seven yeares, as *Nebuchadnezars* did, to which *Bodinus* addes the actions and labour of an Asse, which three men cannot undergo, the magnitude, incesse, eating of grasse and thistles, which cannot agree with the humane body; moreover, the swiftnesse and other properties of Wolves, which agree not with the nature of man. Neither hath that any shew of truth (saith *Bodin*) which some bring, that God hath not given this power to Satan; for, the Counsell of God cannot be comprehended by men, neither can the power given to the Devill be known, since in the book of *Iob* it is said, *There is not any power in earth that can withstand him.* But as concerning these Transmutations, Creations, re-creations, transformations, and transubstantiations of men into beasts. One saies, they might put us in doubt that every Asse, Wolfe, or Cat that we see were a man, a woman, or child; and he marvels that no man useth this distinction in the definition of a man; whereas the truth is, none can create any thing but God; and the Canons and opinions of Divines who hold this position are to be embraced. The very words of the Canons are, *Whosoever beleeveth that any Creature can be made or changed into better or worse, or transformed into any other shape, or into any other similitude, by any other than by God himselfe the Creator of all things, without all doubt is an Infidell, and worse than a Pagan*; and therewithall this reason is rendred, to wit, because they attribute that to a

Crea-

Whether Witches have power to transubstantiate others.

Creature which only belongeth to God the Creator of all things. As for that distinction, that the Devill cannot alter the forme of man, *Non essentialis forma (id est ratio) sed figura solum permutatur*; The essentiall forme, (to wit, reason is not changed) but the shape or figure: Thereby it is proved easie enough to create men or beasts with life, so as they remaine without reason; howbeit he thinketh an easier matter to turne a mans reason into the reason of an Asse, than his body into the shape of a sheep; and if the Devill and Witches should have power to transforme or transubstantiate others; yet what an easie matter it is to re-subſtantiate an Asse into a man? For, *Bodin* saith, upon the word of *Apuleius*, that if the Asse eate new roses, annise, or bay-leaves out of spring-water, it will presently returne him into a man; which thing *Sprenger* saith may be done by washing the Asse in faire water: yea he sheweth an instance, where, by drinking of water, an Asse was returned into a man. But others declare that no Creature can be made or transmuted into a better or worse, or transformed into another species or similitude, by man, or devill. And Saint *Augustine* believes, that the body of man cannot any way, by the Art or power of Devils, be truly and really converted into the members and lineaments of a beast, but only the phantasticall appearance of a man; and *Martinus Delrio* the Jesuit accounts this degeneration of Man into a Beast to be an illusion, deceptive and repugnant to Nature; for, the soule of man cannot informe a beasts body, as a soule of a Lion cannot the bo-

That the soule of a man cannot informe a beasts body.

dy of a Horse, nor the soule of a Horse a humane body, because every substantiall forme, as it gives *suum esse informando*, requires peculiar properties and dispositions convenient unto it, and a proper organization of body; therefore the soule is defined to be an act of an organicall body; whence it is that a Beasts soule can neither inform a humane body, nor a humane, a beasts. Therefore the soule of man cannot migrate into the body of a beast to informe it; As for that which is alleadged, that such who are wounded in these bodies, when they are restored, they find themselves to be wounded in the humane body; *Bodin* grants that this is sometimes done, and may be done; and Satan may at the same time inflict a wound upon the humane body, and sometimes he compasseth about the humane body with a more aeriall effigies of a beast, placing about members to members, as the similitude requires, accommodating head to head, mouth to mouth, belly to belly, foot to foot, armes to armes, *&c.* And here a fit opportunity offers it selfe, with *Kornmannus*, to put the Question, Whether *Nebuchadnezar* was substantially transformed into a beast? *Remigius* thinkes he was reduced to the lowest order of Animals, for his affecting divine honour, yet that he never was deprived of the habit of his Face and Countenance, but that only for some yeares using the same pasture and harbour with them; through the injury of heaven he contracted such haires and nailes as Nature is wont to cover and arme bruits withall. *Martin Delrio* is of opinion that even the humane

Nicol. Remig. *in Dæmonol.*

figure

 Transubstantiation denied.

figure did in some part degenerate into a ferine. And *Bodin*, a man of great judgement, thinkes, that the humane forme was in very deed taken from him; and he demonstrates, that he is able to prove it out of the Text it selfe, where his Transformation is threatned; out of the very words, whereof it is easily (as he saith) collected, that he was changed into a beast. *Spondanus*, *Peucerus*, *Phil. Camerarius*, and some others, thinke that it was a true and reall Metamorphosis. And God could worke this miracle upon that wicked King, that he should be metamorphosed into a beast, as well as he turned *Lots* wife into a pillar of salt. And least any one should thinke this King was not truly changed into a beast, some of the Ancients teach us, that in the fore-part of his body he represented the shape of an Oxe, but in his hinder part the forme of a Lion, giving thereby to understand, that in the former part of his life he was much given to his belly and lust, and in the latter part thereof to immane cruelty, rapine, and man-slaughter. Hence it is that an ancient Father said not without cause, that *Nebuchadnezar* the King was changed into an irrational Animal. And *Evilmeradach* the Son of *Nebuchadnezar*, after his death gave him for food to the foules of the aire, least he should rise againe from the dead, who before had returned from a beast unto a man, so that it is very likely they did not doubt of his reall metamorphosis.

