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BULWER  
ANTHROPO-  
METAMORPHO30

1650



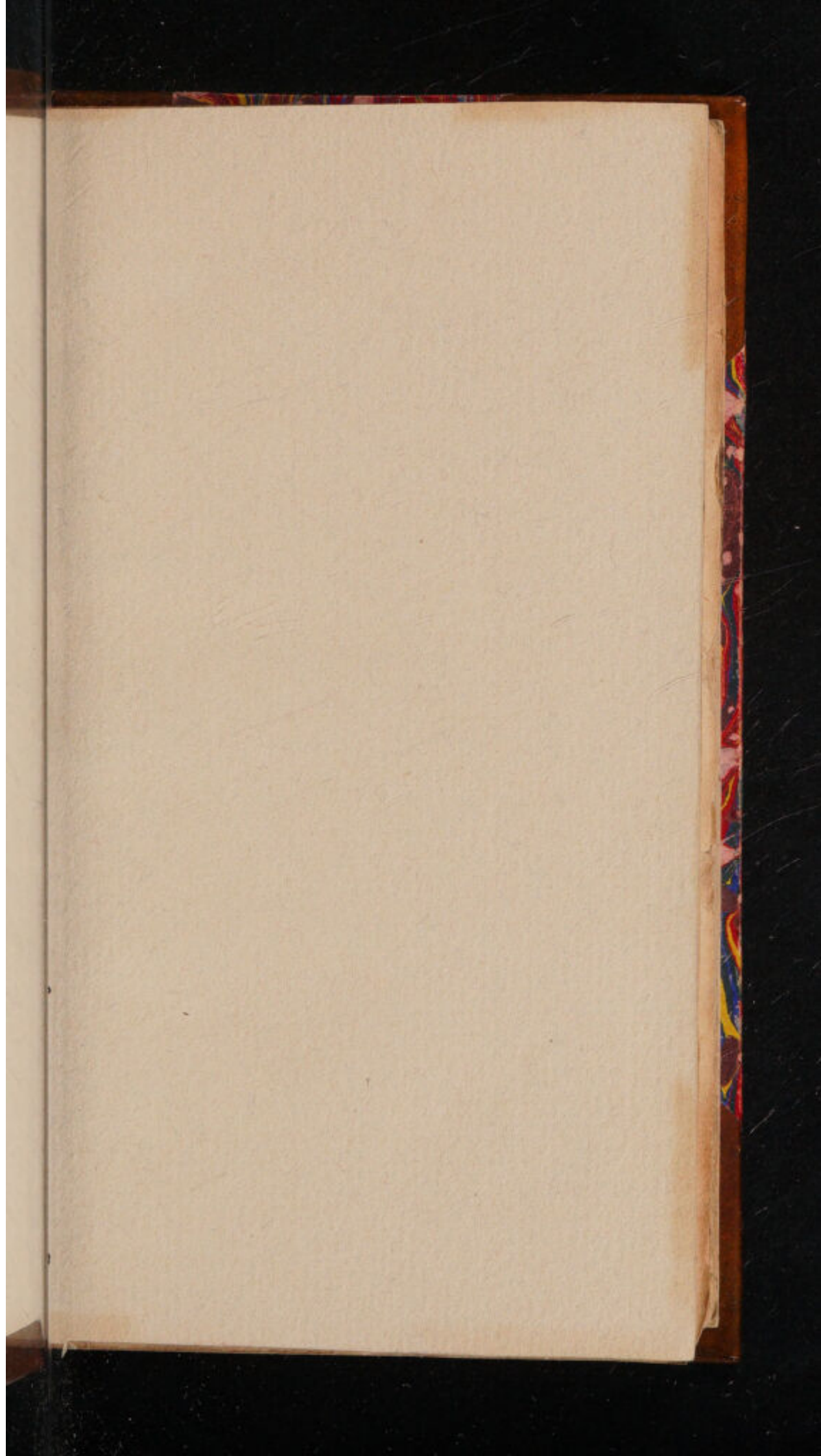




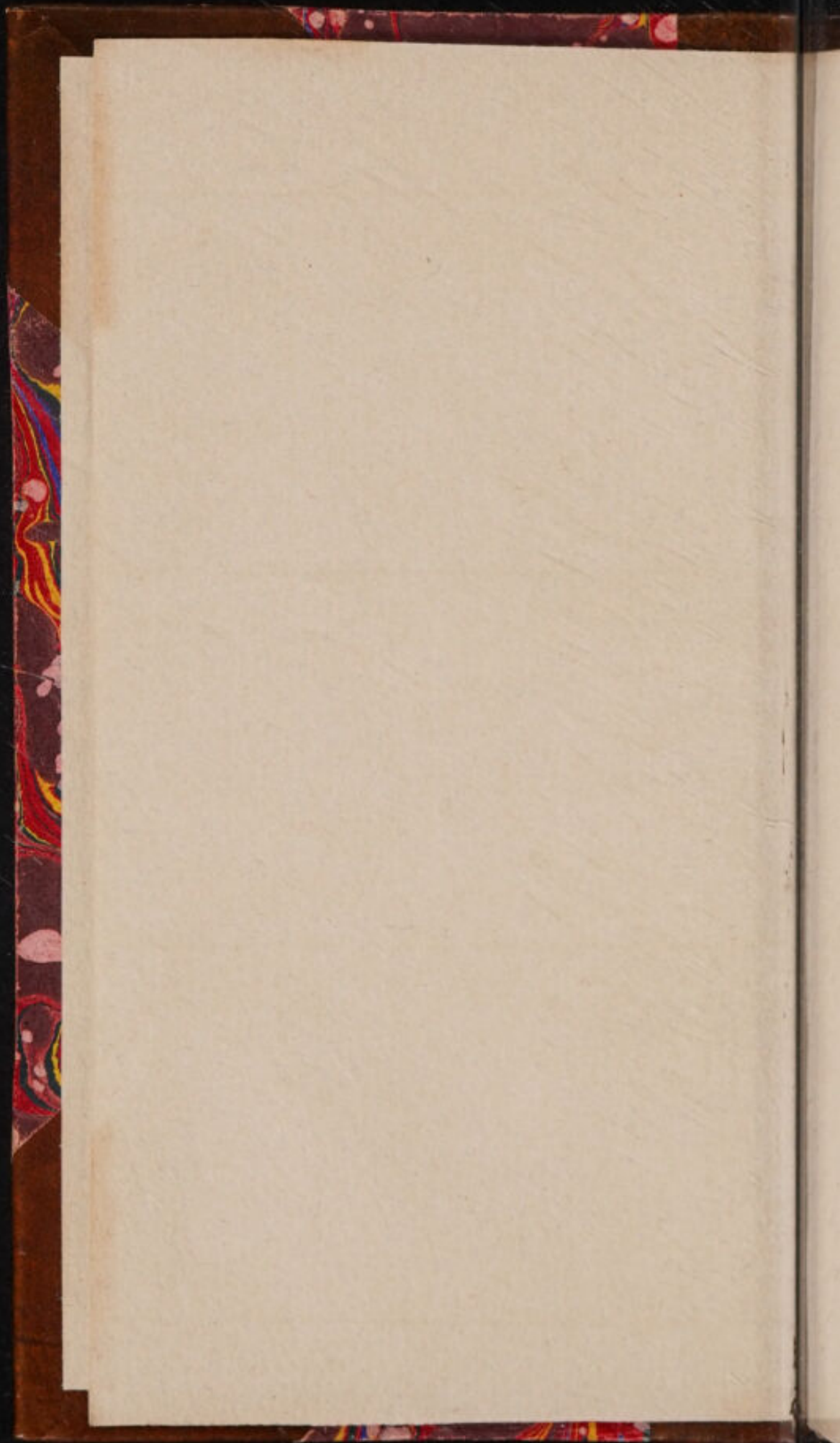


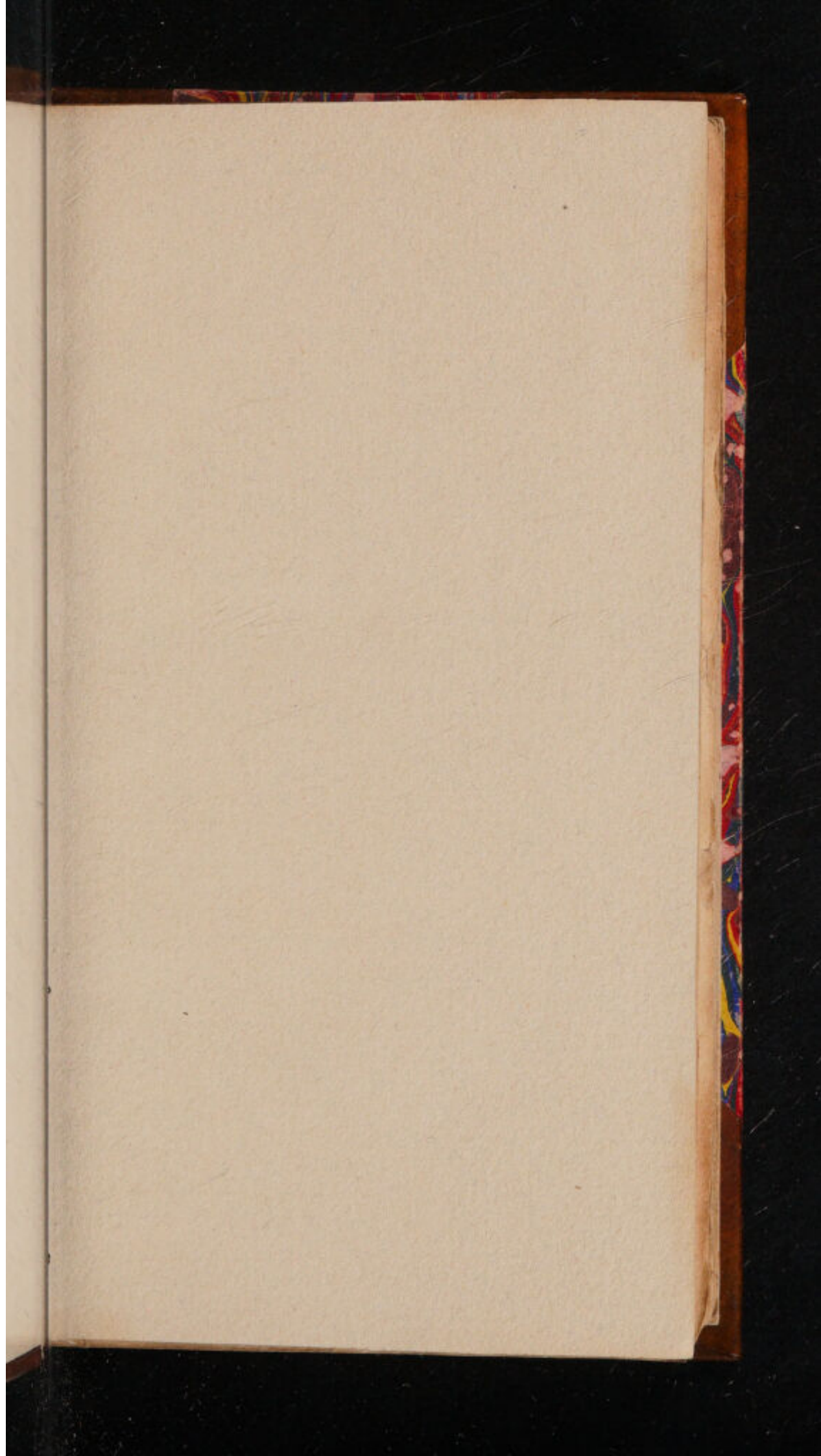


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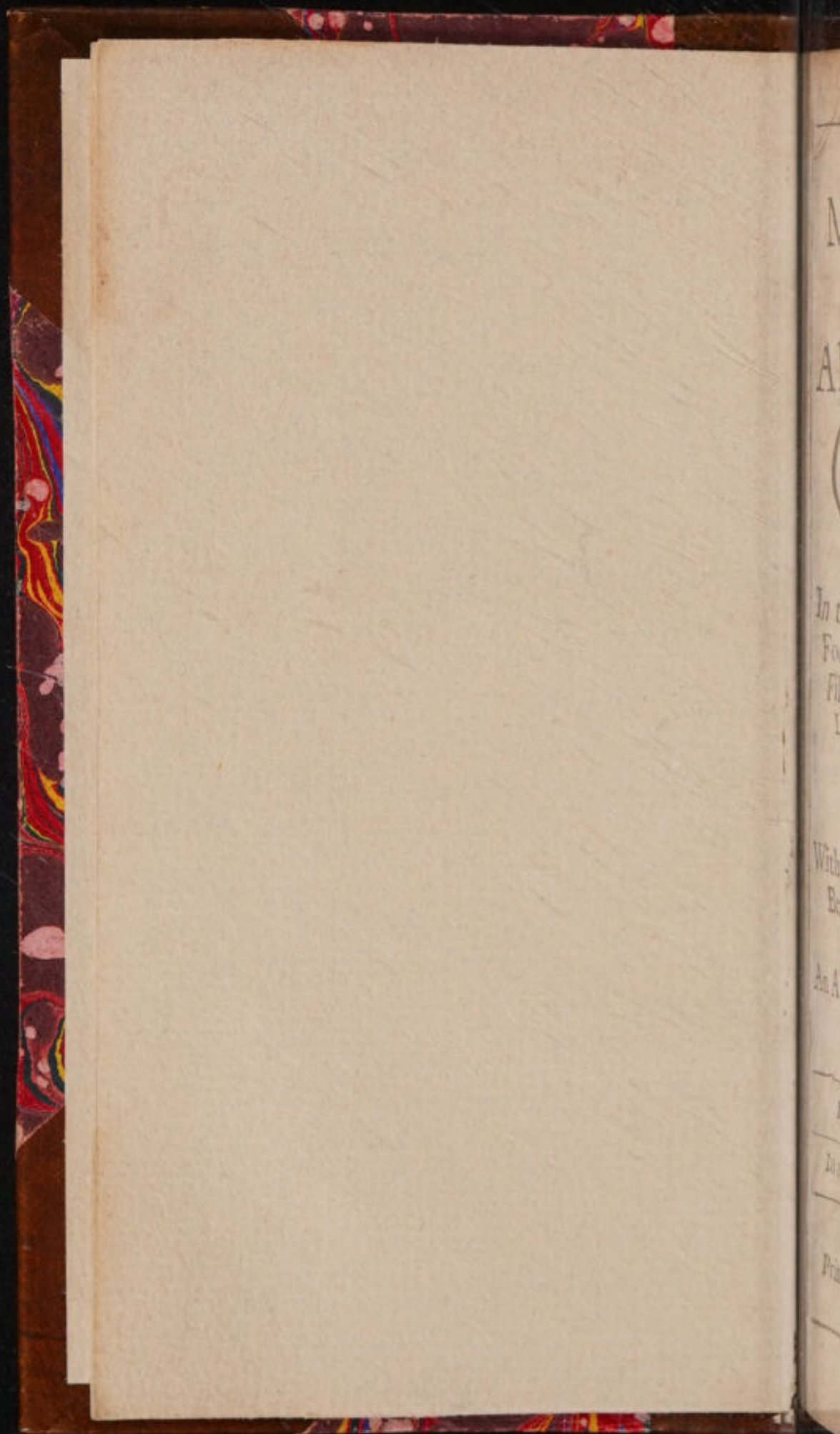












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*John a. 26. B. 3969*

*Anthropometamorphosis:*  
Man Transform'd ;  
OR, THE  
ARTIFICIAL  
Changeling.

*Historically Presented,*  
In the mad and cruel Gallantry,  
Foolish Bravery, ridiculous Beauty,  
Filthy Fineness, and loathsome  
Loveliness of most NATIONS,  
Fashioning & 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. Surnamed, The Chirofopher.

---

*In nova fert animus, mutatas dicere formas.*

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LONDON,  
Printed for J. Hardesty, at the Black-spread-  
Eagle in Duck-Lane. 1650.

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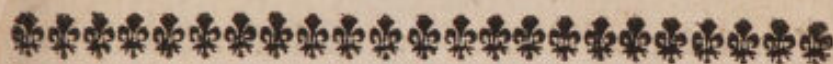


ARTISTICAL  
Changling



5969





THE  
Full intent of the *Frontispiece* unfolded;

OR,  
A through-description of the National Gallant;  
*Being indeed an Anacepheloisis of the  
whole Book.*

Stray, Changeling *Proteus*! let me count the rapes  
Made on thy Form, 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 hands thy *Head*  
Came like a Ball of wax, oblongly spread;  
Now'ts like, in its acuminated line,  
A *Sugar-loaf* or *Apple of the Pine*; (round,  
Now'ts long, now short, now flat, now square, now  
Indented now like to a Foystring-hound;  
'Twas soft, now hard; it is a *Blockhead* made.

An entire grove of *Hair* the Skul did shade;  
Now the *North-sides*'s alone depriv'd of haire,  
And now the *South-side* appears only bare;  
Now the *East-parts* the Front of *Time* present,  
Whilst the blind *Nodock* wants it ornament;  
Why now the *Fore-part*'s bald, party-per-pa'e:  
Thus one half still thy Art hath made to faile.

Ascending from thy *Eyes* two arched Bowes,  
Thy *Front* towards the *Coronal Suture* rose;  
That Plains sublime extent which should be bare,  
By Art's now shortned, and oregrown with haire.

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.



*The intent of the Frontispiece.*

Nature some distance between these allow'd,  
But *here* the Fashion's to be *Beetle-brow'd*.  
The *Eye-lids* meant 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 those *painted Circles* 'bout each Eye;  
'Mongst other marks of fearful braverie?

Nature between the 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 rayes to interpolate.  
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 *little*, and here *over-long*.  
Thy *Nostrils* now bor'd through, ring'd on each  
Afford an inlet unto cruel pride. (side,  
VVhat Gallantry is this, wherein th'appears  
So Hell-hound like with *long out-stretched* Ears?  
Whose bored *Tips* torn wide with the fond weight  
Of glittering Stones, thy shoulders overfraight.  
This extant part, whose standing off behov'd,  
As glud unto thy Head, is lesse improv'd.

What horrid affectation have we here?  
Thy *cheeks* on each side *bored through* appear ;  
Thorough whose holes (the flaving 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 lighr, the sight eclipse.

*There:*



*The intent of the Frontispiece.*

There 'tis the neather lips especial grace,  
To fall down to the lowest barbal place,  
Bor'd full of holes, most richly charg'd, to sway  
It downwards, and the Dental root display.  
Here sticking out, sharpe nail-like pegs of Wood,  
In the upper-lip's a bravery understood.  
What fashion by corrupted fantisie sprung  
Through a *new-hole* presents the playing tongue?  
The neather Lip's *bor'd-through* to yeild 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 fore afear'd  
Of Manhoods ensigne, who abhorre a Beard.  
Here the luxuriant Chin quite *down is mown*,  
The rank Mustachos 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 fantastique itch?  
Thy Teeth must now be red, and black as pitch.  
And this forsooth, we count a manly sight, (white.  
'Cause Childrens, Womens, and Dogs teeth are  
*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 eat 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,



*The intent of the Frontispiece.*

And fitted to the teeth, they seem to be  
Set in the plates, by Arts felicity.  
*There, filed down, or else extirped quite,*  
Th' impoverisht Mouth hath lost its proper might;  
And the *Salte-pieces* natural repete:  
With others they the empty Gums recruit  
Of *Steele 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 roor!  
Room for *Face-moulders*, who affect the grace  
Of a *square, plain, or a smooth platter-face!*  
*These with a torn and bloody Face* appear,  
Which is accounted the prime beauty here.  
*There Art* with her bold Stigmatizing hand,  
Doth *streaks and marks* upon their visage brand.  
The *Painter-stainers* here assume a place,  
From whence descended our *Face-taking Race;*  
Their Faces *Red, and white, Black, Yellow, Blue,*  
Distain'd, all spots of an imposed hue.  
And here our Gallants all 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 self exalt:  
Here their bold phansies 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 loveliness so long  
And *stretched out*, the streined Bags agree  
To reach the Waste, nay sag down to the Knee.  
Through their pierc'd Paps, the cruel Gallants  
A Cane of two Spans long doe proudly wear. (here  
No Maid here's handsome thought, unless she can  
With her short Palms her streight-lac't body span.  
Thus



### *The intent of the Frontispiece.*

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 tintured Red, Black, Tawny, Yellow, white,*  
All badges of the Gallants gay delight.  
*Here Hands are colour'd : Their long Nails define*  
*Idle Gentilitie's assured signe.*  
*Here, crossing Nature, cut and jagged round,*  
*The Nailes are with injurious angles crown'd.*  
*Tard-bals or Bels hung 'twixt the flesh and skin,*  
*Here to the Paphian Rites do ring all in.*  
*There the Prepuce is button'd up : Here now*  
*A huge enormous Ring secures a Vow.*  
*There, Circumcision shames eth' uncovered Nut,*  
*Which here with Cords bound up, is over-shut.*  
*There the forc'd Genitals trust up are hid.*  
*Within the Body. Here Castimations bid*  
*Eunuchs in their degraded manhood thrive :*  
*There women Eunuches at that Mart arrive.*  
*There (by erroneous wit a trick devis'd )*  
*Women are, as an ornament, excis'd.*  
*Here Females are not with their Flowers content,*  
*But do by Art that monethly Flux prevent.*  
*Officious folly by an Artfull act* (traſt.  
*The wombs more narrow'd neck doth (there) con-*  
*Here Virgins!, who no streightnes can abide,*  
*Use Art to have 't capaciously wide.*  
*All the young Females sticht and sew'd up there*  
*Their private passages of Nature weare,*  
*Onely in part of the suspected Cleft*  
*A little out-let for the Urine left.*  
*As an unprofitable membrane, here,*  
*The Midwives do the Virgin Zone cashere ;*  
*So that we may dispute upon this ground,*  
*VWhether the native Hymen may be found?*



*The intent of the Frontispiece.*

Here by a fond device, the Virgins Thighes  
And Calves, unto a swelling greatnesse rise,  
There they use art to make the Calf ascend,  
And here the fashion makes it downward tend,  
Naked, no Breeches (*here*) they seem to lack,  
Their colour'd thighs Trous-like being died 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 their bravest gin.  
The greatest ornament which *here* we meet,  
Is, for the women to have little Feet,  
VWhich from their infancy are kept so smal,  
They go but badly, and half seem to fall.  
*Here* colour'd Red the Gallants feet appear,  
Which on their Feet's true nails some onely smear.  
Thus *Capa peia* is that Gallant great,  
Horrid, Transformed self-made Man, Compleat.  
Admitted for to see each ranged file,  
Can indignation give you leave to smile?

The





# The Engraver

Of the intended Copy of the A u-  
T H O R S Countenance :

Unto the Author.

*(Aspect)*  
**G**reat Prince of Phisnomies ! whose hard  
Our subtile Art wants life for to reflect.  
Twas fit (since all mens Faces are your own)  
Yours (by a Priviledge) should be unknown.  
Who think your Countenance obscurely took,  
They may behold your Visage in your Book.

H.

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To

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To his honoured Friend,  
Thomas Diconson,  
ESQUIRE.

Friend,



He Heroique Disease of Writing hath (as you well know) long since seised on me, this being the Fourth Publique *Paroxisme* I have had thereof. It has 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 Democritical Atomes to conglobate into an intellectual Form; or, that *Mercury* had been



21  
*The Epistle Dedicatory.*

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 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 tribunal of Nature, as guilty of High-treason, in Abasing, Counterfeiting, Defacing, and Clipping her Coin 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 *Proto-plaster*, is so much concern'd, had been (I humbly confess) more fit for one who had deserved to be *Attur-ney*



*The Epistle Dedicatory.*

ney Generall to Nature, then for me,  
the meanest *Sollicitor* in her Court.  
When you have well viewed the  
*Scenes* and Devilish shapes of this  
*Practical Metamorphosis*, and scan'd  
them in your serious thoughts, you  
will wonder at their audacious  
phant'ies, who seem to hold *Speci-*  
*fical deformities*, or that any part can  
seeme unhandsome in their Eyes,  
which hath appeared good and  
beautiful unto their *Maker*: And  
I doubt not but you will soon dis-  
cern the propense malice of Satan  
in it, tempting mankinde to a cor-  
poral Apostacy from himself: as if  
in an Apish despight of the glory of  
mans Creation, that divine consul-  
tation, *Faciamus hominem*, Let us  
make man according to our Image;  
He would have his *Defaciamus ho-*  
*minem*, Let us deface man accord-  
ing to our likenesse; insomuch as  
that of the *Psalmist*, *I am fearfully*  
*and wonderfully made*, might be i-  
ronically applyed to man in this his  
*abusive*



*The Epistle Dedicatory.*

*abusive transformation.* Why I dedicate this to you, is not solemnly to engage you to a Polemical Defence of it; but onely, if need be, to witnesse my good intention and zeal to *Nature* (whether it be according to knowledge, let others judge) and that this may remain 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 BULWER.

---





*A Hint*  
Of the VSE of this  
*TREATISE.*

**T**His part of our *Corporal Philosophie*, being an Historical Tract of the *Use* and *Abuse* of Parts; by many strange and Nationall examples teacheth us, how foolishly Mankinde runneth headlong, blinded in his own errours, and how he is deceived, hunting after new-fangled and unnatural Vanities, ruled by a deluded sense, choosung vain things of his own invention, and abhorring things certain and naturally profitable. It shews how sick men (generally) are of the *Fashions*, convincing the world of this Truth, *That God bath*

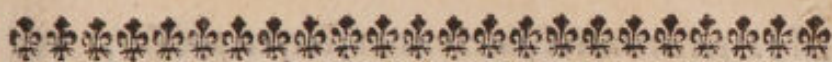


hath made man righteous, but he hath  
found out many inventions. And  
may serve as a Glasse for the per-  
niciouſly-affected Gallants of our  
time to look in, and ſee the defor-  
mity of their Mindes, and their Pe-  
digree and Alliance; who practice  
ſuch phantaſtical Emendations of  
of Nature, as diſhonour her, and  
apparently ſhew that they glory  
in their ſhame.

---

Inaudita





Inaudita, de infanda Gentium De-  
formitate, apud sui *Vindicem* & *Statorem*,  
*Naturæ Quercia*. Hecatonsticha.

**I**N nova fert animus mutatas plangere formas  
Corpora: Dii vortant, nam vos formastis & illas.  
Aspicio diuis variatum vultibus Orbem.  
Ceperit 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 discernunt hominum per mille figuras.  
Sese transformant stulti in miracula sæda.  
Larvas antefrunt in amenas vultibus almis.  
Mentiri varios discunt nunc Ora colores.  
Artibus infandis, Artus spoliare decoros.  
Ars inimica mihi, quæ debuit esse fidi.  
Nobile sædatur Pulcherrima Machina corpus.  
Corpus inane animæ, turpis sine pectore trucus.  
Aspectu sæda 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.  
Quæ sitis, atque figura ferax sua noxina donant.  
Iratæ Nemesis digni sunt solvere pœnas;  
Horrida, terribiles, miscent spectacula Novercæ,  
His favet, atque fovet Nutrix, Materque Paterque.  
Crudelis Mater magis, an Pater improbus ille?  
Improbus ille Pater, crudelis tu quoque Mater.

*Diva*



Divā potens uterī pulchras miseresce puellas,  
Penas atque luant fœdas, qui talia produnt,  
Crimina, Naturam contra, contraque decorum.  
At vos auxilium membris qui quaritis ægris,  
Deforme hoc vitium vestrum quis sustinet ultra?  
Est Phæbo indignus, Clariis versatur in hortis,  
Altius has miseras jam non qui sapere cogit,  
Ut saltem in nostrā 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 invisīs vestrum mutare nitorem!  
Mens furiis agitata fuit crudelis, & illinc  
Turpe est artis opus, pulchri defloruit oris  
Gratia, tam nitide fastigia splendida frontis.  
Barbata, terribilis, rabiosa, immunda, profunda,  
Infausta, immanis, ridenda superbia spernit  
Omnia, quo corpus mutaret, & ora manusq;  
Hosne mihi fructus an hunc pietatis honorem  
Curarumque refers, quod aduncæ vulnera formæ  
Tam monstrosa fero, totoque exterrear 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  
Horrida tot spectra insurgēt, mirabile visu! (membra  
Induerint Herci vultus, atque ora Sororum  
Pars furias referunt. Hic fœdum Protea fingit  
Os humeros Diti similem. Namque haud tibi vultus  
Mortalis, sed Tartareus: sic læsa figura est.  
Obstupet umbrarum Dominus. Perterritus Orcus.  
Plutonis tollunt Equites, peditesque Cæcinnos.

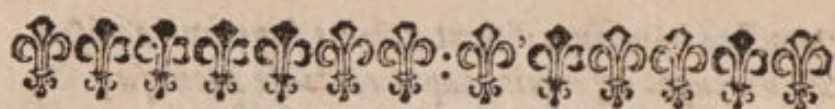
Monstræ



Monstra hominum vident Stygios superantia visus  
Plebs stupet informis, caput exitiale Medusæ,  
Et molem miratur hians canis ore trifauci.  
Tum Phlegætoniacæque ulularunt gurgite Diræ.  
Tantarum causas iarum, risusque percanis,  
Ipsis Dæmonibus dedit hæc mutatio nigra.  
Dum tibi dent veniam, tu qui nova pectora pascis  
Lumine vestita. Est tua maxima minima culpa,  
His collata: Herebo dignis, & nocte profunda.  
O utinam possem populos reparare paternis  
Vultibus, & generis lapsi sarcire ruinas!  
Sæpe ego quâ gentis damnum miserabile nostræ  
Arte sit, exploro; frustra tentare pigebat.  
Quippe ego vix primos servavi pectore vultus.  
Plurima scedarunt, quam quæ comprehendere 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, recurreret.  
Formosamque sonare doces Amaryllida terras.  
Tantum artes illæ, tantum medicamina possunt.  
Sic te Phœbus amat, nec Phœbo gratior ullus,  
Staturæ, Formæ Norma es qui, & regula vera.  
Stator & Augustus meus! En, te Vindice, Regno,  
Fortunate virorum, Ergo tua fama patebit,  
Et spatiosa satis, nullum quem termet æquor.  
Altior es fato, tibi nunc æterna manebunt  
Ingenii monumenta tui: tua gloria gliscet,  
Nec tuus à nostro labetur pectore vultus,  
Innumeras donec terræ regnabo per urbes,  
Invidiâque omni Major, Bulwere, Triumphæ:

Adolet H O G E R E F A,  
Parv. Brito.





## The Introduction.

**G**alen, to convince the error of Epicurus, said, He would give him a hundred years 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 been made after any other or more perfect manner. A modern Anatomist (in his *Microcosmography*) speaks a little more boldly, affirming, that if all the Angels should have spent a thousand yeares 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. Yet the blind impiety of some hath led them to that height of presumption, as to find fault with many parts of this curious Fabrique, and to question the wisdom of God in the contrivance thereof. Upon such blas-



*The Introduction.*

blasphemous fancies, men have taken upon them an audacious Art to form 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 particular whimzie as touching Corporeal fashions of their own invention. In which kind of Mutations, they do Schematize or change the Organical parts of their Bodies into divers depraved figures.

*Cardan (de Rerum variet. lib. 8. cap. 43.)* speaking of such Outlandish Fashion-mongers, saith, It appeareth that the Humane Form hath been varied many wayes, both by Art and diurnal 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 natural state, and not to draw and force the Bodies of Infants into fantastique shapes.

*Sennertus* (therefore) where he writes of the Diseases of Conformation, and those of Figure, among other Causes of the



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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 & Nurses as they ought. And in his *Prognosticks*, (there) he saith, That the default in Figure which is induced through evil Conformation, or the difficulty 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. And as *Pansa* in his Practique part *de Proroganda vita*, adviseth, Every part of the new-born Infants Body is to be formed, and those parts that ought to be concave, must be pressed in; those which should be slender, constrained & 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 eminent above the natural figure, there it is to be depressed; which can be done no other way but by working it with the Hands, to wit, that the Midwife or Nurse, by often gently handling the Head  
and



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and involving it with Head-bands, abolish that Figure which is preternatural, and introduce into the Head the true shape desired. Afterwards (as *Pansa* saith) all the Body is to be extended and remitted, and every Part to be put in mind of its office.

And these finnes both of Commission and Omission, committed by Midwives and Nurses so frequently in these times against the tender Bodies of Infants, will appear more notorious, if we reflect upon the careful practice of Ancient times in this matter of high concernment: For it should appear by a passage of *Plato* in *Alcibiade*, that the *Nutritii* of old, whilst the Bodies of Infants were tender, did conform them most to the advantage of Nature, which is the office of Cosmetical Physick; not as some falsely suppose, only to provide Fucusses to disguise the natural, and that way only to palliate the defects of Nature: which damnable corruption of Cosmetique Art doth flourish in the opinions and monstrous practices 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



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the ignorance of Physitians, 'tis not for  
me (saith *Mercurialis*) to judge. Inſomuch  
as conſidering theſe injurious Neglects,  
and the tampering that hath been uſed  
among all Nations to alter the Mould  
of their Bodies, we 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 in-  
vention.

*Mam*





Man Transform'd:  
OR,  
THE ARTIFICIAL  
CHANGELING.

THE FIRST SCENE.

*Certain Fashions of the Head, affected and contrived by the pragmatical invention and artificial endeavours of many Nations.*



PROCRATES observes, that the natural mould or figure of the Head hath been tamper'd with, and alter'd by Art. Sennertus also, where he writes *De morbis Figuræ*, reckons amongst other causes of the ill conformation of mens heads, That they are now and then induced after the birth, whilst the tender Heads of Infants are by Midwives and Nurses formed after a divers manner, while they are involved in head-bands, & moulded with their hands, according to their irregular and varying phantasies. The first Cephalical Fashion-mongers we read of,  
B who



who offered this affront unto Nature, were the <sup>a</sup> *Macrones* of *Pontus*, so called, because there were found many *Macrocephali* among them, that is, such Long-heads as no other Nation had the like: Among whom (of old) it grew into a custom, that they were esteemed for the best Gentlemen, who had the longest head; wherefore as soon as their new-borne infants were entred into the world, they had an especial care, presently while their heads were yet tender and soft, to press them together with their hands, and fitting them to their minds, enforce them to increase in length; and lest that should not do 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, and was a means to constrain them to grow and increase in length; whence, when they were come to mans estate, they had all very <sup>b</sup> long heads, so that at length it grew natural unto them; For, Nature finding her self justly aggrieved at the fantastical restraint they imposed upon her, began to conspire with Custome, and so left them to their own vain invention, that there was no need of any artificial compulsion.

<sup>a</sup> *Plin. lib. 7. & lib. 6. cap. 4. Milet. lib. 1. cap. 21. Arist. l. 1. Po'it. Suidas 7. Hist. Calins Rhod. l. 17. c. 3. Lemnius de miracul. Huart. Exam. de ingemis.*  
<sup>b</sup> *Schenck. Observat. de capite, obs. 26.*

But let us heare what <sup>c</sup> *Hippocrates* recounteth of these sort of men which he calls *Φοξῆς*: They, saith he, to be different from the vulgar, chose for a token of their Nobility, to have their Head likee a *Sugar-loaf*. And to shape this figure by Art, when the child was born, the midwives took caree to bind their heads with sweaths and bands untill they



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they were fashioned unto that forme; and this artificialness grew to such force as it was converted into nature: for in proceſſe of time all the Children that were born of Nobility, 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 & little to recover again the figure which ſhe had before: ſo true is that, *Naturam expellas ſurca licet uſque recurret.* <sup>c</sup> *Hip. l. de Aere, Aquis & Locis.*

The <sup>d</sup> *Cilician, Attick, and Argive* women were noted of old as the *Phoxi* were, to have high turbinated Heads. <sup>d</sup> *Athenæus.*

This figure of the head is in faſhion and requeſt at this day with ſome Nations, being endeavour'd with as much art as it was of old by the *Macrones* of *Pontus*. For, the *Genuenſians* for the moſt part have high and coppe-crown'd heads, Pine apple form, after the condition of a ſharp upright pillar, in ſuch manner that the neather part is big and round, but the upper part ſharp. And, indeed, it is concluded <sup>c</sup> that the Midwives with their head-bands and other devices, are the cauſe of their Sugar-loaf-like heads. This affected form of the head being common and national unto them, is reputed ſo faſhionable, that it is held a note of Gentility and a gallant ſpirit among them.

<sup>c</sup> *Claramont de Conject. cujuſque mor. lib. 6.*

This Compulſive force of *A. t* is many times very injurious to *Nature* and her operations, but not alwayes: 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



## Man Transform'd, or

active life; and in the opinion of Claramontius, the reason of the thing gives a suffrage unto it; for such a kind of turbinated figure represents a certaine parvitie, and therefore the beat of the heart is lesse broken by it, whereupon man is rendred more active. And therefore in this place, we must admit what <sup>f</sup> Hofman gives us to know: That so long as the actions of the brain are not hurt, it is only a natural or artificial fault or imperfection, no disease; but when they are hurt, then it is a disease, as it was in <sup>g</sup> Therfites, who was ποζός, and withall a fool, and so sick of this fashion.

