

Mystagogus poeticus, or the Muses interpreter: explaining the historical mysteries, and mysticall histories of the ancient Greek and Latine poets. Here Apollo's temple is again opened ... / By Alexander Ross.

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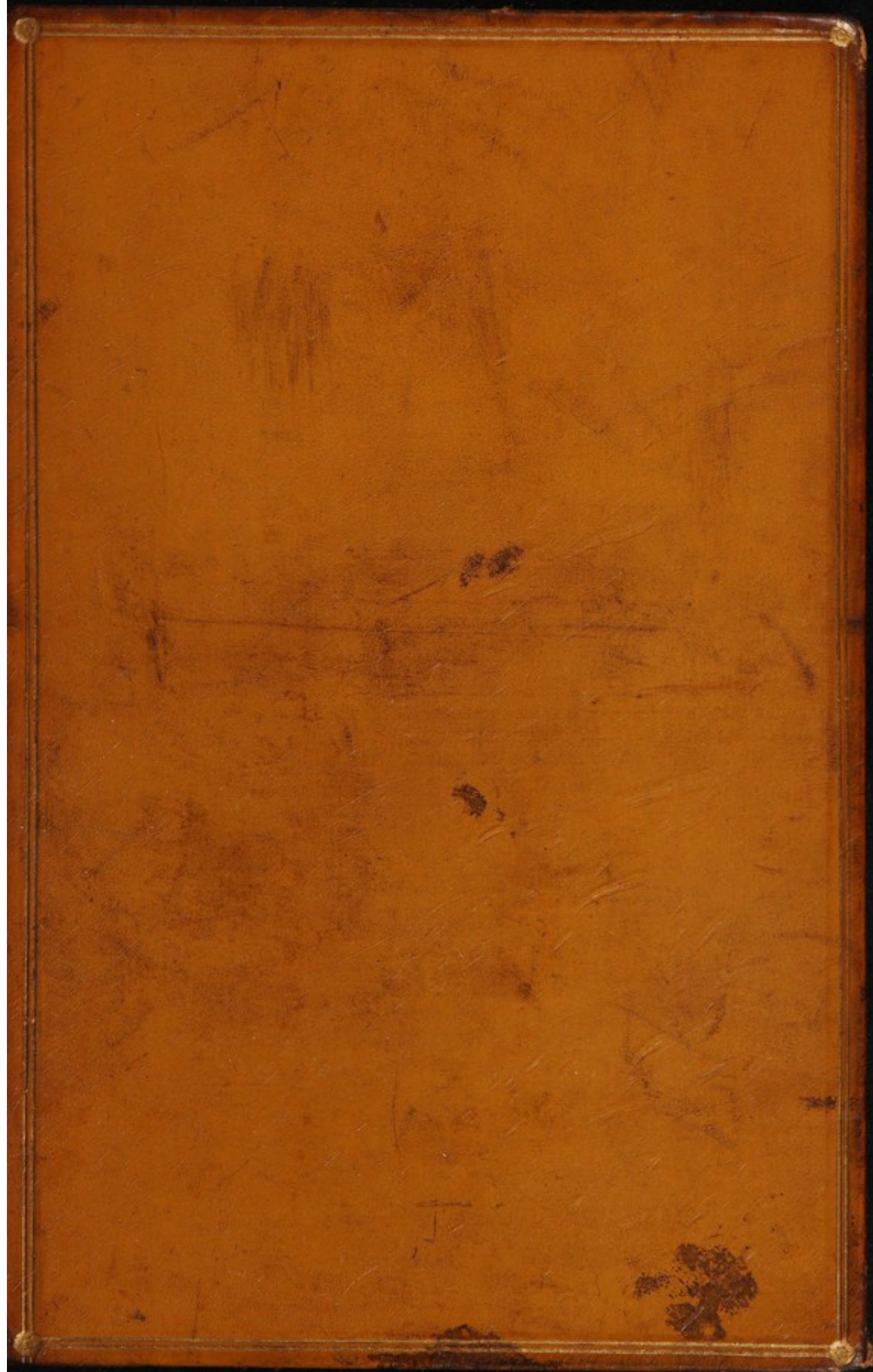
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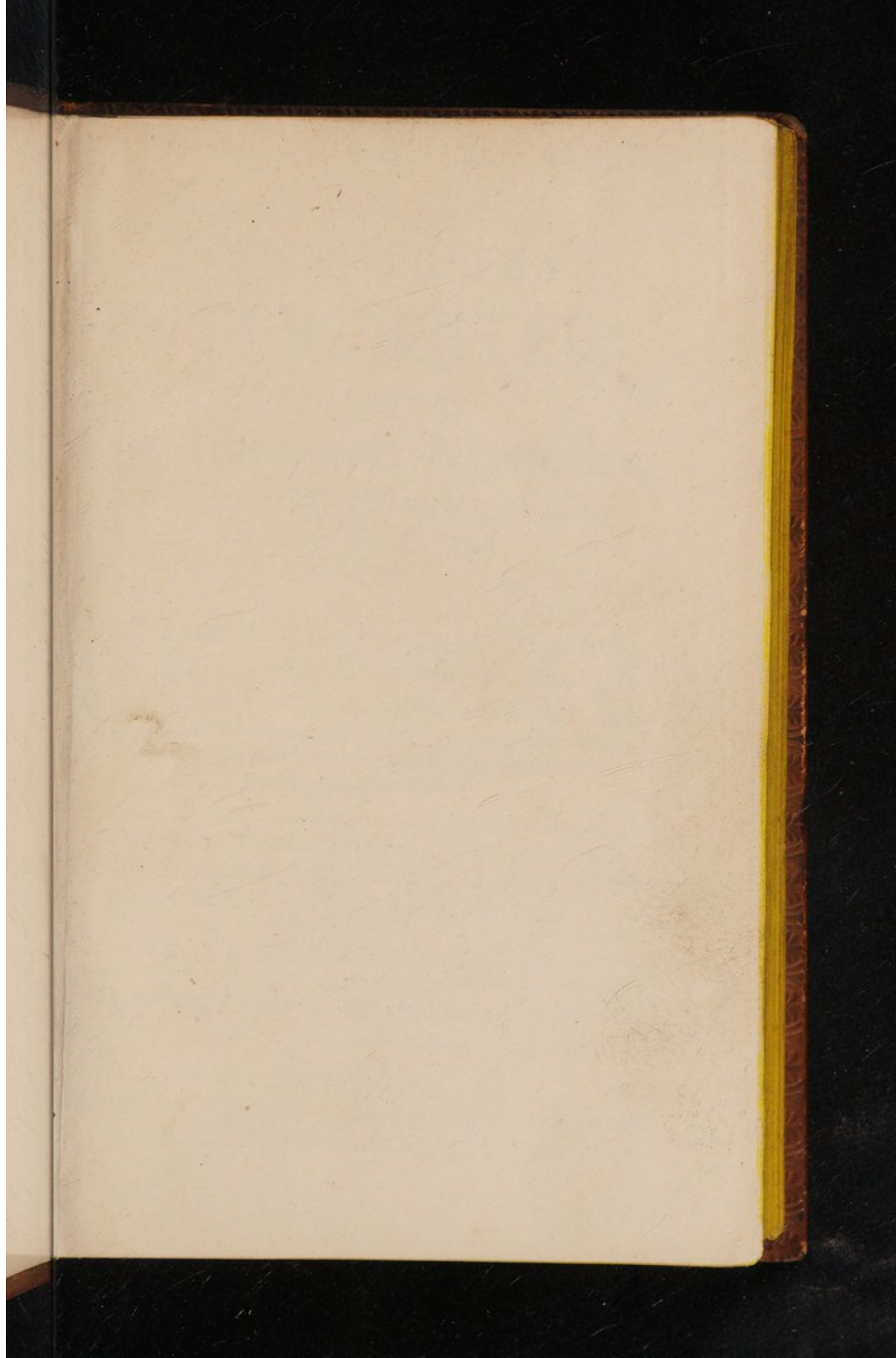
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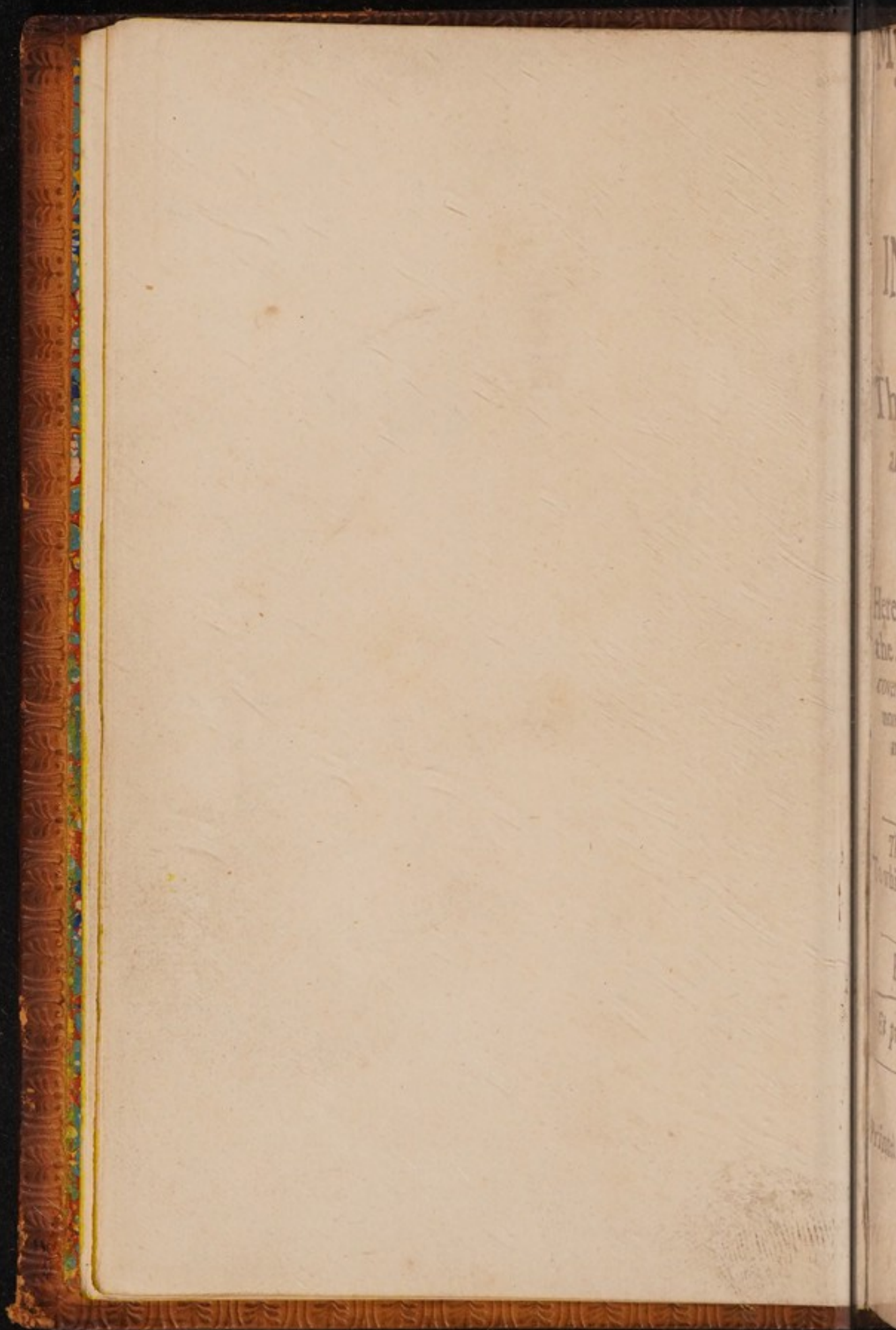
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Myſtagogus Poeticus, 604 72

OR

THE MUSES
INTERPRETER:

EXPLAINING

The historicall Myſteries,
and myſticall Hiſtories of the
ancient Greek and
Latine Poets.

Here *Apollo's* Temple is again opened,
the *Muses* Treasurers the third time diſ-
covered, and the Gardens of *Parnassus* diſcloſed
more fully, whence many flowers of uſefull, delightfull,
and rare Observations, never touched by any other
Mythologiſt, are corrected.

The third Edition corrected and enlarged.
To which is prefixed the GENEALOGY of the
HEATHEN GODS.

By ALEXANDER ROSS.

Et prodeſſe volunt, & delectare Poetæ.

LONDON,

Printed by S. G. for Joſhua Kirton at the Kings
Armes in *Pauls* Church yard. 1652.





To the Right Worshipfull

Sir EDWARD BANISTER.

SIR,

FOr two Reasons this Book addresses it self unto you for Patronage; The one is, because you are affected with this kind of learning, which hath the privilege above other Studies, that it is delightfull and usefull too: neither is there any Study that suits better with the disposition of a Gentleman, then ancient Poetry; which, though it be accounted but an aiery kind of learning by such as speak against it, either out of prejudice or ignorance; yet in the balance of wise mens esteem, these ancient Poets are not too light: But if these Censurers please to cast an impartiall eye upon this book, they will finde, that there are no books wherein so much learning is couched up in so little bounds, as in these old Poets, who were

The Epistle Dedicatory.

indeed the onely learned men of their times : I
could instance one, in whose rich cabinet are
treasured up the jewels of all learning fit for
a Gentleman to know ; and that is Virgil by
name, the King of Poets. The other reason
of this Dedication to you is, to expresse my
gratitude to your worth and goodnesse, and
for your particular affection to me : I know
the native beauty of your vertues needs not the
adulterating art of Rhetorical painting, there-
fore I will not use it, as being inconsistent with
your modesty, and my ingenuity : Onely I desire
that you will accept of this small present
as a token of his love, who will alwaies be
found

Sir,

Your Worships servant

to command,

ALEXANDER ROSS.

Im

A CATALOGUE of the Poeticall Fictions
handled in this Book.

A

A Chates
Achelous
Acheron, see Styx
Achilles
Acteon
Admetus
Adonis
Æacus, Minos, Rhadamantus
Ægeon
Ægystus, see Orestes.
Æneas
Æolus
Æsculapius
Alpheus
Amphion
Andromeda, see Perseus
Angeron, Agamemnon
Antæus
Antiopa
Anubis
Apis
Apollo
Arachne
Argonaute, see Jason.
Arion

Aristæus
Asopus
Atlanta
Atlas
Aurora

B.

B Acchus
Belides
Bellerophon
Bona Dea
Boreas, Boreada, Harpie.

C.

C Admus and Harmonia
Calysto
Canopus
Castor and Pollux
Centauri
Cephalus
Cepheus
Cerberus
Cercyon
Cetus
Ceyx, see Halcyone
Clytie
Clytemnestra in Orestes
Chæ

Charibdis, see Scylla.

Ceres

Charon

Chymæra

Chiron

Circe

Cælus

Coronis

Cupido

Cyclopes

Cynaras, see Myrrha.

D.

DAnæ

Danaus

Dædalus

Deucalion

Diana

Diomedes

Dodone. Dirce.

E.

ELysium

Endymeon

Erichthues

Eryphile

Erichthonius

Eumenides

Europa.

F.

FAunus, see Pan

Feronia

Flora

Fortuna.

G.

GAlatea

Ganymedes

Genii

Geryon

Gigantes

Glaucus, see Neptunus
and Oceanus

Gorgones

Gratia.

H.

HAlcyone

Harpocrates

Hebe

Hecate

Hector

Hecuba

Helena

Hero, see Leander

Hercules

Hermaphroditus

Hesperides

Hippolytus

Horus

Hyacinthus

Hylas

Hymenæus

Hypsiphile

I.

IApetus

Jason

Io Isis in Osiris.

Janus

Icarius

Ino, Matuta, Leucothea.

Iphigenia

Iphis

Juno

Jupiter

Ixion.

L.

L Ares

Leander

Lethe

Libitina

Lotis

Luna

Lycæon

Lycus

Lyncus.

M.

M Anes

Mars

Medæa

Megara

Meleager

Memnon

Mercurius

Minervæ

Midas

Minos

Momus

Muse

Myrrha

N.

N Arcissus

Nemesis

Neptunus

Niobe

Nox

Nyctæus

Nictimene

Nymphæ.

O.

O Ceanus

Occasio

Oedipus

Orestes

Orion

Orpheus

Osiris.

P.

P An

Parce

Pasiphae, see Minos

Penelope

Perseus

Phaeton

Pluto

Priapus

Procris

Prometheus

Pylades

Rhen

R. **R** *Hea.*

S. **S** *Aturnus*

Scylla

Serapis in Osiris

Sibylla

Sigalion, see Harpocrates

Sirenes

Sisyphus

Sol

Sphinx

Styx.

T. **T** *Antalus*

Tereus

Thefeus
Tiresias
Tithonus
Tityus
Typhon.

V. **V** *Enus*
Vertumnus
Vesta
Ulysses
Vulcanus.

Z. **Z** *Etus.*

CHAP.



THE
GENEALOGIE
OF THE
Heathen Gods,

Collected out of the GREEK
and LATINE Poets.

Explained by A. R.

BEfore the gods were procreated, there was nothing but *Chaos*, and *Caligo*, confusion and darknesse. This the Poets borrowed from *Moses*, who, *Gen. 1.* sheweth that there was darknesse upon the face of the deep; and that the earth was without form and voyd. Out of confusion and darknesse were the Heavens and Earth produced, and the Sea also; so the Poets sing out of *Moses*, by the copulation or marriage of heaven and earth were procreated the fifty headed and hundred headed *Gyants*, to wit, *Briareus*, *Gyas*, and *Coeus*, with the *Cyclopes*, namely, *Harpe*, *Steropes*, and *Brontes*; that which is by some of the Poets called *Harpe*, by *Hesiod*, in his generation of gods, is named, *Arge*; but by *Virgil*, the greatest of Poets, *Pyrædon*. These *Cyclopes* had but one eye a piece in the midst of their forehead. By the *Gyants* and

En. 8.

* *

The Genealogie

and *Cyclopes* were meant, the vapours begot in the bowels of the earth by the influence of Heaven, and converted into Thunder, Lightning and Windes, which by *Caelus* are thrust down into hell; when by the coldness of the aire they are detained there as in a prison. Of this marriage also com Heaven and Earth, were begot *Hyperion*, *Crius*, the *Titanes*, and *Saturn*. Besides these daughters *Tethys*, *Rhea*, *Themis*, *Mnemosine*, *Phoebe*, *Dione* & *Thia*. *Saturn* by the instigation of his mother Earth cut off his Fathers genitals and cast them into the Sea; out of the blood which fell from them were procreated the *Furies*, *Alecto*, *Tisiphone*, and *Megara*; by this they meant, that time hath weakned the influence of Heaven; that it was not so effectually in the daies of these Poets, as before in the golden age: but in this they are deceived; for it is not time, but Gods anger for the sinnes of man, that hath weakned the Heavens influence. And whereas they say, that the *Furies* were begot of blood, by this may be meant, That the tortures and raging of a bad evil conscience, are the effects and fruits of rebellion, cruelty, and murder; but as *Saturn* was cruell to his father, whom he thrust out of his Kingdom: so was he more lesse inhumane to his brothers, who being set at liberty by his means, were by him again bound, and cast into hell in whom we see both rebellion, tyranny, and ambition, to which sins he added incest, in marriage with his sister *Rhea*, and to his incest, the murder of his own children which he had by her, whom he devoured; except *Jupiter*, who by his mother *Rhea* was preserved in *Creta*, and nursed by the Nymphs of *Ida*, the daughters of *Arete*, and fed with the milk of the god *Amalthea*. The *Curetes* or *Corybantes* by beating their Targets made such a noyse, that *Saturn* could not heare the cryng of the infant; but cunning *Rhea* made her husband swallow a stone wrapt in swaddling-clothes, instead of *Jupiter*; who as soon as he was come to mans estate, marieth with *Metis* the daughter of the *Ocean*, which by a certaine potion caused *Saturn* to vomit up all his children again, which he had devoured. The meaning of this story or fiction is, that Time is both the devourer and restorer of all things, except of *Jupiter*, that is, of God, who is not subject to time, or shadow of turning, but

of the Heathen gods.

is from everlasting and world without end ; He is the same, and his yeeres faile not, as the Psalmist singeth. *Jupiter* by the help of *Saturns* children, whom he vomited up, made war against *Saturn*, and the *Titans* ; these, by his thunder he thrust down to hell, and banished his father out of his Kingdom. So *Jupiter* with his two brothers, *Neptune* and *Pluto*, divided the world between them ; to *Jupiter* heaven fell by lot, to *Neptune* the sea, and to *Pluto* the lower part of the earth. This story seems to be stoln out of *Genesis*, where is described the wickednesse of *Cham* against his father *Noah*, and the division of the world among them three brothers the sonnes of *Noah* ; so the fiction of the *Giants* fighting against, and overthrown by *Jupiter*, is taken out of the history of the builders of *Babel*.

Jupiter had many wives and Concubines, of which he had multitudes of children ; by *Juno* he had *Hebe*, *Lithia*, and *Arge* ; of *Themis* the daughter of *Cæsus* he begat the *Howres*, *Irene*, *Eunomia*, *Dice* ; the three fatall sisters, *Clotho*, *Lachesis*, *Atropos* ; of *Dione* he had *Venus*, of *Eurynome* the daughter of *Oceanus* he begot the three *Graces*, *Aglaia*, *Euphrosine*, and *Thalia* ; of *Styx*, or as *Hyginus* saith of *Ceres*, he had *Proserpina* ; of *Mnemosine*, the *Muses*, to wit, *Calliope* the chiefe, then *Clio*, *Melpomene*, *Euterpe*, *Erato*, *Terpsichore*, *Urania*, *Thalia*, and *Polymnia* ; of *Maia* he had *Mercury*, of *Latona*, *Apollo* and *Diana* ; he had of *Juno* also *Mars* and *Vulcan* ; of his own braines he begot *Minerva* ; of *Luna* he had *Pandion* ; of *Alcmena*, *Hercules* ; of *Semele*, *Bacchus* ; of *Leda*, *Castor* and *Pollux*, and many more bastards he had of other Concubines, as we will shew presently.

Oceanus and *Tethys* had 3000 children, called *Oceanides*, and by *Virgil* *Oceanitides* ; besides *Asia*, *Styx*, *Electra*, *Doris*, *Eurynome*, *Amphitrite*, *Metis*, *Nereus* and *Doris* ; of these two *Elfs* were begot the *Nereides*, namely, *Cymotho*, *Spio*, *Glaucotcho*, *Nausiboe*, *Thalia*, *Erato*, *Sao*, *Thetis*, *Agave*, *Eudora*, *Oto*, *Pherusa*, *Galatea*, *Cymo*, *Panope*, *Deianeira*, *Eumolpe*, *Proto*, *Calipso*, and may more. By this multitude of children proceeding from *Jupiter* and *Oceanus*, or *Nereus*, they meant, that fecundity and procreation is the effect of health and noysture, which they expressed under the names of *Jupiter* and *Oceanus*. Of *Cœus* and *Phæbe* were begot *Asteria*,
 * * 2 and

The Genealogie

and *Litona*; of *Hyperion* and *Thea* were procreated *Aurora*, *Sol*, *Luna*, with divers more. Of *Japetus* and *Asia* their daughter of *Oceanus* were begot *Atlas*, *Prometheus*, *Epimetheus*, and *Menoetius*. Of *Saturn* and *Philyra* were born *Chiron* the Centaur; of *Aurora* and *Astræus* were begot the Stars and the Windes. *Hecate* was the daughter of *Perseus* and *Asteria*; of *Pontus* and *Terra* were begot these sonnes, *Nereus*, *Phorcus*, *Thaumas*, *Ceto*, *Eurybia*. *Oceanus* was the father of *Thaumas* and *Electra*, and of these two were begot *Iris*, our the Rainbow, (which *Virgil* makes a goddesse, and *Juno's* messenger) the *Harpies*, *Aello*, *Ocyete*, and *Cerberus*. Of *Phorcus* and *Ceto* were procreated *Phorcyades* and *Gorgones*. By all these children, and grandchildren of the Ocean are meant the variety of fishes and monstrous shapes in the Sea; besides that sea Fowle under the term of *Harpies*; *Amber* also or *Electra* is ingendred of the Sea; and so is the Rainbow out of the vapors which the Sun extracts from the sea; and whereas *Hesiod* makes *Aurora* the mother of the Stars; he means those Stars that appeare in the morning, especiall *Lucifer*, which he calls *ἑωσφόρος*, it is also likely that by *Hyperion* they meant the Heaven, continually above us; and by *Thea* the power of God: this power out of the substance of the heaven produced the morning, Sun and Moon, *Triptolemus* was the sonne of *Celeus*, and *Metanira*; he was bred and immortalized by *Ceres* in the day time with milk, in the night with fire. By this they signifie, that Corn is maintained by heat and moysture. *Triton* was the son of *Neptune* and *Amphitrite*. Of *Mars* and *Venus* were begot *Hermione* and *Feare*; of *Achelous* and *Medea* were the *Sirenes*; of *Sol* and *Perseus*, *Circus*, *Pasiphae*, *Electra*, *Perseus*; of *Sol* and *Clymene*, *Phaeton* and his sisters called *Phlegetonides*. Of *Neptune* and *Medusa* *Chrysaor* and the horse *Pegasus*. Of *Chrysaor* and *Callisto*, the three bodied *Geryon*. Of *Typhon* and *Echidna*, *Gorgon*, *Cerberus*, and the Dragon that kept the Golden fleece at *Colchis*; and *Scylla*, which was a woman above the navell, and dogs below, therefore called *Biformis* by the great Poet; and *Chimera*, likewise *Sphinx*, and the Serpent *Hydra* with nine heads, which *Hercules* killed, as he did *Scylla*. And lastly, the Dragon that kept the garden of the *Hesperides*. *Triton* was called the

of the Heathen gods.

son of Neptune and Amphitrite, because he was a good Navigator. Harmonie and Fete are begot of Mars and Venus, because Fete is the inseparable companion of warre and love, and so is harmony. Of Achelous and Melpomene are procreated the Sirens, because they are commended for their Musick. Circe, Pasiphae, and the other children of the Sun, are either for their beauty, or other excellent parts, or hot disposition, said to have Sol for their father. Chrestor and Pegasus for their swiftnesse, are said to be begot of Neptune. Of the Ibere fountaine Calliohoe was begot. Geryon, to shew that strong bodied children are begot of such women as are of a cleare, sound, and wholsome complexion or constitution of body. Of Typhon the Gyant, and Echidna the Viper, are begot nothing but monsters, to shew, that of naughty parents are procreated naughty and deformed children.

Besides the children of Jupiter there mentioned, these are recorded for his bastards, Argus of Niobe the daughter of Phoroneus, Epaphus of Io the daughter of Inachus; Perseus of Danae the daughter of Acrisius. Lethus and Amphion of Anniopa the daughter of Niobeus. Minos, Sarpedon, and Rhadamanthus, of Europa the daughter of Agenor. Helena of Pyrrhe the daughter of Pimetus. Dardanus of Electra the daughter of Atlas. Aeacus of Aegina the daughter of Asopos. Eubalion of Protegeia, Dioneas daughter. Lacedemon of Taygete the daughter of Atlas. Tantalus of Plutone the daughter of Himas. Arcas of Calisto the daughter of Lycaon; and divers others, which to avoyd tediousnesse, I omit. All these being eminent persons, are said for their greater credit (seeing their own fathers were not known) to have Jupiter for their father. So likewise many children are fathered upon Neptune, as Agenor, Bellerophon, Abas, Belus, Achor, Dictys, Megareus, Cygnus, Neleus, Pelias, Euphemius, Lycus, Nycteus, and many more. So Apollo is made the father of divers children; such were Delphus, Asclepius, Euripides, Ilius, Licoreus, Linus, Aristaeus, &c. So we read that Sol, Vulcan, Mars, Mercury, and Hercules, had many children, who being eminent men, and begot of obscure or illegitimate parents, were willing for their greater credit to make themselves the children of such godfathers; and

The Geneology, &c.

and the Poets were not wanting to trumpet this through the world in their Verses; which ambition did not onely possesse the *Grecians*, but infected the *Romans* also; for *Æneas*, of whom they came, was said to be the sonne of *Venus*; so was *Julius Cæsar*; *Romulus*, the builder of *Rome*, was accounted the sonne of *Mars*. — *Regina Sacerdos*

Marte gravida, geminam partu dedit Ilia prolem, such was the ambition of *Alexander*, who scorned to be called the sonne of *Philip*, and will have no other father but *Jupiter Ammon*. But perhaps the Poets meant something else, when they make *Jupiter*, *Sol*, *Mars*, *Mercury*, *Venus*, &c. parents of such children as we have mentioned, to wit, that these Planets were predominant in their *Horoscope*, when they were born; hence they called them the sonnes of such Planets. So the *Indians* called the *Spaniards* children of the Sun, when they saw their ingenuity and artifices. But to conclude, not onely have the Poets delivered to us the Genealogie of gods and men, but also of fate, old age, death, sleep, dreames, discord, misery, petulancy, &c. which they father upon *Night* and *Hell*. They in the *Heaven* and *Earth*, the parents of griefe, deceit, anger, sorrow, lying, swearing, revenge, intemperance, brawling, pride, oblivion, fear, sloth, &c. in this they shew themselves to be Poets, not Philosophers; for *Heaven* and *Earth* are the remote and generall, but not the particular and proximate causes of these effects. Who would know more of these Genealogies, let him read *Pausanias*, *Bocartius*, *Hyginus*, *Apollodorus*, *Fulgentius*, *Austin*, *Eusebius*, *Lactantius*, *Homer*, *Hesiod*, and the other Poets.

FINIS.



CHAP. I.

A.

ACHILLES.

HE was the sonne of Thetis who hid the child by night in the fire, and by day annointed him with Ambrosia, he was bred under Chiron the Centaure, who taught him Physick, Musick, Archery, the politicks, &c. Hearing that he should be killed in the Trojan warres he hid himselfe in womans apparrell among the daughters of Lychomedes, but being discovered by Ulysses, he was forced to go to warre, who after many brave exploits he was treacherously killed by Paris in Apollo's temple.

The INTERPRETER.

Achilles was so called from the losse of his lips; a great defect in a Prince or Generall, in whom eloquence as well as valour is required, or else he was so called, because he was a Physician loosing men from their paines; the knowledge of Physick is commendable in a Governour. 2. He was the sonne of Thetis the sea Goddesse, and yet was bred in the fire, to signifie perhaps that in our bodies are the 4 prime qualities, to wit cold and moysture represented by Thetis, heat and drynesse by his breeding in the fire, or else to shew that a souldier who is of a phlegmatick temper, must be heated by choler as Achilles Hom. II. 10. was by fire; but too much choler is naught, as it was in Achilles, who by it did undoe his country. 3. Good men in this

1. Epist.
 2. Xatior.
 3. Raptum
 4. Magistrum
 5. h. h. in
 6. schola
 7. se. n. p. a.
 8. Ter. Pall.
 9. Juven.
 10. Sat. 7.

En. 9.

Epist. 9.

Iph. 6.

this world are used like *Achilles*, they are tried in the fire of affliction, but are not burned, for they are anointed with *Ambrosia*, or strengthened by the gifts of the spirit: in the night of this life we must be tryed by fire, but in the day of the resurrection we shall be anointed with *Ambrosia*, or made immortall. 4. Though *Achilles* a Prince, a Generall, and well struck in yeares, yet scorned not to learn musick and Physick of *Chiron* a deformed Centaure, and to be subjected to his *Ferula*: *metuens virge jam grandis Achilles, cantabit patriis in montibus cui non tunc elicare visum citharæ di candida Magistri* but now our young Gentry shake off discipline & learning before they be twenty, despising the low condition of their masters, which is the cause of so much ignorance and deboshcry in our Gentry. 5. *Achilles* is commended in *Homer* for tempering his anger with his harp. The wrath of a King is like the roaring of a Lion, then which nothing can be more dangerous if he gives way to it. Therefore Musick in a Prince is requisite, if it were but to mitigate his cares and anger: this perfection King *David* had, but King *Saul* wanted, the defect of which he found when he was forced to imploy *David* to play on his harp. 6. *Thetis* was not so fond and tender of her sens as mothers are in these dayes; who will scarce suffer the aire to blow upon their sons. Whereas *Thetis* did harden her son in the fire, those children prove best, that are most hardened, as *Virgil* speakes of the ancient Italians: *natos ad flumine primum deserimus, sevoque gelu duramus et undis; terga fatigamus Hassa*. 7. *Achilles* was called *Periseus*, because his father *Peleus* rescued and saved him out of the fire; we have a father in heaven who is onely able to save and rescue us out of the fire of persecution, which shall no more hurt us then the fiery furnace did the three children: and he will preserve us from that unquenchable fire which burneth with brimstone, and from the fire of lust, which naturally burneth in every one of us. 8. *Achilles* his armour was impenetrable, and as *Homer* calls them immortall, because they were made by *Vulcan* at the request of *Thetis*, but I know there is no armour endowed with these qualities, except that *Panopile* which the Apostle recommends to us. 9. There

was much strife between *Ajax* and *Ulysses* about *Achilles* his armour, I wish we Christians would as earnestly strive for that who's armour of God which the Apostle would have us put on. 10. *Achilles* who other wayes was invincible, yet when he began to fall in love, and doate upon *Polyxena* King *Priamus* daughter, he was killed suddenly by *Paris*. Nothing overthrows great Commanders so soon as love and idlenesse. 11. The Muses, and Nymphs were said to lament exceedingly at the death of *Achilles*; by which may be meant that either he had much musick at his funeral, or else that the Poets wrote many Elegies upon his death; by the sea-nymphs may be meant the roaring of the sea, which might be then caused accidentally by stormy winds; this also they expressed by the lamenting of *Thetis* for her son whom she thought had been immortal. 12. *Achilles* was all dipt in the Stygian lake except his feet, in which onely he was vulnerable and mortall. Except we be all washed in the water of Baptisme, we cannot be immortal. 13. *Achilles* was carelesse and secure of his feet, therefore he was wounded there by *Paris*. Let us take heed we be not carelesse of our affections, for in them Satan is most ready to wound us. 14. Christ is the true *Achilles* *ἄχλῆς* *ἁλῶν*, he that looserth us from all pains and diseases; who was tryed in the fire of affliction, as gold in the furnace; who being God, yet abased himself to become man, and to be subject to his parents; who hath tempered his own anger, and his Father's wrath by the sweet musick of the Gospell; who was delivered from the fire of persecution by his heavenly Father; who was mortall onely in his feet, that is, his humanity, and for the love he bore to the Church his Spouse, was traiterously murdered by his enemies.

ACHATES.

HE was a Noble man, the great favorite, and inseparable companion of *Aeneas*, both in his prosperity and adversity.

The INTERPRETER.

18 **A**chates signifieth care, or sollicitude, from ἀχθ to shew that Princes and great men are never without cares: as *Antigonus* told his sonne, when he was gazing on the riches of his Diadem, If (saith he) thou knewest with what cares and vexations this crown is stuf-fed, thou wouldst not take it up, if it were flung to thee. 2. *Achates* was *Æneas* his good Angel, or genius, which had a continuall care of him, and still waited on him. For the Ancients held, that every man had either a good or a bad genius still attending on him. *Æneas* had *Achates*, but *Turnus* had one of the *Divæ*, the daughter of *Megara* the Fury, which transformed her self into the shape of an owle to wait on him before his death: so the evill genius appeared to *Brutus* the night before he was slain; and *Saul* we know was still haunted with an evill spirit. 3. *Achates* accom-pañied *Æneas* both in prosperity and adversity; in him we see the nature of a true friend, which is known in affliction: but false and counterfeit friends, like swallowes, beare us company in the summer of prosperity, but in the winter of adversity forsake us. 4. *Achates* was *Æneas* his armour bearer, and still furnished him with weapons as hee had occasion: *Fidus quæ tela gerebat Achates, Æn. 1.* *Achates suggere tela mihi, Æn. 2.* So the good Angels are our arms and armour bearers, our swords and shields, too defend us, and hurt our enemies. 5. *Achates* is commended in the Poet for his fidelity to *Æneas*, therefore to him *Æneas* committed his secrets: as in all servants faith and silence are required; so especially in Princes favourites: which are the two vertues that old *Simo* commends in his servant *Sofia: In te semper intellexi esse sitas fidem & taciturnitatem.* 6. *Achates* (*Æn. 6.*) brings *Sybilla* the goddesse of counsell to *Æneas*: so a Princes favorite should be wise, and still able, and ready to give good counsell. 7. *Æneas* committed the care of his sonne, and the charge of his arms to *Achates*: the two main things of greatest consequence in a kingdom are the education of the Kings children, and the managing of his Militia; with which

he ought to trust none but *Achates*, such as in care, fidelity, silence, diligence and wisdom exceed all others: and who should this be but his great Councell? These ought to walk hand in hand, and be partners in the same care.

—*Huic fides Achates*

Sit comes, & paribus curis vestigia figat. *Æn. 6.*
8. when *Aeneas* was wounded, and could not stand, he was supported by his son *Ascanius* and faithfull *Achates*:

—*Fidus Achates,*

Ascaniusque comes castris statuere cruentum.

Kings are but men, subject to errors and mortality; from mortality they are kept by their children; from error by their wise Councell. 9. *Achates* is the name of a party-coloured gem. King *Pyrrhus* had one which naturally represented *Apollo* and the nine Muses; to shew us perhaps, that wisdom and learning should still accompany Kings.

ACHELOUS.

HE was the sonne of *Sol* and *Terra*, or of *Oceanus* and *Terra*; fighting with *Hercules* for *Deianeira*, he turned himself into a serpent, then into a Bull, whose right horn *Hercules* pulled off; which that he might redeem again, he gave to *Hercules* the plentiful horn of *Amalthæa*, and afterward for griefe of his overthrow, choaked himselfe in the river.

The INTERPRETER.

I. **A**chelous was a River, and all Rivers are painted like men, with long haire, and long beards, leaning on their elbow over a great earthen pitcher of water: the haire and beard may signifie the weeds and sedges of the river; the leaning on the elbow over a pitcher of water sheweth, that water is heavy, tending downwards, and is supported by the earth, and contain'd within the concavities thereof; they are painted like men, because the supposed Deities of the rivers appeared in the form of men, so did the god of *Tyberis* appeare to *Aeneas*, *Ænzid. 8.*

*Populeas inter senior se attollere frondes
Vitis.*

2. *Achelous* was a river, which as all others, hath its beginning and increase from the Sun, the Sea, and the Earth; it was called a Serpent, from the many windings thereof; and a Bull, from its noise and bellowing. 3. The two horns are its two streams, the one whereof was cut off by *Hercules*, and divided into divers brooks, by which the country was enriched; and *Hercules* for his pains received the greater increase. 4. They that strive against mighty men had need to be both Serpents in policy, and Bulls in strength. 5. They who turn themselves into wanton Bulls, and spend their horn, that is, their strength, on women, and wine, are at last choaked with melancholy, and hydropicall humours. 6. If great men lose their horn, that is, their power and honour, let them redeem them with their wealth; for honour is better then money. 7. If God for thy sinnes take thy power and glory away, or thy bodie's strength by sicknesse, let the poor partake of thy plentifull horn, and choak thy sins in the river of repentance.

ACHERON see *STYX*.

ACTÆON.

HE was a great hunter, who by mishap having spied *Diana* washing her self, was by her turned into a stagge, and torn by his own hounds.

The INTERPRETER.

1. **A**ctæon was a proud man, for he preferred himself to *Diana*, and bragged that his skill in hunting exceeded hers. 'Tis a dangerous thing to speak irreverently of God: neither is there any punishment fitter for a proud man, then to be metamorphosed into a beast; so was *Actæon* here, so was *Nebuchadnezzar* in *hool* Writ. He that will not honour God, shall not abide in honour, but shall be like the beasts that perish. 2. *Diana* is the

Mooc

Moon, by whose light, influence, and motion, the Sunne worketh on sublunary bodies : Dogs madnesse (by which they prove dangerous to their masters) is an effect of the Moon, which ruleth much over the brain. 3. Curiosity is dangerous, pry not too much into the secrets of heaven, lest with *Actæon*, your understanding be taken from you, and ye become a prey to the beastly imaginations of your own brain. 4. Cruelty is here forbid : he that takes delight in murdering of beasts, proves sometime with *Nimrod* a murderer of men ; and such for want of humanity may be said to be turned into beasts, and tortured with their own dogs, that is, by an evill conscience. 5. When men neglect their estates and callings, and spend their patrimonies profusely on dogs and hunting, they may be said to be devoured by their own dogs. 6. They who suffer themselves to be abused, and their estates wasted by Parasites and flatterers, not unfitly may be said to be a prey to their own dogs. 7. They who look upon women, and lust after them, lose their reason, and are devoured by their own lusts. 8. If *Diana's* nakednesse seen unawares was the occasion of his misfortune ; how blameworthy are these women, who with naked breasts, immodest looks, light behaviour, phantasticall attire ; entice men to their destruction, and of men do metamorphose them unto beasts.

ADONIS.

HE was a beautifull youth, with whom Venus was in love ; but whilst he was hunting, he was killed by a boar, or by Mars in the shape of a boar, and by Venus was turned into a red flower called Anemone ; he was kept after death by Ceres and Proserpina, six months under ground, and other six months by Venus above.

The INTERPRETER.

1. **T**HE Athenians had certain festivall dayes called *Adonia*, in memory of *Adonis* his untimely death : in these feasts the women used to carry upon biers or hearses the image of a dead youth to the grave, with much mourn-

ning and shedding of tears : and therefore *Venus* was wont to be painted in the form of a mournfull woman shedding of tears, with a vail over her head, bewailing the losse of *Adonis*. By *Venus* may be meant the earth, for this is the beautiful, and fruitfull mother of all living creatures. By *Adonis* may be understood the Sunne, who in winter is in a sort killed ; when his heat and presence is lessened, then the earth mourns, and loseth her beauty ; the shedding of tears is the increasing of the springs and rivers, by great and continuall rains. 2. If by *Adonis* we understand wheat, that lodgeth with *Proserpina*, that is, lieth buried in the ground six months in the winter ; the six summer months it is above in the aire with *Venus*, by which the beauty of the yeare is signified ; by the boare may be meant the cold, frosty and snowy season, in which the wheat seems to be killed. 3. If with *Macrobius*, by *Adonis* we understand the Sun, he may be said to lodge six months with *Proserpina*, in respect of his southerly declination ; the other six months with *Venus*, for then the creatures give themselves to procreation : he is killed by the boar, and lamented by *Venus*, for in winter his beames are of no force to dispel the cold, which is the enemy of *Adonis* and *Venus*, that is of beauty and procreation. 4. *Mars* in the form of a boare kills him ; because wars and hunting are masculine exercises, and not fit for weak bodies and effeminate spirits. 5. *Adonis* is from *adon* to sing, for beauty and musick are friends to *Venus*. 6. *Adonis* may signifie the good Government of a Common-wealth, which is the beauty thereof, which is killed by *Mars* in the form of a boar ; for *Mars* and wantonnesse are enemies of all Government. 7. Beautifull *Adonis* is turned into a fading flower, to shew that beauty quickly perisheth. 8. Young and faire *Adonis* is killed by a Boar, so Wantonnesse and Letchery are the destroyers of youth and beauty. 9. Our resurrection in this may be typed out ; for although death kill us, it shall not annihilate us, but our beauty shall increase, and we shall spring out of the ground again like a beautifull flower in the Resurrection. 10. Though our bodies die, yett our good name shall flourish, and like a faire flower, shall live and smell when we are gone. 11. *Myrrha* of her owne

Father

Father begot this child *Adonis*, which *Myrrha* flying from her angry Father, was turned into a tree, and with the blow of her Fathers sword was delivered of this child; because the Sun the common Father, begot the sweet Gum *Myrrhe*, of that Arabian tree of the same name; which Gum doth cause much delight and pleasure, for so in Greek *Adonis* signifieth: in this Gum *Venus* is much delighted, as being a help to decayed beauty, to a stinking breath, to procreation, and the vitiosity of the matrix. 12. Let them remember, who hunt too much after pleasure, that the Devill is that great boar, who lieth in wait to kill them.

ADMETUS.

HE being a sutor to *Alceste*, carried her away by the assistance of *Apollo* and *Hercules*, in a chariot drawn by a Lion and a Boar, afterward being like to die, was recovered by the voluntary death of his wife, whom *Hercules* delivered out of hell, and restored her to *Admetus*.

The INTERPRETER.

1. **A**dmetus was King of *Thessalie*, whose sheep *Apollo* fed: Every King is a shepherd, who without *Apollo*; that is, wisdom, can never rule and guide his people.
2. *Admetus* was the husband of *Alceste*, which signifieth strength: and a King is or should be the husband of his Countrey which is the Kings strength.
3. By the meanes of *Apollo* and *Hercules* *Admetus* procured his wife; so by wisdom and power Princes being people to subjection.
4. He that intends to marry, had need take the ayde of *Apollo* and *Hercules*, that is, of wisdom, and strength of body.
5. *Adunrōs* is one that cannot be tam'd, as many lusty young men are, therefore it is good to marry with (a) *Alceste*.
6. Many foolish women like *Alceste* refuse many good matches, and at last are carried away by a Lion and a boar. that. is by one that is lasciviously given, and who can put on the bold face of a Lion.
7. Fruitfull women are like *Alceste*, who cast themselves unto the jaws of death by child.

child bearing, that their husbands may live in the fruit of their womb; for parents live in their children: But by the means of *Heracles*, that is, of the strength of Nature, women are delivered from death. 8. *Alceste* is our hope, with which we shall marry, if first we can subdue the Lion of pride, and the Boar of concupiscence. 9. *Ames*, or the untamed spirit of Satan doth carry away the soul, which is the daughter of God, in the Chariot of vanity, drawn with pride and fleshly pleasures; and in hell the soul should have continued for ever, if Christ our *Aleides* had not delivered it from thence.

(α' αλκη robur.

ÆACUS. MINOS. RADAMANTHVS.

These were Jupiters sons, and Judges in hell; at the request of Æacus when the Island of Aegina was depopulated with sickness, Jupiter turned the ants into men; so was Græcia delivered also by the prayers of the same Æacus.

The INTERPRETER.

1. **N**ONE were admitted into the presence of these three Judges, but naked souls, destitute of clothes, beauty, money, or any thing else that might move these Judges to partiality: in this world we must not look for justice; when we are stript of all, then shall we have it; for here something will be found about us that shall corrupt the Judge. And is it not a shame that there should be more justice in hell then on earth? 2 Just Judges are the sons of God, as these three were the sons of Jupiter. 3. The good lawes of just judges shall not be forgotten, but when they are in hell, that is, when they are dead, their laws shall be still in force 4. These three Judges are the three effects of a wicked mans conscience, to wit, to accuse, condemne, and torment the sinner; and in this sense, a man may be said to be in hell, whilst he is on earth. 5. *Æacus* by his wisdom causing the barbarous inhabitants to forsake their caves and holes wherein they dwelt, and to build houses,
to

to leave their diet of roots and fruits, and to sow corn; in teaching of them civility, and military discipline, whereby they overcame the Pirats which used to molest them: for these respects he was said to turn them from Ants into men. 6. In releiving *Græcia* by his prayers from the plague, doth shew us, *That the prayer of the faithfull availeth much.* 7. Before Christ came, the *Gentiles* were but Ants, men of earthly conversation, being fed with roots of superstition; molested with spirituall Pirats; but by the preaching and intercession of Christ, the wisdom of the Father, and the Judge of all the world, they were made men, taught to forsake the dark holes of Idolatry, and to build them an house in heaven, to feed upon the bread of Gods Word, and to fight against their spiritual enemies. 8. These three Judges were so placed, that *Æeem* and *Radamantus* being more loving brothers, sat alwayes together, but *Minos* by himself; this is noted for his cruelty, the other two for their gentlenesse and mercy, to shew us that there are two mild Judges for one cruell; so Justice should be tempered with mercy, but so, that mercy be alwayes prevalent. 9. When *Jupiter* sent these his three sons to be Judges in hell, he directed them to take their journey through a delightful meadow call'd the field of truth; I wish all judges would passe through this field; for neglect in passing through this field in these distracted times, many good and innocent men have been undone by false and lying informations.

Æ G Æ O N.

HE was begotten of the Heaven and Earth, or of the Sea; he assisted Jupiter, when Juno, Pallas and Neptune made insurrection against him, and would have bound him; for whose good service he was made keeper of Hell gates, but afterwards rebelling against Jupiter, he was overthrown with his thunder, and laid under the hill *Ætna*, which alwayes brosts out with smook and flames when he turns himself about; he had an hundred hands, and fifty heads, he is also called *Briareus*, and *Encecladus*.

The

The INTERPRETER.

1 **A** *Egeon*, as the other Giants, were painted like men above the waste, but like serpents under: *Commodus* that bloody Emperour, when he would represent *Hercules* with a Lions skin about his shoulders, and a club in his hand, caused some men whom he meant to kill in sport be sent for. Now that he might seem to fight for the gods against the Gyants, he would cause the legges and thighes of these men to be set awry, or wrested aside, that so they might seem to be like the gyants, and then with his club he knocked them down and bruised them. This was not indeed to fight for the gods, but to satisfie his own cruelty and bloody nature: there be too many that pretend they fight for God, when indeed they fight for their own ends; and to make the matter more plausible, they will by traducing give the enemies serpents feet, though they have none, and make them seem to be gyants against whom they fight, though they be not such. 2. By this many handed and many headed monster, is meant the Wind, the power and vertues whereof are many and wonderful; it is begot of the vapours of the earth and sea, by the heat and influence of heaven; when *Jupiter*, that is, the heaven is obscured, and as it were bound up from us with thick mists extracted by *Minerva*, that is, the Sun, out of *Neptune*, or the Sea, and received by *Juno*, or the Aire; these three are said to conspire against *Jupiter*, then comes the wind and blowes away these mists; and so *Jupiter* is relieved, and the heavens cleared. *Egeon* is said to keep hell gates, because the Winds are often inclosed in the bowels of the Earth and Sea. 3 *Egeon* fights against *Jupiter*; when the South wind obscures the Heaven with clouds, then with his Sunne-beams, or thunder, the Aire is cleared and the wind settled; and because *Ætna* never vomits out fire but when there is wind generated in the hollow holes & cavernosities thereof, therefore *Egeon* it said to lye, and move there. 4. God hath made our stomack and belly to be the receptracle of naughty vapors, which notwithstanding sometimes rebell and obnubilate the heaven of our brain, and fight against
our

our *Jupiter*, that is, our judgement and reason; but oftentimes are overcome and beat back by the strength of nature, and property of the brain. 5. *Juno*, that is, vapors; *Neptune*, that is, too much moisture; and *Pallas*, that is, too much study, oftentimes possesse the brain, and assault judgement & reason; but the help of *Aegæon*, or the strength of the animall spirits do relieve the brain and make peace. 6. In 88. the Spanish *Juno*, that is, their wealth; *Minerva*, their policy, and *Neptune* their sea-god, I mean their great Fleet which affrighted the Ocean, conspired to invade our heaven, that is, our Church and State, but *Aegæon*, the stormy wind, sent by *Thetis*, but by the power of the Almighty scatter'd their forces, & reliev'd our *Jupiters*. 7. Every pyratieall ship, robbing honest men of their goods, may be called *Aegæon*, for they fight against God himself, and their end for the most part is fearful. 8. *Arius* and other hereticks opposing Christs divinity, with *Aegæon* fight against God, and being struck with the thunder of Gods Word, without repentance they are sent to hell. 9. All seditious persons rebelling against the Church and State, are *Aegæons* fighting against God; and they must look for this reward.

Æ N Æ A S.

HE was a Trojan Prince, son of Venus, by whose help he was delivered from being killed by the Græcians: he carried his old father on his shoulders out of Troy, with his household gods; he was seven years by the malice of Juno, tost upon the seas, and kept back from Italy; who when he arrived thither, was molested by a long war, caused by Juno and Alecto; having at last killed Turnus, ended his dayes in peace and honour; he went down to hell to visit his father in the Elisian fields, who by the help of Sybilla and the golden Branch, overcame all the dangers of hell; his acts are eternized by the Prince of Poets.

The INTERPRETER.

1. **W**hen *Aeneas* went down to hell, the dog *Cerberus* barked against him, which used to fawne upon others; even so, the Devill is an enemy to vertuous men such as *Aeneas* was, but he's a friend to the wicked. 2. He was called the son of *Venus* because that planet was mistress of his horoscope, or because of his beauty & comely

comely proportion, and to shew that love is the chiefest guard of Princes, and that which doth most subdue and keep people in subjection. 3. *Juno* and *Æolus*, the aire and wind conspired against him to drown him; so sometimes Princes are oftentimes vexed and endangered by the storms of civill dissention. 4. *Neptune* was his friend both in the *Trojan* war, and to help him forward to *Italy*, *Vulcan* made him armour, *Mercury* was his Counsellor and spakeman, *Cupid* made way with *Queen Dido* to entertain him; to shew that a Prince cannot be fortunate and powerfull, without shipping, armour, eloquence and love. 5. The golden Branch made way for him to *Proserpina*, &c brought him to hell, and so doth the inordinate love of gold bring many unto hell: Againe, gold maketh way thorow the strongest gates, and overcommeth the greatest difficulties: besides, gold is the symbole of wisdom, without which no man can overcome difficulties. Lastly, he that will go through the danger of hell, that is, the pangs of death with cheerfulness, must carry with him a golden branch, that is, a good conscience; and perhaps this golden branch may be the symbole of a Kings Scepter, the ensigne of government, wherein a King is happy, if his Scepter be streight and of gold, that is, if wealth, and justice, and wisdom goe together. 6. *Æneas* had not found the branch without the Doves, his mothers birds: so without love, innocency and chastity, we cannot attaine to true wisdom. 7. He that would attaine unto the true Branch, that is, Christ the righteous Branch, and Wisdom of the Father must follow the guide of the two Doves, the Old and the New Testament, they will shew us where he is. 8. *Æneas*, by the help of *Sibyl*, went safely through Hell; so by the assistance of Gods counsell (for [*σιβυλὴ βεβάν*] *Sibyl* signifieth so much) we shall overcome all difficulties. 9. His companion was *Achates*, for great Princes are never without much care and sollicitude, as the word [*ἄχθω*] signifieth. 10. *Æneas* went through the dangers of hell, sea and land, before he could have quiet possession in *Italy*; so we must through many dangers enter into the Kingdome of Heavea. 11. *Æneas* is the *Idea* of a perfect Prince and Governour, in whom we see piety towards his

his gods in carrying them with him, having rescued them from the fire of Troy, in worshipping the gods of the places still where he came, in going to *Apollon's* Temple as soon as he lands in *Italy*, in his devout prayers he makes to *Jupiter*, *Apollo*, *Venus*, and other gods; piety also towards his old father, in carrying him on his shoulders, in bewailing of his death, visiting of his tombe, going downe to hell to see him; his love was great to his wife *Creuſa*, in lamenting, and caſting himſelf into open danger for her; his love was graſt to his ſonne *Ascanius*, in the good breeding and counſelling of him; to *Palinurus*, *Myſſenus*, and others; his vigilancy in guiding the helme at midnight, when his people were aſleep; his liberality to his ſouldiers; his magnanimity, conſtancy, wiſedome, fortitude, juſtice, temperance, are fit by all Princes to be imitated, and the *Æneids* to be diligently read.