Joan. Bodinus.

Dan. 4. 5.

Gen. 19.

Dorotheus & Epiphanius *in Synopsi in vita Dan.*

B. Gre. *l.* 5. *moral. cap.* 8. Pet. Thyræus *de spirit. appar. l.* 2. *cap.* 15. *in fin.*

A notable smart writer against these acts of transubstantiation, wonders most how they can turne and tosse a mans body so, and make it smal-

Scot. *in his discovery of Witchcraft.*

Mans transformation into an Asse questioned.

ler and greater, to wit, like a Mouse, or like an Asse, *&c.* and the man all this while to feele no paine; neither is he alone in this maze: for *Danæus* saith, that although *Augustine* and *Apuleius* do write very credibly of these matters, yet he will never believe that Witches can change men into other formes, as Asses, Apes, Wolves, Bears, Mice, *&c.* And *Cardan* saith, that how much *Augustine* saith he hath seene with his eyes, so much he is content to beleeve. The Question will be, where a mans own shape is all the time wherein he was made an Asse? For it is a certaine and generall rule, that two substantiall formes cannot be in one subject *simul & semel*, both at once. The forme of the beast occupieth some place in the aire, and so I think should the forme of a man do also; for, to bring the body of a man, without feeling, into such a thin airy Nature, as that it can neither be seene nor felt, it may well be unlikely; for it is very unpossible, for the aire is unconstant, and continueth not in one place, so as this aiery Creature would soone be carried into another Region. But indeed, our bodies are visible, sensitive, and passive, and are endued with many excellent properties, which all the Devils in Hell are not able to alter; neither can one haire of our head perish, or fall away, or be transformed without the speciall providence of God Almighty. Another Question is put, whether that man was an Asse all the while, or that Asse a man? *Bodin* saith (his reason only reserved) he is truly transubstantiated into an Asse, so as there is no part of a man but reason, remaining in that Asse. And

Danæus *in Dialog. cap. 3.*

Cardan *de var. rer. lib. 15. c. 80.*

yet

The Apuleian Metamorphosis questioned.

yet *Hermes Trismegistus* thinketh he hath good authority and reason to say, *Aliud corpus quam humanum non capere animam humanam, nec fas est in corpus animæ ratione carentis, animam rationalem corruere*; that is, a humane soule cannot receive any other than a humane body, nor yet can light into a body that wanteth reason of mind. Another Question is put, whether if a man should die (as his houre might be come) what should become of the Asse, or how he should be restored by the Witch to his shape, or whether he should rise at the day of judgement in an Asses body and shape? For *Paul* saith, that that very body which is sown and buried a naturall body is raised a spirituall body. The life of Jesus is made manifest in our mortall flesh, and not in the flesh of an Asse. God hath endued every man, and every thing with its proper nature, substance, forme, qualities, and gifts, and directeth their waies. As for the waies of an Asse, he taketh no such care; howbeit, they have their properties and substance severall to themselves; For, *there is one flesh (saith* Paul) *of men, another flesh of beasts, another of fishes, another of birds*, and therefore it is absolutely against the ordinance of God (who hath made me a man) that I should become an Asse in shape: insomuch as if God would give me leave I cannot do it; for it were contrary to his own order and decree, and to the constitution of any body which he hath made.

Herm. Trism. *in suo Pœmand.*

1 Cor. 6. 19. vers. 15, &c. ver. 2, v. 13.

What a beastly assertion is it, that a man, whom God hath made according to his own similitude and likenesse, should be by a Witch turn'd into

a

The impiety of Transubstantiation.

a Beast? What an impiety is it to affirme that an Asses body is the Temple of the Holy Ghost? Or an Asse to be the Child of God, and God to be his Father, as it is said of man? Which *Paul* to the *Corinthians* so divinely confuteth, who saith, that our bodies are the members of Christ. In the which we are to glorifie God; for the body is for the Lord, and the Lord for the body. Surely he meaneth not for an Asses body; since even into these our bodies, which God hath framed after his own likenesse, he hath also breathed that Spirit, which, *Bodin* saith, is now remaining within an Asses body, which God hath so subjected in such servility under the foot of man; of whom God is so mindfull, that he hath made him little lower than Angels, yea than himselfe, and crown'd him with glory and worship, and made him to have dominion over the works of his hands, as having put all things under his feet, all Sheepe, and Oxen, yea, Wolves, Asses, and all other beasts of the field, the fowles of the aire, and the fishes of the sea, *&c.* *Ovid*, whose Metamorphosis makes so much for Transfigurations, saith to this phantasticall imagination,

Psal. 8, 5, 6, 7, 8

Os homini sublime dedit cœlumque videre
Iussit, & erectos ad sidera tollere vultus.

The effect of which verses is this,

The Lord did set mans face so high
That he the heavens might behold,
And looke up to the starry skie
To see his wonders manifold.

Now

Now if a Witch or Devill can so alter the shape of a man, as contrarily to make him to look down to hell, like a beast, Gods workes should not only be defaced and disgraced, but his ordinance should be wonderfully altered, and thereby confounded.