<sup>f</sup> 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 Skul, yet it is likely and agreeable, that the Brain which is concluded in the Skul, should participate of the same figure. But the discovery of it is made also by certain effects; and it is easie to know the innate folly bred in some men, by the vitious figure of the head.

Yet <sup>h</sup> 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 born; now, without that compression are born with a Therfitical head and heart.

<sup>h</sup> Coment. ad lib. 5. Theophrast. de causis plant. pag. 287.

The women of <sup>i</sup> Siginnus a City of Egypt are reported to have a great care that they may seem to have most long heads.

<sup>i</sup> Bruson. Facet. lib. 4.

The



The <sup>k</sup>Low-Country-men or Dutch of Belgia, have somewhat 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.

<sup>k</sup> Schenckii observat. de Capite, Obs. 26. ex Vesalio.

The <sup>1</sup> Portugals have generally long-heads, which happens by the same artifice of the Midwives; for as God makes, so the Midwife shapes; and she is directed by the Mother and women present at her labour and lying in; who all will be sure to put the Midwife in minde of moulding the Childs head to the fashion most in request.

<sup>1</sup> Baptist. Port. Hum. Physiogn. lib. 2. Pinæus opusc. Phys. & Anat. lib. 1.

Some also by an affected or an enforced thin Diet have attained unto the same badge of Gentility: for, that will doe it, as Hippocrates affirms; for thereby the Temporal Muscles being dried up, the Temples become thereupon hollow; and so their heads seem longer, the proportionate latitude of the head being thereby diminished.

This affectation of Nurses in diverse Regions and families, practised upon a supposition of conferring beauty upon Children, and their streight binding their heads, to force them to this forme; Sennertus and <sup>m</sup> Hildanus both, take notice of and condemn. For by the compression of the Skul, and the thus extending it in length, the Brain, 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 adole-



ceity, (which yet happens very rarely) they prove to be of a slower and duller wit.

<sup>m</sup> Fabric. Hild. Cent. 2. Observat. 99. Sennertus; Instit. lib. 2. pars. 2. cap. 13.

The <sup>n</sup> Germans have Short heads for the most part, such Heads being in repute among them; which they attain 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 unwashed, being tyed on both sides unto the Cradle.

<sup>\*</sup> Andreas Vesalius, lib. 1. cap. 5. de Corp. Hum. Fabr.

The men of <sup>o</sup> Brasil have Flat heads, the hinder part not round but flat, which may very well be imagined to proceed from some affectation or fancie: that they have of such a forme of the Head.

<sup>o</sup> Purchas Pilgr. 4. lib. 6.

The inconveniences that many times attend this affected fashion of the Head, when the Nape with a little bunchinesse remaineth not, but the Nodock is made flat, (are) that the brain is not so figur'd as is requisite for wit and hability; for, the depression of this posterior prominencie of the head, weakens the hability to action, as Galen shewes; the reason is, because voluntary motion depends upon the Nerves, whose principle the Cerebellum is. Since therefore the original and chief 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 Afterbrain, the seat of memory being thus perverted. Which effect was observed (as <sup>p</sup> Beniuuenius reports) in the dissection of the head of one James a famous thief, the hinder part of whose head, where the seat of memory is, was found



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 hang'd, which put an end to his life and theft together.

P *Abditor. cap. 89.*

The <sup>1</sup> *Greekes* of old were noted to love and affect a round head, as futable 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 <sup>1</sup> *Plutarch* writes) had a long head in fashion of a mallet, which is the most exact and natural forme, was derided for it by the Comedians of his time, and the Attick Poets call'd him *Cynocephalum*, that is, Dogs-head, (and it may be the *Cynocephali* were but men with such heads, discovered by some Grecian) The Attick Poets call him *Schinocephalos*, as much as to say, as headed like an Onyon; for, those of *Attica* do sometimes name that which is called, in the vulgar tongue *Scilla*, that is to say, an Onion of *Barbarie*, or the Sea-Onyon, *schinos*. Among the rest of the Attick Poets *Cratinus* has never done playing upon *Pericles* for this deformity, Comically jesting at his monstrous joulting pate, fir naming him Joulthead and Onions head, or as we would say Squil-head; and it was held so great a reproach unto him, that the Statuaries that made his Statue, to hide this supposed deformity, or rather want of conformity, alwayes made him with a Helmet on his head: whereby you may see how ridiculous a thing it is to have a head out of the fashion.

<sup>1</sup> *Baptist. Port. Hum. Physio. lib. 2.* <sup>2</sup> *Plutarch in the life of Pericles.*



At this day the *Grecians* and *Turkes* have round-heads, much resembling a Globe, which they affect and nourish by Art in their children, as holding it the most commodious form 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 thinke, 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 natural temper is analogical. And the unnaturallness of the figure leads us to suspect the artifice of the Nurses hand to concur to their conformation.

*Ælius Rhod. variar. Lect. lib. 18.*

All that they gaine who thus trespassse against the justice of Nature, in forcing their heads to a spherical form, or thorough roundnesse, is, a quick moving, instableness, forgetfulness; smal discretion, and little wit. For, the motion of the spirits never ceaseth nor resteth, as in many *Frenchmen* and *Spaniards*, and the like in certain *Germans*, hath been observed and noted. For when the forme of the head is thorough round, then is the middle ventricle large, and the spirits working in the same so large, untill these find a large place, which in the mean time are not sufficiently united: and in such wise is the vertue estimative weakned, by that the spirits are carried round about the bounds of the same; in so much that such men having the like formed heads are very 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



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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 Ratisbonne.

<sup>t</sup> Hills Physiogn. <sup>u</sup> Albert. Magn. de Secret. Mulier.

The <sup>w</sup> 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 or flatted by Art, and so directed to grow into this gentilitian forme.

<sup>w</sup> Spigel. de Hum. Corp. Fabr. lib. 1.

The <sup>x</sup> Apichiqui, Pichunsti, Saua, 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 presse from day to day, until they be foure or five yeeres old.

<sup>x</sup> Purchas Pilgr. 4. lib. 7.

In the Province of *Portus vetus* in the West-Indies, there are men that want a Neck, (my <sup>y</sup> Author means now that part of the neck which is next to the Atlantick Vertebre) & they 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 and young, are enforced to grow after the forme of that square wooden box that incloseth them on every side. And this Art passeth at length into a kind of nature by long succession. Neither yet were they altogether without a neck, but with a little or short one. which puts me in mind of that ridiculous wish of



Philoxenes, 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 obtain advantage in singing or warbling and dividing the notes in musique. which as the ingenious Enquirer into vulgar and common Errours observes, is absurd in the desire, and the reasons alleadged for it; the intention being not reasonable, and that perhaps neither one way nor the other; for (saith he) if we rightly consider the Organ of taste, we shall find the length of the neck to conduce but little unto it; for, the tongue being the instrument of taste, and the tip thereof the most exact distinguisher, it will not advantage the gust to have the neck extended, wherein the gullet and conveying parts are onely seated, which partake not of the nerves of gustation, or appertaining unto sapor, but receive them only from the sixth paire; whereas the nerves of the Taste descend from the third and fourth Propagations, and so diffuse themselves into the tongue. And although the weazon, throat, and tongue be the instruments of voyce, and by their agitation do chiefly concurre unto these delightful modulations, yet the cause cannot be assigned to any particular formation; And birds whose notes we most commend, are of little throats and short necks. So that the cavil of Philoxenes against Nature for not having respect unto the taste or singing in the contrivance of his neck, is in the very foundation of the fancie to be condemned. And if hee had obtained his foolish request, yet the justice of Nature could not have suffred him to have bin a gainer by the bargain; for a long gangrel 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 heart. But



to return to our square headed Gallants, whose geometrical pates would not well square with these times, which have cap'd their grave Representatives, and degraded the conceit of their Allegorical Bonnets. This fashion of the head was not known and discovered in the time of Galen, nor the violation of this artifice practised; for, Galen reckoning up the foure non-natural figures of the head, the first where the anterior eminencie is lost, the posterior remaining in good case; the second when the hinder eminencie or out-shoote is wanting, the frontal yett safe; the third when both of them are missing: the fourth when the Temples are eminent, the occiput and syniciput depressed, sayes for this last figure, it may be imagined, but cannot possibly be found. Against which <sup>a</sup>Vesalius opposeth himselfe, alleadging both authority and experience: The authority is of Hippocrates, who as he sayes writes, That the head sometimes doth more remarkably protuberate at the eares, then either forward or backward: His experience is taken from three, whereof the first he sayes he saw at Venice, another at Bononia, a third at Genua. Against him again, Fallopius opposeth himselfe, and as for Hippocrates, he saith, that for this cause he had read Hippocrates thorough twice, and could never find any such thing. And for the experience, he had seene the Venetian Boy, who had not this fourth figure. To Hofman it seemes, that this ought not to be accounted among the non-natural or unvaletudinary figures. For not insisting upon these occidental Indian square-heads above presented, he finds <sup>b</sup> Conciliator to write, that he had seene two, nay measured their heads, and to have found a greater distance from one Temple to the other, then from the occiput to the syniciput. Hugo Senensis also had seene this figure, as Th. a <sup>d</sup> Veiga testifies.



And Petrus Martyr sayes he saw such a Boy at Milane. At last Hofman agrees with Galen, that such are monstrous, rare, and invital.

<sup>y</sup> Cardan. de rerum variet. lib. 8. cap. 42. <sup>z</sup> Dr. Brown Pseudodoxia Epid. lib. 7. cap. 14. <sup>a</sup> Vesalius. cap. 5. lib. 1. <sup>b</sup> Conciliator. Diff. 78. <sup>c</sup> Th. a Veiga Comment. in Art. 11. <sup>d</sup> Comment. in Hip. de Vuln. cap.

Many have held opinion, that *Pliny* and *Aulus Gellius*. were loud liars, when they wrote and published, that there lived a certain kinde of people in *Scythia*, which had Dogs heads, and that they howled like Dogs, instead of speaking as other men doe. What these two worthy men have written is true in part, but not in all. I say in part, because some people that have been discovered within the space of these fourscore years and somewhat more, have a forme or figure neer in resemblance to the head and shape of a Dogs head; to wit, of those little pretty flat-nose Dogs which Ladies keep for pleasure in their Chambers; yet not *Naturally*, but *Artificially*. For these people, from the time of all antiquity, did alwayes hold it for a singular beauty to them, to have their Noses flatted or fald down. And this is the reason, that when their children are newly born, and have their bones very tender, the Fathers and Mothers never faile to quash, or flat down that part of the face which is between the eyes and the mouth, as the like hath been done to little Dogs. And to speak truly, being thus dealt withall, they differ very little in their looks, from the resemblance of Dogs. But they meddle not with their ears, 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



through their ears (even as is done here among us) to hang therein fine-colour'd stones, or else the bones of certain fishes. On the other side, in part they have reported a Fable, when they say, that these *Cynocephali* or *Cynocephales*, that is to say, men having heads like unto Dogs, do dwel in a part of *Scythia*, because all those Countries have been discovered, and doe declare no deformity on the peoples bodies: But they of whom we make mention, are placed between the Equinoctial, and Tropic of Capricorn, on that side which is called *America*, in part whereof these *Cynocephales* are contained.

<sup>e</sup> *Plin. lib. 7. cap. 4.* <sup>f</sup> *Aul. Gel. in lib. 9. cap. 7.*

Now that they howle or bark, as Dogs doe, is utterly false: for they speak a language disertly, briefly, and properly accented; which is supposed to be the Greek 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 I have already said. They maintain War against a neighbouring people whom they call *Margaias*, that have the very same manners, behaviour of life and Dogs-heads like theirs. The Author of the *Treasury of Times*, reports to have seen a dozen of these Dog-headed men at *Rouen*, which the *Normans* brought home with them.

*Marcus Paulus* & the Venetian assureth us, that there is an island named *Dagarian* the inhabitants whereof have heads like unto Dogs, and live by feeding on humane flesh. *Megasthenes* and divers others have made reports of such men with Dogs-heads. And *Pausanias* delivers unto us a relation of one *Euphemus* by discent a *Carian*, who saw such people in the Islands of the Ocean when he was driven:



driven thither by a tempest as he was sailing into Italy.

§ In lib. 3. cap. 21.

Socrates a Sculptor, transforted with his darling art, forgetting that he was a Philosopher also, is thought to have attributed too much to outward proportion & lineaments, and that the way to ascend to the contemplation of God was from lineaments and colours: whereas the ingenious Marquesse of Malvezzi, is resolved alwayes to hold internal beauty, which consists in the miraculous framing and organizing of this bodily fabrique, equally composed by the Almighty in all men, to be a more fit and secure ladder for man to climbe up with his understanding towards his Creator, then the external; which differing in each one, consists in three or foure lineaments, and a few colours: Yet the great Advancer of Learning, where he defines the deficiency of Comparative Anatomy, rightly affirms, that there is no doubt, but that the figure and structure of the inward parts is very little inferior, for variety and lineaments, to the outward members; and that Hearts and Livers, and Ventricles, are as different in men, as are either their Foreheads, or Noses, or Eares; such a diversity there is even in the Mechanick frame of mens inward parts. The truth is there is a double Scale, consisting both of the external and internal lineaments of the organical parts of the Body, by contemplation whereof we may easily ascend to have a glimpse of him, who is Natura naturans, or the God of nature. They therefore that pervert and alter the outer lineaments of their bodies, which have a connexion with the parts within; what doe they else but interrupt the continuity of this way of intercourse with the Creator, taking out as it were a round of this native ladder, weaken-



weakening the frame thereof, the better to set up the short ladder of their own invention, which can reach no further then *Natura naturata*, or the spheare of mans naturalized defects, and affected deformities.

Galen, like a wise Physitian and skilfull Anatomist, by a most excellent way attributeth to the use of the parts, the chief praise for the knowledge of Gods greatnesse. How guilty then are they who derogate from his honour in presuming to alter his workmanship, and to impair the official elegance of the supereminent part, the Head, by their pragmatical fantasticknesse, as these *Cynocephali* must needs doe, inforcing their heads into the artificial forme of a Dogs-head: for although they doe not maintain the analogie of that resemblance in a dogged or churlish disposition, yet the Soule must needs suffer somewhat in this voluntary and affected depravation of its chief Organ, and hence it is that they are reported to be but a mouldurdain and loutish people.

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 obtains its natural figure, by the testimony of Galen it resembles a Sphear, but oblong, the parts about the Temples a little depressed on both sides: And when it observes its legitimate magnitude, it answers with its length, (which is from the end of the chin to the crown of the head) the sixth part of the whole body. That the parts also should agree among themselves, it requires four equal lines: The first is that which they call the Line of the Face, and reacheth from the bottome of the chin to the top of the forehead. The other is that which we call the Occipital Line,



Line, and 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 Ear, (in which place the Mammillary proceſſe is) to the highest part of the Synciput. These four Lines, if they be reciprocally equal, the Head is called Proportionate; but if they have declined to any inequality, they are said to recede so much from their just and natural constitution, as they draw neerer 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 Forehead exceed the rest in length, it makes a broad Head. If that of the Occipitum transgreſſe its bounds, the Head is acuminate. If all be equal, the Head proves round and natural. If they be all unequal, or some or more, from thence ariseth that form of the Head which with Hippocrates and Galen is called  $\phi\omicron\zeta\delta\nu$ . So that there are some Heads Long, some Broad, some Acuminate, some Round, and others  $\phi\omicron\zeta\alpha$ : so<sup>n</sup> Spigelius. All commonly fashioned by the pragmatical endeavours of the Mid-wives and Nurses in every Region. But because many Physicians and Anatomists have questioned the propriety that our Sugar-loaf-like headed Gallants have in the word  $\phi\omicron\zeta\delta\nu$ , we will doe them that just favour as to set forth their title. Aristotle calls such who have Capita acuta  $\phi\omicron\zeta\epsilon\varsigma$ , quasi proacuminata capita habentes, vel ex fastigatione quam vocant  $\omicron\zeta\acute{\upsilon}\tau\eta\tau\alpha$ , or from the form of fire, which is called  $\phi\lambda\delta\zeta$ . But many Anatomists are of opinion that  $\phi\omicron\zeta\delta\nu$  signifies onely a deformed or depraved head, and not this acute, since<sup>i</sup> Galen reckons an exact round and spherical head amongst the species of  $\phi\omicron\zeta\alpha$ ; and therefore they think that<sup>k</sup> Siculus and Regius have done ill to render it acutum.

<sup>n</sup> Spigelius.



<sup>h</sup> Spigelius Anat. <sup>i</sup> Gal. lib. de Usu part. 17.  
<sup>k</sup> Sculus de Ossibus 1, apud Gal. & Regius 9, de usu  
 part. 17.

Amongst the rest (Sennertus) speaking of the viti-  
 tious figures of the head, thinks that all heads which  
 recede from the natural figure, are by Galen gene-  
 rally called  $\phi\omicron\zeta\alpha$ : and so they are not onely  $\phi\omicron\zeta\alpha$ ,  
 which have capita fastigiata, cōt-crown'd, or a-  
 cuminate heads; but also those in whom either the  
 fore, or hinder, or both the eminencies are wanting,  
 or jet out more then is meet: so that heads only back-  
 ward, or foreward, or upward, may appear sharpe to-  
 ward the top; for either the Sinciput or Anterior  
 part of the Skul is more eminent 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 emiency protuberates; and  
 if it be not depressed on the sides, it exhibites 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.

<sup>l</sup> Hofman saith, that  $\phi\omicron\zeta\alpha$  with the Grecks are  
 those, who want the fore and hinder eminency of the  
 head, called in Dutch Spitzkoepe; the same also are  
 $\delta\epsilon\chi\upsilon\kappa\acute{\epsilon}\phi\alpha\lambda\omicron\iota$ ,  $\chi\iota\nu\omicron\kappa\acute{\epsilon}\phi\alpha\lambda\omicron\iota$ , and  $\pi\rho\omicron\kappa\acute{\epsilon}\phi\alpha\lambda\omicron\iota$ ; he  
 knows not how to call them in Latin, yet he will  
 describe them, Qui acuminato sunt Capite. And  
 therefore although Fallopius will have all those who  
 have a preternatural figure of the Head to be called  
 $\phi\omicron\zeta\alpha$ s of Galen, and that therefore it ought not be  
 rendred acutum, or acuminatum, but depravatum,  
 that it might be rightly opposed unto the natural:  
 Yet <sup>m</sup> Hofmannus is for the first version; for since  
 $\tau\omicron\delta\ \phi\omicron\zeta\alpha$ s, by the confession of Fallopius himself, is  
 opposed to  $\tau\omega\ \pi\rho\omicron\mu\acute{\eta}\kappa\eta\varsigma$ , (the word which Galen  
 useth



useth to express the very natural figure of the head) who sees not (sayes he) that the Head ceaseth to be *προμήκης* 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 protuberating beyond the natural proportion, that ought not to evert the proper signification received of all Authors; therefore *φοξός* is properly he who hath an acuminated Head; such a one, as he thinks, the Latines call *Cilonem*: and which<sup>n</sup> Bauhinus accounts for a fifth figure of the Head contrived by Art.

<sup>1</sup> Hofmān Inst. Med. lib. 3. <sup>m</sup> Hofmān Comment. de usu part. <sup>n</sup> Bauhin. Anar. lib. 3.

But it appeares plainly, that *σφαῖρα προμήκης* to wit sphaera oblonga, not prolonga, as some interpret it, (which Galen seemes to point to as it were with the finger, where he calls it *sphaeram quasi compressam*, which you must conceive about the Eares and the Temples) is the onely natural figure of the head; which when Columbus denies, affirming all figures of the head to be equally natural, he does nothing; for this is natural 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 natural figure, a sphere not every where equal, but such a one as hath cavities and eminencies. For, the best figure of the head which is natural, is assimilated to a sphere gently compress'd on each side, and which is in the Temples straighter and after a manner plaine, but in the fore-part and hinder-part is more prominent then in a sphere; yet it more protuberates in this, then that; in the crowne it observes the convexitie of a sphere. They therefore who chance to  
have



have such a Head with a decent magnitude, they enjoy a vigorous alacritie of senses, they excel in wit, judgement and memory, and are endowed with a good strength of body. But why this lateral compression should be the most proper and natural figure of the Head, that the fore-part and hinder-parts thereby are made more gibbous, and the final cause thereof ought to be enquired. Avicennas opinion is, that although the skull be round, yet it is oblong made in length, because the originals of the Nerves are disposed from the braine in longitude, and therefore it was fit they should not be straightened; and it has two eminencies, one before, and another behind, that the nerves might descend which descend to the front and the Nucha.

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 foremer 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 should have an eminencie.

Archangelus Picholomenus thinks, the Brain is lightly depressed on each side, and a little exprorected in length, for the foremost Ventricles sake, made hollow in it, which appear to be oblong, to whose hinder part the third Ventricle adheres, 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.

° Pischol. prælect. Anat. lib. 5.



P 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 Sense, who is of opinion that the Head was laterally compressed for the Eyes sake, to wit, the better to promote the action of the Eye, whose action is then better when it exists more free. Now the Head compressed, the Eye is enlarged to the seeing of things backward to the right and left hand; and although not simply to the universal 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 Cephalical compression, standing with a stiffe neck, and turning one eye to the outward angle, let them endeavour untill they perceive where the visory rayes do 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 turn the same eye to the outward angle, and try to find whereabouts or how far the visory rayes reach the place formerly seen, and marking it with some note: that done, let them consult with sense, what portion of place is hid from the very eye by rotundity of the Head; for, Sense will apparently teach them, that in this Cephalical 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.

P Ant. Ulmi, de fine Barbæ human. f. 2.

Having thus presented the artificial contrivances of mans invention, practised on the head, upon ima-



imaginary conceits of beauty and generosity, and discovered the inconveniences of such foolish and phantastical devices; how derogatorie they are to the honour and Majesty of Nature, and prejudicial to her operations; and having set down the Canon of Nature for the true and proper figure of the head, with the uses, and final cause of such a shape, which is the onely true and natural forme of the Head; and having condemned them of the crime *Læsæ Majestatis*, who have forced Art (the usual imitator of Nature) to turn prævaricator in humanity: We cannot but commend those Nations, who have been tender in this point of offering violence to nature, namely, the <sup>9</sup> *Lacedemonians*, whose Nurseries had a certain manner of bringing up their children without having on their heads any cross-cloaths or any thing to let the natural growth of the head, but left nature free to her own course, which made their heads better shap'd. The like modest acquiescence in the wisdom 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.

<sup>9</sup> *Plutarch in the life of Lycurgus.*

I knew a Gentleman had divers sonnes, and the Midwives and Nurseries had with Head-bands and strokings so alterd the natural mold of their heads, that they proved children of a very weak understanding; his last sonne only, upon advice given him, had no restraint imposed upon the natural growth of his head, but was left free from the coercive power of head-bands and other artificial violence, whose head although it was bigger, yet he had more wit and understanding then they all.

Hither-



Hitherto of those Nations who have tamper'd with the *figure* of their Heads, and have labour'd to introduce a change and alteration in the most noble part of the humane Fabrique. There be other Nations fit to be brought on this Stage, who use Art to alter the *substance* and *temper* of their heads. For, <sup>r</sup> *Block-heads* and *Logger-heads* are in request at *Brasil*, and Helmets are of little use, every one having an artificialized natural 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 *Pompi-on*; and when they will injure any white man, they call him *Soft-head*; so that *Hard-head* and *Block-head*, terms of reproach with us, attributed to them, would be taken for terms of honour and Gentleman-like qualifications. This property they purchas'd by Art, with going bare-headed, which is a certain 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 pedantique Mountebanks.

<sup>r</sup> *Purchas Pilgr. 4. lib. 7.*

The <sup>r</sup> *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. <sup>r</sup> *De By in Hist. occid. Ind. Cardan. lib. 5. de subtil.*

The <sup>r</sup> *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



the sutures of their skull grow firm and hard with the heate. Hence we read, that in the battails that passed between the Egyptians and Persians, *Herodotus* and divers others took special notice, that of such as lay slain on the ground, the Egyptians skuls were without comparison much harder then the Persians, by reason that these go ever covered with Coyfes and Turbants, and those from their infancie ever shaved and bare-headed. King *Masfissa*, the Emperour *Severus*, *Cesar* and *Hannibal*, in all weathers were wont to go 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 hath allotted them. And *Varro* is of opinion, that when we were appointed to stand bare-headed before the Gods, or in presence of the Magistrate, it was rather done for our health, and to inure and harden us against the injuries of the weather, then in respect of reverence.

<sup>c</sup> *Camerar. Hist. Med. lib. i. Schenckii observat. de capite XXXIX.*

And I believe, we in this Kingdome incurre some inconveniences by keeping our heads so warme, as generally we do; neither (I believe) do the *Brasilians* or *Egyptians* escape the affliction of head-aches for whereas in *Hetruria* the women have their *Suture Coronalis* loose, which makes them to put a Glove upon that part to defend it from the injury of the ayr, so by this their artifice may that Suture and the others grow together, and be obliterated in them, as they are found to be many times in those who have suffered incurable head-aches, strangling Catbars, Apoplexies and other maladies, for no other cause, then that their Sutures began to close, and their skulls to grow solid, The skull growing dry many times



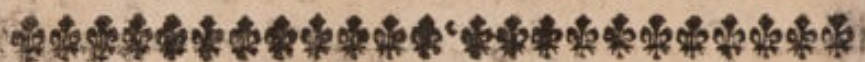
times in young men, even as it is wont to do by reason of age. A thing usual in hot Countries, as Celsus notes, and Paræus affirms that the Ethiopians and Moores and those that inhabit the hot Regions about the Meridian and Equinoctial, have their skuls harder, and parted with none or few Sutures; by which temper of their climates, and their concurring artifice, they obtain, indeed, a notable defence against outward injuries, more then the ordinary provision of nature doth afford, but thereby they become more obnoxious to internal 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 Hispaniola are noted to be. Celsus therefore is mistaken where he affirms their heads to become hereby more firm and safe from paine: but he more derogates from the justice and wisdom of Nature, when he affirms, that the fewer 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 paine from an internal cause, then it is so far 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 coldness of the ambient ayre, his opinion is most true, because since there are no Sutures, there can be no transpiration of external ayre 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



honour of Nature; for, Columbus from many most certain arguments drawn from experience, and dissections made upon the skulls of many men, (and which is more strange, and scarce credible) some women who have dyed of incurable head-aches, hath been assured (finding in their skulls small Sutures and those conjoynd close together) that their paines have been occasioned from that too close composition of bones; and hath hence took a just occasion to right Nature by this honourable conclusion, That the Sutures of the head do not only confer to the defence of the bodies health, but doe confer more unto it, by how much the greater and looser they shall be. 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 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 internal fuliginous 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 intersected with small and very close ones.

<sup>u</sup> Galr. Fallop. in Comment. ad lib. Gal. de Ossiby. <sup>w</sup> Reald. Columb. Anat. lib. 1. cap. 5.





## SCENE II.

Certaine fashions of Haire affected by divers Nations, and their opinions and practice about Haire-rites, most derogatory to the honour of Nature.

**T**He <sup>a</sup> *Arymphæi* who dwell neere the *Ryphæan* mountains, esteeme 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 and women. <sup>a</sup> *Ravisius ex Herodoto.*

The <sup>b</sup> *Miconii* also are borne without haire, and baldnesse is lovely and national unto them, wherefore they are wont to call bald men *Myconians*. And it is likely that this which now is natural unto them, proceeded at first from some affectation and endeavour of Art, which in time made the heads of their Off-spring naturally barren of haire; which is not very improbable, considering the strange conclusions that have been tryed, to crosse and turn the ordinary course of nature into the channel of mens fantastical inventions. <sup>b</sup> *Strabo lib. 10.*

Not only in the Province of <sup>c</sup> *Baske*, but in other places, women are accounted fairest when their heads are shaven, and which is strange, in some of the Northerly frozen Countries, as *Pliny* affirmeth. <sup>c</sup> *Montaignes Essayes.*

That haire should be (as these Nations seeme to conceive) a most abject excrement, an unprofitable burden, and a most unnecessary and uncomely covering



covering, and that Nature did never intend that excrement for an ornament, is a peece 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 remains in; and they have many different accidents, of which they ought to give a final cause, and not to tie them to the necessity of matter, which is supposed one end of their production. Neither do they proceed from the suliginous excrement of the Braine, as some are pleased to thinke, but rather as Spigelius well notes, of blood attracted by the roote of the hayre unto the rest of the Plant and trunk, which may be procured from those things which in other creatures hold analogy with the hayres of man. And therefore when the Braine is consumed, Baldnesse ensues; the allowed plenty of blood exhausted, to wit, that from whence haire proceed, 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 ayre, rain, haile: from within, vapours, exhaling from the inferior parts may prove troublesome. The ayre may hurt the Head many wayes, by coldnesse constipating the pores of the skin, whence the regresse of vapours is inhibited: by heate, whence the Spirits are dissipated and the braine as it were sod; By Moistnesse relaxing the internal parts; By Drynesse astringing all, and consuming the innate humidity: against all these inconveniences (which the foolish malice of these men bring upon their heads) the Haire by covering the Head, does very aptly bring relief. Raine moistens,



moystens, Hail smites on it; the density of the hair keeps off one, the other the ductus or course of the hair turns away; for the thicknesse of the hair admits not easily of rain, and the turnings of the hair do straitway cast off the hail that falls upon the head. In like manner they abate the force of internal 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 Brain is severed so far from the Fountain of heat, and confining so neer the Bones, and under them fenced with no fat, these hairs protect and warm it. They (therefore) that cut them wholly away, do not only bring a deformity upon Nature, but afford an occasion to defluxions. We must avert (then) from Nature these calumnies of the opinions and practises of men; That no hair is necessary or comely in man; that hairs are a purgament of the Body altogether unprofitable, growing only that they may be shaved, being made by Nature to do nothing: And recommend those Cosmetiques as laudable, which preserve hair 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 himself a voluntary baldnesse; Shaving (generally speaking) being servile, ridiculous, and proper to Fooles and Knaves, an infamous blot of effeminacie, an index of ignominie, calamity and damage, uncomely, because allied unto depiled baldnesse, being in sooth a voluntary, spontaneous, and wilfull baldnesse; shaving of the head unto the quick, being from all antiquity appropriated unto Fooles, being proper in them to signifie the utter deprivation of wit and under-



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 disgrace put upon Nature, and the reproach as an indelible character of infamy cleaves unto the memory of him who bears the name of Corſes, for being the first who suffered the hair of his head to be shaved. His wit (therefore) was affected with a shameful and impious itch, who scratcht his head for such a Paradox as praised Baldnesse; Sinesius by name, who therein shewed more wit then honesty, who, because Dion had justly commended a Bush of hair, he (forsooth) on the contrary would take upon him to commend Baldnesse.

The <sup>d</sup> Abantes or Euboensians (as the Brasilians do now unto the Crown) were wont to shave the fore-part 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 signifieth a clipping, and the *Atolians* did the like; they of the Region *Quicuri* and other *West-Indians* do the like. The ancient *Gaules*, saith *Sydon. Apol.* wore their Hair long before, and all the hinder part of the Head shaven: A fashion which our wanton Youths and effeminate Gallants (saith <sup>e</sup> Montaigne) have lately renewed, and in this new-fangled fond doting Age brought up again, with wearing of long dangling Locks before. Eare-locks being also a pestilent custome, as <sup>f</sup> Petrus Martyr observes in the Province of *Dubare* in the *West-Indies*. <sup>d</sup> *Brusson Facet. lib. 7.* <sup>e</sup> *Essay 49.* <sup>f</sup> *Decad. 7.*

The <sup>g</sup> *Maxies* wear their Haire long on the right side of their head, and shave the left side. <sup>g</sup> *Brusson Facet. lib. 7.*



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

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 half, 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*. \* *Grimstone of their manners.*

The \* *Japonians*, some of them pull away their Haire before, and others behind, and the peasants and meaner sort of people have half the head bald: the Nobility and Gentry leave few hairs behind; and if any one touch them that are left, they hold it for a great offence. \* *Idem.*

The *Tartarians* commonly shave the back-part of their heads, and let the other grow long, which they tye behind their eares: Not only the *Tartarians* are shaven after this manner, but also such as go to remain in their Country. \* *Idem.*

Although these men deprive themselves in a manner of half 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 hair upon their forehead, and the enemy taking occasion thereby to lay hold on them the more easily, they shaved themselves before, and kept their hair long behind. But the ancient *Gaules* had no such colourable excuse, but they remained as they use to paint Opportunity,

*Fronte capillata, post eam Occasio calva.*

And



And if the Maxies, and the Inhabitants of the Cape of Good Hope offer no affront to Nature in shaving one haif of their heads, and letting the other grow; David was very impertinently angry with Hanon for serving his Ambassadors after that manner, and they needed not to have staid at Jericho untill their hair were 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 hair, he might keep the closer in to his study. Neither are your Catchpoles thus shaved at the Innes of Court, any way ill intreated.

They of the Region <sup>m</sup> Quicuri in the West-Indies, the women use to cut the hair, but the men let it grow behind, which they bind up with fillets, and wind it in sundry rolls, as our maids are accustomed to do. <sup>m</sup> Pet. Mart. Decad. 3.

The <sup>n</sup> Chicoranes nourish their black hair down to their girdles, and the women in longer traces round about them; both sexes rye up their hair. <sup>n</sup> Idem Decad. 7.

The <sup>o</sup> Ciguaniens have their long hair wreathed and rolled after a thousand fashions. <sup>o</sup> Idem Dec. 1.

P D. Junius the reverend Pastor of Delph, doth witness, that in an Island call'd the Beautiful Island, the men wore their hair as long as women, which they had much ado to make them leave off. P Revius de usu Capillitii.

The Hair in a more especial manner was given woman for a covering. In all kind of Creatures 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 hair even down unto the feet. Nature having allowed them in recompence of their smoothnes and want of a beard, prolix hair, which use hath rolled up, which custome some seem too strictly to urge, who will not allow women to have haire hanging down by their cheeks, but all to be bound up and hid. Certainly such a dependent part by it self of its own nature is not contrary to the law of nature or unlawful, neither is it intrinsically evil 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 clearly against the intention of Nature: in suffrage to which truth, the Germans and ancient Gauls thought there could no greater punishment be inflicted upon a woman for Adultery, then to cut her hair, and turn her so disgracefully out of doors, (deprived of the peculiar ornament of her sexe.) 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 hair, 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. Tacitus. Com. in Euripied. Plutarch in Elogie of women.

For men to nourish long hair, is quite contrary to the intention of Nature, even by the judgment of the Apostle Paul: Doth not nature (saith he) teach you, that long hair in a man is a shame? 'Tis true, our common parent Nature hath planted the Head, the tower of Reason and the Senses, and the principal sanctuary of the Faculty of the soul) with a fruitful grove of hair; partly that they should  
im-



imbibe the afflux of subreptent humours, partly that this covering might be usfull against the injuries of aire, and the stings of insects; yet she would not as it were by an irrefragable edict establish a sempiternal and unrestrained permission to the luxury of hair; 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 we need not doubt to take away and freely to coerce that improficuous matter of hair; nourishing of extraordinary long hair 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 Dandrie, after the manner of your Irish, who as they are a Nation alienated from any humane excellencie, scarce acknowledge any other use of their hair 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 instead of Napkins to wipe their greasie fingers. The Getæ also and barbarous Indians are condemned for never cutting nor regulating their hair, as suffering themselves to enter into a neerer alliance with beasts then Nature ever intended, who hath made man more smooth and nothing so hairy as they are. For man therefore to wear hair so long as it may serve for a covering, as womans hair is, was never intended to be allowed of by Nature, since such hair may somewhat hinder the actions of common life; which the Nazarites who cut not their hair, seeing and knowing by sense, they



not only converted their hair unto the sides, but turn'd them behind their ears and to the hinderparts of the head, by that means sparing their hair, and meeting with the inconveniences which may happen to the actions of the Eye and organs of the Ear, if they be covered with hair. which parting of the hair occasioned that discerning Organ seam or Middle-way which appears so commonly in women, being not a natural, but an artificial line of distinction, because made by art, although for a natural end; such as is the actions of the said Eyes and Eares. And in troth, if we examine the matter more fully, to what end should we either mingle or change the custome, or the sequestering variance of virile nature with feminine, that one sex cannot be known and distinguished from another? For we, that we may be no lesse differing in our trimming and ornament then we are in sex, do cut our hair, neither is there any more reason we should counterfeit women then they men; None can deny, but that both have been accounted a shameful reproach. Diogenes, to one with curled long hair asking a question, denied to answer untill he was ascertained whether he was a man or a woman.