ÆOLUS.

HE was *Jupiters* ſon, a King over divers Ilands, and reigned in a City walled with braſſe; he kept the winds in a cave or hollow hill; which at *Juno's* request, and promiſe of a marriage with her Nymph *Deiopeia*, he let out againſt *Æneas*.

The INTERPRETER.

BEfore that *Æolus* was made King of the winds, they were very unruly, and had amongſt themſelves divers conflicts and encounters, ſo that not onely ſhips on the ſea, but caſtles and whole towns alſo on the land were overthrown by them: even ſo, till Kings and Governours were choſen by the people to rule and guide them, they were ſubject to continuall diſorders, tumults, and civill broils, oppreſſing one another; but a wiſe King, like another *Æolus*,

Sceptra tenet, mollitque animos, & temperat iras;

Ni faciat maria ac terras, cœlumque profundum

Quippe ſerant rapidi ſecum, verrantque per auras.

2. He is called *Jupiters* ſon, becauſe the winds are begotten by the influence and motion of the heavens. 3. He was
an

an Astronomet, and could foretell storms and calms, therefore it was thought he had the command of the winds. 4. His City was said to be walled with brasse, because it was guarded with armed men. 5. He kept the winds in a hollow cave, because some caves be full of vapours, which sometimes burst forth with violence. 6. He reigned over Islands, because they are most subject to stormes. 7. *Juno* could not sink *Aeneas* his ships without the help, of *Aeolus*; neither can the aire violently work, if it be not moved by the vapours, which are the winds, or else without vapours, by the planets. 8. The marriage between *Aeolus* and the sea Nymph, shewes the relation that is between the wind and the sea. 9. He may be called *Aeolus*, and the God of winds, that can curb, and keep under anger, and other unruly passions. 10. It is a dangerous state, when *Juno* and *Aeolus*, that is wealth and power, band themselves against innocent men,

ÆSCULAPIUS.

HE was the god of Physick, and son of Apollo & Coronis the Nymph, whom Apollo shot with his arrow, and cut out the child, who was nursed by a goat, or bitch, as some would have it; he relieved Rome from the plague in the forme of a Serpent, being brought from Epidaurum in a ship: he restored Hippolitus to life, therefore was killed by Jupiters thunder.

The INTERPRETER.

I Find *Æsculapius* painted like an ancient man with a long beard, crowned with Bayes, having in one hand a knotty or knobbed staffe, with the other he leanes upon a serpent, and hath a dog at his feet, by which are represented the qualities of a Physician; he ought to be grave and aged, wise as the Serpent, vigilant as the dog, and should be a conquerour of diseases, as his laurell garland shews; the knobbed staffe signifies the difficulty and intricacies of Physick. 2. As the Tyrant *Dionysius* robbed *Æsculapius* of his golden beard, affirming that it was unfit he

he should have so large a beard, whereas his father *Apollo* was beardlesse: even so did *Julian* another tyrant and *Apostata* rob the Churches of Christians, affirming that it was unfit, they being disciples should be rich, whereas their Master was poor, and that being poor, they shall be meet-er for heaven. 3. *Æsculapius* was brought from *Epidaurus* in shape of a serpent to *Rome*, where he drove away the pestilence, it seems the Romans had heard of the brasen Serpent which in the desert healed all the beholders of their stings and wounds. 4. *Æsculapius* is the mild temper of the air, as the word [*ἡμεῖς blandus*] sheweth, which is the effect of the Sun, or *Apollo*, and is the cause of health; therefore *Hygiea* & *Iaso*, that is, health and cure, are the children of *Æsculapius*. His mother is *Coronis* [*χεῖρα ὡς misceo, & tempero*] or the due mixture and temper of the air, which because it depends from the influence of the Sun, therefore *Apollo* is said to beget *Æsculapius* of her; but when he killed her with his arrowes, is meant that the Sun with his beams did overheat and infect the air with a pestilence. 5. I had rather understand by this fiction the true temperament of a sound mans body, caused by *Apollo* & *Coronis*, that is the due proportion of the naturall heat and radical moisture call'd by some *χέρας*, & the true cause of health. The *Coronis* is killed with *Apollo's* arrows, when the naturall heat degenerates into a feverish inflammation, and drieth up the moisture; but when the heat returns to its former temper, *Æsculapius*, that is, health, is recovered, and nourished by a goat, because goats milk is good to feed and restore decayed nature. 6. By this fiction I think is represented to us the properties of a good Physician, he is the son of *Apollo* and *Coronis*, that is, of knowledge and experience; knowledge kills experience, when the learned Physician trusts not to experiments, but by art and knowledge he cures; for indeed in Physick, experience is little worth; for what experience can one have of such infinit varieties of temperaments which are amongst men, every man having a peculiar constitution, which is also still differing from it self? as *Æsculapius* was nursed by a goat or bitch, so Physicians are maintained by gluttony and Venery. *Chiron* *Saturns* son, was *Æsculapius*, School-master; for
time

time hath brought the knowledge of physick to perfection ; or because *Chiron* being half a man, and halfe a horse,, sheweth that a Physician must be a *Centaur*, that is, a man in judgment, and a horse in courage. It is fit that Physicians should be brought to *Rome*, that is, to great Cities infected with sicknesse. The Serpent, Cock and Raven weree consecrated to *Æsculapius*, so was the Goat also, to shew that a Physician must have the Serpents wisdome, the Cocks vigilancy, the Ravens eye and forecast, and the Goats swiftnesse ; for delayes are dangerous ; and if Physicians cure desperate diseases, they must not be proud, and attribute the glory to themselves, or skill, but to God, lest they be punished in his just anger, as *Æsculapius* was. 7.. Christ is the true *Æsculapius*, the Son of God, and the God of Physick, who was cut out, as it were of his mothers womb, by the power of God, without mans help, and cured all diseases ; the true brazen Serpent, he onely who was struck with the thunderbolt of his Fathers wrath, and sent to hell, to deliver us from death and hell.

ALPHÆUS.

HE was a great hunter, and fell in love with the Nymph *Arethusa*, who that she might escape him, was the help of *Diana* turned into a Fountain, and he after ward sorrowing became a River, which still runs after *Arethusa*.

The INTERPRETE R.

1. **A**lphæus was worshipped as a god, and his image was placed upon the same altar with *Diana*, either because they both delighted in the same sport, to wit in hunting ; or to signifie the mutuall relation the one hath to the other : *Diana* was the goddesse of woods, *Alphæus* was a River ; but woods prosper best that are neer to rivers ; or *Diana* is the Moon ; but the moon is a friend to rivers and all moist things, which are begot, preserved and moved by the moons heat, light, and influence. 2. *Alphæus* is a river of *Eli* in *Arcadia*, through secret passages running under the earth & sea, it empties it self in the
springs

spring *Arethusa* in Sicilie; which through *Strabo* denyeth it, it cannot be otherwise, seeing so many witnesses confirm, that whatsoever is cast into *Alpheus* is found in *Arethusa*. 3. As this water running thorow the Sea, loseth not its sweetnesse, by receiving any salt rellish; so neither must we lose our integrity and goodnesse by conversing with the wicked. 4. Husbands must learn of *Alpheus* to be kind to their wives, and to make them partakers of all their goods, as *Alpheus* imparts all it receives to *Arethusa*. 5. We must never rest, til we have obtained him whom our soule loves; the salt sea of afflictions, and the distance of place must not hinder our course. 6. *Arethusa* is from ἀρετή, *virtue*, which we should stil run after. 7. *Alpheus* is from ἄλγος, a spot, we are full of spots and sin, therefore had need to be washed in *Arethusa*, that is, in the water of Baptisme. 8. This water was held good to kil the *Morpheus*, called therefore *Alphos*, for which cause it was consecrated to *Jupiter*; and it was unlawful to wash the altar of *Jupiter Olympius* with any other water: so Baptisme doth wash us from original sin, and by it we are consecrated to God. 9. *Alpheus* is as much as φῶς ἀληθῆς, the light of truth, which runs after ἀρετή, or *virtue*, to shew that knowledge and theory should alwaies be joyned with goodnesse and practice.

AMPHION.

HE was *Jupiter's* son of *Antiope*: she flying from *Dirce* to a solitary mountain, was there delivered, and the child was there brought up by shepherds: he learned his musick of *Mercury*, and received his *Lute* from him: by the force of his musick he caused the stones to follow him, with which the walls of *Thebes* were built: but afterwards out-brawing *Latonas* children, and upbraiding them for want of skil, was by her killed.

The INTERPRETER.

WHereas there were three sorts of musick, to wit, the *Lydian*, the *Doric*, and the *Phrygian*; the first was mournful, and for funerals: the second mascu-

C gather strength line,

line, and for warres: the third effeminate, and for marriages: *Marsyas* was the inventer of the Phrygian, *Thamiras* of the Dorian, and *Amphion* of the Lydian musick. 2. *Amphion* was *Jupiters* son, because musicke is from God, or because the heavens by their perpetuall revolution, shew, that musick without continuall exercise cannot be attained unto; or to shew that there is in the heavenly bodies an harmony, as well as in musick: or if by *Jupiter* we understand the air as sometime Poets do, then, as *Jupiter* gave life to *Amphion*, so doth aire to musick; for no sound is either by voice, instruments, or water, without aire, 3. *Jupiter* in the forme of a Satyr begot *Amphion*; Satyrs were great dancers, and dancing requires musick. 4. *Amphion* was bred by shepheards; for these living an idle and solitary life, were invited to invent musick, partly by the singing of birds, and partly by the whistling of the winde among the trees, or by the running of waters; 5. He was born in a remote hill, because muscicall inventions require quietnesse, and a private life far from troubles and businesse. 6. *Mercury* taught him, and gave him the Lute; to shew the resemblance and equall power of eloquence and musick; eloquence being a speaking harmony and musick a speechlesse eloquence, the one by words, the other by sounds working on the affections, 7. His building *Thebes* walls by his musick, shewes what is the force of eloquence, to draw rude people to religion, policy, and civility. 8. His outbraving of *Apollo* and *Diana*, doth not onely shew the insolency and pride of some men, when they have got some perfection in an Art; but also I suppose may be meant the power and delight of Musick, that it no lesse affects and delights the soul by the eare, then the light of the Sun and Moon doth the eye. So that Musick may as it were challenge the Light. 9. *Amphion* may be said to be killed by *Letona*, when muscicall knowledge is lost by negligence and oblivion. 10. Our Saviour Christ is the true *Amphion*, who by the preaching of the Gospell hath built his Church, and made us who were but dead and scattered, living stones in this building; his Musick, hath quickened us, and his love hath united us. 11. *Amphion* was said to build the walls by the help of his Musick, because

because perhaps he imployed Musicians at that time, who by their musick encouraged the builders, and made them work the better.

ANDROMEDA See PERSEUS. ANTAEUS.

HE was a Giant forty cubits high, begotten of Neptune and the earth, with whom when Hercules did wrestle still as he was flung on the ground, his strength increased; which Hercules perceiving, lifted him from the ground, and squeezing him to his breast stifled him.

The INTERPRETER.

1. **A**Ntæus was King of Tingitania, who compelled his guests to wrestle with him, and then killed them. This is the trick of Tyrants, who make use of their strength and power to undo and ruine the weake and meaner sort: and here we may see what danger it is for meane men to contend with Princes and great ones, they can expect nothing but ruine: *Potentioris iram sapiens nunquam provocabit, Seneca.* 2. The bignesse of his body shewed that earth and water were extraordinarily predominant in him, therefore he was called the sonne of Neptune and the earth. 3. A covetous man is like Antæus, the more that his affections touch earthly things, the stronger is his covetousnesse; till he be lifted up from the earth with heavenly thoughts, and then covetous thoughts die. 4. Satan is like Antæus, for the more he is beate down by the Herculean strength of Gods Word, the more violent and fierce he groweth; but being squeezed by the breast-plate of Justice, he loseth his force. 5. Satan deales with good men, as Hercules with Antæus; he flings them down by oppression and persecution; but when he perceiveth, that by this meanes they grow stronger and more resolute, he lifeth them up by pride and prosperity, by which many are overthrowen which grew strong by adversity. 6. The Sunne like Antæus when he is come to his *perigeum*, or that point neereſt the earth, he begins to gather strength, which

increaseth till he come to his *Apogæum*, or that point in heaven farthest from the earth, and then his force begins to weaken. 7. He that will cure a Feaver with hot things, or an Hydropticke with cold and moist things, he doth as *Hercules* to *Antæus*, increase the disease by applying things of the same nature; whereas diseases should be cured by contraries. 8. Every thing in its own element, with *Antæus*, doth gather strength and prospereth; but being put into another element dieth, as fishes in the aire, and beasts in the sea.

ANUBIS.

THis was the sonne of *O'yrin* the Egyptian, who accompanied his father in all his travells and expeditions, for which care and obedience he was desired after death.

The INTERPRETER.

Aen.8.

Apol.

De præp.
l.2.c.1.

Anubis was worshipped under the shape of a monster, having a mans body but a dogs head, therefore called *Cynocephalus* or dogs head, and *Laior* the barker by *Virgil*, because he was wont to beare in his scutchion or coat of arms the picture of a dogs head. 2. The Egyptians used to worship those creatures that were useful and beneficiall to mankind, among which is the dog, a creature vigilant, faithfull and carefull of his master. 3. By worshipping of *Anubis*, the Egyptians did shew that dutifull and obedient sonnes, such as he was to his father, shall not want honour. 4. *Tertullian* sheweth that this *Anubis* was a whoremaster, and such indeed be all idolls, and idolatrie is spirituall whoredome; so in Scripture Idolaters are said to goe a whoring after other gods. 5. *Eusebius* saith, that not onely those Captains were honoured who subdued their enemies, but the beasts also whose pictures they wore on their helmets and targets, as being great helps to the victorie by affrighting the enemies, hence all kinde of wilde beasts were worshipped among them, so prodigall were they of their honours. 6. *Anubis* I thinke may fitly resemble a Princee

Prince or Governour, who ought to have a mans heart for wisdom and courage, but a dogs head for sagacity, fidelity and vigilance; he ought to bark and to threaten often, but to bite and punish seldom; to defend the sheep, and kill the wolves; *parcere subjectis & debellare superbos.* 7. *Apuleius Meta II.* shewes that the Egyptians worshipp'd *Mercury* under the name of *Anubis* with a dogs head, having his caduceus in the one hand, and a palm in the other, by which I suppose they might mean, that a Princes Embassadour should be eloquent, vigilant, faithful, sagacious, which three qualities are in the dog; prudent also, as the serpents about his caduceus may signifie; and lastly unconquered, as the palm which succumbs to no burthen. 8. *Juvenal* saith that *Anubis* was the Priest of *Isis*; it is requisite that every Priest should have the eloquence and prudence of *Mercury*, the vigilance, fidelity and sagacity of *Anubis*. Sat. 6.

A P I S.

THis was the chiefe God of the Egyptians, worshipped in the form of an ox, but the ox was killed by *Cambyses*.

The INTERPRETER.

APis was thus called whilst he lived, but after his death *Serapis* from *σενος*, a coffin or chest, in which his body was laid, and he in it worshipped. 2. They gave divine worship to *Apis* a while, then drowned him, and being dead they bewailed him, receiving no comfort til they had found another like him; thus we deale with the true God; we sometime honour him, sometime by our wicked lives we lose him, and having lost him, we can finde nothing but sorrow and grief, nor can we be truly comforted til we finde him again. 3. *Cambyses*, as *Herodotus* reports, killed *Apis*, whipt his priests, murdered many of the Nobility that worshipped him, and was offended with the people for rejoycing, and keeping a holiday to him; thus a tyrant is commonly an enemy to religion. 4. The Egyptians used to give drink to *Apis*, not out of *Nile* for fear that water should make him too fat, but of a well

peculiarly dedicated to him; thus many men deale niggardly with God, they can be content themselves to eate and drink of the best, and to give the refuse to God; any thing is thought too much for the Lords Priests; they must not grow fat, nor have plenty. 5. Some think that *Joseph, Jacobs* sonne was under the name of *Apis* worshipped in Egypt, for his wisdom and care, he had in providing of Corn in the time of famine; thus many good men for their eminent parts, have been abused to superstition by wicked men. 6. In the temple of *Apis* neer to his image stood the picture of *Harpocrate* the god of silence, with his finger on his lip, intimating, that such as worshipped *Apis* must not divulge what he has been heretofore, by which we may see the knavery of those Priests who deluded and abused the world with false gods; making the people believe and worship that which they themselves in private laughed at; which *Juvenal* shewes of *Anubis*.

*Qui grege linigero circumdatus & grege calvo.
Plangens populi: cur it derisor Anubis.*

Sal. 6.

7. The Egyptians used to try whether *Apis* would be propitious to them or not, by proffering him fodder and corn, which if he did quickly eat up, they took it for a good sign; but otherwise if he refused; this is no good way to know the love of the true God to us: for oftentimes he wil accept the prayers of those whom he hates, and means to destroy; and many times rejects the prayers of them whom he loves best, *Deus exaudit ad sanitatem, non ad voluntatem.* 8. *Eusebius* shewes that the Egyptian women were not ashamed to discover to *Apis* those parts which nature and modesty hath concealed, by which he shewes the turpitude of that religion; but I infer, that though it was immodesty in them to discover such secrets to their false god, yet it is commendable in us to unclose our most secret sins (be they never so abominable) by confession to the true God. 9. *Tertullian* reproves that vanity of the old Romanes, who admitted into the Capitol *Seraph, Isis* and other Egyptian gods, whom their grave forefathers rejected; of this *Lucan* complaines.

August.

*De prep.
L. 2. c. 1.*

Apo!

*Nos in templam tuam Romana accepimus Isin,
Semideosque canes, & sistrâ jubentia luctus.*

And

And yet these Romans could not be induced to admit the true Christian Religion within their city; even so the new Romanists are content to admit many superstitious heathenish ceremonies, but not the true Orthodox reformed Religion within their Church and City. 10. The ancient Christians made no scruple in converting *Serapium* or the temple of *Serapis* into a Christian temple, so that as *St. Hieron* saith, *Serapis Ægyptius factus est Christianus*; thinking it no disparagement to Christ to honour him in the same place where once the Devil was worshipped; but our moderne pure Christians are of a dainty palat, who cannot relish the worship of God where once masse was said; but wil prefer a stable to such a temple.

APOLLO.

HE was the son of Jupiter and Latona, born in Delos; he kill'd the Serpent Python, the Giant Tyron, Marsyas the Musician, and the Cyclops that made Jupiters thunder, with which his son Æsculapius was slain; for which saet Jupiter banished him, and drove him to feed Admetus his sheep, and to help Neptune in bulding of the walls of Troy, he was the god of *Wisdome*, of *Physick*, of *Musick*, and *Arching*.

The INTERPRETER.

1. **B**Y Apollo may be meant God himselfe; for as they painted Apollo with his harp, and the three Graces in one hand, with a shield and two arrows in the other; so by this perhaps they meant that God was not onely a punisher of wickednesse, but a rewarder of goodnesse; as he had two arrowes, so he hath many punishments: but yet he hath the comfortable harp of his mercy to sweeten them in the other hand; and having but two arrowes, hath three graces, to shew that he hath more mercies then punishments; and therefore the same hand that holds the arrows, holds also the shield, to shew that even when his arrowes flie at us, yet with his shield he defends and supports us. God shot his arrows at *Abraham*, when he raised so many Kings against him; yet at the same time hee

forbids him to feare; for saith he, *I am thy shield*; Gen. 15.1. And that by Apollo was meant the supream God, is plain by the Assyrians, in joyning the pictures of Apollo, and *Jupiter* together, whom they painted with a whip in one hand, and the thunder in the other, to shew, that God hath diversity of punishments, according to the diversity of offences, some gentle, some more rigorous. For this cause the Egyptians represented him by a Scepter with an Eye, to signifie both his knowledge and providence, by which the world is guided: And they painted him with wings, to signifie the swiftnesse of his motion; by which it appears, that *Jupiter* and Apollo were with them one and the same god. 2. I finde that Apollo is painted with one side of his head shaved, the other hairy; by which I thinke they meant, that whilest the sun shined to one hemisphere, the other was dark; for by his hair they meant his beames, and by his baldnesse darknesse, caused by his absence. 3. By Apollo is ordinarily understood the Sunne, which as his (a) name sheweth, is both the destroyer and preserver of things; he is the son of *Jupiter*, because he is a part of heaven, or because he was created by God; he was born of *Lete*, because God brought light out of darknesse, and the Sun out of the *Chaos*; born in *Delos*, which signifieth manifestation, for the Sun discovereth all things, he kill'd *Python* the Serpent, because the Sun by his heat disperseth all putrified vapours, and cleareth the air from mists; for of putrefaction venomous beasts are procreated: so he kill'd *Jupiters* Thunder-maker, because the Sun cleers the air, and consumes those exhalations and moystures, of which Thunder is ingendred. When Apollo was born, *Diana* his sister, who was first born, was the Midwife to bring forth Apollo, that may signifie that the Sun is freed from his eclipse and darknesse, when the Moon departeth from him: he is still Beardlessse, to shew his perpetuall youth, his long hair shews his beames: he feedeth sheep, because his heat produceth grasse: he is carryed in a Chariot drawn with four horses, to

(a) ἀπόλλυμι perdo, σω λυο saluo, λήτω quasi λήσω, à latendo. (b) Erythraeus, i. e. ruber, Ἀξων splendens Lampas fulgor, Philogeus terram amans.

shew

shew his motion, and the four seasons of the year, or the four parts of the Artificiall day, as his horses names doe shew; (b) *Erythraeus*; *Aetæon*, *Lampos*, *Philogeus*; for he is red in the morning, cleer about nine of the clock, in his full splendour at noon, and draws to the earth in the evening; he is the God of wisdom, not by infusing the habit or essence thereof, but by preparing and fitting the Organs for the use and exercise thereof; therefore Southern people are more subtile, wise and ingenious, then the Northern. And because from the Sun divers predictions are gathered of the alteration of Weather, and other (c) sublanary mutations, he was called the great Prophet, and god of Divination; he was also called the god of Physick, both because Physicall herbs have their strength from the Sun, and oftentimes the spring cureth the winter diseases, and the summer the infirmities of the spring; he was called the god of Musick, because he cleares up the spirits of all things; therefore the birds do welcome his approach with their melodious harmony; therefore the Swan was dedicated to him, and the grasshoppers also; and as in musick, so in his motion and operations there is a harmony: and because he fits the aire, which is the *medium* of musick and of all sounds, the Muses for this cause are in his custody; which were enlarged from three to nine, according as the number of strings increased in musicall instruments; he was called an Archer because his beams like arrows flye every where; His *Tripes* which some would have to be a table called also (d) *cortina*, from *Pythons* skin, with which it was covered, others a three footed vessell, others a three footed chaire, wherein they sate that prophesied; I say, this *Tripes* may signifie the three Circles in the Zodiack, which every yeare he toucheth, to wit the Ecliptick and the two tropicks. They that dyed suddenly, or of any violent disease, were said to be killed by *Apel'o*, because the Sun with extreame heat doth cause famine and infectious feavers. Thus he was said to shoot with his arrows *Amphion's* children. To him were dedicated the strong Bull, the white Swan, the quick-sighted Raven, to (e) signifie the

(c) *Vide Virgil Georg; 1.*

power

power, and beauty, and piercing light of the Sunne; which because it detecteth obscure things, he was called a prophet; the Olive, Palm, and Bay-tree also were dedicated to him, both because the Olive and Palm grow not but in hot countries; and because they are, as the Bay-tree, usefull in Phylick, and of an hot quality like the Sun, therefore he was said to be in love with (f) *Daphne*, the daughter of the river.

(d) *Cortini patens dictus Apollo* (e) *Phaneus dictus Apollo*
à manifestando. (f) *Daphne* à διαφάινειν.

Penus, because on the banks of that River are good store of Bay-trees, his shoes and garments were of gold, to shew his colour; he with *Neptune* built the walls of *Troy*, to shew, that without Gods assistance no City or State can stand or be built. His love which he bare to the flower *Hyacinthus*, is to show that flowers do bud and prosper by the Sun, and dy with cold winds; therefore *Zephirus* was the cause of his death: and perhaps *Apollo* and *Neptune* were said to build *Troy* walls, because mortar and bricke are made by the help of heat and water; or because *Laomedon* either stole or borrowed some treasure out of the Temples of *Apollo* and *Neptune*. 4. Our saviour Christ is the true *Apollo*, both a destroyer of Satans Kingdomes, and a saver of his people; for σωλίζει is as much as to lose by paying the price of Redemption; he is the Sonne of righteousness, by whose beams and arrows, that is, his word, *Python* the devil is subdued: he is the Son of God, and the God of wisdom, the great Prophet, the Son of *Latona*, that is, of an obscure maid: the true God of Physick, who cureth all our infirmities; and the God of musick too, for that harmony of affections and Communion of Saints in the Church is from him; he hath subdued our Giants, that is, our spirituall foes, by whose malice the thunder of Gods wrath was kindled against us; he is immortall, and the good shepherd who hath laid down his life for his sheepe, having for his sheepes sake forsaken his Fathers glory; and he it is who hath built the walls of *Jerusalem*, *Apollo* was never so much in love with *Hyacinthus*, as Christ was with

with the sonnes of men. 5. As the Sunne amongst the Planets, so is a King amongst his Subjects; A King is *Apollo*, the destroyer of the wicked, and a preserver of good men; the light and life, and beauty of his people: a God of wisdom amongst them, to guide them with good Laws; A God of Physick to cut off rotten and hurtful members, to purge out all grosse humors, that is, bad manners, with the pils of justice, to cheare up with cordials or rewards the sound and solid parts of the politick body; he is a God of musick also, for where there is no King or head, there can be no harmony nor concord; he is a prophet to foresee and prevent those dangers which the people cannot, he is a subduer of *Pythons* and *Gyants*, that is, of all pestiferous disturbers and oppressors of the State: his arrows are his Lawes and power which reacheth thorow all the parts of his dominion; he is a good shepherd: and Kings are (g) so called; and a King thus qualified shal be like the Sunne, stil glorious, immortal, youthful, and green like a Palm, Olive, and Bay-tree; but if it doth degenerate into a tyrant, then he is the cause of mortality, as the Sunne is, when he inflames the ayr with excessive heat.

(g) ποίμνες λέει.

ARACHNE.

SHe was a Lydian Maid, skilfull in weaving and spinning, and by *Minerva* (for her insolency in provoking a goddesse) was turned into a spider.

The INTERPRETER.

1. **T**He cause of *Arachnes* overthrow was the rejecting of the old womans counsel, into whose shape *Pallas* had transformed her self; then are young people ready for ruine, when they wil follow their own heads; and despise the counsell of the aged, whose experience and gravity should temper their temerity:

—*Senex venit usus ab annis.*

2. This

2. This *Arachne* did learn of the Spider to spin and weave ; for the beasts are in many things our School-masters. 3. It is not good to be proud and insolent of any art or knowledge. 4. Subtil and trifling sophisters, who with intricacies and querks intangle men, are no better then Spiders, whose captious fallacies are no lesse hateful to the wise, then *Arachnes* web was to *Miserum*. 5. Partial Judges use their laws, as spiders doe their webs, to catch little flies, and let the great ones passe thorow. 6. Covetous men are like spiders, they unbowel, that is, they consume and spend themselves with care and toyle, to catch a fly ; for wealth in the end wil be found little better. 7. Envy and a slandering tongue is like a Spider which doth crack the purest glasses, so they doe poyson the best men. 8. We should be Spiders in providence ; they hang their nets in windows, where they know flies most resort, and work most in warm weather, for then the flies come most abroad : and like Mice they foretel the ruine of an house, by falling and running away, as *Pliny* sheweth.

ARGONAUTÆ, See JASON and HERCULES.

ARION.

WAs a skilful Musician, who having got great wealth, and sailing to Lesbos, was robbed by the Mariners, and appointed to be flung in the sea, who having leave to play on his Harp, so charmed the Dolphins, that they received him on their backs, and carried him to Tenarus, where the Dolphin died that carried him, being left on the shore, and was placed among the stars ; the mariners were taken and put to death.

The INTERPRETER.

1. **W**Hen the *Tyrrhenian* mariners robbed *Bacchus*, he made them mad ; for they supposing the sea to be a meadow full of flowers, leapt into it and so became Dolphins

Dolphins; which is the reason they delight to be neere ships: the meaning may be this, that drunkards who intoxicate themselves with wine, become mad, and have their imaginations distempered: hence the sea to them is a meadow, and nothing seems dangerous; but indeed, then do drunkards leap into the sea, when by their intemperance they fall into hydropsies, and then are they turned into Dolphins, for they drinke like fishes, nor is their thirst quenched: *Crescit indulgens sibi dirus hydrops.*

2. This Dolphin was a ship (a) so called, from the image of the Dolphin upon the sterne. 3. Here also we may see the force of eloquence, by which wilde men are charmed.

4. No sin is done in secret, but shall be revealed, especially murther, which oftentimes is strangely discovered.

5. God doth not let good turns go unrewarded, which is signified by the Dolphin made a constellation. 6. Here wee see Arions ingratitude, who let the Dolphin dye on the shoar.

7. The love of Dolphins to man, may teach us love one to another. 8. The (b) Dolphins never rest, not when they sleep; they are the swiftest of all fishes, and most intelligent; pious to their own kinde, in carrying out their dead bodies to the shoar.

9. When Satan drove us out of Paradise into the sea of this world, the Dolphin, that is, the Church received us, and by the musick of Gods word we are saved.

(a) *Ναῦς δελφινοφόρος*, Thucid. (b) *Vid. Elian. Plin. &c*

ARISTÆUS.

WAs the son of Apollo and Cyrene, a shepherd, a keeper of Bees, who first found out honey & oyl; he was in love with Euridice, who being pursued by him, run away, and was kill'd by a serpent; therefore the Nymphs were angry, and destroyed his Bees: He obtained of Jupiter and Neptune, that the pestilential heat of the Dog-dages, wherein was great mortality should be mitigated with windes.

The

The INTERPRETER.

1. **T**He Minister ought to be *Aristeus*, that is, the best man of the parish in spiritual gifts, and holy conversation, as he is the best in respect of his sacred calling. And he should pursue *Euridice*, and be in love with her, that is, with right judgement; but she is fled from *Aristeus*, and is stung by the Serpent; right judgement hath forsaken many of our Ministers, in these troublesome times, and she is oppressed by that old Serpent the devill.
2. By *Aristeus* may be meant Wisdome, which is the best thing in man, as the word *ἀριστος* & *optimus* shewes, which is begot of *Apollo* and *Cyrene* the daughter of the river *Peneus*, because the moderate heat and proportion of moisture make a good temper, and so the Organs are fitted for the exercise of wisdome; by which honey and oyl, things most pleasant and usefull for the life of man, were invented: by wisdome the heat of the Dog-dayes is tempered, because a wise man knowes how to prevent and avoid the inconveniences of the heaven, *Sapiens dominabitur astris*: *Euridice* is a deep or large judgement, which is nothing else but that act of the intellect in (b) determining what is right, what wrong, what to be chosen, what avoided; and so the Will, whose office it is to chuse or refuse, is directed and guided by the judgement. A wise man desires to enjoy a right judgement, and to regulate his actions accordingly; but this *Euridice* doth often sail *Aristeus*, and is wounded by the serpent of our corrupt nature, so that this failing, *Aristeus* loseth his Bees, that is, faileth in his inventions, and wants the sweetnesse and comfort which he should take in his actions; this made Saint *Paul* confesse, that he did what he would not do, and what he would do, he did not.
3. *Aristeus* is a king, a shepherd, and the best man of

(b) *Eūsus latus Nō judicium.*

his Kingdome, by whose invention we have honey and oyl, that is, delight and all things necessary by his good government; whose wisdome doth prevent the infectious heat of Dog-dayes; that is, of oppression, tumults and rebellion,

rebellion; but if at any time *Euridice*, right judgement, being stung by serpentine flatterers who misinform him, be wanting, the Bees perish, and the subjects go to ruin.

4. *Aristæus* is the celestiall heat, the effect of the Sun, joyned with moderate moisture, by which, Bees, and Olives, and all things usefull for our life are procreated and cherished; by the secret influence of this heat those Northern windes in Pontus, Egypt, and other places are raised, which after the Summer Solstice blow and last forty dayes, by which the rage of the dog-star is mitigated: these winds are called *Etesii*, because every yeare they blow at the same season; in Spain and Asia these *Etesian* windes blow from the East, this heate working upon *Jupiter* and *Neptune*, that is on the aire and sea, doth cause and generate these winds: now as this celestiall heat produceth and cherisheth Bees; so *Euridice*, mans judgement, art and industry must be joyned: otherwaies by the Nymphs, that is, too much rain, or by many other wayes the Bees may fail, and if they fail, the same heat out of putrified matter may make a new generation. 5. Christ is the true *Aristæus*, the good shepheard, the best of men, and the Son of God, by whom we have honey and oyle, comfort and spirituall joy, and all things else, at whose request the heat and Dog-star of Gods anger was appeased, he is in love with our souls, as *Aristæus* with *Euridice*: but we run from him, and are stung by the Serpent the Divell; we died with *Euridice*; we were destroyed with *Aristæus* his Bees, untill he restored us again to life by the sacrifice of his owne body.

ASOPUS.

H He was the Son of Jupiter, or, as some say, of Neptune, the father of Argyna whom Jupiter in the forme of fire ravished, but he was stricke with Jupiters thunder whilst he pursued him, and would have rescued his daughter Argyna of whom Jupiter begot *Æacus*.

The

The INTERPRETER.

Mat. Com.

Cal. Rodig.
l. 12. c. 32.

Lib. 3.

A *Sopus* was the name of a River in *Beotia*, called the Son of *Jupiter*, or of *Neptune*, because all Rivers are begot of the ayre converted into raine, and of the Sea. 2. *Æachus* is said to be the son of *Jupiter* by *Ægina*, because *Æachus* by his prayers in the Temple of the Isle *Ægina*, obtained rain of *Jupiter*, when *Greece* was scorched with heat and drought. 3. *Asopus* was killed by *Jupiters* thunder, whilst he pursued after him for his Daughter, by which may be meant, that the River was dried up by the heat of the aire. 4. *Asopus* had a Daughter *Plataea* by name, whose image *Jupiter* made to be clad in womans apparell; and caused it to be divulged, that he was to be married to *Asopus* his Daughter, by which meanes *Luno*, who had separated her selfe from *Jupiter*, was reconciled to him againe; in memory of which there were celebrated festivall solemnities, called *Dadala* and *Plataea*; From hence we may learne that Husbands should overcome their wives peevishnesse rather by honest policy then by violence and open hostility, 5. *Apollodorus* writes, that in the River *Asopus* coales are found, which perhaps gave occasion to that fiction, that *Asopus* was killed by *Jupiters* thunder; and because *Asopus* first found out the Springs of that River so called, that might give occasion also to Poets in affirming that he was turned into a River. 6. *Asopus* had twenty daughters, and but two sons; by which perhaps was meant, that Parents of a watrish and cold constitution, are more fruitfull in females then males, for generation of which a greater heat is required. 7. *Asopus* found out the place, where *Jupiter* and his Daughter were, by the help of *Sisyphus*, for which cause *Jupiter* punished him in Hell by the incessant rolling of a stone; by which we see what is the reward of blab tongues, and how dangerous it is to divulge Princes secrets.

A T.

AT ALANTA.

SHe was the daughter of King Ceneus, so swift in running, that no man could match her; only Hippomènes overcame her, by casting in her way three golden Apples, at which whilst shee stooped to take them up, shee lost her race; shee was the first that shot the Chaledonian Boar; and with the sharp point of her spear brought water out of a rock; but for lying in Cybeles temple with Hippomènes, she was turned into a Lionesse, and he into a Lion, which drew Cybeles Chariot.

The INTERPRETER.

1. **H**ere we may see how odious ingratitude is to God, which is exprest in the person of Hippomènes, who neglected to return thanks to *Venus*, that had by the meanes of her golden apples got him the victory over *Atalanta*; therefore she made him so mad and eager on her, that he was not afraid or ashamed to deflowre her in *Cybeles* temple. God suffers men to fall into grievous sins, when they are not thankfull for received favours. 2. Here we see what danger there is in idlenesse, whilest *Atalanta* was imployed with *Diana* in hunting, she kept her virginity, and did help, yea, was the first that wounded the Chaledonian Boar; but when she gave her selfe to idlenesse, shee fell into lust and profanesse. 4. Here we see how irreverence to God is punishable, when such a fearefull punishment was laid upon this couple, as to be turned into beasts, and made slaves to *Cybele*, for profaning her temple. 4. Here we have the picture of a whore, who runs swiftly in the broad way that leadeth to destruction; if any thing stay her course, it is wise counsell and admonition; for wisdom is presented by gold. It is shee that kills the Boars, that is, wanton and unruly youths, wounding both their bodies, souls, and estates; and therefore hath a sharp spear, to draw water out of rocks; because many who at first were senslesse like stones, being deeply wounded with remorse for their former folly and stupidity, fall to repentance, to weeping and lamenting, considering what they have

D

lost;

lost; and as *Atalanta* defiled *Cybeles* temple, so doth a whore pollute her body, which is the Temple of the Holy Ghost; so doth the whoremaster make his body fall one with the body of an harlot; and so both degenerate from humanity, and participate of the cruelty and lasciviousness of Lions, and by this means become miserable slaves and drudges to *Cybele*, mother earth, that is, to all earthly affections and lusts. 5. As *Atalanta's* course was interrupted by golden apples, so is the course of justice oftentimes stopped with golden bribes. 6. Here we see that one sin draweth after it another, worse then the former; fornication begetteth profaneness, and profaneness cruelty, and miserable servitude to earthly lusts. 7. Let us with *Atalanta* run the race that is set before us, and wound the boar of our wanton lusts, and draw water from our rocky hearts; let us take heed that the golden apples of worldly pleasure and profit, which *Hippomenes* the Devil flings in our way, may not hinder our course; commit not spiritual fornication with him in the temple of *Cybele*, lest God in his just anger make our condition worse then the condition of the brute and savage beasts.

ATLAS.

VV As the son of *Japetus*, and brother of *Prometheus*, or as others say, he was begotten of heaven and the day: if this was not another *Atlas*, he was King of *Mauritania*, and had a garden where grew golden apples, he was turned into a mountain by *Perseus*. *Jupiters* son, upon the sight of *Gorgons* head, because he refused to lodge him.

The INTERPRETER.

1. **A** *Atlas* was said to be transformed into a mountaine, either because he was confined to that hill being driven from his own country by *Perseus*; or else because he delighted to be upon that hill, or because he called it by his own name. 2. *Atlas* is the name of an high hill, which for the height thereof, being higher then the clouds, was said to support heaven; and to be begotten of heaven and day,

day, because of the continuall light on the top of it, as being never obscured with mists, clouds, and vapours. 3. This is the name of him who first found out the knowledge of Astronomy, and invented the Sphere, which some thinke was *Henoch*, and for this knowledge was said to support heaven. 4. This is the name of a King in *Mauritania*, who perhaps from the bignesse, and strength of his body, was called a mountaine; and was said to have a garden of golden Apples, because of the plenty of golden Mines in his Kingdome. 5. God is the true *Atlas*, by whose Word and power the world is sustained; that mountain on which we may securely rest, who onely hath golden apples, and true riches to bestow on us. 6. The Church is the true *Atlas* a supporter of a kingdome, the childe of heaven, the hill on which God will rest, on which there is continual light and day, a rock against which hell gates cannot prevaile, where is the garden of golden apples, the Word and Sacraments. 7. A King is the *Atlas* of his Commonwealth, both for strength and greatnes: there is the day and light of knowledge in him, which the people cannot see; *Pro-methews*, [*Προμηθεΐα*] that is, Providence, is his brother; by the meanes of his knowledge and providence the kingdome is supported, and his gardens are filled with golden apples, that is, his treasures with mony. 8. He deserves not to be called a man but a monster, who will not be hospitable; for *homo ab humanitate*; [*Ζεύς*] *Jupiter* is the god of hospitalitie, who punisheth the violation of it. 9. As *Persens* the sonne of *Jupiter*, sought lodging from *Atlas*, but could have none, and therefore turned him into a senselesse hill: So Christ the Son of God, knock at the dore of our hearts, whom if we refuse to let in, we shew our selves to be more senselesse and stupid then the hill *Atlas*.

AURORA.

THe daughter of *Hyperion* and *Thia*, or as others write, of *Titan* and the *Earth*, the sister of *Sol* and *Luna*, drawn in a Chariot, sometimes with four horses, sometimes with two onely; she useth to leave her husband *Tichonus* with her son

Memnon abed in Delos; shee made old Tithonus young again by means of herbs and physick.

The INTERPRETER.

1. **A**urora was said to be the mother of *Lucifer*, and of the windes, because at certaine times the star of *Venus* is seene in the morning, and then shee is named *Phosphorus*, or *Lucifer*: and at sometimes in the evening, then shee is called *Hesperus*, *Vesper*, *Vesperugo*. *Aurora* is said to be the mother of the windes, because after a calme in the night the windes rise with the morning, as attendant upon the Sun, by whose heat and light they are begot, if windes be vapours; or if they be nothing else but the motions of the aire, then they may be called the daughters of *Aurora*: for the Sun with his heat and light moves the aire, *Aurora* or the morning being nothing else but the first appearing of the Sunlight: and so perhaps *aura* a breath or winde may be derived from *Aurora*. 2. *Aurora* is the daughter of *Hyperion*, which signifieth to goe above; for [*ὑπὲρ ὅρα*] it is from above that we have the light of the Sun, and every other good thing, even from the Father of lights; her mother is *Thia*, for it is by divine gift we enjoy light, and nothing doth more lively represent the Divinity then the light, as *Dionys. Arcopag.* sheweth at large: Shee is the daughter of *Titan*, that is, the Sun, who is the fountaine of light, and of the Earth, because the light of the morning seemes to arise out of the earth. 3. The leaving of her husband abed with her son, is only to shew, that all parts of the earth doe not enjoy the morning at one time, but when it is morning with us, it is evening with those of the remotest East countries from us, whom shee leaves abed when shee riseth on us, and leaves us abed when shee riseth on them: for all parts are East and West, and all people may be called her husbands and sons, for shee loves all, and shines on all; and by her absence leaves them all abed by turnes. 4. Her chariot signifieth her motion; the purple and rose colour doe paint out the colours that we see in the morning in the aire, caused by the light and vapours. 5. Shee hath some-
time:

time two, sometime four-horses, because she riseth sometime slower, sometime sooner. 6. The making of old *Tithonus* young with physick, may shew that the physicall simples which come from the Eastern countreys are powerfull for the preserving of health and vigour in the body. 7. Again, fair *Aurora* leaving old *Tithon* abed, doth shew that beautiful young women delight not in an old mans bed; by this may be signified a vertuous woman, whom *Solomon* describes, who riseth whilst it is night, is clothed with scarlet and purple, who doth her husband good, &c. *Prov.* 31. 8. Lastly, our Saviour is the true *Aurora*, who was in love with mankind, whom he hath healed from all infirmities, and hath bestowed on them a lasting life, which knoweth not old age; his light from the chariot of his word, drawn by the four Evangelists, shineth over all the world.



CHAP. II.

B

BACCHUS.

HE was the son of Jupiter and Semele, who was saved out of his mothers ashes, after that Jupiter had burnt her with his thunder, and was preserved alive in Jupiters thigh; he was bred in *Aegypt*, and nursed by the Hyades and Nymphs; he subdued the Indians and other Nations, was the first that wore a Diadem, & triumphed, and found out the use of wine.

The INTERPRETER.

Bacchus was worshipped with Ceres, and accounted her inseparable companion, therefore they called her his *Δάμαρξ* & *πίπτερον*, to shew that our life is sustained by bread and wine, or that the grape is not onely for drink, but also for food. So *Virgil* joyns them together, *liber & alma Ceres*, under which names he means the Sunne and Moon, for it is by them we have wine and corn; Ceres which is all

Stat. l. 1.
Achil.
Flaccus.
Argol. l. 2.

one with Proserpina, Luna, and Hecate, nourished Bacchus three yeere together, and he carried the wedding torch before Proserpina when shee was going to be married. Bacchus also and Hecate had the same sacrifice at the same time, to wit, in the night, by all which they signified, that we cannot live without bread and wine; the one without the other wil not sustain us long. 2. Bacchus used to weare a Miter which is the proper attire of women: *serta comas mitramque leuat. Nivet tument ut cornua mitra*, Because Bacchus was both male and female, to shew that wine many times makes men effeminate, and gives masculine courage to women; therefore he was called *δηλόμενος ἄρχων* an effeminate and mitred Prince. 3. Bacchus is painted sometimes with a bald head, with a sythe or sickle in one hand, with a jugge or pitcher in the other, also with a womans garment, and a garland of roses about his head, which may signifie to us these effects of wine; It causeth baldnesse, because being immoderately taken, it dryeth up the radical moisture of the head, and fills it with waterish and adventitious humours, which cause baldnesse. 4. The sythe shews wine-bibbing, represented (by the pitcher) to be the main cause of the shortning and cutting off of mans life. 5. The womans garment and garland of roses represent the effeminatenesse of drunkards, & that pronenesse to Venerie, to which wine and roses are strong provocations. 6. By Bacchus is ordinarily meant wine, which is the fruit of *Semele*, that is, of the Vine, so called, because it doth *σειειν* and *μάλιν* shake the limbs; for no liquor is so apt to breed palsies, as wine; ashes, because hot, make good dung for Vines, therefore Bacchus is said to proceed of his mothers ashes, and to be cherished in Jupiters thigh, because the Vine prospers best in a warme aire, and in a soile most subject to thunder, which is caused by heat which is most fervent, and thunder's most frequent in July and August when the grapes doe ripen. He was bred in Egypt, because in hot ayre and mellow soyle, as Egypt is, is fittest for wine; and because moysture is required for the increase of wine, therefore he was said to be nursed by the Hyades and Nymphes. 7. He subdued the Indians, either because wine makes resolute souldiers, or because most countries are

are subdued with excessive drinking and abuse of wine : and indeed *Bacchus* may weare the Diadem , for he doth triumph over all nations : of all sorts of people and professions, there be few that with *Lycurgus* will oppose him ; his Thyrsus toucheth further then any Kings Scepter, or the Roman Fasces : if we would see his *Orgia* or sacrifices, his Priests or (a) *Menades*, his Panthers, Tigers and Lyn- (a) *Uel* ces , with which his chariot is drawn , the Satyrs and *Sic Thyades* & *leni* his companions, with their Cymballs and vociferati- *Mimallones* ons, we shall not need to goe far : he never had greater & *Bash*. authority over the Indians, then he hath over this Kingdome : he once slept three yeares with *Proserpina* : but we will not let him rest one day. The Thebans tore *Orpheus* for bringing in *Bacchus* his sacrifices among them : and *Icarus* was thought to have brought in poyson, when he brought in wine : but the case is otherwise with us : if any discommend the excesse of wine , he shall have *Alcithoes* doome , shee for discommending *Bacchus* , was turned into a Bat , and he shall be accounted no better : yet I discommend not the moderate use of wine , which is *Iupiters* sonne , or the gift of God ; for it strengthens the body, comforts the heart, breeds good blood : for which cause *Bacchus* was alwayes young : for wine makes old men look young, if it be moderate, otherwise it makes them children : for so *Bacchus* is painted : he had also a virgins and a bulls face, he was both male and female , sometimes he had a beard, and sometimes none, to shew the different effects of wine moderately and immoderately taken ; he was worshipped on the same altar with *Minerva* , and was accompanied with the *Muses*, to shew that wine is a friend to wisdom and learning. *Mercury* carried him, being a child, to *Maeris* the daughter of *Aristaeus*, who annointed his lips with honey : to shew that in wine is eloquence ? and so likewise the naked truth, therefore *Bacchus* is alwayes naked ; and if *Amphibena* the Serpent, that is , sorrow or care bite the heart, let *Bacchus* kill him with a vine-branch. Wine refines the wit, therefore the quick-sighted Dragon was consecrated to *Bacchus* ; and to shew that much pratling was the fruit of wine, the chattering Pye was his bird And because wine makes men effeminate , therefore women were his

(a) Liber
& Lyæus
idem.

priests; he slept three yeares with *Proserpina*, to shew that Vines the first three yeares are not fruitfull; he was turned into a Lion, to shew the cruelty of drunken men; he was torn by the Titans, buried, and revived again; for small twigs cut off from a vine, and set in the earth, bring forth whole vines. He was called (a) *Liber*, because wine makes a man talk freely, and freeth the mind from cares, and maketh a man have free and high thoughts; it makes a begger a gentleman. *Dionysius* from *διὸν μένιεν*, & *νύσσω πινω*, stirring up the mind: he was the first that made bargains, and so it seems to be true by the Dutchmen, who will make no bargaines till they be well liquored. 8. *Bacchus* is the Sun, who is both *Liber* and *Dionysius*, free from all sublunary imperfections, and freeth the world from darknesse and inconveniences of the night, and pricketh forward the mindes of men to their daily actions; he is still young, not subject to age and decay; naked, for he makes all things naked and open to the eye of the author of generation of all things, as well as of wine; the son of *Jupiter*, because he is a part of heaven, and of burned *Semele*, because they thought that the Sun was of a fiery matter; he dyeth and reviveth againe, when after the cold winter he recollects his heat, strength, and vigour; his sleeping with *Proserpina* sheweth his abode under our Hemisphere; the wilde beasts which accompany him, sheweth the extremitie of heat with which beasts are exasperated; he is a friend to the Muses, for by his influence our wits are refined; a destroyer of *Amphibiana*, that is, the winter, which stings with both ends; for at its coming and going it breeds diseases and distempers in our bodies: he was painted sometimes like a childe, sometimes like a man, because in the winter the dayes are short, and his heat weake; but in summer his heat is strong, and dayes are long: he is clothed with the spotted skin of a Deer, to shew his swiftnesse, and multitude of starres with which he seemes to be covered at night; the travels of *Bacchus* doe shew the motion of the Sun. 9. Originall sinne, like *Bacchus*, received life by the death of *Eva*, who for her disobedience was struck with the thunder of Gods wrath; and it hath been somented by *Adams* thigh, that is, by generation;

neration; this unruly evill hath travelled farther then *Bacchus* did, and hath an attendance of worſe beaſts then Tygers, Panthers, &c. to wit, of terrours, and of an evill conſcience, and actuall ſins; it hath ſubdued all mankind; and as *Bacchus* turning himſelfe into a Lion, made all the mariners in the ſhip wherein he was carryed, leap into the ſea; ſo this ſinne turned us all out of Paradife into the ſea of this world. 10. Chriſt is the true *Dionyſius*, Διὸς υἱός, the mind of God, the internall word of the Father, born of a woman without mans help, as the Græcians fable their *Bacchus* to be, and yet they give (a) credit to their figment, and not unto our truth; he is *Liber*, who makes us onely free, the great King, who hath ſubdued all Nations, whoſe Diadem is glory. He hath killed *Amphibena* the divell, the two headed Serpent, his two ſtings are ſinne and death, with the one he hath wounded our ſoules, with the other our bodies, he triumpheth over all his foes; his body was torne with thornes, nailes, and whips, and went downe to hell, but he revived and roſe againe: he is the true friend of wiſdome and learning, and who hath given to us a more comfortable wine then the wine of the grape, that wine which we ſhall drinke new with him in his kingdome; his lips were truly annointed with honey, grace was diffuſed in them, and never man ſpake as he did; he is that Lyon of the Tribe of *Judah*, who hath overcome the Giants, and the Pirats who would have bound him, that is, the wicked Angels and Tyrants of this world; he is ſtill young, as not ſubject now to mortality.

(a) οὗτος υἱὸς
bonns fili-
us; nomen
Bacchi.

BELIDES.

Theſe were the fifty daughters of *Danaus* the ſonne of *Belus*, who killed their husbands all in one night by the perſwaſion of their father, except *Hypermneſtra*, who ſaved her husband *Lyncius*: theſe daughters for their murder are continually in hell, drawing water in a ſieve, which is never full.

The INTERPRETER.

1. **H**ere we may see that incestuous marriages are unfortunate, and the end of them for the most part fearefull : for *Danaus* and *Egyptus* were brothers, the fifty daughters of *Danaus* married with the fifty sonnes of *Egyptus*, too neere an affinity, and against the law of nature.

2. Whereas these women murdered their owne husbands, we see how little trust is to be given to many of that sex : and that there is no security here, nor confidence, if the friends of our owne bosome prove treacherous.

3. Our mother *Eva*, for murdering her husband with the forbidden fruit, hath this punishment imposed on her and all her children, that they are still drawing water in a sieve, which will never be filled ; that is, still toying and labouring for that which will never fill and content them : the covetous man is still drawing riches, the ambitious man honours, the voluptuous man pleasures, the learned man is still labouring for knowledge, and yet they are never full, but the more they draw, the more they desire ; the drunkard is still drawing liquor ; but his body, like a sieve, is never full : there be also sieves that we are still filling but never full, unthankfull people, on whom whatsoever good turne we bestow is lost ; hollow-hearted people, to whom we can commit no secret, but *pleni rimarum*, being full of chinks and holes, they transmit all ; prodigall sons, for whom careful parents are still drawing, but these sieves let all run out, and sooner then the parents could put in ; Preachers and Schoolmasters have to do with sieves, whose memory can retain nothing of that they learn.

4. Let us take heed of sin, which hath a virgins face, but is secretly armed with a dagger to wound us.

5. Children must not obey their parents in that which is evill, lest they be punished in Gods just judgement.

BELLEROPHON.

HE being falsely accused by Antæa the wife of Prætus, for offering violence to her, was sent with Letters by Prætus to Iobates his father-in-law, to be killed by him, who being unwilling to kill him himself, sent him against the people Soly-mi, Chimæra and Amazons; who by the help of the winged horse Pegasus, which Neptune sent to him, overcame them all; afterward offering to ride up to Heaven, was by Jupiter thrown down.

The INTERPRETER.