A great Sceptique in this Doctrine of Transubstantiation, marvels (if the Devill can transforme and transubstantiate himselfe into divers shapes of man and beasts, *&c.*) whether the Devill createth himselfe when he appeareth in the likenesse of a man? or, whether God createth him when the Devill wisheth it? And he unhappily notes, that a man of such a constitution of body as they imagine of these Spirits, which make themselves, are of far more excellent substance than the bodies of them that God made in Paradise, and so the Devils workmanship do's exceed the handy-worke of God the Father and Creator of all things. The Devils essence and forme, in the opinion of some, is proper and peculiar unto himselfe, as he himselfe cannot alter it, but he must needs be content therewith, as that which God hath ordained him and assigned unto him, as peculiarly as he hath given to us our substance without power to alter the same at our pleasures; for, we find not that a Spirit can make a body, more then a body can make a Spirit, the Spirit of God excepted, which is omnipotent.

Scot *in his discovery of witchcraft, lib. 5. cap. 1.*

There is an old Tradition concerning *liberi suppositi*, or Changlings, and many stories are confidently told, of some Children that have been surreptitiously taken away, and others put in

The Leger-demaine of Changlings.

their roome, which have been deformed Innocents, which we commonly call Changlings; the Authour of *Religio Medici* confesseth, that of all delusions wherewith the Devill abuseth man, he is most puzled with the Legerdemaine of Changlings. This power the Devill hath to put Changlings in the place of other Children, one brings as an argument to prove that he or his instruments can transfer and transforme themselves and others: Yet a learned Divine of ours thinkes a Changling is not one Child changed for another, but one Child on a sudden much changed from it selfe. Howbeit, I find that *Thomas Aquinas* allowes Conjurations against the Changlings. Whether the Devill may have a power of stealing, transferring, subborning, or putting one in the place of another, and of Changling Infants, needs not much be questioned, for that sometimes some such thing is done, is not by his power, but by the permission of God for the sins of men, as the Learned hold; especially, when wicked Parents, neglecting all religious care of their Children, do not arme them with godly Benedictions, but overwhelme them with Demoniacall execrations; All men therefore may learn hence, to order their Children religiously, and to consecrate them to God, and not to cast them away by Demoniacall maledictions.

FINIS.

AN APPENDIX,

Exhibiting the Pedigree of the Engliſh Gallant.

UPon the Relation of this intended Practicall *Metamorphoſis*, I perceived that all men thought me to be neceſſarily ingaged to touch upon the transformation and deformity of Apparell; the thing offering it ſelfe ſo naturally, every Scene almoſt affording ſome emergent occaſion or other for ſuch a Diſcourſe. Which conceit, I confeſſe, I had admitted, but that I deſired to keep cloſe to my proper Argument. A little therefore to anſwer expectation, I thought good to annex this Appendix, wherein I ſhall a little explaine this Proverbe, *God makes, and the Tailor ſhapes.*

Freely to deliver my opinion of this vanity of Apparell, I conceive it to be the ſame itch, and the ſame ſpirit of Contradiction and Phantaſticalneſſe working in the Children of vanity, and the ſame abuſe put upon Nature; only *à tergo*,

being a kind of back-biting mockery, proceeding from mans petulant wit and invention. Neither do I thinke it difficult, out of the preceding Treatiſe to produce a pedigree of our Engliſh Gallants; The deſigne being the ſame in both, to wit, to labour to ground a perſwaſion in others that they are ſo ſhaped by Nature, as they would appeare; although their affected ſhapes makes them ſeeme far from that they really are. And I think it were not impoſſible to prove, that there was never any conceit ſo extravagant, that ever forced the Rules of Nature; or Faſhion ſo mad, which fell into the imaginations of any of theſe indited Nations, that may not meet with ſome publike Faſhion of Apparell among us, and ſeeme to be grounded upon the ſame pretended reaſon. Hence ſpring thoſe Faſhions that are in Credit among us; and what is out of Faſhion is out of the compaſſe of reaſon, as we (God knows how for the moſt part unreaſonable) judge. And verily one might wonder that at ſuch diſtance of time and place there ſhould be a ſympathy, ſimilitude, correſpondency and jumpings of ſo many wild and popular opinions in this matter of Extravagancy, which no way ſeeme to hold with our naturall diſcourſe; and therefore the worſer vices, becauſe they ſhock our naturall knowledge, and give ſuch a blow to the ordinary ſottiſhneſſe of our judgement.

I pray, what were our Suger-loafe Hats, ſo mightily affected of late both by men and women, ſo incommodious for uſe, that every puffe of wind deprived us of them, requiring the imployment

ployment of one hand to keep them on? Was it not the ſame conceit that the *Macrones* of *Pontus*, and the *Macrocephali* once had, among whom they were eſteemed the beſt Gentlemen who had the higheſt head? So our Gallants (then) to be different from the Vulger head, choſe, for a token of their Nobility, to have ſugar-loafe-like Hats; inſomuch as he was no Gentleman then who had not ſuch a Hat, it being the ſame affectation; and ſurely ſome of the moſt affected of them could have been content to have altered the very mould or block of their Head, had they had patience or time to do it, or could they have thought the Faſhion would have laſted ſo long, that it had been worth the corrupting of Midwives and Nurſes to contribute their aſſiſtance unto the worke.