But the main Quære is, what long hair it is that is repugnant to Nature, against her law, and against above or beside the natural use, and against the order of nature which very Beasts observe, and which turns to the damage of the user, which is nothing els then to be strange from the end for which hair was given to man; whether the hair 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 relief to the head, and whether such hair can be either honest comely



comely or full of majesty? Some think that God hath delineated the bounds of the hair about the forehead, eares, and hinder part of the head, and that since the bounds are so graphically struck out as with a pair of compasses, therefore it is not lawfull to transgresse these bounds. which doth not follow; for by the same rule, women are to be shorn, since they have (originally) those determined bounds of the hair, which are called by our Barbarians the Normal Angels. Because the Bones are delineated where they arise, therefore 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 hair was not only intended to cover and warm the skul, for they 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 counsel of the best Physicians these parts are to be covered with the hair. They therefore who would have us believe that the hair should descend no lower then the ears, and which transcend those limits should contumeliously despight Nature, as having so much intrinsique malice in it as cannot stand with innocencie, had need prove that Adam had scissers, and cut his hair in Paradise. They are yet more severe, who would have it against the Law of Nature to wear hair 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 Rational Nature is common to all men among themselves, which is written in the hearts of all men, according to which they accuse or excuse them-



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, explicitly as to some things implicitly as to others; and we shall not charge all Nations of malice, or wilful 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 indifference; wherein there is a variety incident according to the diversitie of Complexions, Ages, Seasons of the year, climates or places of habitation, diseases or health: the prolixity or brevity whereof we cannot positively determine. Upon pretence of their hot climate, the Turks<sup>c</sup>al such as wear long hair on their heads Slovens, and account them salvage beasts, for they themselves wear no hair at all upon their heads: we in colder Climates are bound by a principle of naturall practice 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: for he does 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 Rush, or Bushie among those who are Poled. Purchas Pilgrim. 2. lib. 8.

The Maldives esteem black-hair a great beauty, and make it come so by art, by continual shaving, keeping their heads shaven untill eight or nine years; they shave them from eight dayes to eight dayes, which makes the hair very black.

Purchas Pilgr. 2. lib. 9.

The



The <sup>w</sup> *Ciguanians* (if nature deny it them) make their hair black by art.

<sup>w</sup> *Peter Martyr Decad. 3.*

The <sup>x</sup> women of old time, did most love Yellow hair, as your Venetian women doe at this day; and it is found that they introduced this colour by Saffron, and by long sitting daily in the Sun, as the Venetian Dames likewise doe at this day, who instead of Saffron sometimes used *medicated Sulphur*. *Textullian* speaking of this thing, saith; That women were punished for this their lasciviousnes, for that by reason of their daily long abode in the Sun; their heads were often most greivously hurt with the Head-ach; which we see, saith *Mercuriali*, to happen also to our women of *Padua* a City belonging to the Venetians. Had these women known the secrets of the art *Cosmetique*, invented to this effect; especially, that harmlesse and unknown rarity of *Lusitanus Cent. 3. Curat. 59.* they might have gone a better way to work: or, had they known the tincture which the *Ægyptian* women use to colour their hands and feet into a golden hew, they (as <sup>r</sup> *Prosper. Alpinus* speakes) could have nothing which they might more securely use to guild their hair; neither should they need to burn themselves in the Sun-beams, and diverse wayes offend their heads. Neither by reason of this depraved tincture of their hairs, would they; as some Virgins have been, affected with such perilous and wonderful symptomes: Upon observation of which exemplary punishments, *Johannes Francus* a *Cicilian* Physitian, thus speaks: So they who are too studious to augment their beauty, oftentimes deforme themselves. One thing (saith *Kornmannus*) is strange and most singularly remarkable out of *Guilhelmus Parisiensis*, upon the say-  
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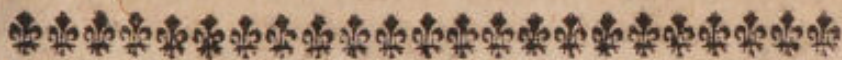


ing of St. Paul, 1 Corinth. 11. *A woman ought to have her head covered, because of the Angels.* This some have understood of the evil Angels, whose lust they thought was vehemently provoked and inflam'd by the beauty of womens hairs : and hence your *Incubi* are more troublesome and prone to vex women who have a fair head of hair ; which happens through the just permission of God, for the vanity, pompe, 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 goodnes permits them to suffer this tentation from evil spirits, that they might desist from such vain care, fearing to ensnare men with their hairs to lust after them, since they seem to instigate and provoke to lust the very Devils themselves. Which may serve for a Caveat to the frizled and over-powdered Gallants of our times, lest they provoke some *Succubus* to give them an unlookt for visitation. \* *Hier. Merc. lib. de Decratione.* † *Lib. de ornatu feminar.* ‡ *Lib. de plantis Egypt. cap. 13.*

*Tincture of Hair, is most shameful and detestable in men; so in that impotent creature, and untamed Animal, woman (to the more honourable sort of whom ornamental Dresses of haire are permitted) the indulgency is to be moderated, and their licence herein granted them by Nature, to be restrained within certain bounds; that it neither extend to too much curiosity, or any such, since all Fucusses in the very endeavour of beauty are ugly and dishonourable to Nature.*

Scene





## SCENE III.

Frontal fashions affected by divers  
Nations.

**T**He <sup>a</sup> *Mexicans* judge those the most beautiful that have little foreheads; and whereas they shave their hair over all their Bodies besides, by artificial means, they labour to nourish and make it grow onely in their foreheads. And it is to be suspected, that the Matrons of <sup>b</sup> *Secota* in *Florida* by some such artifice have a short forehead. <sup>a</sup> *Ferrand Erotomania Montaign.* <sup>b</sup> *De Bry Hist. Ind.*

Nature hath circumscribed the whole space we call the Fore-head, which beginning from the Eyebrows ascends even to the fore part of the head towards the coronal suture, in which place the roots of the hair begins; which is the Latitude of the Fore-head: the Longitude is from one of the Temples unto the other, towards the suture, which extends to the Stonie Bones, to which place the hairs also come; so that three parts of the Front are bounded out with the hair of the Head, the eyebrows enclosing the fourth; all which place Nature intended to be moveable and void of haire (none naturally growing therein) because the use of the haire is to cover, whereas the forehead is so much covered with haire as we please, to what end had hairs grown in the forehead? which could not have been suffered without prejudice to the eyes, whom they would have shadowed; to remove which obstacle,  
we



we should have stood in need of continual tonsure, which Nature providently prevented, least our body should have perpetually made work for us. They therefore who thus labour to remove the bound and hair-mark of Nature, to cloud the throne of Love and honour, and the imperial seat and mansion place of wisdom, placed in the Front of man, offer a grosse indignity and despiht unto Nature, and seem to claim kindred of Cats and Sows, who among other hairy fronted Animals, have little and narrow fore-heads: and if Nature should justly answer them in their folly of forcing their hair to a preternatural descent, and streighning their foreheads more then is convenient (as she sometimes doth) she should send much crasse and excrementitious humours about the forepart of their Brain, which should make their faces more inelaborate and confused: that in their little foreheads, the spirits by reason of tegument of haire, and the humours in the forepart being lesse prefrigerated 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 contain but smal Ventricles of the Brain, whence the spirits streined and reflected, rise again, causing a mobility of Cogitation. Now it seems to me (who am a little inabled by plodding on this argument, to smel out the abusive suggestions of the grand Enemy of mankind, who labours all he can to alter and deprave that part of the image of God which remains in the fabrick of man: that in the conformation of the Foreheads Bone, they prevaricated two wayes, either by making their foreheads more angust then is natural according to Longitude; or according to Latitude, either by so compressing the



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, & the decent longitude in the Bone failed: The other way was by laying the hand above their Infant foreheads, so that the end of the Vola or Palme fell about the roots of the hair, 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 offer'd great violence to Nature, in thus perverting the natural forme of the forehead.

The <sup>c</sup> 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 into this form.

<sup>c</sup> Spigelius.

The English commonly love a broad or high forehead, and the Midwives and Nurses use much art and endeavour by stroking up their foreheads, and binding them hard with fillets, to make children to have them faire and high ones.

All endeavour to pervert and alter the natural 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 alter'd figure recedes from the natural, the greater the affected transgression of the phancie is. But to speak 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



able, I call that a quadrangular 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 wherein the anterior implantation of Temporal Muscle ariseth; which quadrangular figure since it hath two equal sides opposite one unto the other, one of these greater sides of the quadrangle is above nigh to the hairs; 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 Sygimus a City of Egypt, 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 prependicularly opposite unto the Nose, wherein a certain part of their hair jets out so, that it seems to represent a certain hillock, which they most affect, thinking it to be a signe of a valiant man: insomuch that they who would seem to be valiant and military men nourish that part of the haire, procuring it to encline upon their foreheads so, that it may shew (being convex in the middle) a certain gibbositie, as it were the lesser part of a little stool-bal, 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 er-



your; 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 Ass: Baldus would call such a forehead elevated in the middle, seeming to represent the lesser halfe of a sphere, a ridiculous monster, being a praternatural figure, which cannot afford a good wit, which is a passion following the natural 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 whatever any Nation affects as fashionable, that they account most amiable and decent; and the Gallants will have (if nature deeme it them) by the provocations of art, (as that will do it) yet we must accuse them of a high trespassse committed against the majestie of Nature, in that by that laboured prominence of their forehead they apparently damnisfe Nature in one of the most considerable and important actions of the eye, which as the sublime and contemplating aspect thereof to Heaven.

To vindicate the Regular beauty and honesty of Nature from those Plastique impostors, we say, that a forehead which keeps its natural 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 we compare it to the rest of the face, it ought to have the proportion of a half part to a duple; its longitude also naturally is such, that the front is likewise in a duple proportion of one to two; that if you confer 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 thred, beginning at the part of the Temples wherein the haire terminate the forehead,



forehead, and leading it round in orb by the occiput, until 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 sinciput, 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 it's altitude to the rest of the Face in like manner, and to the whole face, that it is it's third, not otherwise also then it is the third part of the whole circumference of the Head. This forehead is also called a great forehead, if it be compared with a feminine 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 transpos'd beyond nature by the violence of Art are. The reason why the forehead should rather draw nigh to a certain plainnesse then a concavity or a convexity, is this: for, that plainnesse is a certain mean between a convex and a concave figure: now a front that is dispos'd according to Nature, comes into a natural mediocrity, because that conduceth most to the advantage of man, that he might be vigorous in Sense and Memory, which he cannot well exercise, unless 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 adjoynd to a tuberous occiput.

The <sup>a</sup> Scythians (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 a one, doth not Scythice intueri. <sup>a</sup> Porta Physicogn. lib. 2.



A contrivance cleane crossing the intention of nature, who never meant the forehead should be alwayes 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 themselves, whence *Aristophanes* calls them *Populum literatum*; and it was a proverb, *Samitis neminem esse literatiorem*.

Among the <sup>b</sup> Thracians (also) these frontal 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 *Threiciae notae*: And many of the Indians are at this day of the same opinion and practice. I remember to have seen in London, a wellfavoured Black-moore Boy, who had the marke of a barbed Arrow standing in the midst of his forehead. <sup>b</sup> *Pancerol. Tit. 2. de Porcel. lib. 2. de offic.*

The penal Lawes of some States have indeed inflicted upon runnegate slaves and Malefactors, as notes of slavery and infamy, branded markes on the forehead; but for men ingenuous and free, to affect such stigmatical characters as notes of bravery, and ensignes of honour and nobility, is a very strange phantastical prevarication; for, Nature intended the Forehead to be *tanquam rasa Tabula*, a faire blank Table of the affections and a plaine Index of the mind, not to be charged with our artificial characters, but the natural impressions of motion onely.

The



The *Bramines* of *Agia* mark themselves in the Forehead, Ears and Throat, with a kind of a yellow gear which they grind, and every morning they do it, and so do the women. *Purchas Pilgrim. 2. lib. 10.*

The *Gentiles* of *Indostan*, men and women both, paint on their foreheads and other parts of their faces, red or yellow spots. *Idem. cod. lib. 9.*

The *Cygnanians* are of a horrid aspect, much like the people called *Agathyris*, of whom the Poet *Virgil* 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, which painting the Spaniards used as a stratagem to take their King. *Pe. Mart. dec. 1.*

The Relator saith, that a man would think them to be Devils in a nate broke out of Hell, they are so like hell-hounds. I am sure they violate and impudently affront Nature, thus to obscure the natural seate of shame and modest bashfulness with their paintings; so that the flushings of the purple blood, which Nature sends up to relieve the Front in the passion of shame, cannot significantly appear in their native Hue.





## SCENE IV.

*Eye-brow-Rites, or the Eye-brows abused  
contrary to Nature.*

**T**He *Russian* Ladies tie up their Fore-heads so strict with fillets, which they are used to from their Infancy, that they cannot move their Ey-brows, or use any motion; the meaner sort also affect it: the skin is so strein'd 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 hinder their Ey-brows to the observation of so strict and unnatural a silence; to hinder her in one of her most significant operations, and to exclude that part of the Minde which useth to be exhibited by the Eyebrows.* <sup>a</sup> *Ex relatione Amici ingeniosissimi.*

Among some <sup>b</sup> Nations, Beetle-brows are in fashion, which is not onely quite against Zeno's Philosophy, but against the ordinance of Nature, thus perversely to joyn whom she hath separated. *Montaigne in his Essais.*

In the <sup>c</sup> *West-Indies*, the *Cumanans* pluck off all the haire of their *Eye-brows*, taking great pride, and using much superstition in that unnaturall de-tilation.

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

The *Brazilians* (also) eradicate the hair of their *Eye-brows*.

*Purchas his Pilgrimage.*

*These*



These hairy extremities of the Fore-head the Eye-brows, were born with us, the skin thereof being harder, that the hairs might be of equal number, and not increase to too great a bulk; which although they be equal in length, number, and thicknesse, yet lie not straight, 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. Behold here what inconveniences the despicable prevarication of some Nations have brought upon them who wilfully deprive themselves of these usefull and comely ornaments of the Face: For, robbing the Eyes of their natural Pent-house or water-table, they expose them bare to imbrications.

Of old time, the women when their Eye-brows were long and broad, they made them narrow, subtile and arched either with Pinners or Sissers, and when they were yellow or white, they made them black with Soot, as you may read in *Textullian*, *Plautus*, *Athenæus*, *Clemens*, *Alexandrinus* and others.

*Martial* speaks of one, whose Face did not sleep with her, but she did innuere with an Ey-brow put on every morning: What this Fuligo or Soot was, is not well exp'ain'd by Authors. *Mercurialis lib. de Decorat.* thinks it was that Fucus which by *Pliny* is said to have been called *Callipleuron*; the like



like Fucus made with Cole-dust the women of these times use for the same purpose.

The *American* women do with with a certain Fucus paint their *Eye-browes*, which they lay on with a pencil; A thing also usual with *French-women* who have little modesty.

They <sup>d</sup> of *Candon-Island* put a certain blackness upon their *Eye-brows*. <sup>d</sup>*Purchas Pilg.* 2. lib. 9.

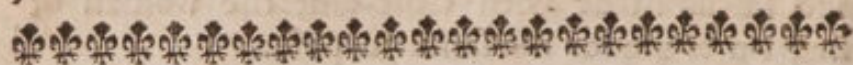
The <sup>e</sup> *Tartarian* women anoint their *Eye-brows* with a black ointment. <sup>e</sup> *Idem Pilg.* 3. lib. 1.

The <sup>f</sup> *Turks* have a black powder made of a Mineral called *Alcohol*, with which they colour the hair of their *Eye-brows*, which they draw into embowed arches. <sup>f</sup> *L. Bacon Nat. Hist. cent.* 8.

The *Arabian* & women have a certain black Painting made of the smoke of gals and saffron, with the which they paint their *Eye-browes* of a triangular form, & *Grimstone* of their manners.

The regulating of the haire of the *Eye-browes* when they chance to grow out of order, and the reducing them with Pinsors or Scissers to conformity, is but a *Cosmetique elegancie*. But this general conspiracy of all Nations to black them when Nature hath produced them of another colour, is somewhat destructive to the true knowledge of Complexions, and prejudicial to the cautionary Art of Physiognomy, which Nature hath so favourably founded in the Face, to an Observers notable advantage. To draw them into embowed arches, is but an imitation of Nature: but (as the *Arabians* do) to paint them in a *Triangular* form, is a piece of Geometry, which we cannot allow to be exercised in the *Eye-brows*.





## SCENE V.

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

**T**He <sup>a</sup> *Giachas* or *Agagi* of the Ethiopian Countries beyond *Congo*, have a Custome to turn their *Eye-lids* backwards towards the Forehead; so that their skin being all black, and in that blacknesse shewing the white of their eyes, it is a very dreadful and devilish sight to behold them; for they thereby cast upon the beholders a most dreadful and astonishing aspect. <sup>a</sup>*Purch. pilgr. 2. lib. 7.*

*What strange and prodigious Cosmetiques hath the great Enemy of Mankind instructed these Infidels in! perswading them to defraud themselves of a Natural convenience, for a Diabolical fashion, exposing the most tender part to all the injuries incident to so odious an apparition, and withall inferring not a little damage to the important operations of the Eye; for, the external conformation of the Eye consists not only in the Ball or Apple of the Eye, but of the circumstantial parts of the Eye-lids, Hairs, and Eye-brows; any of which in the leastwise changed, it will necessarily follow, the Eye cannot rightly perform 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 only when the principal part is hurt or perverted, but any other thing that is useful and assistant unto the Principle, as the Eye-lids are to the Eye; one of their uses was, that the Eyes might by them recreate them-*



*The Artificiell Changeling.* 71

themselves with sleep. To whom this is denied, as to Marcus Attilius Regulus, (as you shall read in Livy it was) are in danger of their life. Much more is their use in nictation when we are awake; all which intended benefits of Nature by this devilish device are frustrated and lost.

The <sup>b</sup> Brasileans and those of Sierra Leona in the East-Indies pull off and eradicate the Haire growing on their Eye-lids. <sup>b</sup> Purchas Pilgr. i. l. 4.

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 man is then humane, when it obtains haire on the eye-lids 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 laws of kind 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 Hair 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 alwayes whatsoever she doth, she 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 only true of the Species of Essences in generall, but of all parts that

D. 2 natu-



naturally exist in any specifique body, as these hairs do. And if we examine the uses of the hair in these parts, we shall soon perceive the folly and madness of these Nations, who to their own shame and prejudice have rejected the natural benefits intended them by the wisdom and 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 equal proportionate magnitude, longitude, number, and interval, making withall an exact provision for their inoffensive posture 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 robing the eye-lids of their defensive palisado, not only made (as some would have them) for ornament unto the eye, but for perspection, and to direct the sight, the visory spirits, and the rayes which flow from the interior parts, 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 unnatural Depilation, become thereby dim-sighted, and of a torve or crooked aspect. 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 experience hath shewed us) are offended with the least dust, and of all things almost that occur, though never so small.

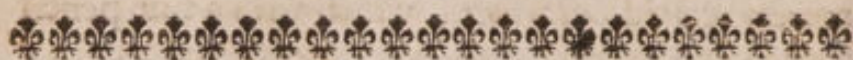
The people of Candou-Island put a certain blacknesse upon their Eye-lids. [Purchas Pilgr. 2. lib. 9. Thee



The <sup>d</sup> *Turks* have a black powder made of a mineral called *Alcohole*, which with a fine pencil they lay under their Eye-lids, which doth colour them black, whereby the White of the Eye is set off more white; with the same powder also they colour the hairs of their Eye-lids. And you shall find in *Xenophon*, that the *Medes* used to paint their Eyes. <sup>d</sup> *L. Bacon Nat. Hist. cent. 8.*

All endeavour of Art pretending to advance the Eye above its natural beauty, is vain and impious, as much derogating from the wisdom of Nature. Art, indeed, where Nature sometimes fails and proves defective, may help to further her perfection: but where she appears absolute, there to adde or to detract, is in stead of mending to marre all. Yet perchance the *Turks*, in painting the hair of their eye-lids, might be excused, if they did it to a natural end, (which I doubt they do not, but in a fantastical bravery) For some think that the hair of the eye-lids do cast a shadow upon the eye, helping thereby the blacknesse of the thin membrane Chorion, the first that covereth the Optique sinew, and prohibits the diffusion of the splendor of the Chrystalline, which as *Montalto* (4 Opt. 8.) sayes, is better done, when they are black; which he sheweth by the example of one, who having gray eyes, and somewhat white hairs on his eye-lids, as often as he blacked them with ink, he saw better.





## SCENE VI.

*Certain colours and proportions of the Eye fashionable and in repute with divers Nations.*

IN the 49 degree of the South Pole, there are Gyants<sup>a</sup>, who have red circles painted about their eyes, among other notes of their fearful bravery. <sup>a</sup> *Purchas Pilgr. 1. lib. 1.*

They of <sup>b</sup> *Cape Lopes Gonsalves*, both men and women, use sometimes to make one of their eyes white, the other red or yellow. <sup>b</sup> *Idem. Pilgr. 2. lib. 7.*

The subjects of a certain King farre up the River <sup>c</sup> *Gambra*, for a distinction have three streaks under their eyes. <sup>c</sup> *Idem. Pilgr. 2. lib. 9.*

The <sup>d</sup> *Negro* slaves of *Barnagasso* kingdome, and *Colo Brava*, have certain marks between their eyes, made only for a bravery with a cold Iron. <sup>d</sup> *Idem. Pilgr. 2. lib. 7.*

The <sup>e</sup> *Peruvians* judge those the most beautiful that have great rolling Eyes. <sup>e</sup> *Ferrand. Ero- tomania.*

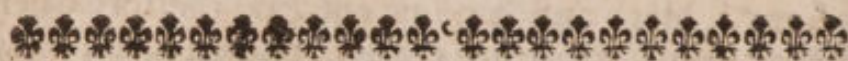
The <sup>f</sup> *Turkish* women ( who are small in Stature, which they mend with Choppines ) are accounted most beautiful, which have the greatest eyes, and are of the blackest hue. And because great eyes in *Turky* are esteemed such an excellencie, therefore *Mahomet* well knowing their desire, promi- seth them in his Paradise, wenches with great eyes like Saucers. <sup>f</sup> *Helin. Geograph.*



In *China* they have narrow eyes generally eg-  
form'd, black and standing out. And therefore when  
they would pourtract out a deformed man, they  
paint him with broad eyes. And I believe the wo-  
men of *Cosmin* neere *Ganges*, the inhabitants of  
*Candou Island*, and the *Cathaians* who have little  
eyes, account small eyes a beauty; and if they were  
to describe an ugly woman, they would set her out  
with great eyes. *Purchas pilgr.* 3. *Idem Pilg.*  
2. lib. 10. *Idem lib. 9. Helyn Geogr.*

The natural 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 in-  
terval from the middle of the eye-brows to the end of  
the external angle of the eyes, should be so much as is  
from thence to the roots of that prominencie which sub-  
sides 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, & it is naturally obser-  
ved that the diameter of the orbe or sphere of the eye  
is to answer the length of the Nose. Now eyes that ex-  
ceed the natural mediocrity being lesse or greater then  
the same measure, are not to be commended, because  
they become not a Face, those eyes being truly lauda-  
ble, which are neither too great nor too little, but of a  
meane proportion, which consists in the abnegation of  
both the extreame. Physiognomists therefore prefer  
the midling state of the eye, which hath so well fram'd  
and corrected a mediocrity of greatnesse, as cannot be  
better'd or reprehended. This affectation then of  
great Samcer-like eyes is a fancie against the rule of  
nature; for an eye greater then the proportion of the  
face and body requires, cannot be really beautiful in  
a natural acceptation, although it should have a gal-  
lant featesse and elegancie of apparance annexed  
unto it.





## SCENE VII.

*Certaine formes and shapes of the Nose, much affected, and artificially contrived, as matter of singular beauty and ornament, in the esteem of some Nations.*

**T**He <sup>a</sup>*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 *Friar William de Rubraquis* a Frenchman, and his companions, who observed the same in the wife of *Scatai* when they came to his Court. And this 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 <sup>a</sup>. And indeed they are an illfavoured Nation, all flat-nosed, the women being suitable unto the men. *Purchas Pilgr.* 3. lib. 1. <sup>b</sup> *Helyn. Geogr.*

The Citizens of <sup>c</sup>*Rhinoculaura*, or as *Stephanus Rhinocornia* in Egypt, of old were wont to cut off their Nostrils from their Noses, from which mutilation of their Noses their City had its name. <sup>b</sup> *Cælius Rhodig. lib. 18.*

You shall read in *Pliny lib. 6. cap. 30.* of Nations that have no nostrils, there being an equal plainness throughout their whole Face. That face must needs be plain that wants a Nose, which may be somewhat suspected to have been at first a contrivance of Art.

*Great*



*The Artificial Changeling.* 77

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 imperial seat of majestique beauty; that admirable variety of Faces, and individual distinctions, being chiefly occasioned by the Nose, the very least alteration thereof 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 being therefore justly called by Virgil *Æneid. 6.* a dishonest wound.

*Truncas inhonesto 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 mean the Nose) Dr. Crook, gives us a pregnant instance thereof, in an example worth our remembrance. A young man being adjudged to be hanged, and the executioner at hand, a certain maid suborned by his friends, and quaintly dressed and set out, goes unto the Judges and makes supplication for his life, requiring him for her husband: well, she overcame the Judges: This done, the guilty young man being set at liberty, and coming from the Gallows 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 choyce in his Matrimony. To this is that of Horace answerable in *Arte Poetica*,

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

Treason and Adultery, therefore, hath not met  
D 5 with



with a more shameful or disgraceful punishment than the losse of their Nose. Heracleonas the son 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 Asfinarius. And 3000 Coreans to their ignominy had their Noses cut off in Meacco a Town of Japan.

That admirable stratagem of Zopyrus who cut off his own Nose, and the Abbas Ebba, and those chaste 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 Talismacotius and the new inarching of Noses; and when we slit the Noses of Malefactors, we do it to brand them with the most deforming note of infamy, and the reason and sense 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 aditament and parergon of the main works? but what she is most incumbent upon, and which she alwayes beholds, are those things which appertain to action and utility. Now action differs from utility, because in construction and generation, the action of the part hath pre-cedency, 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 of the construction of all parts. Ulmus teacheth us what is the true beauty of a part, which is that they are used to call

thee



the Physical or official pulchritude, for it proceeds from the office, use and utility, no otherwise then as a River floweth from a Fountain. Now if we enquire for the elegancie 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 find them if you joyn them with the action of them, and weigh their construction together; for that will afford you the true Standart, rule or measure of judgement and discerning true beauty, which is pulchritudo officii, vel officialis, the beauty of office, or official elegancie. The Face hath no peculiar action, neither rightly or properly is called a dissimilar part, but is rather a congeries or heap of dissimilar parts, whereof every one either 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 Eares and Nose; the top whereof, or Scapula, its secondary use is, to concur to the making of a lodging or bed for the Eye; the Nostrils serve for exspiration and inspiration, and a more plentiful exsufflation, and for a significant indication of the affections of the mind. And 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 only a great beauty accretes 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 bone of the Genæ, it covers and fills up that horrid Den, which otherwise would appeare so abominable unto the sight, as it doth in their practice who breake down the partition wall that Nature had interposed between the eyes, and against the Law of nature, remove her bounds, and man-  
gle-



gle that goodly promontory that runs along to divers the pafique Sea of beauty in the face, thereby endeavouring to their own confusion to joyne those together, whom God and Nature had so wisely separated. By all which it is too too evident, what real beauties these Nations deprive themselves of, for an imaginary and supposed elegancy, or rather an affected deformity; whereby to the great injury of Nature, not only the beautiful proportion of the Nose is lost, but the official elegancie thereof very much impaired. For although notwithstanding these fashionable maimes of the Nose, they may see, smell and breath, and speak, 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 Indians Divers have their Noses slit like broken-winded Horses. It is an ill trade that cannot be exercised without deforming the body.

The <sup>c</sup> Chinoyse do hold them for the finest women who have small Noses, wherefore from their childhood they use all the Art they can possible to prohibit the increase of the Noses of their female children. And indeed generally their Noses are very little, and scarce standing forth. <sup>c</sup> Purchas Pilgr. 3. lib. 1.

The people being, as another <sup>d</sup> noteth, in the composition of their body short-nosed; when they make the portraicture of a deformed man, they paint him with a long Nose. <sup>d</sup> Helyn Geogr.

With us, and with most of Europe a long Nose is held more beautiful, 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, *Pro par-*



*Pareemia 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 Ear; a long Nose (indeed) may be some advantage to the sense of smelling, as appears in the Noses of Blood-hounds; Yet for the scent 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 himself guilty of a great transgression; as on the contrary they also doe, who labour to prohibite the natural extendure of the Nose, upon any pretence of beauty whatsoever.

In *Cassena* a Region of *Aphrica* neer the *Ethiopians*, there are men 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 not seen the history of *Hipocrates*, wherein he treateth of *Macrophali*, or those with Sugar-loaf like heads; the cause whereof he there declares to have been at first a phantastical affectation of Art, as it was likely also in these of *Cassena*. <sup>c</sup> *Cardon de subtil. lib. 11. Leo Hist. of Africa lib. 7. Hip. lib. de aere & aquis.*

In *Peruiana* also, a great Nose is in request and National.

In the *East Indies* and the Kingdome of *China*, the inhabitants have all Camoyse or saddle-Noses. <sup>f</sup> *Hist. China pars 2. lib. 2. cap. 6.*

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 and it seems it doth not amisse with them, as they order their bodies; for according to the proportion of body, it beautifieth their faces, & Another  
saith,



faith, they account the principal part of beauty to consist in a flat Nose. <sup>z</sup> *Helin.*

In *America*<sup>h</sup>, the Husband who performeth the office of a Midwife to his Wife, when he hath received the Childe and cut the Navel-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 in *France* to doe with certain foisting hounds which are there in great request for the flatnesse of their Noses. <sup>h</sup> *Purchas Pilgrim.* 4. lib. 6.

They of *Cassaria* in the lower *Ethiopia*, to their round black-faces, have flat Noses.

The <sup>i</sup> Matrons of *Scota* in *Florida*, who are of form elegant enough, have plain broad Noses. <sup>i</sup> *De Bry Hist. Ind.*

Flat Noses seem also most comely unto the *Moores*. We in this Island are of an opinion, and practice somewhat contrary to these Face-levellers, and doe no way like of a Shooing-horn-like Nose; neither doe we esteeme such to be gratifios: And therefore our Mid-wives and Nurfes are a little too forward to stretch out their hands to help Nature in this case: for a'though 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 natural heat which is the instrument of the vertue formatrix, hath not yet perfected their Noses, nor elevated that Cartilage to its natural and appointed magnitude, according to whose figure all appellations of the Nose are refer'd. Not that nature alwayes needs the officious & over diligent help and art of Midwives and Nurfes, to pinch up our  
Noses



Noses as they do. J. Fontanus in his comment upon the *Physiognomie* of *Arist.* taking notice of this pragmatical device of Midwives, sayes, that because children by reason of their tender bones, which are easily deprest, appear saddle-nosed; they laying hard of them with their thumbe or forefinger, are wont to compresse the lateral 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 brain, as if she were not able to perfect her own work.

The<sup>k</sup> *Perfians* 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 reign over them, but Princes that had such imperial Noses. Nay, it is a custome at this day to except against such that are not thus nosed: Wherefore those that have the Nurcery and Education of the King of *Persia's* children, and the Princes of the Royal 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 chief command and office as Foster-fathers, was to make the Nose as beautifull as might be, composing and directing their members: from which imployment they were all accounted grandees. These Nutritial Eunuches did conform the Nose, as *Mercurialis* doth probably conjecture, with Leaden plates kept on by some fastning contrived without; and for their intrinsical operation, they used little hollow Pipes thrust in to the Cavernes of their Nostrils,  
by



by which their tender Noses streitned and bound in such a mould, in pro esse of time were formed according to their desire. This figure of the Nose is now become gentilitial and native to the *Persians*, who to their high foreheads, have generally high hooked Noses; so truly is that verified in the practice of men,

*Regis ad exemplum totus componitur orbis.*

For if once the *Grandeess* begin a corporal fashion, the contagion soon spreads, and the meaner sort will imitate them in the same practical Metamorphosis, although they pay for it. So

*Quicquid delirant Reges, plebsuntur Achivi.*

The *Romans* of old loved a large and prominent Nose, which was with them in fashion, as most Imperial; and we use to call such an high and eminent Nose, a *Roman Nose*: And the *Austrian* Nose bears sway at this day in *Germany*.

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 abhor the contact of all things; therefore, to defend the Eye, being made after a manner like a shield; yet so, as it no way impedes vision: for if about the ridge, spine, or back of the Nose, it had been broad, it would have remaind as an obstacle to vision, besides, that the breadth would have disfigured the Face; all which inconveniencies these Nose-levellers must needs in some sort incur: 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



for the bettering of our life, but to those wherein it is necessary to life it self. Now that these Nose-moulders many times prejudice Nature in her operations is too apparent. But let us see whether they obtain 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 deduced: 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 rotundity 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, we 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 a 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 Form. And the Front alone, (as is observed) may be varied above 576 wayes, and therefore the Nose infinitely more; but many parts may be varied in several wayes and degrees; and various complications among themselves; from whence ariseth that infinite (almost) variety of humane forms. Now beautyr-  
sides



sides in the form; 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 Nose, if they be graphically constituted, may be beautifull: but the question will be, what figure of the other parts is required to make up the perfect harmony of a Face. A fair, high, hawk's Nose, rather agrees with a fair, plump Cheek, then with a fair thin Cheek: and on the contrary, a beautifull Cheek but lean, 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 affect a flat Nose, it must 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 Caffara in the lower Aethiopia are said to have, unlesse we will imagine such a rotundity, as makes a concave or hollow Face, with which a Camoise Nose may have some indifferent correspondency. To speak the truth, this Nose being gentilitious and native to an Ape, can never become a mans Face: but such Nations who by their apish affectation become Simi or Simones, purchase onely a disease, though not in figura, yet in re figurata: the native beauty of the Nose consisting rather in the elevation, then depression of it; that Physique Axiome being firm, as established upon the truth of Natures intention, *Nasus homini altior ad decorem*. A flat Nose being therefore excepted against in the Levitical law, and excluded  
any



any Priestly approach unto the Altar, as accounted an unnaturall blemish and deformity, Levit. 22. And therefore we most justly abhorre the Nose that is sunk into this figure by the Venerian rot, as the greatest blemish and mischeif, that spightful disgracefull and disfiguring malady can inflict.

Now since both Sexes are guilty of this violence offered unto Nature, the better to convince them of their error; we shall not think much to exhibite the absolute forme both of a Man and a womans Face. The natural perfection of a mans Face requires these conditions: A square Forehead, upon which those forelocks of the Hair abide moderately elevated; his Eye-brows hard, great and long; a good amiable charope Eye, not very concave nor prominent, somewhat Lion-like; that little Cloud which is said to appear above the Nose, being nothing else but a certain rugged and scarce apparent tumor, which declares a kinde of light contraction of the Forehead; A Nose thick, not acute, but rather great than smal; a Face great, and not bony; a great mouth, firme teeth, not thin, of an indifferent size and white, 32 in number; his upper jaws are equal to the lower jaws, and neither exceed 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 natural State, all that is very beautifull, such therefore ought to be the exact symmetry of the jaws; his Ears not too big nor too little, well engraved, dearticulate; a Head of a moderate magnitude, drawing nearer yet to a greater than a lesse, and venerable withall.

To the absolute form of a womans Face, there goes a faire white Forehead, marked with no wrinkles or lines, longer then that of mens is, and drawing



drawing to a roundnesse about the Temples, that it seems to represent a Turkish Bow inverted, wherein there neither appears any tumour or gibbosity, or any cloud, nor severity or sadnesse, but a pleasant and modest cherefulness. 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, clos'd together. Somewhat full lips, coral, imitating Vermilion, a little disjoyned, yet so as the teeth are scarce discovered, whilst she holds her peace or laughs not unmoved; that is, such a woman doth not wrest, nor bite, nor suck her lips; these lips, thus described, adde a wonderful 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 mean size, strait, clean, with a certain 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 certain suspicion of a Rosie colour, but no tract at all nor any perception of hairs 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 whilst she speaks. The Eye-brows ought to be black, subtile, disjoyned, soft, and sweetly arched. Somewhat black Eyes, declining to smalnesse, concave, rolling, laughing, pleasant and shining; the Bals of the Cheeks round, altogether void of hair, fleshy, rosie, and resembling the red sunshine apples of Autumn. Above these remain the Temples, which ought to be no lesse white then the Forehead, and without suspicion of any bones, yet not swollen nor depressed, but in a manner a little, and scarce concave. Eares graven,  
som-



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

These are the natural beauties of the parts belonging both to a man and womans Face: yet no man may hereupon presently conclude that Face to be beautiful and perfect in all its numbers, that hath all these conditions; For it doth not truly follow. But as a Lute or Harp is not therefore said to be harmonically and fitly made ready or prepared, because it hath fair and good strings, or because it is guilded; but because they concord with one another in harmonical 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 beautiful nor comely.

The <sup>1</sup> Indian women bore their Nostrils full of holes on both sides, wherein they wear Jewels which hang down unto their lips. <sup>1</sup> Purchas Pilgr. 3. lib. 2.

The people of the Island <sup>m</sup> Arucetto have holes in their Noses on each side, wherein they weare Rings strange to behold. <sup>m</sup> Idem Pilg. 1. lib. 2.