1. **T**HE Poets by the fictions of *Bellerophon* riding in the air upon a winged horse, of *Phryxus* riding on a Ram over the Sea, of *Dædalus* flying in the ayr of *Phæton* riding in the chariot of *Phæbus*, of *Endymion* with whom the Moon was in love: by these fictions, I say, they did encourage men to vertuous actions, and to sublime and heavenly cogitations. 2. Here we see the malice of a whore in the wife of *Prætus*, who not attaining her fleshly desire of *Bellerophon*, goeth about by false accusations to undoe him. 3. Here all men in authority are taught not to be too rash in giving credit to accusations, though their own wives be the accusers. 4. *Bellerophon* was a good Navigator, who in the swift ship called *Pegasus*, pursuing the Lycian Tyrant, who in the ship called *Chimæra* (on whose snout was the image of a Lyon, on the poop a Dragon, in the middle a Goat) had done much mischief, gave occasion too this fiction. 5. *Bellerophon* is an Astronomer, who finding out the qualities and effects of the Starres, was said to ride up to heaven; but when they faile in their predictions, as oftentimes they doe, then their horse *Pegasus* may be said to fling them down. 6. They that search too much into the secrets of Predestination are like *Bellerophon*; they climb so high, till at last they are overthrown in their imaginations, *Cælum ipsum petimus stultitia*. 7. *Bellerophon* may be the Sun, who by the help of swift *Pegasus*, that is the winde, which Neptune the Sea affords, doth overcome *Chimæra*, that

is,

is, the pestilential ayre, and drives away infectious mists.
 8. A wise man is *Bellerophon* [Βεληροφόντις] who encountering with difficulties, joyneth with prudence, the courage of an horse, and celerity of a winged horse, by which means *Alexander* became such a conquerour. 9. By the example of *Bellerophon* beware of pride, which wil spoyle all good actions in us, and at last wil give us a fall. 10. Mark here, that God is the miraculous preserver of innocency; a clear conscience wil at last overcome all false accusations, and like *Pegasus* carry us through all difficulties. 11. A good Christian must like *Bellerophon*, fight against *Chimæra*, *Solyms*, and *Amazons*, that is, the diuel, the world, and the flesh; and then he must be alwaies mounting upward in holy meditations, and his conversation must be in heaven. 12. If with *Bellerophon* we affect heaven, we must take heed we doe not look down upon the earth as he did, whose head grew giddy, and so he fel; we must not put our hands to the plough and look back, *Remember Lots wife*. 13. We see how hospitable and just the Gentiles were, for neither *Prætus* nor *Jobates* would kil *Bellerophon*, because they had entertained him into their houses. 14. Christ is the true *Bellerophon*, the Wisdom of God, who brought to us counsell and wisdom; he was exposed to all malice, but overcame all; he subdued the spiritual monsters, and rides triumphantly on his word, as on a winged horse, and by the power of his Divinity mounted up to heaven.

BONA DEA.

This was the wife, or (as some say) the daughter of *Faunus*, who for her modesty and chastity, obtained the surname of [Good,] and after her death was worshipped as a chiefe goddess among the Romans.

The INTERPRETER.

1. **B**ona Dia was called also *Fauna*, either from her husband, or father *Faunus*; and *Fauna* also a *fando* or *asfato*, for she used to foretell to women their fates, as her husband *Faunus* did to men. 2. By *Bona Dia* may be meant

Junoo

Juno, for this Epithite *Virgil* gives her;

Adsi letitia Bacchus dator, & bona Iuno; and therefore

she was painted with a Scepter in her hand, as being Queen of the gods, and *Pausanias* records, that there was the temple of *Bona Dea*; which is likely was meant of *Jupiter*, for he being the chiefe god, did most deserve this title. 3. By

Bona Dea may be meant the earth, for she is good and bonnifull to us, as having our original from her, or life also and maintenance, food and rayment, and all things necessary, and at last being dead receives us into her bosome; therefore she was painted of old with a bundle of green herbs in her hand, and her sacrifice was a sow great with pig, to shew, that they understood by this goddesse the earth.

4. *Macrobium*, *Varro*, *Sex. Clodius*, *Plutarch*, and out of them *Lactantius*, and *Rosinus* shew, that this *Bona Dea* was so chaste, that she would not look upon any other man but her husband, nor would she heare any other named, and that she never went out of her house; that her father inticed her to lie with him, in which he could not prevaile, though he deceived her, by giving her wine to drink, she not knowing of it; and at last turned himselfe into a Serpent, and so lay

with her, for which cause he is painted with a Vine over her head, and a Serpent by her, by this we see that the diuel leaves no means unattempted to bring us unto sin, when he cannot prevaile by open violence, then he useth flatterie and cunning sleights, represented by the Wine, and cunning Serpent, into which *Fannus* converted himselfe. So they also write that her husband once found her drunk with wine, for which cause he beat her to death with Myrtle rods: but being sorry for his cruelty, honoured her as a goddesse after death, and ordered that in her Festivals, which (as *Rosinus* shews) were kept the first of May, Myrtle rods were not to be brought into her temple; and because her father deceived her with wine, therefore the wine used in her sacrifice, was called *Milke*, and the vessel covered, and the pot was called *Mellarium*; and because of her modesty whilst she lived, it was ordained, that no man should enter into her Chappel, nor be present at her sacrifice, which was performed in the house of the high Priest, or else of the Consul, or Prætor, and that all the images of men should be then covered:

En. I.

*Charar. in
ima. in Ar-
cad. dya dū
dū.*

Mac. Sat.

cap. 12.

*Pint. in
que.*

Rom. Ros.

ant. c. 9.

*Lact. de
fal. vel. l. 2.*

6. 2. 2.

covered; and that her solemnities should be performed in the night; by this we see the preposterous vanity of the Gentiles, who honoured corporall chastitie so much, and yet made no scruple to defile themselves with spirituall whoredome in such grosse Idolatry. Nay, *Juvenal* laughs at the effeminate loosenesse of the Roman men, who were so degenerated, that they celebrated the feasts of *Bona Dea* themselves, and excluded the women. — *Sed more sinistro*

*Exagitata procul non intrat femina limen,
Solis ara dea maribus patet?*

BOREAS, BOREADÆ, HARPIÆ.

Boreas being in love with fair Orithya, whilest she was gathering of flowers near the fountain Cephissus, carried her away, of whom he begot two sons, Calais and Zetis, who were born with long blew hair, and wings at their feet; these with their wings and arrows drove away the Harpies, ravenous and filthy birds (which had Virgins faces, and Eagles talons) from the table of blinde Peneus, whose meat was still polluted and devoured by the Harpies.

The INTERPRETER.

1. **T**he Harpies, Furies, Stryges, Lamia, are promiscuously sometimes taken one for another; and they are painted with womens faces, and dragons tails: but the Harpies are feigned to have their abode on the earth, the Furies in hell, the Stryges and Lamia to domineer in the night, and to suck childrens blood; therefore they were wont to pacifie *Cerne*, or the goddesse of flesh, with sacrifices, that these Stryges might have no power over their children: but it seems these were naughty women, as our Witches are, who having commerce with the devill, had power to hurt not onely beasts and children, but men and women also.
2. Sinfull delights are like these Harpies, they have womens faces and dragons tails; their beginnings are delightfull, but their end is poysonable and terrible.
3. These had the faces of women, but their hands were claws of ravenous birds, which they hid under their wings:

wings; such are hypocrites, who make faire shewes and pretences, but have foule and beastly actions; remove their wings, and you shall finde their pawes. How many under the fair wing of religion hide the foule pawes of their wicked actions? 4. These Harpies are flatterers, they are called also *Jupiters dogs*; hunting and flattering parasites have undone many mens estates. 5. Many fathers are like blinde *Phenex*, they are still gathering and providing wealth for rapacious children, of whose riotousnesse they take no notice; who like Harpies, in a short time devoure all, and are still hungry, like *Pharaohs* leane kine, *pallida semper ora fames*. 6. There be three Harpies very hurtfull in a Common-wealth, to wit, flatterers, usurers, informers. 7. *Boreas* is the son of *Neptune*, and brother of *Iris* or the rain bow, for the windes are ingenerated of the Sea vapour, so are raines, clouds, and rain bowes by the help of the Sun. 8. *Boreas* is the Northern wind, who carryeth away faire *Orithyia*, for the cold wind taketh away beauty; his two sons *Zetis* and *Calais*, that is frigidity and siccity, drive away the Harpies, that is, Southern pestilentiall vapours, which consume and devour living creatures; for in the Southern wind there are three properties, answering to the three names of the Harpies, to wit, sudden and swift blasts, that is, *Ocy-pete*; stormes *Ællo*; and obscurity, *Celeno*. 9. Sacrilegious Church-robbers are these Harpies, who sell upon Christs patrimony like *Ocy-pete* or *Ællo*, a sudden blast or storm; and like *Celeno* have brought obscurity on the Church, and have eclipsed her light: and indeed the names doe agree, for (a) *Ællo* is he that takes away another mans goods, *Ocy-pete* suddenly, *Celeno*, blacknesse or darknesse: so they on a sudden snatch away those goods that were none of theirs, and with the obscure cloud of poverty have turned the Churches beauty into blacknesse: but these goods make them never the faster, they passe suddenly from them, as *Phenex* meate did thorow the Harpies, they are troubled with a continuall (b) flux or lientery, neither can their crooked talons hold them long: I grant the blindness and wickednesse of *Phenex*, that is, of the Clergy, gave occasion to this: but now their eyes are open, and their lives reformed, therefore the sons of *Boreas*, the Magistrate

(a) *ἀλλοτρίων*
id est, *ἐκ τῶν
ἀλλοτρίων*
num tollens.

(b) *ἑκδυσσεύς*
μακροχρόνιος
prolongus.

Magistrate and Minister, with the arrows of authority and wings of Gods Word, may be expected shortly to drive away these Harpies. 10. *Pentus* is a covetous miser who is blind, and seeth not what a number of Harpies gape for his death, that they may devour those goods which he himselfe had not power to touch. 11. Gods Spirit, like *Boreas*, a cooling and refreshing winde, which filled the Apostles, and came on them like the rushing of a mighty winde, delighteth in the soul of man, whilst that in the flowry meadows of the Church, watered with the cleare fountain of Gods word, she is gathering spirituall comfort, and when she is joyned to that blessed Spirit, *Zetis* and *Calais*, that is, divine raptures are begotten, whose haire are sky-coloured, and feet winged, that is, heavenly meditations and swift affections, which are nimble in the waies of Gods Commandements, and ready to fly upward from earthly things, are the effects of this spiritual conjunction; and so by these, all Harpies, that is, covetous and earthly desires are driven away. 12. God, like *Boreas*, being in love with his Church, hath begot in the womb of the blessed Virgin that winged Conquerour, who with the arrows of his power, and wings of his word, hath driven away all spiritual Harpies.



CHAP. III.

C

CADMUS and HARMONIA.

HE was King of the Thebans, to whom Jupiter gave Harmonia to wife, who was the daughter of Mars and Venus; the chiefe gods were present at the wedding, and gave severall gifts: This Cadmus was sent by his father to seek out his sister Europa, whom when he could not finde, and not daring without her to return home, built The-
bess

bes, and kill'd a Dragon which kept a Well, the teeth of which
be sowed, and of them were begot armed men, who by means of
a stone which Cadmus flung among them, fell to quarrelling,
and kill'd each other: afterwa'd he was turned into a Dragon,
and by Jupiter was sent unto the Elysian fields.

The INTERPRETER.

1. **A**S Cadmus was sent to find out his lost sister, with
out whom he durst not returne to his earthly fa-
ther: so we are imployed to seeke out the image
of God which we have lost, but except we find it, we must
not returne to our heavenly father. 2. When Cadmus lost
his sister, he was turned into a Serpent: so we having lost
the image of God, are become base, contemptible, and
earthly minded with the Serpents. 3. Cadmus may be meant
of a wise Governour: who marrieth with Harmonia, when
he doth all things with order and harmony, and where this
Marriage is, God bestoweth many blessings, Ceres will not
be wanting with her corn, nor Apollo with his Cithern, nor
Mercury with his Harp, nor Minerva with her golden chain
and artificall wrought cloak: that is, both profit and plea-
sure, and arts are to be found where wisdom and order
go together in Government: It is this which seeketh out
Europa, that is, countries for new Plantations: by this Thebes
and Cities are built; by this the Dragons, that is, malicious
and subtil enemies are slain: and if of one enemy many
should arise, it is the part of a wise Prince to sling a stone
among them, that is, to use some meanes whereby they may
fall out among themselves, that so they may be weakened,
and their violence kept off from him: he must also be a
favourer of learning: for Cadmus brought from Phoenicia
into Greece fixteene letters Alphabeticall: and a Prince
must have the Dragons eye, and be turned into a Dragon,
when wickednesse gets the upper hand, that he may be fear-
full to those that do evill: and such a Prince at last shall
be received into the Elysian fields, that is, shall have rest and
liberty. Again, a King must doe nothing but by advice of
Minerva, that is, of his wise and learned Counsell: the two
chief props of a kingdome are Mars and Venus, warre and
propagation,

propagation, and these two live in harmony and order; as parents in their children; a wise man that cannot live securely in a publique place, wil with *Cadmus* turn himselfe into a serpent, that is, live a private and solitary life. 4. A good Minister, like *Cadmus*, must doe all things with order and decency, he must doe nothing without advice from God; he must seek out *Europa* his sister, that is, every lost soul; and if she cannot, or wil not be found, he must not be idle, but must give himselfe to build the City of God; for these two a Minister must doe, seek those that be lost, and confirm or stablsh those that stand; he must also kill the Dragon that infecteth the Wel, that is, the Heretick, who poisoneth the clear fountain of Gods word; and if the destruction of one heretick be the generation of many, as we see in the Arrian heresie, being overthrown by the Nicene Synod, of which, as out of the Dragons teeth, arise *Eusebians*, *Photinians*, *Eudoxians*, *Acacians*, *Eunomians*, *Macedonians*, *Ærians*, *Anomians*, *Exucontii*, and *Psatyrians*, we must fling *Minerva's* stone, that is, wise Arguments out of Gods Word amongst them, that these armed men may destroy one another; so we read, that in the Councel of *Selentia*, the *Arrians* went together by the eares among themselves, being divided into *Arrians* and *Semiarians*; a Minister also must be turned into a Serpent for wisdom, and so shall be received unto the Elisian fields. 5. Christ is the true *Cadmus*, who was sent of his sather to seek that which was lost; he is the husband of order and harmony, the builder of a greater city then *Thebes*; the destroyer of (a) the great Dragon the Devil, and of all his armed teeth or associates; he hath opened unto us the fountain of grace and knowledge; upon him God bestowed all gifts and perfection; that Serpent that was lifted upon the Crosse to cure all beholders, and at last was received unto glory. 6. Here is a type of the Resurrection.

(a) Si veteres sapientes satis hydre dentibus armorum segetem inhoruisse crediderunt, &c. quanto magis credendum, &c. Amb. de fide resurrect.

CALYSTO.

She was the daughter of *Lycaon* King of *Arcadia*; and the companion of *Diana*, much addicted to hunting; but once having fallen asleep, was begot with child by *Jupiter*: at which

Diana

Diana being offended, turned her into a Beare, who with her son Arcas were both killed in the temple of Jupiter Lycæus, and were by him made starres.

The INTERPRETER.

1. **C**alisto kept her maidenhood whilst she was employed in hunting, but giving her self to sleep and rest, lost it: exercise is the chiefe preserver of modesty, but idleness the mother of all wantonnesse and uncleannesse,

*Queritur Ægyptus quare sit factus adulter,
In promptu causa est, desidiosus erat.*

2. She is turned into a Beare for her adultery, by which we see, that they who give themselves to corporall uncleannesse, degenerate into beasts. 3. Calisto was young and beautiful, for from her beauty she is so called: beauty καλλιστη and youth are dangerous provocations to lust: *Uterque hæres inutiles sunt, & ad pudicitiam & ad tutandam rem,* There- Terent. fore the greater care must be had of such. 4. Pausanias And. saith, that Juno turned Calisto into a Beare, and Diana shot in Arcadia her with her arrowes, ἐς χάριν τῆς Ἥρας, for Juno's sake: We see in this the revengefull disposition of corrivals, and of her whose husbands affections are carried away by another. 5. If Inno be angry, there wil not want a Diana to execute her wrath: when the countenance of a Prince frowneth upon any man, he is in the condition of a wilde beast, subject to be insulted upon, and shot at by every one. 6. It stands with Gods just judgements, that they who give themselves to uncleannesse, and beastly lusts, should be pursued with the arrows of his justice where ever they be. 7. Jupiter took care of Arcas Calisto's son, and committed him to the trust and charge of Mercury: So God who careth both for man and beast, hath a care of those who are begotten in adultery, although their parents have sinned. 8. Though Arcas was a bastard, yet he gave the name to Arcadia, and though Calisto was a whore, yet she is made a constellation in Heaven called the Beare, and Helice by the Greekes: to shew us, that oftentimes the wicked are in this world more in honour and esteeme then the good. 9. Calisto is killed by Diana, in whom she trusted most, some

say she was pursued to death by her own son *Arcas*; others that she was killed and torn by a Bear, which gave occasion to this fiction; how ever it was, we see that sin can never be secure; God will cause our trustiest friends, even our own bowels to destroy us. 10. *Jupiter* took pitty on *Calysto*, and took her up to Heaven, when she was killed; if our sins be killed by the arrowes of true repentance, God will have mercy upon us, and at last will receive our souls into Heaven. 11. *Juno* procures of her brother *Neptune*, and her Nurse *Thetis*, that they would not suffer *Calysto* to enter into their watry kingdome, because the Beare never descends into the Ocean, being so neere the Pole; and by this is represented to us the implacable nature of some, whose anger can never be appeased, no not by death; *Nec mors mihi finiet iras*; Thus *Dido* threatens to persecute *Æneas* after she is dead.

Æn. 4.

*Et cum frigida mors anima seduxerit artus,
Omnibus umbra lochi adero, dabit improbe poenas.*

CANOPUS.

HE was the Skip-master to Menelaus, who returning home to Greece, after the overthrow of Troy, was driven by a storm upon *Ægypt*; and being there stung by a Serpent, was deified after his death.

The INTERPRETER.

1. **H**is deity was confirmed by an Egyptian priest, who having placed the image of *Canopus* on the perforated vessel stopped with wax, & filled with water, got the victory over the Chaldean priests, who bragged, that the fire which was the Persian god, was the chiefest, because he could destroy all other gods of wood and mettal; but the vessel with water being placed in the fire, and the wax dissolving, the water issued out and drowned the fire, thus the Egyptians got the preheminence. 2. We may observe by this fact of the Egyptian priest, that it hath been an old practice among idolatrous priests to confirm superstition by lying wonders, and cheating tricks, seeing they cannot reach

reach to the effecting of true miracles, as the Prophets and Apostles did. 3. *Canopus* having escaped the dangers of the Sea, is killed by a Serpent on the land; to let us see that we must no where be secure, for danger lurketh every where, and Gods judgements wil finde us out where ever we are. 4. Here we may see how foolish the Gentiles were in worshipping of such gods as destroyed one another, as the fire and water did. 5. *Canopus* after his death is made a god, and placed among the starres, for *Canopus* is a bright starre under *Eridanus*; and not onely an Island and Town of *Egypt* is called by his name, but also the whole kingdome of *Egypt*; So in *Juvenal*, *Verna Canopi*, is an Egyptian slave; In *Virgil*, *gens fortunata Canopi*, is the whole country of *Egypt*. Hence we se how honours are oftentimes bestowed on those who least deserve, whereas many worthy men have died without honour, and whose names are scarce known; how vain then are the honours of this world, which we hunt so much after? 6. *Canopus* or *Canobus* was painted with a crooked neck, and short legs, by which perhaps they meant the nature of *Nilus*, which hath crooked windings, and a slow pace or motion; or it may be they understood by this, that their gods could see behind, as wel as before, and that they are slow in their motion to punish.

Sat. 11
Georg. 4.

Chartar.
in imag.
Deorum.

CASTOR and POLLUX.

These were twins begot of *Leda's* egge, with whom *Jupiter* conversed in the form of a Swan; the one was a champion, the other an horseman; they went against the *Chaledonian Boare*, and accompanied the *Argonauts*, upon whose heads, when flames were seen, when they were in the ship, the storm ceased, and they were afterwards thought to be gods of the sea: when *Castor* was killed, *Pollux* obtained of *Jupiter* that the immortality should be divided between them; therefore when one dieth the other liveth.

The INTERPRETER.

Castor and *Pollux* are these flaming exhalations or meteors which appeare in the ayre neere the ground in

the night time ; these we call *ignis fatuus* or Jack in the candle ; because they are ingendred of the aire, and are seene there, they are called *Juno's* companions. These two in the habit of young men on horse-back, with spears in their hands, and caps on their heads, appeared to the Lacedemonians. So did they also to the Locrenses, when they were fighting against the Crotoniats, and to the Romans likewise, bringing them news of the overthrow of *Perseus*; therefore the wearing of the cap, was used in signe of liberty, as we may read at the death of *Cæsar* lances were carryed about with caps on their tops ; and at the death of *Nero* the Romans put on their caps. The Roman coine had stamp on it two daggers with caps, when *Tarquinius* the king was banished. 2. I thinke, not unfitly against the Peripatetikes we may gather out of this fiction, the creation of the Sunne and Moon ; for in the beginning the Spirit of God, like a Swan, moving on the waters, out of a confused egge, that is, out of the chaos, brought forth these two glorious flames, whose dominion is over the sea, because by their influence, light, and motion, storms and vapours are raised and settled. The Sun is the Champion, who by his heat subdueth all things: The Moone is the Horse-man, if you consider its swift motion. It is well and comfortable when they both shine, but if either of them be eclipsed, it is dismall and ominous. immortality may be said to be divided between them, because when the one liveth, that is, shineth, the other is obscured, and in a manner dead, at least to us. They ride on white horses, to shew their light ; and they found out the golden Fleece, because no metals are generated but by their influence, nor can they be found out, but by their light. 3. The soule and body are like *Sastor* and *Pollux*; for when the one dyeth, the other liveth ; and when the body is asleepe, and as it were dead, then is the soule most active: and when the body is most vigilant, the soule is lesse vigorous. 4. By this fiction the Gentiles wound themselves: for if they believe that these Dioscuri were begot of a god and a woman: why will they not believe the true generation of Christ, of a Virgin and the Holy Ghost. 5. By this also judicall Astrologers may be confuted: for we see that the soules and dispositions of men depend not on the Stars. These

These two were twins, born under the same constellation, yet of far different studies and inclinations, the one being a wraстler, the other a horseman. 6. Satan who can transform himselfe unto any shape, appeared to the Romans in the Latin War in the form of *Castor* and *Pollux* on horseback, for which cause a Temple was erected to them by *A. Posthumius* Dictator; have not we more cause to erect the Temple of our hearts to Christ, who upon the two white horses of the two testaments, hath brought us good news of our victory against our spiritual foes? 7. This temple was erected both to *Castor* and *Pollux*, but *Castor* the lesse worthy carried the name from the other; by which we see, that honour is not alwaies given to those that deserve best. 8. *Dioscuri* were preservers of men, but *Helena* came out of the same egge, which was the overthrower of *Troy*: so in the same Church are good and bad, savers and destroyers. 9. It was love in *Pollux* to share his immortality with *Castor*; but in this he did him more hurt then good, for it had been better to die once then so often: thus our affections are oftentimes preposterous. 10. Christ hath done more for us then *Pollux* for *Castor*, for he lost his immortality for a while, that we might enjoy it for ever.

CENTAURI.

These were halfe horses, halfe men; begotten of *Ixion*, and of a cloud which was presented unto him in the form of *Juno*, with which he was in love; they quarrell'd with the *Lapithæ*, and carried away their wives being in drink, for which cause many of them were killed; they were given to many naughty qualities; but *Chiron*, who was *Achilles* Schoolmaster, for his wisdom and justice was much commended, but was wounded accidentally by one of *Hercules* his arrows, which fell upon his foot out of his hand, and was cured by the herb *Century*, and was then made a Star.

The INTERPRETER.

1. The Centaurs were said to be begot of *Ixion*, and a cloud, because they were the subjects of *Ixion* King of

of *Thessaly*, which Country is called by *Plautus*, *Centauryama-*
chia; and the town where they dwelt was called *Nephela*,
 which signifies a cloud. 2. In *Thessaly* was the first use of
 horse-manship, therefore the *Centaurs* were said to be halfe
 men, halfe horses. *Peletronius* found out the use of bridle
 and saddle: the *Lapithæ* and *Centaurs* were people at first
 different, but afterwards made one, as the Romans and La-
 tins. 3. Many men are like *Centaurs*, whose foreparts
 are of a man, but hinderparts of an horse, they begin in
 the spirit, but end in the flesh; their younger yeares are
 spent civilly, their old age wantonly and profanely.
 4. Kings have oftentimes *Centaurs* for their Councillours,
Achilles had *Chiron* for his Schoolmaster; they have mens
 faces, fair and honest pretences for their advice, but withall
 an horse-taile, for the event is cruell and pernicious often-
 times; these are children of clouds, (a) for their intenti-
 ons are oftentimes wrapped up in a cloud and mist, that they
 cannot be discovered. 5. A drunkard is a right *Centaur*, a
 man in the morning and a beast in the evening; the son of
 clouds; for whilest he is sober he is heartlesse, melancholy,
 and as a dead man; but when his head is full of clouds, and
 vapours arising from the wine, then he is full of life, talke,
 and mirth, and then he is most given to quarrell with the
Lapithæ, even his dearest friend, and to offer violence to
 women. 6. Misshaped and hard favoured men, have
 harsh and ill favoured conditions. 7. Every regenerate
 man is in a sort a *Centaur*, to wit, a man in that part which
 is regenerate, and a beast in his unregenerate part. 8. There
 is no race or society of men so bad, but there may be some
 good amongst them; one *Chiron* among the *Centaurs*, as one
Lot among the Sodomites, and one *Iob* among the Edomites.
 9. Drunkenesse, whoredome, and oppression, are the over-
 throw of Kingdomes, as we see here by the *Centaurs*. 10. Sin
 is a *Centaur*, having a mans face to perswade, but a horses
 heels to kick us in the end. 11. Where things are not ru-
 led by lawes, order, and civility, but carryed headlong with
 violence and force, we may say, that there is a Common-
 wealth of *Centaurs*. 12. A Comet may be called a *Centaur*,
 as having an horse taile, and the wisdom of a man in fore-
 telling future events; it hath its generation in the clouds or
 air,

(a) Nubigi-
 nes bimem-
 bres. Virg.

air, and upon the sight of it, bloodshed, wars, and desolation follow. 13. Just *Chiron* was wounded by *Hercules*, but was afterward placed among the Stars: so, although might doth oftentimes overcome right here, yet the end of justice and goodnesse shall be glory at last. 14. Our life is a *Centaur*, ^{(a) Centauri} for it runneth swiftly away: and as the *Centaur*s are placed ^{in foribus} by the ^{(a) Prince} of Poets in the gates of Hell, so is our ^{tabulant.} life, as soon as we are born, in the gates of death: *Nascentes* ^{Virg.} *marimur*. 15. Governours, Souldiers, Scholmasters should be *Centaur*s, to have the wisdom of men, and the strength and courage of horses.

CEPHALUS.

HE was the son of *Eon*, & husband to *Procris* the daughter of *Hyphilus* King of Athens. *Aurora* was so in love with *Cephalus*, that she carried him away, but admiring his constancy, sent him back to his wife in a disguised habit: in which he found out her dishonesty, but afterward being reconciled to her, gave himselfe to hunting in the woods, where he shot his wife unawares, supposing she had been some wild beast.

The INTERPRETER.

1. **A** *Uro*ra is in love with *Cephalus*, *κεφαλὸς ἑνεκα*, saith *Pausanias*, for his beauty: if the beauty of the body be of such force, as to draw *Aurora* to love it, how much more forcible is the beauty of the soule, to induce God to delight in it? 2. *Cephalus* was not in love with *Aurora*, though she loved him: so sluggards, sleepy and lazy Students, who spend the morning, the chief time of the day in slumber, do shew that they have little love to *Aurora*, though she loves them, and shines upon them. 3. In *Cephalus* we may learn fidelity, modesty, and constancy, who could not be drawn to defile the wedding bed, nor yield to any act of uncleannesse. 4. In *Procris*, who was solicited by *Cephalus* in a disguised habit to prostitute her body for a great summe of money, we may see both the unconstancy, weaknesse and folly of women, and likewise the power of mony. 5. *Procris* presented him with a dog which she had from *Hyginus*.

Minos

Minos, she from *Diana*, she from *Jupiter*, and *Jupiter* from *Vulcan*; this dog continually waited upon *Cephalus*, and was so cunning and swift, that he never missed of his prey: perhaps this was some faithfull servant who before had been servant to *Minos*, *Diana*, *Jupiter*, and *Vulcan*. 6. In *Cephalus* who was reconciled to his wife, notwithstanding her fault, we have the pattern of a kind and loving husband. 7. But withall we have a sea ful example of matrimoniall jealousy which hath been the cause of much mischief; for *Procris* lurking in a bush, to watch her husband, fearing lest he might have another wife in the Woods, seeing he spent the most part of his time there, she was killed by his dart that never missed, he supposing it had been a wilde beast that moved in the bush. 8. *Servius* thinks that *Cephalus* was no lesse in love with *Aurora*, then she with him, therefore he used to call upon her betimes in the woods; & that it was she who presented him with the dog *Laelaps*, and two inevitable darts. By which it appears, he used to rise betimes in the morning; and doubtlesse whosoever loves the morning, shall be loved of her, and sufficiently rewarded by her. 9. *Procris* did not like that her husband should be so affected to *Aurora*, therefore she watched him, and was jealous of him: it is hard for a scholler that loves his book, to rise betimes in the morning to his study, and to please or content his young wife withall.

In *Æne.*
ad. 6.

CEPHEUS.

HE was King of Ethiopia, husband to Cassiope, & father of Andromeda, who for her mothers pride in preferring her to Juno, or the Nereides, was bound to a rock, and exposed to the teeth of a Sea monster; but delivered by Perseus.

The INTERPRETER.

1. **C**epheus a King is punished in his people for his own sins, and his wives pride; for his whole country was infested by the Sea monster, which was sent by Neptune and the Sea Nymphs; how careful then should Princes be of their actions, seeing for their sins the whole Land is oftentimes

times plagued: *quicquid delirant reges plectuntur Achi vi. 2.* Here may be seen how dangerous pride, and the contempt of god is: for the country of *Ethiopia* is plagued, and the Kings daughter is exposed to the Sea monster, because of this sin. 3. Here also we see that it is neither usuall nor unjust with god to punish the children for the parents, and the people for the Princes transgressions: so for the sins of *David* the people are plagued: and for the sin of *Cham Canaan* is cursed: for the people and children are not free from other sins, though perhaps they may not be guilty of that particular sin, out of which god takes occasion to punish them. 4. It is dangerous to have affinity, neighbourhood, or commerce with wicked men, for in this case the good many times suffer with the bad, as *Daniel* and his fellowes with the wicked Jewes are led away captives. 5. Though *Andromeda* for her parents sinne is punished, yet *Perseus* is sent to deliver her; god is alwayes ready to comfort and deliver those even miraculously that suffer innocently. 6. *Juno* and the *Nereides* sent this monster, because their beauty was slighted by *Andromeda's* parents; there is nothing that makes women more impatient then to have their beauty questioned and slighted. 7. *Juno* is offended, and the Sea monster revengeth it; all creatures are ready to destroy us, when god is angry with us. 8. *Pausanias* records, that *Minerva* bestowed upon *Cepheus* a hair out of *Medusa's* head, by which means, the City *Tegea* was made inexpugnable; this may shew us, that wisdom and feare are two forcible meanes to keep people in obedience, and to make cities inexpugnable against all enemies.

In Arcad.

CERBERUS.

PLuto's dog, begot of *Typhon* and *Echidna*; he had three heads, and Snakes instead of hair, and lay in the entry of Hell who by *Hercules* was drawn from thence, who vomited when he saw the light; and of his foame sprung up the poysonable herb *Aconitum*, or Wolf-bane.

The

The INTERPRETER.

1. **A**S Pluto was held the god of riches, so Cerberus was his dog, who is painted with three heads, still barking by Pluto's feet, to shew us the great care and vigilancy that rich men have over their wealth. 2. Cerberus is a glutton, whose three throats are his threefold desire to eat, much, often, and varieties; he lieth in the entry of hel, for gluttony is indeed the gate of hel, and that which brings many men to untimely deaths, *Plures gula quem gladio*; and intemperance of Diet causeth oftentimes that *Bulimia* and *Canina appetentia*, dogs appetite, which is an unsatiable desire of eating, the effect whereof is vomiting: This proceeds of Typhon and Echiidna, heat and cold; to wit, of the heat of the liver, and cold melancholy humours of the stomach, when the stomachical nerves are too much refrigerate; but this is sometimes cured by Hercules the Physician. 3. Cerberus is a covetous man, (a) whose greedy desire of having is never satisfied: he is Pluto's dog, for he makes riches his god, and like a dog he is continually watching his wealth, and by consequence his desire of having proceedeth of Typhon the Giant, and the snake Echiidna, that is, of oppression and secret cunning; the three heads, or as some write, an hundred heads, doe shew his unsatiable desire; his snaky hairs doe shew how ugly he is in the sight of good men, and how much by them abhorred: he lieth in the gates of Hel, from whence gold commeth, for his affections are there, and his punishments are already begun in this life, he lieth in a den, as lying basely and obscurely, and when he is drawn out from thence by Hercules the King, to any publick office or service for the State, he frets and foams, and at last against his wil, or else profusely without judgement, vomits out his wealth, as a misers feast is alwaies profuse; and this breeds a poysonable herb, which is bad example. 4. Death is Cerberus, which is Pluto's dog, Satans mastiffe, by which he bites us; Typhon, that is, the divel, begat death upon Echiidna the serpent, in which he poysoned our first parents: his three mouthes, or hundred rather, doe shew the many waies that death hath to seize on us: the snaky hairs doe shadow

(a) Crescit
amor num:
sui quano:
cum, &c.

shadow out of the ugliness and fearfulness of death: it lieth in hell-gates, for the wicked must by death come to hell; this dog doth suffer all to goe in, but none to return, from hel is no redemption; but *Hercules* by his strength overcame and bound him, and *Sybilla* by her wisdom cast him asleep; so the Son of God by his power and wisdom hath overcome death, and taken away its sting. 5. An evil conscience is *Cerberus*, still barking, and with his snakes affrighting and stinging the wicked, and lieth in hel-gates, for the wicked mans hel is begun here; it vomits out all by confession, when it is convinced by the light of Gods word, and that inward light which is in the mind. 6. The grave is *Cerberus*, the great [κροκόδι] flesh-eater, still eating and never full: the snaky haire shew, that the ground is full of wormes and snakes; it is also the entry of hell. The light of Christ the great *Hercules*, when he went down to hell, caused this dog to vomit up his morsels, for the graves were opened, and many of the Saints bodies arose, and at the light of Christs second coming, he shall vomit up all that he hath eat; out of *Cerberus* his foame grew the *aconitum*, to shew that poysonable herbs grow out of the corruption of the earth. 7. Satan is the hel-hound, whose many heads and snakes doth shew his many malicious and cunning waies he hath to destroy men; he is begotten of the Giant *Typhon* and the snaky *Echidna*, because as parents live in their children, so violence and craft live in him; he is the vigilant dore-keeper of hel, lying in wait to toll in souls, but never to let them out. The true *Hercules* Christ, by his strength & wisdom hath bound him, at the presence of whose light, he foams and frets, and was forced to vomit and restore those souls which he held in captivity. 8. *Time* with his three heads, that is, *past*, *present*, and *future*, is this dog which devourerh all things: and he shall vomit up all hid things, for time revealeth all secrets: he lieth in the gates of hel, all must goe thorow his throat that goe thither; that is, all must have a time to die, and it is time that bringeth forth poysonable herbs as well as profitable: and time hath brought us to the knowledge thereof.

CERCYON.

The son of Vulcan, and father of Alope, whom he killed, when he understood that shee had borne a son called Hippothous to Neptune; This Cercyon was a great robber, and wraffler, and at last was killed by Theseus.

The INTERPRETER.

Seneca

Pausan.

1. **T**his Cercyon was a King who used to overthrow and kill all such as wraffled with him; It is dangerous wraffling with, or contending against Kings, and Principalities; for such commonly have the better of it; Seneca tells us that it is as dangerous to contend with great men, as to saile in, or wraffle with a worrne; *Potentioris iram sapiens nunquam provocabit, imo declinabit non aliter quam in navigando procillam,*
2. This was a bloody Tyrant, and cruell robber, sparing no stranger, but murdering as well those that did wraffle with him, as those that refused; in whom we see the savage and sanguinary disposition of some men, who are more cruell to man, then Wolves, Beares, or Lions; *homo homini lupus.*
3. He was of so strong a body, that he could bow the limbes of any tree, to which he used to tye his guests, and so teare them asunder; God oftentimes giveth power to tyrants, and putteth the sword into mad mens hands, to punish their wickednesse of his people; and he doth many times bestow upon the wicked the outward gifts of strength, wealth, health and honour, which he denyeth to his owne servants, for whom he hath reserved better things.
4. He was so barbarous that he murdered his owne daughter Alope for lying with Neptune, and exposed the child to wilde beasts to be devoured: who was more beholding to a Mare that gave him suck, therefore called Hippothous, then to his cruell grandfather: Men have often times found more courtesie among savage beasts, then among men, therefore many have chosen to live in Woods rather then in Cities: Eliab was more beholding to the Raven that fed him, then to the Queen that persecuted him, and Dario! found more courtesie among the Lions, then among the Chaldeans.
5. Cer-

cyon

Neptune the son of Vulcan, goeth about to destroy Hippobolus the son of Neptune, to let us see the enmity that is between fire and water, for fire is still wasting and drying up the water. 6. Cruel Cereyon was the son of Vulcan, perhaps to let us see, that such as are of a fiery and cholerick complexion, are for the most part cruel and savage. 7. This bloody Tyrant was killed by Theseus, who used him as he was wont to use strangers. By which we may see Gods justice upon Tyrants; the bloody man shall not live out halfe his daies, saith David.

*Ad generum Cereris sine caede & sanguine raro
Descendunt reges, & sicca morte tyranni.*

Juvenal.

8. He that used strangers so barbarously, is as barbarously used himselfe by strangers: by which we see how God punisheth wicked men by the law of retaliation, and that he useth to revenge the wrongs done to strangers, for which cause Jupiter is called Ζεύς by Homer, and Hospitalis by the Latins, *Jupiter hospitibus nam te dare jura loquuntur.* 9. Theseus restored Hippobolus to his fathers Kingdome, and Neptune turned Alope into a Wel of her own name. In Theseus we have an example of justice in punishing the cruel father, and of mercy in restoring the innocent son to his fathers inheritance, two necessary vertues in a Prince: and in Neptune we see true conjugal love, who honoureth his wife after her death.

*Virgil.
Hyginus.*

CERES.

Shee was the daughter of Saturn and Ops: of her brother Jupiter shee had Proserpina: of Jason shee did bear Plutus, and of Neptune a horse, at which shee was so much displeased, that shee hid her selfe in a darke Cave, and was found out by Pan: whilest her daughter Proserpina was gathering flowers with Juno, Minerva and Venus, Pluto carried her away in his Chariot: therefore Ceres lighted torches, and sought her up and downe the world, and in her journey being kindly lodged by Celeus, she taught him to sow corn, and nourished his sonne Triptolemus by day with milke, by night in fire: which Celeus too curiously prying into, was slain by Ceres; and Triptolemus was sent theroe the world in a Chariot drawn with winged Dragons

Dragons, to reach men the use of corn; Proserpina could not be delivered from hell, because shee had tasted of a Pomegranate in Pluto's Orchard, yet afterward shee was admitted to remaine six moneths above the ground, and six moneths under.

The INTERPRETER.

1. **C**eres being the goddess of corn, is painted with peacock by her, holding *Plutus* the god of riches in her hand, to shew, that corn, with other fruits of the earth, do flourish and increase, and money also abounds in time of peace; which in time of war are destroyed. Therefore *Ceres* would not bestow her daughter *Proserpina* upon *Mars*, though hee was a suter to her; nor yet upon *Apollo*, the god of Wisdom; to shew perhaps that as souldiers are not friends too husband-men, so wise men are fitter to sit at the helme off Government, then to hold the plow; husband-men are not Statesmen. 2. Of such reverend esteem were the sacrifices of *Ceres*, that none were admitted to them who were conscious of any crime: for this cause *Nero* being guilty of so many wickednesses, durst never adventure to be present at these sacrifices: What boldnesse then is it in notorious and scandalous sinners to present themselves to the Lords table? And what neglect is it in Ministers to give that which is holy to dogs? *Procul, O procul este profani.* 3. *Ceres* is the Moon, which one halfe of the yeare increaseth, to wit, fifteen dayes every moneth, which time shee is above the earth; the other halfe year that shee is decreasing, shee is under: her daughter *Proserpina* may be the earth which she loseth, when *Pluto*, that is, darknesse doth take away the sight of it: and her lighting of torches is the increase of her light, by which the earth is seen again, her hiding in a Cave is her eclipse by the earths interposition, but *Pan* the Sun makes her appear again. 4. *Ceres* is corn, which *Saturn* and *Ops*, that is, time and earth produce: *Proserpina* is the seed which *Pluto* ravisheth, because it lyeth a while dead under ground: *Ceres* hides her selfe, that is, the corn is not seen, till *Pan* the Sun by his heat bringeth it out: *Ceres* begets *Plutus*, corn bringeth money to the Farmer: and a horse also, because the desire of corn makes the

the Farmer labour like a horse, or because the plenty of corn makes men wanton and unruly like horses, as it did the Sodomites: the lighting of Torches is the heat and light of the Sun and Moon, by whose influence the corn is produced; the nourishing of *Triptolemus* by day with milke, by night with fire, is the cherishing of the corne with raine by day, and heat in the bowels of the earth by night; the tasting of *Pluto's* fruit, is the food which the corne receiveth from the ground. 5. *Ceres* is (a) the earth, by whose benefit, we have *Proserpina*, corn; *Plutus*, money, and a horse, that is all Cattle fit for use: this is the nurse of all living creatures affording them milke and fire, food and heat: hence come these phrases, *Cereale solum*, *cereales caere*, for plentifull suppers, and a fruitfull ground; and *cerealis aura*, for a temperate climat: when *Proserpina* gathering flowers, that is, the corn which groweth with the (b) flowers, especially the Poppy (therefore consecrated to *Ceres*) was carried away by *Pluto*, that is, faileth by reason of sterilitie of the ground, and intemperance of the air, then *Ceres* hides her self, that is, the earth loseth her beauty: but by the means of *Pan*, that is, the shepherd with his sheep-fold, the land is enriched, and *Ceres* comes abroad in her best array, & by the help of her two lamps, the Sun & Moon, she recovers *Proserpina* or corn again: for half of the year he affordeth corn to *Triptolemus* the husband man, who in the chariot of time, drawn by the winged-serpents, that is, used, guided, and imployed by his diligence and prudence, he sendeth his corn abroad to those that want. 6. *Ceres* may be the type of a earthly minded man, who is not content with one calling, but is still trying new wayes to grow rich, sometimes he is in love with *Jupiter*, or the air, and of him begets *Proserpina*, that is, he wil be a husband-man; then finding that life too Laborious, and not gainful enough; falls in love with (c) *Jason*, and playes the Physician, and of him begets blind *Plutus*, that is, Money; and yet not being content, he courts *Neptune*, and wil play the Merchant venturer; and so being in love with the Sea, begets a horse, that is, a ship; but losing this way what he had got before, hides himself and dares not shew his head, til *Pan*, that is, Money, (for money is every thing) get him abroad again; in

(a) *Σημί-
νη.*(b) *Cereale
papaver.
Virg:*(c) *ἰατρίαν
ἀνοίαν
ἐπιαντιο.*

the mean while he is run so far in the usurers bookes, that his *Proserpina* his land, to which he would faine returne, is carried away by *Pluto* the Usurer. 7. In this fiction is reproved curiosity, by the example of *Celeus*; it is a dangerous thing to pry into the secrets of God. 8. Here also we see the reward of Hospitality. 9. *Triptolemus* is a spend-thrift, who scatters abroad his goods as he did his corn, in travelling; being carried by winged Serpents, cunning flatterers, who suddenly exhaust him. 10. Let us take heed, that whilst we are gathering flowers with *Proserpina*, that is, delighting our selves in these earthly vanities, *Pluto* the Devil doe not take away our soules, and so shall we be forced to leave the company of *Minerva*, *Juno*, and *Venus*, that is, be taken from all our worldly wisdom, wealth, and pleasures. 11. *Ceres*, that is, parents should be very watchfull over their daughters; for a Virgin, that hath *Minerva*, *Juno*, and *Venus* with her, that is to wit, wealth, and beauty, is in danger to be carried away by *Pluto*, by some debauched and untoward ruffian. 12. As *Triptolemus* could not be immortalized without *Ceres* milke, and fire, neither can wee attain Heaven without the sincere milke of Gods word, and the fire of affliction; and as in the day of prosperity we are content to drink the milke of his good things, so in the night of adversity we must not refuse to suffer the fiery tryal of persecution. 13. *Ceres* was both a good Law-giver, and feeder of men; therefore her sacrifices were called [*θεσμοφορία*] *Thesmophoria*; so Princes should be both. 14. Beware of eating Pomegranats in *Puo's* Orchard, for that hindred *Proserpina's* delivery from thence; so it is an hard thing to reclaim those from the power of Satan, who do relish and delight in sinne. 15. *Ceres* is a type of Gods Church, which is a grave matron in rustick apparell, as being of little esteem in the world, having the spade of discipline in her right hand, & from her arme hangs a basket full of the seeds of Gods word; by this hand stand two husband-men, the one turning up the ground with a spade, the other sowing the seed; on her left hand (which holdeth the hooke and flaile of correction and excommunication) stand two other husband men, the one reaping, and the other threshing; these are her Ministers, whose office is to

(a) to root out, and pull down, to build and plant; she sits upon the oxe of patience and labour, with a crown of wheat ears upon her head, as having power to distribute the bread of life; her breasts are open and stretched forth with the (b) sincere milk of Gods word; over her right side *Juno* is dropping down rain, and over her left *Apollo* shineth; to shew, that by the heat of the Sun of righteousness, and influence of graces (c) from Gods Spirit, shee doth flourish and fructifie, 16. Christ is truly *Ceres*; which having left mankind, being carried away by the devill, he came, and with the torches of his words found him out, and being drawn with the flying Serpents of Zeal and Prudence, dispersed his seed through the world, went down to hell, and rescued us from thence.

(a) Jer. 1.

10.

(b) *Manna* *Mosa* *Ceres*.(c) *Sive* *quod gerit* *omnia, sive* *quod creat* *omnia.*

CETUS.

THis was a sea Monster which was sent by Neptune against Andromeda; he devoured many Trojans, who were forced to pacifie him, by offering their daughters to him; at last he was killed by Theseus, or as others say; by Hercules and Laomedon. *Hyginus* l. 2. *Palephat.* l. 1.

The INTERPRETER.

THis *Cetus* doubtlesse was a King of *Asia*, not far from *Troy*, upon the Sea coast, which gave occasion to Poets, to call him a Sea monster; he was a great enemy to the Trojans, and did them much hurt by his shipping, therefore he is called a whale or great fish, rushing on the shoare, and devouring the Trojans; who were forced to appease his anger by prostituting their daughters to his lust; this is he that molested the country of *Cepheus*, and had deflowred *Andromeda*, had not *Theseus* killed him. 2. *Apollodorus* writes, that this Sea monster with many others was sent by Neptune against *Troy*, as the plague was sent by *Apollo*, because *Laomedon* the King of *Troy* refused to pay them their wages for which they bargained, when they in the habit of mortall men undertook for such a reward to build *Pergamus*; thus we see what grievous sins, perjury, falshood, and detaining the hirelings wages are, and how severely punished. 3. If it

Apollod.

l. 2. de deor.

orig.

was so grievous a sin in *Laomedon* to defraud these gods of their promised hire; for which the plague, and *Cetus* the Sea monster were sent; how much more grievous is the sin of sacrilege committed against the true God, when we de-vest his temples of their ornaments, his ministers of their tithes, his poore of their almes which he hath appropriated to himselfe? 4. The anger of those false gods, could not be appeased till *Cepheus* had exposed his daughter *Andromeda*, and *Laomedon* his daughter *Hesione* to *Cetus* to be devoured by him; by which we see the cruelty of these false gods or of the Devill rather, who would be satisfied with nothing but with the blood of men, women and children; whereas the true God is full of mercy and compassion, requiring nothing of us but a broken heart, and a wounded or contrite spirit. 5. *Andromeda* is delivered by *Perses*, and *Hesione* by *Hercules*, by whom this monster was destroyed; whence we see how ready God is to send help to those that suffer innocently. 6. In that this *Cetus* or Sea monster was killed by *Hercules* and *Laomedon*, is nothing else, but that this tyrannicall King was slaine, and his forces overthrowne by the army of *Hercules*, which consisted of Grecians who came to assist *Laomedon* and his *Trojans*. 7. This sea monster was made a constellation by *Jupiter*, consisting of 14. Starres, and placed beneath *Aries* and *Pisces*; this honour he received from *Jupiter*, not for his owne sake or worth, but for the greater honour of *Perses* who killed so great a monster. As this monster was placed among the starres, so many wicked men are recorded in Scripture, not for their goodnesse and worth, but for their wickednesse and infamy, and for the greater honour of the Saints by whom they have been foyled.

CHARYBDIS. See SCYLLA.

CHARON.

HEE was the sonne of *Erebus* and *Night*; the boat man of *Hell*, who admitted none to his Boat without money, and till they were dead and buried: yet *Aeneas* by his piety, *Hercules* and *Theseus* by their strength, *Orpheus* by his musick, were admitted there before their death.

The

The INTERPRETER.

1 BY *Chiron* Time may be meant, who was the sonne of *Erebus* and Night; because Gods secret decree which was hid from man in an eternal night, gave being to Time, before which was night or darknesse; his aboad is said to be in hel or here below. (for this sublunary world may be called hel in respect of heaven) because above in heaven there is no use of Time, for there is eternity. 2 *Charon* was said to ferry souls over the River *Styx* to the other banck, to shew that time brought us in, and Time wil bring us out of this world, which is like a troublesome River, and two bankes whereof are our comming in, and going out, or our estate before our birth and after our death: whilst we live here, we are failing in the rotten, feeble, and brittle boat of our bodies over the river *Acheron*, by which is expressed the comfortlesse condition, and joylesse state of this life. 3. *Charon* was old, but not weak; his age diminished nothing his strength or vigour, *sed cruda fuit viridisque senectus*: so time suffers no diminution of vigour by continuance or diuturnity. 4. *Charon's* garments were ragged and sordid; so is the condition of this life, being compared to that of heaven. 5. By *Chiron* doubtlesse death was understood from *χρησθαι*, to dig, or make hollow, for death is still hollow eyed; or from *χαρις*, joy, for good men in death have true joy: *χαρις* also is a benefit, and death is such, & an advantage to good men; but so it is made by Christ, for in it self death is the child of Hel and Night; and as *Charon* is described by the King of Poets. *Æneid*. 6. to be old, but yet vigorous, ugly, furior, terrible, sad, covetous; so is death. That which they fable of *Æneas*, *Hercules*, &c. was true in our Saviour, who overcame *Charon*, or death, by his piety, strength, power of his word, &c. He that would be admitted into *Charon's* boat, that is, have a joyful death, must carry money in his mouth, that is make him friends of his unjust Mammon; for what we bestow on the poore, that we carry with us, to wit, the benefit and comfort of it; and wee cannot have a joyful death, or be admitted into *Charon's* boat, til our body of sin be buried by repentance. 6. *Charon* is a good Conscience,

which is a continuall feast ; this carryeth us over the infernall rivers, that is, over all the waters of affliction in this life. 7. *Charon* is the sin of drunkenness, the cup is the boat, the wine is the river *Phlegeton* which burns them, and *Acheron* wherein is no true joy, *Syx* which causeth sadness and complaints ; for these are the effects of drunkenness : *Charon's* fiery face, ragged clothes, brawling and scolding tongue, rotten boat still drinking in water, are the true emblems of a drunkard ; he is the child of Hell, and begot of Satan and the Night, for *they that are drunk, are drunk in the night* ; he admits of no company but such as are dead in this sin, and buried in it, and such as have money in their mouths, that is, spend-thrifts, who spend all on their throats.

CHIMÆRA.

THis was a monster, having the head of a Lion breathing out fire, the belly of a Goat, and the tail of a Dragon : which did much hurt, but was killed at last by Bellerophon.

The INTERPRETER.

1. **T**HE Church of Rome is a *Chimera*, her head was a Lions head breathing out fire ; for her devotion was then awful and majesticall to the world, her zeale was hot like fire, and her words were powerful : but about the middle of her reign she shewed her Goatish belly, for wealth made her wanton and insolent ; but in the end she shewed the Dragons tail, by open persecution, in devouring the bodies, and striving to poyson the souls of the Saints. 2. Some think that this was a hill, on the top whereof were Lions and *Vulcans* of fire, about the middle was pasture and Goats, at the foot Serpents, which *Bellerophon* made habitable ; others think this was a Pirats ship, having the picture of these three beasts on it : others, that there were three brothers called by these names, which did much hurt ; others, that by this fiction is meant a torrent of water, running furiously like a Lion, licking the grasse upon the banks like a Goat, and winding like a Serpent, as may be seen in *Natal.*

Natal. Comes, and other. 3. But I had rather think, that by this Monster may be meant a Whore, which is, [*κύμα ἔργου*] the wave or scum of love, wherein many are drowned; she hath a Lyons devouring mouth, still craving and devouring mens estates; she hath a wanton belly of a Goat, but in the end wil sting and poyson like a Dragon. 4. By *Chimæra* I think Wine may be meant, which makes men furious like Lyons, wanton like Goats, and cunning or crafty like Serpents. 5. The life of man may be meant by this Monster, for man in his youthful years is an untamed Lyon, in his middle age a wanton or an aspiring Goat, still striving to climb upon the steep rocks of honour, and in his old age he becomes a wise and crafty Serpent. 6 Satan may be understood by *Chimæra*, who in the beginning of the Church did rage like a Lyon by open persecution; in the middle and flourishing time thereof, like a Goat made her wanton; and in the end wil shew himselfe to be that great red Dragon, labouring by secret cunning and sleights to undermine and poyson her: but Christ already hath, and we in him shal overcome this Monster.

CHIRON.