What were the Square-Caps, which *Montaigne* gives us among the moſt phantaſticall inventions, but the ſame phanſie with thoſe ſquare-headed Gallants of *India*, in the Province of

Old-Port and *Caraqui*, and as much affected by them who desired to be accounted solid men, and *Capitis Quadrati?*





And the City flat-Caps imitate the *Brasilean* Flat-head, and is no other than a Grecian or Gallo-Grecian Round-headnisme.





Our

Our womens French-hoods (that vaine Modell of an unruly member the Tongue) an abusive invention might be derived from some unicorne-like dresse of haire among the Barbarous Indians.





Those Rackets or Periwigs which Ladies use in these parts, the invention thereof they seeme to have borrowed of the *Brasileans*, who make Frontlets of Feathers, which they tye and fit in order of all colours.

Maskes perchance were derived first from the *Numidians*, who cover their Faces with a black Cloath with holes, made Maske-like to see thorow.

Painting





Painting and black-Patches are notoriouſly known to have been the primitive Invention of the barbarous Painter-ſtainers of *India*.







And our Pendents and Auricular bravery came firſt from the Hell-hound-like long ear'd Gentlemen of the ſame remote Provinces.



Indeed it is hard to derive the abominable Pedigree of Cob-web-Lawn-yellow-ſtarched Ruffs,

which ſo much disfigured our Nation, and rendred them ſo ridiculous and phantaſticall: but it is well that Faſhion died at the Gallowes with her who was the ſuppoſed inventrix of it.

The bombaſting of long Peaſe-cod-bellied Doublets, ſo cumberſome to arme, and which made men ſeeme ſo far from what they were, was ſure invented in emulation of the *Grobian*, or All-paunch Family; and the ſame affectation with that of the *Gordians* and *Muſcovites*, and other Gorbellied Nations.



The ſlaſhing, pinking, and cutting of our Doublets, is but the ſame phanſie and affectation with thoſe barbarous Gallants who ſlaſh and carbonado their bodies, and who pinke and raze their Sattin, Damaske, and Duretto skins. I ſaw in *Pater-noſter-row*, the day this ſheet came as a proofe unto me, the Picture of *Francis* the firſt King of *France*, drawn in full length, who was painted in a Jerkin-like doublet, ſlaſhed in the Breaſt downwards towards the Belly, which for the curioſity of the workmanſhip, and the ſingularity of the habit, was valued at two hundred pounds.





These Gallants might be put to schoole to the *Cynocephalus*, who as *Rhumelius* saith,

Rhumel. *Philos. Animal.*

Ipse Cynocephalus *se velat pelle ferarum*
Tristis, si nudum se sine veste videt.
Quanta sed humanos vexat dementia mores,
Dum nudo cerni corpore membra volunt?
Segmentis varius lacerant & tegmina vestis,
Ut vix rimosâ veste pudenda tegant.

When we wore short-wasted Doublets, and but a little lower than our Breasts, we would maintaine by militant reasons that the waste was in its right place as Nature intended it: but when

after

after (as lately) we came to weare them ſo long waſted, yea, almoſt ſo low as our Privities, then began we to condemn the former faſhion as fond, intollerable, and deformed, and to commend the later as comely, handſome, and commendable. A kind of madneſſe or ſelfe-fond humour that giddieth (as one ſaith) our underſtandings, ſo new fangled and ſudden, that all the Tailors in the world cannot invent Novelties ſufficient; one ſelfe-ſame judgement, in the ſpace of fifteene or twenty yeares, admitting not only two or three different, but alſo cleane contrary opinions, with ſo light and incredible conſtancy, that any man would wonder at it. The waſte (as one notes) is now come to the knee; for, the Points that were uſed to be about the middle, are now dangling there, and now more lately the waſte is deſcended down towards the Ankles.

Thoſe filthy and Apiſh Breeches, that ſo openly ſhew'd our ſecret parts, with the vaine and unprofitable modell of a member, which we may not ſo much as name with modeſty, whereof notwithſtanding we made publike ſhew and open demonſtration, was the ſhadowed imitation of the reall bulke of the great Privy Membred *Guineans*. Or elſe this faſhion ſeemes to have been derived from the *Indians* of the Iſland *La Trinidad*, who beare their members in a Gourd or Reed, as it were in a ſheath, letting their ſtones hang out; before the Spaniards came into the Country they wore ſuch kind of Codpieces bordered with Gold and Pearle, which Cuſtome the Spaniards made them to leave. And theſe Lindſcot. *Trac. lib. 2.*



Ribband-buſhes that our moderne Gallants hang at their Cod-piece, want nothing but Bells inſtead of Tags, to be allied in their Phanſie to the yard-balls of thoſe of *Aga*, *Pegu*, *Siam*, and the *Bramas*, who delight in ſuch gay bables and Codpiece muſique. Bombaſted paned hoſe were, ſince I can remember, in faſhion, but now our hoſe are made ſo cloſe to our Breeches, that, like Iriſh Trowſes, they too manifeſtly diſcover the dimenſions of every part.

What would Turkes ſay to an Engliſh man thus ſtrictly cloathed, who deteſt our little and ſtreight breeches as diſhoneſt, becauſe they too much expreſſe our ſhamefull parts.

At the time when the faſhion came up of wearing Trunk-hoſe, ſome young men uſed ſo to ſtuffe them with rags, and other like things, that you might find ſome that uſed ſuch inventions to extend them in compaſſe with as great eagerneſſe, as the women did take pleaſure to weare great and ſtately Verdingales, for this was the ſame affectation, being a kind of Verdingall Breeches.