The Nation call'd <sup>n</sup> Curenda up the River Parana, have little stones which hang dangling in their Noses. <sup>n</sup> Idem Pilgr. 4. lib. 6.

The <sup>o</sup> Chiribichenses bore holes in their Nostrils for an elegancie, and the richer sort deck them with Jewels of gold, the common people with divers shels of Cockles and Sea-snails. <sup>o</sup> Pet. Mart. Decad. 8.

A little from <sup>p</sup> Gambia in Africa, men and women, as an ensign of nobility and greatnesse, weare one great Ring in a hole bored through the Nose, which they put in and take out at pleasure. <sup>p</sup> Pui. Pilgrim.

It



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 <sup>r</sup> *Gaga Calando* King of *Gagas*, weareth a peece of Copper crosse his Nose, two inches long; which is the least part of his cruel bravery. *Idem pilgr. 2. lib. 7.*

The Kings Wife of <sup>t</sup> *Cumana* hath her Nostrils bored, and a Ring hung therein, which in their language they call *Caricari*. <sup>t</sup> *De Bry hist. Ind.*

The Inhabitants of the <sup>t</sup> *Cape of Lopo Gonsalues* wear rings in the middle part of their Noses; some thrust small horns or teeth through them, and wear them so, which they think to be a great ornament unto them. <sup>t</sup> *Purchas pilgr. 2. lib. 9.*

The <sup>u</sup> *Cueremagba's* (the men) have a little hole in their Nose, into which for ornament they put a Parrots feather. <sup>u</sup> *Purchas Pilgr. 4. lib. 6.*

The people of *Tembus* wear on either Nostril a blew Star artificially made of a blew and white stone. *Idem eodem.*

They of *Barnagasso* Kingdom and *Colo Brava*, the Negro-slaves have certain marks on their Noses made only for a bravery with a cold iron, and they say these marks are very beautiful to behold. My Author shews how they make them. *Idem pil. 2. lib. 7.*

The women of *Ormus* wear on their bored noses many Jewels, and a long Bar of gold upon one side of their Noses. *Idem eod. lib. 10.*

The Jewish women of old had also Nose-jewels in request as an ancient ornament, reckon'd up by the Prophet *Isaiab* among other implements of their



their abominable pride. *Isa. 3. 21.*

I They of *S. Christophers* stick Pins on their Noses, making their Noses serve for Pin-pillows.

The Inhabitants of the Province *Quillacenca* about *Peru* weare Iron-rings in their Noses, and Jewels thereat, whence that Province had its name being hence called *Quillacenca*, that is, the Iron-Nose Province. *Purch. Pilg. 4. lib. 7.*

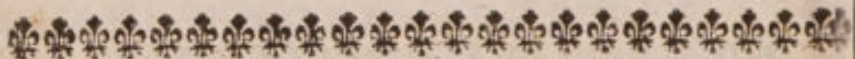
The better sort of Egyptian women wear Rings of gold or silver through the hollow of their Noses, hanging rich pearls and precious stones at them, wherein the common people imitate their betters. *Lythgow's Travails.*

These Nations are well ring'd for rooting, and enjoy the Statute beauty of our Swine. Surely their invention was much put to it, when they suffered their Noses to be bored to bring up a fashion, the patience of that man was something allyed 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 again, he would breake their Arrow.

The beauty of the Nose consists in the equality and polisht smoothnesse thereof, which is the natural ornament of the part. Hence we see how uncomely it is when enriched with Rubies and the pustles of compotation, which exposeth such rich-faced and Carbuncle-nosed Tospots to the mockery of all men. Nor lesse ridiculous is the golden rings and precious Jewels in the snoute of such Swine; for, the extant buik of which nose-rings and pendants wherewith they overlaid their Noses, must some way hinder the sight, and divelish Pride who has thus bored them through the nose, and made more vents in natures Conduit-pipe then she intended, sure payes them



them wages, in rendring the Nose lesse apt for the right forming of the voice, which must be needs lesse articulate and explained, and the words somewhat tun'd in the Nose. In the curious Machin of speech, the Nose is added as a Recorder, to advance the melodious eccho of the sound, which these women think Nature hath not made compleat enough, therfore they will bore them full of Recorder-stops as it were, as if they should speak onely in the recording tone off their Nose, which invention is to the blemish and prejudice of Natures nasal operation, and must needs rather marre, then any way improve the Instrument.



### SCENE VIII.

*Auricular fashions, or certain strange inventions of people, in new-molding their Eares.*

**A**Ncient writers speake of some Indians whose Eares did reach unto the ground. Pomponius speaking of these, or some like them, sayes they call them *Fanesios*, or *Satmalos*. the Greeks, as *Strabo* writes, call them *ἐνωτοκοίτες*, because they use their Eares for a Couch to sleep on.

*Megasthenes* an ancient Author, and *Solinus* cap. 21. say there are Islands and a Nation called *Fanesios* whose Eares are dilated to so effuse a magnitude that they cover the rest of their bodies with them, and have no other cloathing, then as they cloath their members with the membranes of their Eares.

*Plin.*



Pliny also ( *lib. 4. cap. 13.* ) makes report of such Nations. About *Pontus* ( saith he ) there are *Scythian* Islands where there is a Nation of *Fanesions*, who being otherwise naked, have Eares so large, that they invelope their whole bodies with them. And in his seventh Book, ( *cap. 2.* ) he proves that in the borders of *India*, not far from *Taprobana*, there are men who cover themselves all over with their Eares. The testimonies of these men are very ancient, but there are not wanting later witnesses. For besides that which *Isidore* ( *lib. 11. cap. 3.* ) affirms of them, *Maximilianus Transilvanus* ( *apud Ramus. Tom. 1.* ) reports that there is an Island neer 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 spacious and prodigious dimensions. *Purchas* ( *Pilgr. 1. lib. 2.* ) sayes that in this Island *Arucetto* are men and women not past a Cubit in height, having Eares of such bignesse, that they lye upon one, and cover them with the other. So that although these things have been reported in Fables, yet you may find Authors whom it would not displease one to follow. *Strabo* indeed accounts these relations Fabulous; and he scoffs at *Megasthenes* writing of such kind of Ears. Yet *Mela* saith he had Authors for it that were not to be contemned. And as *Kornmannus* thinks, 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.

In *Guinea* upon the borders of *Wiapoco* there is a Nation of *Carabes* having great Eares, of an extraordinary bignesse, hard to be beleev'd; they  
E call



call the people *Marashewaccas*, supposed to be made so by Art, and affected by them as an extraordinary garbe of devised gallantry. *Purchas Pilgr. 4. lib. 6.*

In *West-India* on the River *Marrivini* are people having great Eares, which they make so large by Art, with hanging weights thereat, insomuch as they hang down to their shoulders; yet are reported to be good natur'd people. *Idem Pilgr. 4. lib. 6.*

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 careful to make them great, and so to load them with heavy Jewels, that at great ease he could have thrust his arme thorow one of their Eare-holes. *Montaignes Essayes.*

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. *Cesar 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 do make them when they be little, for then they open the Ear and hang a piece of lead or gold thereat, and within the opening in the hole they put a certain leafe that they have for that purpose, which maketh the hole so great. *Purchas Pilgr. 2. lib. 10.*

Some Nations of *Farrupini Marrawini* towards the high-land called *Craweama*, *Panmeeanna*,  
Quike-



*Quikeanna, Pewattere, Arameeso, Acawreanno, Icooreo, Tarepeeanna, Coreorikada, Picauneado, Iocoanno, Itsura and Waremisso*; have holes through their Eares, of whom the *Indians* report much of the greatnesse of their Eares. *Idem.*

The *Surucufis* weare their Eares with wide holes, caused by Art to grow into an incredible wideness, whereupon the Spaniards called them *Oreiones*, or men with great Eares; the men have a round piece of wood hanging at their Eares like a Calicut Die, a great favour and signe of nobility, and the first ensigne of dignity and Knighthood with some neighbouring Nations to them. *Idem Pilgr. 4. lib. 7.*

The *Malabars* both men and women, the lapets of their Eares are open; and so broad and long, that they hang down to the shoulders, and the longer and wider that they are, 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 she 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 Pilgr. 2. lib. 10. De Bry Hist. Ind. Herbert Travell. lib. 3.*

They of the race of the *Ghingalays*, which they say are the best kind of all the *Malabars*, 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. *Idem lib. eod.*

The King of *Calicut*, when the *Hollanders* came to see him, they observed his Eares so stretched with the weight of gold and Jewels, and drawn out,



that they reached down to the shoulders and arms pits. For they charge them with gold and a saucer 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 a hundred Rings such as ours are; but in the women above two hundred, which with their weight, draw their Eares below their shoulders. *Idem lib. cocon De Bry. Descript. India Orient. pars 9.*

The women here as one observes, are not given to do any thing but deck themselves, to seem more pleasing, so as when they go abroad, although they be naked, yet they are laden with gold and precious stones hanging at their Eares, Necks, Legs, Armes and upon their Breasts. *Grimston of those manners.*

In the Island *Gilon* numbred among the *Moluccas*, there is a certain Nation whose Auricles are so great that they hang down to their shoulders. *Maximil. Transil. apud Ramus. Tom. I.*

In certain Islands not farre remote from the Island of *Theeves*, their Eares are so long that they cover their Armes. *Pigafetta apud Ramus. Tom. I.*

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 Arm through it, which deformation is so pleasing to their Eyes, that men also are commonly seen with their Eares so arrayed. *Idem.*

The black people of the Cape *Comori*, have horrible great Eares, with many Rings set with Pearls



nd stones in them. *Purchas Pilgr. 2. lib. 10.*

The *Macúas* not farre 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 look 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 par. 3.*

The Gentiles of *Indostan*, their women, have the flaps or neather part of their Ears 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 big 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. *Idem eodem lib. 9.*

In *Candou Islands*, one of the Island 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 we do here; for, the mothers pierce the Eares of their daughters when they are young, not only in the lap or fat of the Eare, but all along the gristle in many places, and put there threads of Cotton to increase 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 nail 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 Lo-



po *Gonsalues* weare Rings in their Eares, wherewith some weigh at least a pound; some have sticke thrust through them of five or six fingers long.  
*Idem eodem lib. 9.*

The natural inhabitants of *Virginia* in thoe 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 colour'd Snake, neer halfe a yard in length, which crawling and lapping it selfe about their necks, oftentimes will familiarly kisse their lips, some a Ring ryed by the tayle, and some the hand of their enemy dried. *Idem eodem.*

The women of *Cochin* have horrible great Eares with many Rings set with pearl and stones in them.  
*Idem lib. 7.*

A little from *Gambra* in *Aphrica*, 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 certain Island in eight degrees, as *Sir 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 cheeks wherein they hang things of a reasonable weight.  
*Idem. Pilgr. 1. lib. 2.*

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. 22. lib. 10.*

The people on the southward of *Tinda* and *Gambra* are reported to weare iron rings through their Eares. *Idem eodem lib. 7.*

The women of *Mount Beni Jesseten*, do use to weare



weare iron Rings upon their fingers and Eares, for a great bravery. *Leo lib. 3. Hist Africa.*

The women of *Ormus* weare in their Eares many Rings of gold, set with Jewels and locks of silver and gold, in so much that the Ears with the weight of their Jewels be usually worne so wide, that a man may thrust three of his fingers into them. *Idem eodem lib. 10.*

In the City *Cancer*, not far 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 we weare on our fingers, adorned with precious stones. *De Erydescript. Ind.*

The *Egyptians* used to bore their Eares to make them capable of such ornaments; and the two most precious Pearls which *Cleopatra* dissolv'd and drunk as a luxurious expression of Love to *Mark Antonie*, were pendants taken from her Eare.

The *Greeks* bored holes in the Eares of their slaves, holding it for a badge of bondage, *Montaigne Essay. lib. 2.*

The *Roman Dames* were much delighted with Auricular bravery; for *Pliny* writes, that they sought for Pearls from the bottom of the Red Sea, and Emralds 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 hair, unlesse they were also let into their very bodies. Certainly the conceit worked very strong in their head, who first pierced the skin to introduce a fashion. *Plin. Natural Hist. lib. 12.*

*Galen* where he speaks of the beauty Nature invented in the outer Eare, although he expresseth such a scope of Nature which was second in her intention;



zention; yet he expounds not what that is in the Eare, which appertains to that scope. Hofman should think it is the lower part 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 perform that intention, so that it had been in vain, unlesse it had been made for the other. And hence it may be to increase the beauty, women began to wear Jewels in it, as if they had taken their hint from Nature, whose seems (as Sir Phil. Sidney saith) to have made the Tip the Jewel of the Eare, from whose softness 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 Grasshopper, wherein the Athenians who were natives of that Country, were wont to hang their golden Grass-hoppers. Admit what Nature's exquisite Observer seems to intimate, that as curious artificers when they have made some rare instrument, are wont to adde some by-work for pleasure and ornament; so Nature hath pleased to do in finishing up the admirable device of the Eare: yet this is no warrant for the monstrous practices of these men, who upon pretence of augmenting the beauty of the Eare, so shamefully load it with Jewels and other materials, and use such force of Art to tear and dilacerate the most tender particle thereof, stretching it to so prodigious a magnitude, that Critiques might hence derive *λοβὸς πρεσβ. τὸ λόβειν*, 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 despiht  
of



of Nature, and the exact justice of her proportions and symetry, that allowes not the height of the Ear to exceed the length of the Nose, and latitude of the Mouth, and the largest circumference of the Ear and Mouth but to duplicate the analogy, will have Ears larger then Hounds or any other Animal. In so much as that of Lucretius might be applyed unto them,

Humanum genus est avidum nimis auricularum. Verily when I consider what a pack of large-eared Hell-hounds we have discovered, who although Heathens, yet most of them having good natural parts, I cannot think but there must be more then the ordinary vanity incident to mankind, involv'd in this horrid affectation of great Eares; and that the grand Deformer, hath not only tempted these Nations to scoff at the natural proportion of their Eares, as being too Ape-like, and so under pretence to enlarge the beauty of the Ear, to destroy the native elegancy thereof; but hath had a secret envy at this part, as being the portal to the sense of Discipline, and the Portal of salvation.

We of this Nation, and some of our neighbours affect a small Ear, standing close to the Head.

which springs from the conceit of our mothers, who because they have overheard from the discourse of some Philosophers, that great Eares are a note of loquacity 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 Ear. For, our Eares are naturally extant and looke forward, because we heare better when we turn our faces to the sound; our Eares so better encountring with the sound; and the prominency of our Eares serves also for a defence to cast off the sweat and filth, and the fursuracerous excrements of the Temples and the upper part of the Ear, lest they should slide into the

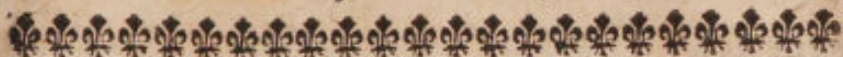


auditory passage; all which commodities our mickle-wise mothers deprive us of by their nice dislike of Lugs, as they call them in reproach, and Prick-ears. For, our Eares, were it not for the fillets and ligatures that with their assent Midwives and Nurses use to bind them flat unto the Head, and flat 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 testimony of Galen, Hadrianus the Emperour to his advantage was wont to do, he shall hear far better then if his Eare had remained depressed, and for this cause the Eares were made Cartilagineous and consistent, that they might exist and remain prominent; whereby, as Varolius the famous Anatomist observes, the vanity of man appears, who often for ornament and beauty occasions no small hurt and damage to Nature and her operations; As in this device, where the beauty supposed to be hereby acquired, proves very injurious to Nature; For, the Eare, the bigger it is, by so much Audition is made better: therefore, our mothers erre 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 again, saith Hofman, when they bind them with fillets so hard, that they seem as it were glewd unto the Head. Varol. Anatom. Lib. 1. Hofman Instit. lib. 4.

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SCENE IX.





SCENE IX.

*Artificial Scars accounted marks of Gallantry,  
imprinted on the Cheeks of divers Nations.*

**T**He *Casies* on the River *Loranga*, and those of *Mozambique*, bore holes in their Cheeks for a Gallantry. *Purchas Pilgr. 2. lib. 9.*

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

They of *Macuas* not far from *Mozambique*, bore holes in both their Cheeks from the tips of their Ears almost to their mouth, with three or four holes on each side, each big enough to hold a finger, through which their gums are seen with their teeth, their spittle flavering forth; for which and the more gallantry, they wear a bung of wood, one in each hole, and he which can have them of Lead is a compleat Gallant, for that metal is much esteemed. *Idem Pilgr. 2. lib. 9.*

In *Peru* they make holes in their Cheeks, in which they put *Turquoises* and *Emralsds*. *Grimston of their manners.*

The *Romane Dames* of old were wont to teare and scratch their Cheeks in grief, (which in some part of *America* they do 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 grief and sorrow, because the cheeks are the seat of modesty and shame. *Hieron. Bez. hist. nov. orb. Plin. Nat. hist.* what would those grave Fathers have



have done, if such a fashion had been taken up amongst them, as had made a shameful inroad or through-passage in the Seat of Mirth and Modesty: surely in their zeal to Natural modesty, they would not have thought them worthy to live. It seems these men would have more mouths, if they could; and rather then fail, they would spoil one to make many; which thus in despite of Natures continencie to do, so disfiguring the Face, which is the picture of the Face Divine, is an injury no reason can ever excuse, no charity pardon.

Upon consideration of this and other horrid abuses of the Parts, I have sometimes thought how Galen would have lookt, if (during the composure of that Divine Hymn *De Usu Partium*, which he made to the honour of mans Creator, and to the setting forth his ineffable wisdom in the admirable contrivance of so stupendious a structure) he had had a Corollary of these practical abuses of the parts presented unto him: Certainly the noble Pergamie would have swolne big with indignation, and out of zeal to Nature, he would have thundred loud against these her wretched Antagonists, which would have proved a passion very well becoming his pen.



## SCENE X.

## Mouth-Fashions.

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

The Matrons of *Secota* in *Florida* have wide Mouths; and (I think) in *Persia*.

In *Turky*, the women are accounted most beautiful that have widest Mouths. 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 maxime in our practical Metamorphosis, that whatever irregularity of beauty grows once fashionable, Art is called in to assist affectation, and to force Nature into it.

The magnitude of the Mouth alwayes answers the strength of the Teeth: for, those Creatures that have great opening of the mouth, as the Lion and Wolf, have robust teeth, among which for the most part the acure excell: But who have little mouths, as man, they have teeth lesse strong, among which the broad teeth or grinders for the most part are more valid; For as all they greedily devoure, and with great gobbets, because they have a hot stomach and are always in perpetual motion; so Man, with care and small morsels, which he also diligent'y chaweth with his grinders, by reason of the debility of his stomach. Those Physiognomers therefore are in an error, 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



the like mouth they should inferre the like disposition. Man had a Mouth given him for the better preparing his meat for his stomach, 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 analogie 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 first joint 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; and the compasse of the Mouth and Ear were intended much alike. As for the Canibals of Port-Famine in the Country of Africa, who have wide Mouths from Ear to Ear, it is proportionable to them, who are men degenerated into the nature of ravening wolves. But for women to affect to be Sparrow-mouth'd, 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 damage by a mouth so heavenly wide; for the latitude and amplitude of the Mouth appertains to the inspiration of greater quantity of Aire; and if with that amplitude of Mouth there be conjoin'd the signs of a coldish heart, (which for the most part is the feminine temper) it will necessarily follow that the heart-string; of these women must be very perfrigerated by reason of the inward defect of heat, and the advenient perfrigeration of inspired aire.

SCENE





## SCENE. XI.

*Lip-Gallantry, or certain labial Fashions invented by diverse Nations.*

**I**N *Casena* a Region of *Afrique* neer *Ethiopia*, there are men who have Lips of a monstrous shape and thicknesse, which *Cardan* 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; the Region, Propagation, Diet, and Art; the latter whereof we 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 ill favoured and thick-Lip'd. They of *Cassara* black as pitch: the *Egyptian* Moores, and those of *Afrique* have all thick lips, and the *Indians* love those who have such Lips. *Cardan de subt. lib. 11. Leo Hist. Africa lib. 7.*

Have not these men hands to take their meat with? that should thus labour as if they meant to gather it up with their Lips as the Beasts? Verily, unlesse it were to sweep a Manger, they can have no use of such Lips; for it must necessarily be a means to hinder their speech, by thickning their lips, as experience teacheth in those who either by nature or by accident have thick swollen lips, causing them to speak in their mouth uttering their words very badly, and indistinctly; and assuredly the



the same or worse must befall: these artificiall Labions; for their lips must needs hang in their sight and their words stick in the birth when such inwealdy pourers out of speech occasion a hindrance to their delivery.

*Simonides* reports that the *Attique* and *Argivee* women had *labia fastigiata*, copped Lips; from whence they were called *Phoxichili*, the Latiness (I think) call such *Chilones*. In these parts of the World, the *Austrian* Lip at this day is by good right in high esteem; it being observed, that all of the House of *Austria* have a sweet fulnesse of the Neather Lip. *Cael. Rhod.*

There is a Nation in *Ethiopia* named *Azanaghi*, who have their lower Lip hanging down very low, who are faine to season it with Salt, lest it should putrifie with the infection of the ayre, 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. *Aloysius Cadamust. Kornmannus.*

The *Indians* have their neather Lips in great circlets, beset with pretious stones, which cover all their Chins, deeming it an essential gracer to shew their Teeth to the roots. *Montaignes Essais.*

The *Macuas* not farre from *Mocambique*, among other marks 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 falls to the Beard, shewing their Gums and filed Teeth, that they seem Devils; this is their



their gallantry, or rather loathsome bravery: for when they are sad, they leave these holes open, and many others of their own making. *Purchas Pilgrim. 2. lib. 9.*

In that town which was governed by *Quitabitor* under *Muteczuma* King of that Province of 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 wear upon our fingers, so in the hole of the Lip, they wear a broad plate within, fastned to another on the outside of the Lip, and the Jewel they hang thereat is as great as a silver Caroline Doller, and as thick as a mans finger; the Relator sayes, he doth not remember that ever he saw so filthy and ugly a sight, yet they think nothing more fine or comely under the circle of the Moon. *Peter Martyr Decad. 4.*

Those Canibals who are called *Peries*, 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. *Purchas pilgr. 4. lib. 6.*

The men and women at the Cape of *Lopo Gonzalves* weare rings in their Lips; some thrust smal horns or teeth through the holes, and wear 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 seem to have two mouths, and this is the least part of their cruel bravery. *Idem Pilgr. 2. lib. 7.*

In *Dominica* the women have their Lips bored as an especial note of bravery. *Idem Pilgr. 4. lib. 6.*

The women of *Swucufis* have Chrystall of a  
skie



skie colour hanging at their Lips. *Idem eodem.*

The Inhabitants of *Malhada*, have the neather Lip bored, and within the same they carry a piece of a thin Cane about half a finger thick. *Idem Pilgrim. 4. lib. 7.*

The *Farrupi Marawini* 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. 7.*

The antient *Ethiopian* women, who practised Armes, and went to Wars, made holes in their Lips, whereinto they put hoopes of brasse. *Grimstone of their manners.*

The *Brasilians* have their Lips bored, wherein they wear stones so big and long, that they reach to their Breast, which makes them shew filthy fine. *Purchas in his pilgrimage.*

A little from *Gambra* in *Africa*, as an Ensigne of Nobility and greatnes, the men and women wear Rings in their Lips, which when they eat their meat, they take away, putting them in and out at pleasure.

The better sort of *Egyptian* women wear Rings of Gold or Silver through both ends of their mouths, and in their under-lip, hanging rich Pearls and pretious-stones to them. They think themselves not worthy to live, unless they wear these badges; wherein the baser sort counterfeit their betters. *Lytgoughs Travels.*

The inhabitants of *St. Croix* of the Mount, pierce their neather Lip, at which they hang some thing which they think is very handsome. *Leo Aph. Hist.*

In *Pegu* the men make holes in their Lips, in which they put *Turquioses & Emeralds.* *Grimston of their manners.* They



They report that in the Inland parts of the East, there are Nations that have no upper Lip: *Although Plinie has been thought a liar, yet this relation may possible be true, and (which I tremble to think of) may proceed from an artificiall deprivation.* Plin. Nat.Hist. lib. 6. cap.30.

The Lips were ordained for the covers of the mouth, given us to defend the Teeth, and Cavities of the mouth, while they shut it from cold and external injuries: and insomuch as they cover the mouth, they also adde 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 solecisme committed against the honesty and justice of Nature. They help to retain Spittle in the Mouth, lest it should continually flow out, as it happens in decrepit men and children; whose Lips are soft and resolv'd: 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 worn by some of the recited Nations. They were given for the pouring out of Speech, and forming of the Voice; which must needs be hindered by their practise, which with Rings and Jewels play at such loosing Loaden with their Lips. They were given to all Creatures for the commodity of eating and drinking, which these by their filthy finenesse somewhat impeach; and therefore some of them are so well advis'd, as to yeild to the necessity of Nature, and to unload their lips when they eat.

These natural uses of the Mouth some other Nations seem not to understand, or else are wilfully



fully ignorant of that freedom which the Law of Nature affords in the use of it: For, the *Numidians*, of the better sort, cover their Heads with a peece of black Cloth, part whereof like a Visard or Mask reacheth down over their Faces, covering all their Countenance except their Eyes, (*Plutarch pilgr. 2. lib. 6.*) So oft as they put meat into their mouths, they remove the said mask; which being done, they forthwith cover the mouth again, al-leadging this fond reason; For (say they) as it is unseemly for a man after he hath received meat into his stomach, to vomit it out of his mouth again 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 equal modesty, as the covering of the feet by the Jewes. Had Nature expected any such complement, she would have made a Flap or, Cover for the Mouth, which the fondnesse of these men seems to have desired, neither would she have seated the Mouth in so eminent, open, and conspicuous a place.

The *Guineans* take their meat torne in peeces with the three midmost fingers; and gaping, cast it so right into their mouths, that they never fail or cast it besides, (*Idem.*) 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 *Candon-Island*, who use Finger-spoons, using no other for any liquid thing, nor  
Rice,



Rice, nor Honie, but take them with their fingers, which they do so neatly and nimbly, without losing any thing; for they account it the greatest incivility in the world to let any thing fall in eating. *Purch. pilgr. 2. lib. 9.*

In *Fesse* also and *Barbary*, Finger-spoons are in fashion. *Idem pilgr. 2. lib. 6.*

They of *Goa* also eat their pottage with their hands, mocking at the use of spoons as if they were uncivil. *Grimston of their manners.*

Indeed the people of *Numidia* eat out of their Fist, and the Hand the natural Dish out of which they drink their milk, 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 and frugal invention, no way contradictory 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 five spoons to every dish. But it is plain by the full length and position of the Hand (contrary to the *Grobian-law*) that nature never intended the Hand to be as a Fork to pitch meat as unchopt Hay into the mouth.

They of *Goa* and other of the *Malabars* drink 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 abhor. *Idem pilgr. 2. lib. 10.*

They of *Goa* use for their Drinking certain thin Vessels made of black earth, the which are pierced in the neck; they call them *Gargolertes*; for that he that drinketh lifteth up the Vessel, and not touch-



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 civil, to the end they defile not the Cup with their mouths, which are sometimes unclean. They that come newly out of *Portugal*, and will drink after this manner, spill much warer upon their cloaths, for that they know not how to use the Cup: they call such men *Reynolix* in mockage. *Grimston of their maners.*

I remember, I saw a *Porter* (whom I had employed) drink up a Flagon of Beer, with his hand held very high from his lips, without ever so much as once gulphing for the matter; which I taking notice of, He told me he had been among the *Malabars*, where if he should have gulphed or have drunk any otherwise, he might have had his throat cut.

*Cardan* remembers, that when he was a Boy, he saw a certain *German* (a Colonel) who was wont to drink down wine with an unmoved throat: But he rangeth it among other very admirable properties of some men. *Card. de variet. l. 8. c. 11.* But it seems our *Malabars* think that Nature gave us not Lips to drink with, as Anatomists inform us; neither would our Proverb, *Many things happen between the Cup and Lip*, be ever endenized 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 wondred at our custome, who eat and drink together by turns. 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 be led to water, since there



there was no fear that they should be constrained to break their halters. *Frenchmen*, who never drink but they eat, would make an excellent medley with these men at a Banquet or Potation.

Surely these *Tovopinambaultians* adhere to the old assertion, a popular tenent in our dayes, 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 contradisteth experience, and the Theoric 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 channel, seated next the Spine, a part officiall unto nutrition: the other (by which 'tis conceived the Drink doth passe) is the Weazon rough arterie or Winde-pipe, a part inservient to the Voice, and respiration; for thereby the aire descendeth unto the Lungs, and is communicated unto the heart. Again, besides these parts destined to diverse offices, there is a peculiar provision for the wind-pipe, that is a Cartilagineous flap, upon the opening of the Larinx or throatle, which hath an open cavity, for the admission of the air: but lest thereby either meat or drink should descend, providence hath placed the Epiglottis, Ligula, or Flap, like an Ivie leaf, which alwaies closeth when we swallow, or when the meat and drink passeth over it into the Gullet, lest any should slide into the rough arterie, or some crum (as we use to say) should go 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 Hyodes, it is alwaies detained erect by the interven-



intervening of a thicker ligament, by reason of the necessity of respiration, wherein our life consists; whereby the pipe of the Rough arterie remains open, least the heart should be suffocated, notwithstanding being flexible, that it might perfectly shut the chinks upon which it is recalled, when we 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; and having swallowed them, presently like a Spring, it is lifted up, and returns to its posture: So that if we speak in the very act of eating or drinking, that will be enforced to open, and let out the matter of speech, which is the breath, and so exposed, if any meat or drink imprudently fall into the arterie, it straitwayes strangles or excites a cough, until by the force of the breath it be ejected, because that thing descending hinders respiration, and so consequently speech; wherefore Nature necessarily rileth up to the expulsion of it. And this is the reason, why a man cannot drink and breathe at the same time; and why we laugh while we drink, 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 bodies 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 copulent compact and grosse, and sometimes devoured in greater gobbets then is expedient, sometimes being harder as not well chewed, sometimes glutinous and clammy; and therefore apt to stick in the gullet, for many times the meat when it is not well shred is detained in its passage, and to remove downward this detained 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 Veins, but its *vehiculum* in all places; and not only 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 falls upon it self, and stayes the descent of meat, which otherwise it was convenient should descend as soon as may be, as well for the compression of the adjacent parts, as the stomach, lest it should delay the concoction of the meat. And although Nature not thinking fit to commit this necessary action to the weight only of the meat, whereby it is moved of it self, would have it moved of another; and notwithstanding that the Gullet moveth the meat into the Stomack by natural instruments, that is by strait Fibres attracting it, but thrusting and pressing it down by transverse Fibres; yet she hath ordained withal a Muscule (to wit an instrument of the soul, 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 tranverse or orbicular position, and laid over the Gullet, it comprehends it and draws it together, and by constringing thrusts the meat forcibly into the stomach, pressing it down and driving it forward. Therefore when the meat, thrust from the mouth to the begining of the Gullet, and streightned in and compressed by the tranverse Muscule, and being constrained to passe by the Gullet, and forthwith attracted by the right Fibres, & by a conveniencie of quality of the Ventricle, &

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driven



driven forward and in a manner compress'd or all together compress'd by the tranverse Fibres, comes straight into the stomach; the action of the Gullet, that is Deglutition, is performed and consummate, the action being partly animal, and partly natural. And that this stronger motion is required in the top of the gullet, the Larynx is the cause, which being of a thick body cartilagineous and rigid, and placed at the begining of the Gullet, it had altogether hindred the ingresse of meat into the Gullet, unlesse Nature had here constituted a Muscle the *opifex* of Deglutition; neither would this Muscle suffice, by reason of the thick and hard body of the *Larynx*, and opposed unto the gate of the Gullet, unlesse the *Larynx* at the instant of deglutition should recurve it self upward and unlock the compressed mouth of the Stomack. For it appears, that when the meat doth recurve the *Larynx* 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 *Larynx* as 'twere compelled ascends upwards, and so the Gullet gapes; neither doth it ascend only upwards, but it is moved and diduced outward and foreward, and drawes together with it the Gullet foreward and outward, thereby 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 Tranverse-Muscle 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 do. In this case they need no mandent member. But he sayes this is rare, and besides



besides nature; as it is besides nature to have any action vitiated, for that happens but rarely to men.

*Brasav. Com. ad lib. Hup. 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 only, and doth nothing but as it is pervious and hollowed along, therein it affordeth a way and passage to the meat. But Action is a motive action, which is brought forth of it self; and it is not an action, or to doe, to be a Way, but only a Use; which is in all that do 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, it hath a publique Action, which altogether respects meat and drink; And it is a Way, inasmuch as it is hollowed; but unlesse it should act, that way (in sooth) would be unprofitable and in vain. Yet we must confesse that Drink perchance (indeed) by reason of its thin and fluxile substance would flow downwards. Although it is well known, that matter is not traduced thorough the Body as it were by stone-gutters, but is dispensed 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 defer their Conference until some other time. We (saith the Relator) who violated 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



do: 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 old Div-verb is good: First *Stridor Dentium*; then *Altum Silentium*; and last *Rumor Gentium*. Which in Festivals adjourns Discourse untill the Belly be full, at what time men are at better leasure, and may more securely venture upon Table-talk: the observation of which natural Rule might have saved *Anacreons* life, who endangering himself this way, died by the seed of a Grape.

In *Candon-Island* the people have a Fashion, that while they are eating none dare spit or cough, but they must rise and go forth; contrary to the practical rule of the *Grobians*, and indeed somewhat against the freedome and liberty of Nature; although indeed these actions are somewhat importune and unwelcome guests at Feasts.

*Purchas Pilgr. 2. lib. 9.*

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SCENE XIII.





SCENE XII.

*Beard-haters, or the opinion and practice of divers Nations, concerning the natural Ensigne of Manhood, appearing about the mouth.*

**T**HE *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 haire, being the greatest nastinesse and filthinesse in the world; for, finding one haire in a platter of meat, they will not touch it, but remain rather without eating, giving it to the Birds and other creatures. So strict are they in their neat Superstition. *Phar-shas Pilgr. 2. lib. 9.*

*These men by their practice seeme to be angry that Nature hath planted haire about the mouth; A thing very derogatory from the honour of nature; with whom Scaliger (when his memory fail'd him) seems to assent, supposing that by reason of their position and corporicity besetting the upper Lip, and cloathing the mouth, they lye between the mouth and holes of the nostrils, and prove troublesom to the Nose and mouth; too nicely withal observing that the increase of these haire placed about the mouth, hanging down very long (being as a hedge about the mouth) did hinder the ingresse and egress of those things for whose sake Nature formed the mouth; whose office was coction or assumption of solid aliment, the potation of*



of the same aliment, but liquid, expuition, and locution, and sometimes respiration; to which offices the Lips could not be prompt and ready, besieged with such long and propendent Mustachos, as the Senses teach us; for although we endeavour to divert these Mustacho-haires while we eat, yet they descend, and entring together with the meat into the mouth, are bitten with the teeth; whose pieces we are compelled either to spit out, or sometimes imprudently to devour: And if we drink, these hairees swim in our drink, moisted 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 intercept the excrement, so that which is ejected bespatters and bespauls 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 to a more easie motion.

These are the wayes which some have conceived they might possibly be offensive and noxious to the uses of common life, which is a complaint and cavillation analogical to that of Plinies of the nakednesse of man, and as vain as his. They are no more offensive then other hairees, which if not regulated by our practique intellect, their encrease may chance to prove somewhat troublesome; neither were they without reason placed about the mouth, and therefore to cut all away, is as unseemly, as to shave the crest of a Lyon, being placed there for certain 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 am-  
ple



ple 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 himself. 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 of Nature, which doth not only shine bright in the Organical parts, but in all the Accidents of the body.

The Tartars shave their upper lips, and warre with the Persians for not doing so. *Puichas pilg.* 3. lib. 1.

These men offer a great indignity and despight to Nature, to deprive the upper lip of it's natural ornament, which among all the parts which constitute the Beard, is justly thought to be of greatest dignity; superior even according to that regular proposition of Nature or Physical Axiome, which is, that they are most according to Nature, which if not alwayes, yet at least do often happen; and if we consult with sense, and will not be refractory to it's 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 Barbal parts be bare. An ample testimony hereof we have from the common sense of men, which is not to be neglected when it seconds the truth of Nature: such men being look't 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 ex-



sort or fright out of the minds of men, that ingrafted admiration wherewith they persecute such men who are utterly void of haire upon the Region of their upper Lip. All other Nations who shave the other Barbal parts of the face, refrain 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 their entrance into their office, forbade the Lacedemonians to nourish their Mustachos: for they had a respect to a Symbolical intent. Indeed some there are (so prone alas are men to run into errors) that dare to make this criminous proposition against very Nature, that the haire which grow on the upper Lip, which the Greeks call Mustaches, are so unprofitable that they hinder the use of life; a calumnie pronounced against the majesty of Nature, which not to retort, were by an excreable impiety to desert the Divine providence, and foulely to apostate from his ineffable wisdom; whereas we ought not to cavil 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 scandal and slander of Nature to be true, must confesse that evil is, quid positivum; for, the haire of the Mustacho's are existent. More thankful to Nature is the ingenious Montaigne in his Essayes 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 cavil, alledging that his Mustacho's served him to that purpose, in retaining the scent 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.