VV As a Centaur begot of Saturn in the form of a horse, of Phyllyra the daughter of Oceanus; he was an excellent Astronomer, Physician and Musician; whose scholars were Hercules, Apollo, and Achilles; he was wounded in the foot by one of Hercules his arrows, of which wound he could not die being immortall, till he intreated Jupiter, who placed (a) him among the stars, with a sacrifice in his hand, and an *Altar* before him. (a) Sagittarius.

The INTERPRETER.

1. **C**hiron was halfe a horse and halfe a man: God doth oftentimes punish the adulteries of parents with monstrous and deformed children, for Ops was the wife of Saturn and not Phyllyra. 2. The deformity of children proceeds ordinarily from the distempered imagination of the parents. 3. That Chiron is begot of Saturn and Phyllyra,

is meant that Astronomy, Physick, Musick and all other arts are begot of time & experience, or of time and books; for *Phyllira* is a thin Skin or parchment, or paper, or that which is betwixt the bark and the wood of the tree, and is called *Tyllia*, on which they used to write. 4. *Saturn* or time begets learned *Chiron*, that is, arts and sciences, by the help of reading, but he must doe it in the forme of a horse, that is, with much patience and labour. 5. *Chiron* may signifie to us the life of a Christian, which consisteth in contemplation, and so he is an Astronomer, whose conversation and thoughts are in heaven; and in action, which consisteth in speaking wel, and so he is a Musician; and in doing wel, and so he is a Physician; and because Christianity is more a practick then speculative science, he hath his denomination *Chiron* from *χειρ* *minus*, the hand, not from the head; lastly suffering is a part of Christianity, and so *Chiron* patiently suffered the wound of *Hercules* his arrow. 6. *Chiron's* feet were wounded before he was admitted amongst the stars; so our affections must be mortified, before we can attain heaven. 7. *Chiron's* paine made him desire to die; so affliction makes us weary of this world, & fits us for heaven. 8. *Chiron* hath his Altar stil before him, and his sacrifice in his hand; so Christ our Altar must be still in our eyes, and our spiritual sacrifices stil ready to be offered. 9. In that a *Centaur* had so much knowledge, we see that sometimes in mis-shapen bodies are eminent parts, as were in *Æsop*, *Epictetus*, and others. 10. *Achilles* so valiant, *Hercules* so strong, *Apollo* so wise, yet were content to learn of a deformed *Centaur*; so all should hearken to the Ministers doctrine, be his life never so deformed, though he be a *Centaur* in his life, yet he is a man, nay an angel in his doctrine.

CIRCE.

THe daughter of *Sol* and *Perfis*, and by her grand-child of *Oceanus*; she was a Witch, and skilfull in hearbs, she poisoned her husband King of *Scythia*, and for her cruelty was banished thence, and carried by her father *Sol* in a chariot, and placed in the Island *Circæa*: she turned *Vllyes* fellows into swine, but over him she had no power; she could not procure the good-will of *Glaucus*,

Glancus, who loved Scylla better then Circe; she infected the water, in which Scylla was wont to wash, and (having touched this water) turned into a Sea Monster.

The INTERPRETER.

1. **C**irce was a famous Witch, who was said to transforme men into Wolves, Beares and other Beasts; which is not true indeed, for the devil cannot cause such a transformation, because it is a kind of creation, proper to God only, who could change *Lots* wife into a pillar of salt, and *Nebuchadnezzar* into a beast; but these transformations of witches, are only melancholy conceits and distempers of the imagination caused by herbs or oyntments, or else they are delusions of the eye. 2. *Circe*, saith *Nat. Comes*, is the mixture of the Elements, which is caused by heat & moysture; the four Elements are the four hand-maids; she is immortal because this mixture is perpetual; and the strange shaps shews the variety of our strange forms brought in by generation; she hath no power over *Vlysses*, because the soul commeth not by mixtion of the Elements, or generation. 3. By *Circe*, I suppose may be fitly understood death, caused by *Sol* and *Oceanus* grand-child, because death and corruption proceed out of heat and moysture; the poysoning of her husband shews that death is no acceptor of persons; *Sol* carried her in his chariot, for wher the Sun shines, there is death and corruption; her turning of men into beasts, shews that man is like the beast that perisheth, yet a living dog is better then a dead man; but she hath no power over *Vlysses*, that is, over the soul, which is immortal, death hath no power; the four hand-maids that gathered poyson for her, were *Adams* pride, gluttony, infidelity, and curiosity, which made *Adams* death poyson all his posterity. 4. By *Circe* may be meant the devil, who hath caused beastly dispositions in the nature of man, and hath poysoned us all; as *Circe* infected *Vlysses* fellows, but not himself; so he poysoned *Job's* body, but had no power over his soule: and because God had set his love upon man, and had rejected him for his pride being an Angel, he to be revenged, poysoned man, as *Circe* did *Scylla*. 5. *Circe* is physical knowledge consisting

consisting much in herbs; she is the daughter of *Sol*; because herbs proceed of his heat; she turneth men into beasts, because some Physicians searching too much into nature, become beasts in forgetting the God of nature: she dwelt on a hill full of physicall simples, to let us understand wherein the Physicians skil and study lieth; he hath no power over *Ulysses* the soule, but the bodies of men he may poyson, or preserve; his four hand-maids are Philosophy, Astronomy, Anatomy, and Botany or skill of simples. 6. Sinne is *Circe*, chiefly drunkenesse and whoredome; which poyson men, and turn them into swine: *Circe* hath both a cup and a rod, with which she poysoneth men; so in sin there is a cup of pleasure, and the rod of vengeance: though *Ulysses* fellows were poysoned, yet he would not himselfe be enticed by *Circe*; but by means of the herb *Moly* and his sword, he hath defended himselfe, and made *Circe* restore his fellows again to their wonted shapes; so Governours and Magistrates must not be overtaken with the *Circe* of drink and fleshly pleasure, howsoever others are; but they must use *Moly*, that is, temperance in themselves, and use the sword against this *Circe* in others.

COELUS.

THIS was the son of *Æther* and *Dies*, who married with *Terra*; and of her begot *Giants*, *monsters*, *Cyclopes*, *Harpies*, *Steropes* and *Brontes*; he begot also of her the *Titans* and *Saturn*: Mother Earth being angry that *Coelus* had thrown down his sons to hell, caused the *Titans* to rebell against him, who thrust him out of his Kingdom, and *Saturn* cut off his testicles: out of the drops of blood which fell from them the *Furies* were ingendred.

The INTERPRETER.

1. **C**OELUS and *Terra* make an unequal match, therefore of them proceed strange and monstrous children: the matches of Nobles and peasants prove for the most part unfortunate and mischievous.

Signe voles apte nubere, nube pari.

2. By *Cœlus* I understand the upper region of the air; for the aire is called heaven both by Poets and Divine Scripture: this may be said to be the son of *Æther* and *Dies*, not onely because it is alwayes cleer, free from clouds, and mists; but because also it hath the nature of elementary fire, to which it is next; for it is hot and dry as that is: and more properly may this fire be called *Æther* from its continuall burning, then the heaven which hath no elementary heat at all: his marriage with the earth, of which *Titani*, *Cyclopes*, &c. are procreated, doth shew, that those fiery Meteors in the upper region of the aire are procreated by its heat and motion, of these thin and dry smoaks which arise out of the earth: the names of *Steropes* and *Brontes* shew, that lightning and thunder are generated there in respect of their matter, which being received within the clouds of the middle region, cause the rumbling, as if there were some rebellion and warres within the clouds: *Saturne* his sonne, that is, Time the measurer of heavens motion, shall geld his father; that is, the Heaven shall grow old, and in time shall lose that power of generation; for this shall cease when there shall be a new heaven: and upon this new change in the heaven the Furies shall be engendered, that is, the torments of the wicked shall begin. 3. They that geld ancient Records, Fathers, and Scripture, are like *Saturne* rebelling against heaven, being encouraged thereto by those spirituall monsters, enemies of truth, who were thrust down from heaven, and that light of glory wherein they were created, unto the lowest Hell; and of this gelding proceeds nothing but Furies, that is, heresies, schismes, dissensions. 4. *Saturninus*, *Tatianus*, and his Schollers, the *Encratites*, *Originists*, *Manicheans*, and all other hereticks who have condemned matrimony as an unclean thing, and not enjoined by God, they are all like *Saturne*, being assisted by their brethren the Monsters of hell, and doe what they can to geld their father *Adam* of his posterity, and to rebell against heaven; and what ensueth upon this gelding or condemning of wedlock, but furies and all kinde of disorder and impurity? 5. The children of Heaven and of the light, must not (as *Cœlus* did) joyn themselves in their affections to the earth; for of this union shall proceed nothing but Monsters; to wit,

wit, earthly and fleshly lusts, thoughts and works which will rebel against our soules, and geld us of all spirituall grace, and of our interest in the kingdome of heaven, and then must needs be engendred the Furies, to wit, the torments of conscience.

CORONIS.

Hyginus
l. 1.

SHe was the daughter of Plegeas, whom Apollo begot with Schilde, and gave the Raven charge to look to her; but Apollo with his arrows killed Coronis for lying with Chylus, and having cut Æculapius out of her belly, bred him, and turned the colour of the Raven that kept her from white to black.

The INTERPRETER.

L. 2.

In Corinth.

Pythio.

Ode 3.

Pythio.

Ode 3.

Iliad. l. 1.

1. **H**Yginus wil have Coronis killed by Apollo, but Pausanias writes, that she was killed by Diana ἀμυνουμένης τῆς ἐς τὸν Ἀπόλλωνα ἰδρυμένης, to revenge the wrong offered by her to Apollo. So Pindarus affirmeth, that she was killed by Diana's golden arrows, ἡμεῖς αὖτε χρυσέοις τόξοισιν ἔκ' Ἀρτέμιδος, both may be true; for either they both shot at her, or else she was killed by Apollo's command and authority, and by Diana as the executioner. 2. Here we see that adultery hath been of old punished with death. 3. If corporall adultery be thus severely punished, what plagues must spiritual adulterers look for, who forsake God their true husband, and goe a whoring after other gods? 4. If the anger of these supposed children of a false god be not in vain as Pindarus saith, ὅλ' ἐκ' ὀπίθ' ἔλκεται παίδων Διὸς; How dare we slight the anger of the true Son of the living God, whom we offend daily? 5. Coronis is killed by Apollo's and Diana's arrows, that is, was killed by the Pestilence, for the Sun and Moon by their heat and influence as they are the causes of generation, so they are of corruption; by their arrows, that is, their beams, the aire is oftentimes infected with pestilentiall vapours; so Homer calls the plague that was sent by Apollo among the Græcians his arrows;

Τίσειαν Δαναῶνι ἑμα δάκρυα σοῖσι βέλεσσιν.

6. This

6. This judgement fell upon *Coronis*, because shee married, as *Pindarus* saith, $\chi\epsilon\alpha\lambda\delta\alpha\upsilon\ \mu\alpha\tau\epsilon\varsigma$, without her fathers knowledge: by which we see how dangerous and offensive it is to God, for children to marry without their parents consent.

7. *Diana* killed *Coronis* by the command of *Apollo*, by which may be meant, that as the Moon hath her light from the Sun, so shee by her vertue oftentimes worketh upon sublunary things.

8. Although *Apollo* killed the mother, yet he preserved the childe *Æsculapius*, and rescued him out of the fire, in which *Coronis* dead body was burning: how much more ready will our heavenly Father be to deliver us from the fire of persecution, as he did the three children out of the furnace of *Babylon*; he hath promised that when we walke through the fire, it shall not burn us.

9. *Coronis* was *Nat. Comes* the daughter of *Phlegias*, which signifieth the heat of the l. 4.

Sun, for $\phi\lambda\epsilon\gamma\epsilon\iota\upsilon$ is to burne; so then *Æsculapius*, that is, physicall simples, and health, are begot of *Apollo*, and the daughter of *Phlegias*, that is, of the influence and heat of the Sun.

10. *Apollo* delivered *Æsculapius* from the fire, whilst his mothers body was burning; *Pausanias* saith it was *Mercury* that rescued him; I thinke by this they meant, that

In Corinib.

the force of physicall herbs depends on the Sun; and that without the helpe and influence of the Sun, there could be neither physick nor health: so for the knowledge of most physicall herbs we are beholding to *Mercury*, that is to Merchants, who by their Navigation have discovered to us the use of forraigne simples.

CORYBANTES or CURETES.

THeſe were the Priests of *Cybele*, who first dwelled upon the hill *Ida* in *Sicilie*, whose mothers name also was *Ida*, and their fathers name *Dactylus*, whence they were called *Idæi Dactyli*: these preserved *Jupiter* from being devoured by his father *Saturne*, by beating of brasen instruments, that the childs voice should not be heard.

Natal. Comes. l. 9.

c. 7.

The

The INTERPRETER.

1. **B**Y these *Curetes* may be meant the winds, who may be called the Priests or servants of *Cybele*, that is, of the earth, for she was the great mother; the winds are subservient to the earth, in raising of raine, and conveying it to the earth, in drying up the earths superfluous moysture; in tempering the suns excessive heat, and refreshing the aire, by which all vegetables are cherished and prosper, and the earth made a fruitful mother. 2. These *Gorybantes* preserved *Jupiter* from being devoured by his father *Saturn*, when they beat their musical instruments; by which may be meant that *Jupiter*, that is, the air, is preserved by the winds from pestilent vapours, and from the hurtful influence of the heavens, chiefly from the suns scorching heat, which would corrupt and infect the aire, and destroy the creatures living in it, if it were not for the winds, So those climates are most subject to pestilences, where the winds blow seldome; hence these *Curetes*, or winds, are called by *Orpheus* καὶ οὐρόνοιοι πρῶται κόσμου σωτήρες. 3. *Jupiter* is preserved by the musick of these *Curetes*; so is the world by the order and harmony of its parts. 4. *Cybele* was worshipped by these *Curetes*, whilst they danced in their armour, and beat their musical instruments, to let us see the use of musick in divine service, and that cheerfulness is required in the service of God. 5. *Ovid* saith that they were begot of a great shower of rain, *largoque satus Curetas ab imbri*: which confirms the former opinion of the winds; for of much rain are begot great winds: and therefore commonly after a great glut of rain, great and impetuous winds blow; but *Sabin* upon that place of *Ovid*, thinkes that these *Curetes* were a multitude of foolish people met together in *Crete*, as if that country had rained fooles; and that these were fooles, is likely, saith he, by their shaking and turning of their heads, and jangling of bells about them, and by frequenting *Jupiters* court: for such fellows are entertained in Princes courts; besides the shaving of their haire upon their fore-head doth intimate so much; for they are called *Curetes*, from shaving their foreheads, and fooles use to be so shaved; but I think they rather shewed their

wisdom

Metam. l. 4.

ἀπὸ τῆς
κορυμνίας.

ἀπὸ τῆς
κεφαλῆς.

wisdome then folly in this, for they were thus shaved that
 their enemies might not catch them by their forelocks, as
 once they did, neither could they be fooles that preserved
 Jupiters life, & fed him, from whence they were called *Cure-
 tes*: and indeed they were Jupiters life-guard, who are com-
 mended for their skil in handling of their arms, so that at
 once they could both dance and fight, therefore called the
 dancing gods: & from their brasen-targets they called them
 θεῶν χαλκαστάται: & because of their vigilancy they were na-
 med *Corybantes*, as if they used to sleep but little, & that with
 their eyes open, for so χορυσταῖν signifieth, to shew that
 such as guard Princes should be both skilful souldiers, wel
 armed, and vigilant. 6. The superstitious *Gentiles* thought
 that these *Corybantes* did send Phrensies and other mad dis-
 eases among men, which kept them from sleep, and so *Cory-
 bantia* in *Pliny* seemeth to signifie in *Corraeus* his opinion:
 but *Turnellus* thinketh that this word signifieth rather the
 place where mad men were cured by the *Corybantes*, & so in
Aristophanes ἐχορυσσάμενοι is to desire the help, and cure of
 the *Corybantes*. 7. *Regius* upon that place in *Ovid* above na-
 med, wil have these *Curetes* to be overthrown for their pro-
 fanenesse by *Jupiter* with rain: and so they were turned into
 toad-stools, but *Jupiter* wanting men to worship him meta-
 morphosed these toad stools into the same *Curetes* again;
 by this we may see what we are by sin, even toad-stooles, or
 rather worse, but by grace and repentance of mushroomes
 we become men. 8. *Seneca*, *Clemens Alexandrinus*, *Eusebius*, *In Hercul.*
 and some others make these *Corybantes* and *Curetes* to be dif-
 ferent people, but agreeing in their kind of exercise and di-
 vine service: onely I find that madnesse is attributed rather
 to the *Corybantes*, then to the *Curetes*, non acuta sit gemitus
 namque *Corybantes* æra, tristis ut iræ, de convivia *Corybantes* videbit.
Horat. l. 1. Anger and wine make men as mad as the *Corybantes*. And in
Aristophanes, ὄρεσσορεῖν and χορυσταῖν, that is, to be
 mad and to play the *Corybant* is all one: but this madnesse was
 voluntary and fictitious, not natural, or else it was caused
 by Satan to confirme superstition, and therefore *Lucian*
 calls it κακοδαιμονία; and indeed their mad enthusiasmes
 were from an evil spirit, not from God, although *Cybele*
 whom they worshiped was counted the mother of the gods,
 and

ἑστῆς καὶ
 ποσειδά.

ὁ χορυστά
 θεός.

Plin. l. 11.
 c. 7.

Def. med.
 τὸ κ.
 Adver. l.
 130 6. 24.

In Hercul.
 oct.
 In protrept.
 Pre-convng.
 l. 2. c. 5.
 Horat. l. 1.
 Juven.
 Sat. 5.
 In vespis.

E. a. sin. ad.

Meta. l. 8.

In Protrep.
in Prae. e-
vang. l. 2.
c. 1.

In Sen.
Thyest.

De fal'a
rel. l. 1.
c. 21.

she is still by *Catullus*, *domina entheata*, the divinely inspired mistress. Such as these *Corybantes*, were the mad Priests of *Baal* who cut themselves, and so were those Idolatrous Priests in *Brasil*, of whom *Lerius* writes; and those of whom *Apuleius* speaks, *qui fanaticae absonis ululatus constrepentes pervolitant cervicibus lubricis intorquentes motibus, crinesque pendulos in circulum rotantes, & nonnunquam morsibus suos incurstant musculos*; the Devil delights in cruelty, and he hath not wanted at all times, such wicked Priests to serve him, who take more paines to goe to hel, then we to obtain heaven, who will scarce spare a little of our ill got goods in the service of the true God, whereas they spared not their limbs and lives in the service of Satan. And how abominable their service was, being grounded upon the murder of one of their brothers, and how filthy and beyond all modesty their behaviour was in their sacrifices, may be seene in *Clemens Alexandrinus*, and out of him in *Eusebius*. How much then are we bound to God, who hath delivered us from that slavery, and hath made us partakers of the purity and light of the Gospel? 9. These *Corybantes* are called by the Poets *semiviri Phryges*, from that effeminatenesse, and gelling of themselves; and its thought that they were the same with *Lares Compitales* or *Semitalis*, whose Images were set up in streets and high wayes, pointing out with their finger the right way to travellers, therefore called *Indei Dactyli* and *Digitarii* by the *Latins* as *Del Rius* sheweth. These *Corybantes* also kept a continuall jangling with cymbals and brasen drummes; some thinke they were called *Curetes* a *curo* ando, from the care they tooke of *Jupiter* in his youth, but they who hold them to be *Jupiters* children, call them so from their care of him in his old age, and of his funerall, and that they dwelt in *Creta* which from them as *Plinie* and *Solinus* observe was called *Cureta*, but *Salust.* as *Lactantius* cites him, saith, that these *Curetes* were said to breed & feed young *Jupiter*, because they were the first that taught religion and the service of god, whereas indeed they were the first that taught superstition. And as they used to be mad themselves, so they caused madnes in others; the old proverb is true, such priest such people; if the priests be mad, the people cannot be sober. I wish there were fewer of these

oribantian Priests amongst Christians, who though they do not jangle with bells and drummes, dance in their armour, and clash their swords, yet they jangle too much with their tongues, which causeth beating of drummes, and too much clashing of armes and swords amongst Christians; & indeed wee have Priests no lesse giddy headed then these *Curetes*, but I wish they would not onely keep a jangling with their tongues, but also point out to us the way to heave with their fingers; for true Religion and piety consisteth both in doing wel, and in speaking wel; the hand must goe along with the tongue; and let them learn to subdue the lust and concupiscence of the flesh, not by gelding themselves with these *Galli* or Priests of *Cybele*, or the *Origiasts* of old, but by true mortification and repentance; and if they wil be called the sons of God, let them be as careful of his service or honour, as the *Curetes* were of *Jupiters*, and as vigilant over themselves and flocks, as the *Corybantes* were over the young Prince.

CUPIDO.

OF Cupids Parents, some say he had none at all; others, that he was engendred of Chaos without a father: some say he was the son of Jupiter and Venus, others of Mars and Venus, others of Vulcan & Venus, others of Mercury and Venus, &c. He was the god of Love, painted like a child, with wings, blinde, naked, crowned with roses, having a Rose in one hand, and a Dolphin in the other, with bow and arrows, &c.

The INTERPRETER.

1. **I** finde *Cupid* painted sometime standing close by *Fortune*, to shew how much fortune prevails in love matters: and sometimes I finde him standing between *Mercury* and *Hercules*, to let us see, that Love is most prevalent when it is attended on by eloquence and valour. 2. There is a two-fold Love, to wit, in the Creator, and in the Creature: Gods love is two-fold, inherent in himselfe, and this is eternal as himselfe, therefore hath no father nor mother; Or, transient to the creature. This love was first seen in creat-

(a) Passio
mouetur ab
objecto

ting the *Chaos*, and all things out of it, therefore they said that Love was engendred of *Chaos* without a father: and when they write that *Zephus* begot *Cupid* of an egge, what can it else meane, but that the Spirit of God did manifest his love in drawing out of the informed and confused egge of the *Chaos* all the creatures? The love of the creature is two fold, according to the twofold object thereof, to wit, God and the creature: that love by which we love God, is begot of *Jupiter* and *Venus*, that is, God; and that uncreated beauty in him is the cause of this love: and because the meane and proper object of love is beauty (for we doe not love goodnesse, but as it is beautifull) and it is the object that moveth and stirreth up the (a) passion, therefore *Venus* goddesse of beauty is still the mother of *Cupid* or Love, which notwithstanding hath many fathers, because this generall beauty is joyned to many particular qualities, which causeth love in men according to their inclinations and dispositions: some are in love with warres, and count military skill and courage a beautifull thing, so this love is begot of *Mars* and *Venus*; others are in love with eloquence, and thinke nothing so beautifull as that, and so *Mercury* and *Venus* are parents of this love, some love Musick, and so *Apollo* begets this *Cupid*; and so we may say of all things else which we love, that there is some quality adherent to beauty, either true or apparent, which causeth love in us: Now that love which all creatures have to creatures of their own kinde, in multiplying them by generation, is the child of *Vulcan* and *Venus*; for it is begot of their own natural heat and outward beauty: by beauty I meane whatsoever we account pleasing to us, whether it be wealth, honour, pleasure, vertue, &c. 3. The reasons why Love was thus painted, I conceive to be these; *Cupid* is a childe, because love must be still young, for true love cannot grow old, and so dye; *Amor qui desinere potest, nunquam fuit verus*. He hath wings, for love must be swift; he is blinde, for love must wink at many things, it covereth a multitude of sins; he is naked, for amongst friends all things should be common, the heart must not keep to it selfe any thing secret, which was the fault that *Dalila* found in *Samsons* love; hee is crowned with roses, for as no flower so much refresheth

the spirits, and delights our smell as the rose ; so nothing doth so much sweeten and delight our life as love ; but the rose is not without prickles , nor love without cares : the crown is the ensigne of a King , and no such King as Love, which hath subdued all creatures ; rationally, sensitive, vegetative, and senselesse have their sympathies. The image of a Lionesse with little *Cupids* playing about her, some tying her to a pillar, others putting drink into her mouth with an horn, &c. do shew how the most fierce creatures are made tame by love : therefore he hath a rose in one hand , and a Dolphin in the other, to shew the quality of love , which is swift and officious like the Dolphin, delectable and sweet like the Rose: his arrowes doe teach us, that Love wounds deeply, when we cannot obtain what we love : some of his arrowes are pointed with lead, some with gold, he is wounded with a golden arrow, that aims at a rich wife, and cannot obtain her ; to be wounded with leaden arrowes is to be afflicted for want of ordinary objects which we love : and so his burning torches shew , that a lover is consumed with griefe for not obtaining the thing loved, as the wax is with heat : *Ardet amans Dido ; Uritur infelix ; Ceco carpitur igne ; Est mollis flamma medullas ; Haeret lateri lethalis arundo, &c.* These are my conceits of *Cupids* picture; other *Mythologists* have other conceits , applying all to unchaste and wanton love, whose companions are drunkenness, quarrelling, childish toyes, &c.

CYCLOPES.

These were the sons of Heaven , their mother was Earth and Sea, men of huge stature , having but one eye, which was in their forehead ; they lived upon mans flesh : *Polyphemus* was their chiefe, he was their shepheard, and in love with *Galathea*, he having devoured some of *Ulysses* his fellowes , was by him intoxicated with wine, and his eye thrust out. These *Cyclopes* dwelt in Sicily, and were *Vulcans* servants in making *Jupiters* thunder, and *Mars* his Chariots, &c.

The INTERPRETER.

(a) *Brontes,*
Steropes,
Harpes,
Pyraemon.

1. BY the *Cyclopes* is meant water, for they were begot of *Neptune* and *Amphitrite*, as some say: and yet they were servants to *Vulcan*, which is fire, to shew that in generation the fire can doe nothing without water, nor water without fire. 2. These *Cyclopes* are by some meant the vapours which by the influence of heaven are drawne out of the earth and sea, and being in the air, engender thunder and lightning to *Jupiter*, as their (a) names shew; they dwelt in *Sicily*, about the hill *Ætna*, because heat is the breeder of thunder: they were thrust down to Hell by their father, and came up again, because in the cold Winter these vapours lye in the earth, and by heat of the spring are elevated; wise *Ulysses* overcame *Polyphemus*, that is, man by his wisdom and observation found out the secrets of these naturall things, and causes thereof; *Apollo* was said to kill these *Cyclopes*, because the Sun dispelleth vapours. 3. I thinke by these *Cyclopes* may be understood the evil spirits, whose habitation is in burning *Ætna*, that is, in hell burning with fire and brimstone, being thrown down justly by God from heaven for their pride, but are permitted sometimes for our sins to rule in the air, whose service God useth sometimes in sending thunder and storms, to punish the wicked, they may well be called *Cyclopes*, from their round eye and circular motion; for as they have a watchful eye, which is not easily shut, so they compass the earth: and fro: they may be said to have but one eye, to wit, of knowledge, which is great: for outward eyes they have not. Their chief food and delight is in the destroying of mankind; *Polyphemus* or *Belzebub* is the chiefe, who having devoured *Ulysses* fellowes, that is, mankind, the true *Ulysses*, Christ the Wisdom of the Father came, and having powred unto him the full cup or the red wine of his wrath, bound him, and thrust out his eye; that is both restrained his power and policy: these evil spirits, because they are the chiefe sowers of sedition and warres among men, may be said to make *Mars* his Champions. 4. Here we see that little *Ulysses* overcame tall *Polyphemus*: policy overcomes strength. 5. We see also the

the effects of drunkenness, by it we lose both our strength and the eye of reason. 6. *Servius* [in lib. 3. *Æneid.*] thinks that *Polyphemus* was a wise man, because he had his eye in his forehead neer the brain: but I say, he was but a fool, because he had but one eye, which onely looked to things present: he wanted the eye of providence, which lookes to future dangers, and prevents them. 7. Here we are taught to beware of cruelty and security, for they are here justly punished. 8. The State of *Rome*, which at first had two eyes, to wit, two Consuls, became a *Polyphemus*, an huge body with one eye, when one Emperour guided all; this Giant fed upon the flesh of Christians in bloody persecutions; but when shee was drunk with the blood of the Saints, *Ulysses*, that is, wise *Constantine*, thrust out the eye, and weakned the power of *Rome*, of that Giant which had made so much thunder of warre in the world, and so many chariots of *Mars*. 9. A Common-wealth without a King, is like great *Polyphemus* without an eye; and then there is nothing but (a) Cyclo-
 (a) *Cyclo-*
pum vita.
 men feeding on the flesh of the poor; then is nothing but intestine wars and broyles, the servants of *Vulcan* making thunderbolts and chariots for *Mars*; *Ætna* (b) resounding
 (b) *Resonat*
positis in-
cudibus
 with the noise of their hammers on the anvil. *Ætna.*
 (c) *Invidus*
non videns.
 10. An envious man is like (c) *Polyphemus*, he hath no charitable eye: he feeds and delights himselfe with the ruine and destruction of other men. 11. The Sun in the firmament is that great eye in the forehead of *Polyphemus*, which is put out oftentimes by vapours and mists arising out of the earth.



CHAP. IV.

D

DEDALUS.

HE was a famous Artificer, who having killed his sisters sonne, fled to Creta, and was entertained of King Minos, whose wife Pasiphae being in love with a Bull, or a man rather of that name, she obtained her desire of him by the help of Dædalus, who shut her within a wodden Cow; and she brought forth the Minotaur, or man with a Bulls head, which the King perceiuing, shut the Minotaur, and Dædalus with his sonne Icarus, within the Labyrinth that Dædalus had made: but by a thred he got out, and flew away with wings which he had made for himselfe and Icarus; who not obeying his fathers advice, but flying too neer the Sunne, fell and was drowned: the wings he used were sailes and oares.

The INTERPRETER.

1. **P**asiphae being taken with the love of Astronomy, and with the knowledge of the twelve celestiaall signs, especially of the Bull, which Dædalus taught her, gave occasion to this fiction of Pasiphaes falling in love with the Bull. 2. Dædalus was a cunning Artificer, who found out diuers tooles and instruments for workmen, and the first that either made images, or made their eyes moveable. Hence cunning engines and works, are called *Dædali machera*, *Dædalea opera*. 3. Hell is the labyrinth into which we were cast for our sins, by a iuster Judge then Minos: and should have been deuoured by Satan the Minotaur, had not Christ helped us out by the thred of his Word, and wings of

of faith. 4. They that give themselves to unlawful pleasures, with *Pasiphae*, shal bring forth that Monster which wil devour them. 5. *Dedalus* made this labyrinth, and was cast into it himself; so the wicked are caught in their own nets, and fall into the pit which they dig for others. 6. *Dedalus* was guilty of murther, therefore is justly pursued; for murther is never secure. 7. *Icarus* is justly punished for refusing to hearken to his fathers counsel, a good Lesson for all children. 8. Let us take heed of curiosity, pry not too much into the secrets of God, lest we have *Icarus* his reward: for all humane reason is but waxen wings. 9. Here we see for the most part that young men are high-minded and proud, but pride alwayes hath a fall. 10. Astronomers, and such as wil undertake to fore-tell future contingencies, or wil take upon them such things as passe humane power, are like *Icarus*; they fall at last into a sea of contempt and scorne. 11. The golden mean is still best, with what wings soever we flye, whether with the wings of honour, or wealth, or of knowledge and speculation, not to flye too high in Pride, nor too low in basenesse. 12. if we wil flye to Christ with the wings of faith, we must not mount too high in presumption, nor fall too low in desperation. 13. We see by *Pasiphae*, that a dishonest and disloyal woman wil leave no means unattempted to fulfill her lustfull and wanton desires. 14. Many women are like *Pasiphae*, outwardly they seem to be mortified, having the skin of a dead cow, or wooden cover; but within they burn with wanton lust.

DANAE.

SHe was the daughter of Acrisius King of the Argivi, who understanding that her sonne should be his death, shut her up within a brazen Tower, with her Nurse; into whose bosome Jupiter descended into a shoure of gold, and of her begot Perseus, who with his mother Danae were put into a Chest or Ark, and so committed to the mercy of the Sea; but the Arke arriving to the Isle Seriphus, where Polydectes was King, his Brother Dictys as he was fishing found the Arke, which he opened, and found Danae with her child, whom he brought home to his own house, Nat. Com. 1.7.6.18.

and maintained them; Afterward Perseus did many brave acts as may be seene in his life.

The INTERPRETER.

Laët. de
fab. rel. l. I.
c. II.

Horat.

Del Rius in
Sen. oct.

In Corintho

Pyth. Od. 2
12.

1. **J**upiters falling into Danaes lap in a showre of gold, was to signifie, that he, or some other rich man, under that name, by flinging good store of gold into her lappe, obtained her favour and good will to lye with her, by which we see how gold can overcome virginity, yea brazen towers: *Aurum per medios ire satellites, & perrumpere amat castra potentius ictu fulminis.* 2. By Danae may be meant learning, which by *Acrisius*, the scholer or learned man, is hid and shut up within the tower of his braine, till *Jupiter* or some rich and potent man, by gifts and rewards court her, aid, cherish, and excite her, by which means *Perseus* is begot, that is, learned bookes are sent abroad, which destroy *Medusa*, that is ignorance, which turneth men into stupid stones, and *Andromeda* by this meanes is delivered from the Sea-monster, that is, by the meanes of learned bookes men are freed from many dangers, even from death and mortality it selfe; for as *Perseus* was received among the stars, so learning is immortall, and shineth in the night of death; but in this age we have few *Jupiters* to incourage and incite learning with showres of gold: nay, rather the gold which was heretofore showed down upon learned men, is now violently carried away, partly by the one eyed *Arimaspi*, and partly by the greedy Griffons of this age, who build their nests with sacrilegious gold, which wil minister occasion of continual warres between these two. 3. *Perseus* the sonne of *Danae* received from the Muses or Nymphs, as *Pausanias*, writes, or from *Minerva*, as others, a helmet and wings, by which he overcame *Medusa*, and escaped by flight in the aire from *Medusa's* sisters when they pursued him; he overcame also *Bacchus*; by which may be meant, that by the help of learning we both escape danger, and overcome *Medusa*, that is, ignorance, and *Bacchus*, that is, intemperance; and flie aloft upon the wings of honour and fame. 4. *Perseus* was begot of *Danae* by the help of gold, ἀπὸ χρυσῆς ἀλυσσοῦ τοῦ λαχὲν *Pindarus*, flowing freely, and abundantly; and was preserved

preserved from *Medusa* by the help of a Virgin, he means *Pallas*; to let us see that bounty is the life of vertue, and that the single life is a great help to further it. 5. It is thought, and it is most likely, that *Danae* was deflowred by her uncle *Præus*, who either corrupted her selfe or her Keepers with good store of Gold, which the Poets call a shower of gold; so multitudes of Iron darts, is called by *Virgil*, an Iron shoure of darts, *tellorum ferreum imber*, and here we see, how ready wicked people have been in all times, to make God the authour of sin, and to impute their abominations to him. 6. Though *Perseus* was begot of an incestuous marriage, yet he was an excellent man, and very fortunate in all his interprises; who had got great wealth by the death of *Medusa*, by help of which, and by his own wisdom, signified by *Minerva's* target, which she bestowed on him; by the means also of his celerity, expressed by his wheel wings, and of his cunning, represented by *Mercuries* sword; and of his secrecy in counsels, expressed by *Orchs* his Helmet. I say, by all these means he became very famous and successfull, which might be the reason why he was called *Jupiters* son. And thus God bestowes his outward blessings upon whom he pleaseth. 7. Though *Danae* was shut up within the brazen tower, yet she was not secure from temptation and sin; and what wonder, seeing the Angels were not secure in Heaven, nor *Adam* in Paradise. We ought therefore to be watchfull in every place, seeing no place is privileged from temptation. 8. Seeing *Jupiter* got within the brazen tower, by this may be meant, that no place can exclude the presence of God; and that no sin can be so privately acted, which shall not be known. 9. In that *Danae* and her son are preserved on the Sea, and entertained in a strange country, we may see the providence of God, and the inhumanity of a father to his child, who found more favour in the Sea, and in a strange country, then at home of her own father.

DANAUS

DANAUS.

H was King of the Argivi, from whom the Grecians are called Danai; he was the son of Belus, and brother to Egyptus, who forced him to marry his 50. daughters to Egyptus his 50. Sons; but in one night the women being commanded by their Father Danaus, murdered all their Husbands; only Hypermestra spared her Husband Lynceus; the punishment of these daughters in hel, is that they are perpetually drawing of water in a sieve, or filling a perforated vessell, which flows out as fast as they put in.

The INTERPRETER.

1. **T**Hese Danaides, so called from their father Danaus, and Belides, from Belus their grand-father, are tormented in hel, for their murder, though they were commanded to do it by their father; we may learn hence, that we must not obey our earthly fathers in things that are unlawful; we have a father in heaven, whose commands must be preferred to our earthly parents. 2. By this also we see that murder, and indeed all other sinnes not repented of, are not onely punished in this life, but also hereafter eternally in hel, of which the Gentiles were not ignorant; how careful then should we be of our actions? 3. In the punishment of Danaus daughters, we may see the condition of covetous and ambitious minds, who are still filling, and still empty, and the more they have, the more they covet; *Crescit indulgens sibi dirus hydrops*; in no better condition are covetous men, then these daughters; *assidue repetunt quas perdant Belides undas: urnasque frustra Danaides plenas ferunt*; *vos quoque urnis quas feratis irruens ludit labor*. 4. It seems by Lucian, that this Danaus was a hard father, who dwelling in Argos, a dry country, *πολυδίψιον*, caused his Daughters to go every day a great way to draw water, which might give an occasion to this fable; for hard and continuall labour, is a hell to lazy people. 5. It is good that parents employ their daughters; and keep them from idlenesse, which is the cause many times of their ruine; yet they must not impose

Horace.

Ovid.

Senec.

Troas.

Midea.

σκληρὰ

γυναικας

δυνατίζας,

ἐκ αὐτῶν

γὰρ δίδου

σπινθός, &c.

in dial. mar.

too much on them, nor trust them alone; for his daughter

*Lucian in
Triton.*

Amymone going one day to fetch water, was ravished by *Neptune*; by which perhaps may be meant, that shee being weary of her labour and toylsome life, drowned her selfe; or else being over hot, might wash her selfe in the Sea, and so be drowned. 6. *Neptune* recompenceth *Danau* for taking

*Lucian.
ibid.*

away his daughter, with a Well called from her name *Amymone*; by which his dry country was much refreshed. *Vives* thinks that he found out this Well himselfe; but however by this we may see, that when God takes away one comfort he recompenceth it with another; by this gift of *Neptune* also may be meant, that Springs and Fountaines have their originall from the Sea. 7. *Neptune* bestoweth this spring

*l. 18. c. 11.
Aug. de
siv. dei.*

of water upon *Danau*, but he useth his own industry to find it out, and labour to dig it; so we must use our industry and diligence to find out, and make good use of the Springs of living water, which God hath revealed to us in his Word. *Sat. 6.*

8. *Juvenal* complains of the Roman women in his time, who used not to murder their husbands as these *Belides* did, but to poyson them;

*Occurrent multæ tibi Belides, atq; Eriphylæ,
Manc Clytemnestram nullus non vicus habebit.*

We cannot complain that our women, doe often poyson or murder their husbands; but yet too many with the poyson and sharp swords of their tongues, murder them in their good names and estates; which is their second life; and we may complain of one Roman woman, called the Whore of *Babel*, who hath poysoned more soules, then all the old Roman women did bodies. 9. The husbandmans toyle is like

Virgil.

that of these *Danaides*, it is never at an end, *Agricolis redit labor actus in orbem*, and so as their leaking vessell was never full, so we are never filled with the fruits of the earth, saith *Lucetius*;

*l. 3. de nat.
rer.*

Nec tamen explemur vitæ fructibus unquam

Hoc (ut opinor) id est, ævo florentæ puellæ

Quod memorant laticem pertusam congerere in vas :

Quod tamen expleri nulla ratione potestur.

10. Ungrateful and forgetful men, as also negligent and carelesse hearers of Gods word, are like these sieves of *Danau* his daughters, they are still receiving, but are never the fuller

In Pseud.
Eras. in
adag. Plin.
l. 28. c. 2.
Pausan. in
Corin.

Danaï ge-
nus infame
Hor.

Hor. l. 3.
Od. 1.

τέσσαρτί-
κοντα κ'

fuller nor better : so *Plautus*, in *percusum ingerimus dicta do-*
lium, operam ludimus : hence it became a Proverb ; *εἰς κίθον*
τρίτημιάνοι ὕδωρ ἀντλαῖς, you draw water in a sieve ; that is,
your labour is to no purpose , and yet we read that *Tuscia* a
vestall Virgin carryed water in a sieve, but that was miracu-
lous, or else an illusion of Satan. 11. Not onely did these
Danaides murther their husbands, but also *σποτέμενοι τὰς κε-*
φαλὰς cut off their heads, to shew to their father that they
had done the fact ; in which we may see the cruelty of some
women ; as the story of *Judith*, *Herodias*, the wife of *Mark*
Antony, towards the head of *Cicero*, and others can witnesse ;
and as these women did to their husbands, so hath that spi-
rituall woman of *Babylon* done , in poisoning the peoples
foules with error, and then in cutting off by untimely death
the Princes or heads of the people, 12. Here also we may
see the judgement of God against incestuous marriages ;
here the husbands are murthered ; the murtherers lived in
perpetuall disgrace here, and afterward were tormented in
hell ; the father that made the match was murthered by
Lyngens, or *Lizus*, his son in law. 13. We see that the evill
which wicked men labour most to avoid , falls at last upon
them : for *Danaus* understanding that one of his daughters
husbands would kill him, caused him to instigate his daugh-
ters to this wicked murther of their husbands, thinking
thereby to be secure ; but he was deceived, for *Hypermetra*
saved her husband , and he afterward killed his father in
law : thus wicked men can no wayes flye from the judge-
ments of God ; there is neither strength nor wisdom, nor
policy against the Lord. 14. In *Hypermetra* we may
learn to preferre Gods commands, and a good conscience,
to the unjust commands of parents and superiours, & rather
to incur the displeasure of our earthly, then of our heaven-
ly Father : and to put on her resolution, namely, to suffer
torments, rather then wrong justice, or a good conscience ;

Me pater sevis oneret catenis,
Quod viro clemens misero perperei ;
Me vel extremos Numidarum in agros
Classe releget.

15. Though commonly *Danaus* his 50 daughters are said to
draw water in hell, yet there were indeed but 48. as we may
see

See in *Pindarus*, for *Hypermetra* spared her husbands life; *ὕπερ μέτρα* and *Amymone* was ravished by *Neptune*; so that these two had *Δεσποία* no hand in this murder. *Pyth. Od. 9.*

DEUCALION.

HE was the son of *Prometheus* and *Pandora*, a just and religious man, who was the first that built a Temple to the gods: when the earth was drowned, he and *Pyrtha* his wife were saved on *Parnassus*; and being advisid by *Themis*, they flung behind them the bones of mother earth, that is, stones, and they became men and women, with which the earth was again peopled.

The INTERPRETER.

1. **D**eucalion was said to make men of stones, because he brought them downe from their habitation in the stony hills, to dwell in the fruitful plains below. 2. *Parnassus* on which he was saved, was called first *Larnassus*, from *λάρναξ* an ark, or covered cock boat, in which he and his wife were saved. 3. By the circumstances of the dove which *Deucalion* sent out, and by the ark in which he was saved, it is plain, the Scripture hath been used in the contriving of this fiction. 4. *Deucalion* may be the type of a Minister: he must be the son of *Prometheus* and of *Pandora*, that is, he must have both prudence and forecast, as also all gifts fit for his function: his name should be *Deucalion*, which may be made of *δεῦρο* to moisten or water, and *καλέω* to call; for their office is to water the barren ground of mens hearts, and to call them to repentance and grace; they must be just as *Deucalion* was, and build up the living temple of God: they must strive to save both themselves and others from the flood of Gods wrath, and if others will not be saved, yet let them doe their duty, and be *Deucalions* still, and so they shall save themselves when others shall perish. *Pyrtha* which may be derived from *πῦρ*, must be their wife; that is, they must have the fire of zeale, and Gods word must be in their mouth like a fire to burn up the chaffe: *Parnassus* the hill of the Muses must be their place of retreat and abode: without University-learning they are not fit to save

(a) *Idoneus
est reficere
qui fecit,
Tertul.*

(b) *Petrones
Fest: Ruspi-
ces, Tertul.
lib. 1. de
anima.*

save themselves and others; and when they came down from *Parnassus*, or come abroad out of the Universities, they must strive of stones to raise up children to the God of *Abraham*; and they must fling behinde them all earthly and heavy burthens, forgetting that which is behinde, and striving to that which is before, and so they shall make the stony hearts of men hearts of flesh. 4. By this fiction, the Gentiles might have taught themselves the doctrine of the resurrection; for if stones cast on the ground could become men, why should they not believe that (a) our bodies fallen to the earth, shall in the last day resume their ancient forme, by the power of him who first gave it? 6. Magistrates, and such as would bring rude and barbarous people to civility, and of stones to make them men, must have the perfections of *Deucalion*, prudence, religion, justice, &c. *Themis* or justice must be their counsellour, without which nothing should they doe: but chiefly let them take heed of covetousnesse, they must cast the love of earthly things behind them, and so they shall make men of stones, that is, men will be content to forsake their stony caves and rocks, and will frame themselves to the City life. And what are men without (b) religion and civility but stones, representing in their conditions the nature of the place where they live? 7. *Deucalion* turned stones into men, but Idolaters of stones make gods: such a god was *Jupiter Lapis* among the Romans by whom they used to sweare, and these stony Gods turned the worshippers into stones; for *they that made them are like unto them, and so are all they that worship them*, the Idolater is a spirituall fornicator, committing whoredome with the earth, which affordeth the materials, and he brings in the forme. 8. It is not the least happinesse to hide ones selfe in *Parnassus* amongst the Muses, for a Scholar to spend his time privately and quietly in his study, whilst the tumultuous floods of troubles and crosses prevaile abroad in the world. 9. Here we see that God is a punisher of impiety, and a preserver of good men. 10. By *Deucalion* and *Pyrrha* may be understood water and fire, heat and moisture, of which all things are generated in the earth.

DIANA

DIANA.

SHe was the sister of Apollo, and daughter of Jupiter and Latona, the goddess of hunting, dancing, childe-bearing, virginity; who still dwelt in woods, and on hills, whose companions were the Dryades, Hamadryades, Orades, Nymphs, &c. Shee was carried in a silver chariot drawn with white stags; shee was painted with wings, holding a Lion with one hand and a Leopard with the other: on her altar men were sacrificed.

The INTERPRETER.

Diana was wont to be painted sitting in a chariot drawne with two horses, the one white, the other black; by which doubtlesse was meant both the swiftnesse of her motion, and the diversity of her aspects; for the white horse represented her brightnesse in the full, and the black her darknesse in the wane or change. 2 Diana is the Moon, called Apollo's or the Sun's sister, because of their likenesse in light, motion, and operations: the daughter of God, brought out of Latona or the Chaos, she came out before her brother Apollo, and helped to play the mid-wife in his production; by which I thinke was meant, that the night, whereof the Moon is ruler, was before the day, the evening went before the morning; so that the Moon did as it were usher in the Sun: therefore the Calends of the months were dedicated to Juno, or the Moon. She hath divers (a) names for her divers operations, as may be seen in *Mythologists*: in *Macrobius* she is called $\tau\omega\chi\eta$ fortune, from her variablenesse, as both being subject to so much changes, and causing so many alterations. *Scaliger* observeth that she was called *Lya*, or *Lua*, from *lues* the plague, because she is the cause of infection, and diseases, by which the soul it loosed from the body; she was called *Fascelis* from the bundle of wood, out of which her image was stolen, by *Iphigenia Agamemnon's* daughter; but I should thinke that shee was called *Lya*, from loosing or untying of the girdle which young women used to doe in her temple, called therefore $\lambda\upsilon\sigma\iota\zeta\omega\rho\omicron\nu$, in which temple virgins that had a mind to marry, used

(a) *Juno*,
Luna, *Dia-*
na, *Lyr*,
Hecate,
Proserpina,
Dyānnis,
Apremus,
Lucina,
 $\tau\omega\chi\eta$, *Fas-*
celis,
 $\chi\delta\omicron\rho\iota\alpha$.

first to pacifie *Diana* with sacrifices; shee was also called *χθονία*, that is earthly; because they thought there was another earth in the moon inhabited by men; doubtlesse in that they called her *Hecate*, or *Proserpina*, the Queen of hell, they meant the great power that shee hath over sublunary bodies; for all under the moone may be called *Infernus* our Hel, as all above her is Heaven; this free from changes, that subject to all changes; and perhaps she may be called *Hecate*, from the great changes that she maketh here below, every hundreth year; she may be called *Diana* from her divine power, *Juno* from helping, *Proserpina* from her creeping; for though she is swift in the lower part of her *Epicycle*, yet in the upper part thereof she is slow; *Luna quasi una*, as being the onely beaurty of the night; *Dyctinnus* from a net, because fishers and hunters use nets, and of these she is said to have the charge; for the Moon-light is a helpe too both; they called her *ἀστεινὴ*, *quasi ἀσπορίμω*, from cutting the aire, *Lucina*, from her light; her hunting and dancing was to shew her divers motions; for she hath more then any planet, six at least, as *Clavius* observes; her virginity sheweth, that though she is neere the earth, yet she is not tainted with earthly imperfections; she is a helpe to child-bearing, for her influence and light, when she is at full, is very forcible in the production & augmentation of things; her conversing on hills and in woods shews that her light & effects are most to be seen there; for all herbs, plants, and trees feel her influence, and because she hath dominion over the fiercest Beasts, in tempering their raging heat by her moysture, she holds a Lion and Leopard in her hand, whose heat is excessive, but tempered by the Moon; her silver chariot shewes her brightnesse; the stagges and wings do shew her swiftnesse; and because her light increasing and decreasing appeareth like horns, therefore the Bul was sacrificed to her, as *Lactantius* observes; her arrows are her beames, or influence, by which she causeth death & corruption; in respect of her corniculated, dimidiated, and plenary aspect, she is called (a) *triformis*, and *trivia*, because she was worshipped in places where three wayes met. The dancing of al the Nymphs and Satyrs, shewes how al take delight in her light, her hunting is to shew how in her motion

(a) *Tria
Virginis o-
ra Diane.*

tion shee pursues and overtakes the Sun. 3 A rich userer is like *Diana*, for he is *χρόνιος* an earthly man, a great hunter after wealth, who hath his nets his bands and bills; he wounds deeply with his arrows *Proserpina* and *Lys*, for he creeps upon mens estates, and he brings a plague upon them, though he dwells in rich Cities, yet his hunting and affections are set in hills and woods, that is, in farmes and mannors, which by morgages and other tricks he catches; he is carried in a silver chariot drawn with staggs; because fearfulness doth still accompany wealth, with which he is supported; he would faine flye up to heaven with the wings of devotion, but the Lions and Leopards in his hands with which he devoures mens estates, keeps them back. *Diana* was a virgin, yet helped to bring out children: so many though barren in it self, yet bringeth great encrease: he will not be appeased without bribes, no more then *Diana*: nay many a mans estate is sacrificed upon his altar, who doth not unloose their girdles, as in *Diana's* temple, but quite bursts them. 4. They that will live chaste, must with *Diana* live on hills and woods, and use continuall exercise: for idleness and great Cities are enemies to virginity. 5. Every good man should be like *Diana*, having the wings of divine meditation, the courage of the Lion, and swiftnesse of the stagg, his feet should be like Hinds feet, to run in the way of Gods Commandements. 6. Gods Church is the true *Diana*, the daughter of God, the sister of the son of righteousness, who is a virgin in purity, and yet a fruitfull mother of spiritual children, whose conversation is sequestred from the world: she is supported in the silver chariot of gods word in which shee is carried towards heaven, being drawn with the white staggs of innocency and feare; shee holdeth in her hands Lions and Leopards, the Kings of the Gentils, who have suffered themselves to be caught and tamed by her: shee flieth with the wings of faith and devotion: and hunts after beasts, that is, wicked men, to catch them in her nets, that shee may save their souls, and with her arrows kill their sins. *Diana* was midwife, to bring forth *Apollo*, so the Church travells in birth, till Christ be formed in us, and brought forth in our holy lives: and as it fared with *Diana's* temple, which was burned by *Erostratus*, so it doth with the Church, whose

Temples have been robbed, defaced, and ruinated by prophane men.

DIOMEDES.

Nat. Comes
l. 7. c. 5.
Hygin. l. 1.
Pales. l. 1.
Apollod. l. 2.

HEE was King of Aetolia, who having done many brave exploits in the Trojan warre, helped to carry away the Palladium, killed divers Trojans, encountered with Hector and Aeneas, and wounded Mars and Venus, shee being iraged against him for it, made his wife doat upon another man with whom shee committed adultery, which caused Diomedes to forsake his own home, and goe to Apulia, where he helped Daunus the King against his enemies, and seled him in his kingdome, but Daunus afterward, understanding that he was hated by the gods for his insolency, murdered him, whose companions did so much lament his death, that they were turned into singing Swans, or rather into Hernes, called therefore Diomedææ aves, and Heroïdes; there was also another Diomedes King of Thrace, who used to feed his horses with mens flesh, whom he murdered, for which cruelty Hercules gave his flesh to be devoured by his own horses.

The INTERPRETER.

1. **I**N that Diomedes after so great successe against his enemies, wounds the gods, we may see how insolent they most are in their prosperity, not onely ungratefull and forgetfull of God, who ha hadvanced and assisted them, but also by their pride, insolencies, and wicked lives they wound him. 2. In that for all his successe and happinesse his bed is dishonoured by his wife, and he murdered by Daunus, we may learn not to trust in, or be puffed up for, outward prosperity, which is never sincere and pure, but mingled with much unhappinesse, sugar tempered with alioes; and though wicked men for a while shine with honour, yet their light ends in darknesse, their joy determines in sorrow, and their candle goeth out in a stinking snuffe. 3. When we give too much way to sorrow, we degenerate into brutish creatures, as Diomedes his fellowes did, who therefore were transformed into Sea birds; whereas men should subdue their sorrow to reason, and especially Christian men, who

believe

believe the Resurrection; therefore justly were these fellows of *Diomedes* transformed into Birds, both because they exceeded in their complaints and sorrow, and because he for whom they mourned, was one that for his insolency and pride was hatefull to the Gods. 4. It is likely that *Diomedes* his fellows being affrighted with his death, fled suddenly away by Sea to some Island, which might give occasion of this fiction, that they were metamorphosed into sea birds. 5. The other *Diomedes* of *Thrace*, is said to feed his horses or mares rather with mens flesh, to signifie that his daughters were notable and insatiable whores, prostituting their bodies to all strangers, and robbing them when they had done; or else by this may be meant, that *Diomedes* was so much given to multiplying and feeding of horses, that he did undoe his subjects, by taxes and exactions, to maintain his horses, and stables. 6. *Virgil* will have *Diomedes* his fellows to be turned into Birds before his death, which calamity fell upon him for wounding of *Venus*.