The Author of the Spaniſh Gallant tels us a ſtory of what happened to one that thought he excelled ſo much in this faſhion, that he ſtuffed a Follado of Velvet, that he did weare, with branne, and being ſet in ſeemely manner amongſt ſome Ladies, to whom he deſired to ſhew his bravery and neatneſſe, as he was talking merrily

merrily of ſomething that pleaſed him, he was ſo excedingly taken with delight that poſſeſſed him, that he could not take notice of a ſmall rent which was made, with a naile of the chaire he ſat upon, in one of his two pockets of branne (who though the harme was but in his hoſe, yet he found it after in his heart;) for, as he was moving and ſtroaking himſelfe (with much gallantry) the bran began to drop out by little and little, without his perceiving it, but the Ladies that ſat over againſt him and ſaw it (it being by his motion like meale that commeth from the Mill as it grindeth) laughed much at it, and looked one upon another, and the Gallant ſuppoſing that his good behaviour, mirth, and ſporting, was pleaſing to them, laughed with the Ladies for company; and it ſo much pleaſed him, that the more he ſtrove to delight the company, the more the Mill did grind forth the branne; the laughter by little and little encreaſed, and he appeared as confident as a man that had ſhed much bloud by a wound, untill he eſpied the heape of branne, which came out of his hoſe, and then he began to recall himſelfe, and diſſembling his ſhame, he tooke his leave and departed, to mend the miſchiefe that lay in ambuſh for him, as the Proverbe goes, *You may find out bloud by the footſteps.* Better profit than this did a Priſoner make of the linings of his breeches, who being to go before the Judge for a certaine cauſe he was accuſed of, it being at that time when the Law was in force againſt wearing Bayes ſtuffed in their Breeches, and he then having ſtuffed his breeches very full, the Judges told him that he did weare

his

his breeches contrary to the Law: who began to excuse himselfe of the offence, and endeavouring by little and little to discharge himselfe of that which he did weare within them, he drew out of his breeches a paire of Sheets, two Table Cloaths, ten Napkings, foure Shirts, a Brush, a Glasse, and a Combe, Night-caps, and other things of use, saying, (all the Hall being strewed with this furniture) your Highnesse may understand, that because I have no safer a store-house, these pockets do serve me for a roome to lay up my goods in, and though it be a straight prison, yet is is a store-house big enough for them, for I have many things more of value yet within it. And so his discharge was accepted and well laughed at, and they commanded him that he should not alter the furniture of his store-house, but that he should rid the Hall of his stuffe, and keep them as it pleased him. This was the garbe of the old English Gallantry, of whom a Chronologer of ours saith, that they bestowed more cost of their Arses than they did on the rest of their whole body. Hollingshe *Chron.*

That upstart impudence and innovation of naked breasts, and cutting or hallowing downe the neck of womens garments below their shoulders, an exorbitant and shamefull enormity and habit, much worne by our semi-Adamits, is another meere peece of refined Barbarisme, as if it were done in designe, as one saith, whose thoughts were neare upon contemporary with my conceit, to facilitate an accommodation with those *American* Ladies in the Court of King *Atabiliba*, or *Pocahuncas*; and having once bandied there, it may





hazard them upon a ſhrewd proſpect of Hereſie, and by degrees and inſenſible inſinuations, hint them upon the dangerous approaches of a full Bruitiſh Adamitiſme, ſo naturall it is for errour to beget errour, and to tranſmit it ſelfe from bad to worſe, and of Phantaſticall to become Dogmaticall.

Jo. Bohem. *de ritibus gent. lib. 3.*

The women of *Germany*, as *Bohemus* obſerved in his time, although then their Garments were honeſt and comely enough, as having nothing that could be juſtly reprehended, if by ſome of them they had not been hallowed too much above. The common Cenſure that theſe Pap and ſhoulder point-baring *Semi-Evites* uſually incur, is, that they ſeeme to have ſome tacite deſigne to provoke luſtfull appetite, and to invite the cheapning eye of Carnall Chapmen, otherwiſe they would not ſo openly expoſe their fleſh, as it were, to ſale. Which proſtitution differs more in the Scene than

the obscenenesse from that insolent Custome of the *Taxilanian* Virgins, who when they are in the flower of their age, and their Parents want means to prefer them in marriage, are brought by sound of Trumpet into open market, and there discover their nakednesse first *à parte post humero tenus*, afterwards presenting their fore-parts, and by this stratagem, pleasing some, procure themselves husbands. I hope my zeale to reformation will excuse the breadth of this or any other Historical plainenesse. Nor is this custome among us only a sin against modesty, but it proves many times prejudiciall to health; for I have observed some Ladies who by this inconvenient Garbe of nakednesse have lost the use of their hands, which have been resolved and hung Changeling-like, through a refrigeration of the originall of the Nerves, which from the Neck send those Nerves to the Hands which enable them with motion, to which mischiefe some Mercuriall Dealbation (which this fashion usually requires) might perhaps contribute. Yet this fashion may change, and Ladies may cease to be so open breasted, for it is not an age since these parts began to be so inclosed, that amorous Gallants were excluded from such an alluring object, which made one of them in those times complaine to a Lady, against the Custome of so injurious a concealement, who was wantonly answered by a question, why men, to the prejudice of their contemplation, had left off their great Codpieces? *Bohemus* reports, that the *Venetian* Matrons, who a while agoe bared their armes, breasts, and shoulders, in his time Jo. Bohem. *de rit. gent.* *l.* 3.

grew more modeſt, and covered all thoſe parts.