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

The Persians allow no part of the body haire, the upper Lip excepted, which growes very long and thick, they turn it downwards, the Oyle *Dowac* but thrice applyed annihilates the excrement ever after. *Herberts Travailes.*

The Hungarians shave their Beards, and leave nothing but the Mustaches, the which are sometimes very long. *Grimston of their manners.*

Shaving the Chin is justly to be accounted a note of effeminacie, flagitious, as appears by Eunuchs, who are not so effeminate in any thing, 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, nor without cause are such called in reproach women. For, what greater evidence can be given of effeminacie, then to be transform'd into the appearance of a woman, and to be seen with a smooth skin like a woman, a shameful 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 lookt upon with scoffs, and noted with infamy, for which prank *Clisthenes*, is branded in the Proverb, *Clisthenis rasura*; who to seem young, ridiculously suffered himself every day to be shaved. A thing first thought of in the time of Alexander, when he was effeminated with the Persian luxury. 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. With a Razor 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 turn rebel, and to shew a willingnesse to evert the Law of Nature: Hence Diogenes very knowingly seeing one with a smooth shaven skin, Hast thou whereof to accuse Nature for making thee a man and not a woman? The Beard is a singular giift of God, which who shaves away, he aimes at nothing then 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 forbid not to corrupt the upper and lower honour of the Beard, or shave it. But we not only leaping in the face of Nature, but resisting God (in manner of the Gyants) are bold to establish a practical Law against the first Decree; insomuch as we may be likened to the Rhodians and Bizantines, and put in the same form with them, who when they were forbid by a Law that no man should be shav'd, all of them began against the Law to shave their Chins, and a Mulct moreover imposed upon all Barbarians that had Razors, yet that deter'd them not, but they all us'd Razors: so we against the edicts of God, the Oracles of the Prophet, the Placits of Councils, and the judgement of learned men, we hold fast the foolish custome of shaving, and will sooner forbid our selves fire and water then execute commands contrary to our customes, like wicked Outlawes 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 keen Axe, and



and so to be sent away, which to him was a marke of insamy. Thenet in his Cosmography saith, at this day in the Isle of Candie it is a kind of punishment to cut a mans Beard. Paradine writeth, that certain young Gentlemen who followed the Earle of Savoy were so served for forcing a Damsel, 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 Selyman serv'd 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 adde the merry story mentioned by Nicephorus in his Chronicle, of Baldwin Prince of Edeffa, pawning of his Beard for a great sum of mony, and his Father Gabriel Prince of Mytelene redeeming the extream ignominy his Sonne was like to receive by the losse of his Beard, turn shing him with mony. Nyceph. in his Chron. of Savoy lib. 2. cap. 155.

The Huns have their Cheeks, 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 natural ornament that they it seems abhor. *Formand. in lib. rer. Geticarum.*

The Bramas not farre from Pegu, if they see a man with a Beard they wonder at him, for they with Pinfors pull out their haire as soone as it appeares. *Purchas Pilgr. 2. lib. 10.*

In Pegu (also) they weare no Beards, and they cut and pluck their flesh to become braver then other Nations. *Herberts Travailes lib. 3.*

The



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

They of *Java* have most thin Beards, by plucking out most of the haire 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 *Aethiopia*, pulling out their Beards even unto the neck, where they nourish two prominent tufts hanging down like Goates. *De Bry.*

The *Chinoyse* also have very thin Beards, consisting not of above twenty or thirty haire, a thing wonderful to behold; and when they would describe a deformed man, they paint him with a thick Beard. *Helyn China.*

It is true, that there are some which 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 think that these men came from some strange Country in old time, and did mingle with the *Chinois*, when it was lawful for them to go out of the Realme. *Grimston of their maners.*

The *Barbarians* about the Haven of *St. Vincent* are Beardlesse, and in great feare of Bearded men, upon which occasion *Gonsalues* used a pretty policy, of 25 Beardlesse youths by reason of their tender yeeres, he made bearded men, with the poling of their heads, the haire being orderly compos'd, to the end that the number of Bearded men might appeare the more to terrifie them, if they should be assailed by warre, as afterwards it fell out. *Peter Martyr Decad. 6.*

The people of *Carthai Tartano* weare their Beards also thin.

The *Chiribichenses* are Beardlesse, and if a haire come



come forth, they pluck it out one from another with certain little Pinfers : they call our men wilde Beasts, for that they endeavour to preserve their Beards. *Idem Decad. 8.*

Sure *Salvius Otho* was allied unto them, who because he would never have a Beard, used depilatories.

What a generation of Scoffers of Nature have we here, who with their Pinfers fight against her ! fit companions for the Apostate Julian, who stil'd himself Mysogopon, as much to say, as the hater of a Beard. Sure the Beard was form'd, and given to man, for some end; the place; and dignity of the place, the time it appears, and the species of it shew 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 Soul; and that in the Face as in a Glasse, the ineffable majesty of the whole man doth shine. In which the Beard hath the cheifest place, being planted in that part thereof, which the Ancients stil'd the Temple of Goodnesse and Honesty. The time of its apparance is an argument of its use, it is inchoate and begins to come forth at a certain definite & specific time (for man is not at once an Individuum & a specific Individuum) the libration of which moments of Time is chiefly conspicuous to God, and confirmed by his Counsel; which dispensation of time, is not without a mystery, to which all things created are subjected; I would we could understand the fulnes thereof,



thereof: but certainly for some specifique end. From the Species or the kinde of haire, may another argument be taken of their reall worth. All other hairs we see have their use and end; and can we imagine Nature to be so forgetful of her own institutions, as to faile in this particular? Superficial Philosophers doe 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 kinde are the haire, an excrement, not a part, and if a part, altogether an excrementitious materiariē, 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 wisdom, works alwayes for an end, more especially, and most nobly doth she doe it in the body of man, the most noble of all creatures. Some say the Beard was intended for a manly ornament: for, man shews more venerable, especially if by age his hairs be every where fairly superabundantly circumfused, which Nature usually doth; leaving no part unpolished or unlabour'd, or without Rythme and elegancy: as work enchased in the Hilts of Swords, which sometimes appears clearly, but is oftentimes obscur'd by the very splendor of it. Others conceive one use of the Beard was for a muniment, and to cover the Barbal parts on which they grow: but why the mans Chin, rather then the womans should be covered, Hofman confesseth he seeth not. But Ulmus, who hath sufficiently vindicated the honesty of Nature in this matter, in  
his



his learned Book intituled, *De fine Barbæ Humanæ*, ( I would he had gone through the work ! ) or that I had seen 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 named, 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 facultie of the humane soule. And that Nature gave to mankind a Beard, that it might remain as in an Index, in the face, of the Masculine generative faculty ; and of that either erumpent, and progredient, or consumed, at least, next to consumption. For men then to labour to extirpate and destroy so honest and necessary a work as the Beard is, is a practical blasphemy most inexpressible against nature, and God the Author of Nature, whose work the Beard is. A Beard being the signe of a man, by which he appears a man, for it is more ancient then Eve, and the signe of a better nature ; To violate then that which is a signe 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 form of a man : Certainly, so many of us as acknowledge and professe 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 Genital matter thereof ; but we must renounce that, and account it for a spot so fondly to Eviserate our selves. An act not onely done against the revelation of the Law of Nature, but repugnant to the consent of the Learned of all Nations, who with one mouth pronounce a Beard comely, for a grave, constant, just and honest man. Nay, even the Turkes ( whom we account but Barbarians ) herein doe



doe more homage to nature, who if a man have a fair long Beard they reverence him, and say 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 Sodomitical Boyes; but if they be men grown and have no Beards, they call them fools, and men of no credite; and some of them will refuse to buy and sell with such, and say they have no wit, and that they will not believe them. Purchas pil. 2. lib. 8.

In the Province of Heez, which is under the dominion of the Emperor of Morocco: They that are not married, dare not wear a Beard; but when they are married they suffer it to grow; and as Leo in his description of the people of Hea saith, There you may easily discern which of them is married, and who is not; for an unmarried man must alwayes 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. Grimston of their manners.



SCENE XIII.

*Dentall Fashions, or Tooth-Rites.*

**T**HE people of *Molalia* in the *East-Indies* account Red Teeth a great beautie, and therefore they colour there 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 *Afiatiques*, hold Red teeth a great braverie, which they colour with chewing of Beetle and Arecka. *Id. pilgr. 2. lib. 9.*

In *Cumana* the Principal women take a pride in black teeth.

In a certaine Island which *Sr. Francis Drake* discovered as he sayled in 8 Degrees from *Nova Albion*, 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 hearb, with a kind of powder which they carry about them in a Cane for that purpose. *Idem pilgr. 1. lib. 2.*

In the Kingdome of *Goer* their teeth are as black as Pitch, which they so extreemly affect, that the blacker they are, the more beautiful they are accounted. *De Bry Hist. Ind. orient. pars 9.*

The King of *Calecut* hath black teeth, as all the Nations his Subjects have by the perpetual chawing of Beta: and the blacker ones teeth is, they esteem him worthy of greater honour.

They of *Java*, use to champe Arecka mixt with Chalk, which renders their mouth of a purple Colour, and their teeth grow black, which they now and then polish with the affriktion of a certain herb, which must needs make them shew like polished Ebonie. *Idem. pars 3.*

The



The *Chiribichenses* the inhabitants of *Chiribichbi* the neighbouring Country to the Province of *Paa-ria* which are *Caribes*; from the tenth or twelfth year of their age, when now they begin to be troubled with the tickling provocations of *Veneryy*, they carry Leafs of trees to the quantity of Nuts, all the day in either Cheek, and take them not out, but when they receive meat or drink: the teeth grow black with that medicine, even to the foulness of a quenched or dead coal; 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 seldom happens unto any of our *Artificial Change-lings*.) 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. *Pitt. Mart. Decad. 8.*

They of the Island *Capanghu* and *Sumbdit*, which from their nature is called *Latronum* or the Island of Theeves, colour their Teeth red and black, which they esteem a comely thing. *Purch. pilg. lib. 2.*

The *Portugal*-women who live at *Goa*, do continually eat the leaves of *Bethel* with *Garlick* and an herb called *Arequé*; the women do continually chew of these three things like unto Beasts, and do swallow down the juice 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



from the tooth-ach, and the pain in the stomach; so that they would rather lose their lives then these herbs. *Grimston of their manners.*

They in *Pegu* and in all the Countries of *Ava*, *Longiannes*, *Siam*, and the *Bramas*, have their teeth black, both men and women; for they say a Dog hath his teeth white, therefore they will black theirs, as scorning to imitate a Canine candor. *Purchas pilg. 2. lib. 10.*

The women of *Uina* the chief City of *Oxistom* or *Oiissa* in *India*, (if *Helyn* remember aright) in a foolish pride black their teeth, because Dogs teeth (forsooth) are white. *Helyn Geogr.*

In *Cariaian* the chief City of *Cathai*, the women use to gild their Teeth. *Helyn Geogr.*

The external superficies of the Teeth by nature is white, terse and polished; and this their native candor proves them to be Bones. This how they alwayes retain, unlesse by neglect, age or diseases they become red, black, and rotten; white Teeth being so justly accounted a precious and natural 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 rottennesse in their Teeth, for a fashion, is a very strange way of prevarication. More careful of preserving the native 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 foulness by rubbing and cleansing them now and then with certain woods which they have peculiarly for this very purpose, by which friction they obtain a lustre like unto the most beautiful polished ivory. (*De Bry, Hist. Ind. Orient.*) Commendable therefore, as serviceable to the ends of Nature, are  
Dentri-



Dentrifices, which the Art Cosmetique affords for the preserving the native whitenesse and integrity of the Teeth.

They of *Sierra-Leona* in the East-Indies, file their teeth very sharp. *Purchas pilgr.* 1. lib. 4.

The *Macúas* also file their teeth above and below as sharp as needles. *Idem pilg.* 2. lib. 9.

The black people of *Caffares* of the Land called *Mosambique*, and all the Coast of *Ethiopia*, and within the Land to the Cape of *Bona Speranza*, (some among them) file their teeth as sharp as needles. *Idem eodem.*

These men, contrary to the law of Nature, seem to affect to have the saw-like teeth of devouring Fishers, Serpents and Dogs, to the no little danger of their tongue, if it should chance to fall between them, breaking off the continuity of the range of teeth. Unless we can imagine in excuse of this their unnatural boldness, that their language should require such a use of the File; for there are those who have caused their teeth to be filed or shaved after a certain manner, that they might be more apt to the pronunciation of certain tongues. which *Hofmann* remembers to have been reported of Mr. *John Hammers* in times past Professor of the Hebrew tongue in the Academy of *Jeina*. whence it appears that the hard and stony substance of the Teeth is not such as some have imagined, that it is impossible to subdue it by the force of iron.

The women of *Gagas* pull out four 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 drink with them. *Purchas pilg.* 2. lib. 7.



In *Guancavalichia* a Region of the new world, they are wont to pull five or six teeth out of their jaw; and being asked the reason why they did so, they replied, they did it *Elegantiae causa*, for a bravery and most fashionable elegancie. Hieron. Bez. *hist. nov. orb.*

The *Guancavilca* in Peru are all *edentuli* or without teeth, for they have a custome to pull out all their teeth, which they offer to their Idols, affirming that they ought to offer to them the best things, and man hath nothing more excellent than his teeth, and nothing more necessary. *Poncerol. de Novo orb. tit. I.*

The Teeth were intended by Nature to serve for an ornament and a certain beauty and furniture unto the Mouth; for it would have been a foul 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 Harp that is unstrung; more especially the Foreteeth being lost, proves a more apparent blemish and damage, 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 speak not before their mouths are replenished with teeth. But the Fore-teeth more especially serve for the forming of certain Letters, whence those who are *Edentuli* cannot pronounce C.V.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 slower, and less plain and easie; neither are there wanting examples among us, of those whose speech hath been very much impaired



paired by the amission of their Fore-teeth. Hofmann thinks, that therefore the Romans were wont to bind them fast with gold-wyre; And our Master-Operators are sometimes usefull to prevent this blemish and inconvenience; whereby it too plainly appears what affront they offer to Nature, who account her useful ornaments to be lothsome, and what benefits of hers they renounce for the mischief of a ridiculous fashion. Neither is it to be omitted, that it is a high transgression against the moral law of Nature, by which the teeth were ordained to be as a Palisado or Quick-set-hedge, to restrain the licentious liberty of the Tongue. For Tibsheares to cashiere the Shearers; for women (who have more need of such a monumental restraint) in contumelious despight of Natures law to break thur hedge, and make so foul a gap in it, argues nat only malice and folly, but a wilful resolution to assume to themselves more then a natural liberty of speech, and to let loose the reins 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, & 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 *Incisores* or Fore-teeth, and the *Canini* 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 afterward 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



ature hath set the upper and lower teeth exactly  
 ght one against another, which is so much the  
 ore admirable, by how much the difference is con-  
 siderable between the upper and lower Jaw,  
 hence it comes to passe that the meate coming be-  
 tween them, is most commodiously prepared, that the  
 pylus is thereupon better transmitted from the Sto-  
 ack; for, the mincing of the meat into the lesse par-  
 les is profitable unto this end, that the heat of the  
 omack doth the better concoct it; hence they who  
 aw not well, or through too much haste passe over  
 triple order of manducation, are ill nourished, as  
 happens in old men and those who are edentuli.  
 ther tends the Proverb, Senibus mandibulam  
 ipionis loco esse. In reference unto which, Phy-  
 gnomers pronounce those to be short-lived, who  
 ve few Teeth, for such prepare ill, whence the  
 st concoction hurt, the second is necessarily impai-  
 t. Behold here the folly and madnesse of these  
 ations who impoverish their mouths to enrich their  
 acies, and discard so good servants out of the  
 ell of life, which should grind the Grist for the bet-  
 maintenance and nourishment of the body; En-  
 taining that for a fashion which some have de-  
 ed for a punishment, and justly accounted a great  
 mish.

For the Kings of Quetene were wont anci-  
 ly to drink poyson at the losse of their Fore-  
 eth, saying that a King ought to have no defect;  
 a late King proclaimed it through his King-  
 ne, that he had lost one of his fore-teeth which  
 s fallen out, that they might not be ignorant  
 en they saw him want it; and would not do so,  
 await his natural death, holding his life neces-  
 or for to conserve his estate against his enemies,  
 and



and so left that pattern to posterity. *Purchas Pilgr. 2. lib. 9.*

The people of the Province of *Huancavilca*, who had killed those Masters which his Father *Tupac Inca Yunangu* had sent to instruct them, the *Inca* using his natural clemency, and to make good his Title, *Huacchacuyac* the benefactor of the poor, he so far remitted this fault deserving death, that each Captain and chief should lose two Teeth in the upper Jaw, and as many in the lower, both they and their descendants, in memory of not satisfying their promise made to his Father; whereupon the whole Nation would needs participate both men and women in that Tooth-losse, and did likewise use this Tooth-Rite to their sonnes and daughters, as if it had been a favour. So that what was intended for punishment, grew thereupon to be a fashion. *Idem Pilgr. 4. lib. 7.*

In the Province of *Cardandam* under the green *Can Tartars* 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 the Plates. *Idem Pilgr. 3. lib. 5.*

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 roömes.

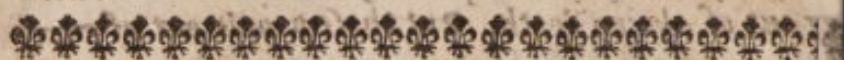
Tooth-drawers and Tooth-setting Chyrurgions would have a good Trade there, where men and women are so ungrateful and villanously bent against the goodnesse of Nature, as to prefer artificial Teeth before the natural. *Æsculapius* was the first who



in case of necessity and paine, invented the drawing out of akeing Teeth. But these people out of wantonnes and a foolish bravery put themselves to losse of pain; the Teeth, especially the eye-teeth, being bred with pain, and not pulled out without pain and danger. And if they cut or file them down, they expose themselves to as great a mischief, by reason of that hollow part of the Teeth which is sensible, into which the soft nerves enter; as it faid with a certaine Monk at Patavia, who when he came to have a Tooth which was longer then the rest cut, to cure the deformity it brought, fell straightway into a Convulsion and Epileptical fits, and in the part of the Tooth cut off, there appeared the footsteps of a Nerve. More thankful to Nature and retentive of her benefits are they of Fez, where as a child begins to have his teeth grow, his Parents make a feast for other children, and they term this feast Dentilla, which is a proper Latin word. And when rotten Teeth are drawn out, is convenient to think of some way of artificial paration.

Paræus 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 of her waiting-maids at the same time, to be substituted and inserted; which Tooth in proceſſe of time, as it were taking root, grew so firm, as that she could chaw upon it as well upon any of the rest: but he had this but upon report.





## SCENE. XIV.

*Devices of certain Nations practised upon  
their Tongues.*

**I**N the Island of *Jambuli*, the inhabitants which exceed us foure Cubits in stature, their Tongue hath somewhat peculiar by Nature and Art, for they have a cloven Tongue, and which is divided in the bottom, so that it seems double from the Root; so they use divers speeches, and do not only speak with the voyce of men, but imitate the singing of Birds: but that which seems most notable, they speak at one time perfectly to two men, both answering, and discoursing; for with one part of their Tongue they speak to one, and with the other part to the other. *Purchas Pilgrim. lib. 1.*

The Tongue of man is not (indeed) double, contrisulke, or bisulke, as in some creatures, but simple and one only, and that verily according to a merciful 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 sense it seem one, and a simple Instrument, yet to a diligent Anatomist it will appear to be double. Galen says the Tongue is double which he proves by this argument, That it hath double vessels; for neither the Veines, nor Arteries nor Nerves of the right side go into the left side of it.

and



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 adde 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 Instruments of the Sences 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, lib. 3. makes narration of, that there are men somewhere who have really a double Tongue, with which they better perform the lingual offices than we do with one. Whether this Duplicity of Tongue be in them *Lusus Naturæ*, or a meer Device of Art, you see my Author doubts. They that shall seriously consider the strange Inventions mentioned in this book, 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.

Hofman saith, He hath heard of Dr. Aquapendente, that in certain places of Italy the Midwives were perswaded that the Bridle of the tongue had need of cutting in all Infants; therefore they bore the nail of their right thumb long, but conform'd into the rising edge of a knife, wherewith suddenly as soon as the Infants are born they break that ligament or bond. But most of them all have become Stutterers, and many have died, Inflammation arising from that action.



*Casseri* also takes notice of this custome of unskilfull Midwives, foolishly believing, that unless they should do so, the Infant would remain 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 the end of that strong and membranous Ligament which was ordained for the strength and stability of the tongue, and the insertion of its proper muscules. *Camerarius* saith, this opinion is pernicious and not to be endured; And *Fabricius*, *Hildanus*, *Columbus*, and others cry out against it.

There is indeed a most strong Ligament, membranous & broad, placed under the middle of the body of the lower part of the tongue, by whose aid the softnesse of the tongue underpropped it is more easily rolled about and produced. To the end of this, about the tip of the tongue, there is a little cord or ligament groweth, which they call the Bridle of the tongue; and the tongue hath a ligament or bridle for two causes: First for the firmament of its Basis; for if it had been without this, the Muscules 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 convolv'd 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 *Casseri* notes, it restrains the tongue from being drawn back beyond measure, by the overstreining of the anterior muscules, to which it is a helpe, and it hinders also the Tongue from being pushed forth too monstrously and indecently. But that should alwayes need the Midwives nail or groove



For the Chyrurgeons 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 moved every way, is a most dangerous conceit.

*Camcrarius* thinks, that this never-enough-condemned custome groundd hereupon, might possibly be introduced into the Midwives practise from the suggestion of some Physitians, who pretended this Bond in all Infants doth so strictly tie 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 lacerate and break it indifferently in all Infants. But since neither Parrots nor Pyes stand in need of any disruption of this Bond to utter their voice, such as it is; it would seem 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 symetrie ordered the Tongue, that it was neither too short, nor too long, nor the offices it was to perform.

But let us distinguish, and grant, that it sometimes so falls out, that even as in other parts of the body, so also in this little Bond, Nature fails and offends as it were in excessse, upon which occasion a section is not unprofitable, but is to be esteemed necessary: But that Nature, the tender mother of all things, doth always in all children commit this error, 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 not-



withstanding afterwards spoke very perfectly; and on the contrary by the same foolish institution of Midwives others to have dyed, inflammation being raised by the rude hand of unskilful women, which hath caused pain and hindred their suckings. Therefore when we suspect either a slownesse or depravation of the Tongue, we ought to defer the dissection untill the appointed time of speech; for then this may more commodiously be done by a skilful Chyrurgeon, 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.

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## SCENE XVII



## SCENE XV.

## Face-Moulders, Stigmatizers and Painters.

**T**He *Chiribichinenstan* women use to bolster the Necks of their Infants with two pillows, the one before, the other behinde, and binde them hard even untill their Eyes start: for, a smooth plain Face pleaseth them, Platter-faces being there in great request. *Peter Martyr Decad. 8.*

In some Provinces of *China*, they have square Faces. *Purchas pil. 3.*

In the Region of *Zanfara*, they have extream black broad Visages. *Leo Hist. de Aprica lib. 7.*

There is lately found out in *Pervacus* a certain Province of the new world, named *Caraqui*, men that want an Occiput and Sinciput, with a most broad Face; for as soon as their children are born, they shut in their heads behinde and before in boards, so that the whole face may become plain and dilated, as also the occiput it self with the whole head is made broad and thin. *Kornman. de miraculis virorum ex Petr. Hispal. in Sylva pag. 5. cap. 35.*

These Faces cannot be commensurate, because the members thereof are forced out of their natural proportion, and so necessarily exclude that natural beauty, which is wont chiefly to be found in the Face. For, so much as it is from the midle 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 falls from the aforesaid Angle to the beginning of the Ear: 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 Cheeks the same; as the altitude of the extremity of the Nose, ought to be half as much as the longitude of it which proportion is most notoriously demolished in these platter-Faces. In so much as considering these strange attempts made upon the naturall endowments of the Face, one would think that some men felt within themselves an instinct of opposing Nature, and that they took more delight to overcome, then to follow her; the delight would be lesse, the profit greater, if they did it for profit rather then pleasure: they cannot but know that their happinesse doth consist in the overcoming of these unreasonable and fantastical affectations: but equivocating therein, and either for want of understanding, or through a wilful misunderstanding, whereas they should strive against their own inward, they oppose their outward Nature. Thus man transported with vaine imaginations, where he findes Hills, he sets himself to make Plains; where Plains, he raseth Hills; in pleasant places he seeks horrid ones, and brings pleasantnesse into places of horriour and shameful obscurity: He seconds that which he ought to withstand, and that which he should follow, he opposes; and when he thinks he triumphs over his subdued and depraived 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 corporal endowment; and that he may remain quiet within, he causeth us to strive abroad, like to a cunning



uning politique Tyrant, who having a valiant and fierce subject within his City, by whom he fears to have violence or opposition offered him, if he can finde no other remedy, he sends him into the field to fight with the enemy, to the end that venting his violence and fantasticalnesse 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 reform that which he himself had framed, and conform 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 delight-somnesse 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 onely in their endeavour overthrow the lawful proportion of the Face, but demolish the most apparent eminency and extant majesty thereof.

The natural and comely Face of man, agreeable to proportion, and according to humane Nature, is, that the longitude thereof in a youthful and fair 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 Ear: wherefore the latitude of the Face compared with the longitude, (which begins from the root of the hair above the Forehead, and is produced even unto the end of the Chin, should be in a sequitertia proportion, to wit, as four to three. But if you onely contemplate the Diameters of longitude



gitude and latitude of a mans Face, you shall find a Sesquialter a proportion, and the longitude to latitude shall be as three to two; which thus you shall understand: Let there fall a perpendicular line from the first root of the hair, above the Forehead, which shall descend to the end of the Chin; afterwards draw another line, which beginning in 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 bottome 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 natural proportion, that the longitude of the Face should to its latitude appear in a Sesquialtera proportion. These Face-moulders then prophane the Symetry of Nature, who strive by Art to force and pervert the Face from its just proportion, bringing the latitude thereof either too equal or exceed the longitude, while they to the great dishonour of Nature affect a square Geometricall Face.

The Mothers of the Huns cut the cheeks off their Male-children while they yet suck, being cruel to them in their cradles, that they might learn to suffer wounds even in their Infancie, and should wax old without a Beard: They have a black and wrythed Face, a cruel Aspect, and a Mouth on purpose made most ugly, that you would take them for the Aerial off-spring of Devils. *For-  
mand. in lib. rer. Get.*

The Gemogleans in a bravery stick feathers in their flesh, even in the Face, somewhat neer to their right Eye; and when they have thus by gathering up the skin of their Temples made holes in



in them, and thrust feathers into them, they weare them so to their no small trouble, untill the place putrifie; some, when the old breaks out, cutting new holes, close to the broken. *Purch. pilg. 2. l. 10.*

The *Moore*s of *Angola* in *Africa*, doe cut long streaks in their Faces, that reach from the top of their Eies to their Chin. *Idem Pilgr. 4.*

In the Island *Taprobana*, the Faces of the men and women both, are so alike fierce and beastly, that you cannot distinguish a woman from a man, but onely when she is with childe. *Lycost. in Append. Chron. prod.*

In *Tiembus*, the women are deformed with torn Faces, and alwaies bloody, which is their beauty. *Purchas pilgr. 4. lib. 6.*

The men and women both, who dwel at the Cape of *Lopo Gonsalves*, use to make a streake or two in their Faces, wherein they put pieces of *Elxen* bones, as thick as a Dollar, with a stalk that shutterh 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 turns well, and to good purpose, when they are sick, and fall into a swoound, and that men cannot open their hands by force, then they take that bone, and crush the Sap of some green hearb through it, wherewith they come to themselves againe. *Idem Pilgr. 2. lib. 7.*

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 Cheeks, thirdly in both their Eye-brows, and lastly in their Ears; and this is their cruel Gallantry. *Purchas pilgr. 6. lib. 4.*

The



The *Alexins*, that are Christians after their manner, for they are of *Prestter John's* Land, have on their Faces four burnt marks in manner of a Crosse, one over their Nose in the midst of their Forehead between both their Eyes, one in each of their Cheeks, one between their Eyes and their Ears, and one in their Neather-lip down to the Chin. *Idem eod. lib. 10.*

The *Virginian-Women* pounce and rase their Faces and whole Bodies with a sharp iron, which makes a stamp in curious knots, and drawes the proportions of Fowls, Fishes or Beasts; then with Painting of sundry lively Colours they rub it into the stamp, which will never be taken away, because it is dried into the flesh, where it is seared. *Idem eod. lib. 9.*

The *Egyptian-Mooves* both men and women, for love of each other, distain their Chins into knots and flowers of blew, made by the pricking of the skin with needles, and rubing it over with ink and the juice of an herb. *Idem pulgr. 2. lib. 7.*

What strange kind of butchery do these Nations exercise, and what needlesse pain they put themselves unto to maintain their cruel bravery! Nay, which is yet stranger, they seem to love this unnatural and bloody gallantry so well, that they hate their own flesh and blood, whereof they freely sacrifice to their fantastical imaginations. This, in the Poets stile, is to nullifie a Face. And, to speak 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



Thus the most sacred and honest part of the Body is profaned by their wicked invention. Can either Gentility or Christianity be forgiven such an error? surely no.

They in the golden Region of *Coiba-Dites* are more excusable, who mark their Slaves in the Face after a strange manner, making holes in their faces and sprinkling a powder thereon, they moisten the pounced place with a certain black or red Juice, whose substance is of such tenacity and clamminess, that it will never wear away. *Pet. Mart. Decad. 3.*

The native *Socatorans* paint their Faces with yellow and black spots loathsome to behold. *Purchas Pilgr. 1. lib. 4.*

In *Noirembega*, all of them, as well men as women paint their Faces.

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. *Treasure of Times. vol. 2. Grimston of their manners.*

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 Travails.*

The natural inhabitants of *Jucatan* did formerly paint their Faces and bodies black. *Grimston of their ancient manners.*

The women in *China* (also) use painting. *Grimston estate of China.*

They that live in the Province of *Eugia* in *Africk*, have an ancient custome to paint a black crosse



croſſe upon their Jaw bones. *Idem in the eſtate of the Turke in Africke.*

The ancient *Scythian* women rubbed their naked bodies againſt ſome ſharp and rough ſtone; having then powred water upon them, and their fleſh being ſwoln by this means, they rubbed their bodies with the wood of Cipres, Cedar and Incenſe, they did alſo uſe certain oyntments for the Face made of the like Drugs, by means whereof they ſmelt ſweet; then having the day following taken away theſe Plaſters, they ſeemed more beautiful and pleaſing. *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 certain azured colour, thinking that they are very handſome after this manner; and they hold this cuſtome from the *Arabians* which firſt entred into *Africke*, and theſe learned it from the *Africans*; yet at this day the Towns of *Barbare* inhabited by them of the Country do not imitate this cuſtome, but their wives love to maintain their natural complexion. It is true that they have ſometimes a certain black painting made of the ſmoak of Gals and Saffron, with the which they make little ſpots upon their Cheeks, and they paint their eye-browes of a triangular forme, and they lay ſome upon the 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 bravery. But you muſt underſtand that theſe women dare not wear this painting above two or three dayes, nor ſhew themſelves before their kiſmen in this equipage, for that it ſavours ſomething of a whore. They only give the  
ſight



fight and content therof 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. *Grimston of their maners.*

In *Leo's* description of *Africa*, the relation runs thus: Their damfels 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 inhabite 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 natural hew, they regard not such faigned ornaments; howbeit sometimes they will temper a certain Colour, with Hens dung and Saffron, wherewithal they paint a little round spot in the bals of their Cheeks, about the breadth of a French Crown; likewise between their eye-browes they make a triangle, and paint upon their Chins a patch like unto an Olive leafe. Some of them also do paint their eye-browes: and this custome is very highly esteemed of by the *Arabian* Poets and Gentlemen of that Country. Howbeit they will not use these phantastical ornaments above two or three dayes together, all which time they will not be seen to any of their friends, except it be their Husbands and children: for these paintings seem to be great allurements to Lust, whereby the said women think themselves more trim and beautiful.

The women of *Spaine* are also great painters, other Nations having learnt from them the use of Spanish-Paper.

The



The *Spanish* women when they are married, they have a priviledge to weare high shooes and to paint, which is generally practis'd there; and the Queen useth it herself. Which brings on a great decay in the natural Face; for it is observed that women in *England* look as youthful at fifty, as some there at twenty five. *Howel Epist. famil.*

The Ladies of *Italy* (not to speake of the *Curtizans*) to seeme fairer then the rest, take a pride to besineare and paint themselves.

Our *English* Ladies, who seeme to have borrowed many of their Cosmetical conceits from 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 Fucuses in readinesse for the same purpose. Sometimes they thinke they have too much colour, then they take much Physique to make them look pale and faire: Now they have too little colour, then *Spanish-Paper*, *Red-Leather* and other Cosmetical 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 remain like peel'd Ewes, until their Faces have recovered a new Epidermis. Sometimes they want a Mole to set off their beauty, such as *Venus* had, then 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, which is as odious and as senseles 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 work: for these Spots in faire Faces advantage not beauty as they suppose, because contraries compared and placed neere one another shew their lustre more plainly;



plainly ; 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 increase beauty, and therewith delight. For these Spots in a beautiful Face, adde not grace to a Visage, nor increase delight ; they entertain it, because they extinguish, and then renew it. Our natural power is limited to a certain measure ; when the continued presence of the delightful object doth exceed, the delight ceases, and coming to the extream of what it can contribute, it delights no longer : He that will renew his pleasure must begin with pain, and go out of the natural state to return into it ; Let him look upon the Spots, then return to behold the beauty of the Face. And it may be some of the more subtile heads, whose heaving phantasies fill their Faces full of such artificial Mole-hills, 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 damage 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 who hath none, The best improvement of this folly is to make these creatures serve for instruments, to bring us to seek out the Creator ; not only by what is perfect in them, but also by that which naturally wants perfection, or is charged with artificial defects arising out of an evil affectation, and not as if they were totally perfect



perfect who openly professe to study imperfections,, simply fawn upon them and adore them as if we believed they were absolutely perfect. And the like sober use may the discreeter sort of Ladies who are not guilty of this spotting vanity make of it, when they behold the like prodigious affectation in the Faces of effeminate Gallants, who of late have begun to vie patches and beauty spots, nay painting, with the most tenderest and phantastical Ladies, and to return by Art their queasie paine upon women, to the great reproach of Nature, and high dishonour and abasement of the glory of mans perfection.

*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; for they set by their false Face more then they do by their true, they seeke quarrels with Nature, and bring Art her false servant into ballance with her, practising other hues then their own blouds naturally afford them.*

*These Face-takers seem to be out of love with themselves, and to hate their natural Face, exterminating or out-lawing their own Face, to put on another. A vild thing, thus to force and wrong Nature with Bird-lime, Chaulk, Dawbing, and such trash, plainly marring all the beauty they have of Nature, growing foule with making themselves faire: a grosse folly indeed, to change the natural beauty, and seek after painting; the crime of Adultery is in a manner, more tolerable, for there Chastity is corrupted, and here Nature is forced. St. Ambrose of such a one: Thou defacest the features of God, if thou cover thy Face with painting. An ancient writer taxed the curiosity of painted women with this Dilemma: If women be naturally faire, Nature sufficeth*



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 foulness the more. Pythagoras therefore, in honour of Nature, forbade women to paint themselves, ordaining that they should be content with their natural beauty. Ere long these adulterate Colours will moulder, and then the old maple-Face appears, which is sufficiently laught at by all, besides the harm 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 gain nought but contempt and hatred of their husbands. It were to be wished that these women so painted, or rather masked, who sleep with one Face, and wake with another, were often at Phrynees Feast, where the natural & simple beauty of Phryne, (which passed the tryal and demolishing force of a Bason of water) shamed the adulterate lustre of the other womens painted Faces, who could not endure the liquid test, but were soon laved into a ridiculous aspect. Nature verily abhors such external adventitious beauty, which flowes from Art, which being ab extra, confers nothing to the proper and intrinsique end of her work; for besides the use and action, you shall find nothing in the body of man and it's parts, which is quid intrinsecum, 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 it's 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 natural or Physical ornament, since in Art ornaments have their end.