Insula Diomedea.

Æn. l. 11

Et socii amissi petierunt æthera pennis

Fluminibusq; vagatur aves, (hæc dira meorum

Supplicia) & scopulos lachrymosis vocibus implent, &c.

By which we see that oftentimes the people are punished for the Princes sins, and both Prince and people for their rebellion, pride, and insolency against God. 7. Here also we may see what foolish and weak Gods the Gentiles worshipped, which could be wounded by mortall men, as *Mars* and *Venus* were by *Diomedes*; and what a weak God was *Diomedes* himself, who as *St. Austin* saith, being slain, could never revive again, *aut humanam revocare naturam*. 8. These *Diomedian* birds, whether Herons, or Storks, or Swans, is uncertain, *Plinie* gives them teeth, and fire eyes, and he with *Aristotle* writes, that they are gentle to the Grecians, because *Diomedes* was a Grecian, but fierce and cruel to the Illyrians that murdered him, for they have hard and great beakes, with which saith *Austin*, they often wound and kill men; this may let us see, that murder never goeth without punishment; and that God many times causeth the beasts and birds to revenge it. 9. *Plinie* writes, that in the Island over against the coast of *Apulia*, in which was the temple of *Diomedes*, who was buried there, there be certain sea-birds,

L. 18. c. 16.

de civit.

Plin. l. 10.

Arist. in

mirab.

audic.

no where else to be seen, every day washing and purging with their wet wings and beakes full of water, this chappell or temple of *Diomedes*, which might occasion this fiction, too wit, that theſe birds were *Diomedes* his fellows. 10. *Pausanias* writes, that he built a temple to *Apollo*, another too *Minerva*, and the third to *Hippolitus*, after his return from *Troy*; I wiſh all Souldiers would imitate him, in doing works of piety, after they have wounded God with their impiety.

Nem. Od.
10.

11. *Pindarus* writes, that *Minerva* made *Diomedes* immortal, *ἀμβροστον ζῆντα γλαυκῶπις ἔθηκε θεόν*, but this cannot beſo, for he was ſlain; therefore I think his meaning is, that *Diomedes*, that is, vertuous men, and valorous Commanders, are made immortal in their fame, by *Minerva*, that is, by the help of learning; for *dignum laude virum muſa vetat mori*.

Horat.

12. *Homer* and *Euripides* do commonly joyn *Diomedes* and *Ulyſſes* together, but they make *Diomedes* the more valorous and daring, *Ulyſſes* the more wiſe and cunning; to let us ſee, that valour and wiſdom do well together; and indeed in wars, ſtrength and policy, ſhould go hand in hand.

DODONE.

Shee was the daughter of *Jupiter* and *Europa*, who gave the name to that City of *Chaonia* in *Epirus*, and to the vocall Grove neere to it, where the temple of *Jupiter Dodonæus* ſtood, and in it the moſt ancient Oracle among the *Greeks*; in this Foreſt the Oracles were delivered partly by the ſpeaking trees themſelves, and partly by two *Pigeons* that frequented that place.

The INTERPRETER.

Sophocles.
Herc. Oet.
3. Conſul.
Honor.
Georg. 2.

1. **O**F this πολυγλώσσος δρυς or many tongued Oke, the Poets write frequently, in *Seneca* it is called *Chaonia loquax quercus*, and *quercus fatidica*; by *Claudian*, *Chaonia quercus*; *versusq;* *locutæ* — in te *Chaoniae* *moverunt carmina quercus*; by *Virgil*, the wood of *Jupiter*, where the Okes uttered Oracles; *nemorumq;* *Jovi quæ maxima frondet* — *Æsculus atq;* *habitæ Graiis oracula quercus*; this wood did abound with Acornes on which men fed before *Ceres* taught them the uſe of corne; therefore *Virgil* calls Acornes *Chaoniae*.

onias glandes, and all glandiferous woods, by the name of *Dodona*, *viclum Dodona negabat*; and because in it was excellent brasse, therefore he calls the best brazen kettles, *Dodoneos lebetes*, as the richest brasse was called, *es corinthium*, and because the priests were continually beating upon brasse, therefore *es dodoneum*, became a Proverb applicable to them, whose tongues are alwayes pratling; *Homer* saith, that *Jupiters* counsell was known by this oake, *θεοῖο ἐκ δῖος ὕψικροιστο δρυὸς βελῆ*; *Ovid* saith, that this wood was of *Dodona's* seed, *de semine Dodonæ*, intimating thereby, that it was planted either by *Dolone* the Nymph, or by *Dodonus Jupiters* sonne; of this wood was built the famous ship *Argo*, which *Valerius Flaccus* calls *Dodonida quercum*, *Chaonitq; sa-mulam Jovis*; but how the Oracles were delivered is doubtful, some will have them uttered by Pigeons, others by women called Pigeons, others by the trees themselves, and others by the sounding of brasse kettles, or bells, which were so placed, that the one being struck, all the rest sounded; Some will have the whole wood to be vocall; others, but onely one tree in it, which was a Beech; others say, not the trees but the Pigeons on the trees prophesied: but I thinke that neither trees nor Pigeons spake, but some boyes or knavish priests within the hollow trees; which is most likely, for when the trees were cut down, the Oracles ceased; and as for the Pigeons, I believe Satan under that shape did speak, and so delude the world to confirme superstition, as *Mahomet* afterward did by his Pigeon; or else by these Pigeons might be meant women, which had the gift of prophesying as the *Sybilis*; they were call'd Pigeons, either because they had that name, or else because they transformed themselves into that shape, by Satans help, or because they used such groaning as the Pigeons do, when they uttered their Oracles. 2. *Herodotus* tells us, that these were two black Pigeons; and *Servius* saith, that *Jupiter* bestowed them upon *Hebe*, who flying abroad, the one came to *Epirus*, and perswaded to build the Temple at *Dedone* for *Jupiter*, the other settled in *Libia*, & there urged the building of another Temple and Oracle for *Jupiter*, called, *templum Hammonis*. Pigeons are peaceable creatures, and the emblems of peace; and by this we may gather, that men of peace, as

Geor. 1.

Æn. 3.

Eras. in

adag.

Odiss. 19.

Mt. 7.

Argon. l. 1.

De la Cond.

in Geor. 2.

Isa. 64.

Paus. Attic.

l. 1.

Lucian is

deceived

in saying

this tree

was αὐτό-

φωρ. in-

somno sen

Gallos,

L. 2.

In l. 3.

Æn.

See Senec.
Claud.
Pausan.
Flaccus.
Lucian.
Hesiod.
Sophocles.
Pliny.

L. 2.

L. 2

Pluvie
Hyades in
Virgil. &
Hor.
and so on.

Solomon was, are fittest to build Temples; but in that these Doves were black, it was a fit colour for those that erected temples to the prince of darkness; they were Pigeons that erected temples, but they that pull them down are kites and ravens; if they were black that erected temples to a false god, much blacker are they (sure as black as hell) who overthrow the Temples of the true God. 3. *Argo*, the first Ship, was built of the timber of this grove, some say her keele onely, others her poope or sterne onely, but all agree that this ship spake, and uttered Oracles; but I believe by this *Argo* or first ship, they meant *Noahs* Ark, which indeed was the first Ship in the world, and the onely ship that spake; for it did in a manner preach repentance to the disobedient world for sixscore years together. 4. *Plinie* and others write, that neere this grove was a fountain called also *Dodona*, whose water could extinguish burning torches, and light those that were extinguished; how true this is I know not; but this I know, that God many times worketh beyond and above the course of nature, and that he suffereth Satan many times to work wonders; and it is most likely that this might be a fiction grounded upon the true story of *Eliab*, who with water kindleth the wood on the Altar, with which the sacrifice was consumed, and Satan who is Gods ape, might imitate this miracle, as the Inchanters of *Egypt* did the miraculous works of *Moses*. 5. *Herodotus* saith, that this was the most ancient Oracle of *Greece*, and it was to this that *Deucalion* went after the Flood, and received an Oracle from the Pigeon; but I think this also is grounded on the true story of *Noahs* flood, who employed the Dove, and by his return with an Olive branch, understood that the waters of the flood were abated. 6. From this *Dodona* were seven Nymphs called *Dodonides*, who were by *Jupiter* placed among the starres, to wit, in the head of *Taurus*, these seven starres are called *Pleiades*, also, *Atlantides* and *Hyades*, and were said to be *Bachus* nurses, because when they rise, and fall, they cause rain, by which the Vines are maintained and cherished. 7. When *Libra* had lost his understanding, being by *Iuno* made mad, he did not recover his understanding, until he made his address to this Oracle of *Dodona*, and because there was a water to passe between

between him and the temple, he got over the water upon the back of an asse, this may be true, but this is certain, that we who have lost our understanding in heavenly things can never recover that till we repaire to the true oracles of the Scriptures opened to us by preaching, and let us not refuse the helpe of an asse, even of the meanest minister if he can helpe us over the water, and bring us to heaven.



CHAP. V.

E

ELYSIUS.

THe Elysian fields were places of pleasure, in which the souls of good men after this life did converse; enjoying all those delights which they affected in this life.

The INTERPRETER.

1. **L**ucian (Lib 2. ver. Hist.) sheweth, that among other delights of the Elysian fields, the trees that grew there were of glasse all, and the fruits of these trees were curious and diversly wrought drinking glasses, which were filled presently with delicate wine as soone as they were pluckt off. There was also continual feasting and good chear; a brave Paradise for our Epicures and drunkards, who would desire no other heaven then this. 2. *Elysium* is a place of liberty, as the word sheweth; for they onely enjoy it who are loosed from their bodies: not onely Poets, but Scriptures also have described those heavenly joyes under earthly terms for our capacity; there is Paradise, in which is the tree of life; there shines another Sun then here, to wit, the Sun of righteousness; there are rivers of pleasure, there are the flowers of all divine graces, there is a perpetual spring, the musick

of Angels, the supper and wedding-feast of the Lamb, the new Jerusalem all built of precious stones, the fountain of living waters, all kinde of spiritual fruits, the continuall breath of Gods Spirit, &c. And as none could enter the *Elysian* fields till he was purged, so no unclean thing can enter into the new *Jerusalem*; the blood of Christ must purge us from all sin; and as they must passe *Acheron*, *Phlegeton*, and other rivers of hell, before they can have access to those delightfull fields; so we must passe thorow fire and water, troubles and persecutions, before we can enter into heaven. And thus we see the Gentiles were not ignorant of a reward for good men, and of punishment for the wicked.

ENDYMION.

H *He was a fair shepherd, who falling in love with Juno, who was presented to him in the forme of a cloud, was thrust downe from heaven into a cave, where he slept thirty Years, with whom the Moon being in love, came down oftentimes to visite and kisse him.*

The INTERPRETER.

1 *Endymion* was King of *Elis*, who for his justice, obtained of *Jupiter* that he should sleep perpetually; to shew, that after a toylsome life there can be no greater happiness then continuall rest and quietnesse: and this should encourage Kings and Magistrates to endure the molestations of their Government with patience, seeing their short troubles shall end in perpetual rest. 2. It is thought that *Endymion* being an Astronomer, and one that first observed the divers motions of the Moon, gave occasion to this fiction, that the Moon loved him: but I think these uses may be made of this fiction. 1. *Endymion* is a rich man, and riches make men faire though never so deformed; and with such the Moon, that is, the world, (as unconstant as the Moon) is in love, these are the men whom the world kisseth and honoureth: but when these rich *Endymions* set their affections upon wealth, (for *Juno* is the goddess of wealth) then doe they lose heaven, and fall into the sleep of security

ty, saying, *Soule, take thy rest, thou hast store laid up for many yeeres*, with that rich farmer in the Gospel, and so they lose their soules for a shadow, (for such is wealth) and this shadow brings upon them spiritual stupidity, that they cannot be roused from their cave, though Gods word should shine on them as cleer as the Moon. 2. By *Endymion Adam* may be meant, who was faire whilest Gods image continued with him, but when he full in love with *Inno*, *Iupiters* wife, that is affected equality with his maker, he was thrust out of Paradise into this world, as into a cave, where he was cast into a dead sleep, or the sleep of death, from which he shall not be awaked, though the Moon so often visit him: that is, so long as the Moon shall shine and visit the earth (which shall be till the dissolution of all things) man shall sleep in the grave. 3. By *Endymion* may be meant those over whom the Moon hath dominion: for Astrologers observe, that every man is subject to one Planet or other, more or lesse: such men then over whom the Moon ruleth, are instable, subject to many changes, nimble bodied, quick in apprehension, desirous of glory: and such a one perhaps was *Endymion*, therefore the Moon was said to love him: and such, because they affect honour and popular applause, which is but air, may be said to be in love with *Inno*, which is the air: and indeed honour is but air, or a cloud. 4. Every man may be called *Endymion*, for we are all in love with air and empty clouds, with toyes and vanities, which makes us so sleepy and dull in heavenly things: and the Moon is in love with us, changes and inconstancy still accompany mans life: to signifie which instability of human affairs, the feast of new Moons was kept among the Jewes: and the Roman Nobility used to wear little pictures of the Moon on their shooes, to shew that we are never in one stay; for which cause I thinke the Turks have the halfe Moon for their Armes. 5. When *Endymion*, that is, man-kind slept in sin, the Moon that is, our Saviour Christ (whose flesh is compared to the Moon (in *Psa. 73.*) by *S. Augustine*, as his divinity to the Sun) in his flesh visited us, and dwelt amongst us: this Moon was eclipsed in the passion, and this Moon slept in the cave with *Adam*, and the full of this Moon was seen in the resurrection: this is he who hath kissed us with the kisses

ses of his mouth, whose love is better then wine, whose light shined in darknesse, and the darknesse comprehended it not.
 6. The Moon falls in love with sleepy *Endymion*, that is, carnal and sensual pleasures, and earthly thoughts invade those that give themselves to idlenesse, security, and laziness: for the Moon in regard of her vicinity to the earth, may be the symbol of earthly mindes; and because she is the mistress of the night and of darknesse, the time when carnall delights are most exercised, shee may be the symbol of such delights: and because of her often changing, shee may represent to us the nature of fooles, which delight in idlenesse; as the Moon did in *Endymion*. 7. *Endymion* in this may signifie the Sun, with whom the Moon is in love, rejoicing and (as it were) laughing in her full light, when shee hath the full view of him, and every moneth running to him, and overtaking him, whose motion is slow, and therefore he seems to sleep in regard of her velocity.

ERICHTHEUS.

*Hygin. l. 1.
 Apollod. l. 3.*

HEE was the son of Pandion, whose foure daughters made this bargain among themselves, that if any one of them died the rest should kill themselves; about that time Eumolpus Neptunes son, making warre against the Athenians, over whom *Erichtheus* was made King by *Minerva*, Neptune demanded of the King, because he had slain his son in that warre, one of his daughters for a sacrifice, the King having offered one of them, the rest according to their bargain killed themselves, and afterward *Erichtheus* upon Neptunes request was overthrown by Jupiters thunder.

The INTERPRETE R.

1. HERE is a rash and wicked covenant grounded upon preposterous affection, made between these daughters of *Erichtheus*, and as the making of it was wicked, so the keeping of it was worse; God will have mercy, and no sacrifice; and he is rather content that we break an unlawfull covenant made with him, then violate any of the commandements given by him. 2. This *Erichtheus* was bred up

up by *Minerva*, which sheweth he was a scholler; he was King of *Athens*, which was from him called *Erichtheus*; *qualis Erichtheus olim portatur Athenis*; and his Son *Cecrops* afterward succeeded him in the Kingdom, whence the Athenians were called *Cecropidae*; he was also fortunate in his warre, in overthrowing the *Eleusiniens*, and killing their Generall *Eumolpus*; yet he was for all this other happiness, unhappy in his Children, *Nihil est ab omni parte beatum*, we must not look for perfect happiness here; our life is mingled and composed of sweet and sowre; for he lost his soure daughters, and after his death, his Sons conspired against *Cecrops* the elder brother, and drove him out of his Kingdom. 3. *Erichtheus* was content to part with one of his daughters to *Neptune*, when he demanded her for a sacrifice; and yet what impatience do we see many times in Christian Parents, when God calls any of their Children away, though by a naturall death? 4. If *Erichtheus* was so plagued for killing *Neptunes* Son, who came to bereave him of his Kingdom, that he must sacrifice his daughter, and at last, have his house overthrown, and himself killed with thunder, having lost his other three daughters by a voluntary death, what plagues and torments do they deserve, who wound and kill the Son of the true God with their wicked lives, who came into the world, not to destroy us, or to take away a Kingdom from us, as *Eumolpus* intended to *Erichtheus*, but to save us, and to purchase, even with his own blood, a Kingdom for us? 5. We see here in *Neptune* the cruelty of those heathen Gods, who were never satisfied with blood; for *Neptune* must have both the life of *Erichtheus* his daughter, and his own life too; whereas the true God is gracious and mercifull, slow to anger, and full of compassion, though we offend him daily. 6. *Erichtheus* was thought by some to have immediately sprung out of the earth, for which cause the Athenians would be called *αὐτόχθονες* as immediately begot of the earth; in memory whereof they used to wear golden grasshoppers which the Greeks call *τέρλεγας* hence they were named *Tentigophori*, for these creatures are immediately begot of the earth; but as the Athenians, so we may all call our selves the Sonnes of the earth, for out of the earth we were taken, and to the earth again we shall return,

Virgil.

Iam esse X-

dei dōv.

Eurip.

Pheniss.

act. 3.

Horace.

Paus. in

Achaic.

In orat.
 ἀπὸ τῆς
 ἑργασίας.
 Plutarch.
 Parall. 20.

Virgil.

Horat.

Lib. 5.
 ἐπεὶ δὲ
 τὴν γυναι-
 κάδα.

Lib. 3. de
 Nat. deor.

In Attic.

return, shee being the common mother of all mankind, and not of the Athenians alone, as *Demosthenes* would have it? *ποῖος ἔσ' πατρὸς αὐτόχθονος ὅμοιος*; and this may teach us humility, *Quid superbis terra & cinis?* 7. *Erichtheus* sacrificed his daughter, to save his country, as afterward *Marius* did in the Cimbric war, for he to save his country, sacrificed his daughter *Calpurnia*; these men were counted doubtlesse good Patriots, as *Junius Brutus* also was, who killed his two sons for his country, *Vicit amor patriæ*: and I confesse our country is to be preferred to our children or selves, for *dulce & decorum est pro patria mori*; yet withall we must observe the Apostles rule, we must not doe evill that good may ensue thence; murther, and chiefly such unnaturall murther must needs be abominable in the sight of a mercifull God, who delights not in the death of a sinner, and will not have *Isaac*, but a Ram to be sacrificed to him; therefore *Agamemnon* in sacrificing his daughter *Iphigenia* to the windes; *Jephthe* who offered his daughter to God, and others did this out of a preposterous devotion, or rather by the instigation of Satan, that murtherer from the beginning, then by any command from God. 8. *Herodotus* records, that at *Athens* this earth-born *Erichtheus* had a temple erected to him, in which were to be seen *Minerva's* Olive tree, and *Neptune's* spring of water, which they bestowed upon the City; if the Athenians did so much honour their kings that came from the earth, with a temple offstone, should not we much rather honor our king Christ Jesus that came down from heaven, by dedicating to him the living temples of our bodies, in which we should have alwaies the olive tree and spring of water, that is, the peace of conscience, and water of repentance? by this temple also, & by the Olive and spring of water may be meant, that Religion peace & plenty are most commonly joyned together. 9. *Cicero* writes that both *Erichtheus* & his daughters were honored as gods after their death, for their love to their country, and *Pausanias*, records, that in his temple called *Erichtheum*, was an altar for *Jupiter*, on which they offer no sacrifice, perhaps to shew their displeasure against him, for killing their King; and for this cause there is another altar for *Neptune*, on which not he, but *Erichtheus* was worshipped; because *Neptune* procured the Kings death as is said.

ERIPHYLE.

SHee was the wife of Amphiarus, who understanding, that if he went to the Theban warre, he should be killed, bid Hygin. himselfe till he was betrayed by his wife Eriphyle, who to that Apollod. end received a golden chain from Polynices; being forced L. 3. therefore to go to warre, left this in charge with his Sonne Alcmæon, that as soon as he should hear of his death, he should kill his Mother; Amphiarus was killed by Pyrihus, or rather by earth quake, upon the report of which news Eriphyle was murdered by her Sonne.

The INTERPRETER.

1. **H**ere we may see the force of gold, *Quid non mortalia pectora cogis, auri sacra fames?* and the baseness of avarice, which shaketh off all naturall affection; so that where this taketh place, there is no tie between friend and friend, father and son, husband and wife, so strong, which covetousness will not break; it is therefore justly called by the Apostle, the root of all evill. 2. In *Amphiarus* we see the nature of a revengefull disposition, in commanding his wife to be murdered for betraying him; we Christians have learned otherwise, to wit, to render good for evil, to forgive our enemies, to pray for those that persecute us, and to leave revenge to God, to whom properly it belongeth, and he will repay. 3. In *Alcmæon* we see the unnaturalness of a Son, and his preposterous love and obedience to his Father, in murdering his own Mother; Mothers may learn from hence, not to doat too much upon their children, for many times they prove their destruction and are deprived of life, by those to whom they gave life. 4. The covetousness of *Eriphyle* was the cause both of her *Apollodot.* husbands destruction, and of her own, nay, of the whole family, for *Alcmæon* her Son afterward being troubled in *L. 3.* conscience for the murder of his mother, run mad, and *sera vin-* after he had wandred up and down many Countries, at last *dist.* was killed, all his mischief proceeded from covetousness, *L. 3.* as *Horace* sheweth, *concidit auguris Argivi demus, ob lucrum Od. 16.*
demersa

demersa exitio. And so Propertius to the same effect.

Lib. 3. eleg.
13.

Te scelus accepto Thrace Polymnestoris auro

Nutrit in hospitio non Polydore pio.

Tu quoq; ut auaros gereres Eryphila lacertos

Dilapsus nusquam est Amphiarus equis.

Virg. Æn. Hence covetous Eriphyle is placed in hell by the two Prin-
ces of Poetry, as being a fit place for that sin, by the one shee
6. Hom. is called *Mæsta* sad, for such are covetous wretches, still sad
Odyss. 11. and pensive, and by the other *συγέη* odious or hateful,

because she took pretious gold for her beloved husband ::
συζέλω τ' ἐριφύλιω Ἡ χρυσὸν φίλον ἀνδρὸς ἐδέξατο τίμηται,
and therefore the word *συγέη*, is from *Styx*, the river off
hell, to shew that covetous Eriphyle was as hatefull as hell it
self. 5. *Eustathius* upon Homer writes, that *Amphiarus* and his

Eustathius.

wifes brother *Adastus* had been at variance, and at last a-
greed, that in all future controversies between them, they
should referre themselves to the arbitration of Eriphyle,
which they did, and she being corrupted, preferred her bro-
thers welfare to her husbands life; in this violating the law
of matrimony, which bids the wife forsake father and mo-
ther, and cleave to her husband; and by this husbands are
taught, not to rely too much upon the judgement of their
wives, for even in matter of judgement, they may truly be
called the weaker vessels. 6. This ill-gotten chain, after it

Pausan. in
Beotic.
ὅν ἀνέθε-
σαν ἐς
Δελφός.

had passed from Eriphyle through many hands, it was at last
dedicated to the temple at *Delphos*, by the sons of *Ihegeu*.

The best use we can make of ill gotten goods, is to be-
stow them on the Church, and poor, or on pious and chari-
table works; this is to make friends to our selves of un-
righteous Mammon. 7. Though Eriphyle did not kill her

Nemcor.
Od. 9.

husband, yet *Pindarus* calls her *ἀνδρὸς δαίμων*, her husbands
murderer or subduer; to shew us, that as well the coun-
seller, as the actor, is guilty of murder, or of any other

hainous sin. 8. *Amphiarus* was a Prophet, and foreknew
that he should be killed, if he went in that expedition, yet
for all that he would venture to goe; thus many a man
wittingly and willingly runs into his own ruine; so that he
may say with him in the Comic, *Vivus vidensq; pereō.* 9. *Am-*

Teren.
Euanch.

phiarus was not slain by any shot or stroak in the warre, for
he had escaped all danger, and was coming away, but was
overtaken

overtaken with an earth quake, and swallowed up by the earth; thus there is no flying from God, he that flyeth shall not flye away, and he that escapeth shall not be delivered, though they digge into hell, thence shall mine hand take them, though they climbe up to heaven, thence will I bring them downe, and though they hide themselves in Carmel, I will search them, &c. therefore deservedly did he perish, that preferred his wifes counsell to his own knowledge and safety, yea to *Jupiters* owne command, for *Jupiter* by thundering upon the going out of the army, warned them that that expedition would prove unfortunate, as *Pindarus* sheweth ἔδ' ἐκ Κρονίων ἀσεβειῶν ἐλελίξαις, &c. 10. The old Scholiast upon *Juvenal* reports this story otherwayes, to wit, that *Eriphyles* husbands name was *Euriphylus*, the sonne of *Telephus*, who being wounded by *Achilles*, was cured by him upon condition that he should never afterward assist the *Trojans*, nor any of his; which he faithfully undertooke by a covenant, which h's sonne brake, and was killed by *Pyrhus Achilles* his sonne; here we see how severe God is in punishing the breach of an oath or covenant; for though *Telephus* kept it, yet his sonne broke it, and was killed by his sonne to whom the oath was made; if God punish the sonne who made not the covenant, shall the father that made it, escape if he breake it? 11. After this chaine of *Eriphye* had bin dedicated to the temple of *Delphos*, it was carried away with other plunder, when the temple was robbed by the *Phocenses*, but it proved no lesse fatall to those that wore it, then the gold of *Tholouse*, or *Sejanus* his horse, all of them falling into divers mischiefs; if God punish severely the robbing of idolatrous temples, how will he spare the violation or sacriledge of his own house.

Amos 9.1,

2,3,4.

Nemear.

od 9.

Sat. 6.

Cel. Rhod.

l. 12. c. 13.

ERYCHTHONIUS.

THIS was a Monster, or a man with Dragons feet, begot of *Vulcans* seed shed on the ground whilst he was offering violence to *Minerva* the virgin: which monster notwithstanding was cherished by *Minerva*, and delivered to the daughters of *Cecrops* to be kept, with a caution that they should not look into the basket

to see what was there; which advice they not obeying, looked in
and so grew mad, and broke their own necks.

The INTERPRETER.

1. **E**richthonius was the first that found out the use of
coaches and chariots to hide his deformed and
serpentine feet in :

*Primus Erichthonius curruis, & quatuor ausus
Fungere equos, rapidisque rotis insistere victor.*

So many men goe about to hide their fowle actions, and
excuse them, but not to reforme them. 2. *Vulcan* shedding
his seed on the ground, is the elementary fire, concurring
with the earth, in which are the other two elements, and of
these all monsters are procreated : and by *Minerva*, that is,
the influence of heaven or of the Sun, cherished and fo-
mented, though not at first by God produced, but since *A-*
dam fall, and for the punishment of sin. 3. *Vulcan* offer-
ring wrong to *Minerva*, is that unregenerate part of man,
called by the Apostle the law of our members, rebelling against
the law of the mind; of which ariseth that spirituall com-
bate and strife in good men, which is begun by the flesh, but
cherished and increased by the spirit, till at last the spirit
get the victory. 4. *Minerva*, that is, he that makes a vow
to live still a virgin, must looke to have the fiery *Vulcan* of
lust to offer him violence, and so he shall never be free from
inward molestation and trouble; therefore better marry
then burne; and if he entertaines any unchast thoughts,
though his body be undefiled, yet he is no pure virgin, as
Lactantius (*De falsa religione* lib. 1. cap. 17.) sheweth, that
Minerva was not, because she cherished *Erichthonius*; there-
fore an unchast mind in a chaste body, is like *Minerva* fo-
menting *Vulcan*'s brat: he is a pure virgin, saith St. Hieron.
(*Lib. 1. Adver. Iovin.*) whose mind is chaste, as well as his
body; and this he ingenuously confesseth was wanting in
himself. 5. *Minerva*, that is, wisdom, hath no such violent
enemy as *Vulcan*, that is, fiery anger, which doth not only
overthrow wisdom in the mind for a time, for it is a short
fury, but is also the cause of *Erichthonius*, that is, of all strife
and

and contention in the world. 6. War is a fiery *Vulcan*, an enemy to learning or *Minerva*; the cause of *Erychthonius*, of monstrous outrages and enormities; and oftentimes fomented by seditious schollers, and learning abused. 7. *Erychthonius* is a covetous man, as the word shews; for *ἔρις* is contention, and *χθὺς χθονὺς* is the earth; and what else is covetousnesse but a presumptuous desire of earthly things, & the cause of so much strife and contention in the world; this monster came of *Vulcan* the god of fire, that is, of Satan the god of this world, who reigns in the fire of contention, and in the fire of Hell, and is fomented by *Minerva*, the soul, which is the seat of wisdom. 8. *Tertullian* (*Lib. de spectaculis*) saith, that *Erichthonius* is the divell; and indeed, not unfitly, for he is the father of all strife, and of avarice: he hath a mans wisdom, or head to allure us to sin, but a Dragons feet to torment us in the end for sin; whosoever with delight shall looke on him, shall at last receive destruction. 9. Let us take heed we pry not too curiously in the basket of natures secrets, lest we be served as *Cecrops* daughters, or as *Pliny* and *Empedocles* were. 10. A Magistrate or Governour must be like *Erichthonius*, who was himselfe King of *Athens*; he must be both a man and a Dragon; if the face of humanity and mercy will not prevail, then the Dragons feet of vigour and justice must walk. 11. If any fiery or cholerick *Vulcan* shall offer us wrong, we must wisely defend our selves with *Minerva*; and conceal the injury and our own grief, as she did *Erichthonius*. 12. Though the preserving and cherishing of *Vulcans* child is no certain prooffe that *Minerva* lost her virginity, neither did she lose it though *Vulcan* offered her violence, because there was no consent, yet it becomes all, chiefly virgins, to avoid both the evill and the occasion thereof, that there may be no suspicion.

EUMENIDES.

These were the three *Furies*, the daughters of *Pluto* and *Proserpina*, or of hell, darknesse, night, and earth; in heaven they were called *Diræ*, in earth *Harpies*, in hell *Furix*: they had snakes instead of hairs, brassen feet, torches in one hand; and whips in the other, and wings to fly with.

The INTERPRETER.

1. **T**He Ancients did worship the Furies with sacrifices altars and temples, as they did the other gods ; not, that these might doe them any good , but that they might doe them no hurt, There they worshipped the gods *Averrunci*, so called *ab averruncando*, or *avertendo*, that they might forbear to hurt them. It is the part of every wise man not to exasperate a potent adversary, but to mitigate his fury. Thus we must deale with tyrants ; though they doe not love us , yet we must sawn upon them , that they may not wrong us. 2. There was a temple in *Achaia* dedicated to the Furies, into which whosoever went, that was guilty of murther, incest, or such like impieties, fell presently distracted and mad. I doubt me that temple is yet extant among us, and that too many have been in it, there is such madnesse , and so many distractions and distempers among us. 3. Commonly these three Furies are taken for the tortures of an evil conscience, proceeding from the guilt of sinne ; they cause feare , and fury, as the word *Erinnys* signifieth ; hell is the place of their abroad, and where they are, there is hell : the tortures whereof are begun in the conscience of wicked men. 4. There are three unruly passions in men, answering to these three Furies, covetousnesse is *Alecto*, which never giveth over seeking wealth : and indeed this is the greatest of all the furies, and will not suffer the miser to eat and enjoy the goods that he hath gotten :

————— *Furiarum maxima, juxta*

Accubat, & manibus prohibet contingere mensas. Æn. 6.

This is an Harpy indeed, not only delighting in rapine, but polluting every thing it hath, *Contactu omnia sedat immundo*, *Æn. 3.* this may be called *Jupiters dog*, or rather a dog in the manger, neither eating himselfe, nor suffering others to eat. The second fury is *Megara*, that is, Envy, full of poyson and snaky hairs. The third is *Tisiphone*, which is Inordinate anger, or a revengeful disposition: the burning torch and wings shew the nature of anger , all these have their beginning and being from Hell, from Darknesse. and Night
even

even from Satan; and the twofold darknesse that is in us, to wit, the ignorance of our understanding, and the corruption of our will: but as the Furies had no accessse unto Apollo's temple, but were placed in the porch, (*ultricesque sedens in limine Dæ, Ænead. 8.*) although otherwise they were had in great veneration: so neither have they accessse unto the mindes of good men, which are the temples of the holy Ghost. 5. Gods three judgements which he sends to punish us, to wit, plague, famine, and sword, are the three furies: (a) *Megara* is the plague, it sweeps and takes away multitudes: the famine is (b) *Alecto*, which is never satisfied; and the sword is (c) *Tisiphone*, a revenger of sin, and a murderer. These have their seat in hell, as they are sent from, or raised by Satan; and in heaven also as they are sent by God, without whose permission Satan can doe nothing: they may be called Harpies from *αἰγρῆξω*, as the Furies were, because they snatch and carry all things headlong with them: and *Diræ, quasi Dei ira*, being the effects of Gods anger; they are *Jupiters* dogs, the executioners of Gods wrath, and devourers of sinners; they come swiftly with wings, and tread hard with their brazen feet: the plague is the snake that poysoneth, the famine is the torch that consumeth and burneth, the sword is the whip that draweth blood. 6. Ministers should be *Eumenides*, from *εὐμένεις*, that is, gracious, benevolent, of a good mind, as the word signifieth, being properly taken. They should have the wisdom of Serpents in their heads, the torch of Gods word in one hand, the whip of Discipline in the other; the wings of contemplation, and the brazen feet of a constant and shining conversation.

(a) ἀ μέγα
το ἄνθρωπο.

(b) ἀβίατο
ἀνθρώπου.

(c) ἀ τῆς
το φόνου.

EUROPA.

She was the daughter of Agenor; whose beauty Jupiter so much admired, that transforming himself into a bull, carried her on his back from Sidonia to Crete, her father Agenor sent his three sonnes to find her out, or else never to returne to their father. Phoenix went to Africa and there stayed, from whom the Africans were called Pæni. Cilix gave the name to Cilicia, Cadmus, was admonished by the Oracle at Delphos, that he

Hyginus.

Natal.

Comes.

Palephas.

Apollod.

should follow a certain ox, and in the place where he lay down he should build a towne, and there reigne, from this ox Boeotia was so called; Cadmus afterward killed the dragon that kept the Castalian fontaine, of whose teeth being sowed by the advise of Minerva, - sprung up the armed Spartans who killed each other.

The INTERPRETER.

Lib. 8. c. 23. 1. **P**alephatus by this bull will have to be meant a sea Pyrate, of that name, who carried away divers young ladies, and among the rest Europa the Kings daughter, and brought them to Crete. 2. Natalis comes thinks that this bull was a ship of Crete so called from the picture of the bull upon its sterne, in which ship were the Grecians who carried away Europa. 3. Here we see the impotency and violence of Venereal love, which so much overthroweth reason in men, that it makes them degenerate into wild beasts, and makes them no better then mad and lascivious bulls, for who would thinke else that Jupiter would transforme himselfe into a swan, a bull, a satyr and gold, if love had not perverted his senses, as the Greek distic shewes.

Ζεύς κύνες, πύες, σάτυς κρυπτός δὲ ἔργα
Αἰδώς, Εὐρώπης, Ἀντιόπης, Δανάης.

2. Meta. And so Ovid may well wonder at it, that he, *quoniam concutis orbem Induitur faciem tauri mixtusque juvenem Mugit & in tenebris formosus obambulat herba*; and who would think that so beautifull a Lady as Europa was, should doat so much upon a bull, as to get upon his back, and suffer her selfe to be carried through the deep sea, of which women are naturally afraid? *improbe amor quid non mortalia pectora cogis?* such was the unnaturall and wicked love of Pasiphae to a bull, that she begot of him the Minotaure, who by Virgil is called, *proles bisformis, Veneris monumenta nefanda*. 4. The ravishing of Europa by Jupiter that was then King of Crete, was the occasion of great warres between the Cretians and Phœnicians, so was the ravishing of Helena by Paris the cause of ten years warres between the Trojans and Grecians, and of the utter ruine of that city, by which we see how severely God punisheth the exorbitant lust of Princes. 5. God oftentimes

oftentimes permits one sin to be punished by an other, and the law of retaliation to be exercised by wicked men one towards another; for *Herodotus* writes, that these were Grecians inhabiting *Crete*, who therefore ravished *Europa* from the Phœnicians, because these Phœnicians had before ravished the daughters of *Inachus*. 6. Of *Jupiter* and *Europa* were begot *Rhadamanthus*, *Sarpedon* and *Minos* all three eminent men, both for their valour and justice; *fortes creantur fortibus*; of heroic parents are most commonly begot heroic children, but many times when either of the parents is defective or vicious, mungrell children are begot. 7. The sin of lust is pleasing in the beginning, but in the end it is bitter and unpleasant, like a Scorpion stinging with its taile, and causing sorrow, shame and discontent; thus *Europa* that was so in love with the bull as to forsake her fathers house, country and friends, and to go with him to *Crete*, rageth with indignation at her folly, as *Horace* sheweth:

Impudens liqui patrios penates:

Impudens orcum moror: O deorum

Si quis hæc audis, uinam inter errem

Nuda leones, &c.

8. The common opinion is that this third part of the earth, which we call *Europ* is so called from *Europa* the daughter of *Agenor*; but I rather thinke with *Bochartus* that it is called *Europ* by the Phœnicians in their tongue *tur oppa* נֶחֱמֶה גֵּוֹיָא *Geograph.* as in Greeke λευκορώπης white face, or beautifull to see; *fac. l. 1.* because the European faces are fairer and whiter then the *Africans*, and though the region of *Europ* be the least, yet it is *omnium terrarum pulcherrima*, the beautifullest and pleasantest of all lands, if we consider the goodly cities, flourishing Kingdomes, arts and sciences, fields and rivers, and the temperatenesse also of the aire, which I thinke was signified by *Jupiters* ravishing of *Europa*, for *Jupiter* is the aire, to which *Europa* was married, to shew the sympathy that is between the European soile and the aire; hence *Europa* was called ἑλλάδιος and *Hellotia*, from the Hebrew *Haloth* praise, as being of all the earthly regions, most worthy of prayse. *Pliny* 9. Here we may see the madnesse of the Gentiles in deifying *Europa*, nay the very bull, and making him a constellation, the dog also that watched and kept her, must be made a

*August. de
civit. l. 18:
6. 12.*

*Lib. 3. ad.
27.*

Pliny

חלד

*De dea Sy-
ria.*

*Immani
corpore
Pristis cen-
tauro inve-
bitur mag-
na, En. 5.
lib. 16.
c. 17.*

*Ut vidi ut
perii, ut me
malis ab-
stulit error.
Virgil.*

B. B. A.

*Idyll. 2.
Europa.*

star too ; and because *Agenor* was much grieved that his daughter should be so carried away and never more seen,, his crafty Priests made him believe that she was deified,, and that it was *Jupiter* that was so in love with her, and carried her away in the forme of a bull, therefore they erected a temple to her, and caused the *Sidonians* to stampe upon their silver the picture of a bull carrying *Europa*, as *Lucian* sheweth. 10. That this bull was a ship that carried *Europa* is most likely, as also that ram which carried *Phryxus*, for it was ordinary to call their ships by the names of beasts,, so we read of *Crii* and *Tragi*, that is rams and goats or ships so called : So *Virgil* calls one of *Aeneas* his ships, the whale,, the other the Centaure, so *Rhodiginus* observes that κῆνισ- the little goose is the name of a ship, for the Greeks call a goose κῆνα. 11. *Europa* first looked upon the bull,, then began to admire him, then she drew neer and touched him, at last became so bold as to get upon his back, and so was carried away into the Sea : thus the divell deales with us, before he carry us quite away, into the sea of misery and destruction, he insinuates himselfe into our senses, and through these windows creeps into the mind and affections, and at last from admiring and affecting, comes boldnesse in sinning, and in the end a totall destruction. 12. *Jupiter* submitted his crooked back to the maid, that was set upon him, saith *Nonnus* κυρτὸν ἐπιστρέψας λοβὸν ἐπὶ δέτροι κύνει, in this he shewed the part and duty of good husbands, who being the stronger should support the weaker vessells, and bear with their infirmities, and carry them through difficulties; yet they must not be so uxorious as to suffer themselves to be rid or trode upon, by their insolent wives. 13. *Jupiter* confesseth in *Moschus* the Poet, that it was the love of *Europa* that drove him to passe, or measure over so great a sea, and to assume the similitude of a bull : σὸς δὲ ποδὸς μὲνενχε τόσσον ὅλα μετρήσασθαι πῦρον εἰδόμενον, this is most certaine, that it was the love which Christ bore to his Church, that caused him lay aside the glory of his divinity, and take upon him the form of a servant, and become lesse then the Angels, yea more deformed then the sonnes of *Adam*, a worme, and not a man, the shame of men, and contempt of the people, and to passe through the bottomlesse

bottomlesse sea of his fathers wrath, through which he hath
safely carried us into the land of the living, farre better *Idyll. 2.*
then the land of *Crete*. 14. *Moschus* describes and com-
mends *Europa's* basket, both from the richnesse of its mat-
ter, from the curiousnesse of its workmanship, and the va-
riety of sweet flowers in it, αὐτὴ δὲ χρύσειον πάλαιον φέρει,
εἶς by which I think may be meant, the riches, beauty, and
arts of the Europeans. 15. Though *Europa* was much *Mosch.*
grieved and impatient, in consenting to goe with the bull,
through such dangers of the sea, and to forsake her friends
and fathers house, and country, yet she comforts her selfe *Idyll. 2.*
in this, that she did not passe those moyst paths of the Sea
without God; ἢ κ' αἰεὶ γὰρ ταῦτα διέρχομαι ὑγρὰ σέλαδι-
δα; so must we in all our afflictions and dangers acknow-
ledge Gods providence, who hath promised, that when we
passe through fire and water, he will be with us. 16. Many
Maides are like *Europa*, they thinke the married life, the
onely comfortable and contented life, but many times by
experience they find it otherwise, and that they enter with
Europa into a sea of cares and dangers, from which they
would fain return again, but it is then too late to repent.



CHAP: VI.

F.

FERONIA.

THIS was the Goddesse of the woods, who had a Grove un- *Servius,*
der the hill *Sora* in Italy, which casually once being on *Æn. l. 7.*
fire, and the neighbouring inhabitants endeavouring to rescue her
image, and to carry it away thence; the Grove (as they say)
grew suddenly green again.

The INTERPRETER.

Quasi dicitur
Euphrate sine
novacula.

Antiq. Rō.
l. 2.

Æn. l. 7.

Satyr. l. 1.
Ecl.
Lib. 2.

1. **B**Y *Feronia* so called, a *ferendis fructibus*, they meant the naturall faculty of vegetation, and fructification in trees; for because the Gentiles knew not the true God, they deified every naturall vertue, or spirituall quality, in the world. 2. This *Feronia* was *Iupiter Anxur* his wife, who was called *Anxur*, because he was worshipped in that place, and because he wore long haire, and was not shaved; and perhaps they married *Feronia* to *Iupiter*, to shew that the aire and the naturall faculty of the trees concur to generation of fruits. 3. *Dionysius Halicarnassensis* writes, that when many *Lacedemonians* were offended at the rigour of *Lycurgus* his lawes, they resolved to forsake the City, and to seeke out for some new Plantation; wherefore after a tedious and dangerous voyage at Sea, they landed in a part of *Italy*, and settled there, which they called *Feronia à ferendo*, from their patience and long indurance upon the Sea; the memory whereof they would have to be perpetuated in this name, and for this cause, and partly to shew their gratitude for their preservation, they built a temple there to the honour of the goddesse *Feronia*; as these *Lacedemonians* did, so shou'd we doe; we ought to free our selves from the cruell tyranny of *Satan*, and with patience and long suffering, saile over the tumultuous Sea of this world, untill we arrive at the land of the living, where we shall receive the comfort and reward of our patience. 4. *Feronia* was the goddesse of Libertines or freemen, and in her temple servants were made free, received there the cap which was the badge of liberty, and there they were shaved; this temple stood in a green grove, of which *Virgil* speaks, *Viridi gaudens Feronia luo*, because perhaps that wood was full of Bayes, Hollyes, and other trees that are still green, or else he hath relation to the miracle of the sudden greenesse of the wood after it was set on fire; there was also a spring of water, called by *Horace*, *Feronia lympa*; this wood was also full of flowers, therefore by some shee was called the goddesse of flowers; hence *Dionysius* writes, that *Feronia* in the Greeke is, *Anthophoros*, that is, Flower-bearer, and *Philostephanos*,

pharos; or lover of Garlands; but we have a true Temple of liberty, to wit, the Church of Christ; and he is the true God of liberty, for if the Son make us free, we shall be free indeed; he it is, who by the scissers of his Word, which is sharper then any razor, will shave off all hairs or superfluity of sin; here is the Fountain of living waters to refresh us, and the water of Baptisme in which we must be washed; here are the fragant flowers of Gods word, and indeed the only Paradise here on earth. *L. 5. Geogr. Euseb. in aqua.* 5. *Strabo* and *Plin. l. 7.* others record, that the priests of this goddesse *Feronia*, used *c. 2.* every yeare in her solemnities to walke without any hurt *Solin. c. 8.* bare-foot upon hot burning coles; but others describe this *Æn. 11.* solemnity to *Apollo*, as *Pliny*, *Solinus*, and *Virgil*:

*Summe deum, sancti custos Soractis Apollo,
Quem primi colimus, cui pineus arbor aceruo
Pascitur, & medium freti pietate per ignem
Cultores multa premimus vestigia pruna.*

This passing through the fire, was a superstition used, not onely among the Gentiles, but also among the Idolatrous Jewes, when they caused their sonnes and daughters to passe through the fire; which was a kind of purification or Purgatory, and it was called so; and *το λεγομεν ος*, a sacrifice to keep off, or divert evils, or Gods judgements; and to this *Virgil* alludes, when he speakes of purging sin by fire *Æn. 6.* after this life; *scelus exurit igni*, upon which it seemes the popish Purgatory is grounded; but this walking on the fire, or handling of hot burning coles or iron, is either a diabolical illusion, as *Delrius* sheweth, or else it is done by some art, or oyntment, or water, whereby the skin is preserved a while from being scorched or burned; I have read the like passage in *Busbequius* his Epistles, concerning a Turke that could touch and hide burning coles in his bosome, next his skin; but however this is, we must passe through fire and water into heaven; but this is our comfort, that neither the fire shall burn us, nor the water drown us, for he that preserved the three children in the fiery fornace, and saved *Peter* from drowning, when he walked on the waters, will also preserve us, in all our fiery tryalls, and when we walke through the sea of this world, so that when the water seems to enter into our soule, then is he readiest to help.

FLO-

FLORA.

Aug. de ci-
vit. l. 2.
c. 26.

Lactant.

l. 1. c. 20.

Alex. ab

Alexand.

l. 6. c. 8.

Rosin. l. 2.

c. 20.

Laurentia

Leena,

Faula, and

Flora, all

Harlots

worship-

ped by the

Romans.

Cel. Rhod.

l. 25. c. 30.

Chloris a

viridi cuti

colore dicta

Phocich.

SHe was at first a rich strumpet, who having left her whole estate to the Romans, was honoured with a festivall dayes, but afterward being ashamed to honour her that was a harlot, they called the goddesse of flowers by that name, and so continued her festivalls under the pretence of honouring the goddesse of flowers, that thereby they might obtaine the greater increase of fruit and corne.

The INTERPRETE R.

1. HERE we may see the base covetousnesse of the old Romans, who for gaine would thus honour a strumpet; and I doubt me, the new Romanists have not stuck to make Saints of rich divells; and for gaine to canonise wicked murderers, and oppressing extortioners; and here also wee see it is fatall for Rome to worship whores, old Rome adored a corporall, new Rome a spirituall whore. **2.** Here also we see the vanity and madnesse of the Gentiles in multiplying deities to no purpose; for to one and the same plant they ascribed divers gods, as though one were not sufficient to produce. *Proserpina* hath charge over the plant whilest it is creeping out of the ground, whilst it knots the god *Nodinus*, whilst the flower is wrapped up within the bud the goddess *Voluntina*, whilst the leavs are dilating themselves *Pazetena*; over the flower is *Flora*, whilst the corne is in the milk *Lactucina*, when it ripeneth *Matura*, when it shooteth out into ears *Hosilina*; and so there is no end of the numbers of their gods. **3.** This *Flora* was all one with the Greek *Chloris* the wife of *Zephirus*; I think they meant by this match, that *Flora* or the naturall heat and faculty of the plant, must concur with the influence of the aire, or the moyst and warmest wind for production of flowers. **4.** *Pausanias* saith that *Chloris* was married to *Neleus* the sonne of *Neptune* *συνωικῆσαι χλωριν Ποσειδῶν τοῦ πατρὸς Νηλεῖ*; by which perhaps may be meant that without moisture which is *Neptunes* sonne (for he is the father of raine, fountaines and rivers, there can be no production of flowers, nor consequently of fruits).

fruits, nor of green grasse, or plants, for *Chloris* is so called from greenesse, and all hearbs are called by *Propertius* the hearbes of *Chloris*; *sic te non totum Chloridis herba tenet.* 5. *Valerius Maximus* relates, that *Cato* came once into the theatre in *campo Martio* to see the *Floralian*, or ceremonies of *Flora's* festivall, but understanding by *Favonius* his friend, that the people could not enjoy the sport of the feast so long as he was there, went his way, the whole multitude applauding him; where we may note the foolishnesse of the people who applauded his gravity, but would not follow it, like many others, who are *ignava opera, sed philosopha sententia*; but how ever the multitude applauded him, yet I reprove him, both because he would seeme to grace such unlawfull sports with his presence; and much more, by giving them leave to act the villanies of that day by his absence; to whose finnes, he was doubtlesse accessary, for, *qui non vetat pescare cum possit,* *Seneca.* *jubet,* and so *Martiall* checks him for it.

Nos s' iocose dulce cum sacrum Floræ,

Pestoque lusus, et licentiam vulgi,

Cur in theatrum Cato severe venisti:

An ideo tantum veneras, ut exires:

L. 1. epig. 3.

6. These *Floralia*, or sports of *Flora* were performed in the *Campus Martius* field dedicated for *Mars* and martiall exercises; the people were assembled by the sound of trumpets, to which *Invenall* alludes in these words, *dignissima prorsus Florali matrona tuba*; and commanded to be observed by *Sybillas* bookes; in these feasts lascivious and mimic whores did impudently and beyond all modesty carry themselves, that neither chaste eyes, nor eares can endure to see or heare of them; but these sports were fit for such Idolaters who worshipped the Devill, and for such a city, whose founder was the son of a whore, and its thought that *Acca Laurentia* was the same with *Flora*; the field of *Mars* also was a fit place for such impudent venereall exercises, for *militia est omnium scelerum schola*, and not without cause is *Mars* the husband of *Venus*, if we consider what frequent and unlawfull acts of Venerie have been practised by souldiers in time of warres; beside the fiede of *Mars* was fit for these martiall whores, who fought with naked swords as men, of this *Martiall* speaketh.

Sat. 6.

Erasmus in colloq.

Epig. 6.

Belliger

Sat. 6.

*Belliger invictis quod Mars tibi sevit in armis
Non satis est Caesar, sevit & ipsa Venus.*

This indeed is *Venus armata*, and such gladiatorian women as *Juvenal* saith, have shaken off all modesty; *quem prestare potest mulier galeata pudore*, but much more impudent were they in their naked wrestlings among men, of which *Propertius* speaks.

Lib. 3. eleg.

13.

Sat. 2.

*Quod non infames exercet corpore laudes
Inter luctantes nuda puella viros.*

Lib. 6. c. 8.

Sat. 59

In car.

So *Juvenal*. *Luctantur paucæ comedunt colyphia paucæ.* How much more then is Christian religion which hath abolished all such impudencies, to be preferred to those abominable religions of the Gentiles? the like impudent ceremonies were used among the Athenians, which they called *Antisterea* as *Alexander ab Alexandro*. 7. The Romans were very lavish in their missalls or largesses at this solemnity, as *Horace* sheweth: in *cicere atque faba bona tu perdisque lupinis*. So *Persius*; *cicere ingere large rixanti populo nostræ ut Florali possint aprici meminisse senes*, whoredome and lascivious pleasures have been chargable sinnes; and they who cannot find in their heart to part with any thing for pious and charitable uses, will not stick to spend their whole estates on whores and sinfull pleasures; so that not unfitly a whore by *Terence* is called *fundî calansias*.

FAUNUS, See PAN.

FORTUNE.

Shee was the daughter of *Oceanus*, and servant of the gods, a great goddess her selfe, in sublunary things: but blinde, and carried in a charriot drawn by blinde horses; she stood upon a globe, having the helm of a ship in one hand, and the horn of plenty in the other, and the heaven on her head.

The INTERPRETER.

1. **F**ortune and the Moon are taken for one and the same Deity; for as the Moon, so *Fortune* is still changeable and unconstant; and as the Moon, so *Fortune* hath the command

command and dominion over sublunary things: and as from the Moon, so from *Fortune* the generation and corruption of things have their dependence. 2. Neer to *Fortune* stood the image of Favour, in the habit of a youth with wings, standing upon a wheele; to shew us that favour is procured by *Fortune*; and that this is as unstable and ready to fly from us as *Fortune* it selfe. 3. Amongst many other images of *Fortune*, there were two of speciall note; the one was called *Fortuna calva*, bald *Fortune*: the other *Fortuna vitrea*, glasse fortune: to shew that it is a difficult thing to lay hold upon *Fortune* being bald; so when we have caught her, she is quickly broke being glassy. 4. The Roman Emperours put more confidence in *Fortune* then any other Deity; therefore they alwayes kept in their closers the golden image of *Fortune*, and when they travelled abroad, that was still their companion. I wish we Christians would as much esteeme and honour Gods providence, and rely on it, as the Romans did on their *Fortune*. 5. *Fortune* is either an unexpected event, or else the hid cause of that event: the blinde Gentiles made her a blinde goddesse, ruling things by her will, rather then by counsell; therefore they used to raile at her because she favoured bad men rather then good, and called her blind, as not regarding mens worth. 6. But I thinke that the wiser sort by *Fortune* understood Gods will or providence; which the Poet (a) calls Omnipotent, and the Historian the ruler of all things: shee may be called *fortuna, quasi fortis una*, being onely that strong Ruler of the world, Shee had many temples at *Rome*, and many names; she stood upon a glebe, to shew her dominion of this world and the heaven on her head did shew, that there is her beginning; the helm and the horn of plenty in her hands are to shew, that the government of this world, and the plenty we enjoy, is from this divine providence; and though they callad her blinde, yet we know the contrary, for shee is that eye which seeth all things, and as far off, and before they are, as the word *Providentia* signifieth; therefore they called her and her horses blinde, because they were blinde themselves, not being able to know the wonderfull wayes, and secret ends of this Providence, why good men should here live in affliction and misery, and the wicked in honour and

(a) *Æne-*
ad. 3. In
omni re do-
minatur,
Salust.
Νέμειν
καταστά
τιν καὶ οὐρανὸν
ἰσχύει.

and prosperity ; whereas they should have known, as some of the wiser men did, that no misery could befall a good man, (b) because every hard fortune doth either exercise, amend, or punish us, he is miserable, saith *Seneca*, (c) that never was miserable : they are miserable who are becalmed in the Sea, not they who are driven forward to their haven by a storm, a surfeit is worse then hunger ; but see himself speaking excellently to this purpose ; Therefore they had no reason to rail at *Fortune* when she crossed them, for to a good man all things fall out for the best : yet in good sence Gods providence may be called blinde, as Justice is blinde ; for it respecteth not the excellency of one creature above another, but Gods generall providence extendeth it selfe to all alike, to the worme as well as the Angell : for as all things are equally subject to God in respect of casualty ; so are they to his providence ; he is the preserver of man and beast, his Sun shineth, and his rain falleth upon all alike.