Our late great Verdingales ſeeme to have proceeded from the ſame fooliſh affectation which the *Chiribichenſian* Virgins, and women of *Cathai* have at this day. And the Author of the *Treaſury of Times* obſerves, that there are ſome maides and women now adaies, who he thought were perſwaded that men deſire they ſhould have great and fat thighs, as the *Cathaians* did, becauſe they labour to ground this perſwaſion in men by their ſpacious, huge, and round-circling Verdingals.





And that this Hip-gallantry ordinarily moves ſuch apprehenſions in others, will clearely appeare by this Relation. I have been told, that when

Sir

Sir *Peter Wych* was Embassadour to the Grand *Signeour* from King *James*, his Lady being then with him at *Constantinople*, the *Sultanesse* desired one day to see his Lady, whom she had heard much of; whereupon my Lady *Wych* (accompanied with her waiting-women, all neatly dressed in their great *Verdingals*, which was the Court Fashion then) attended her Highnesse. The *Sultanesse* entertained her respectfully, but withall wondring at her great and spacious Hips, she asked her whether all English women were so made and shaped about those parts: To which my Lady *Wych* answered, that they were made as other women were, withall shewing the fallacy of her apparell in the device of the Verdingall, untill which demonstration was made, the *Sultanesse* verily believed it had been her naturall and reall shape.

Senecio the Oratour (who because he affected to have all things great, was called *Senecio the Grandee*;) among other his affectations of Greatnesse, he would ever weare his shooes bigger than his Feet. A fashion which we of late have generally taken up, to weare our forked shooes almost as long againe as our feet, not a little to the hinderance of the action of the foot, and not only so, but they prove an impediment to reverentiall devotions; for, as one notes, our boots and shooes are so long snouted, that we can hardly kneele in Gods house. Surely herein we have a mind to imitate the *Sciopedæ*, a Nation in *India* beyond *Ganges*, or would be thought at least to be descended from them, and to have feet of a



monſtrous bigneſſe. Although of late we ſeemed rather to be *Chinoiſe* women, and to affect little ſhort feet as they do in *China*, much Art being uſed to make the foot ſhew as foreſhortned, a ſhort foot being thought then more handſome and faſhionable. In the time of Queene *Mary* ſquare Toes were grown in Faſhion, inſomuch as men wore their ſhooes of ſo prodigious a breadth at the Toes, that if I remember aright, there was a Proclamation came out, that no man ſhould weare his ſhooes above ſixe inches ſquare at Toes. If the reduction and moderation afforded ſuch a Latitude, what was the tranſgreſſion and extravagancy ? We may remember alſo when ſharpe piquant Toes were altogether in requeſt.



requeſt. Surely, were it not for the ſence of paine, men would deale with their feet as *Procuſtes* with his gueſts, if they were too long, cut them to the length of their Phanſies. It was a good world, and men trod more upright, when our fore-Fathers wore their ſhooes after the ſhape of their feet, before upright ſhooes, which pretend another ſhape finer than the naturall, were grown in uſe.

The *Germans* alſo affect this pedeſtrall vanity, as much rejoycing in adventitious and new formes of Veſtments, eſpecially, the Italian and French Garbe. The men, who a few yeares ago wore obtuſe ſhooes, in the memory of *Bohemus*, wore them ſnouted as we now do. And indeed we both had this from the French; for when *Sabelli-*

Jo. Bohem. *de ritibus gent. lib.* 3.

cus

cus was a boy, all the Courtiers then wore their shooes protended in the fore-part in the fashion of a little horn or crescent of halfe a foot long, which fashion is now seen in your French and English Gentry, but afterwards the moon changed, and the French Gallants wore their boots & shooes exceedingly expansed in the Toe in manner of Bears, but drawn into a narrower forme behind, that is scarce capable of containing the heele, like the over-par'd, uneasie, and Gig-like heeles of our ill-set up Gallants, which puts them into so tottering a condition, that when they have spun a while in the streets, usually come hobling down, and in this fashion are emblematically presented to be unstable in all their waies. This false and lying appearance is a fault very ordinary in *Spaine*, where women, for the most part, (if not all) thus dissemble; which made a Traveller say, that in *Spaine* (almost) all the women were tall either by Nature or Art, who commonly prove no more but halfe wives, for at the wedding night it may be perceived that halfe the Bride was made of guilded Corke.

What a prodigious affectation is that of Choppines, wherein our ladies imitate the *Venetian* and *Persian* Ladies.

The affectation of encreasing of height, was, it seemes, an ancient vanity, noted by *Tertullian*, who in his time complained of it, marvelling at the audatiousnesse of man, which setteth himselfe against the word of our Saviour, that it is not in us to adde any thing to the measure or height that God hath given to us: And notwithstanding



ſtanding Ladies endeavour themſelves to do the contrary, by adding upon their heads ſtrong inventions of *Tiara's*, which may ſerve for a leſſon to the women of our Times, who raiſe themſelves up at the feet, to a deluſive apparition of ſtature, beyond the naturall procerity.