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 vain. The Cuticle of the Face hath indeed no action in the Body, but it hath use, for it seems (as *Petrarch* speaks) to be given by the singular indulgence of Nature, to be a muniment and ornament to the true skin; which providence of Nature the industry of these Artizans (or rather Curtizans) doth imitate, who for to seem more beautiful, do smooth and polish it, which is a complement more then Nature looks for at their hands. \*The Great Advancer of Learning therefore, where he speaks of *Cosmetique* medicaments, or the Art of Decoration, saith, that this adulterate Decoration by Painting and Cerusse, 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 it is a wonder that this corrupt custome of Painting hath so long escaped penal Lawes, both of the Church and of the State, which have been very severe against the excessive vanity of apparel, and the effeminate trimming of haire. \*We read indeed of *Jezabel* that she painted her Face, but of *Esther* and *Judith*, no such matters is reported. \**L. Bacons* Advanc. Learning l.b. 4. \*2King. 9.

Among those who corrupt and deforme the Face, some account Musicians that play upon wind instruments, and therefore *Alcibides* was angry with Flutes, because playing upon them disfigured the beauty of the Face; yet that peradventure hapned as the Marquesse of *Maluerzi* well considers, because he spoyled their harmony, playing lesse then was requisite, and deforming himselfe more then he needed to have done. Yet he pardons such



such a conceit concerning Wind-Instruments in a young, tender and wanton youth, and in a Court-Philosopher, a Polititian, a Peripatetick, talking with Senators and Princes.

But *Vocal-Musick*, 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 Moral Phylosophers; For the *Wind-Musique* doth not deform the *Visage*, it reformes, yea, conformes it; and the *Vocal*, which is correspondent to the hearing, altereth the proportion of the Face, to conform it to the Eye; the one requires settlednesse to be well looked upon, and the other receives it's perfection from motion; one unfolds the beauty of the visage, the other both layes open, and accompanies the sweetnesse of the *Voyce*. Where there is a Sound, Motion hath necessarily preceeded; and the motion is with measure, if the sound be harmonious. Sometimes also it is voluntary, accompanied with the Head, Eyes and Mouth; and that with delight, though without necessity, if it be with proportion: That motion which offends, produces no harmonious sound, or doth not accompany it proportionably.

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SCENE XVI.





## SCENE XVI.

*Humeral or Shoulder-affectations.*

**I**N the Island *Tapobrana*, High huff-shoulders are in fashion and natural. *Lycostenes*.

The *Wymapanami* a people in the West-Indies, their shoulders are higher then their heads. *Purch. pilg. 4.* *whether these Nations are guilty or not of using Art to this purpose, I shall not conclude, although I half suspect some concurrent affectation.*

In all the parts of *Tartaria* the men are Broad-shouldred, which being National is held there in good repute: And if it were not at first 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*, *Cresollus* 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 seem *Plato's*, that is Broad-shoulder'd, 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 seem more fat and comely, bolst'ring so up their prominent shoulders, as little women were wont to do of old; as *Ovid* describes the custome.

*Conveniunt tenues scapulis analectides altis,  
Angustum circa fascia pectus erat.*

Well,



Well, could these men be Masters of their wish, yet it is a question whether it would please their Mistresses: For, the women of other Countries, and among us, are not so well affected to broad Shoulders: for it is worth the noting, that 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 lest in their Delivery they should be endangered by reason of the greatnesse of the Childe, which *Forestus* had often seen to happen, the broad Shoulders dangerously sticking in the Birth; the cause whereof *Riolanus* thinks to be difficult: whence you may see what work 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 think, learnt it very diligently in their *Palestra* as a great elegancie and beauty. Wherefore *Terence* in the description of a handsome slender woman, makes her to have *demissos humeros*, as it were Pion'd shoulders. *Cocles* the famous Philosopher reports, that he knew and saw sundry women in his time, which drew by art and through their beastial enduments, the Shoulder-points so neer together, that they formed in a manner the like unto *Os ventris* in the part behind; and they garnished & beautified these with Cosmetical waters. This *Cocles* also noted: Sundry *Italians* and fond *Frenchmen*, which he aptly nameth by that byword *Hermaphroditi*, that exercised the like practice with their Shoulder-points; A matter which seemeth



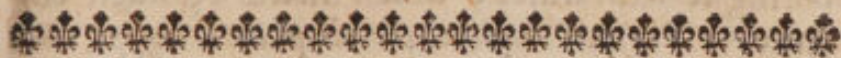
seemeth in my opinion incredible to be exercised of any faithful Christian. But the Physiognomer seemeth truly to utter what he saw and knew in Bononia: his own Country, and in sundry other places.

The Maides of France, especially the more noble Virgins, their Right-Shoulders are higher and bigger then the Left: so that among a hundred Virgins, you shall scarce finde ten which have their Shoulders handsome: the cause whereof, *Riolanus* problematically offers at thus: Whether it be by reason of the more frequent and valid motion of the right Arm, whereby the Scapula is distracted and absceades, and grows prominent with the interjected Muscles, which raise it up, whether because the Lungs and Liver encline more to the right side then the left; or, whether it be that Nurses when they begin to teach Children to go, are wont to draw them by their right hand: A thing to be well considered of by them, who would not have their Children Crump-Shoulder'd. *Riolanus Anat.*

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SCENE XII..





## SCENE XVII.

*Strange inventions of Certain Nations in ordering their Armes, Hands and Nails.*

**I**N the Province of *Cardandan*, in the great *Chan Tartars* jurisdiction, the men about their Arms 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. *Purch. p lgr. 3. lib. 1.*

The inhabitants of the town *Alimamu* in *Malbada*, have their arms and thighs Oakred, and dyed with red, black, white, and yellow, striped like unto panes, so as they shew as if they were in Hose and Doublets. *Idem pilgr. 4. lib. 8.*

The *Agyptian Moores*, both men and women brand their arms for love of each other. *Idem pilgr. 2. lib. 7.*

The *Abassines* colour their hands with the Juice of a reddish Bark. *Idem cod. lib. 8.*

The *Persians* paint their hands into a red or tawny colour, which both cools 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 Arms and Hands, their Legs and Feet, with painted flowers and birds. *Herberts travels.*

The *Egyptian* women love golden Gols, who of the leaves of *Cyprius*, an oriental 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, tem-

H

pering



pering it with water, which makes a golden tincture. *Prosper Alpinus lib. de plant. Egypt. cap. 13.*

In *Candou* Island accounted to *Asia*, it is the fashion to make the Nails of their hands red: this is the beauty of that Country; they make it with the juyce and moisture of a certain tree, and it endureth as long as their nails. *Purchas pilgrim. 2. lib. 9.*

The *Turkes* paint their long nails red, and our Merchants that live there conform unto that custome.

The *Persians* paint their nails party-colour'd, white and vermillion: but why so, my Author cannot say, unlesse in imitation of King *Cyrus*, who in augmentation of honour, caused his Heroes to tincture their nails and faces with Vermilion, sensibly to distinguish them from the vulgar sort, as did the Ancient *Britains* in fight to shew more terrible. *Herbert. travels.*

In the Kingdom of *Goer*, they paint their Nails yellow: and the nobler any one is, so much the longer is his nails; so that he is the best Gentleman whose nails appears like Eagles claws. *Dee Bry Descript Ind. pars 9.*

In *Calecut* the women have their nails of their fingers prominent, colour'd and cut, and jagg'd round, *Idem.*

These Nations who thus paint their nails, offend against the vertue of ornamental reverence, in this unnatural excesse of care, being not contented with the natural beauty of the nail. And by their foolish bravery, they obscure the natural light and splendour of their nails, which ariseth from that lucid and pellucid temperament of a more clear substance, which presents as in a glasse the splendor of the Lu-



cent principle, and inward Clarity of the vital spirits; wherein the ample study of Chyromancy is conversant. The Egyptians to advance this splendour were wont of old to guild the nails of the Dead, as appears by their Mummies: which custome the women of later times in the oriental parts, have taken up, who as an argument of a certain beauty, guild their nails, as if they had heard Hyppocrates Prænot. lib. That it is an ill omen and a signe of one like to die, if their nails decline to a livid or obscure colour.

The Guineans, who have long fingers and strong hands, suffer their nails to grow very long, it being held among them the greatest comeliness, 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 joynt of a mans fingers, which they esteem for a great ornament; for that cause thinking themselves to be Gentlemen. The Merchants that dwel within Land, have good use of them; for that sometimes, when they have not a Spoon by them, and that they unty their Purfes to weigh gold, and wanting a Spoon to take it out, for haste they use their long nails, and therewith put their gold into Scales, half an ounce at a time, they will take out of smal gold like sand. *Purchas pilgr. 2. lib. 7. De B. y Hist. Ind.*

The *Nayros* which are Souldiers, and people among the *Malabars*, wear their nails very long; whereby they shew that they are Gentlemen: that being a signe of idle gentility, because the longnesse of nails 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 *Mesticos* do likewise, and hold the same opinion with the *Nayros*, whereof there are many in *India*, that let their Nails grow for the same cause. *Purchas Pilgr.* 2.lib.10.

In *China* some of them weare Nails of half a quarter, and a quarter long, which they keep very clean; and these Nails do serve them instead of Forks to eat withal; the use of silver Forks which our Gallants so much used of late, was no doubt: an imitation of this. *Idem Pilgr.* 3.lib.1.

In another Historian I find, that that they do all suffer the Nails of their left hand to grow very long, and weare them of their right hand very short, and this wearing of long Nails is not without superstition, for they say they shall be taken up into Heaven by their long Hair (of which they are curious) and their great Nails. 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.*

*Nearchus* saith, the Inhabitants at the River *Thomeros* have hard and sharp Nails, wherewith they killed fish, and cut softer wood (for they had no use of Iron) the harder Wood they cut with Stones. *Nearchus in Navigat. ad Indos.*

The *Abassines* suffer their Nails on their fingers to grow as long as they will, like Cocks Spurs, which also they sometimes cut from Cocks and fit to their fingers. *Purchas Pilgrim.* 2.lib.8.



In a certain Island in eight Degrees, as Sir Francis Drake sail'd from *Nova Albion*, the people have Nails on their fingers of an inch long. *Idem Pilgr. l. 1. lib. 2.*

Among the *Tapuians* the King is distinguished by the most long Nails upon his Thumbs. His kinsmen, and his other Ministers of warre have long Nails on all their other fingers except their Thumb, Long Nails among them being accounted a most comely and beautiful wearing; but to weare long Nails upon the powreful matter-finger is a Prerogative Royal. *De Bry Hist. Ind.*

They of *Java* weare long Nails. *Idem.*

The *Cedrosii* and *Brasileans* never paire their Nails, but suffer them to grow on as long as they live. *Celins lib. 18.*

In *Cumana* it is one of the points of bravery with the principal women, to weare long Nails. a dangerous fashion if taken up here with us. *De Bry.*

In *Florida* (also) the women let their Nails grow long, scraping them on the sides that they become acute; but especially the men; for if they can apprehend any of our men, infixing their Nails in the Fronts of them, they claw off the skin, and leave them blind and torn. *Jacobus de Mayn. de Florida.*

To defend the dignity and Majesty of Nature in the increase of Nails, Galen saith, Because either with scratching or other actions the ends of them weare away, Nature hath allowed these parts only a power of continual increase, although the whole Body hath rest off to be increased. Not as other parts in all the dimensions of length, breadth, and profundity; but in length only, other new Nails alwayes grow-



ing under the old, and driving forward the old. Neither was this institution vaine, but in supplement and reparation of the decay of Nails, 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 Ulnus goes a better way to defend this notable provision of Nature, affirming that her ineffable wisdom had no respect in giving that power to the nails, to anything imperfect, but rather very perfect; for, this argument is reserr'd to warn the rational soul, that it should not be loath or ashamed to descend to conform and take care for the body also; which admonition and descension 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 rational) If I must sometimes descend to the body, why should I not also ascend to higher things? this agitation of the mind about corporal parts, and the ever-growing nails, makes the soule more boldly and ventrously to reflect upon it self, and to investigate better things. wherefore these parts and motions of the soule to conserve them, may be assimilated to sinne which sometimes becomes profitable to the transgressor: So we compare these monsters of time and place to sinnes, for they teach the utility and commodity of the natural work. We tremble to pronounce any thing in nature to be besides nature; but this necessary care about the perpetual increment of nails, we may affirm 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 body, being occult and a thing which escapes the reach of our senses, who ever condemn'd this Hunger; none ever, because it is the work of nature.



ture, working naturally and admonishing us of alition, and the work of the Nutritive Faculty. Hunger would not happen, unlesse the parts of the body did decrease; the sense of which decrement, when it comes upon us, is called Hunger; the perpetual increment of the nailes is correspondent to the decrement of Hunger; for as Hunger admonisheth us that somewhat 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 disturb 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, may justly be called wild men, and 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 gain an extravagant and claw-like aspect) have little care or respect of their own bodies. Not but that the increment of the Nails is very natural, and the care of these (though small things) is in very nature, may the care of these parts is more noble then the care of our nourishment, since the care of them appertains to reason, and to the practick intellect; and by how much the Practique intellect is more noble then the Nutrient soul, to so much a more noble order doth the care of the Nailes in conforming them to the Law of Nature appertain. And this care is so proper to man, that it hath its



vertues and vices, which yet is very difficult to be understood by common wits. For as the Advancer of Learning saith, it hath parts Civil, and parts effeminate. For, cleanness, and the civil 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 moree to revere then we do any others.

Now the Nails are existent parts, which alwayes (almost) grow; and when they incurre such an excess of an increased quantity, they do but hinder the operations of the humane soul, when they decline from their proper Mode of quantity and increase further, the Deduction and Moderation of their Excrescencie 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 extreme is Delitium, nomine ficto, non fictitio. Although this be accounted in the Roll of Vertues, it is yet distinguished by the calculation of Sexe, 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 certain commoderation of the quantity of parts to the actions of them according to the faculties using the Organ in the body. Neither are Nails extra hominem, unless in carcases, and those buried; And their continual 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 think Long nails is a sin; to avoid which, Adam in the  
state



State of innocencie in Paradise, before instruments of iron were found, perchance bit his nails. Yet surely in the state of innocencie, his abode in Paradise was so short, that no inconvenience could happen unto him this way, nor any necessity enforce him to cut his nails; although he had too just a cause to bite his nails afterwards. Indeed, by no worser a law of Nature do we cut our Nails then our Hair, lest they should grow into an odious and hooked curvity. Unnatural slovens therefore are they, who never pare them; and very little have they to shew themselves Gentlemen, who have nothing but long Nails as the Crests of idle Gentility. 'Tis true, the Nails decrease and wear by labour, and idleness no way arrests their increase, according to the doctrine of Galen, which these mens fancies approve. And therefore the Observation is not so subtile, (as Mercurialis notes) which Cardan speaks of in his Book De Subtilitate, to wit, that he saw one who all his life-time had no need to cut his Nails. For, your Rusticks and most of your Handicraft-men never pare their Nails, because they wear away of their own accord in their working; yet the end of their perpetual growth is not to repair their decay by wearing; since if men never work, yet their Nails grow.

The Nails (again) have that order among the Similar parts of the Hand, that they are not in the number of them that perform an action, but of those that are subservient, for they were made for the better apprehension; their situation and hardnesse gives them this. And therefore the other reason of the Nayros, Portugals, and Mestichos, who wear 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 Professions may be



advantaged by a more extravagant extent of the Naile. But for women to nourish long Nails 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 Nails only to them that have strong Teeth; because strong Nails answer to strong Teeth, and so on the contrary. Plato therefore writes, that the Nails were made *Notæ gratia*, 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 Nails, since he hath not strong Teeth; much lesse hath that impotent Sexe any colour of of pretence to long and strong Nails, since the Nails 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 nails; peradventure to shame him whom he could not hurt, and being not able to strike, would mark him: His enemy taxeth him for being womanish, to fight with such instruments as were not given him by Nature for that purpose; He glories to be Lion-like.

Nails commonly serve men and beasts to cover the extremity of the veins, sinews and arteries, that the natural animal and vital Spirits might not evaporate that way; they also serve many Beasts in particular for offensive and defensive arms. If Nature doth not purge the humours by convenient wayes, it is either too weak, or too much oppressed; if a man vents his wrath with unbeseeming weapons, either his rage swelling too high makes him mad, or his weaknesse casts him down. The shape of the Mouth, the situation of it, the weaknesse of the

Teeth



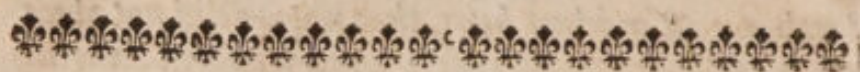
teeth, are all evident signs, that nature did not place them there for his defence : And who will imagine the Nails to be mans arms, seeing that when he will fight he hides them; and whereas other Creatures strike with an open paw, he only fights with a closed fist ?

But since they wear them for a beauty, it may be they have some such like conceit as Aristophenes puts upon the Philosophers, who kept their Nails unpared, not for miserableness that they would not part with the paring of their Nails, but lest with the parings of their Nails they should lose and communicate some portion of wisdom diffused throughout their limbs : So these conceited women seem to loath to part with this dangerous piece of affected beauty, lest perchance they should lose so firm and precious a particle of their delicate and tender substance, or lose too opportune a weapon fitted by art, to wreak their impotent revenge, upon any provocation of their Cat-like valour.

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SCENE XV.





## SCENE XVIII.

## P A P --Fashions.

**T**HEY of *Malue* in *Aethiopia* have loathsome lovely long Breasts; for the young women, if they be twenty or 25 years of age, they have their Breasts so long, that they reach down upon their Wastes; and this they take for a goodly thing, and they go naked to shew them for a bravery. *Purchas pilg. 2. lib. 7.*

The people far within the Main of *South-America* called *Camucuiara*, have Paps that reach under their Waste, and neer to their Knees; and when they run, they bind them about their Waste. *Idem pilgr. 4. lib. 6.*

In the Kingdom of *Senega*, the women about the seventeenth year of their age have their Breasts forcibly drawn out by the men, who tie a rope about them for that very purpose, so that they sag down to their Belly. *Aloysius Cadamust.*

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. *Purchas pilg. 2. lib. 7.*

So also do the *Irish-women* at this day, whose Breasts (as one sayes) were fit to be made Money-bags



bags for East or West-Indian Merchants, being more then half a yard long, and as well wrought as any Tanner in the like charges could ever mollifie such Leather. *Lythgough in his Travails.*

*The chief use of the Breasts is the generation of Milk; that they may be ashamed, who for nicety and delicacy do forfeit this principal use of these excellent parts, and make them onely Stales or Barres of Lust.*

More innocent are the *Maldives* in the other harmlesse extream, who count the Breasts shamefull parts not to be spoken of, who carefully hide them, and to speak of them they account very lascivious and dishonest; the Maids go naked untill their Breasts begin to bear out and increase, and then they think it a thing needful to cover them, holding it as great a shame to shew them as their privities. *Purchas pilgr. 2. lib. 9.*

The most noble Virgins of *Secota* in *Florida* also, are more modest then ours, who for the most part apply their Hand to their Shoulders, so covering their Breasts in signe of Virgin modesty, being naked 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, inso-much as the onely contrectation of them provoketh lust. These Breasts, the store-houses of Milk, resemble a half Bowl, 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* calls  $\mu\eta\lambda\alpha$ , the goodly Apples of the Breast. And least the heavy



heavy Breasts should sag down too low, because a woman goes alwayes upright; they are knit and tyed by their whole Basis or Bottom, to the Bonic part of the Chest: A fault therefore it is in the women of *Ireland* and others, who never tie up their Breasts; but they sin with a higher hand against the law of Nature, who forcibly endeavour to break these Bands, by drawing them out unto a monstrous and ugly greatnesse: this goodly sagging Dugs, a Pap fashion which they so affect, being to no end, unlesse to make their children more saddle-nosed, which is the usuall inconvenience that attends them who suck Nurses with overgreat luxuriant Breasts. Nature (indeed) sometimes is a little luxuriant, and exuberant in the Breasts of some women; a remarkable History whereof \* *Salmuthus* hath in his *Medicinal Observations* of a Patient of his, the wife of a Secretary, who before marriage was endowed with great Breasts; which notwithstanding, at the first time of her impregnation did encrease and rise to a greater, nay even a most horrid Bulk; and they alwayes 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 husband shewed her Breasts unto him; wondering at the matter, which otherwise useth to be collected towards the Childe in the wombe, making together the Belly tumid, that so great quantity should ascend upwards, or creep to the Breasts: Whence he observed, that there is not onely a consent between the Veins of the Womb and Breast, but a conflux also. \* *Cent. 2. Obs. 89.*

But although Nature sometimes prevaricates in the shape of the Breasts, and Divine Providence hath



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 imitate, but admire as extraordinary examples and marks of an expresse and particular avowing of the several kindes 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.

More commendable are the women of *Uraba*, who doe mightily affect little Breasts, and use all the Art they can device to have them so: and the practice of some *Indian* women in part acknowledgeth the deformity of sagging Breasts; who having Teats that become loose and hanging, use therefore abortions with a certain hearb, because they will not have this deformity; and when they fall, the principall women bear them up with Bars of Gold: allowable therefore is the use of those *Cosmetiques* which are contrived by Art to restrain the exuberancy of the over-grown Breasts, and reduce them to their natural proportion. *Purchas pilgr. 3. lib. 2.*

But it is no smal aggravation of their offence against Nature, 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 appears by the scituation of the Breasts, as we have shewed in our *Vox Corporis*, or *Moral Anatomy of the Body*.

Sutable to this absurdity, is the custome of the  
*Twikiffa*



*Turkish* women, who carry not their children in their arms as we do, but astride on their shoulders, (*Helyn.*) 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 arms before our breast; they taking hold of the right-hand of the child, bear them on their back, embracing the child's left-heel with their left, by a way as wonderful and foreign, as it is averse to nature. *De Bry.*

But if I should say that men in some Countries have great Breasts bearing out like unto women which give suck, and that many men have given suck unto their own children, it would sound very strange and somewhat against kind; Yet upon credible witnesses it appears to be very true. For, one *Peter* a Christian *Casir* at *Sofula*, his wife dying after travel of a daughter, nourished the same with milk of his own breast for a whole year; 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 drink, which having continued two or three dayes, his breast began to yield milk. *Purchas pilg.* 2. l. b. 9.

A poor Jew of *Omus* nourished his sonne with his breast, the mother dying when it was young in the cradle.

A poor man in *Monra*, being sixty years old, had as much milk as a Woman-Nurse, and gave suck to two children.

*Cardan* affirms, that he saw at *Venice* one *Antony Bussey*, of thirty years of age, who had such abundance of milk in his breasts, as was not on'y  
suffi-



sufficient to suckle a Child, but it moreover sprouted out exuberantly. *Cardan 4. de Hist. Anim. 20. de Subtil. 12.*

Surely the analogie between the Breasts of Man and Woman is somewhat greater then is ordinarily granted ; although this be somewhat more then that which *Salmuthus* relates of a Maid-servant, who having the care of an Infant, laid him in the same bed with her self, and as Wenches are sometimes prone to be wanton, she often offers him her breast to suck ; her Courses stop, she hath thereupon milk in her breast and gives suck. *Salin. in Obs. Med. cent. 1. ob. 92.*

I have not wherewith to accuse these Male-nurses of tampering with their Breasts : yet since the businesse concerns 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 milk in their Breasts : yet they deny not that such a kind of humour like unto milk may be engendred in them, which *Aristotle* calls milk, but unfit for nourishment ; As *Bauhinus* observ'd in two men, whose Breasts were replenish'd with a more copious Juice. (*Bauhin. Anatom.*) Yet the same Author sayes, that they who have viewed the New world report, that men there generally almost have store of milk in their breasts. (*Idem ibid.*) *Fontanus* acknowledgeth, that through the goodnesse and perfection of temperament, milk is found in the breasts of some men. (*Nic. Font. art. Med. par. 1.*) 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



For since he assigns a double use of them, (*7 usque par. extremo*) how can they satisfy 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 witness.) Wherefore if we turn away the calumny from Nature in the Glandules, how shall we at length advert it in the Teats? But yet the question is, whether the Breasts of men generate milk according to nature? 'Tis true, there wants in the Breasts of man that Consent with the Womb, and there wants the congress of the Mammillaries descendent, with the Epigastrical ascendent: If therefore for these two causes the Breasts ingender no milke, why are we deluded with a falshood of their glandulous bodies? There is present the conformation of the Teats that Milk may flow out, why should not then the argument conclude? *Hofman* answers, that even as they are, yet they are not for Milk; 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 then 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 could she make of it unlesse this, she being studious to preserve the analogie between man and woman. Neither are they in vain in men, if they fulfil but the use common to both Sexes.

The chief of the Guard of the King of *Congo* are left-handed *Amazons*, who fear off their left Pap with fire, because it should be no hindrance to them in their shooting, (*Purchas pilg. 9. l. b. 7.*) Whereas the ancient *Amazons*, of whom we hear so oft in learned



learned Authors, were wont for the same cause to seare off their right Breasts, which was then the the-Archers fashion. *Porta* sayes, the *Amazons* were wont to sear off their right Paps, that more nourishment going into the hand next it, might increase the strength of that which was but weak by Nature. Others say, that the *Amazons* much helping themselves in the wars with Bows and Arrows, and finding that in this and other exercises of Arms their Dugs or Breasts were a very great hinderance to them, they used to burn off the right Pap both of themselves and their daughters; and thereupon they were called *Amazons*, which signifieth in the Greek tongue, *No Breasts*. *Porta Human. Phisiogn. lib. 2.*

The Breasts by Nature are two even as the whole body alwayes is bipartite that like good hand-maids they might serve their Dame the wombe, which seems as it were parted into two; for the Milk the Fucus of Nature, as *Plato* calls it, comes not into the Breasts untill the Infant be thoroughly perfected; and that if there be two Infants, yet they might both at once have wherewith to satiate and nourish them: But these *Amazons* discarding the tenderesse of their Sex, and desiring to improve themselves *Virago's*, abbreviate Natures provision, for an unnatural 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 situation; for they were ordained to be a kinde of covering and defence for the heart, and that themselves having received heat and cherishment from the heart, might again return unto it warmth, such as we get by Garments we buckle about



about us: Hence it is, that those men who have great Breasts bearing out like a woman that gives suck, as a *Casar* in the river *Quillame* which we read of had, are of a colder temperament, as Nature seems to intimate by a more then ordinary provision of this covering; especially this use is manifest in women, in whom these Breasts grow oftentimes into a great masse and weight, so as they being far colder then men, their entrails under the *Hypochondria* are warmed by them. Another penalty of their crime against the offended majesty of Nature they must needs incurre, 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 *Voyce* becometh shriller, she proves a great spitter, and is much troubled with pain in her Head. \**Lib. de Glandulis.*

The Inhabitants of *Malhado*, the men have one of their Paps pierced from the one side unto the other; and there are some that have them both peirced, and in the hole which they make, they carry a Cane acrosse, of the length of two spans and a half, and two fingers thick; and this is a singular piece of gallantry with them. *Purchas pilgr. 4. lib. 7.*

SCENE





## SCENE XII.

*Dangerous Fashions and desperate affectations about the Breast and Waste.*

**T**He Pergamites, as it appears by *Galens* observation, had a great affectation of old in streight 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 over-strictly bind them about with swathing-bands: especially (saith he) is this daily done among us to Virgins, for while their Nurses are careful to increase their Hips and sides, that they may exceed the Breast in magnitude, they roll them all over with certain bands, and more vehemently restrain and compress 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 are made gibbous, so that they become crook-backt. Another inconveniencence also followes, 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 appears small and compressed. We have the judgement of *Fabricius Hildanus* and *Sennertus*, both Learned men, touching this matter. In certain Regions (saith *Hildanus*) and families, it is a custome by involving their little Infants as soon as they are born (for what cause they know not) to Pen them up in too streight



streight Swathing-Bands ; 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 revolution, it happens (which no man needs to doubt of ) that their bones being yett tender, soft, and cartilaginous, are easily wrested and drawn out of their natural scituation, which afterwards by degrees harden into an excrescence, which he had observed in many. *Lib. de Morb. in text.*

Hereupon becoming crook-backt and lame, the natural 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 his armes are stretched out to the full length ; this proportion cannot be observed in crook-back't men, and hencee they are justly accounted unproportioned.

We in *England* are noted to have a most perverse custome of Swathing Children, and streightning their Breasts. Which narrowness of Breast occasioned by hard and strict swadling them, is the cause of many inconveniences and dangerous consequences. For, all the bones of new-born 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 dayes and bring us to an untimely Grave. For they  
whoo



who have more straight and narrow Breasts, are necessarily made opportune to spitting of blood, distillations, and the inflammations of the parts of the Breast; since the Lungs in such grow very hot; for when the rest of the Body retains its proportion and due magnitude, and the Breast is made narrower, more blood is collected about the Breast, then it can digest or expel from it selfe, whence nestling in those cavities (especially of the Arterious Veins, or Veinie-Arterie) degenerates into the causes of many diseases. Moreover, the Breast it self corrupted, is very much weakned, whereupon the blood flowing thither hotter or (sticking there) becoming sharp, doth easily erode the vessels, neither is Nature able now to defend her selfe any longer. The Breast hath an oval figure, in its natural magnitude it doth make eight Geometrical 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 twelveth, or reaching to the beginning of the first of the Loynes, obtains a Geometrical foot and one inch; So that the Breast is shorter then 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, the Peripheria of the Breast is two Geometrical foot and two inches. If you render your breath, it is narrowed an inch; If you take it in, it is dilated two inches; this is the natural proportion. Now when either by Nature, or this foolish violence of Art, the Breast by compressing is made narrower and unproportioned, the Scapulæ usually become prominents, and they become such as Hippocrates calls *Alatos*, & by that signaure obnoxious to Pthisique, their back-bone not onely being

hau t



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 Phtisique, is to use such exercises as gently dilate and extend the Breast, as shooting, vociferation, commotion of the Arms, 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 custom, it is very remarkable, that the *Rickets* a disease frequent with us, but unknown where they use not to Swathe their children, is occasioned as I am perswaded (and I have heard some good Physicians affirm) only by this perverse custome of swathing. A notion worth the taking notice of, by those who would not have their children grow sick of the Fashions.

And although Dr. *Glycke* 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 *Rachets*, where they speak of the Causes of the Curvities 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 unskilful 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 remain bent as lead or wax, but left to their liberty they would at length return to the proper position of the parts, for they do not consist of a ductile matter, insomuch as they would be broken in their bending.



bending, or would certainly endeavour to recover the former site of parts. And as to the unskilfulness or carelesnesse of Nurfes, they doe not wholly excuse them; yet they think they cannot justly impute this Curvitie unto them: Since they see that the Children of poor men are handled with lesse care, and sooner committed to their feet then Gentlemens children are, and yet their children are more rarely infested with this infirmity then theirs; and they have known Nurfes, 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 Curvitie of the Bones. But where they come to speak of the causes, why, in tract of time, the Spine or Rack-bone cannot be raised up according to a straight and natural line; here verily, (say they) we cannot at all excuse the negligence and carelesnesse of Nurfes, that they doe 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 carefully endeavour to direct it to the opposite part. Likewise also, when Nurfes 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 the leg of the child to be bended in to one side; whereupon the ligaments of the Article are extended from the external or internal part of the same, and by consequence the ligaments of the adverse sides are contracted, whereby the Article 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 Joints in weak Infants may happen through such a carelesse of Nurles. Granting moreover, that by their constant and foolish *Fasciation*, the Bones which otherwise were straight, may be incurvated, although they do not esteem it to be the constant and ordinary cause of this organical infirmity.

The *Spartan* Nurles used a certain and better manner to bring up their Children, without swaddling, or binding them up in Cloaths and swaddling bands; so as they made them nimbler of their Limbs, better shaped and goodlier of Body. *Plut. in the life of Licurgus*. And this was the reason why many strangers sought to have Nurles from *Sparta*, to Nurse and bring them up their Children. *Grimston of their manners*.

In \* *Candou* Island, one of the Islands accounted to *Asia*, they never swaddle 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. \* *Pur. pilgr. 2. lib. 9.* So they do in the North of *England*, where the Rickers hath not yet prevailed.

The *Canarins* and *Cormbins* of the *Indies*, who live not far from *Goa*, the women among them are delivered without Midwife, and then they presently wash their Children, and lay them upon *Indian* Fig-leaves, 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, then 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 years, in perfect health, and never lose tooth; mocking at our delights, with thee

which



which we wrong our lives and nature. *Grimston*  
of their manners.

The \**Venetians* therefore have an excellent custom to involve rather than swaith their Infants, in a light swaith-band, desiring to have rather a broad then narrow Breast, a full then a slender. *Fond opinion* (indeed) hath obtained this with us, that Children unlesse they were diligently involved and constringed in swaithing bands, they would have distorted Legs: which the *Barbarians* take least care of, who put their Infants new-born, naked and unswaithed into their *Hammocks*; whose children notwithstanding, of all mortals go most streight. 'Tis confessed, the temperature of the Aire doth much avail to that purpose; and therefore we may allow our Children in Winter time to be diligently involv'd and bound up with swaith-bands in their Cradles, because otherwise they are unfit to endure the cold of our Climate; but in Summer and temperate Seasons of the year (especially when there is no frosty weather, with others good leave, saith a learned Physician) I should think (as much I can attain by experience) that Infants are to be freed from these bands, and set at liberty; some kinde 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 incommode, wherewith children in the time of Summer revinct with swaith-bands, are as it were stew'd. \**Spigellius*.

Yet it is not to be omitted, what our Physicians observe in their late learned Tract of the *Rickets*. That the too early leaving off those swaith-bands and blankets, wherein Infants are discreetly involv'd, is conceived to be one cause why Infants



who when they are new-born are very seldom troubled with the Rickets, is, because Midwives and Nurses order new-born Infants with such Art, that their condition may as neer as can be approach unto that which they lately had in the womb. 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 external cold, and the hot exhalations breaking out from any part of the Body, by that swaddling-clout perchance doubled or trebled, and roll'd about with swaith-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 equal heat. Therefore since the chief part of the essence of this disease consists in an unequal cold distemper, no marvel if these muniments of the Body do avert it, at least for a time. But when after some moneths, if not sooner, the hands of Infants are freed from that common covering, as the custome is, and perchance before they are six moneths old, their feet also in the day time, although they are again swaithed at night; all the day at least, their outer members are destitute of this common nourisher of natural heat: our Nurses also (as they judiciously note) often erre while they too soon Coat feeble 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 moving and exercise of those parts may more confer to excite and cherish their heat, and the moving of the Arteries, which are to be stirred up, than the nourishing of swaith-bands,



bands, without doubt then is the mature time for Children to be freed from their primative inrolments, having then no further need of this propulsive cause.

Another foolish affection there is in young Virgins, though grown big enough to be wiser, but that they are led blind-fold 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, to attain 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 soon purchase a stinking breath; and while they ignorantly affect an angust or narrow Breast, and to that end by strong compulsion shut up their wastes in a whale-bone prison or little-ease; they open a door to Consumptions, and a withering rottennesse. Hence such are justly derided by Terence in *Eunucho*.

*Haud similis virgo, est virginum nostrarum, quas matres student: Demissis humeris esse, victo petore, ut graciles fient.*

— *si qua est habitior paulò, pugilem esse aiunt; deducunt cibum, Tametsi bona est natura, reddunt curvatura junceas.*

So that it seems this foolish fashion was in request in the time that *Terence* lived.

*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 then the bodies of Boyes)



are made crooked in proceſſe of time: Eſpecially, by the wrenching aſide, and crookedneſſe of the backbone; 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 ſoon) ſaluting, ſewing, writing, or in doing any ſuch like thing. In the mean while, he omits not the occaſion of crookedneſſe, that happens ſeldome to the Country people, but is much incident to the inhabitants of great Towns and Cities, which is by reaſon of the ſtraitneſſe and narrowneſſe of the garments that are worn 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 ſtraight and ſtrongly, but being pliant, 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 crookedneſſe, he ſaith, that fluid and ſoft bodies, ſuch as Children, uſually are very ſubject to generate the internal cauſe of theſe miſchiefs, De- fluxions; but if external occaſions ſhall concur with theſe internal cauſes; the Vertebrae will ſooner be diſlocated. Thus Nurſes, whileſt they too ſtraitly lace the Breasts and Sides of Girles, ſo to make them ſlender, cauſe the Breast bone to caſt it ſelf in 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 Ribbs



Ribs grow little or nothing in breadth, but run outwards before; therefore the Chest loseth its natural latitude, and stands out with a sharpe point; hence they become Asthmatick, the Lungs and Muscles which serve for breathing being pressed together and streightned; and that they may the easier breath, they are forced to hold up their heads; whence also they seem to have great throats, and their bodies use not to grow at the Spine, and the parts belonging to their Breast and Back become more slender; neither is it any wonder, for seeing the Veins, Arteries and Nerves are not in their places, the spirits do neither freely, nor the alimentary Juices plentifully flow by these straitned passages; whence leanness must needs ensue. The same error is committed, if they lay Children more frequently and long upon their sides, than upon their Backs; or if taking them up when they wake, they take them onely 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.