7. Now the foure horses that draw fortune, are the foure branches of providence, whereby Gods love is communicated to us : to wit, creation, preservation, gubernation, and ordination of all things to their ends. 8. In that they called *Fortune* the daughter of the Sea ; by this they would shew her instability still ebbing and flowing like the Sea ; therefore they made her stand upon a wheele, and she was called in a common by-word *fortuna Euripus*, (*Eras. in adag.*) because of the often ebbing and flowing thereof. I grant that as one and the same effect may be called fortune and providence ; Fortune in respect of the particular cause, but providence in regard of the first, and generall cause, which is God : so the same may be called instable in respect of the particular cause, but most stable in respect of God, with whom there is no variableness, nor shadow of turning ; though contingent causes produce contingent effects, yet nothing is contingent to God, for all things come to passe which he foreseeeth, and yet his foreknowledge imposeth no necessity on contingent things ; but indeed we are instable our selves and evill, and we accuse *Fortune* of instability and evill, a good man may make his fortune good ; *quisque suæ est fortunæ faber*. 9. I have read that in some places *Fortune* was wont to be painted like an old woman, having fire

in

in one hand, and water in the other; which I thinke did signifie, that providence doth still presuppose prudence, whereof old age is the Symbol, and because of the mutable and various effects of fortune, shee was presented by a woman, the Symbol of mutability; but the Romans upon better consideration, made her both male and female, to shew, that though the particular and secondary causes of fortunall effects be various and unconstant like women, yet the supreme cause hath the staydnesse of a man; the fire and water shewes, that our fiery afflictions (which fall not without Gods providence) are so tempered with water of mercy, that though they burne good men, yet they consume them not; as we are taught by *Moses* fiery bush; and the furnace of *Babylon*.



CHAP. VII.

G

GALATÆA.

SHe was the daughter of *Nereus* and *Doris*, whom *Polyphemus* the Gyant did earnestly love, but being despised by her because she loved *Acis* the Shepherd better, he enraged, killed *Acis* with a great stone; Whom *Galatæa* out of pity converted into a Fountain of the same name.

Homer.

Hyginus.

Apollodorus.

Servius.

Lucian.

The INTERPRETER.

Galatæ as *Servius* observes, is one of the Cyclopean rocks in the coast of *Sicily*, with which it seems *Polyphemus* was delighted, as being the most pleasant of all the rest; which perhaps gave the Poets occasion of this fable. 2. *Galatæa* in *Virgil* is a country made so called from γάλα, Milke, either because she was white as milke, or because she did use

In Æn.
l. 1.

to

Estab. ad
Iliad. 2.

to milke the cowes and ewes. 3. *Galatæa* was a sea Nymph, called so from the white froth or foaming of the waves, *Δια τὸ ὅτι κυμάτων γαλακτοχέυς*, and she is commended by Homer, Virgil, Hesiod, Ovid, and others, for her beauty; *Candidior cygnis, hedera formosior alba*, by which perhaps they meant the beautifull aspect of the Sea, *ὅν τῇ γαλαῶν*, in a calme, for as there is nothing in a storm more terrible than the Sea, so in a calme nothing more pleasant and delightful, which made the Poets so copious in describing her beauty; which *Martiall* in few words comprehends: *toro candidior puella cygno, argento, niveo lilio, ligustro*; Hence *Philostratus* represents *Galatæa* riding on the calme Sea in a chariot drawn by Dolphins, and guided by the daughters of *Triton*, about which are the sea Nymphs ready to obey her commands; she holdeth over her head a purple veyle towards the West wind, both for a shaddow to her selfe, and a sayle for her chariot; her moist and heavy hairs hang down about her white neck.

L. 1. epig.
16.

Eclog. 1.

In dialog.
macin.
ἀγχι
ἀμορρός.

4. Virgil calls the towne of *Marmarua*, where he was borne, *Galatæa*, either from the beauty of the place, or from the abundance of milke, butter and cheefe there, on which they used to feed most; So I have read in *Stobæus* and *Damascen* of a people called *Galactophagi*, because they only fed upon milke, butter and cheefe. 5. *Galatæa* in *Lucian*, is in love with *Polyphemus*, because he was a Gentleman borne, being the sonne of *Neptune*, though otherwise a most deformed monster, hairy and rough, having but one eye, *ἐν τῷ μετώπῳ*, in the midst of his forehead, *ἀπόζον ὥσπερ ὁ τράγος*, smelling as ranke as a goat, *ὡμοφάγος*, feeding on raw flesh; by which we see the foolish affection of many women, preferring gentility to vertue and beauty, whereas vertue is the onely nobility, as *Iuvenal* sheweth:

*Malo pater tibi sit Theristes, si modo tu sis
Æacidae similis, Vulcaniq; arma capessas,
Quam si Theristæ similem producat Achilles.*

Theocrit.
Idyll. 6.

Idyll. 11.

And here also we see the nature of love, which blindes the lover, that no imperfection can be seen in the thing loved. *Πολλὰ κίς τὰ μὴ καλὰ καλὰ πίνονται*. 5. *Polyphemus* in *Theocritus*, is content to lose his sonde, and onely eeye *τῷ γλυκαρώτερον ἔδεν*, then which to him nothing was sweeter.

sweeter, and all for the love of *Galathea*: he hath too many fellowes, for there are multitudes, who for the unlawfull love of women, are content to lose their soules, and the bright eye of their understanding. 6. In that *Polyphemus* killed *Acis*, because *Galathea* loved him best, we see the nature of love that can admit no rivall: and in this we may behold the picture of a Tyrant who cannot indure any man to enjoy any property, and withall, we see here how dangerous it is for any man to be in competition with a potent superiour.

GANIMEDES.

Hee was the King of Troy's son, who whilest he was hunting, was caught up to heaven by an Eagle, Jupiters bird: and because of his extraordinary beauty, Jupiter made him his Cup-bearer.

The INTERPRETE R.

1. **W**hen *Ganimedes* was caught up to heaven, he let fall his pipe on which he was playing to his sheep: so whilest we are carried up by divine raptures and contemplations, we must fling away all earthly delights. 2. Whilest *Ganimed* was piping on his cane, and keeping of his fathers sheep, then was he caught up to heaven: God is never better pleased with us, then when we are faithfull and diligent in our calling: Not the sad and melancholly, but the cheerefull minde is fittest for God and heavenly raptures. 3. *Ganimedes* (*γάνυμαι μᾶλλον*) is one that delights in divine counsell or wisdom, and wisdom is the true beauty of the minde wherein God takes pleasure. 4. Every Eagle is not *Jupiters* bird, as *Æliuz* observeth, but that only which abstains from flesh and rapine, and that was the bird that caught up *Ganimedes*: so fleshly mindes and thoughts set upon rapine and carnall pleasures, are not fit to serve God, nor to carry the soule up to heaven. 5. The quicksighted Eagle, is divine contemplation or meditation, by which *Ganimedes*, the soule, is caught up to heaven. 6. When by holy raptures, we are carried up to heaven, the

best Nectar that we can powre out to God, is the teares of repentance, and of a broken heart. 7. *Ganymedes* was caught up by one Eagle only; but if we have the true inward beauty of the mind, we shall be caught up in the air by Legions of Angels, to meet the Lord, and shall for ever serve him at his Table in the Kingdome of heaven. 8. I wish that the Roman Eagle would not delight so much in rapine and mans flesh, as he doth; but rather endeavour to be carried up to heaven, that is, to their ancient dignity, the decayed and ruinated parts of the Empire. 9. As the Eagle caught up *Ganymedes*, so the wings of a great Eagle were given to the woman, *Rev. 12.* to carry her from the Dragons persecution; the great Eagle was the Roman Empire, whereof *Constantine* was the head, by whose power and help the Church was supported. 10. Our Saviour Christ is the true *Ganymedes*, the son of the great King, the fairest among the sons of men, the wisdom and counsell of the father, in whom God delighted, and was well pleased, who by the power, and on the wings of his Divinity. was caught up to heaven, where he is pouring out his prayers and merits before God for us: and like *Aquarius* (to which *Ganymedes* was converted) is pouring down the plentiful showers of his grace upon us. 11. *Vespasian* set up the image of *Jupiter* and *Ganymedes*, caught by the Eagle, in the Temple of peace; so the image of God, and heavenly raptures, are found in that soule wherein is the peace of conscience. 12. As the Eagle carried *Ganymedes*, so *Moses* compareth God to an Eagle, who carried the Israelites on his wings through the desert; and *S. Ambrose* saith, that (a) Christ is the Eagle who hath caught man from the jaws of Hell, and hath carried him up to heaven.

(a) *Hominem inferni raptum fancibus portavit ad celum.*
Serm. 62.

GENII.

These were the sons of Jupiter and Terra, in shape like men, but of an uncertain sex; every man had two from his nativity waiting on him, till his death; the one whereof was a good Genius, the other a bad; the good ones by some are called Lares, the bad Lemures; and by Tertullian, and his commentator Pamelius, they are all one with the Demones: they were worshipped in the forme of Serpents.

The

The INTERPRETER.

1. **I**T was a high degree of honour among the Romans to swear by the Princes *Genius*; therefore *Caligula* put many to death, because they never swore by his *Genius*; so to falsifie that oath which was taken by the Princes *Genius*, was most severely punished: by which we see, that swearing by a superiour is an honour held due to him; and therefore Anabaptists rob God of his honour, when in cases of necessity they will not swear at all by him. On the other side, how doe they dishonour God, who swear by his Name rashly and falsly, and yet are not punished? The Romans were more religious towards their Princes, which were but men, then we are towards the true God. 2. The Roman *Genius* was wont to be painted with the horn of plenty in one hand and a dish with offerings reached out towards the altar in the other hand, to shew, that the Roman State, and consequently all others, are supported by outward plenty, and religious bounty or devotion towards God. 3. *Genius*, *à gignendo*, for by them we are ingenerated; and so whatsoever is the cause or help of our generation, may be called *Genius*: thus the elements, the heavens, the starres, nature, yea, the God of nature, in whom we live, move, and have our being, may be called *Genii* in a large sense: And *Genii*, *quasi geruli*, *à gerendo*, *vel ingerendo*, from supporting us, or from suggesting good and bad thoughts into the minde; therefore *gerulosiguli* in *Plautus*, is a (a) suggester of lies; (a) *Scaliger* and so by these *Genii* may be understood the good and bad in *Fest*. Angels which still accompany us, and by inward suggestion stir us up to good or evill actions. 4. The forme of Serpents, in which the (b) *Genii* were worshipped, doth shew (b) *Pinge* the wise and vigilant care which the Angels have over us. *duos an-*
 5. When after this life they punish us for sins, they are called (c) *Menes*. Therefore the *Genii* were painted with a plat- (c) *Quisq;* ter full of garlands and flowers in one hand, and a whip in *suos pati-* the other, to shew, that they have power both to reward *mur Ma-* and punish us. They have oftentimes appeared in the form *nes. Virg.* of men, therefore they are painted like men; but they have no sex, neither do they procreate: for which cause perhaps

the fruitfull Palm-tree was dedicated to them, with which also they were crowned; and because they were held of a middle kind, between gods and men, they were called the sons of *Jupiter* and *Earth*; or rather in reference to *Plato's* opinion, which held Angels to be corporeall. 6. Our soules also are *Genii*, which from our birth to our death do accompany our bodies. 7. Every mans desire and inclination may be called his *Genius*, to which it seems the Poet alluded, saying,

An sua cuique deus sit dira cupido?

8. And perhaps *Aristotl's Intellectus agens*, is all one with *Plato's Genius*: for without this we have no knowledge; because the passive intellect depends in knowledge from the active, in receiving the species from it; which by the active intellect is abstracted from time, place, and other conditions of singularity; and this all one, as if we should say, we receive no information of good or evill, but from our *Genius*. 9. As the Gentiles believed the starres to be *Genii*, so the Jewes thought them to be angels, and that they were living creatures; therefore they worshipped them, called them the host of heaven. 10. But indeed, Christ is our true *Genius*, the great Angel who hath preserved and guarded us from our youth, by whom we are both generated and regenerated, the brazen Serpent from whom we have all knowledge, who alone hath power to reward and punish us; who appeared in the forme of man, and in respect of his two natures was the son of *Jupiter* and *Terra*, of God and Earth; and who will never forsake us, as *Socrates* his *Genius* did him at last; who came not to affright us, or to bring us the message of death, as *Brutus* his *Genius* did to him; but to comfort us, and assure us of eternall life: let us then offer to him the sacrifice, not of blood, cruelty, or oppression, which the Gentiles would not offer to their *Genius*, thinking it unfit to take away the life of any creature that day in which they had received life themselves: but let us offer the wine of a good life, and the sweet fumes of our prayers; and let us not (a) offend this our *Genius*, or deprive him of his due, but make much of him by a holy life: and though the Gentiles assigned unto every man his *Genius*, and *Juno* to the women; yet we know that Christ is the Saviour and keeper both of men and women, and that with him there is no difference of sex.

(a) Desfructu-
dare Geni-
um, indul-
gere genio.

GERYON.

GERYON.

Hee was the son of Chrysaoris and Callirrhoe the daughter Hygin. l. 1.
 of the Ocean; he had three bodies, and a goodly heard of Paleph. l. 1.
 Oxen, which was kept by a two-headed dogge, begot of Echidna, Albricus
 and Typhon, but Hercules killed both Geryon and his dogge, de deorum
 and carried away his oxen, and slew the seven-headed Serpent. imag.

Apellod.

l. 2.

Nat. Com.

l. 7. c. 1.

The INTERPRETER.

1. **B**Y Geryons three bodies may be meant three brothers
 all unanimous, or else Geryon and his two sons; by his
 dog, serpent, and Eurytion his cow-herd, may be understood
 the store of serpents, dogs, and cowheards, with which Ge-
 ryons country did abound, and withall their cruelty, which
 caused Hercules to destroy them; or by Geryons three bodies
 may be meant his three sons, who were both good souldiers,
 and unanimous in defending their country. 2. Geryon had
 but one trunk or bulk of his body, but many eyes, hands
 and feet; so there ought to be in a well governed State, but
 one counsell, and a perfect concord among the people,
 though they consist of many different members. 3. By
 Hercules, is meant the Sun, by Geryon, the cold and stormy
 Winter, the heat of the Sun drawes the cattell after it,
 which out of cold and barren countries wander to those
 that are hotter and fruitfuller. 4. By Geryon King of Spain, Albricus de
 who had a two headed dogge, may be meant that he was a deorum
 potent King both by Sea and Land, whom Hercules over- imag.
 came, when he sayled thither in a brasse pot, that is in a
 strong ship full of brasse armour. 5. Palephatus sayes, that De fabul.
 Geryon had a City in Pontus called Tricarinia, or three heads, nar. l. 1.
 perhap, from three hills it might stand upon; and from
 hence arose the fiction, for there were good store of cattell,
 which Hercules drove away, they from this three-hilled or
 headed Town, were called the cattell of three headed Gery-
 on. 6. By Geryon, may be meant the Moon, which hath
 three aspects, as he had three heads; for either she is cor-
 nicated, halfe, or full; and from these three aspects the
 Romans divided the moneth into three parts, the Calends,

Arrianus
62.

Met. 9.
Æpig. l. 5.
62.

In Theogonia.

Lucian
Loxaris.
Salust. in
Catal.

In Iberia.

Nones and Ides ; then doth *Hercules* kill *Geryon*, when the Sun riseth above the Hemisphere, and with his beames dazzles the Moons light, and in the conjunction shee loseth her light totally in respect of us. 7. The common opinion is, that *Geryon* was King of *Spaine*, and that because hee was King of three kingdomes or Islands, therefore he was said to have three bodies ; but *Hecataeus* is of opinion, that he was never there, but that he lived in *Ambracia*, a City in *Epirus*, which afterward was the seat of king *Pyrrhus*, and called by *Augustus* from his victory *Nicopolis* ; hereabout was excellent and deep pasture ; and goodly tall oxen which drew *Hercules* thither ; thus we see that those countreies which are richest, are most exposed to invasion, be they never so strong and well fenced ; barrenesse is a countreies strongest fortification ; but for all this, I had rather follow the received opinion, for I find that he is called *Pastor Iberus* by *Ovid* and *Martial*, and that he had three Islands under his jurisdiction, to wit, *Cadiz*, *Erythia*, and *Tartessus* ; of which onely *Cadiz* is now existent, *Erythia* being swallowed up by the Sea, and *Tartessus* joyned to the Continent. This *Erythia* is thought by *Pliny* to be inhabited first by the Tyrians, who came from the red Sea, called *Erythraeum* ; Here it was where *Hesiod* will have τρικέφαλον Γερυονῆα, three headed *Geryon* to be overcome by *Hercules*. If it be objected that *Strabo* speakes nothing of the Oxen of that Island, I answer, that he speakes in generall of ζῶον, cattell, under which word Oxen are comprehended, and hee confesseth that though the grasse there be dry, yet the cattell grow so fat with it, that if they be not once a month let blood, they are choaked with their own fat ; but whether this *Hercules* that killed *Geryon*, be the Phænician or Græcian, is somewhat doubtfull, for they are often confounded. 8. In *Geryon* we may see the picture of true friendship, in which there is but one mind and affection, though divers bodies ; συναλδόντες δύο ἢ τρεῖς φίλοι, ὁποῖον Γερυὸν ἢ οἱ γεραιφεῖς ἐνδείκνυνται ; *Idem velle, atq; idem nolle, idem firmam amicitia est.* 9. It is probable that *Hercules* who killed the Spanish *Geryon* was not the Theban or Græcian, but the Tyrian or Phænician, or else Egyptian *Hercules* ; For as *Apianus* sheweth, the temple of *Hercules* neere his

his pillars seems to be built by the Phœnicians, for *Ἰσθμὸς Διὸς* *ἔστιν ἐν φοινίκῃς*, he is worshipped as yet there after the Phœnician manner, and so *Diodorus* sheweth, that the sacrifices of that temple were, *θυσίαι τοῖς θεοῖς φοινίκων* *ἔθελον*, administred after the Phœnician manner; So *Arrianus* writes, that *Tartessus* was *φοινίκων πόλις*, built by the Phœnicians, and *Hercules* his temple is built there after the Phœnician manner. 9. *Pomponius* writes, that this temple was consecrated by *Hercules* his bones; and *Lucian* shewes that the Thebans kept as a relique the bones of *Geryon*, and *Memphis* the hairs of *Isis*, which they shewed to strangers; From this we may perceive, whence the Church of *Rome* hath borrowed her practice in consecrating the bones of dead men, and proposing the sight of such reliques to pilgrims and strangers.

L. 2. ἀνα-
στα.

L. 3. c. 6.

GIGANTES.

Giants were hairy, and snaky-footed, men of an huge stature, begot of the blood of *Cœlus*, & had earth for their mother; they made war against *Jupiter*, but were overcome at last by the help of *Pallas*, *Hercules*, *Bacchus* and *Pan*, and were shot thorow by *Apollo's* and *Diana's* arrowes.

The INTERPRETER.

1. **T**hat there were men of an huge stature, fierce looks, and of wicked dispositions, and of high and proud minds, which they called Giants, is not to be doubted, seeing the Scripture so often mentions them both before and after the flood: besides divers Historians, *Scaliger* saw one of them at *Millan*, so tall that he could not stand, but lay along, and filled two beds joyned in length, *Exerc.* 163. All ages have produced some such Giants: but that these were begot of divels and women is ridiculous; for these Giants were men, not differing from other men either in their matter or form, but only in greatnesse, which makes but an accidentall difference, neither have spirits seed, or organs of generation: and whereas spirits and women differ generically, it must needs follow, that what is begot of them must be

different from them both, as we see a mule is different from the horse and shee asse, which differ but specifically. 2. If by Giants we understand winds and vapours, they have the earth for their mother, and heaven for their father; they are bred in the belly of the earth, and are begot of the rain, which may be called the blood of heaven: they may be said to war against *Jupiter*, when they trouble the air; and they were shot with *Apollo's* and *Diana's* arrows, when the beams and influence of the Sun and Moon do appease and exhaust them. 3. Notorious profane men are Giants, and are begot of blood, to shew their cruell dispositions; and of earth, because they are earthly minded: their hairy bodies and snaky feet do shew their rough, savage, and cunning disposition; they warre against *Jupiter* when they rebell against God with their wicked lives; but *Hercules* and *Pallas*, strength and wisdom overcome and subdue such monsters; and oftentimes they are overthrown by *Bacchus* and *Pan*, that is, by wine and musick: drunkenness and pleasure at last prove the bane of these Giants. 4. Rebellious *Catalines* who oppose authority, are hairy, snaky-footed Giants, of a sanguinary and cunning disposition, warring against Magistrates, which are gods, but at last come to a fearful end. 5. *Arius*, and all such as oppose the divinity of Christ, are like these Giants warring against God; but are overthrown with the thunder and arrows of Gods word. 6. Let us take heed, as *Ambrose* (a) exhorts us, that we be not like these Giants, earthly-minded, pampering our flesh, and neglecting the welfare of our soules, and (b) so fall into contempt of God and his ordinances: if we doat too much on earth, we shew that she is our mother, and that she is too much predominant in us: if we think to attain heaven, and yet continue in sin & pleasure, we mount our selves upon ambitious thoughts, and do with the Giants, *imponere Pelion Ossæ*, climb upon those high conceits, to pull God out of his throne.

(a) *Ambros.*
cap. 4.
de arce &
Noe. &
cap. 34.
(b) *Contu-*
maci preli-
on'ur affe-
ctus, &c.

GLAUCUS

GLAUCUS. See NEPTUNUS,
and OCEANUS.

GORGONES.

These were the three daughters of Phorcus, whose chiefe was Medusa; shee preferring her fine haire to Minerva's, and profaning her temple in playing the whore there with Neptune, had her hands turned into snakes, and her head cut off by Perseus, being armed with Minerva's shield, Mercuries helmet and wings, and Vulcan's sword: this head Minerva still wore in her shield, and whosoever looked on it was turned into a stone: these Gorgones had fearefull looks, but one eye, and one tooth amongst them, which continually they used as they had occasion; they never used their eye at home, but still abroad: when Perseus had got this eye, he quickly overcame them: they had also brasen hands and golden wings.

The INTERPRETER.

1. **A**thenens writes, that Gorgones are certain wild beasts in Lybia, which by their breath and looks kill other creatures: one of them being killed, was brought to *Marinus*, whose party-coloured skin was sent to Rome, and hung up for a monument in the temple of *Hercules*. Hereticks and false teachers are worse then these Gorgones, which with their breath killed mens bodies, whereas the other poyson men soules; and little better are they who with the venomous breath of their lying and slandering tongues, poyson and kill mens good names. 2. Many men are like the Gorgones, they are quick sighted abroad, but blinde at home; they spy moats in other mens eyes, but not beams in their own. 3. Satan deals with us, as *Perseus* did with *Medusa*, he first steals away our knowledge, then with the more ease he destroyes our soules. 4. We see here in *Medusa*, that pride, sacriledge, whoredom shall not go unpunished. 5. From whence let us learn not to be proud of our beauty, for all beauty, like the Gorgons, shall end in deformity; and as *Absholoms* hair, and *Medusa's* here brought destruction on them,

so it may bring upon others; and shall, if they doat too much on it. 6. The sight of these *Gorgones* turned men into stones; and so many men are bereft of their senses and reason, by doating too much on womens beauty. 7. They that would get the mastery of Satan, that terrible *Gorgon*, must be armed as *Perseus* was, to wit, with the helmet of salvation, the shield of faith, and the sword of the word. 8. *Minerva*, by means of her shield, on which was fastened *Medusa's* head, turned men into stones; so the nature of wisdom is, to make men solid, constant, unmoveable. 9. I wish that among Christians there were but one eye of faith and religion, and one tooth, one common defence, that so they might be *Gorgons* indeed, and terrible to the Turks their enemies; that with a brazen hand they might crush the *Ma-humetans*, and with the golden wings of victory they might fly again over those territories which they have lost. 10. *Medusa*, by seeing her owne face in *Perseus* his bright shield, as in a glasse, she fell into a deep sleep, and so became a prey to *Perseus*; so many falling in love with themselves, grow insolent and carelesse, and falling into the sleep of security, become a prey to their spirituall enemy. 11. If a woman once lose her modesty and honour, be she never so fair, she will seeme to wise men but an ill-favoured *Gorgon*, he accounts her hair as snakes, her beauty as deformity. 12. A Captain, or whosoever will encounter with a snaky-haired *Gorgon*, that is, a subtile-headed enemy, stands in need of *Minerva* for wisdom, of *Mercury* for eloquence and expedition, and of *Vulcan* for courage. 13. *Perseus* got the victory over *Gorgon* by covering his face with the helmet, that he might not be seen of her; the best way to overcome the temptations of leud women, is to keep out of their sight, and to make a covenant with our eyes. 14. The *Gorgons* are like those that live at home a private life, and so make no use of their eye of prudence, till they be called abroad to some eminent place and publike office. 15. They that have fascinating and bewitching eyes, by which many are hurt and infected, especially young children, may be called *Gorgons*; and that such are, both ancient records, experience and reason doth teach us; for from a malignant eye issues out infections, vapours or spirits, which make easie impres-

sions

sions on infants and tender natures : therefore the Gentiles had the goddesse of cradles, called *Gemma*, to guard infants from fascination ; and we read, that in *Scythia* and *Pontus* were women whose eyes were double balled, killing and bewitching with their sight ; these were called *Bubie* and *Thibie*, and they used the word *prescine*, as a charme against fascination, and in *Africa* whole families of these fascinating hagg were wont to be ; and let it not be thought more impossible, for a tender nature to be thus fascinated, then for a man to become blear-eyed by looking on the blear-eyes of another ; or for one to become dumb at the sight of a wolf ; as for a glasse to be infected and spotted at the looks of a menstruous woman, as *Aristotle* sheweth, it is too manifest what passions and effects the sight of divers objects doe produce ; as love, sorrow, feare, &c. and so we read that the Basilisk kils with his looks, though some say it is with his breath ; and I deny not, but the apprehension of the parties thus looked upon, helps much to the producing of the foresaid effects ; there is also fascination by the tongue ; *ne vati noceat mala lingua futuro*. 16. These *Gorgons* which were so beautifull, are placed by *Virgil* in hell, to torment men ; so sin and pleasure here with pleasant looks delight us, but hereafter they will torment us. 17. Satan at first a beautifull Angell, but by pride in making himselfe equall with his maker, was turned into a terrible *Gorgon*, and with his snaky haire, that is, his cunning inticements infected our first parents, and turned them into stones, by bereaving them of spirituall understanding ; but Christ the true *Perseus*, and son of God, armed with a better shield then *Minerva's*, a better helmet then *Mercuries*, a sharper sword then *Vulcans*, cut off the head of this *Gorgon*.

GRATIÆ.

THe graces were three sisters, daughters of Jupiter and *Euronyme* ; they were fair, naked, holding each other by the hand, having winged feet ; two of them are painted looking towards us, and one from us : they wait upon *Venus*, and accompany the *Muses*.

The

The INTERPRETER.

1. *Venus* and *Cupid* were said to accompany the Graces, to shew that mankind is preserved by generation represented by *Venus* and *Cupid*; and by mutuall benevolence and bounty expressed by the three Graces. 2. The temple of the Graces was built in the midst of the street, that all passers by may be put in mind of benevolence and thankfulness. 3. *Apollo* and *Mercury* are painted sometimes ushering of the Graces, to shew that prudence and celerity are requisite in thanksgiving and bounty. 4. *Seneca* (a) and the Mythologists by the three Graces understand three sorts of benefits; some given, some received, and some returned back upon the benefactor; two look towards us, and one hath her face from us, because a good turn is oftentimes double required. They hold each other by the hand, because in good turns there should be no interruption; they are naked, or as others write, their garment is thin and transparent, because beauty should still be joyned with sincerity; their smiling face shews, that gifts should be given freely; they are still young, because the remembrance of a good turne should never grow old; they have winged feet, to shew that good turns should be done quickly, *his dat qui cito dat*. 5. They that will be bountifull, must take heed they exceed not, lest they make themselves as naked as the Graces are painted; there is a meane in all things, and no man should goe beyond his strength; he may be bountifull that hath *Euronyme* for his wife, that is, large possessions and patrimonies, as the word signifieth. 6. There be many unthankfull people, who are content still to receive benefits, but never returne any; these are they that strip the Graces of their garments, and have reduced free hearted men to poverty. 7. The Graces are called in the Greek *Charites*, ἀνδρῶν χαριτες χαρις, from joy, or from health and safety, and they still accompany the *Muses*, *Mercury* and *Venus*; to shew that where learning, eloquence, and love are conjoyned, there will never be wanting true joy, health and contentment. 8. I thinke by the three Graces may be meant three sorts of friendship; to wit, honest, pleasant, and profitable;

(a) Lib. de
benef. cap. 3
Phorauus
de nat. dev.
Eras. in
adag.
Turneb.
adv.
Nat. Com.

fitable, honest and pleasant friendships, which are grounded on vertue, and delight, look towards us, because they both aime at our good ; but profitable friendship lookes from us as aiming more at her own gain then our weale, which as *Seneca* saith, is rather traffick then friendship; but all friendship should be naked, and without guile and hypocrisie, like the Graces still young and cheerfull, and still nimble and quick to help. 9. By the three Graces I suppose also, may be meant the three companions of true love ; of which *Aristotle* (b) speaks; to wit, 1. good will or benevolence. 2. concord or consent of minds, *idem velle & idem velle* ; 3. bounty or beneficence, these three like three Graces, looke one upon another, and hold each other by the hands; these ought to be naked, pure, still yong; and where these three are found, to wit, good will, concord and bounty, there shall not be wanting the three Graces, that is, 1. (c) *Thalia* a flourishing estate. 2. *Aglaia* honour or glory. 3. *Euphrosyne* true joy and comfort, for these are the handmaidens of love. 10. Faith hope and charity, are the three Divine Graces, pure and unspotted virgins, daughters of the great God; sincere and naked without guile; looking upon one another, and so linked together, that here in this life they cannot be separated one from the other, but their posture is somewhat different from the other Graces; for of the other, two look on us, the third hath her back to us, but in these three divine sisters, one onely looketh to us, to wit, charity; the other two, faith and hope, fix their eyes from us upon God; faith is *Aglaia* the glory and honour of a Christian; hope is *Euphrosyne*, that which makes him joyfull, we rejoyce in hope; and charity, that is *Thalia*, which would make our Christian state flourish and abound with all good things, if we would admit of her company amongst us; but by reason there is so little charity, I doubt me there is as little faith and hope; for reject or admit of one, you reject and admit of all.

(b) *Ethica*

1. 9. c. 5.

ἑνωσία, ὁμοθυμία, εὐεργεσία.(c) *ῥαλλία**ὡς φλοιδύου;**ῥαλλία φλοιδύου;**rens vite**status, &**rerum affluentia:**ἀγλαΐζειν**ornare seu**honorare:**εὐφραίνειν,**laetum, red-**dere.*



CHAP. VIII.

H

HALCYONE.

Hyginus.
Apoll. l. i.
Nat. Com.
l. 8. c. 16.
Servius in
Geor. i.
Lucian. in
Alcyone.
Ovid. Met.
ii.

HAlcyone or Ceyx was the son of Lucifer and Philonis, and husband to Halcyone, the daughter of Æolus and E-gyale, she cast her selfe down from a rock into the Sea, when shee saw the dead body of her husband floating on the water, who with his shippe were cast away in a storme; these being pittied by the gods, were turned into birds of the same name Halcyones, which we call Kings-fishers.

The INTERPRETER.

Virgil.

Terence.
Seneca.

1. **A** Pollodorus thinkes that Ceyx was turned into a Sea-Mew; and Halcyone his wife into a Kings-fisher; which judgement fell upon them for their pride, for he thought himselfe to be Iupiter, and she called her selfe *Lu-no*; thus pride we see never goeth unpunished. 2. He was a head-strong man, and would not be dissuaded by his wife from going to Sea, many men by slighting the wholesome advise of their wives, or other friends, have been brought to misery and ruine. 3. It is dangerous to abound with too much outward prosperity, for this is oftentimes the cause of pride, oppression, and other sins, and consequently of destruction; for mans mind cannot contain it selfe within compasse; *Nec servare modum rebus sublata secundis*; For this Ceyx or Halcyone, was very rich and beautifull, and nobly descended, which puffed him up with pride and ambition. 4. It is dangerous to yield too much to sorrow for the losse of friends, moderate griefe is decent, but *ne quid nimis*; *nec sicci sunt oculi, nec flent*; Immoderate sorrow hath proved dangerous

dangerous both to soule and body, *Halcyone* with two much grief became desperate, and drowned her selfe. 5. *Lucian* writes, that such is the love of the female *Halcyone*, to the male, that she carries him when he is old on her wings; and they write, that when either of them dies, the other mourns divers dayes together; a notable example of conjugall love.

Philadelph.
Plini. l. 10.
c. 32. &
l. 18. c. 20.

6. They write that about the Winter solstice the *Halcyons* make their nests, and lay their egges, at which time the sea is then calme; hence comes the Proverb of Halcyonian dayes, for quiet and unhappy times; and this favour they say *Amphitrite*, and the other gods bestowed upon these birds for their piety to each other, but indeed the true cause of this calme proceeds from the Suns station, who being come

Erasmus in
adag.
Halcyonian
circa so-
rum. Plin-
ius.

to the tropick, seemes to stand still, because for a fortnight, there is no sensible variation of the Suns motion, which is the reason that there is no great commotion in the aire, which is moved by the Suns motion. 7. The *Halcy-*

ons make their nest so curiously and strong, that neither the water can enter into it, nor is it easily broken; by which we see the naturall affection of dumb creatures to their young ones; as also their wonderfull providence, cunning, and industry, which may check the unnaturallnesse, and improvidence of some parents towards their children.

Arist. de
animal. l. 5.
c. 8.

8. The *Halcyons* or *Halcydons* were said, I think, to be begot of *Lucifer*, because these birds begin to chirp or sing about break of day, at the rising of *Lucifer*, or the morning starre, whose song is mournfull, *raptum conjux Ceyca gemit illa dolens vocem dedit*; hence *Cleopatra* for the great lamentation of her Mother was called *Alcyone*. 9. These King-

Sen. Herc.
Oer.

Flac. l. 4.
Cel. l. 14.
c. 11.

fishers were begot of heavenly *Lucifer* and *Philonis*, that is, of light and love; and as *Theocritus* saith they asswage the waves, and sea, the South, and East windes, *ερεσιδουσι τὰ κύματα πῶς δὲ θάλασσαν πάντε νότον πύτ' ἑσρον*; but there are birds in the world of a far other nature, which are the children not of light and love, but of darknesse and malice; not begot of heavenly, but of hellish *Lucifer*, who doe

Hom. Il. 1.
μήτερος Αλ-
κυόν.
πλουτ-
ιδέ.

not asswage, but raise the windes and stormes, and disturb the sea of that state in which they hatch their egges of dissention, and build their nests in troubled waters, where they say is good fishing; but their nests are in danger to be dashed

Flat. Arg.
1.6.

dashed against the rocks, let them take heed.
*Fluctus ab undisoni ne forte crepidine saxi
Alcionis rapiam miserae setumq; lavemq;*

φειδωσι
Ποσειδων
xj Zds.
in Lacon.

De soler
animal.

These are the sonnes rather of *Alcyon* the gyant, who stode away the oxen of the Sun, and were overthrown by *Jupiter* thunders thunder. 10. *Pausanias* writes, that *Alcyon* was carried away by *Jupiter* and *Neptune*; perhaps as she was standing on the rock; *Jupiter* that is the aire or wind blew her into the Sea: whence this fiction of being carried away by *Jupiter* and *Neptune* might arise. 11. *Plutarch* shewes, that the love of the *Halcyon* is so great to each other, that the male and female keep company together all the yeare; and not by fits, as other birds doe; and this society is not out of venereall injury, but out of love: I wish all married men and women would observe the same conjugall duty, love, and modesty.

Harmonia, see *Cadmus*,
Harpyæ, see *Boreas*.

HARPOCRATES.

Hyginus,
lib. 1:
Charar. de
imag.

THU was the god of silence, worshipped in Egypt with *Isis* and *Serapis*: he was the son of *Isis*, whom his mother lost, and built a ship, to find him out again.

The INTERPRETER.

Aug. de civ.
dei. l. 18.
c. 5.

Cato.

Cicero:

*H*arpocrates, called by the Greeks, *Sigalion*, was worshipped in Egypt, and alwayes placed by the images of *Isis* and *Seraph*, with his finger on his lip, to shew, that neither the secrets of their religion ought to be divulged, nor ought the priests let any one know, that *Isis* and *Seraph* had been men. 2. *Harpocrates* was made a god, to shew us that silence is a speciall gift of God: *Proximis ille deo qui scit ratione tacere*: Men teach us to speake, but God teacheth us silence: *Loquendi magistros habemus homines, taciendi vero deos*. 3. *Harpocrates* was painted with a cap on his head, which was the symbole of liberty, to teach us that he onely is a free-man, who can rule his tongue: *Virtutem primam esse, puto compescere linguam*; and true wisdom consisteth not so much

much in speaking as in silence; for which cause they write, *Calo* that *Minerva*, the goddesse of wisdom, was an enemy to the prating Crow, which she sent away; therefore her picture is described by *Pausanias*, holding a Crow in her hand, to signifie that true wisdom hath the command of words, and he is wise that can hold the prating Crow in his hand; *Salust.* for as it was true in *Catiline*, so it is in all others, where there is much tongue, there is little wisdom, *satis lequentia sapientia parum*. 4. Not onely was *Harpocrates* painted with his finger on his lip, whom *Ausonius* calls the Egyptian *Paulino Sigalion*; *aut tua Sigalion Ægyptius oscula signet*; but also *Aus. leg. l. 1.* as *Joseph Scaliger* on that place sheweth, there were some of their gods so born, with their forefinger *δακτύλῳ κατασιγάζοντι*, fastned to their lips; as *Suidas* records of *Heraiscus* the Egyptian, *καλεῖσθαι λέγεται ὑπὸ τῆς μητρὸς ἐπὶ τοῖς χεῖλεσιν ἔχων τὸν κατασιγάζοντα δακτύλον*, and perhaps *L. 18. de Harpocrates* was borne after this manner. 5. *Austin* sheweth that it was death for any one to say, that *Serapis* was a man; *Civ. dei. c. 5.* *Constitutum est, ut quisquis eum hominem dixisset fuisse capitale penderet poenam*; which was the cause that *Harpocrates* his image was in all the temples of *Serapis*. The like superstition is among the Romanists, who threaten fire and sword against those that shall speake or write against the Pope, or his errors and wickednesse, lest it should be knowne he is a man, whom they adore as a god. 6. *Harpocrates* was a little childe, borne before his time, with imperfect limbs, therefore called *exterricinus* in Greek *ἑλτόμιλος*, born before the full months were finished: he being born before the organs of speech were perfected, and consequently dumb, was made by the Egyptians, the god of silence; its no wonder they made such an imperfect child a god, when as they made gods of Calves and Doggs, Snakes and Crocodiles, Onions and Garlick. 7. It is more likely that *Harpocrates* was a good Philosopher, who had taught men to preferre silence to speaking, and to be careful of their words: or else as *Plutarch* saith, he corrected the false opinions of the gods, and taught his schollers to be silent, or sparing to pronounce any erroneous doctrine concerning God, which might give occasion of making him the god of silence. 3. The Peach tree was dedicated to *Harpocrates* by the Egyptians

De Isid. de Osrid.

Plutarch.

Charier. de
imag.

Macrob. l. i

Sat. c. 10.

Resm. l. 2.

c. 19. &

l. 4. c. 1.

Alex. ab

Alex. Gen.

dier. l. 4.

Plin. Festus.

Turnebus,

&c.

Egyptians. because the leafe of that tree, represents the tongue in forme, and the fruit of the heart: by this we are, taught never to speak except the heart and tongue go together, and never to speake without premeditation; for silence is to be preferred to rash speech; therefore he was painted with the fruit and leaves of the peach in one hand, and the other hand on his lip. 9. He was painted with a wolfs skin beset with eyes and eares, to shew us that we should heare and see much, but speake little; and as the sight of a wolfe causeth silence in the man that seeth him; so should the sight and consideration of this picture teach us silence, and (as S. James speaketh) to be swift to heare, but slow to speake. 19. *Angrona* was the goddesse of silence at Rome, as *Harpocrates* was the god of silence in Egypt: She was so called from *Angina* the squinzie, which causeth silence, and which she had power to send and cure, or she was so called *ab angoribus*, from curing the anguishes and pains of body and mind: and was worshipped in the chappell and on the altar of *Volupta* the goddesse of pleasure, to shew that they who with patience and silence indured the paines and anguishes at last attained to great pleasure; her feasts were called *Angeronalia*, kept about the middle of December; she was painted with a cloth about her mouth, and was called the goddesse of *Βελῆς καὶ καὶ ὁρίων*, of counsell and occasions, because a wise man should be carefull of his tongue, counsell and occasions, or of the time. 11. The old Romans threw the ceremonies of *Harpocrates* out of the city, and cast down his image, with the images of his father and mother, *Serapis* and *Isis*, in the consulship of *Gabinus* and *Piso*, but the new Romanists are of another minde, for they honour *Harpocrates*, as much as the Egyptians did, by enjoyning silence in matters of religion, and sealing up the mouth of Scripture, which must not speake to the people in the tongue which they understand, so that *Angrona* is a great goddesse in their Church.

HARMONIA

HARMONIA, See CADMUS.

HARPIÆ, See BOREAS.

HEBE.

SHe was the daughter of Juno, begot without a father, onely by eating of lettice ; for Juno being invited to a feast by Apollo into Jupiters house, shee presently conceived by feeding upon lettice, and bare this Hebe, who for her beauty, was made Jupiters cup bearer, till she disgraced her self by a fall in Jupiters presence at a feast, where she discovered her nakednesse, by which means shee lost her office ; and Ganymed was chosen in her roome.

The INTERPRETER.

1. BY Juno is meant the aire, by Apollo the Sun, by Hebe the fertility of the earth, which is caused by the air being warmed with the Sun, and refreshed with cold and moist exhalation, which is meant by the lettice. **2.** By Hebe is meant the Spring, by Ganymed the Winter; both are Jupiters cup-bearers, both moisten the earth. Hebe is beautiful, because the Spring is pleasant ; but when Hebe falls Ganymed succeeds ; so when the pleasant time of the yeare is gone, Winter follows. **3.** I thinke rather, that Hebe was the daughter of Jupiter and Juno; for Jupiter being the heaven, and Juno the aire, by an influence of heaven upon the air, is caused both serenity and fertility in this inferiour world. **4.** Jupiter would have none to serve him but such as were beautiful, as Hebe and Ganymed; neither would God be served in the Tabernacle by such as had any deformity or blemish ; much lesse can they be fit to serve him who have deformed and maimed soules : God is beauty it self, Christ was the fairest amongst the sons of men, and he will have his sister and spouse to be all fair ; and for this cause he hath redeemed his Church, that shee might be without spot or wrinkle, or any such thing. **5.** Though Hebe had disgraced her self, yet Jupiter married her afterward to Hercu-

les, by which is intimated, that youth is accompanied with strength and vigour of body. 6. *Hebe* was the sister of *Mars* to signifie, that warrs doe accompany youth, and fertility, or richnesse of soyl. 7. *Hebe* had a temple erected to her at *Corinth*, which was a sanctuary for fugitives and idle persons; so idlenesse and wantonnesse abound most in those Countries which are blessed with a temperate air and a fruitfull soile. 8. *Hebe* was wont to be painted in the form of a child clothed with a rich garment of divers colours, and wearing garlands of flowers on her head: by this they represented the nature of the Spring, which is the infancy and beauty of the year, clothed with party coloured fields and meadows, and graced with delightfull and fragrant flowers. 9. *Adam* was created beautifull both in body and soule, therefore God delighted in him, and made him his servant; but by his fall he discovered his nakednesse in the sight of God and Angels; therefore was rejected and banished from Gods presence, and that earthly heaven in which he was: but afterward God taking pittie of him, married him to *Christ* the true *Hercules*, who only by his power subdued all the monsters of the world. 10. Though *Juno* was at the feast with *Apollo* in *Jupiters* own house, yet she conceived not till she ate lettice; this may signifie, that the influence of heaven and heat of the Sun are but universall causes, and do not work without the concurrence of the secondary, & that the matrix is unapt to conceive, if there be not a due proportion in it of heat and cold; for if it be too hot, it corrupteth the seed, so excessive heat is a main cause of sterility. 11. *Jupiter* would be served by young *Hebe*, and young *Ganymed*, to signifie, that God will be served by us in our youth, which is the prime of our life: therefore young men are not made for themselves, and their own pleasures, but to serve God; Remember thy Creator in the dayes of thy youth. And remember young man, that thou must come to judgment. *Josiah* in his youth served the Lord. 12. *Hebe* fell in her younger years, and when she was at a feast; youth and feasting are dangerous temptations, and occasions of falling: young peoples feet are slippery, youth is more apt to fall then old age: which made *David* pray, Lord, remember not the sins of my youth. And that feasting is the occasion of much falling,

falling, is too apparent, for it made *Job* goe to sacrificing, when his children went to feasting, and doubtlesse, if they had not first fallen then in sin, the house had not fallen then on them. Therefore let all, especially youth, Beware of feasting and drinking; which drinking matches, and merry meetings were fitly from the ancient Greeks from *Hebe*, called *Hebetria*. 13. If *Jupiter* did not spare his own daughter which he had of *Iuno*, but thrust her out of her office and drove her from his presence when shee fell; then let not the children of God think that they are more priviledged from punishment when they fall then others are; nay judgment oftentimes begins at Gods own house, and he will correct every son whom he receiveth, he neither spared the Angels, nor *Adam*, that were his sons by creation; he spared not *Christ* his onely begotten son by an ineffable generation; much lesse will he spare them that are his sons onely by adoption: *Qui flagellat unicum sine peccato, num relinquet adoptivum cum peccato*, saith *Augustine*? 14. *Hercules* was not married with *Hebe*, till he was received into heaven, and his spirit placed among the starrs; so whilest our souls are in this earthly Tabernacle, they are deprived of that true beauty, youth, vigour, and alacrity which they shall enjoy in heaven. 15. In that *Iuno* conceived not till she had eat of the lettice, by this perhaps they did intimate, that lettice accidentally is the cause of fecundity; for as *Discorides*, *Mattheolus*; and others shew, lettice, or the seed thereof is good against the *Gonorrhoea*, and also against nocturnall pollution in sleep, which are hinderances to procreation. 16. In that *Jupiter* removes *Hebe* from her office and his presence, we see in what slippery places Princes favourites are, and how suddenly the affections of Princes are altered: *Stet quicunque volet lubens an'æ culmine lubrico, me dulcis saturet quies*.

HECATE.

Shee was the daughter of *Night*, or of *Hell*, and the queen of *Hell*; of a huge stature, and deformed face, having snakes in stead of hairs, and serpents for feet; shee was accompanied with dogs, and had three heads, to wit, of a horse, of a dog, and of a man

of a wilde hog, as some thinke : she is called Luna, Diana, Proserpina, Hecate, Juno, Lucina.

The INTERPRETER.

Hecate is so called, either from *ἐκατόν* that is, an hundred, because she hath a hundred wayes of working upon sub-lunary bodies, or because of the hundred-fold increase of grain which *Proserpina* or the earth yeildeth; or from the *hecatembe* or 100. sacrifices that were offered to her; or from the 100. yeares walking about the river *Stryx* of those souls whose bodies are unburied :

Centum errant annos, velitantque hec litio a circum.

or from *Ἑκάτης* which is one of the titles of *Apello*, whose sister *Hecate* was; and he is so called, from shooting his darts or rayes afar off. 2. *Hecate* was said to be accompanied with dogs, by which are meant the *Furies*, and by these the tortures of an evill conscience, which most of all howle and rage in the night time, of which *Hecate* is queen :

Visaque canes u'ulare per umbram

Adventante dea : —————

therefore her sacrifices were performed in the night, and she was howled or called upon in the night by her priests.

Nocturnisque Hecate trivium ululata per urbes :

and her sacrifices were black, by all which the Poets elegantly signifie the terrours that accompany the guilt of sin, chiefly in the night; for then it was that *Iob* complains, he was affrighted with visions, and terrified with dreams: and *David* saith, that his soule refused comfort in the night. 3. *Hecate* was said to be the goddess or protectrix of witches, because witches doe work most in the night, and the time of darknesse is most fit for such workes of darknesse, and for such as are the servants of the prince of darknesse. 4. Rich men were wont at night when they were going to bed, to place a table for *Hecate* in the high wayes, which they furnished with lupins, mallows, leeks, and other mean and favourlesse cates, which the poore in a confused manner snatched all away, while the rich men were asleepe; hence arose those Proverbs, *Hecate cena*, for a mean and beggarly supper; as also for a tumultuary or confused Feast: And,

Anus

Anus digna Hecate sacris, for a miserable, beggarly, or poor women. Rich men now adayes use (when they are ready to sleep their long sleep, or to dye) to bequeath some small share of their ill gotten goods to the poor; and as it fared with these rich Romans, so doth it now with our rich cormorants; the wealth which they have with much care and pains been scraping together all their life, is oftentimes dissipated and snatched away by strangers; and we see that the poore are more beholding to rich men in their death, then in their life. 5. *Hecate* is called *Trivia*; because she hath the charge of highways, because the high wayes are discernable by the Moon-light, which in the dark are not easily found out; and because the high-wayes are barren or fruitlesse, hence *Hecate* is said to be a perpetuall virgin. 6. *Hecate* was said to affright and terrifie men; by which I suppose the Poets meant, that fear and terroures proceed from an evill conscience. 7. *Hecate* was the name of a cruel woman, who delighted in hunting, and instead of killing or shooting beasts, murdered men: sure she had been a fit wife for that mighty hunter *Nimrod*. 8. The common conceit is, that *Hecate* is so called whilest shee is in hell, *Luna* while shee is in heaven, and *Diana* on the earth: but I could never finde the reason of this conceit; therefore I doe suppose that the Moon hath these three names from her divers affections or aspects: for in the full shee is *Luna*, *quasi Lucens una*, giving light alone, for then the starres shine not, though some of them are seen. So shee is called also *Lucina* and *Dianna*, ἀνὰ τὴν Σιδε, for the light of the Moon is a speciall gift of God. Her other name *Proserpina*, which is ἀερpendo, hath relation to her increase and decrease; for her light (as it were insensibly creeping) comes and goes. But the third name *Hecate* was given to signifie the change, in which she affords us no light at all, but then seems to be the Queen of hell, or of darknesse; Hence she is called *Dira triformis* by *Horace*; *Trivia* and *Tergemina*, by *Virgil*, Τρισεπλάνη by the Greek Poets. 9. By *Hecate* may be meant affliction, which is ἐκασ from afar, for all afflictions are from heaven; as *Hecate* was the Queen of hell, so affliction subdues hellish affections in us, *It is good for me that I was afflicted*, saith *David*. *Hecate* was deformed and terrible,

ble, so afflictions to flesh and blood are unpleasant and ungratefull: the doggs which accompany Hecate, are the molestations and anxieties of minde that follow afflictions: the Serpents, haire, and feet of Hecate doe signifie the prudence and wisdom which is got by affliction: the three heads of a horse, a man, and a dog, may shew us, that who-soever is afflicted, must have the strength of an horse, to bear that burthen; the faithfulness of a dog, who will not forsake his master, though he beat him; and the wisdom of a man, to know that correction is needfull to subdue our corruption. 10. Hecate is the true embleme of a whore, who is indeed the childe of hell, and queen of the night, for she domineers in times of darkenesse: her snaky hairs, and serpentine feet shew her crafty and poysonable disposition: the body of Hecate was not so ugly and deformed as the soul of an harlot is; though abroad shee hath the face of a man, yet at home she is no better then a Ravenous dog, a wanton jade, a wilde bore, her company are barking dogs, as bad as *Aetons*, who in time will worry the young gallant, and devour his estate also: *Quæ cum fors sunt, nihil videtur mundum, &c. Omnia hæc scire salus est adolescentis*, Terent. in Eun.

HECTOR.

Homer,
Euripides.
Virgil.

HEE was the sonne of Priamus King of Troy, and Hecuba being the strongest of the Trojans, he killed Patroclus, Proteselaus, and many other of the Grecian Captaines, but was at last killed himselfe by Achilles, and his body dragged about the walls of Troy, till Priamus had by a great summe of money redeemed the body, and buried it.

The INTERPRETER.

In *Bæotic*.