This ridiculous Folly of affecting new ſhapes, or rather diſguiſes of apparell, hath been taken notice of, and condemned by many; The Author of the *Navis ſtultifera* cries out againſt them.

O mores hominum, corrupta ô tempora & atra!
Nemo nefas cenſet veſtes geſtare plicatas;
Atque habitus curtos nimium tinctoſque colore,
Unde palam apparent genitalia membra, pudore

Depoſito ; & nullo conduntur tegmine clunes,
Quid tunicas memorem Varias ? quid pallia narrem ?
Fimbria quæ croceo veſtit circundata Lymbo ?
Quidve pedum referam veſtitu uſque probroſos ?
Moribus Aſſirios ſequimur, Turcoſque Prophanos
Et Recutitorum pejores ritibus : Ehcu,
Talia cur pateris pugnax Germania ? pelle,
Pelle inquam ritus media de gente pudendos,
Neve tuam perdas famam, Deus ultor acerbus
Hos premet è quorum naſcuntur Crimina vita.

Quiſquis amat ritus proferre & fingere inanes
Inſtituens populos ſic novitate rudes,
Is mala dat cupidæ Ludibria multa juventæ,
Et ſtultum manibus ſtultior ipſe trahit.

Theſe, we ſee, are the heavieſt lading in the ſhip, of all thoſe that fraighted the ſhip of Fooles, by the Maſter whereof (of old) they were invited a ſhipboard by this Poeticall ſummons.

Draw neare ye Courtiers and Gallants diſguiſed,
Ye counterfeit Caitives that are not content
As God hath you made, his worke is deſpiſed,
Ye think you more wiſe than God omnipotent ;
Unſtable is your mind, that ſhews by your Garment.
A foole is known by his toyes, and his Coat,
But by their cloathing now we may many note.

Apparell is apaired, all ſadneſſe is decay'd,
The Garments are gone that 'longed to honeſty,
And in new ſorts new fooles are arrai'd,
Deſpiſing the Cuſtome of good Antiquity ;

Mans

Mans forme is disfigured with every degree,
As Knight, Squire, Yeoman, Gentleman, and Knave;
For all, in their going, ungodly them behave.
The time hath been, not long before our daies, (tent,
When men with honeft ray could hold themfelves con-
Without thefe difguifed and counterfeit waies,
Whereby their goods are wafted, loft and fpent.

Few keep meafure, but exceffe and great outrage,
In their apparell; and fo therein they proceed
That their goods is fpent, their Land laid to morgage,
Or fold out-right; of thrift they take no heed.
Having no penny to fuccour them at their need.
So when their Goods, by fuch ill waftefulneffe, is loft,
They fell againe their Cloaths for halfe they coft.

Young men defcended of worthy Aunceftry,
Which go full wantonly in diffolute array,
Counterfeit, difguifed, and much unmannerly
Blazing and guarded, too low, or elfe too high, (go'th,
And wide without meafure, their ftuffe to waft thus
But other fome they fuffer to die for lack of cloath.

Some their necks charged with collors and Chaines,
As golden withes their fingers full of Rings,
Their necks naked almoft unto the Raines,
Their fleeves blazing like a Cranes wings:
Thus by this deluding fuch counterfeit things,
They disforme that figure that God himfelfe hath made,
On pride and abufion thus are their minds laid.

For this counterfeit abusion and mishapen fashions of Fooles thus abusing their rayment he cals——

To ship Gallants, come neare, I say, againe,
With your set bushes courling as men of Inde; *(brain,*
You counterfeited Courtiers, come with your flying
Expresst by these variable Garments that ye find
To attempt chaste Damsels, and turn them to your mind;
Your breast you discover and neck, thus your abusion,
Is the fiends bate, and your soules confusion.

Come neare disguised fooles, receive your fooles hood;
And ye that in sundry colours are arrai'd,
Ye garded Gallants wasting thus your Good;
Come neare with your shirts bordered and displai'd
In forme of Surplois: forsooth it may be said
That of your sort right few shall thrive this yeare,
Or that your Fathers weare such habit in the Queer.

And ye Gentlewomen whom this lewd vice doth blind,
Laced on the back, your peakes set aloft,
Come to my ship, forget ye not behind
Your saddle on the Taile, if you list to sit soft;
Do on your Deck-Slut, if you purpose to come oft,
I meane your Copin-Tanke, and if it will do no good
To keepe you from the raine, ye shall have a fooles hood.

By the Ale-stake know we the Ale-house,
And every Inne is known by the signe,
So a lewd woman and a leacherous
Is known by her cloaths, be they neat or fine,
Following new fashions not granted by doctrine.

The

The Butcher sheweth his flesh is to sell,
So do those women, damning their soules to hell.

And then shewing they are not content with the shape that God hath made.

Alas thus all Estates of Christen men declines,
And of women also disforming their figure
worse than the Iewes, Turkes, or Sarazins.
Ah England, England, *amend, or be you sure*
Thy noble name and fame cannot endure;
Amend, lest God do grievously chastise
Both the beginners and followers of this vice.

The *Lenvoy* of *Alexander Barclay* the Translator.