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 attain which comely fullness, they use all the art possible; and if they be not corpulent by Nature, nor cannot be really brought to it by Art, will yet counterfeit such a Habit of Body by the bombastical dissimulation of their garments. *Spigelius.*

The



The Egyptian Moorish women discreetly affect the same liberty of Nature, who spread their Arms under their Robes, to make them shew more Corpulent, for they think it a special excellency to be Fat, and most of them are so in frequenting the Bains for certain dayes together, using such Frictions and Diet as daily use confirmeth for effectuall. *Purchas pil. 2.lib. 6.*

SCENE





## SCENE XX.

*Strange inventive Contradictions against Nature, practically maintained by divers Nations in the ordering of their Privy-parts.*

**T**He Inhabitants of *Ava* in the West-Indies, wear 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 hear the sound of them as they go, these Venus-Morris-dancers frisking often to the tune of their own Codpiece-musique. *Purch.pil.3.1.1.*

In *Pegu*, *Langiannes*, *Siam*, and the *Bramas*, men wear Bunches or little round Bals in their Privy members, some of them wear two, and some three, for they cut the skin and so put them in, one into one side, and another into the other side; which they do when they are 25 or 30 years old, and at their pleasure they take one or more of these Yard-bals out as they think good. When they marry, the husband is, for every child which his wife hath, to put in one, until they come to three, and then no more; for they say the women do desire them. *Idem pilgr.3.lib.10.*

They were invented, because they should not abuse the male-sex; for in times past all that Country was so given to that villany, that they were very scarce of people. For *Siam* another Author reports, that to deter these Catamites, a



late Queen-Regatrix commanded, that all male-children should have a Bell of gold (in it an Adders tongue dried) put through the Prepuce; which in small time not only became not contemptible, but in way of ornament, and for musique-sake, few are now without three or four. So that when they have a mind to marry, he hath his choice of what maid he likes, but beds her not until the midwife presents a sleepy Opiate potion, during the operation whereof the Bell is loosed from the flesh and fastned to the foreskin, which hinders not, but titillates; the unguent is applied, and the cure is perfected. *Herb. Trav. lib. 3.*

One saith, the Peguans are wonderfully given to the love of women, and for their sakes they wear 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. *Grimston of their manners.*

*This invention, since not for an ornament or delight, but accommodated to the restraint of wicked Sodomy, a sin so hateful to Nature it self that she abhors it, is not to be condemned, but were good if severely imposed upon the Persians and other Nations of the Levant, among whom there are infinite swarms of Caramites or Sodomitical Boyes, who make an unrighteous use of their Rectum Intestinum, to the foule shame and dishonour of their bodies.*

Vaschus found the King of Quarequa's house infected with most abominable leachery; for he found the Kings brother and many other young men in womens apparel, smooth and effeminately decked, which by the report of such as dwelt about him, he abused with preposterous venerie. When Vaschus had given forty of these to his Dogs, when the people



ple 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, but was exercised only by the Noblemen and Gentlemen; but the people having a natural hatred of unnatural sin) lifting up their hands and eyes towards heaven) gave tokens that God was grievously offended with such ugly deeds, affirm this to be the cause of their so many thunders, lightnings and tempests, & diseases. Pet. Mart. Decad. 3. I would all men were of this opinion!

All other Creatures observe a constant law in their coition, which they observe and transgress not; only the vitiosity (as one saith) of Man hath acted all their vanities; nor content with a digression from sexe or species, hath in his own kind run through the Anomalies of Venerie, and been so bold not only to act, but represent to view the irregular wayes of lust.

Nor is the ancient sinne of Sodomie 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, specially for the Clergie, who are the chief maintainers of these Ganimedes; concerning the use of whom a great Cardinal could prophane say, it was suave & divinum opus. A sin which in Iudes Epistle is called following of strange fl. sh, a strange and unnatural way of following of strange fl. sh!



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 cloth in their smocks, which they weare with three braces, which is therefore so strait, that they cannot go but they must shew their Secrets as 'twere aloft, and in their going they feign to hide it with their hand, but cannot by reason of the straitnesse of the cloth; for they are so covered (\*as another observes) that (A base device!) 'tis made to open as they go, so that any impure aire gives all to mens immodest views, denudating those parts which every modest eye most scorns, each honest thought most hates to see and think upon. \* Herbert in his Travels.

Which it seems was invented by a Queen, 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 of the Kingdome of *Benni* are it seems of another opinion concerning the effect of this invention; for their men and women are nor ashamed to shew themselves one unto another, as they themselves affirm and by reason prove, saying that a man more covereth 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. pilg. 2. lib. 7.*

And all those Spaniards, Portugals, Frenchmen, Flemmings, and Englishmen 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 then to behold her ordinarily naked.  
where-



wherefore they are not to be imitated, that so freely discover their parts of shame, only thereby to gain 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 cloath and conceal those parts, which Nature herself hath placed so far off, both from the sight of our selves and others. And indeed, although it may seem to be a bait and provocation to lust and lasciviousness, yet experience shews the contrary, for that splendid apparel, counterfeited crisped haire is more discommendable then the nakedness of these Barbarians, which might be made good by many reasons. Our first Parents, after their sinne, were justly ashamed, seeing their nakedness. 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 shameful 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 honestly, then to pride and vanity, which is more hurtful then their nakedness.

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 *Martial* seems to allude in that place where he says,

*Dum ludit mediâ, populo spectante, Palestrâ,  
Heu! cecidit misero fibula; verpus erat.*



A practice noted also by the Satyrift ;

*Soluitur his magno Comeodi fibula.*—

Concerning this art of Infibulation, or buttoning up the Prepuce with a Brasse or Silver-burton on both sides of the Glans, a kind of rational invention, it was borrowed as I suppose from the Egyptians or Arabians; for as \* *Veslingus* notes, among them, such who by a serious vow of chastity would gain and preserve an estimation of purity, in that portion of their Foreskin reserved after their circumcision, being bored through, do wear an huge unmeasurable great Ring. \* *Syntagn. Anat.*

The *Patagoni* a race of Giants in the 40 Degree of the South-Pole, trusse their Genital member so as it is hidden within their body. *Purchas pilg. 1. lib. 2.*

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. *Idem. eod. lib. 4.*

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 Mistress *Venus* allure them not from *Tallas*. *Herberts Travels.*

Many fantastical reasons have been framed, and ends propounded to introduce Eunochisme, and this way of degrading men from their manhood. *Semiramis* was the first that caused young Male-children to be made Eunuchs, therein offering violence to Nature, and turning her from her appointed course by a tacit law as it were, stopping the primigenial Fountains of Seed, & those ways which Nature had assigned for the propagation of posterity; that so she might make them have small  
voices,



voices, and to be more womanish, that conjoined with her, she might the better conceal her usurpation and counterfeit manhood. Upon which there ariseth a Physical question, *whether the Testicles be required to the forming of the Voice?* *Galen* in his Book *de Semine* teacheth us, 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 Fountain of heat and strength; so that the Testicles cut out, not only the other Fountain is destroyed, but the heat of the very Heart is lessened and debilitated. One Fountain 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 smallness and sweetness of the Voice, that as an ingenious \* Traveller hath lately observ'd, 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 original 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 Eunuchs, the Testicles



cles being taken away, and so the Heart affected, the Voice and very form becommeth womanish. But according to Anatomical 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. \* *Mr. Raymond his voyage into Italy.*

Two wayes there are of this unnatural 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 contused lying hid within. Those that had passed this kind of Eunucisme by Contusion, were called *Thlibie*, and *Thladie*; Eunuch being the general name common to both, which is a name as it were a cloak wherewith they covered the injury done to Nature; it signifies as it were Chamberlain, and Keeper of their Bed, entertained and appointed for the preserving their women. And because Physitians are now and then by Great ones, against their will, compelled to castrate also, \* *Paulus Egineta* delivers the manner of operation. A thing very improper to their Art, which is the chiefest servant of Nature: for whereas the Physicians art doth reduce Bodies from the state which is against nature, into the natural; the manner of making Eunuchs, which the Greeks call *Eunuchismum*, promiseth the contrary. \* *Lib. 6. cap. 68.*

But the keen jealousie of later times hath gone a little neerer with Eunuchs, and made them taste deeper of the Rasor, even to the total deprivation of the Genitals: For although at first among the *Turks* their Eunuchs were only *castrati*, gelt; but



but when one of the the Emperors had once seen a Gelding (that was proud of a string) leap a Mare, he never after would trust any of his Eunuchs with any part of their virility, no way confiding in simple Eunuchs. Upon such like discovery made upon their Eunuchs, this kind of Eunuchisme grew into fashion in *Persia* and all the parts of the *Levant*, where it is a custome to geld their Male-children when they are young, that being Eunuchs they may be capable of places of trust and preferment in Princes Courts, who indeed are often advanced by that means, none being held so trusty as they, especially to look to their women, who therefore think they have a good bargain in exchanging the natural Conduit of their Urine for a Quill, which they wear in their hats in way of a jolly ostentation.

\* *Marcus Paulus Thenetus*, and *Garcias d' Orta* a Portugal Physitian, do deliver for a certainty, that in *Bengala* (a Kingdom most potent at this day, seated on the Islands and mouth of the River *Ganges* in the East-Indies) the Moors inhabiting that place do travel unto other forain lands, and the neighbouring Isles to buy young Children, whose parents being poor and covetous of mony, do sell their sonnes, else these villains will rob and steal them thence, and then quite take away not only *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 *Mahumatis*, who buy them at a very dear rate (to wit three or four hundred Ducats a piece) to serve as men of their Chambers, in a foul and unlawful acquaintance, and also to have the charge of their wives.



The *Turks* that dwell in *Europe* and *Asia*, do use the very same Castration on such young *Boyes* as they can seize on in the *Christians* Countries, and then make sale of them in manner forenamed. A practise seen & observed by the Lord\* *Villamont* in the City of *Damas* in *Syria*, in the year 1589. where a beautiful *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 coming into the *Slaves* understanding, he concluded to shun his Masters intent, because it was a hazard of life either in child or man; And therefore rather than thus to die, he resolved to kill the *Bashaw* his master, before he would endure so notorious an infamy; and executed his determination. \* *Hist. lib. 3. cap. 5.*

The first rise of the reputation of these *Semivir's* or half-men, was the story of *Combatus* with *Stratonice* the wife of the King of *Assyria*, who perceiving himself to be affected by the Queen, and being to attend upon her in some progresse she made, secretly castrated himself, and sealing up his Virilities in a Box, delivered it unto the King to be kept as some Jewels of worth. Suspicion afterwards growing of his incontinence with the Queen, he was quitted of the accusation, by that pledge of his fidelity he had left in the custody of the King.

You may read in the *Treasure of Times*, of other persons, who on their own private motion and for some such ends have comitted the same cruel trespass against nature. *Vol. 1. Book 2. chap. 7.*

The *Parthians* used this out of luxury for the retarding of Age, & the prolongation of life, it having been observed that castrated animals in any kind &  
Spado's.



Spado's by Art, live longer then they that retain their Virilities. Some for the purity of their body and chastity that their waiters might be more clean as *Claudian* intimates of the *Babilonians* practical intent, which the *Romans* afterwards observ'd, as appears by *Juvenal*. ---- Religion also hath made Eunuchs, 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 allegorical sense, took this ---- Some have made themselves Eunuchs for the kingdom of God, in a literal sense, and to that end castrated himselfe. And there were many in his time and since, were hardly conceited, and (that justly) that he in the flower of his Age, being then about twenty five yeeres old, should deprive himselfe of *Virga virilis*, not having in those parts any disease that might require any such extirpation: for, to deprive himself (however sanctimonious his intention were) of those parts, contrary to the order of Nature, was an unlawful mutilation, and meer treason against her. Many have 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 Physicians have put to their hand, and those who have escaped the danger have proved cur'd. Some in *Mania* or Melancholy madnesse, have attempted the same not without successe, although they have remained somewhat melancholy like Gib'd Cats.

Some kind of dispensation possibly may be granted in case of some inexorable and otherwise incurable disease. But upon any other pretence whatsoever



to adulterate the coyne 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 transform'd from the masculine to the Feminine apparence ( a false copy ) is to offer as great an injury against 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 witnessses of mans virility, that our Lawes 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 blood Royal; 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.

*Andramistes* the King of *Lydia*, as the report goes, was the first that made women Eunuchs, whom he used instead of male Eunuchs, after whose example the women of *Egypt* were sometimes spaded. *Giges* is accused of the same trespassse against Nature, by *Hesychius* and *Suida*. *Cælius Rhodigin. Athen. Dipn. lib. 12.*

It is an Anatomical Question, An mulier castrari possit? and it appears 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 wayes it is certain, that women will be brought into great danger of life. For, although sowes may be spaded, yet with the like security it cannot be administred in women, by reason of the seate wherein they are placed, and the societie they



they have with other parts ; for he must necessarily cut both the Flanks, who would castrate women, a work full of desperate hazard. Yet it is more dangerous to pluck out the womb ; although this succeeded well to a certain Sow-gelder, who suspecting his daughter guilty of adultery, violently extracting the womb, spaded her after the manner of cattel, that afterwards she might be unfit for bearing of children, as Vvuerus witnesseth. 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 the ancient castration of women ; after which manner, as he heares, the jealous Italians secure their wives from the admittance of any Rival. \* In notis ad lib. 12. Athenæi.

The Mahometans of Africa do excise themselves, because that a Prophet named Homar commanded 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 Cities, Townes and Villages, to make known what they can do, carrying themselves so wisely in the deed, that they cut but a little of the superficies, for otherwise there would follow a great flux of blood.

The Colchians, Ethiopians, Trogloditians, Egyptians, Syrians, and Phœnicians, were wont to circumcise their new-born 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. *Cel. Rhod.*

That



That the *Egyptians* used Circumcision, appeareth by *Philo Judæus* (*lib. de Circumcis.*) They mock 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 condemn the easines of a noble and most ancient Nation, since it is not likely that they would rashly circumcise so many millions, and ordain the torment of mutilation of the dearest pledges in their body.

And indeed \* *V. flingus* affords a reason of the *Egyptians* circumcision, who sayes, That the Prepuce in the *Egyptian* and *Arabian* little children grows out often so beyond measure, and by much increasing is so attenuated, that they are constrained no lesse for fear of a *Phimosis* then by the prescript of Religion to cut off part thereof; so overcareful sometimes is Nature in providing for a decent covering of this shameful part. \* *In Syntag. Anatom.*] And it is thought, that perchance *Egyptian* Priests and other *Flamines* of the Natural Law used Circumcision as a certain signe of Piety, as *Orus Apollo* insinuates, saying, that a *Cynocephalus* was a note of Sacrifice, because he is born circumcised. Others think they used it as a note of religious cleanness; and that the *Egyptian* Priests who were bound to shave all their body every three dayes, to the end they might not carry any filthinesse into the Temple and Sacrifice, so they did cut the Foreskin to be more neat, and that it was more seemly to be without filrhinesse then in any other sort whatsoever. *Grimston* of their maners. Not that the *Hebrewes* took this fashion from the *Egyptians*, but from the Covenant God made with *Abraham*, *Gen. 16*. But the Circumcision of *Abraham* was not new, but at length approved of and sancti-



sanctified by God, as *Vallesius* well collects. In *sacra Philosophia*, cap. 18.

*Philo* alleadgeth 4 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 & clean, and that no soil or filth should be hid in the Foreskin. That they might be more apt to generation. That the part circumcised might better expresse the similitude of the Heart.

*Moses Egyptius* saith, that Circumcision helpeth to bridle and restrain inordinate lust and concupiscence of the flesh; but the contrary doth appear; for no Nation is more given to carnal lust then the *Egyptians*, *Saracens*, and *Turks* that are circumcised. Some think, in greater detestation of the superstition of the *Egyptians* and other Nations that did adore that part and make an idol of it under the name of *Priapus*, and did carry it about in open shew in their wicked idolatrous solemnities.

When the Foreskin was circumcised, it might by art be drawn over again, as *Epiphanius* collecteth out of *Paul*, 1 Cor. 7. 18. and such mention is made of some in the *Machabes*, 1. 1. 16. that renounce their Circumcision, and made themselves uncircumcised. This practice of drawing again 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 præternatural defects, the cure of a propuce made short by circumcision, which is used to the Jewes, when they having abjured their Religion full of superstitions, for handsomnes sake, they would cover the



the Nut of their Yard with a Prepuce, and recover their cut-off skinne.

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 appears out of experience; for your Jews were, as the Mahometans are, fruitful, although they be *λειπόδεμοι* or Apella. Ullmus thinks the skin of the Prepuce a great beauty, as may be seen 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. St. Ambrose therefore cannot be understood in a literal 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 comelinesse and honesty. 'Tis true, one may be born circumcised by Nature, and they write that Sem was so born, of which assertion there is no ground: this natural circumcision is very rare, but when the Prepuce is drawn back by Nature, that it cannot cover the Glans or Nut, this affliction is called Capistratio.

This foreskin 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 Organical part, are to be endeavoured by Art in a foolish imitation, since Art was rather intended for the reformation of such unnatural accidents.

Again, this Cutis Epiphisis, as Galen calls it, in Latine preputium or the fore-skin, was devised, that the Glans or Nut of the Yard or Vnile member might



might be kept smooth, soft and glib, it being a covering which ariseth from the skin of the Yard, is brought forward, and again reflected and returned. But when the Nut is uncovered, that it might recover its cover again, this Prepuce is tyed in the lower part with a membranous band or tie, which the Greeks call *κυνόδεσμον* vinculum caninum, the Latines frenum, in English the Bridle; Archangelus calls it a Ligament. This is that which bridleth or reineth up the Foreskin on the lower side to the top of the Nut, by that natural signature exhibiting a cautionary prevention, and the dislike of Nature of any of this kind of uncomely baldnesse. So that these recited conveniencies of Nature, and others also, are meeily lost by this artifice; and that cleannesse (of any) which they acquire by circumcision, is but a supposed benefit, not worth so shameful and odious an endeavour.

Moreover, that part which hangeth over the end of the Foreskin, is moved up and down in coition, that in this attrition it might gather more heat, and increase the pleasure of the other Sexe; A contentation of which they are defrauded by this injurious invention. For, the shortnesse of the Prepuce is reckoned among the organical diseases of the Yard, whether it be original, or adscititious by an artificial procision of it: And although neither of these kinds of brevity doth incommode the action of the Yard, which is extension and ejaculation of the seed; or prejudice fruitfulness; yet Circumcision detracts somewhat from the delight of women, by lessening their titillation. Hence she in the Epigram found her self aggrieved at this invention, thinking it had been more reasonable to have added then to have detracted from that Organ.

K

Hence



Hence also it is thought, there commonly pass'd opinions of invitement, that the Jewish women desire copulation with Christians, rather then their own Nation, and affect Christian carnality before Circumcised venery, as the ingenious *Examiner of popular Errors* well notes. And yet it is noted that the *Turks, Persians*, and most Oriental Nations use *Opium* to extimulate them to Venery, and they are thought to speak probably, who affirm 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 Leeches thinking Nature too sudden in her motions. And therefore *Mahomet* well knowing this thier beastly and inordinate affectation, promiseth them that the felicity of their Paradise should consist in a Jubile of Conjunction, that is, a Coition of coit act prolonged unto fifty years.

For any natural end therefore, except in case of an Epidemical disease or 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 moral reason, and had an expresse command; otherwise, as a Grave Divine expresse it in the case of Abraham, as a natural man, it would have seem'd the most foolish thing in the world, a matter of great reproach, which would make him, as it made his posterity after him, to seem ridiculous to all the world; it carried an appearance of much indecencie and shamesfulnesse, to cause his servants to discover themselves unto him. *Mahomet*



more might have been alleadged against this Ordinance; what good could it do? what was any man the better, because he had wounded himself, and put his body to torture?

And indeed, as *Lactantius*, *Eucherius*, *Irenæus*, and all the Greek and Latine Fathers say; unlesse this mutilation of the flesh in the Jewes, did signifie the Circumcision of the Heart, or had some figurative meaning in it, as of the taking away of Original sin, it would have been a most unreasonable thing. For if God would have had only the Foreskin 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 Judaical circumcision was performed with a sharp cutting-stone, and not with any knife of iron steel-ed; a thing which was most dolorous, and whereby the young tender Infants sometimes got a Fever whereof they after dyed. Howbeit, they had enough to do with other occasions, at the cutting and fall of the Navel, whereby *Hippocrates* giveth assurance that children do incur divers dangers. *Heuet*, and many others, who have voyaged into the Countries where this Circumcision is used, do say, that they have seen store of young people die, grown to indifferent stature, and young children of eight dayes 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 in the City of *Shechem* situate in the Land of *Canaan*, they took 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 pain, as they could not stand upon their own defence.



The *Assyrians* indeed have a new way, as it were, by strangulation, when they would circumcise great youths or men, that they may not feel the pain; they lay them upright in a Bath, and compress the Veins about the throat, whereupon sense and motion are intercepted, and so they cut off the Privities as Apoplectical parts of the Body. *Allibend. lib. 1. cap. 34. de curand. mor. b.*

In *Arabia* there is a kind of people called *Circumcisers*, among whom they were not wont to circumcise (Judaically) the men only, but the women also. *Cael. Rhod.*

The women at the *Cape of Good Hope* also circumcise themselves, not from a notion of religion, as an ornament. *Herb. Travels.*

In *Ethiopia*, especially in the Dominions of *Prester-John*, they circumcise women. These *barbarians* have added error upon error, 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 it ever found any expresse commandment to do so. I know not where the Noselesse *Moors* learned for they cut their Females, although they be of marriage-estate, taking away a certain Apoplexy or excrescence of musculous skin, that descended from the superior part of the Matrix, which they call *Nympha* or *Hymenea*, one growing on either side, even so far as the orifice of the Neck of the Bladder, which serve the erection to Coitus. 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, that is by cutting the *Clitoris* or *Nympha*.



which is *revera* a little Yard. In *Greek* it cometh from an obscene word signifying contrectation, that properly it is called the womans Yard, the head whereof properly called *Tentigo* by *Juvenal* covered with a fine skin made of the conjunction of the *Nymphæ*, as it were with a fore-skin.

This is answerable to the member of man; from which it differs in the length, the common passage, and the want of one pair of Muscles, but agrees in situation, substance and composition; and although for the most part it hath but a small production, yet sometimes it groweth to such a length, that it hangeth without the cleft like a mans member, especially when it is fretted with the touch of the cloaths, and so strutteth and groweth to a rigidity as doth the Yard of a man: And this part it is which those wicked women do abuse called Tribades, often mentioned by many Authors, and in some States worrily punished) for their mutual and unnatural lusts.

They of *Guinea* have a great privie member much surpassing our Country-men, whereof they make great account, and therefore being in esteem, no question but they nourish it much by Art and often tractation. *Purchas Pilgr. 2. lib. 7.*

These would have made brave companions for *\*Heliogabalus* that extream luxurious Emperour, who gathered together a number of these wel weapon'd men, whom he called *Nasatos, Vasatos, Onobolos* i.e. men-tilatores whom he made use of to satisfie his inordinate Lust. As for the virile member, it is of such length and magnitude as the necessity of the kind requireth for procreation, confirm'd according to the Law of nature; in one of a just age, when it is erect, it obtaines six inches in longitude, and foure in the Perea-



phera or circumference, although it varies much according to the race of families; and course of life; for there are certain families (and as you see) Nations who have an ill or good report according to this venereal thing. And how much frequent coition conserrent 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 thicknesse thereof varies in respect of the particular creature, or individuum, because it is formed commonly according to the proportion of the members; yet sometimes it is larger in a little man because of the abundance of the proportion of the 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. \* Lamprid. in vita ejus.

But it may be I have slandered these Guineans tampering with Nature, when they perchance have this Prerogative from the subtle indulgency of the Midwives. For it is thought it will be longer, if the navel-strings be not close knit by the Midwife when the child is new born, and that because of a ligament which cometh to the Navel from the bottom of the Bladder which they call *Urachos*; for, the straighter that is tyed to the Navel, the more the Bladder and the parts adjoining are drawn upward; yet Spigelius says, he cannot well conceive in his mind how this can be done. But if the supposition be true, we are all at the mercie of the Midwives for our sufficiencies.

This however we may affirm in the honour of Nature, that whatsoever augmentation in this or any other part is gain'd by Art, or besides the will and ordinary allowance of Nature, it is commonly attended with some inconvenience. And there are rec-



seems for it ; for, the magnitude, grossnesse and foule  
 and immoderate longitude of the Organ of generati-  
 on, is a two-fold hinderance to fruitfulness, as Eu-  
 lianus notes. Primum quidem eo quod muliebri  
 videndum, ut & uteri cervix immaniter dilaceran-  
 tur, unde cicatrix relinquitur quæ maris semen ante  
 influere foras sinat quam id ipsum uterus prolesta-  
 re ( sic foeminam unam urinæ incontinentiæ, alte-  
 rum perpetua Diarrhoea laborantem videre illi  
 contigit divulso ab ejusmodi violento concubitu ve-  
 riæ aluique sphinctere. ) Deinde quia interno ute-  
 ri, osculo graviter impulsio percoitum contusoq; ita  
 ædolore Mulieris voluptas interturbatur, ut neq;  
 proprium semen emittat, neq; virile admittat, exci-  
 piatq; Est & aliud in commodum, quod longa men-  
 ula secum trahit, cum foeminas uterinæ suffocatio-  
 nis obnoxias reddat, quod ligamenta uteri, cervi-  
 cem nimium in coitu elongando, admodum laxet,  
 et apparet ex observatione Spigellii.

The *Chiribichenses* use to bind up the fore-skin  
 of their privities with a little cord, and untye it not,  
 but to make water, or when they use the act of  
 generation. *Helyn. Geograph.*

*Montaigne* in his *Essays* speaking of these late  
 discovered Nations, saith, As there were some peo-  
 ple found who took pleasure to unhood the end of  
 their Yard, and to cut off the fore-skin, after the  
 manner of the Mahometans and Jewes ; some there  
 were found that made so great a conscience to un-  
 hood it, that with little strings they carryed their  
 fore-skin very carefully, out-stretched and fastned  
 above, for feare that end should see the aire.

A restraint which if Nature had impos'd upon  
 them, *Momus* might have found an occasion to cavil,



and they escape well, if they pay not deare for this invention, And that some are not of finer born wits, their secrets so contracted and drawn together, and some have been among us, for which \* Fabricius ab Aquapendens hath shewed the way of Chyrurgicall reduction, assuming upon his own experience, that such are not barren as some have thought them to be.

\* In Chyrurg.

This phantastical cohibition against the freedom of Nature in this part, makes me reflect upon as inconvenient a restraint (deserving but a collaterall insertion) impos'd upon the reverse of this, and the benefit we receive from the egestions of Port *Esquiline*. For the *Guineans* are very careful not to let a fart, and wondered at the *Netherlanders* rusticity and impudence, who use it so commonly, & durst commit such a stink in presence, they esteeming it not only to be great shame and contempt done unto them, but they had rather dye then perpetrate such an abominable act. *Purchas Pilgr. 2. lib. 7.*

The *Irish* are much of the same opinion in this point of unnatural restraint, whereas the *Romans* 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. *De Bry Hist. Ind.*

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 claim the benefit of the Law of Nature, ratified by *Claudius*, had not need be subject to the Collar, for they would hardly endure that Criterium of Nature, when, as *Hyppocrates* speaks, *Crepitus ventris solvit morbum.*

The *Tovoupinambaultian* women of *Brasil* in *America*



*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 yeeres old have their sides cut by their mothers from the Arm-hole down unto the knee, with the very sharp Tusk of a certain Beast, and the young Girls gnashing with their Teeth through the extremitie of the pain, bleed very much; some conjecture they prevent their monthly Flux by this remedy. *Purchas Pilgr. 4. lib. 7.*

Concerning the nature of the Menstrual blood, there hath been, and yet is, hard hold and many opinions among Physicians. All men agree that this blood is an excrement, for like a superfluity it is every moneth driven forth the wombe: But many would have it an unprofitable excrement and of a noxious or hurtful quality; but the contrary opinion, to wit that it is natural and profitable, and that it is in its own nature laudable and pure blood, and no way offensive unto the woman, but only in the quantity thereof, 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 menstrual blood being only abundant in women, and hath no other fault at all in sound bodies, and is but abusively call'd an excrement. Unthankful therefore are those *Tovoupinambaultian* women to Nature, who thus seem to abhor so signal a benefit of hers, by endeavouring to divert the ordinary course of Nature.

More respective to Nature are the women of *Jucaia*\*, who when the Menstrua begins 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 joyfulness. In this  
 † Kingdom of Monomotapa, the Maids are not  
 to be married, till their Menstrua or natural pur-  
 gation testifie their abilitie for Conception; and  
 therefore they solemnize the first flux thereof with  
 a great Feast. \* Peter Martyr. Decad. 7. † Helym.  
 Geogr.

The \* *Arabenſian* women have a most streight  
 and narrow neck of their wombe, that they ver-  
 y hardly admit a man: which \* *Spigelius* thinks hap-  
 pens to them by Art, and not by any benefit of Na-  
 ture, since it is known that they much affect such  
 a streightnes; the men of that Country, as it is  
 likely, delighting in none but such who have that  
 accommodation. The general conceit of the *Ita-*  
*lians* 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 Pressaries by Art to  
 make the neck of their wombe as streight as they  
 list. And 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 Arti-  
 fice, and have dearly paid for their foolish offic-  
 iousnesse; 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-born Children thereby perishing together.  
 Nor is this artifice unknown unto our Court La-  
 dies, with whom Surpling and Court holy-water  
 are a little too frequent. \* *Consal. Ovied Hist. Inad.*  
 \* *Spigel. & Hum. Corp. Fabr. lib. 1.*

The women of *Siam* are contrary both in their  
 opinions and practice; for to see a Virgin there



at Virgins years, is a black Swan, in regard in their green years they give the too forward Maids a virulent drink, whose virtue (vice rather) is by a strange efficacie to distend their *muliebria* so capaciously, that the Bels which the men weare in their Yards, with rope-ring too easily may enter. *Herbert. Travels.*

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 Mistress put in them. *Purchas pilgr. 2. lib. 9.*

The people of *Quiloa* of the province of *Zanzibar* in *Ethiopia* Inferiour, have among them the same strange fashion, which may be mentioned rather for the variety then decency. They use when they have any Female Children born unto them, to sew up the private passages of Nature, leaving onely a smal 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 she of what rank or condition soever she be, which is by her husband found to want this signe of her perpetuall Virginity, is with all kinde of ignominy and disgrace sent home unto her Parents, and by them as opprobiously received. *Helyn. Ethiop. infer.*

And it seems they confide in no evidence, but their own ocular Chyrurgery here. \* *Petrus Bembo* sayes, they give their Daughters in marriage thus sewed: but first, that care is left unto, and lies upon the Bridegroom to cut and divide with an Iron instrument the conglutinated lips of the neck of the wombe; in so great honour with these Barbarians



barians in marrying a Wife, is the certain assurance of uncorrupt Virginitie; who little trusting to the fraile inclosure of Nature, doe secure with more strong guards the fortresse of Virginitie. Had these people known the famous Liniment of *Paracelsus*, with but smier'd 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.

\* *Lib. Hist. Venet.*

It should seem, 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 Pad-lock: 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 doubtful of it: and *Spigelius* and many other Anatomists could by ocular experience satisfie them concerning Nature's 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 wombes clos'd and seal'd up, or the Hymen so thick and fleshy, that it straightned the passages of Nature, that it needed incision; an evil which holds proportion in men when the Prepuce grows unto the Nut.

\* *Vesalius* saith, that in some places the Midwives are wont to break that membrane as unprofitable, which Anatomists call Hymen, *Columnam*, and *claustrum virginale*. Hymen quasi Limen, the entrance, the Pillar, or Lock, or flower of virginitie; for being whol, it is the onely sure note of unstained virginitie, and the very Index and Conservatrix of it. This they do, *Digitum podici & vul-*



*ut immittendo, ut partes istas connatas aperiant :*  
 Even as they are wont with their Nails to cut the  
 Bridle of the Tongue in them that are tongue-tide:  
 So that it may indeed in those places (where the  
 flower of virginity is so soon cropt, and Nature de-  
 flower'd) be a question, *An Hymen reperatur?*  
 And we may very well in the cause of Nature bring  
 a writ of *Quare clausum fregit*, against such fond  
*Emissaries of Lucina.* \* *Libro de China.*

Indeed many famous Physitians have once conceived an opinion, as if Nature had not endewed all Virgins with this ornament or muniment of integrity; among whom I most bemoan the errour of *Antonius ulmus* in this matter; in other things a faithful champion of Nature, and zealous of her honour: Whereas *Vesalius*, *Fallopins*, *Spigelius*, and the most ocular Anatomists, are strong assertors of this Natural preservative, making it good by an optical demonstration. Among the rest, *Wierus* most positively, and as the truth requires affirms, that all kinde of Maids are from the beginning endowed with this Birth-right of Virginity, not one excepted; and that this exists the preserver, and keeper, and muniment of Corporal purity: Nor is this Hymenean constitution universally established by an ordinary Law, but Nature is so solicitous about the safegaurd 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 transversely like a Zone stretched out doth cover the chink 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



table covering, burst or broke a sunder, *Veslingus* who hath visibly exhibited the Hymen to chaste mindes, as it is observed in marriageable Virgins; and Infants, hath described the form 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 Virginal Flower, will have it to 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 preforated as the other. Among whom *Lodovicus Gardinius in Institut.* enter'd 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 took away.

What a prodigious conceit was that of *Nero*, whom nothing in the ordinary course of Nature would satisfy, but he must needs have a Boy of his call'd *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 Common-wealth, if *Domitius* his Father had had no other but such a Wife.

*Of the natural change of the humane Sex, where women have seem'd to be changed into men, you may finde indeed many Histories both in Schenk'us lib. 4. obs. and in Kornmanus lib. de miraculiss vivorum, and in Tulpius his Obs. one most remarkable, which hath onely sunk with them who were ignorant*



ignorant in Anatomy: for, Nature was never yet guilty of any such needlesse Metamorphosis, by extrusion of inverted members, the supposed way of this change; an error sufficiently confuted by Autoptical demonstration of the Anatomy of these parts. But that men should be changed into women, is as rare almost in Nature, as this Conclusion of Nero's was in Art.



## SCENE XXI.

*Leg and Foot-fashions, or, certain Legs and Feet in esteem with divers Nations.*

THE Women in \* *China*, from their Childhood array their Feet in Cloaths, that they may remain smal; and they do it, because the *Chines* doe hold them for finer women, that have smal Feet; so that 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 seem to go, as if they would fall. The *Chino's* themselves know not the original occasion why this is accounted for a beauty, albeit some say, it began not for a comeliness, but onely with a purpose to cut off all occasion from them of going abroad. But I believe it was first an affected form of bravery, since it is used onely among the Nobler sort, and not among the baser.

\* *Purchas pilgr. 3. lib. 1.*

M<sup>r</sup>. *Grimston* in his Estate of *China* saith, they hold it for a great grace to have little Feet, and for this cause from their Infancy they binde up their Feet hard, which they endure patiently, for that



that they that have the least feet are held the properest women. But this custome comes not onely from their curiositie, but also from the jealousy of men, that have brought it in, to the end that they shall not be able to go but with pain, 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 break it in the breeding of their Daughters, should incur the note of infamy, and be punished.

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 Proverb, for a handsome Woman, would have her *English* to the Neck, *French* to the Waste, and *Dutch* below: an observing \* Traveller adds, for Hands and Feet let her be *Spanish*, for they have the least of any. \* *Howel Epist. Famil.*

*Man* onely by the advantage of the straightnesse of his Legs goeth upright, the proper use of the Foot being to walk, 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 since ambulation is made by station and motion, that is, standing and proceeding, the Foot it self is the instrument of the former, and the whole Leg of the latter. Now for assured and constant or firm Station, as also for the accomplishment of those many motions whereof  
we



we stand in need, the structure and figure of the Foot and Leg is such as we see; for it is divided into diverse joynts, and the Toes are made long and broad; not so long as in the Hands, but onely 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 transfers our bodies not onely upon plain, but upon ascending and rugged places, as we observe in those who live upon mountains, (our mountains of Wales confirm this) where they go barefoot; from whence we may collect, saith Varolius, that Shoes or any other induements of the Feet are besides Nature, and very prejudiciall to the action of the Toes and Feet. 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 vast and erect a Body, sustained 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 sustained then upon the small Basis of two Feet; which in sooth would happen also in the Body, unlesse by the benefit of Muscles the Feet were retained, and directed so fixt, that not onely when the body is erect and in equilibrio, but while it recedes from it, it inclines and is carried into this and that part; yet it doth not fall. As it happens unto Infants new-born, being yet weak & feeble, who for a while untill their Feet, that is, their Muscles and Tendons be confirmed, can neither stand nor go.