P*ausanias* records that the Thebans were warned by the Oracle, that if they would be happy, and abound with wealth, "Αἰεὶ ἔδελητε πατέρα δικαίῳ σὺν ἀμύμωνι πλεῖστον," they should transport the bones of *Hector* from Troy thither, whence we see the Devils cunning in confirming superstition and idolatry, and from such practices, the Church of Rome learned to consecrate, and transport dead bones. 2. In that

that *Achilles* dragged his dead body about the walls of *Troy* we see the barbarous pride and insolency of the conquerour, *Victoria natura insolens atq; superba est.* 3. Whereas *Hector* did provoke *Achilles* to combat, and might have avoyded the danger, by saving himselfe within the walls, but refused aide, and rejected the counsell of his Parents and friends, trusting to his own strength. We see how men run headlong into their own ruine, by presumption and security, and how there is no avoyding of death, when the fallall houre comes, *stat sua cuique dies.* There is no policy in fighting an enemy be he never so weake; for *habet musca plenem & formica sua billa inest*; but to flight so potent an enemy as *Achilles* was, is madnesse, whereas *Seneca* adviseth us to avoid a potent adversary as we would doe a storme: this was the fault of *Hector*. 4. It was no wonder that *Hector's* body was abused by *Achilles*, seeing he had abused the dead body of *Patroclus* before; this is the law of retaliation; therefore let every one in his prosperity use moderation, and let us deale with others, as we would be dealt withall our selves. 5. *Hector* was the bulwark, pillar, and chiefe safeguard of *Troy*, who for ten yeares together maintained and defended it against the *Græcians*, but he being dead, it shortly became a prey to the enemy: this the Poets fully expresse; *decimum quos distulit Hector in annum; Hectoris, Aeneq; manu sterit; o lux Dardaniae, spes o fidissima Troadum.* So *Seneca*, *Columen patriae, mora satorum: tu praesidium Phrygiis fessis: tu murus eras, humerisq; tuis, stetit illa decem sulca per annos: tecum cecidit, summusq; dies Hectoris idem patriaeq; fuit*; therefore *Pindarus* calls him: *Ἠὼς ἀμαχανὸς ἐκείν κίονα*, the inexpugnable and firme pillar of *Troy* he is called by *Andromache* in *Homer*, *ἐπισκοπῶν*, the inspector, Bishop, or overseer of *Troy*; and in another place, the onely defender of their gates, and long walls, *οἱ γὰρ σφιν ἔρυσσε πύλας καὶ τείχεα μακρὰ*, they used to call *Hector* the hand of *Troy*, saith *Philostatus*, *ἐκείλουν τὸν Ἐκτορα χεῖρα*, therefore *Apollo* had more care of *Hector* alone, then of all the *Trojan* Army, to let us see of what value one man may be above the rest, in an Army, City, Kingdome: so that oftentimes the losse of one man, is the destruction of all; then as *Tully* was called the helme, *Marcellus* the sword, *Fabius*

Cicer. pro Marc. Mun-
Hom. Iliad. 22.

Virg. Aen. 10.
Hom. Iliad. 10.

Fortunam reverenter habe. Mart.

Virg. Aen. 9. & 11.
Sen. in Troad.

Pind. Od. 2. Olymp.
Hom. 24. Iliad. & 22. Iliad.
Phil. str. in imag.
Hom. Iliad. 8.

- Hom. Il.* 15. *Fabius* the buckler of the Roman State, as *Elias* was called the horse man & chariot of Israel; so *Hector* is called by *Homer*, the Eagle of *Troy*, who drove the Græcians like Geese before them, ὥς ὄρνιθων περὶ ἐλῶν αἰετος ἄνδρων ἔθνος ἐφορμα. Ἰαὶ ποταμὸν πέρα βοσκομένοισι χύωνων. 6. Though *Hector* was an excellent Captain, yet he was in some things too rash, bold, & arrogant, as when he would have ventured over the Græcian Trenches, when he rushed unadvisedly upon the Grecian army, not without great danger of himselfe and others; when he sleighted too much the strength of *Achilles* and relied on his owne too confidently, whereas notwithstanding he was overthrown with one blow of *Diomedes* his speare; therefore it becomes great Commanders to be modest and moderate. 7. *Hector* was called the hand, *Aeneas* the mind of *Troy*, and that *Aeneas* did more hurt the Græcians by his wisdom, then the other by his strength, πλείω πύργῳ αὐτοῖς πείγματα ἀνίσταν σφραγίστα, &c. strength and policy doe well in an Army together, but of the two policy is the better. 8. *Hector* was a cruell man, as both his lookes and actions did shew, for *Homer* compares his eye to the *Gorgones*; and for his delight in blood and murderings, he calls him ἀνδρόφρονον, the man-slayer, clemency is the greatest glory, and ornament of a Generall, for which *Cicero* commends *Cæsar*, *Nulla de virtutibus tunc nec admirabilior nec gravior misericordia*. 9. *Hector's* body was preserved from putrefaction and defended from the dogs by the help of *Venus* and *Apollo*, she by annointing it ῥοδοέῳ ἑλαιῳ with the oyle of *Roses*, and he by casting over the body: κυάνεον νέφος, a black cloud, *Venus* was the goddesse of love and *Apollo* the god of wisdom; hence we may learn, that it is the love and wisdom of God that preserves our soules from the assaults of evill spirits, those infernall doggs, and will preserve our bodies from eternall corruption. 10. In that *Homer* brings in *Hector* talking with his horses, *Plutarch* gathers from thence, that he was of *Pythagoras* his opinion concerning transanimation of our soules into beasts, and of theirs into our bodies. I am not of his opinion that there is a community of soules; but I find it too true, that many mens affections and mindes are too much set upon dogs, horses, and other beasts, and though there are not in mens bodies

bodies the soules, yet there are too many qualities of beasts and bestiall dispositions. 14. Our blessed Saviour is our true and onely Hector, the glory, pillar, and safeguard of his church; the great Eagle that will scatter our enemies like geese before us, the hand to defend, and the mind to counsell us; whose presence onely brings safety and true happinesse to his church, his body was worse mangled by the souldiers, then *Hector* was by *Achilles*; but the love and wisdom of his father defended his body from the dominion of death, Satan, and the other black dogs of hell, as also from putrification: according to that, *thou wilt not leave my soule in hell, nor suffer thy holy one to see corruption*; from which his father redeemed him, not with gold, but with his power.

HECUBA.

SHe was the daughter of *Dyamas*, or as others write of *Cil-
seus*, or else of the river *Sangarius* and *Merope*; Shee was the wife of *Priamus*, and mother of *Hector*, *Paris*, and many other children, being great of *Paris*, shee dreamed that she had a burning firebrand in her belly, which caused *Paris* when he was borne to be exposed to the mercy of wild beasts; after ward *Hecuba* cast her selfe from a rock into the sea, and was turned into a dog, whence that sea was named *Cynæum*.

The INTERPRETER.

1. **H***ecuba* was said to be turned in a dog, because shee fell into an impatient rayling and scolding against the *Græcians*, for the murder of her husband, children and friends, for the losse of her country by them, and for her owne captivity by *Ulysses*; and truly not unfitly may the impudent rayling speeches of some women be compared to the barking of doggs; neither is there any thing more like a barking cur, then a rayler or scold; which if they would duly consider, they would be more moderate in their tongues, and circumspect of their words. 2. These transformations of men and women into dogs, wolves and other beasts, which we read in old writers, were imaginary

Hygin. l. 1.

Apollod.

l. 3.

Ovid. l. 13.

Metam.

*Ob animi
acerbita-
tem fingi-
tur in ca-
nem versa.*

Cic. in Tus

3. Omnia

mala inge-

rebat, &c.

Plant. in

Menech.

Aug. de

civ. l. 13.

c. 18.

Thom. in 2.

sent. d. 7.

Del. Rio in

Mag.

not

not reall; for Satan cannot transforme substances, that being the proper worke of God; therefore the phantasie of melancholy men being disturbed, they imagine themselves to be wolves and dogs; and men have like wolves lived in the woods, and have proved ravenous, and as dangerous as wolves; and such as are bit by mad dogs, turne mad, and barke like dogs, the essentiall forme of man notwithstanding remaining the same, and the matter also; so then *Hecuba* was a still woman, though she seemed to her selfe to be a dog; and so *Seneca* must be understood; *Induit vultus ferros: circa ruinas rabida latravit suas; Trojae superstes, Hectori, Priamo, sibi:* and so *Euripides*, in saying she was to be a dog with fiery eyes *κῶων γυῶν ἡσὴ πύρρ' ἔχουσα δάργματα*, for he means of her impatient rayling *ἐκείπερ ἔττω καὶ λίαν ὀρεσσόμεναι*; seeing shee was so bold and violent in her mouth.

In *Agam.*
In *Hecub.*
Act. 5.

Torvaci-
no latravie
villa. Juven
Sat. 10.
Sirab. l. 13.
Grog.

Euripid. in
Hecub.
Act. 2.

Heroun,
epitaph. 25.

3. She may be said to be turned into a dog, because the *Gracians* used her like a dog, in kicking, and flinging her into the sea, and overwhelming her with stones, being impatient of her rayling tongue, and as they used her, so they called her a dog, and to her perpetuall infamy, called her grave *Cynossenia* neer the river *Rhodium*; as if you would say a dogs grave. 4. In *Hecuba* we see the image of all human calamity; shee was a queen, the mother of many children, rich, faire, honourably descended, but she lived to see her husband *Priamus*, and her children murdered before her eyes, her country burned and ruined, her friends and acquaintance either murdered or captivated, her selfe carried away captive by *Ulysses*, whose life she had saved, and done him so many courtesies, as he confesseth himselfe. *Hec. ἔσωσα δ' ἄτ' ἐξέπεμψε καὶ χθονός. Ulys. ὥστ' εἰσέειν φόγ- γ' ὅτ' ἡλίοιο πόδα,* he confesseth that it is by her means he enjoyeth the light of the sun; yet like an unworthy ungrateful man did her all the hurt he could *κακῶς δ' ἔσπον δυνή;* and lastly she was killed and buried under a heap of stones like a dog; what madnesse is it to trust to human felicity, then which nothing can be more vaine and frivolous? not without cause therefore is she named by *Euripides* *πανδλίαν* the most miserable of *ἡ πάντα νικῶσ' ἄνδρα καὶ θήλειαν ἀποζάνει* *κακόσιν*, who exceeded all men and women-kind in misery; but let us see her Epitaph in *Anthonis*.

*Que regina fui; que claro nata Dymante,
 Quæ Priami conjux, Hectora quæ genui,
 Hic Hecuba injectis perii super obruta saxis,
 Sed rabies linguae me tamen ulta prius.
 Fidite ne regnis, & prole, & stirpe parentum,
 Quicunque hoc nostrum σῆμα κνωὸς legitis.*

5. As the Græcians called Hecuba dog, so it was an ordinary tearme, and chiefly among souldiers to call their enemies dogs; so oftentimes they call the Trojans, and the Trojans them by this name, as may be seen every where in Homer, hence the Cynic Philosophers for their impudence and im-

κνωὸς αἶψ.

modesty, as also for their liberty in railing, were called dogs. 6. Ulysses was the first that flung stones at Hecuba, whose example the other Græcians followed, and therefore he was so affrighted by her ghost in the night time, that he was forced to erect an empty tombe or hearse to her in the harbour Edisse so called from his name 'Οδυσσεύς, where we see the extreame ingratitude of Ulysses, and the guilt of his owne conscience, which in the shape of Hecuba tormented and affrighted him. 7. When Jupiter had sent the rain-bow,

δειμαῖς.
 ἰδὲ αὖτ' ὅτε
 αὐτῆς ἐν
 νύξιν.

Iliadis in
 Lycophron.

to perswade Priamus to goe to Achilles and redeem Hector's body from him, promising his assistance, his wife Hecuba would have dissuaded him from going; under pretence, that

Homer.
 Il. 24.

Achilles was cruell and no wayes to be trusted, yet Priamus would not harken to her, but preferred Jupiters command to her advice. I wish Adam had been so wise as to preferre gods commands to his wifes counsell, too many women like Hecuba, stick not to counsell their husbands in things contrary to gods lawes: and too many husbands are so uxorious as to hearken to their wives, and preferre their foolish counsells to the wisdom of God. 8. Hecuba had two o-

ἔιδον γὰρ
 βαλὼν
 ἑλαφόν.

Eurip. Hec.
 act. I.

minous dreames; the one was concerning the fire brand which came out of her belly and set Troy on fire; the other concerning the spotted hind which the wolfe snatched from her bosome, and tore with his bloody teeth: the fire-brand was Paris, her sonne, who proved so to Troy, the hind was Polyxina her daughter, whom Pyrrhus sacrificed to his fathers ghost: this I alleadge not that we should superstitiously observe every dreame, much lesse be troubled with them, as many are: for there are many idle dreames, either

proceeding

Τὸ γὰρ τ'
ὄναρ ἐκ
δὸς ἐστίν.
Homer.
Virgil. Æn.
7 & 10.
Ovid. in
epist.

proceeding from the distemper of the brain and imagination, or else from Satans insinuation; onely we ought to observe naturall dreames, which arise from the bodies constitution, as Physicians use to doe, and much more these divine dreames, which are sent by God, either to terrifie the wicked, or to comfort and instruct the godly, 9. Hecuba dreamed she had brought forth a fire brand, and so she did bring forth one, *Cisseis prægnans tedas enixa jugales*; & face prægnans *Cisseia regina Parin creat*, Ἔδοξεν περὶ εἰν διαπυρρον;

*Illa sibi ingentem visa est sub imagine somni
Flammiferam pleno reddere ventre facem.*

Hecuba then brought forth one fire-brand, but alas the Church of Christ, the mother of us all, hath brought forth more then one fire-brand, and she is continually breeding such torches as afford her no other light, but that which is dismall and destructive, and sets her on the flames of contentions, and civill discords.

HELENA.

Tryphiodorus, de Ilii
excid.
Nat. Com.
l. 6. c. 23.
Arat.
Phæn.
Hygin. l. 1.
Apollod. l. 3.

Shee was the daughter of Jupiter and Læda, with whom Jupiter conversed in the forme of a Swax, of whom came two Eggs; of the one were Pollox and Helena, of the other Castor and Clytemnestra; Helena was the most beautifull of all others in her time; and was carried away by Theseus, but was restored again, and married to Menelaus; afterward was carried away by Paris, which occasioned the Trojan warre, but after the death of Paris, shee married with his brother Deiphobus, whom shee betrayed to Menelaus, and so was reconciled to him again.

The INTERPRETER.

HElena, called also Tyndaris, from Tyndarus, the husband of her mother Læda, as Hercules was called Amphitryoniades, though not Amphitruo, but Jupiter was his father; so Helena was Jupiters, not Tyndarus his daughter; she is also called Pluronia from Pleuron her great grand-father, but indeed she was the daughter of Tyndarus, and Hercules of Amphitruo, yet both called Jupiters children, he for his divine and extraordinary strength, she for her excellent beauty; which

which notwithstanding was only outward, for she had a deformed soule, playing the strumpet not only in her younger yeares with *Theseus*, to whom she bore *Iphigenia*, but also being married to *Menelaus*, forsook him, and became a whore to *Paris*, and not content with him, committed incest with *Corythus* the sonne of *Paris* and *Oenone*; afterward betrayed the City of *Troy* to the *Græcians*, and treacherously caused her husband *Deiphobus* to be murdered in his bed by *Mene-*

laus, inter recta vocat *Menelaum* & limina pandit: thus we see that the outward beauty of the body, without the inward graces of the mind, is but a gold ring in a swines snout. *Helena* by some is called the daughter of *Leda*, but by others of *Nemesis*, both may be true, for one woman may have two names; shee was called *Leda* whilst she lived, but *Nemesis* being dead: or else as *Apollodorus* writes, *Jupiter* fell in love with *Nemesis*, who to avoid the danger, turned her selfe into a Goose, and *Jupiter* converted himselfe into a

Swan: shee having brought forth an egge, gave it to *Leda* to be kept, out of which *Helena* being hatched, was bred by *Leda*, and so was called her daughter. 3. *Helena* was made a star, as her brother *Castor* and *Pollux*, although these be rather exhalations then constellations: Thus the Gentiles left no roome in heaven for honest men, having filled it with Tyrants, Whores, Adulterers, and Murtherers. 4. As *Castor* and *Pollux* were favourable stars to Sea men, so *Helena* was an unlucky starre, alwayes causing stormes, as may be seen in *Seneca*; *Non illic geminum Tyndaridæ genus, succurrunt timidis sidera navibus*: So *Statius*:

*Oebalii fratres vobis pentusq; polusq;
Luceat, Iliacæ longe nimboſa ſoror
Astra fugate precor, tortoq; excludite cælo.*

So *Horace*: *Clarum Tyndaridæ ſidus ab intimis
Quaſſas eripiunt aquoribus rates.*

It is not likely that shee who was a pernicious firebrand, and the ruine of so many people in her life-time, should be propitious and favourable to them after death. 5. We have many such lights in these dayes, as *Helena* was, in her life-time, shee held out a light torch, which set all *Troy* on fire, *Ἡλὲν δὲ τὴν ἑλὲν χρυσεῖον ἀπιδείκνυται πύρην*, and when her starre shineth it raiseth stormes: so we have dismall lights,

Virg. Æn.
6.

Homer.

Theocrit.

Euripides,

Ovid.

Pausanias,

Stasimus,

Hyginus.

Apollod.

l. 3.

Dioscuri,

Tyndaridæ,

fratres He-

lena, Oeba-

lii fratres

ab Oebalo

Rege Laco-

niæ.

fratres pi-

leati. vide

Hor. Stat.

Catul. &c.

Sen. Herc.

Fur.

Statius.

Syl. l. 3.

Trochoid.

Ilia excid:

Virgil.
Æn. 8.

Athen. l. 8.
Paul. in
Attic.

Hesiod.

Herodot.
l. 1.

Ovid. epist.
15.

lights, by which the Church is not comforted, but set on fire and consumed; by which peace and tranquillity are not procured, but stormes of civill dissention are raised and fomented, their light is like the fatall and terrible light of a Comet, *Sanguineum lugubre rubens*. 6. It standeth with the justice of God to suffer the children to fall into the same wickednesse of their parents, that so he might take occasion to punish the parents in their children. Thus *Leda* broke her faith to her husband *Tyndarus*, and committed whordome with *Jupiter*, therefore both her daughters fell into the same sin, and violated their conjugall faith to their husbands; *Helena* to *Menelaus*, and *Clytemnestra* to *Agamemnon*; thus of a bad tree seldome comes good fruit; and commonly such as the parents be, such are the children, the Crowes egge is no better then the Crow her selfe; κακὴ κότερ κακὸν ᾠόν. 7. It might seem strange, that the sin of one *Paris* in ravishing *Helena*, should bring so universall a destruction, as the turning of a whole City into ashes: so, that it is most true, which the Poet saith; πολλὰ καὶ σὺ μπισα πόλεις κακῶ ἀνδρὶ ἐπιυρεῖ; but we must know that *Paris* was a Prince, his sin was exemplary & doubtlesse countenanced; as appeares by the Trojans refusing to make satisfaction or restitution; and denying that *Helena* was in the town, or that there was any such rage, when the Græcians demanded her. 8. God did justly punish the Græcians by the law of retaliation, for they had been guilty themselves of two rapes, one was, when they carryed away *Medea* from *Colchis*, the other when they carried away *Europa* from *Phœnicia* to *Crete*, and refused to make restitution, which incouraged *Paris* to serve them with the same sauce, and to carry away *Helena*. Thus we see, that the same measure we mete to others, the same shall be measured to us again. 9. It's dangerous to let Virgins be alone, for they are apt to be carried away, if they be eminent either in beauty, wealth, or parentage; thus was *Europa* carried away by *Jupiter*, *Orithyia* by *Boreas*, and *Helena* by *Theseus*. 10. And as great danger there is in young womens nakednesse, which ministreth fewell to the fire of lust; for *Helena* was ravished by *Theseus*, when she was wrastring naked, with other naked virgins; in what danger then doe they cast themselves, who expose their naked

Lycoph in
Cassand.
Pausan. in
Lac. Herod.
I. I. & 2.
ἐκ ἐλάττω
δοξάν οἱ ο-
μνοί, &c.
in Chari-
demo.
Lucian. in
diar. judis.
Lucian. in
Gallo.
Flet. quonq;
ut in specu-
lo rugas
conspexit
aviles
Tyndaris,
& secum
εὐκλείης sic
καρτερε-
quist.
Ovid. Me-
tam. 15.
αἱ χλιδαι
νῆες διὰ τὴν
το ἐπληρε-
σινται, &c.
in mort. a.
dialog.
ἰδῶσι δ' ἔ
ἐκ ἐμ' ὅτι
ὁμοιωσας
ἐμοὶ εἰδω-
λον ἐμπνεύ
&c.
Enrip. in
Hel.

as she was naked, washing her self in her Chamber, and
 hanged her on a high tree, and so she made an ignominious
 end; it is true then that Herodotus saith. *μεγάλων ἀδικη-*
μάτων μεγάλην ἐνσὶ αἰ τιμωρίαι παρὰ τοῦ θεῶν; God pun-
 nisheth great sins, with great plagues. 15. *Lucian* writeth
 that the gods would have their sonnes go to warre, and to
 revenge the rape of *Helena*, though they knew, they should
 be killed there, because they thought it no less glory to die
 for *Helena*, then to be born of the gods; How much rather
 should we strive to die in defence of our Country and Reli-
 gion, which ought to be fairer to us, and dearer then any
Helena. 16. It was *Venus* that made up the match between
 her sister *Helena* and *Paris*, in recompence of his judgement
 for preferring her to *Juno*, and *Minerva*; *Venus* was a whore
 her self, therefore no wonder if she entice her sister to the
 same sinne, and surely *Venus*, or unbridled lust, is the cause
 of all wickedness; *Nox & amor, vinumq; nihil moderabile*
sudent. 18. *Helena* was said to be got of a Swan, because
 of her white skin, and of her long white neck like a Swans,
 and she was feigned to proceed from an egg, because she
 had a tender and delicate body, as *Lucian* sheweth, who
 notwithstanding when she grew old, looked as deformed as
Hecuba; and when she was dead, her scull was like the sculls
 of other women; Hence we see what a vain and fading
 thing beauty is, which causeth so much pride in women,
 and dotage in men, that not without cause did *Menippus* in
Lucian wonder, why all Greece should conspire, and rigge
 out a thousand ships against *Troy*, to the losse of so many
 men, for a thing so fading and decaying. 18. *Helena* in
Enripides confesseth, that she was never in *Troy*, but in *E-*
gypt, all the time of the Trojan warre, and that her image
 onely, which *Juno* had made to delude *Paris*, was carried
 by him to *Troy*; So then it seems that all this stir and long
 warre was not for *Helena*, but for her Image; if we truly exa-
 mine things right, it is not for the substance, but for the
 shadowes and images of things, we fight and struggle in this
 world: and so it is for ceremonies, not for the substance of
 religion, for the shadow, not for the true body of holinesse
 and felicity, we molest and murder one another; we fight
 not for Christ indeed, but for this word Christ. 19. *Zenxi*
 painted

painted the picture of *Helena*, which he exposed to be seen *Rhadig.*
 of those that would give a penny for the sight of it, other- *l. 12. c. 27.*
 wise without money it was not to be seen; Whence arose *Zeuxis* He-
 the proverb, *Zeuxis his Helena is a whore*, because whores *lena mere-*
 afford the sight and use of their body for money; doth not *trix.*
 the Church of *Rome* make strumpets of the reliques & ima-
 ges of *Saints*, which they expose to be seen of strangers for *Nat. Com.*
 money? 20. It is thought by some, that *Helena* did repent *l. 6. c. 23.*
 of her whordom with *Paris*, and that of her teares sprung up
 the herb *Helenium*, or *Helicampane*, which being drunk with
 wine, causeth love and mirth; which also *Masheclus* affirms; *In Dia/cori-*
 hence is the Proverb, *Helena crater*, for a merry cup. I am *dem, l. 1.*
 sure the teares of repentance breeds us that plant or herb of *c. 27.*
 grace, which causeth both the love of God, and spirituall
 mirth in our soules. 21. *Plutarch* writes, that the plague *In parall.*
 raging in *Sparta*, could not cease till a beautifull virgin was
 sacrificed; upon this *Helena* was appointed for a sacrifice,
 she in her ornaments standing at the altar, ready to receive
 her fatall blow, an Eagle suddenly snatches the sword away,
 and let it fall upon an oxe, not far off in the field; by which
 means *Helena* was preserved, and the beast sacrificed; I be-
 lieve this history was borrowed from that of *Abraham* sa-
 crificing *Isaac*, who was delivered by the Angel, and a Ram
 offered in his stead; By this also we may see that God ab-
 horred the bloody sacrifices of mankind. 22. *Venus* turned
 her self into an Eagle, and *Jupiter* into a Swan, who being
 afrighted by the Eagle, flew for shelter into *Leda's* lap, She *Hyginus*
 out of pittie hugged the Swan, which having performed his
 service, was by *Jupiter* placed among the starres; We see
 how the starres were abused by the Gentiles to superstiti-
 on; and what a ridiculous thing, yea and impious to ima-
 gine, that God should have carnal commerce with a woman,
 and should devise such tricks, as to turn himself into a
 Swan, and *Venus* into an Eagle; nay, some stick not to write,
 that this egg fell down from the Moon, and that all the
 women there lay eggs; but as *Jupiter* became a Swan, and *Seleni ides.*
Venus an Eagle; so many men are as fearfull and pu-
 sillanimous as Swanns, and women have many times the
 courage of Eagles; *Vos etenim juvenes animos geritis mulie-*
bres, illaq; virgo viri; 13. *Homer* shews that *Helena* made a
Ennius
Hom. od. 11.
lib. 3.

In Epithal.
Helena.

Plaut. in
Amphit.
Horat. l. 3.
Od. 14.

Esay 54.
16.

Hom. Il. 3.

Virg. Æn.
2. 3

comfortable potion for her husband and guests, which drove away all sorrow and anger, and brought an oblivion of all miseries, οὐδ' ὅτι οὐ βάλει φάρμακον ἐνθεν ἔπιον. Ne περ δὲς τ' ἄλλ' ὅλον τα, κακῶν ἐπιλήθον αὐτῶν. I wish all wives would do so to their husbands, but many are so far from giving their husbands *Nepenthe*, or ease to their cares and sorrows, that they give them vinegar and gall to drink. 24. *Theocritus* commends *Helena* for her beauty, skill in needle worke, proportion of limbs, skill in Musick, and other qualities, so that there was not such another woman which trod upon the *Græcian* ground, ὅτι Ἀχαιοῶν γαῖαν περὶ ἔδεμ' ἄμνα, &c. These are commendable parts, but one dram of grace and goodnesse in a woman, is worth all these; vertue is a womans greatest dowry: *Non ego illam mihi dotem duco esse quæ dos dicitur, sed pudicitiam & pudorem, & sedatum cupidinem: dos est magna parentium virtus, & metuens alterius viri certo sedere castitas.* 25. In our private affections, and publike calamities we only look upon the secondary causes, and blame the instruments, whereas we should look higher, even to the justice of God: for there is no evill in the City which the Lord hath not done. *Rabsake* confessed that the Lord said to him, *Goe up, and destroy Jerusalem: behold saith the Lord, I create the smith that bloweth the coles in the fire, &c. I have created the wester to destroy.* Thus *Priamus* acknowledgeth that it was not *Helena*, but the gods that caused the *Trojan* warre, θεοὶ γὰρ μοι ἄποιοι εἰσιν, οἱ μοι ἐξ ὤρευσαν πόλεμον πολὺ δακρύων Ἀχαιῶν. So *Virgil*;
*Non tibi Tyndaridis facies invisa Lacene
Culpatæve Paris, verum inclementia Divum,
Hæc evertit opes, stæniq: à culmine Trojam.*

HERCULES.

HEE was the son of Jupiter and *Alcmene*, whom *Juno* persecuted out of malice, and exposed him to many dangers, which notwithstanding he overcame, and for his noble acts was deified, and placed among the stars. The chiefest of his famous acts were these. 1. He killed the two snakes that were sent by *Juno* to kill him in the cradle. 2. In one night he begot fifty sons of *Thespius* his fifty daughters. 3. He slew the *Lion* in the wood.

wood Nemea. 4. He killed the snake Hydra in the lake of Lerna. 5. He overtook and killed the golden-horned Stag, on hill Menalus. 6. He killed Diomedes the Thracian King, and gave him to be eaten by his men-eating horses. 7. He killed the Boar in Erymanthus, a hill of Arcadia. 8. He killed the wilde Bull in Crete. 9. He slew the birds called Stymphalides. 10. He overcame Achelous. 11. He killed Busiris the Tyrant of Egypt. 12. He slew Antæus the Giant. 13. He killed the Dragon that kept the golden apples in the Gardens of Hesperides. 14. He helped Atlas to support the heaven. 15. He divided the hills Calpe and Abila, which before were united. 16. He oppressed Cacus. 17. He overcame Geryon. 18. He killed Lacinus the great robber. 19. He tamed the Centaurs. 20. He killed Eurypylus the Tyrant, with his wife and children. 21. He delivered Hesione, Laomedons daughter, from the Sea-monster. 22. He slew Tyrrhenus the Tyrant of Euboea. 23. He subdued the Amazons. 24. He went downe to hell, and drew up with him the dog Cerberus. 25. He shot the Eagle that fed upon Prometheus his heart. 26. He killed Lycas the Tyrant of Thebes. 27. He brought back from hell Alcestes. 28. He overcame Cygnus the son of Mars. 29. He killed Thoedamus, and brought away his son Hylas with him. 30. He sacked Pylus, and killed the King Nelenus with his family, except Nestor. 31. He killed Zetes and Calais, the sons of Boreas. 32. He travelled through the torrid Zone, and sands of Lybia. 33. He overcame the apish people Cercopes. 34. He purged Augæus his Stable. 35. He passed on foot over the Lybian Syrtes, having lost his ship. 36. He erected two Pillars in Spain and Africa. 37. He killed Eurystus the Tyrant of Oechalia, whose daughter Iole he carried away and married her: at which Deianira being displeased, sent him a cloake dipt in the blood of the Centaur Nessus, thinking thereby to have reclaimed him; but it put him into such a madnesse, that he burned himselfe.

The INTERPRETER.

1. **B**Y He cules some understand the Sun, who is $\eta\epsilon\gamma\epsilon\tau$ $\kappa\lambda\epsilon\sigma$ the glory of the air, which is then glorious, when by the Sun beams it is illuminate. His twelve labours are the twelve signes of the Zodiack, which every yeare he

passeth thorow: he is the son of *Jupiter* and *Alomene*, *'dyxh* signifieth strength or power, because God by his almighty power created the Sun, and gives power to the Sun to overcome all the oppositions of clouds, mists, vapours which (*'Hgn* or *June*) the air cast before him, to obscure his light, *Hebe* the goddess of youth is married to him, because when he returns to us in the spring, he reneweth all things, and makes the world as it were youthfull again. *Geryon*, whom *Hercules* overcame, is the winter which the Sun masters, and rescues the Cattel which the winter would destroy. 2. *Hercules* was called *Alcides*, his mother was *Alcmene*, both are from *'dyxh*, strength, by which may be meant spirituall fortitude, which is the child of *Jupiter*, that is, the gift of God; and by which we are made able to overcome all difficulties: by this *David* overcame the Lion, and the Bear, and *Goliath* too, *Daniel* mastered the Lion, *S. Paul* overcame the beasts at *Ephesus*, the Viper at *Malta*, and all dangers at Sea and land, fire and sword, and whosoever hath this vertue, shall be truly *Hercules*, *'Hgn* *κ* *κ* *κ*. *June*, or riches and glory shall be the end and reward of that man, and a higher advancement then *Hercules*, above the starry heaven, yea, above all heavens shall be his habitation. 3. By *Hercules* may be meant every good Christian, who must be a valiant Champion to encounter against the snakes of malice and envy, the Lion of anger, the Boar of wantonness, and to subdue the Thespian daughters of lust, the Centaurs and wilde horses of cruelty, the Hydra of drunkenness, the *Cacem* of theft and robbery, the *Busiris* of tyranny, yea, hell it self, and the Devil that great Dragon. 4. *Hercules* may be the type of a good King, who ought to subdue all monsters, cruelty, disorder, and oppression in his Kingdom, who should support the heaven of the Church with the shoulders of authority, who should purge the *Augean* stable of superstition and profanation, who should relieve the oppressed, and set at liberty the captives. 5. *Hercules* dishonoured all his former actions by doating upon *Omphale*; let good men learn from the fearfull death and dotage of *Hercules*, to have circumspection, and a watchfull eye over themselves; for 'tis not enough to begin well, he onely shall be saved that continues to the end:

it is the end that crowns the work: *Exitus acta probat.*
 5. The end of *Hercules* his lust and dotage was a miserable death, and conflagration of his own body: let young men remember, that the end of pleasure is pain, and that love, (or lust either) which in the beginning is all honey, determines in gall and wormwood: *Amor & melle & felle secum diffimus.* 7. *Hercules* was persecuted and maligned by *Inno*, notwithstanding all his heroik actions: *felicitatis comes est invidia*; happiness is still accompanied with envy. 8. *Hercules* who overcame others, could not overcome himself: he is the greatest Conquerer, that can conquer him self: *fortior est qui se, quam qui fortissima vincit mania.* 9. Some understand these passages of *Hercules* literally; the stable of *Angus* was a large field over-laden with dung, which *Hercules* cleared by cutting the river *Achelous*, and causing it to overflow that field: *Anteus* and *Busiris*, were tyrants whom *Hercules* overthrew: *Diomedes* that fed his horses with mans flesh, was a tyrant, who by the strength and number of his horses overran the Countrey, plundering and murdering men: *Cerberus* was the name of the King of the Molossians dog, which devoured men; therefore called the dog of hell: *Theseus* should have been devoured by him, but that he was rescued by *Hercules*: The birds called *Stymphalides* were robbers neer *Stymphalia* the town and lake of *Arcadia*: The Dragon that kept the Gardens of *Hesperides*, was a winding river or arm of the Sea, representing the windings of a Serpent: this arm encompassed these Gardens. *Cacus* spitting fire, was a Tyrant in *Campania*, who used to fire mens houses and corn: The Centaures were the Theffalians, who first learned to ride on horse-back, these *Hercules* subdued; as likewise he overcame the Lion, Bull, and Stag; that is, notable theeves and robbers. By supporting the heaven with *Atlas*, is meant his knowledge in the sphere, which *Atlas* King of *Mauritania* found out: The three bodied *Geryon*, were three brothers in *Spain*, all Princes, and entirely loving each other, whom *Hercules* also overcame. 10. By *Hercules* the Ancients did not onely mean valour and strength of body, but the force of eloquence also; which they did express by that Picture of *Hercules* clothed in a horse skin armed with a club, with bow and arrowes, having small chains

proceeding from his tongue, and tied to the ears of people whom he drew after him; by which they signified how sharp and powerfull eloquence is, to pierce and subdue the affections of people, and to draw them far. 11. The Romans used to worship *Mercury* within the City, but *Hercules* without; to signifie, that by strength and policy they maintained their Empire: at home they used eloquence and policy; abroad, strength and industry. 12. Wrestlers and Soldiers used to worship *Mercury* and *Hercules* together, to signifie that in wrestling and wars, strength and policy must go together. 13. It was not lawfull for women to sweare by *Hercules*, nor to enter into his temple: this was a punishment laid upon that sex, for the insolency of Queen *Omphale* over *Hercules*, in causing him so effeminately to serve her. 14. It is recorded that *Hercules* never swore but once; I wish we could say so of Christians, who make no conscience in swearing by the name of God upon all occasions. 15. Children and young men were not permitted to swear by *Hercules* but bare headed, and abroad in the open air, perhaps to make them the more wary and fearfull in swearing, and to strike a greater reverence of an oath in them. I wish our Children and young people would learn the like reverence to the true God, when they take his name in their mouths. 16. They used in old times to offer the tenth part of their goods to *Hercules*, therefore the tythe was called *Herculana*, and they that offered this, were said *Pollucere Herculi*. But *Tertullian* complains (in *Apoll.*) that the Gentiles colened their God, promising to him the tenth, but scarce offering the fourth part of that. Are there not too many Christians now, who profess much, but practise little; not caring how they serve God, so they may serve him at an easie rate; who would willingly go to heaven, so they may save their purses? 17. The new married bride was wont to be girded with a girdle having a strong knor, called *indus Herculeus*, an Herculean knor, in sign of fecundity, because *Hercules* in one night begot fifty sons of *Thespius* his daughters. But we know, that it is the Lord onely who doth open and shut the wombe, who maketh the barren to rejoyce. 18. Whilst *Hercules* was alive, he was slighted, and persecuted; but being dead, he was deified, and placed among

among the Stars, he was solemnly called upon, he had temples and altars erected, holy dayes dedicated, Priests called *Politii* and *Penarii* consecrated to him: he was called *ἄρξιναν* Ⓞ, the driver away of evill: when any thing fell well, it was thought to be so by *Hercules* his means; hence arose these proverbs, *Amito Hercule*, *Dextro Hercule*. They used to carve or paint him upon their dice in the habit of a King, whose cast was counted lucky, hence arose that phrase, *Hercules Basilicus*, for good luck. Rich men gave the tenth of their goods to *Hercules*; this they called *Polluctum*, and they thought thereby to prosper. They called the richest, and most sumptuous and capacious things by the name of *Hercules*; as *Herculeæ cœna*, *Heraclicæ pocula*, *bulnea Herculeana*, &c. *Hi Herculanæ*, *Hercules hospitatur*: By this we see the foolishnesse of the world, in persecuting, hating, and murdering these men, whom afterward they honour, and adore. Thus it fared with the Prophets, Apostles, and Martyrs; of this Christ accuseth the Scribes and Pharises, for building the tombes of the Prophets, and garnishing the sepulchres of the righteous, &c. *Mat. 23. 19.* 19. Our blessed Saviour is the true *Hercules*, who was the true and only Son of God, and of the virgin *Mary*: who was persecuted out of malice, and exposed to all dangers, which he overcame: he subdued the roaring Lion, that red Dragon, that tyrant and devourer of mankind, the Devill; he subdued the *Hydra* of sin, the *Anteus* of earthly affections: he by his word supporteth the world; Satan is that *Cæus* [Ⓞ ρεξιν Ⓞ] that sea monster, from whom by Christ we are delivered; it is he onely that went down to hel, and delivered us from thence, he alone travelled through the *Torrid Zone* of his Fathers wrath; he purged the *Augæan* stable of Jewish superstition, and heathenish profanation; he overcame the world, and all his enemies, and hath killed the Eagle of an evil conscience, which continually fed upon the heart of man: he was that only true *ἄρξιναν* Ⓞ the expeller of all evill from us: who with the club of his power, and chains of his eloquence hath subdued and drawn all men after him; who at last was burned, but not consumed by the fire of his Fathers wrath: who having subdued principalities and powers was received up into glory, and exalted above all heavens, where

where now he sits at the right hand of God, being adored by the Angels in heaven, by men on earth, and by spirits under the earth, to whom be glory and dominion, and power for ever and ever, *Amen.* 20. Let me complain with *Lactantius, de falsa rel. l. 1. c. 9.* of the pravity and madness of the Gentiles, who would make a God of Hercules, who scarce deserved the name of man, if we consider his adulterous birth, his whoredoms, oppressions, murders, gluttony, and other sins; whose titles and epithites the Poets give him, shew us what he was, when they call him *πολύφαγον, πῖμπρον, εὐδδῆφρον, βουδραν*, that is, a great eater, a devourer of every thing, an eater of raw flesh, a devourer of Oxen. *Clem. Alexandrinus, in protrept.* complains of his whoredoms with the *Thespian* daughters, with the *Elia* women, with *Chalcipoe*, with *Jole*, with *Omphale*, and many others. What fools were they to make him a God, who killed a Lion, and could not kill his own violence, and the wild beast, of his anger and fury? who killed a few ravenous birds, but could not kill his own ravenous affections; who could subdue Amazons, but not his own lusts; who could purge a stable of dung, but not his own heart of wickedness? And indeed, as he was in his life, so he was honoured after his death, with sacrifices full of railings and cursings, as *Lactantius* shews, *de fals. Relig. lib. 1. c. 21.*

HERMAPHRODITUS.

HE was a beautifull youth, the son of Mercury and Venus, with whom the Nymph Salmacis was in love; one day whilst he was naked, washing himself in the fountain, the Nymph who hid her self behinde the bush, leaps into the fountain hoping thereby to have got his love, but failing of it, prays the Gods to joyn both their bodies in one, which was effected, but the sex remained distinct; whereupon Hermaphroditus prayed that every man who should wash there, might obtain both sexes.

*Ἑρμῆς καὶ
Ἀφροδίτη.
Ovid. l. 4.
Metam.*

Ἑρμῆς καὶ Ἀφροδίτη.

The INTERPRETE R.

Hermaphrodites, called also *Androgynus*, *Seminaries*, *Diphyes*, *Androtheles*, *Arsenothules*, are meant oftentimes in the Poets of effeminate men, or such, who though by sex they be men, yet in disposition, smoothness and softness of skin, and other effeminate qualities may be called women; too many there are of these now; 6. *vere Phrygiae, nec enim Phryges*. 2. By *Hermaphroditus* may be meant, an eloquent and handsom man, who for his beauty and handsom body, *Virg.* may be called the Son of *Venus*, for his eloquence and power of speech, the son of *Mercury*. 3. *Hermaphroditus*, is called the son of *Mercury*, to signifie the quality of that star *Rhodig.* 1. 18. c. 6. which Astronomers say is of a middle nature between *Sol* and *Venus*, or *Luna*; for these have dominion of moysture, *Sabin. in* 4. *Metam.* and therefore more passive, the radical moysture being the matter of generation, the Sun is the active principle, and as it were the male, being the fountain of heat, which is the active quality in generation, and introduceth the forme, but *Mercury* is partaker of both natures. 4. They that drunk of the fountain *Salmache*, were said to become *Hermaphrodites*, not that there was any such quality in that water, but because the people thereabout called *Gares*, were much given to luxury, idleness, and effeminate pleasures. *Strabo, l. 4.* 5. They that are given to that abominable sin of *Sodomie*, and are both active and passive in it, may be truly tearmed *Hermaphrodites*. 6. *Plinie* writes, that at *Rome* *Hermaphrodites* were at first counted prodigious, afterward had in great esteem; I wish they were not in too much esteem now, both at *Rome* and else-where. *L. 7. c. 3.* 7. There are *Hermaphrodites* also among beasts, so *Plinie* writes, that *Nero* had his Litter carried by *Hermaphrodite* Mares, he takes it for a strange thing, that the prince of the world should sit upon monsters, it was more strange, that such a monster as he was should sit and ride upon the Roman State, which once was the freest State in the world; it was not so strange a sight to see a prince ride upon monsters, as to see him subdue his own monitrous affections and passions. *Olim in prodigiis, nunc in deliciis.* 8. *Hermaphrodites* have for their efficient principall causes, the mothers imagination, *L. 11. c. 49.*

Laurent. 18
c. 14.

De occult.
mirac. nat.
l. 1. c. 9.

Luc. inde-
or. dial.
Apoll.
Σηλ. &
Ἡρμ. & Δι.

Martial.

Epig.
Graec. l. 1.
c. 65. si vir
venis hau-
ri, &c.

gination, the formative faculty of the seed : the heat as the instrumentall cause ; the seed it selfe as the materiall , and divers circumstances as Anatomists observe, but God is the supream cause, directing all to his glory, the punishment of sin, and the comfort of his servants ; but *Leminus* thinks that they receive their forme and vigour partly from the right, partly from the left side of the matrix, for in the right side the males, in the left side the females are formed. 9. *Lucian* shewes that *Venus* had three sonnes of a far different nature, to wit *Cupid*, *Hermaphroditus*, and *Priapus*, ἀνομοίως ὄντας τὰς μορφάς, καὶ τὰ ἴδια ἡδονήματα, having different faces and studies, and that *Priapus* was too much a man, but *Hermaphroditus* too little, being but halfe a man: the reason of this difference proceeded from the diversity of their fathers *Jupiter*, *Mercury*, and *Bacchus* ; for the fathers being more active principles in generation, and indeed the sole active principles according to *Aristotle*, the females being only passive, they must make a greater impression on the *Embryo* then the mothers, these furnishing blood only, but the fathers; seed and spirits. 10. Many accused the fountain *Salmacis*, as if the drinking of that water made them effeminate, and *Hermaphrodites*; *Odis amatrices Hermaphroditus aquas*, but indeed the cause was not in the water, but in the luxury, idlenesse, full diet, of that people; and it was rather the wine then the water, that made them effeminate; but let us heare this water plead for its selfe.

Ἐἰ μὲν ἀνὴρ ἦκεις, ἄρυσαι ξένε τῆς δ' ἀπὸ πηγῆς
Εἰδὲ φύσει μαλακός, μή με πῖες τροφᾶσιν
Ἄρρεν ἰγὼ πολὺν εἶμι καὶ ἀνδρασι μουῖον ἀγέσκα
Τοῖς δὲ φύσει μαλακοῖς φύσις ὅστις ὄσιν ὕδωρ.

HESPERIDES.

THese were the daughters of *Hesperia* by *Atlas*, called therefore *Hesperides* and *Atlantides*; they had a rich garden wherein grew golden apples, which were kept by a watchfull Dragon; but *Hercules* killed the Dragon, and carried away the apples.

The

The INTERPRETER.

1. **S**ome by these golden apples understand sheep of a yellow fleece like gold: for *μῆλον* signifieth both an apple and a sheep; these sheep *Hercules* brought from *Africa* to *Greece*, after he had killed *Draco* the shepheard. 2. By these golden apples may be meant, a golden mine neere mount *Atlas* in *Africa*, which *Hercules* first discovered. 3. By this garden kept by a Dragon, may be understood some rich orchard invironed by a winding arme of the sea, which *Hercules* passed over: or by cutting it, and diverting the tide another way, made the passage open. 4. By the daughters of *Hesperia*, and the golden apples, may be meant the starrs, which because they begin to appeare in the evening, may be called the daughters of *Hesperia*, or *Hesperus*: and because the starrs are round like apples, and of a golden colour, they were called golden apples. By the Dragon may be meant the Zodiac, which windeth about the earth, as a serpent or Dragon; by *Hercules* killing the Dragon, and carrying away the apples, may be meant the Sun, who by his light taketh away the sight of the starrs and Zodiac. 5. As the golden apples were kept by a vigilant Dragon; so wealth is got and preserved by care and vigilancy; and as these apples belonged to the three daughters of *Hesperia*, to wit, *Aegle*, *Arethusa*, and *Hesperetusa*; so riches should belong properly to these who are eminent for honour, and vertue; for *ἀγλα* signifieth honour and glory, and *ἀρετή* vertue. But as these apples were consecrated to *Venus*; so commonly the wealth of this world is dedicated to, and imployed on our lusts and pleasures. 6. *Hercules* could not obtaine the golden apples, till he had killed the Dragon: neither can we attain to the precious fruits of faith and holinesse, untill we have destroyed the Dragon of envy and malice. 7. The covetous wretches of this world, whose affections are set upon wealth, can no more rest and sleep, then the Dragon did, that kept the golden apples; but death that all subduing *Hercules* comes and kills these Dragons, and carries away the wealth from the owners, and bestows them oftentimes on strangers.

HIPPODAMIA See TANTALUS.

Hippolytus

HIPPOLYTUS.

Eurip. in
Hippol.
Ovid. Met.
14. 15.
Sen. in
Hippol.
Ovid.
fast. 6.
Virg. Æ. 7
Servius.
Plut. in
Thes. &
parall.
Hippolytus
Σειπ-
των Λυόμε-
νος.

HE was the son of Theseus and Hippolyta, the Amazon; who abhorred the company of women, and gave himself to hunting; but in his Fathers absence, Phædra his step-mother desired the use of his body, which he refusing, was falsely accused by her to his Father, as if he had attempted to ravish her; he believing it to be true, intended to kill his son, which Hippolytus fearing, fled away in a Chariot; but as he was on the Sea shore, the scale fishes being affrighted at the rattling of his Chariot, rushed suddenly into the sea, and so affrighted the horses, that they dragged Hippolytus among the rocks and brambles, so that the young man was torn in pieces, and was buried in the wood Aricinus, dedicated to Diana.

The INTERPRETER.

In Hippol.
Paus. in
Corinth.
Συντα-
ξις
ἐπιτετα-
μενος
Πόλεμος
Σποκαίρε-
τος
In Corinth.
ἐξασίαν
Virg. Æ. 7
l. 4. Od. 7.

Here we may see the impotent lust of a wicked woman, and the horrible malice of a step-mother, who not obtaining her filthy and abominable desire, falsely accuseth the innocent young man, and is the cause of his death; justly may she be called, *injusta nocens*. 2. We may observe also the rashness of a Father, in condemning his son upon the bare accusation of a malicious woman; whereas he should have examined all circumstances; a hasty man, we say, never wants woe, and therefore he was his sonnes murderer; and in Seneca he bewailes him, not because he was dead, but because he killed him; *quod interemi, non quod amisi fleo*. 3. Innocency and vertue may for a while be oppressed, but at last it shall be rewarded; for torne Hippolytus after death receiveth divine honours, and hath a temple with a Grove dedicated to him by Diomedes; among the Troezenians he had anniversary sacrifices, and virgins before their marriages used to offer their haire cut off to him; besides, he was made a constellation, which goeth under the name of *Awiga* or Coachman; and Pausanias thinks that he was restored to life again by Æsculapius, and reigned in Italy, where he dedicated a temple of Diana Aricina, and was called *Virbina quasi hie vir*; yet Horace placeth him in hell, in *feras*.

fernis neq; enim tenebris Diana pudicum liberat Hippolytum; but he means his body; the other Poets his soul, which they placed among the starrs, or else his meaning is, that though *Diana* recalled him from death, yet she could not keep him immortall. 4. Though *Hippolytus* in *Euripides* cleareth him-

selfe of his step-mothers false accusation, both by Oaths, and sufficient testimonies of his innocency, yet his cruel Father will admit of no purgation; in whom we see the true nature of a tyrant, and an uxorious wretch, who to all conscience, justice, and naturall affection, prefers his own will and dotage of his wife. 5. The same *Euripides* writes; that *Phædra* not obtaining her filthy desire of *Hippolytus*, out of madness hanged her selfe, about whose dead body *Theseus* found a Letter, in which was written the whole feigned treachery and incest of *Hippolytus*; here we see how revengefull a creature a woman is, and that as *Salomon* saith, there is no malice to the malice of a woman; for she and others of her condition will rather damn soul and body, then not be revenged. 6. *Hippolytus* was the scholler of innocent, learned and wise *Pittheus*, the son of *Pelops*, who for his excellent parts, was highly honoured of the Gods. All parents should learn of *Theseus*, to chuse out the most eminent man they can finde, for education of their children, because as the tender yeares of the youth, which is the seminary of the Common wealth is seasoned, so that Common-wealth will prove accordingly, either vertuous or vitious. 7. *Venus* complains of *Hippolytus*, that he slighted her and was her great enemy, in that he gave himself to hunting, and the service of *Diana*, by which means he slighted marriage, and the commerce of women; therefore to be revenged of him, she caused him fall in love with his step-mother, and so procured his ruine; where we may see the nature of a whore in *Venus*, malicious against continent and sober men; as also how great an enemy exercise and labour is to venery. 8. It seems by *Ovid*, that *Theseus* cursed, and prayed against his son *Hippolytus*, *hostiliq; caput prece detestatur exotis*; by this children may see how dangerous the imprecations of parents are, therefore children should be loath to provoke their Fathers anger: So likewise Parents should tremble to pronounce any curse against their children, & to wish their death

ὅτι καὶ
Ζεῦσι καὶ
πῶτον
καὶ δούλο
ἄμυμον.

ἀντὶ Πηλεΐ-
δης πα-
τρὸς ματα.
Eurip.

Qua semel
est imbuta
reces ser-
vabit odo-
rem testa-
din. Horati.

ἀναίσχεται
λῆν' ἔρα,
Ἄστειμον
τιμῶν.

Eurip.

Met. l. 5.
Sabin. in
Mistam.

Ἐπεὶ γὰρ
ἔποιησεν.
Luc. cal. non
rem. cre.
ἐπὶ πάλυτον
μιμύσονται.
l. 4. Elg. 5.

Bocat. l. 5.
c. 50.

Æn. 7.

In Geneal.

Æn. 7.

death, as *Theseus* did, when he wished *Neptune* to destroy *Hippolytus*. *Noah* indeed cursed *Cain*, but it was in a propheticall spirit, and he was provoked thereto. 9. *Hippolytus* was so chaste, that it became a proverb, as chaste as *Hippolytus*; and when they would expresse an extraordinary beauty, they would say, that it was able to move *Hippolytus*; So *Propertius*, *Docta vel Hippolytum Veneri mollire negantem*; and *potest privignum vel movere Phædra*; is it not then a shamee for Christians, that a heathen should goe before them in continency? 10. We may see Gods judgements against murder; for *Theseus* murdered his wife *Hippolyte*, then mother of *Hippolytus*, therefore he loseth his son, and his second wife *Phædra* by an untimely death, for he was torn by his horses: for which cause it was unlawfull to admit any horses into the Grove and temple of *Diana*; besides twenty horses were sacrificed to his Ghost, in memory of his cruell death by them; of the former *Virgil* speaks,

*Unde etiam Tritonæ templo, luci q, sacrae
Cornipedes arcentur equi; quod litore curvum
Et juvenem monstra pavidæ effudere marinis.*

Of the latter *Pausanias*, and others; and so he lost his wife *Phædra*, whom he loved so well, for she hanged her selfe, as *Servius*, or killed her selfe with *Theseus* his sword, as *Boccatius* relates; and some think that she killed not her selfe, till after the death of *Hippolytus*, repenting her selfe of her wickednesse, in condemning the innocent; but this repentance was much like that of *Judas*. 10. Whereas they write that *Diana* was in love with *Hippolytus*, and that by her means *Æsculapius* restored him to life again; it is most likely, that after he came to *Italy*, he married *Aricina*, whom he called *Diana*, because she used to hunt with him, and of her he begot *Virbius*; as *Virgil* sheweth: *Ibat & Hippolyti proles pulcherrima bello Virbius, &c.* and so might arise the fable of his new life and name; for indeed parents live in their children after themselves are dead; or else this *Virbius* might be an impostor suborned by *Diana Aricina* priests, to get credit to the Grove, and to draw company thither, for their greater gain; a trick not unusuall among priests to delude people. 11. Christ is the true *Hippolytus*, who lived a single, chaste, and holy life, giving himselfe to spirituall hunting of soules;

he was falsly accused by the Jewish Synagogue his malicious step-mother; and was condemned to death by his heavenly Father; not for his own offences, for he was innocency it selfe, and which of his greatest enemies could accuse him of sin? but because he became our surety; his blessed body was torn worse then that of Hippolytus; he went down to hell and died, but was restored again to life, and rose the third day, triumphing over all his enemies;

*Credimus hunc Christum Dominum postquam arte noverce
Occiderit, patriasq; explevit sanguine parvas.
Affixus ligno clavis, ad sidera rursus
Ætheria, & superas cœli venisse sub auras.*

*Virgil.
Evangelist.*

HYACINTHUS.