Reduce Courtiers clearely unto your remembrance
From whence this disguising was brought wherein ye go,
As I remember it was brought out of France.
This is to your pleasure: but paine ye had also,
As French pox, hot ills with other paines moe;
Take ye in good worth the sweetnesse with the soure,
For often pleasure endeth with sorrow and dolour.

What difference there is betwixt the complexion of these and that lazy Lubber in the Comedy, who so strangely detesteth the troublesome vanity of apparrell.

Lupa. I would the Tailor had been hang'd for me
That first invented cloaths. O Nature, Nature!
More cruell unto man than all thy Creatures!

Calves came into the world with doublets on;
And Oxen have no breeches to put off.
The Lambe is borne with her freeze-coat about her:
Hogs go to bed in reſt, and are not troubled
With pulling off their hoſe and ſhooes, i'th' morning
With gartring, girdling, truſſing, buttonning,
And a thouſand Torments that afflict humanity.

Riſe, and make one ready!
Two workes of that, your happy birds make one;
They when they riſe are ready; bleſſed birds!
They, fortunate creatures, ſleep in their own cloths
And riſe with all their feather-beds about them;
Would nakedneſſe were come againe in faſhion;
I had ſome hope then when the breaſts went bare
Their bodies too would have come to't in time.

Montaigne would willingly excuſe man for having no other patterne or rule of perfection but his owne Cuſtomes, and his own Faſhions; for it is a common vice, not only in the Vulgar, but, as it were, in all, to bend their aime, and frame their thoughts unto the faſhions wherein they were borne. Yet he bewailes the particular indiſcretion, that men ſuffer themſelves to be blinded, as to be deceived by the Authority of preſent Cuſtome, and that if Cuſtome pleaſeth, he is ready to change opinion, and vary advice every month, nay, every day, and judgeth ſo diverſly of himſelfe. And ſo remarkably uncertaine and giddy-headed herein are we, that whereas all grave Nations are conſtant to their habits, and may be deſcribed by them, they uſe to paint an Engliſh man naked, with

a paire of Sheeres in his hand, to fit his own uncertaine humour, and undeterminate ſhape.

The *Germans* better then we and the French, have kept the Quality that *Tacitus* gives them, and that which *Ammianus* reciteth; In ſo great a number of men, ſaith *Tacitus*, there is but one faſhion of Garments. And although theſe are but ſuperficiall faults, yet they are of evill preſages, and we are warned that the maine ſummers of our houſes faile and ſhrinke, when we ſee the Quarters bend, or walls to breake. *Plato* in his Lawes, thinkes there is no worſe plague, or more pernicious in his City, than to ſuffer youth to have the reines of Liberty in their own hand, to change in their attires from one forme unto another, and removing the judgement, now to this, now to that place, following new fangled devices, and regarding their Inventours. *Ariſtippus* (indeed) being of a contrary complexion to *Plato*, thought, that no Garment could corrupt a chaſte mind. But all Civill Nations have juſtly thought this ſpreading miſchiefe, when it grew high, worth the reſtraining: the prodigious and ridiculous vanity of theſe times (if ever) calling for ſumptuary Laws to repreſſe the Apiſh Fantaſticalneſſe of apparell, in the luxurious uſe whereof men ſeeme neither to underſtand the times, themſelves, nor others. The Mode being now held the only thing of conſequence our Gallants fixe their judgements upon; for, they note the Garbe and Demeanour of men; they view his Boots, and his Hat, and according as it complies, or failes in conformity to theirs, ſo they marke and pronounce what manner of man he

he is; as if man consisted meerely of an out-side.

This very phantasticality being a reproach even unto Christianity. The *Souldan* of *Cairo* told Sir *John Mandevill* upon a day in his Chamber, asking him how Christians governed themselves in our country, and he answering, right well thankes be to God; He said secretly nay, for among other things he objected, he said they were so proud that they wist not how to cloath them; now short, now long, now streight, now wide, and of all fashions, whereas they should be humble and meeke. The simplicity of the *Bragmannian* women condemnes the luxury of ours, who are not adorned to please, neither know by encreasing their beauty to affect more than they have got, their members are cloathed with modesty, without the precious vanity of apparell.

Sir Jo. Mand. *Travels*, c. 45.

To conclude, touching these indifferent things, as cloaths and garments, whosoever will reduce them to their true end, must fit them to the service and commodity of the body, whence dependeth their originall grace and comlinesse, which can no way better be done then by cutting them according to the naturall shape and proportion of the body, as we may probably imagine the skin-garments were, wherewith the Lord God, who best knew their shape, first cloathed the nakednesse of our first Parents. What use is there of any then Arming sleeves, which answer the proportion of the arme? Or to what end are our breeches as wide at the knee as the whole circumference of the waste? Or, why so long, do they make men Duck-leg'd? Or, why so strained outwith an intol-

lerable

lerable weight and waſte of Points and Phanſies? To what end do Boots and Boot-hoſe Tops appeare in that circumference between our Legs, that we are faine to uſe a wheeling ſtride, and to go as it were in orbe, to the no little hindrance of progreſſive motion, which the ſtradling French baſely imitates, to the diſguiſes of the foule diſeaſe. It is a wonderfull teſtimony of the imbecillity of our judgements, that when we have hit of a convenient faſhion we cannot keep to it, but we muſt commend and allow of Faſhions for the rareneſſe or novelty, though neither goodneſſe nor profit be joyned to them.

FINIS.

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FINIS.