We call those small Feet, which if they be compared



pared with the body unto which they appertain, or to other of the same kinde, and having the same bulk, are defective, and lesse quantity of matter rests in them, then in others of the same species. For that which fails in magnitude is called smal; as that which in multitude, few: Smal 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 vertue that was ordained to be in that matter, cannot be so vivid and effectual: and if they by this artifice be brought also to be narrower in the Soles, the parts must be more confus'd, and so not distinct, nor so well articulated: which we may cleerly see in the Feet of women, which being naturally short and round, and also inarticulate, and have smal Toes, and there appears no footstep, Bones or Tendons; which are more pleasant to look upon, then 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 extreame of the Body, wherein naturally the vertue of Earth should prevail, a sign whereof there is, that almost all the extreame parts of creatures, and which are Feet, or susteine the place of Feet, are harder then the rest, and that naturally, because they are to sustaine the whole Body, and therefore they yield lesse then the other parts; wherefore since they resist, they remain harder. The other extreame of the Diameter of the Body is the Head, wherein the watery force is predominant, it being the receptacle of the Brain which is cold and moist: whereas that Fluid element exceeds in the Feet of women, which makes them so soft and in articulate, and somewhat unstable.

In



In \**India* beyond *Ganges* there are a Nation called *Sciopedæ*, that have feet of a monstrous bignesse, which when they lye down in the Sun, serves them for Umbrello's to shade them from the Sun. Sir *John Mandevil* hath the description of them; and if there be any truth in the relation, who knowes whether they might not at first have used Art to increase their feet, as the *China* women do to prohibit the increase of theirs. \**Munster Cosmogr. lib. 5.*

The Virgins among the *Chiribichenses*, use to wrap the parts of the Calves of their Legs and Thighes next the Knees, with bottoms of Yarn and bind them hard, to the end that their Calves and Legs might swell bigger, and through this foolish device, they think they appear finer to their lovers, the other parts are naked. *Peter Martyr. Decad. 8.*

The *Cathayans* also as it seems, have the same foolish affectation among them. *Treasure of Times, Vol. I. lib. 3. Cap. 5.*

These *Chiribichensian* and *Cathayans* seem to be of an opinion somewhat contrary to *Momus*, who misliked the fashion of the Leg of man, that the belly thereof or the Calf, 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 look to the safety of the Calf. But these foolish Virgins erre on the other side, in affecting so much flesh and fulnesse in the Calf, and forcing them to swell beyond their natural dimension, one would think they were aware of that notion of *Physiognomy*, which pronounceth spinie Legs almost destitute of flesh to be an argument of one prompt to ventry, as being the sign of a libidinous Nature.



*Nature. A fault commonly noted in women ; for those women whose Legs or shankes are leane and have little flesh, they call them leacherous and shameful 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, whercupon the Legs become small and lean. 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.*

*The Calf-swellling punishment inflicted upon those of Meliopore, for their cruel ingratitude to St. Thomas martyred by them ; 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 Calf as the other, if doubled upon them in this humour, would have been kindly accepted, and entertained for a fashion. Herberts Travailes. Helyn.*

*Most free from any affectation in that part are the Netherland women, who are well proportioned, especially in the Legs and Feet. Helyn.*

*Torquato Tosso, in the comparison he makes between Italy and France, reporteth to have noted that the French commonly have more spinie and slender Legs then the Italian Gentleman, and he imputeth the cause to the French-mens continual riding and sitting on horse-back; which is the very same from which Suetonius draweth another clean 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 Stirrups after meat, the humours descending upon their pendulent instability ; where-*



as the *Scythians* by their continual and immoderate use of horfmanfhip became the moft impotent and Eunuch-like men in a the world, as *Hippocrates* affirmeth of them.

For they being ill at eafe in their Legs and Hyps by reason of their continual riding without Stirrops their Legs alwayes hanging, they became fubject to the Sciatica, or Hyp-Gouts, and when the difeafe grew ftrong, they were lame, and their Hyps contracted and cramp't; whereupon as if they would exhibit a medicine to the Head to reftrein the Flux of the Phlegme to the lower parts, they cut their Veines behind the Eare, whereby (indeed) they cur'd themfelves, but became unfruitful and impotent. And that they became impotent by cutting thofe arteries, *Vallefius* thinks happened that the Brain was weakned; being deprived of the influxion of the vital fpirits; wherefore it was no marvel if they became flothful, effeminate, and unable to fustain the fhock of *Venus*, or fufficiently to put out the vehement efforts of that act, for, the Brain is wont at that time to labour vehemently; or elfe, faith he, perchance that Nerve is cut with the Veins: which *Andreas Vesalius* a man moft expert in Diffection, reports he hath feen in many to descend from the fixt conjugation of the Nerves of the Brain into the *Teftes* and feminary veffels, of which opinion before him *Johannes Langius* a learned Phyfitian of Germany feems to have been of, while he writes that the better portion of the Prolofique Seed flowes down from the Brain and fpinal Marrow by the Veines and the arteries of the Temple, the Parotides Veines behind the Eares, and the loynes to the Seminary veffels, which appears to be fo, in that in the effufion of the Seed, the Eyes twinkle, and that the Brain is dried with Copulation, whence



whence it is that through want of that hot and fann humor, which is consumed in that congression,, lecherous men do sooner wax bald.

Ancient writers speak of Nations in the *Indies*, who have but one Leg only, yet of great swiftnesse.. Which perchance was a mistake, and they were some Nations who for the most part made use butt of one Leg; for the King of \* *Ceylon* in the *East-Indies*, when he talketh with any man, he standeth upon one Leg, and setteth the other foot upon his knee. It is not the order for their Kings to sit but to stand; a pretty invention! which supposeth that man had been a more stately creature if he had had but one Leg: and because we have butt one Tongue, we should never speak but upon one Leg; quite contrary to the intention of Nature, who allowes us two feet for the firmer station. And the *Turkes* are a little too great sitters, using their Legs seldome in progressive motion, but sit still on the ground like brute-beasts, and not loving any ambulatory exercise; they wonder at our mens walking in turns, and are mightily discontented at it, and cannot abide to see them walk so up and down; infomuch as they use to come to our men, and ask them what they mean to walk up and do vñ in such sort, and whether they were out of their way, or out of their wits? if your way (say they) lyeth toward the upper end of the Cloister, why come you downwards? and if at the nether end, why go you back again? <sup>a</sup> *Purchas pilgr. 2. lib. 10.* <sup>a</sup> *Idem.* <sup>b</sup> *Pilgr. 2. lib. 8.*

'Tis true, the moral intention of Nature in the use of the Feet was chiefly progressive motion, to walk that way a mans businesse lies; but by their leave, she never intended to debar us from taking a turn or two for contemplation or healthful recreation;



tion; the hornesse of the Country indeed excuseth them a little from the injury of this conceited prohibition against the liberty of Nature, for it is not the custome of those hot Countries to walk up and down as we do in cold Countries. The same lazie custom makes them that they cannot abide to see a man stand to eat.

We justly account a high-picht Calf the best proportion, and therefore we alwayes stroke up the Calves of our Legs. Our *Lancashire* men are noted by *Cambden* to have such clean and handsome shaped Legs. The *Irish* who are good Foot-men, (as I have heard) count a low-picht Calf the best Leg, and therefore they stroak down the Calves of their Legs; a high great-bellied Leg, it may be, being found somewhat inconvenient in running of long Races.

The *Brasileans* dye their Thighes with a black colour, that seeing them afar off, they seem as if they were cloathed in Sacerdotal Breeches.

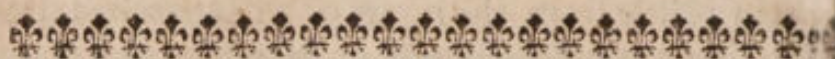
In the Province of *Cardandam* under the great *Chan Tartars* jurisdiction, the men about their Legs make lists, pricking the place with Needles, and putting therein a black indeliable tincture, and these Lists or marks are esteemed with them a great Gallantry. *Purchas Pilgr. 3. lib. 1.*

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 Juice and moisture of a certain Tree, and it indures as long as the Nailes. *Idem Pilgr. 2. lib. 9.*

The *Abassines* also colour their Feet, which are bare, with the juice of a reddish-bark. *Idem lib. 7.*

SCENE





## SCENE XXII.

*Cruel and fantastical Inventions of men  
practised upon their Bodies in a suppo-  
sed way of Bravery.*

**T**He Inhabitants of *Mangi* in the *East-Indies*, both men and women, paint and embroder their skins with iron Pens, putting indeliabie tinctures thereinto. *Purchas Pilgr. lib. 1.*

The *Chiribichenses* all Die themselves with divers juices of Herbs, and he that seemeth most filthy and ugly in our eyes, they judge him to be the most neat and trim. *Peter Martyr Decad. 8.*

The *Brasil* women to make themselves gallant paint their bodies with the juice of a certain fruit wherewith they remain black, making in their bodies many white stroaks, after the fashion round hose, and other kind of garments. *Purchas Pilgr. 4. lib. 7.*

They of *Sierra Leona* in the *East-Indies*, both men and women, race and pink over all their bodies, thinking themselves thereby as fine as Five pence in a shower of rain. *Idem Pilgr. 1. lib. 4.*

They of the *Cape of Lopo Gonsalves* both men and women pinck their bodies in divers sort strange to behold; Wherein they put certain grease mixt with colour red, made of red wood much lighter then *Brasil*-wood. *Idem Pilgr. lib. 7.*



In *Candou Island* one of the Islands accounted to *Asia*, the chief 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 firm Land, and sometimes other sorts of odoriferous wood, which after they compound with waters still'd with flowers, and over-spread their bodies with this paste from the Girdle upwards, adding many forms with their fingers, such as they imagine; it is somewhat like cut and pinkt doublets, and of an excellen 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 Cooks here it seems are their Taylors.* *Purchas Pilgr. 2. lib. 9.*

The black people or *Cassares* of the Land of *Mosambique*, and all the Land of *Ethiopia*, and within the Land to the Cape of *Bona Speranza*, some have all their bodies raced and seared with irons, and all figur'd like raced Sattin or Damask, wherein they take great pride, thinking there are no fairer people then they in all the world. *Idem modern lib. eod.*

The people of the Regions *Tuia* and *Maia* in the *west-Indies* ( who are of high and goodly stature, well limbed and proportioned ) both men and women that they may seem more comely and beautiful ( as they take it ) they paint their bodies red and black, with the juice of certain Apples, which they plant in their Gardens for the same purpose; some of them paint their whole bodies, some but part, and othersome draw the portraicture of herbs flowers and knots, every one as it seemeth best unto his own phantasie. *Peter Martyr Decad. 3.*



The Inhabitants of *Florida* are of a colour like Brass; the reason is, for that they annoint themselves with a certain oyntment, and the heat of the Sun notwithstanding that they are born more white than *Grimston* of their manners.

The Inhabitants of *St. Croix of the Mount*, soome of them to seem more terrible, paint their bodilies black and white.

The great *Gaga Calando* King of *Gagas*, his body is carved and cut with sundry works, and every day annoynted with the fat of man, his body is all wayes painted red and white, so that you cannot say but that he is cruel brave. *Purchas Pilgrimage lib. 7.*

Thus we read of those kind of Canibals that are called *Pories*, that they paint themselves with red and black. *Idem Pilgr. 4. lib. 6.*

In the kingdome of *Bemi* men and women to cut three streaks in their body on each side, each streak being three fingers broad, which they cut from their shoulders down to their waistes, which they think to be a great good deed, tending to their salvation. *Idem lib. 7.*

The boyes at *Siam* paint themselves with a celestial colour from top to Toe, and as an augmentation of beauty, cut, gash and pink their naked skins; which in the Relators (contrarying their opinion, rather breeds horror then affectation in any Traveller. *Herberts Travels.*

The *Chiribichensians* wash themselves every day, and for Elegancie and neatnesse, for the more part they annoint themselves with a certain shining oyntment, and putting the feathers of Birds thereon, they cover all their body. The Spanish chieftaines bring Bawdes or Magicians forth of the Province after this manner to the publique view of men.



in reproach for punishment, for their haynous crimes committed. *Peter Martyr Decad. 8.*

Generally,saith *Learnings great Advancer*, 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, and make it into works; so do the *West-Indians*, so did the *Ancient Piets* and *Erittons*; So, that it seemeth men would have the colours of Birds Feathers if they could tell how, or at least they will have gay skins, instead of gay cloaths. *Lord Bacons Nat. Hist. Cent. 8.*

The \* *Amazons* were wont to lame their Male children, and to abuse them to carnal copulation, supposing to have made them more fit for that imployment by mutilation, wherein they followed the judgement of their Queen *Aulianra*, whose usual saying it was, *Optime Claudus init.* It is true, that they had an intent withal in that feminine Common-wealth of theirs, to avoid the Domination of men, to lame them thus in their Infancy, both in their Arms and Legs, and other limbs, that in mightany way advantage their strength over them, and made only that use of them, that we in our world make of women. They thought belike that the loose or disjoynted motion of a limping or crookt-backt man might adde some new kind of pleasure unto that businesse or sweet sin, or some unassayed sensual sweetnesse to such as make tryal of it. A conceit that the *Italians* (it seems have taken up of women, even to a Proverb; *He knows not the perfectt pleasure of Venus, that hath not layn with a limping woman.* And it is as well spoken of men as women. \* *Cælius Rhodig.*

*Montaigne* in his *Essayes* confesseth, that by the



only authority of this word or phrase, he hath heretofore perswaded himself to have received more pleasure of a woman, in that she was not straight, and accounted her crookednesse among the number of her graces. Ancient Philosophie hath decided this matter, which saith, that the Legs and Thighs of the Crooked-backt or halting lame, by reason of their imperfection not receiving the nourishment due unto them, it followeth that the Genital parts (that are above them) are more fully better nourished, and more vigorous; or else thus, such, through a defect of exercise, by reason of the imperfection of those parts, do lesse waste their strength and consume their vertue, and so much the stronger and fuller they come unto Venereal sports.

In the Island of \* *Jamuli*, the Inhabitants were exceed us four cubits in stature, and the holess whose ears are much wider then ours, winde their bones this way and that way, as they please like sinews. So do the *Nairos* also. † *Schenkius* thinke without doubt they have nervous bones. Yet those 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 wind and twist their boddie very strangely, as if they had no bones, but were all gristles and sinewes. \* *Purchas pilgr.* 1. lib. 1.

† *Schenck. obser. de capite* 355.

The \* *Mangones*, that they might make their Bodies more fat for sale, were wont to whip their Buttocks and Loins with Rods, and so by degrees made them more fleshy; which is noted by † *Gaul.* as no contemptible stratagem to attract the nourishment to the outer parts. *Hier. Merc. de Decorat.* † *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, and in good plight; they use Disht wheat with milk, they sleep longer in the day-time, they live very idly close cooped up, that at length they may grow fat as crom'd Capons; therefore they are fed upon unctuous and sweet meats, that they may more daintily and with a more trim grace be dedicated to their Bridegrooms.

*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 plump. The contrary to which is practised by the Spanish women; for the Spaniard loves a wench that is lean; 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 beautiful, which is of a white complexion, and soft and tender; clean contrary to the judgment of Gaen, who sayes that those are the signs of a false and counterfeit beauty, and that true and native beauty consists in the just composure and symetrie of the parts of the body, a due proportion of flesh, and the goodness of the Colour.*

*Turpis Romano Belgicus ore color.*

*But the Venetian Dames have the harder task to please; For, all Bodies may be made lean; but it is impossible to fatten, where a vehement heat or drynesse is by nature; for, one may easily subtract 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 im-*



proved with flesh. All other Creatures, if they have sufficient and proper food, will grow fat and be franked; whereas men, although they have the best aliment exhibited to them, will not in like manner be fat: the chief cause whereof as to man, is imputed to his very temperament; but there are three causes found which impede the fatting of Man: The first is, the great variety and dissimilitude of meat, to which appertains, that many men observe not a certain time of repast, whence there arise the unequal concoctions; The other cause is, immoderate Venery or venerious cogitations; But the third and chiefest cause is to be attributed to the solicitous cares of his mind, which dry his very bones.

The Gordians, when they appoint one to be their Chief, they choose one of the most corpulent amongst them; for Corpulencie with them, contrary to the opinion of *Epaminondas* the Theban, is held a corporal vertue, whereas he could not endure a corpulent Souldier, saying, that three or four shields would not suffice to cover his belly, who had not a long time seen the Witnesses of his own Virility. *Bruson Facet. & Exempl. lib. 7.*

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, lean, and low of stature. Opinions although opposite, yet well considered, neither side may be void of reason. Reasons *pro & con* you may find in the *Treasury of Times*, which are too long here to insert. *Vol. I. lib. 3. cap. 17.*

Among the *Lacedemonians*, fat folks were not only in disgrace, but they did punish them by most severe Lawes made against them; For *Lycurgus* appointed



appointed a small Dyet to the *Lacedemonians*, on purpose that their Bodies by that streight Diet might grow up more in height; for, the Vital 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 lightness; 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 (saith \* *Plutarch*) that the self-same cause made them fairer also. For, the Bodies that are lean and slender, do better and more easily yield to Nature, which bringeth a better proportion and a form 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 born, be smaller and fairer also, and more pure commonly, then 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 form; the natural cause of which effect he gives place to them dispute it who will, without further deciding the same. \* *Plutarch in the life of Lycurgus.*

And indeed, as *Levinus Lemnius* observes, it is confirmed by daily experience, that children who do much Gurmandize, grow up lesse comely, neither shoot up to a just and decent longitude; for the native heat is suffocated und overwhelmed with too much moisture, that it cannot shape the Body to a comely talnesse of stature: whereas they who



are fed moderately and use a sparer diet, and feed  
 onely 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 and Children in long continued sick-  
 nesses to grow lean and slender, yet their Bodiees  
 to shoot out in length and to increase in stature,  
 which *Lemnius* should think happens by reason of  
 drynesse; for the Bones, since they are dry, they  
 are nourished with an aliment familiar and agree-  
 able unto them, seeing that in sick men the hu-  
 mours and aliment received, through heat and the  
 drynesse of the Body become dry, the Bones are  
 extended in length, and by reason of the somewhat  
 dry nourishment they gain some advantage in sta-  
 ture, especially when man is in such an age where-  
 in 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-Agüe hath rais'd  
 into Giant-like bulk and stature. *Spigelius* hath  
 a story of one *Antonie* of *Antwerp*, who lived in  
 his time, who being born a little and weak Infant,  
 of a sudden through a disease became a great Gi-  
 ant. Such with the Greeks are called *ἐκτεταμένοι*,  
 in whom there lies hid the Seminary of a disease;  
 which cal's forth a prodigious augmentation, with  
 an untimely death. *Salamine* the sonne of *Euthe-*  
*men* in three years grew up to the height of three  
 cubits, as *Pliny* reports. In like manner, a Sonne  
 of *Cornelius Tacitus* the Noble Historian, dyed  
 young.

Every man hath a certain 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  
 where-



whereby the body happens to be enlarged in longitude, is seldome produced beyond the five and twentieth year, but for the greatest part is terminated within one and twentieth year: But to grow fat and corpulent, happens not to be done in certain spaces of time, but by reason of nutriment when it is plentifully taken in, which may be either in the achma or declination of our age: for although one be cramb'd, his body is not erected in length, but is dilated in bulk 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 attains unto an increment, although it be wasted with leanness and consumed away. Therefore nature in producing the Bones, whence the height 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 the vertue and heat of the seminal 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 Milk 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 blood. Moderate feeding, and at set times, with a discreet allowance of competent food without pinching, may be



the cause whence tallness of body may arise. *Sal-muthus* \* in his Observations speaks of a certain Mother (rather to be called a Step-dame) who chid her Daughter, who was a married Wife, for giving her Children too much meat, that distended their stomachs and guts, whence in proceſſe of age, they would grow more greedy and not easie to be satisfied: Upon which occasion, he calls 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 year 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 lie 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 tallness of Stature. \* *Cent. 3. Obs. 70.*

*As to the magnitude of the Body, it is threefold, according to the triple kinde of Dimensions, to wit, Longitude, Latitude, and Profundity; and theſe conſiſt in a due proportioned mediocrity, or decline from it in exceſſe or defect; which again may be more or leſſe. But that we may more perfectly comprehend in our minde, in the firſt place we muſt explain 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 certain ſtatue of Polycletus all others may be diligently examined::*  
*for*



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 onely 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 onely diſcede 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 ſals ſhort of ſix foot, in the other Dimensions 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 Breſt and lower Belly contains above three feet, whereas in a well proportioned body it exactly equals three foot, and ſo equall to the half of the Longitude of the whole Body: on the other ſide if they attain not to theſe, they are to be called lean and ſlender men, ſuch as Hippocrates in Epidemicis calls *φθινωδεις* 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's wont to be ſuch, yet it is ſo unequal, that according to age, ſex, region, and diſeaſes, it much differs.

They ſay that Rhazes and Albertus had invented a way to get little men by Art. \* Paracelſus boaiſts that he had received this ſecret of ſecrets from God :: affirming, that if the Sperm of a man  
do



do putrifie in a sealed Goard, to the highest putrification of Horse-dunge, forty dayes, or so long untill it begin to live and to move and be stirred, which is easie to be seen, after that it will bee 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 with the secret of mans blood, and conserved for forty weekes in a perpetual and equal heat of Horse-dung; it will thence become a true Infant, having members as those which are begot on women; but it will bee farre 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 Giants which are sprung from thence; for there are also great and miraculous men made, who are Conquerours and skilfull in secrets, because they are born by Art, therefore Art prevails in them, for it is born with them; and therefore all learn of them, but they are not taught of others, being called the sons of Wood-men and Nymphs, because in respect of their virtue they are not like man but Spirits. Thus *Paracelsus*, \* *Lib. I. de rerum natura.*

*Campanella*,\* though he confesseth experience had not as yet brought him to the understanding of this mystery, and therefore after some scanning of the matter doubts 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 infuse a mind; but where God reveals not, he is silent, as for *Paracelsus* his conceit that Giants and Nymphs were artificially born, that he sayes is false: For, the first ought to be born without humane Art: and that they used Art to the generation of men, and



and not Nature seems uncertain & fals, unlesse the intelligences, the executrices of Gods providence have used this Art in some Region; as God in the forming of *Adam*, which is uncertain; besides saies he, I think it false, that those that are gotten by Art, are more prudent then those who are gotten the natural way, and their Teachers; for Nature is wiser then Art, since Art is but her disciple. \* *De sensu Rerum.*

Thus have we heard of the Pigmies of Paracelsus, that is his non-Adamitical men or middle natures, betwixt Men and Spirits; wherein he has gone some way to meet their wish who desire there were a way 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 kinde that exercise it not at all, Castrated Animals in any kinde as well as Spado's by Art living longer then they that retein 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 transmission is made materially from some parts, and ideally from every one, and the propagation of one is in a strict acception, some innovation 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 gain a kinde of immortality. Surely, as the Marquesse of Malvezzi saith, They  
who



who believe that woman was not made against the intention of Nature, that she is not an Error 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 soon 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 Phylosopher calls it) of Generation hath prevailed so farre with some of the ingenious, as to reduce them to a practical recantation; whereas some more malicious in hatred to women, have mingled Copulation with Beasts, of which there have come abominable and promiscuous Creatures, to the horrid abasement and confusion of the humane form; the effect whereof although to Galen it seem impossible to Nature, yet to Baptista Porta in his *Magia Naturalis*, where he hath divers strange Histories of such Productions, it seems not impossible although difficult, he there annexeth his reasons; And Kornmannus lib. de *Miraculis vivorum*, hath many strange examples thereof. Others who have not sleighted the natural use of the Sex, yet have lookt askint upon the Body of Woman, (a building of a more excellent frame then the fabrique of Man, in the opinion of some Divines) as if it were unproportioned and not according to the laws of Symetrie, making alwayes 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 dis-

posed



posed according to nature, and as to the use, habit, and constitution of those members, and so to conferr 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 kinde; for although these two 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 seem unproportioned, compared to the body of man, so will the body of man appear defective in its Symetry if compared with the woman, which affords a sufficient conviction of this error in the Mathematicques and laws of Symetry.

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 pieces, and then put him into a Putractory Vessel, which they report the Marquesse of *Villena* resolv'd to practice upon himself. But *Campanella* dares not trust so great a work to an artificial Vessel, and to Spirits gotten by Putrification; and indeed (saith he) in men thus slain, the order of things seems to stand against it, not enduring a regresse from a privation to a habit: and the fable of the Recreation of old father *Jason* in *Ovid* is as vain.

*Cardan* \* writes, that one may make Dwarfs, 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 Swaithbands very strictly, and bred up with a spare diet; And would to God (saith he) this invention were as profitable as facile. † *Aristotle* enquiring the reason why men become of a dwarfish stature, he saies, there may be a double cause rendered thereof; for either the place, or the aliment does



does it, if it be smal, which some after the birth endeavour to do as they who bring up little whelps in small boxes. \* *De Subtil. lib. 11. 1 Problem. Sect. 5.*

I likewise suspect some affectation ( at first ) to have occasioned Pigmies, or that dwarfish race of people, or lowest diminution of mankind comprehended in one Cubit, or as some will have it, in two foot or three spans, which make up an aggregated habitation: of whom, although the late

\* Learned Enquirer into vulgar and common errors is not fully satisfied, yet concludes not an impossibility, since it is not defined in what dimensions the soule may exercise her faculty, and what should hinder that there might not be a race of Pigmies as there is sometimes of Gyants. But to believe ( saith he ) that they should be in the stature of a foot or span, requires the præaspection of such an one as *Philetas* the Poet in *Athenæus*, who was fain to fasten lead unto his feet, lest the wind should blow him away: or that other in the same Author, who was so little, *ut ad obutum accederet*; a story so strange, that we might herein accuse the Printer, did not the account of *Eliau* accord unto it, as *Cassaubon* hath observed in his learned Animadversions.

\* *D<sup>r</sup>. Brown Pseudodoxia Epidem.*

*Ctesias* saith they are Negroes in the midst of *India*, whereof the King of that Country entertaineth three thousand Archers for his guard. But *Cardan*, *Strabo*, *Spigelius* and others are not satisfied concerning this Dwarfish Nation, because in this Age wherein all the wonderful things of the world are discovered, yet these Pigmies are not found; perchance Nature hath since recovered her selfe out of the hand of mans invention, and the scene of this artifice is changed to some other Region not yet discovered. Yet *Cardan* will allow Pigmies.



mies to be perfect men, because their form and shape is perfect, and that there are such for a miracle, although not a Nation. Of the first kind \**Platerus* in his observation can give you an account of three of a straight and perfect form, between two and three foot high, such an Homencio was Mr. *Jeffries* the late Queens Dwarf, and ——— My Lord of *Pembrooks* Page, and some others that I have seen. \* *In Deformat. Observat.*

Why some men, yea and they a mighty and considerable part of mankind, should first acquire, and still retain the glosse and tincture of Blacknesse, they who have strictly enquired into the cause, have found no lesse darknesse in it, then blacknes in the effect it self; there arising unto examination no such satisfactory and unquarrelable reasons, as may confirm 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 neither of these is the cause, \* the Learned Enquirer into vulgar errors hath evinc'd 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 certain waters or fountains of peculiar operations, might not at first produce the effect, since of the like we have Records in History. \* *D<sup>r</sup> Brown Pseudodoxia Epidemica. lib. 6. cap. 10.* Secondly, it may be propounded: Whether it might not fall out the same way that *Jacobs* Cattle became speckled, spotted and ring-straked, that is, by



by the power and efficacy of imagination, which produceth effects in the conception, correspondent to the phantſie of the Agents in generation, and ſometimes aſſimilates the idea of the generator, into a reality in the thing ingendred, wherof there paſſe for current many undisputable examples.

Thirdly, it is not indiſputable 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 organical part or figures, the Symetry whereof being cauſally 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 comixture) 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 tenor 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 artificial way of denigration, which at firſt was a meer affectation ariſing from ſome conceit they might have of the beauty of blackneſſe, and an Apiſh deſire which might move them to change the complexion of their bodies into a new and more fashionable hue: which will appeare ſomewhat more probable by divers affectations:



affectations of painting in other Nations, mentioned in this treatise ; and that they take so much content therein, that they esteem deformity by other colours, describing the Devil and terrible objects white. And so from this artifice the *Moors* might possibly become Negroes, receiving a fraudulent 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 spermatical part traduced from Father to Sonne. For thus perhaps this which at the beginning of this Complexion, was an artificial device, and thence induced by imagination ; having once impregnated the Seed, found afterwards concurrent productions, which were continued by Climes, whose constitution advantaged the artificial into a natural impression.

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FINIS.

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AN APPENDIX,  
*Exhibiting the Pedigree of the*  
 ENGLISH GALLANT.

**U**Pon the Relation of this intended *Practical Metamorphosis*, I perceived that all men thought me to be necessarily engaged to touch upon the Transformation and Deformity of *Apparel*; the thing offering itself 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 explain this Proverb; *God makes, and the Tailor shapes*.

Freely to deliver my opinion of this vanity of *Apparel*, I conceive it to be the same itch and the same spirit of contradiction and Phantasticalness working in the children of vanity, and the same abuse put upon Nature; onely à *Tergo*, being a kind of Back-biting mockery, proceeding from mans petulant wit and invention. Neither do I think it difficult, out of the preceding Treatise to produce a Pedigree of our *English Gallants*; the design being the same in both, to wit, To labour to ground a perswasion in others, that they are so shaped



shaped by Nature as they would appear, although their affected shapes makes them seem very far what 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 publique Fashion of Apparel among us, and seem 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 unreasonably) judge. And verily one might wonder, that at such distance of time and place, there should be such a sympathy, similitude, correspondencie, and jumpings of so many wild and popular Opinions in this matter of Extravagancie, which no way seem to hold with our Natural discourse; and therefore the worser Vices, because they shock our natural knowledge, and give such a blow to the ordinary sottishnesse of our Judgment.

I pray, what were our *Sugar-loaf Hats*, so mightily affected of late both by men and women, so incommodious for use, that every puff of wind depriv'd us of them, requiring the imployment 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 vulgar Head, chose for a token of their Nobility to have Sugar-loaf-like Hats; insomuch as he was no Gentleman then, who had such not such a Hat, it being the self-same affectation: And sure-



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 work.

What were our *Square-Caps*, which *Montaigne* gives us among the most phantastical inventions, but the same phansie with those Square-headed Gallants of *India* in the Province of *Portus Vetulus* and *Caracui*, and as much affected by them who desired to be accounted Solid men, and *Capituli Quadrati*?

And the *City-Flat-Cap* imitates the *Brasilean Flat-Head*, and is no other then a Grecian or Gallo-Grecian *Round-headness*.

Our Womens *French-Hoods*, (that vain Mode of an unruly member the Tongue) an abusive invention, might be derived from some Unicorn-like Dresse of Haire among the barbarous *Indians*.

*Masks* perchance were derived first from the *Numidians*, who cover their Faces with a Black Cloth with holes, made Mask-like to see through.

*Painting & Black-Patches* are notoriously known to have been the primitive Invention of the barbarous Painter-stainers of *India*. And our *Pendent* and Auricular bravery came first from the Hellhound-like long-eared Gentlemen of the same remote Provinces.

Indeed it is hard to derive the abominable Pedigree of Cop-web Lawn-yellow-starched Ruffs, which



which so much disfigur'd our Nation, and rendred them so ridiculous and phantastical ; 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 arm, and which made men seem 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 *flashing*, *pinking*, and *cutting* of our Doublets is but the same phansie and affectation with those barbarous Gallants who flash and carbonado their Bodies, and who pink and raze their Satten, Damask, and Duretto skins. When we wore short-wasted Doublets, and but little lower then our Breasts, we would maintain by militant reasons, that the Waste was in its right place, as Nature intended it : but when after (as lately) we came to wear them so Long-wasted, yea almost so low as our Privities, then began we to condemn the former Fashion as fond, intolerable and deformed, and to commend the later as comely, handsome, and commendable. A kind of madnesse or self-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 self-same judgment in the space of 15 or 20 yeares admitting not only two or three different, but also clean contrary opinions, with so light and incredible inconstancie, 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 ;



there; and now more lately, the *Waste* is descended down towards the *Ankles*.

Those filthy and Apish *Breeches*, that so openly shewed our Secret parts, with the vain and unprofitable model of a Member which we may need so much as name with modesty, whereof notwithstanding we made publique shew and open demonstration; was the shadowed imitation of the recumbent bulk of the Great Privy-memb'ed *Guineans*. And these *Ribben-Bushes* that our modern Gallants hang at their *Cod-piece*, with which they seem to trim up their *Running Race-Nags*, want nothing but *Bells* in stead of *Tags*, to be allied in their Phansie to the *Yard-pals* of those of *Avon*, *Pegu*, *Siam*, and the *Brama's*, who delight in such Gay-bables and Codpiece-musique.

Our late great *Verdingals* seem to have proceeded from the same foolish affectation which the *Chiribichensian* Virgins, and women of *Cathay* have at this day. And the Author of the *Treasury of Times* observes, that there are some Maids among women now-adayes, who he thought were persuaded that Men desire they should have green and fat Thighs, as the *Cathaians* did; because they labour to ground this perswasion in men, by their spacious, huge and round-circling *Verdingals*.

*Senecio* the Oratour, (who because he affected to have all things great, was called *Senecio* the Grandee) among other his affectations of greatness, he would ever wear his Shoo's bigger than his Feet. A fashion which we of late have generally taken up, to weare our forked shooes almost as long again as our Feet, not a little to the hindrance



ance of the action of the Foot, and not only so, but they prove an impediment to reverential devotion; for as one notes, Our Boots and shooes are so long snouted, that we can hardly kneel in Gods house. Surely herein we have a mind to imitate the *Sciopede*, a Nation in *India* beyond *Ganges*, and 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 *Chynoise* women, and to affect little short Feet, as they do in *China*, much Art being used to make the Foot new as foreshortned, a short Foot being thought men more handsome and fashionable. In the time of *Queen 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 wear his shooes above six inches square at the Toes; If the reduction and moderation were such, what was the transgression and extravagancy? We may remember also when sharp Aquant Toes were altogether in request. Surely, were it not for the sense of paine, men would deal with their feet as *Procrustes* with his guests; if they were too long, cut them to the length of their mantles, and if they were too short, rack them out to a fashionable size. It was a good world and men trod more upright, when our fore-fathers wore their shooes made after the shape of their feet; before upright shooes, which pretend another shape finer then the natural, were grown in use.

*Montaigne* would willingly excuse man for having no other pattern or rule of perfection but his own Customs, and his own Fashions; for it is a common Vice not onely in the Vulgar, but as it

M

were



were in all to bend their aim, and frame their thoughts unto the fashions wherein they were born. Yet he bewailes the particular indiscretion, that men suffer themselves to be blinded, as to be deceived by the authority of present Custome, that if Custome pleaseth, he is ready to change opinion and vary advice every moneth, nay every day, and judgeth so diversely of himself. And remarkably uncertain and giddy-headed herein we, that whereas all grave Nations are constant in their Habits, & may be described by them, they will to paint an *English-man* naked, with a pair of Sheers in his Hand, to fit his own uncertain humour, and undetermined shape. And although these are but superficial faults, yet they are of evil presages, and we are warned that the foundations and maine summers of our Houses fail and shrink when we see the Quarters bend, or Walls to breed. *Plato* in his Laws thinks there is no worse plague or more pernicious in his City, then to suffer Yeomen to have the reins of Liberty in their own hands, to change in their attires from one form unto another, and remove the judgement now to this, and to that place, following new-fangled devices regarding their Inventours. *Aristippus* (indeed being of a contrary Complexion to *Plato*, thought that no Garment could corrupt a chaste mind. But all Civil Nations have justly thought spreading mischief, when it grew high, worth restraining: the prodigious and ridiculous vices of these Times, (if ever) calling for Sumptuary Laws to repress the Apish Fantasticalness of Apparel, in the Luxurious Use whereof, men are neither to understand the Times, themselves, nor others. The Mode being now held the onely thing of consequence our Gallants fix their judgement



upon, for they note the Garb and Demeanour of men; they view his Boots, and his Hat, and according as it complies, or fails in conformity to theirs, so they marke and pronounce what manner of man he is; as if man consisted meerely of an out-side.

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 original grace and comelineffe, which can no way better be done, then by cutting them according to the natural shape and proportion of the Body, as we may probably imagine the Skin-garments were, wherewith the Lord God, who best knew his shape, first cloathed the Nakednesse of our first Parent. What use is there of any other then Arming Sleeves, which answer the proportion of the Arm? Or, to what end are our Breeches as wide at the Knee, as the whole circumference of the Waste? Or, why so long, doe they make men Duck-leg'd? Or, why so streined out with an intolerable weight and waste of Points and Phantasies? To what end doe Boot and Boot-hose Tops appear 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 hinderance of progressive motion? It is a wonderfull testimony of the imbecility 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.









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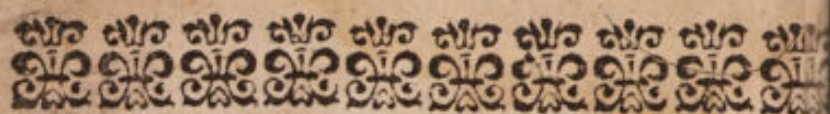
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words with their Eyes , and  
thence learn to speak with their  
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The first part of the book is devoted to a history of the moral sense, from its origin in the human mind to its development in the various nations of the world. The second part contains a series of essays on the moral sense as it appears in the different ages of life, and in the different states of society. The third part is a collection of extracts from the writings of the great moralists, which are arranged in alphabetical order.