THIS was a beautifull youth with whom both Apollo and Zephyrus were in love at the same time, but Zephyrus perceiving that the youths love inclined more to Apollo, then to himself grew angry, and whilst he with Apollo were playing at the exercise called discus, with a sudden blast of wind turned the discus or quet upon the youths head, and killed him; Apollo being grieved at this losse, was comforted by Tellus, which dranke up his blood, and turned it into a flower of his owne name.

*Ovid. Met.
l. 10.
Nat. Gens.
l. 4. c. 10.
Palaeph.
l. 1.
Coluth. de
rap. Hele.*

The INTERPRETER.

HYACINTHUS was beloved of Apollo, and his blood drunk up by the earth, which sent out a flower, to shew us that all flowers are begot of the earth by moysture, and heat, being cherished by the heat and vertue of the Sun. 2. Hyacinthus was a beautifull youth, but killed by Zephyrus; it is also a beautifull flower; and surely beauty is but a flower quickly decaying, and like Hyacinthus, soon killed by a cold blast of wind. 3. Apollo and Zephyrus at the same time were in love with Hyacinthus, but he delighted most in Apollo; flowers have their vegetation and vertues from the Sun and windes, but chiefly from the Sun; for the cold windes oftentimes kill them, as Zephyrus did Hyacinthus: therefore Apollo's Musick, and skill in arching, were more pleasing to him, then Zephyrus his blast; because flowers delight more in the

*τὸ ἴδιον
καὶ τὸ
Pausan. in
Lacōn.*

Palaeph. l. 1.

N

warm

In theriac.
Apol. l. 1.

τὴ ἐπὶ τῷ
ἡλίῳ
γεννημένα
Ραψ.

Ecl. 3.
In Lacon.

Lips. de
const. l. 2.
c. 3.
Duorum
vitiis
instrumenta
fecerunt.
Διότι.
l. 3.
Anna
prælatæ re-
deunt Hy-
acinthina
pompa.
Ovid.

warme beams of the sun, which are *Apollos* arrowes, then in the cold winds. 4. *Nicander* writes, and so doth *Apollodorus* that *Hyacinthus* was killed unawares by *Apollo* himselfe, for which fact he mourned exceedingly ὅτι ποιεῖς δὲ λυγρὸν πένθος. σιος ἐκ τῆς αἰ; by this perhaps they meant that the sun sometimes kills the flowers with extraordinary heat, and in signe of this sorrow of *Apollo* the greek interjection of griefe αἰ is to be seen on this flower, which *Dioscorides* thinks to be the same that *vaccinium*; which αἰ is also the two first letters of *Ajax* his name, to which *Virgil* alludes; *dic quibus in terris inscripti nomina regum nascantur flores.* 5. *Pausanias* writes that upon an altar stood *Ceres*, *Proserpina*, *Pluto*, the *Parce*, *Hore*, *Venus*, *Minerva*, and *Diana*, all of them lifting up *Hyacinthus* to heaven, by which I suppose they meant that flowers are elevated out of the ground, towards heaven, by the faculties of the earth, which they called *Ceres*, *Proserpina*, and *Pluto*; and by the influence of heaven, which they expressed by *Venus*, *Minerva*, and *Diana*; by the *Parce* and *Hore* they meant times, and its three parts, all concurring towards the generation and growth of flowers. 6. There are more then one *Apollo* in this age, for we may see what vanity there is in many men, and preposterous affection to flowers, some spending their whole time and estates upon them; cherishing them with no lesse care, then mothers doe their tender infants; venturing their lives both by sea and land, to the remotest countries, to gaine a new roote of Tulips, of which they are no lesse proud then if they had found a treasure, who as *Lipshius* saith, are more sorrowfull and grieved for the death of a new roote, then of an old friend, and are as envious if any other should have the like roote or a better, as *Sulla* or *Marcellus* were, when in the petition of the *Prætor* ship others were preferred before them; what else is this but a ridiculous madnesse nor unlike that of children towards their purpits and bables? so that they have made their flowers the instruments of two vices, to wit, of vanity, and sluggishnesse; therefore *Apollos* dotage was not greater towards his *Hyacinthus* to whose memory he erected holy dayes called *Hyacinthina*, and whose beauty being lost, made him weep bitterly as *Nonnus* sings, πένθος ποιεῖ δὲ λυγρὸν πένθος, as these men are upon their fading flowers; but they should doe well

well to consider their owne frailty, that all flesh is grasse,
 and the glory thereof, as the flower in the field; the con-
 sideration of this would make them set their affections upon
 better things. 7. Observe what kind of Gods the Gentiles
 worshipped, all or most of them abominable not onely
 whoremasters, but *Sodomites* also; *Jupiter* their chiefe God
 doated upon *Ganymed*, *Hercules* the God of strength upon *Peristiph*,
Hylas, *Apollo* the god of Musick, Physick, and wisdom, upon
Hyacinthus, all catamites; of this *Prudensius* complaines, *Dil-*
phosae pergam? sed vetat palestriei corrupta Ephabi fama; quem
vester deus effeminavit gymnado licentia, mox fleuit impuratus
occisum gravi disco, & dicavit florulentum succubum; how
 much then are we bound to God, who hath delivered us
 from such detestable workes of darkenesse, and hath made *De falsa*
 the glorious light of the Gospell to shine upon us? there- *relig. l. i.*
 fore *Lactantius* doth justly cry downe such impious gods, and *6. 10, 11.*
 that the title of *optimus maximus* was very ill bestowed upon
 such a wicked parricide, whoremaster, and *Sodomite*, as *Jupi-*
ter was; and what was *Mars* but a murtherer, *Mercury* a
 chiefe, *Venus* a common strumper, *Bacchus* an effeminate
 and drunken whoremaster, and *Apollo* himselfe, for all his
 wisdom, a lover, and murtherer of his *catamite*? *formosum pu-*
rum dum amat violavit, & dum ludit occidit; and so *Saturne*
 a cruell murtherer of his owne children; who would thinke
 that men indued with sense and reason would acknowledge
 such abominable deities, if God had not justly cast them o-
 ver into a reprobare sence? 8. The wind that was in love with
Hyacinthus, was *Zephyrus*, so called because he brings life to
 things, and yet he killed him, or else it was *Apollo* himselfe *Quasi*
 that slew him; to shew that as the sun is the author of ge- *Zaxqōs*
 neration, so he is of corruption, and as from him all things
 receive life and vegetation, so oftentimes by his excessive
 heat he breeds diseases, and causeth mortality; so the same
 winds by which vegetables and animals are cherished, re-
 freshed, and comforted, are sometimes hurt, blasted, and
 destroyed, according to the qualities which they assume *In dialog.*
 from the earth and water, out of which they are exhaled. *Mer. &*
 In *Lucian* *Apollo* shewes, that he revenged himselfe upon *Apol.*
Zephyrus for killing *Hyacinthus*, for he shot his arrowes at *κατατοξος*
 him, and chased him to the mountaines; by which may be *σας*

In dial.
Mer. &
Ap.

Memini me
genuisse
mortalem.
Διόχοισιν
τέσποντο
Iliad. 2.

Διόχοισιν
id est in or-
bem roto.
Pro. 1. 3.
eleg. 14.
Martial. 1.
14. ep. 164.

De arte
gymnast.
1. 2. c. 12.
Sylv. 5.
Theb. 6.

meant, that the sun beames which are his arrowes, consume the vapours that are the matter of the winds ; therefore in summer when the suns heat is most prevalent, there are fewest winds ; in the winter they are most impetuous, when the sun is of least force to dissipate them, 10. *Mercury* in *Lucian* counsells *Apollo*, not to mourne too much for the death of *Hyacinthus*, seeing he was mortall ἡδὲς θνητὸν τὸν ἐρώμενον, the same counsell doe I give to all that mourne for the losse of friends and children ; they should moderate the griefe, seeing they doe but pay the debt which they owe to nature, they are but lent us for a time, not given us to possesse for ever, therefore the Philosopher comforted himselfe, when he lost his onely sonne, with this, that he was not ignorant he had begot a mortall sonne. 11. The *Discus* with which *Apollo* did exercise himselfe, was an ancient and frequent kind of exercise, among the Greeks and Latins ; as may be scene in *Homer*, *Martiall*, *Propertius*, and others ; and it was as *Eustathius* shews, βαρὺς λίθος ὃν ἐπὶ πρῶτον οἱ γυμναζομένοις ; a heavy stone which they flung that exercised themselves, by whirling about their hand, as *Propertius* shewes, missile nunc disci pondus in orbe rotat ; and therefore it was a dangerous exercise for those that stood by, if he that flung it was not the more skillfull ; as *Martiall* sheweth, Splendida cum volitant Spartam pondera disci, Estne precul pueri, sit semel ille nocens ; therefore it seemes that *Apollo* was not very expert in this exercise, when he so flung the *Discus*, that with it he killed *Hyacinthus* ; the matter of it was sometimes brasse, or else lead, or iron, that it might not easily breake ; the forme of which was round, as may be seen in *Mercurialis*, from *Hyacinthus*, who is sometimes called *Oebalius* from the country *Paloponnesus* or *Oebalia* ; a part of *Laconia* where he was borne, this *Discus* was called *Oebalius* by *Statius*, Illic Oebalin non finderat aera disco Graiorum vis ulla virum ; and that it was of brasse, may be seen by the same *Statius* calling it, *Athenæ pondera massæ*.

HYLAS.

HE was the sonne of Theodamas whom Hercules carried away, when Theodamas made war against him, for killing and eating up one of his oxen; for Theodamus being killed by Hercules, his sonne Hylas was carried away by him, towards Colchi with the Argonautes; but Hercules having left one of his oares, went on shore with Hylas to find out another, and being extremely thirsty, sent the boy with a pitcher to the river Ascanius for water, but Hylas having let fall the pitcher, and reaching after it, fell in, and was drowned; whose death Hercules took so heavily, that he left the Argonautes and travelled through all Mysia crying after Hylas.

The INTERPRETER.

IT is madnesse in a weake Prince to deny provision or things necessary to a potent enemy; for by this means he brings ruine upon himselfe and kingdome, whereas he should make his enemy a golden bridge to passe away; this was the fault of Theodamas who denyed provision to Hercules in his need, and so proved penny wise and pound foole; for by this his stubbornnesse he lost both his sonne, his owne life, and his kingdome. 2. In Hercules we see the fond affection even of the strongest and heaviest men giving way to their passions of love and sorrow, and for the love of triuiall things, neglecting matters of high concernment; this was Hercules his fault, who would neglect so weighty an expedition to Colchi for the golden fleece, to seeke out his boy which he had lost; and so impotent was his passion, that he could not leave off crying and calling upon Hylas in all places where he came; So that as *Vogel* shewes all the shoares resounded with Hyla: *ut litum Hyla, Hyla omne sonaret*: So *Placcus*.

Rursus Hylan, & rursus Hylan per longa reclamat.

Sicis, responsant silua, & vaga certat imago.

Theocritus brings him in tripling his vociferation for Hylas, therefore Hercules appointed anniversary sacrifices to the memory of Hylas, in which the Priest was to call three

Ouid. l. 2.

de art.

Val. Flac.

Propert.

eleg. 20.

Apol. l. 10.

Theoc. in

Hyla.

Higin. fab.

14.

Apollon.

l. 1. argon.

Virg. ecl. 6.

Hercules

mollis pueri

famosus

amore ar-

dor. Prud.

con. Sym-

mach. l. 16

Hylas. ab

ὕλας,

id est lairo

resono.

Eclg. 6.

Argona l. 3.

τῆς ὕλης

ὕλας αὐτὸν

in Hyla.

Strabo l. 2.

times upon *Hylas*, and the *Eccho* was to answer so many times, and this practice of *Hercules* gave occasion to after ages, to call three times upon the dead corps of any friend; so *Aeneas* called upon *Deiophobus*: *et magna manes ter voce vocavi*; So in *Propertius*: *illa meum extremo clamaſſet pulvere nomen*. 3. This drowning of *Hylas* in the water, which by *Statius* is called *Herculeæ prædatrix alumne*, gave occasion to the Poets to write, that he was ravished by the water-Nymphs; for such fictions were devised by them to flatter and comfort great men, when they lost their friends; thus *Ganymed* was said to be carried by *Jupiter* to heaven, *Proserpina* to be ravished by *Pluto*, *Halcyone* by *Neptune*, and *Hylas* by the river Nymphs; *Dionysius* saith by one Nymph, *Propertius* and *Theocritus* by all the Nymphs; some write that he was ravished as he was reaching at the pitcher, others as he was hunting, neer a lake in *Bythinia*, where the neighbours every yeare goe in proceſſion about the lake calling upon *Hylas*, which custome as I said now spread abroad into other places; and the dead were called upon *ἀρχαῖον ἐπὶ τῆς ἐλευθερίας*. 4. Whilst *Hercules* and *Polyphemus* went about enquiring after *Hylas*, they lost their voyage, for the ship hoisted saile, having a faire winde, for *Colchi*, and left them two behind; so too many whilest they are sailing towards heaven, to obtain a better purchase than the golden fleece, stop in the midst of the way, and whilst they spend the time in seeking after vanities, they lose the opportunity of going to heaven, which was the first intended end of their journey. 5. We may see the nature of a womans impotent malice, and revengefull disposition, in *Juno*, who because she could not kill *Hercules*, whom she persecuted from his infancy, she drownes his faire boy, wherein he tooke so much delight; for she raised a stag, which the youth hunted towards the water side, and the Nymph *Dryope* being intreated by *Juno* drowred him; by which meanes, she vexed *Hercules*, and made him lose his voyage, although some thinke, that the rest of the *Argonautes* were glad to be thus rid of *Hercules*, for his too great strength did rather hurt them, then further them in their voyage, for he was so bigg and heavy, that he was a burthen to the ship, and so strong, that

Virg. Æ. 6
l. Eleg. 17.

Syl. l. 1.

*Νύμφη ὁ-
δρῶμενος
τὸν Ψλάν
καὶ ἡσπι-
σεν.*

*Eustat. in
Dionys.*

*Didymus
ad Odyss. 9.*

*Flaccus.
Argon.*

that he still broke his Oares; thus every commodity hath some discommodity with it. 6. *Hylas* is still commended for his extraordinary beauty, for which he was first ravished by *Hercules* from his father, and then by the Nymphs from *Hercules*, and so was drowned; This may teach them who are beautifull, not to doat upon it, nor to be proud of it, for it is a dangerous companion, and hath been the undoing and ruine both of them that have it, and of their neereft friend; if *Helena* had not been beautifull, the Græcians and Trojans had not loft so many thousands of their friends; both *Abraham* and *Sarah*, for her beauty, fared the worfe in *Egypt* and *Gerar*; so becaufe *Hylas* was beautifull, he was beloved of all the Nymphs, whose names *Theocritus* rehearseth, and are by him called ἀκούμνητοι, vigilant, and δεινὰ δειὰ ἀγροιώταις, fearefull deities to the country people; by which we may gather, that these were evill spirits, terrible to mankind, and vigilant to mischief. 7. *Lucian* placeth *Socrates* in hell, keeping company with *Narcissus*, *Hylas*, *Hyacinthus*, and other beautifull youths; perhaps to shew that *Socrates* loved such when he was alive; and so *Virgil* loved *Alexis*, but they were too wise to doat upon their corporall beauty in a lascivious way; it was the beauty of their mind they loved, and with such tender soules *Socrates* conversed, that he might season them with goodnesse; therefore *Socrates* is said to converse in the *Elisian* fields with beautifull youths, to shew that it was the beauty of the minde which remaineth after death that he delighted in, and not of the body, which perisheth with, and oftentimes before the body. 8. *Seneca* sheweth that *Ancaus*, and the brothers of *Melenger* were justly killed, but he wonders what sin the child *Hylas* could commit, that he should be drowned; *raptus ac ruitas puer inter undas morte quod crimen tener expiavit?* but had he known the Scripture he would not have wondered at it; for there he should have found, that the most innocent infant in the world is born in sin, and conceived in iniquity, and that we are all by nature the sons of wrath; and this is by reason of originall sin, from which *Christ* onely was exempted, as being the onely infant that was begot without a father, by the Holy Ghost.

Naiades
improbæ
formosæ
solitæ
claudere
fontibus,
Sen. Hippol.
Hæro
παιδὸς τοῦ
χαρίεντος
Ψλα.
Theoc.
Idyl. 17.
ὁ ξανθὸς
Ψλας καὶ
αἰς
Ψλα μα-
κρόν ἀγρο-
μῶται.
Idem ibid.
Eunicha,
malis Ny-
cbeia.
Var. hist.
l. 2.

Sen. in
Medea.

HYMENÆUS.

Servius,
Ænead.
l. 1.

Hymen was the son of Liber and Venus, the god of marriages, born in Attica, who used to rescue Virgins that were carried away by Theeues, and restored them againe to their Parents, without any violence offered to them; therefore in weddings he was wont to be called upon, as the Defender of Virginity; So Thalassius was called upon by the Romans.

The INTERPRETER.

Σπὸ τῷ ὁμῷ
νύμῳ.

Sine Cerere
& Libero
friget Ve-
nus.
Sen. in Med.
Catul. in
epithal. Iul.
ἐὶς τοῦ γα-
μήλιον.
Bion. in
Luß. Ado-
nid.
in Medea.
l. 4. Eleg. 3.
Chariar. in
imagin.

Hymen or Hymenæus, in the singular, is the god of marriage, Hymenæi in the plurall, is the marriage it selfe; Hymenæe in the neuter, are the nuptiall ceremonies; and this word in Greeke signifieth, to dwell together, because as the man and woman are but one flesh, so they should be of one mind, and dwell together in one house. 2. Hymenæus is said to be the son of Liber or Bacchus and Venus, or of Vrania, as some say; because wine, love, and musick, are great helps to matrimoniall duties; Wine and Musick cheere up the spirits, Venus is the goddess of Love; there would be few marriages, if there were not cheerfull spirits, and love in the world; Hence Hymenæus is called upon in Seneca, to come in his drunken posture, *huc incede gradu marcidus ebrius*. 3. Hymenæus was wont to be painted with a garland of flowers about his head, which Catullus calls sweet marjoram, *cinge tempora floribus suave olentis amaraci*; but Seneca will have it to be of Roses, *præcingens roseo tempora vinculo*; in one hand a burning torch, which if it did not burne cleer, it was held ominous, as Propertius shewes,

*Quæ mihi deductæ fax omni prætulit, il'a
Traxit ab everso lumina nigrarogo.*

In the other hand he carried the marriage veile, called *flammeum*, from the colour of the flame, which represented the virgins blushing; by this picture they would let us see the nature of matrimonial love, which ought to consist in sweetnesse, cheerfulness, and modesty; the sweetnesse of matrimoniall union was represented by the garland of flowers; the cheerfulness of spirits by the cleere burning torch; the mode-

modesty of the Bride was signified by the veil. 4. In their marriages they used to call upon Hymen, their supposed god, who if he was not present, the marriage was held unfortunate; *nupsē non comitante deo*; and so when hee was not present, the Furies used to appeare; so Ovid saith:

*At mihi nec Juno, nec Hymen, sed tristis Erinis
Prætulit infestas sanguinolenta faces.*

Hence it was they were so carefull to call upon Hymen, that he might carry the torch, as Seneca sheweth;

*Candida thyrsigeri proles generosa Lyæ
Multifidam jam tempus erit succendere pinum.*

So a little before, *Et tu qui sacibus legitimis ades, noctem discutiens auspice dextera*. So Catullus, *pinam quare tædam*. I wish we would be as carefull to invoke the true God in our marriages, without whose presence and blessing, the wedding must prove unfortunate. 5. As the Greekes called upon Hymen in their weddings, so did the Romans upon *Thalassio*, because when the Romans ravished the *Sabin* women, one more beautifull then the rest being carried away, there was a voice heard, saying, shee was carried to *Thalassio*; hence grew the custome to call upon *Thalassio*; which word also signifieth a basket to carry wool, intimating, that the married women should not be idle, but give themselves to spinning, carding, weaving, and cloth-making; I wish our women would give themselves rather to this exercise, then to carding, dicing, seeing of stage-plays, Masques, and daunces; our Ladyes heretofore were called Spinsters, which was an honourable title, but now they scorn it. 6. Because in marriages there was much drinking, and musick, hence *Hymenæus* was called the son of *Bacchus*, and of *Urania*, the Muse; and so *Hymenæus* by *Pindarus* is called the many sounding god; and because the *Epithalamium* or wedding song was sung by the Brides virgins that attended her, as she was carried to bed in the evening, therefore it was called *καλαχοι-μνηκὸν*, and the other that was sung in the morning, to rouse the married couple from their sleep, was called *δρυγερ-λίκον*; and because *Hymenæus* was the first inventor of wedding songs or verses, he was called the god of marriage, and said to be the sonne of *Apello*, the God of musick, and his songs are called *γαμήλια μέλη*, by *Euripides*, and by *Theo-*

*Collu 6
Heliconii
cultor, U-
ranie genus
qui rapis
teneram
Ec. Catul. in
epithal. Prop.
4. eleg. 3.
Epist. Hyp-
siph.*

In Medea.

Livius l. 1.

*Ros. ant. l. 5
c. 37. Scal.
de re Poet. l.
1. c. 50.*

*παμκρόν
Pyth. Od.
εἰσπρίαι
ἀοιδῶν.*

*Benedict. in
Pind. Cæliæ
l. 7. Lect.*

*ant. c. 4.
In Troad. in
critus, Europ.*

- Passerat. in* *critus, γαμήλιον μέλῳ.* 7. I think Hymenæus was never
Gent. more worshipped among the Gentils in their weddings, then
 he is among Christians, if we observe the revelling, drink-
 ing, dauncing, and excesse of our wedding feasts. Hymenæus
 was crowned with flowers, which is in *Plautus*, a badge of
In Pseudol. drunkenness; he did sing, and bare a torch in his hand, a
Æt. 5. sc. 1. signe of drunkenness also; in *Persius*, *ebrius ante fores extin-*
Satyr. 5. *cta cum face canit*; he was brought in dauncing, another
 signe in drunkenness, in *Tullie*, *nemo salutat sobrius*; he was
 also the son of *Bacchus*, the god of drunkenness; truly this
Cicer. pro drunken god reigneth too much in our Weddings, though
Murena. we do not see his picture with his garland on his head, Pine
 torch in his hand, and yellow buskins on his feet. 8. When
ἡ Ἥμενη Hymenæus is called the son of *Urania*, it is doubtfull whether
ἑγασία. this was the Muse *Urania*, or *Venus*, which is called the ce-
Herod. l. 3. lestiall *Venus* by *Apuleus*, and *Herodotus*; and to whom the
Paus. in *Laconics* erected a temple, in *Pausanias*; but I think the wiser
Lacon. sort understood Hymenæus to be the son of heavenly *Venus*,
 to let us see, that marriages should be grounded upon cele-
 stiall, not terrestriall love, and that the vertue of the minde
 should be preferred to the beauty of the body, and that the
 love of man and wife, should be like the love of heavenly
 spirits to each other, to wit, pure, constant, holy and divine;
 so that what *Claudian* speakes of the terrestriall, I may say
 of this celestiall Hymenæus, without him, no man ought to
 marry; *Nullum junxisse cubile Hoc sine, nec fas est primas attol-*
De Hymen. *lere tedas.* 9. As they used to call upon Hymenæus, so they
 wont to call upon the goddesse *Concordia*, in their weddings
Fera mur- and to abandon all warlike musick, such as the Trumpet,
Ovid. 2. contenting themselves with the Cornet, and other peacable
fast. instruments of musick, by which doubtlesse they meant that
 in matrimony, love, concord, peace, and unity of affecti-
 ons should be entertained, and not any thing that might fa-
 vour of dissension or jarres; therefore Hymenæus is called
 by *Callimachus*, sweet, or well-sounding Hymen; this custome
 of invoking Concord is mentioned by *Ælian*: *αἰκίω ἐν*
ἡμῶν *τοῖς γάμοις καὶ τὸν ὑμῆραιον πλὴν κορυμβίου καλεῖν, &c.*

HYPSPHILE.

Ovid. in

SHee was queen of Lemnus, and daughter to Thoas; when all epist. the women of the Island had murdered their husbands, and Papin. l. 4. kinsmen, shee alone preserved her father alive, shee fell in love with Jason, and bore him two sons; but when the Islanders understood that shee had preserved her father alive, shee was condemned to dye, but shee escaped by Sea, and was taken by Pyrats, Appollod. and sold to Lycurgus, King of Nemex, who made her Nurse to l. 3. his young child; but shee leaving the childe a while in the meadow Orpheus in whilst shee was showing a spring of water to the Argivi, travel- Argon. ling towards Thebes, he was killed by a Serpent, and shee condemned to dye by Lycurgus, but was preserved by the Argivi. Apollon. in Argon. l. 1. Flaccus. Argo. l. 2.

The INTERPRETER.

1. **H**ere we have an example of most barbarous cruelty in these women, who both murdered their husbands and kindred, and persecuted her to death, who had some pitty and piety left in her; whom shall a man trust, if he cannot trust his own flesh, and wife of his bosome? thus no man can be sure of his neere friends, which made Antigonus pray, that the gods would defend him from his friends, for he could defend himselfe from his enemies, If Alexander cannot trust his dearest friend Antipater, nor Caesar his son Brutus, nor the husband the wife, whom shall we trust?
2. Here also we see a memorable example of Gods providence, and the reward of piety, in that Hypspihile was delivered from the danger of the Islanders, from the danger of the Seas, and from the danger of death again, intended by Lycurgus against her; and so it is plain, that God prolongeth the dayes of them that honour their parents. 3. Hypspihiles *cipium*, or foster-childe was called *Ophelus* from the Serpent that killed him, and *Archemorus*, because he dyed in his infancy, and *est mors* beginning of his life: all mankind may be thus called, for the Serpent killed us all, and we are spiritually dead, and begin to dye corporally as soon as we are born; *nascentes morimur finisq; ab origine pendet*. 4. No sooner did Hypspihile lay down the childe on the earth, but he was killed by the Serpent

Serpent ; no sooner doe the children of God begin to be earthly minded , but Satan that old red Dragon destroyes them. 5. *Hypsiphile* whilst shee is busie in shewing to the thirsty *Argivi* a spring of water , neglects the safety of her child ; so many Ministers can be officious in shewing the fountain of Gods word to others , but neglect in the interim the welfare of their own soules. 6. Here is also an example of Gods anger and judgement against adultery ; for

Argo. l. i. *Apollonius* writes, that the men of *Lemnos* having taken captive divers handsome women; they slighted their own wives and put them off , which caused in them such indignation, that they resolved to be revenged by this horrible murther;

Horat. Od. l. i. Thus sin never goeth long unpunished ; *raro antecedentem scelerum deseruit pede pena claudo.* 7. We may see here also the unconstancy of humane affaires, and worldly honour, for *Hypsiphile* was a Queen, and yet driven to that necessity, that she was forced to serve ; he that is a rich *Cræsus* to day, may become a poore *Irms* to morrow, Crowns and Scepters are but slippery things ; God many times casteth down the mighty from their thrones, and exalteth the humble and meek : *valet ima summa mutare, & insignem attenuat deus, obscura promenti.* 8. In these Islanders, we see the nature of a head-strong people, for they will not be dissuaded from their wicked massacre, for all the Queens exhortations and speeches, but drive her to flye for preserving her father ; thus God suffers people sometimes , both for the punishment of their Princes, and the overthrow of themselves, to shake off the reines of obedience and government , and like untamed horses, to run headlong, to the overthrow of their rider, and to their own destruction ; *frustra retinacula tendens Fertur equis auriga, nec audit currus habenas.* 9. The Funerall solemnities called *Nemæa*, every fift yeer, wherein were used many sorts of exercises and sports, were instituted by *Hypsiphile* in honour of her father, when he died ; wherein we see the piety of a childe to her father, not onely in saving him from danger whilst he lived, but also in honouring his memory after death ; though some think that these games were instituted by the Lemnian women in memory of their husbands death ; they first murdered them, and then honoured them, like the Scribes and Pharises, who killed the Prophets,

*Argo. l. i.**Horat. Od. l. i.**Horat. Od. l. i.**Apollon. Flaccus.**Virg. Geor. l. i.*

*Ἰσόμειον ἑκα-
τον Ὑψίπυ-
λεια μετ'
ἑφάρην ἔω
ῖον. O.
imp. Ol. 4.
Alex. ab
Alex. gen.
Her. l. 5. c. 8*

Prophets, and then garnished their tombes; others thinke *Nat. Comes*
 that they were instituted by *Adrastus*, and the other *Argivi* *l. 5. c. 3.*
 in memory of *Archemercus* his death, whom the Dragon kil-
 led, for the comfort of *Hypsiphile*, who lost the child, as she
 was shewing them the spring of water; and because the *ὁ Νεμέας*
 child was laid among parsley or smallage, or because this *σιλιναν π*
 herb sprung out of the childs bloud, they that were victors *πλεῖστον*
 in these Nemean exercises, were crowned with *apium* smal- *de Gymna-*
 lage or parsley, as *Lucian* sheweth; but it is most likely that *sis.*
 these Nemean sports were invented, or at least renewed, and
 better ordered by *Hercules*, in memory of the Nemean Li-
 on killed there by him; but as they used to crown the Vi-
 ctors with *apium* and likewise the graves of the dead, be-
 cause in this herb the childe was killed, therefore it was used
 in Funeralls: even so it becomes all men, in the midst of
 their sports and triumphs, to remember mortality, and their
 end, and with the Egyptians on their tables to place a *Schele-*
ton, and with the Jewes to have our tombes in our gardens,
 that the remembrance of death may moderate our de-
 lights.



CHAP. IX.

I

JAPETUS.

THIS was one of the Gyants that warred against Jupiter, and *Phoroneus* de
 the son of *Cœlum*, or *Titan* and *Terra*, a potent but a *nat. deorū.*
 proud and lofty man; he married with *Asia* a Nymph, or *Hesiod.* in
 rather *Glymene*, and of her begot foure famous sons, to wit, *Theogonia.*
Hesperus, *Atlas*, *Epimetheus*, and *Prometheus.*

Flaccus l. 1.

Ovid. l. 1.

Met.

The Silius l. 12.

The INTERPRETER.

יְהוָה יִשְׂרָאֵל
יְהוָה יִשְׂרָאֵל.

Ps. 118.

Æn. 1.

Georg. 1.

μῆγ' ὅ
Ζεῦ, ἰδὲ
σεύεσ.

BY *Japetus* may be meant the Windes, for the name *Jape-*
tus, signifieth moving, and flying; and there is nothing
that moves and flies swifter then the windes, therefore the
Scripture gives wings to them: they are said to warre against
Jupiter, that is, the aire, for the windes disturbe the aire, and
carry it headlong with them; so *Virgil*:

—*Maria ac terras cælumq; profundum,
Quippe ferunt rapidi secum verruntq; per auras.*

And therefore the same Poet saith, that he was begot of the
earth, and was one of the Giants that warred against
Jupiter.

—*Tum partu terra resando
Cæumq; Japetumq; creat, sævumq; Typhæa
Et conjuratos cælum rescindere fratres.*

He is said to be begot of *Titan* and *Terra*, because these exha-
lations, are by the heat of the Sun drawn out of the earth.
2. By *Japetus* we may understand *Adam*, for he was the son
of heaven, in respect of his soule, but of earth in regard of
his body: he may be said to warre against *Jupiter*, when he
affected equality with his Maker, in knowing good and evill
and as the Giants were kept out of heaven by *Jupiter's* thun-
der; so was *Adam* kept out of Paradise by the Cherubins
fiery sword. 3. The Greek *Japetus* is all one with the He-
brew *Japheth*, *Noah's* eldest son: to whose share fell not onely
Europe, but also some part of *Asia*, therefore he was said to
marry the Nymph *Asia*, and to warre against *Jupiter*, be-
cause his posterity the Europeans warred against the Affri-
cans the posterity of *Cham*, who was all one with *Jupiter*
Hammon: for as *Saturn* was all one with *Noah*, so *Neptune*,
Pluto, and *Jupiter*, are the same that *Japetus*, *Sem*, and *Cham*,
Japetus being called *Neptune*, or the god of the sea, because
the greatest part of *Europ* is washed by the sea, being either
Islands, or peninsules. *Sem* was caled *Pluto*, because he con-
tented himselfe with the low countries of *Asia*; and *Cham*
the youngest son was called *Jupiter* *Zeus*, from the fervent
heat of *Africa*, and *Cham* or *Ham* *ON* from *ON* to be
hot or fervent; and so *Jupiter* was *Saturnes* youngest son; and

as *Jupiter* gelded his father *Saturn*, so *Cham* discovered his fathers nakednesse; and as *Jupiter* had heaven for his share, so *Cham* had *Africa*, where heaven is most predominant, lying under the eccliptick line, in which the Sun moveth, having him and other starrs perpendicularly over their *Ἀμμῶν* heads; *Ham* then is the same that *Hammon*, which was the *Ἀιγυπτίου* name that the Egyptians gave to *Jupiter*; and by *Alexander καλίστη* *Polihstor*, who lived in *Egypt* under *Ptolomæus*, *Africa* is called *Ἀμμωνία*, or *Ammonia*; as *Cham* then is the same that *Herod. in Jupiter Hammon*, so is *Iapheth* the same that *Neptune*, *Iapheth Euterpe*. signifying dilatation or extending, this being the Epithite *εὐρύς* of the Sea, which by the Poets is called *mare latum*, and *latius* *νῆος*. *Nereus*, and broad-breasted *Neptune*. *ἐπὶ εὐρέα νῶτα θεῶν Ἰσίδωρος*, *Iliad. l. 3.* the broad back of the Sea; hence we may perceive how the Gentiles have abused the true histories of Scripture with fictions and fables; and because *Noah* did foretell the destruction of all mankind, who were drowned by water except his three sons, they feigned that *Saturn* devoured all his children, except his three sons, *Jupiter*, *Neptune* and *Pluto*.

4. Though the wanton Greeks acknowledged *Iapetus* to be the first father and founder of their Nation, yet they so despised his age, that they abused his name, to signifie a foole, or an old dotard; *Ἰαπετός μωρός* *ἰαχῶ*; so *Lucian*, *ἀπὸ Σουδά* *χαίρει* *εἰ τὸ Ἰαπετῆ*; so *Aristophanes*: *οὐδὲ Ἰαπετὸν καλεῖ*. In dialogue *οὐκ* as if you would say, he did not call him old dotard. *Cupid. &* Thus old age which ought to be venerable, is by wanton *Iouis* in youth, slighted and mocked, and yet all desire to be old. *nubibus*.

5. By *Iapetus* may be meant heaven, and the swift motion of the heaven, whose sons are *Atlas* the axletree upon which the heavens run about, and divides the upper from the lower hemisphere, whose daughters are the *Pleiades* & other starrs; his other son is *Hesperus*, for all the starrs being parts, may be called the sons of heaven; *Prometheus* and *Epimetheus* may be meant of mans soul, whose originall is from heaven, if it be provident, it is called *Prometheus*, if negligent and carelesse, *Epimetheus*, bringing sorrow and repentance with it; and *Atlas* may be called the son of heaven, if we meane the mountain, because of its vicinity to heaven, for which cause it was thought to support the heaven, *Maxi. Virg. & En.* *Atlas Axem humero torquet stellis ardentibus aptum*: and *l. 4.*

he

Horat. l. 1.
O. 1. 3.

In Theog.

In Satur.
nal.

ζωρότεροι
πινών το
νῆκας.

μεγάλια
παῖς ἑρῶ-
δες, καὶ πα-
νικόν.

Cicero de
Senect.

Cicero.

he may shew the duty of a good son, who ought to support his old father. 6. *Jupiter* had divers sons, two were comforts and helps to him, to wit, *Atlas* and *Hesperus*, the other two brought much sorrow to him, and all mankind, for *Prothemus* stole away the celestiall fire, which caused the gods to send many diseases upon them, *post ignem ætheria domo sublatus, macies & nova febrium terris incubuit cohors*; therefore *Hesiod* calls him *ποικίλον*, &c. various, cunning, and deceitfull: and as for *Epimetheus*, he calls him a foole; *ἀμαρτίνοος ὃς κακὸν ἐξ ἀρχῆς γένητ' ἀνδράσι*, who from the beginning brought mischief upon men; by which we see that children prove either the greatest weal or woe to their parents; and that no man must looke to have content and comfort of all his children. *Abraham* had an *Ismael*, *Isaac* an *Esau*, *David* an *Abisalom*, 6. *Lucian* brings in old *Jupiter*, and old *Saturn* tipling *Nectar* together, and spending their time in telling of old stories: *Saturn* confessing that he was giddy, which gave occasion to the Poets to write, that he was fettered by *Jupiter*, to whom as being younger and more active, he resigned the thunder and kingdom, not troubling himselfe with hearing of mens prayers, and punishing of offenders with thunder and haile, being a laborious work, and fit for a young god; In this we may see the madnesse of most old men, giving themselves to tipling, ease, and idlenesse, neglecting the welfare of the commonwealth, whereof they are parte; for although young men be stronger, yet old men are wiser, *prudencia senectutis*, and though they cannot with young Marriners climbe up the masts, pull in the sayles, hale the ropes, pump the shippe, yet they can sit at the sterne, and steere the shippe, as *Tully* saith; therefore the Romans chose old men for their Rulers, and from their age, called them Senators; they are then deceived, who thinke that their youth onely is to be employed on the State, nay, the State stands more in need of old age, then of youth, whose heat and temerity would spoile all, if it were not moderated by the wisdom and gravity of old age, *temeritas florentis ætatis, prudentia senectutis*.

JASON.

JASON.

HEE was the son of Æson: his brother Pelias sent him to Colchis, to fetch from thence the golden Fleece; who accompanied with 49 young gallants of Greece having overcome many dangers, arrived thither in the ship Argus, which was so called from the builder; Jason by the help of Medæa, the King of Colchis his daughter, overcame the fiery breathed, brazen footed bulls, and cast asleep the watchfull Dragon, and so having attained the golden fleece, he returned home with it, and married Medæa, whom afterward he repudiated.

The INTERPRETER.

JASON from *ἰατρος* which signifieth medicine, or the art of curing diseases; and *Medæa* from *μῆδεα* that is, counsell; to shew us that where health of body is conjoynd to counsell and judgement of mind, there great actions, and brave exploits are atchieved. 2 That a Physician who would cure a disease, must doe nothing without *Medæa*, that is, without advise or counsell. 3. By *Jason's* voyage to finde out the golden Fleece, was meant that journey of the Grecians to Colchis; to find out a golden mine. By the golden Fleece may be understood a book guilded, and covered with sheeps skins teaching the Philosophers stone; or art of converting metals into gold. That was a long and chargeable voyage; but the paines which our Chymists take to find out the Philosophers stone is more tedious, and chargeable; and which is worse, *Jason* found the golden Fleece; but these men have not yet found, and I believe never shall finde the Philosophers stone. 4. They that with *Jason* will find the golden fleece of honour and immortality, must with him undergoe, and overcome all difficulties, dangers and obstacles, he was content to receive correction and instruction from *Chiron* the Centaure; so must good men be content to submit themselves to those who scarce deserve the name of men; and to live in holes and caves of the earth, in obscurity, as *Jason* did in *Chiron's* cave. *Jason* with his *Argonauts* were forced to carry their own ship two dayes together on their shoulders

shoulders through the deserts of *Lybia*; so good men that aime at eternall honour, must beare couragiously the pressures and heavy burthens that are laid upon them. *Iason* passed through & overcame the daughters of those troublesome rocks called *Symplegides*; so must all good men passe through and overcome the dangerous rocks of pride, lust, anger, covetousnesse, &c. *Iason* overcame the fiery mouthed bull; so must all good men overcome the fiery and slanderous tongues of wicked men, and so they must subdue their own fiery lusts and impotent affections. *Iason* mastered the Dragon, and killed the armed men that sprung up of his teeth; so must we subdue malice and envy, and overcome with watching, fasting and prayer, that old red Dragon the Devill, and destroy all his works in us. 5. We may see how ancient the greedy desire of gold hath been among men, by this voyage of *Iason*, and his *Argonautes*, for the golden fleece which was performed *anno mundi*, 2716. and before the building of *Rome*, 920. years: in honour of which expedition, *Charles Duke of Burgundie*, instituted the Order of the *Golden Fleece*. This disease in the latter age, is come to the height: for now such is *auri sacra fames*, that men adventure daily beyond *Hercules Pillars*, even to the remotest *Indies* for gold: and as if they had not adventured far enough they are contend to dig down as far as hell for it; and to use *Plinies* phrase, *In sede Manium opes querimus*. This made the *Americans* believe, that gold was the *Christians* god. 6. The ship in which *Iason* sailed, was taken out of the speaking grove *Dodona*; for the ship spake, and gave good counsell to *Iason*, and his *Argonautes*; that they should avoid the danger they were in for the murther of *Absyrtus*; and repaire too *Circo*, and expiate that murther: such a ship is the Church in which we are sailing towards heaven; shee is a speaking ship, counselling us to avoid danger, to repair to him who is only able to expiate our sins. 7. *Iason* was the type of a good Prince; for he is commended by the Greek Poets for his feature, and stature, and strength of body; for his judgement, valour, and wisdom; for his prudence, and providence, for his piety to *Juno* and *Minerva*, for his eloquence, and vigilancy; all which vertues are requisite in a Prince, who ought to be *Iason*, that is whole, or sound in body and mind.

mind ; he should be married to *Medea*, that is, judgement and counsell ; he should be carefull with *Iason*, to avoid the enchanting songs of the Syrens, that is, parasites and flatterers ; he ought to be like both to *Mars* and *Apollo*, that is, be both a good souldier, and a wise man ; full of Majesty, as the golden Sun is full of glory, as *Orpheus* describes *Iason*.

JANUS.

HE was the first King of Italy: he received Saturn when he fled from his son Jupiter, and learned of him the art of husbandry, and coyning of money ; which had on the one side the picture of the ship in which Saturn was brought to Italy, and on the other a head with two faces. To shew his gratitude to Saturn, he bestowed the one halfe of his kingdome upon him.

The INTERPRETER.

1. **J**anus is thought to be the same with *Noah*, for he is so called from the Hebrew *Iain*, wine, because he taught men to plant vineyards ; and is said to have two faces, because he saw two worlds, one before, another after the flood : he was also a Law-giver, and lived in the golden age of the world, and the first that taught Navigation, as the ship on his coine sheweth. 2. *Macrobius* by *Janus* understands the Sun ; therefore the Gentiles made him the keeper of the four doores of heaven, to wit, the Eastern and Spring, out of which he seems to come : and the Western and Winter, into which he seems to goe, when he moves from us. They gave him two faces, because the Sun seeth as well backward as forward : and they put in one of his hands a Scepter, in the other a Key, to shew both his dominion over the world, and that by his light he openeth it in the morning, and shuts it up again in the evening. 3. *Janus* is said to be the first that taught men religion, to build temples, to offer sacrifice and prayers : therefore perhaps they made him the god of gates and doores, to shew that religion is the door of heaven, and prayer the key to let us in : and as they made him the god of doors, so they make him to

be the same that *Portunus*, the god of Sea-ports and harbours : to teach us, as I suppose, that prayer is the safest harbour to an afflicted conscience, and the best porter or door-keeper of our houses ; so that without this *Ianitor* we should neither go out, nor in : *Hierom* tells us, *Egredientes de hospitio armet oratio : regredientibus de platea occurrat oratio* : So that this one porter is better then all the door-keeping gods amongst the Romans, to wit, *Ianus* the god of gates, *Forculus* of doors, *Limentinus* of thresholds, and *Cerna* or *Cardinea*, the Nymph or goddesse of hinges. 8. *Janus* married with *Cerna* the goddesse of bowels, this may very fitly (as I think) teach us, that prayer or devotion must be joyned with the works of mercy, for if prayer be the key, doubtlesse mercy is the lock, and without these two we can have no access into heaven. What is prayer without bowels of mercy, but like a key without a lock, or like *Ianus* without *Cerna* ? 5. *Ianus* his two faces may signifie the two chiefe seasons of the year, to wit, the Spring, and the Winter; therefore one of the faces looked young and cheerfull, the other old and sad; or they signifie the two kinds of life which he lived; the one rude, the other civill; or the knowledge and providence of Princes; for not onely must they be skilfull in the Histories of times past, but also they must have a forecast and eye unto the things that may, or shall come to passe; they must have for their companions *Antevorta* and *Postvorta*, as the old gods had. 6. Sometimes *Ianus* had but two faces, sometimes foure; by this they signified, that the world which was represented by *Janus*, had foure parts, but two chiefe, to wit, the East and West; or that the year had foure seasons, whereof the Summer and Winter were the two principall. But *St. Austin* laughs at them who gave him so many faces, and but one power; *faciem duplicem, sed potestatem dimidiem*, *De Civit. Dei lib. 7. cap. 7.* for they made him onely the god of initiation, but they made another god for termination, which was called *Terminus*; but we are taught that the true god, who by his power gave the world its beginning, will by the same power dissolve and finish it; so that he alone is to the world both *Ianus* and *Terminus*, the *Alpha* and *Omega* of all things. 7. Many men are like *Janus* with two faces, one towards heaven, another towards earth; with

with a youthfull and smiling countenance they look upon the world, but with a sower face upon heavenly things. Such men are not fit for heaven, for they cannot serve two masters, neither must they look back, if they put their hand to the plow. If their heart be fixed on *Ianus*, which was that place in *Rome* where the money-changers dwelt, that is, if they love the world, they cannot love heaven. 8. In time of peace the temple of *Ianus* was shut, in time of warre it stood open, *Numa* appointed it should be so, because once the gate was opened by strength of water that suddenly issued thence when the Romans were at warre with their enemies: so in time of their wars they still opened *Ianus*, as expecting his aid. But in our wars it is quite otherwise: for our temples are either shut up, or pulled down, religion banished, the priests silenced. 9. By the image of *Ianus* there was placed a Serpent biting his taile, by which they intimated how the year returns still into it selfe, beginning where it ends; but I would have all men learn from hence, not only the wisdom of the serpent in generall, but the posture of this serpent in particular, to wit, to hold their taile in their mouth: that is, to be still talking and thinking of their end.

IRIS, See JUNO.

ICARIUS.

HEE was the son of Oebalus, and father of Erigone, who having received from Bacchus a bottle of wine, that he might shew the use of it to men; he went and presented it to the Attick shepheards, who being very hot and thirsty dranke so largely of it, *Lucian. in dial. Jovis* that they first fell asleepe, and grew very sicke upon it, they thinking he had poisoned them, murdered him, and flung him in a well; his little bitch being with him, run home and caught Erigone by her garment, and conducted her to the Well; shee finding her father murdered, and having cursed the murderers, hanged her selfe; the bitch *Maera* also pined away with griefe. *Jupiter* pitying this dolefull accident, placed the bitch *Icarus* and Erigone in heaven: whence we have the dog-star, the constellations called *Bootes*, and *Virgo*. *Hygin. l. 2. Astron., Plutarch. in Rom.*

The INTERPRETER.

1. **H**yginius writes, that some of these *Attick* shepheards were not sick at all by drinking this wine, but were the more cheerfull, and refreshed by it, therefore they inquired for him, to thanke him; but understanding he was murdered, they run away into the Island of the *Ætolians*, out of feare; This shewes the nature of a guilty conscience, and the divers effects of wine being moderately and immoderately taken; wine is the comforter of the heart, the strengthener of the body, the chearer of the spirits, the helper of the stomach, being used with moderation; otherwise, there is no such poyson as wine, nor the cause of more mischief, both in the body politick, and natural. 2. He was buried under a tree, upon which tree his daughter hanged her selfe for griefe, offering her selfe as a sacrifice to her fathers ghost; Where we may see the impotency and violence of womens passions; but we Christians have learned moderation, patience in the losse of our friends; for we know death destroyeth the body, not the soule, and our friends are not lost, but sent to he. ven before us; therefore let us not weep as they doe that want hope. 3. Though it be not lawfull to use imprecations, because we should leave revenge to God, yet many times God heareth imprecations, that he might thereby punish sin; *Eryone* prayed when shee was to hang her selfe, that the Athenian Virgins might die the same death; and it is written, that many of them did hang themselves; this God permitted, to let us see how much he abhorreth murder, and how severely he punishes it, and that wee should be loath to incur the curses of any. 4. This punishment also these countries suffered for this murder, that upon the rising of the Dog star, diseases, infections, and mortality did rage among men, beasts, and plants; therefore the people were forced to expiate this murder, and to pray to *Jupiter*, that he would ease them of this plague, who therefore every year, about the rising of the Dog star, sends cold winds called *Etesie*, which mitigate the heat of that starre; By this we may see how God tempers justice with mercy, for if it were not for these anniversary windes at that

Hygin. l. 2.

that time, all things would be scorched and burned; there
 fore the Island *Ceos*, or *Cos*, which some call *Cea* and *Cia*, neere
Attica, is so called from burning, for this Island entertained
 these murtherers, and therefore was most visited with his
 pestiferous heat, till *Aristæus* the King thereof obtained
 those windes from *Jupiter*, as *Apollonius* sheweth; *ῥοῖαν ἐμπύ-
 χου ἐπ' ἡνίοται δὲ Διὸς αὐραι*, &c. So *Theophrastus* εἰς τὸν Ἑλίου πόν-
 τος Ἀπιδάος αὐτὸς ἀνενδύεσθαι τοῦ δούσας τὰς ἐν Κίῳ θυσίας πρὸς Διὶ.
 These breaths being sent from *Jupiter*, refresh the earth, saith
Apollonius, and if at any time they faile, saith *Theophrastus*,
Aristæus by sacrificing to *Jupiter*, calls them backe againe.
 Now these windes are northern for the most part: yet in
Spain and *Asia*, they are eastern, saith *Pliny*; in *Pontus* they
 blow from the North, in other countries from the South; in
Gascoigne, as *Scaliger* observeth, they blow from the South,
 and in that country these windes are pernicious; but because
 the northern winds are more frequent then in other places
Lucretius calls them *Etesia flabra Aquilonum*; and so *Aratus* In *Phæ-*
out of *Amphianus* the Tragædian tells us, that *Aquilo* nom.
 sent his sons to mitigate the dogs raging heat, which was in
 love with *Dalora*. 5. *Aratus* saith, that the bitch *Næra*, or
Mera, as some call her, was so affectionate to her master *La-*
rius, and his daughter *Erygone*, that she revealed by her howl-
 ing, her masters death, and she dyed at the feet of *Erygone*,
 when she hanged her selfe; the fidelity of dogs, and their
 affections to their masters, is almost incredible, if it were
 not recorded by Writers of good credit; as *Scaliger*, who
 writes of that French dog, who both watched his masters
 body being murthered, and fought with the murtherer; it is
 strange which *Pierius* records out of ancient authors, of dogs
 bred in the temple of *Minerva*, which were milde and gentle
 to the Græcians, but fierce, and savage to the Barbarians.
Pliny tells us of dogs, that have been sent out in a warlike
 manner to fight for their masters: the like is recorded by
Strabo, of the old *Gauls*, who taught their dogs to fight for
 them: and *Alexander ab Alexandro*, of divers dangers, which
 king *Masinissa* escaped, and obtained divers victories by the
 help of his dogs, all which may condemne the trechery of
 man to man. 6. Here also we may see the ingratitude of
 man to man in these *Attick*; *Bacchus* was honoured as a god
 for.

Petrarch.

for teaching men to plant Grapes, and to make wine, which in regard of its excellent use, is one of Gods great blessings; but Icarus is murdered for the same benefit, and for his endeavour to doe them good. There is no creature so ingratefull as man, nor any men worse rewarded then they who have done most service to the Commonwealth; *Durum dictu, sed dicendum, animal homine ingratus nullum est.*

ICARUS, See DEDALUS.

INO, MATUTA, LEUCOTHEA.

Hygin l. 1.

Ovid. l. 4.

N. c. Com.

l. 7. c. 4.

Hesiod. in

Thebg.

Apollodor.

Pausan. in

Corinth.

Homer.

Pindar.

Laërt.

Shee was the daughter of Cadmus and Harmonia, and Nurse to father Liber; Athamas king of Thebes married her, his other wife being gone from him, to live alone in the woods, Ino like a step-mother did so vex her husbands two sons Phrixus and Hellen, that they were forced to flye away upon the golden Ram, Juno being offended at this, sent the Furies to vex Athamas, who growing distracted, thought his wife Ino had been a Lionesse, and her two sons, her whelpes, who having caught Leucarcus, one of them, dasht out his braines against a rock, and was about to have done the like to his wife, but shee with her other son Melicertes, escaped, and ran into the Sea, where shee was turned into a sea-goddesse, called Matuta in Latin, *Λευκοθεα* in Greek, and Melicertes into the God Palæmon or Portunus, whose sensis were called Portunalia.

The INTERPRETER.

Iuno hated all the Thebans for Bacchus his sake, because he was a Theban; and therefore to plague them, shee gave them a mad King; then the which no greater affliction can befall a kingdome; neither were the Thebans in worse case, that had such a mad King, then they, and the other Gentiles that worshipped such a malicious goddesse. 1. Ino was called Matuta, and Leucothea; because, as they held her a goddesse of the sea, so they made her a goddesse of the morning, perhaps because the morning seemes to rise out of the Sea; they held also that shee used to appease stormes, because the windes which rage in the night, use to fall

fall and settle towards the morning, therefore shee is called *In Hymn.*
by *Orpheus* ἡνὶ ὅτε ἔρα μερίην, the great preserver of man- *Meγάρῳ*
kind, and because after calme night, the windes most com- *Σοῶν*
monly use to rise in the mornings, and stirre the Seas, there- *ἀνέμους*
fore shee and her son *Palaemon* are said to fall into the Sea. *ἱτθ.*

3. *Ino* is hated of *Juno*, for her goodnesse and kindenesse *Ino honora-*
in nursing *Bacchus*, yet for all her hatred, she is honoured by *tar sacra*
marrying with a King, she is honoured with divine honours *quotannis*
after death; so is her son *Melicertes*, who was made a sea god, *Paus. l. i.*
and to his memory as well as to *Neptunes*, the Isthmian *Attic.*

games were instituted, because his body was carried by a *Lachrym-*
Dolphin to the Peloponesian Isthmus, and the country was *abilis Isth-*
plagued for neglecting to bury it, which at last they did *mus Siatius.*
with much honour; thus God will not suffer goodnesse, and *Syl. 2.*

the workes of charity to be long unrewarded, though for a *Nemecor.*
while they be envied and persecuted; for the Corinthians *Od. 6.*
were forced to institute those honourable and funerall *Pythior.*
games every third yeare; and because a bull was there sa- *Od. 11.*

cificed to *Neptune*, that trienniall solemnity is called by *Pin-*
darus. τριετής ταυροφῶν, though *Pliny* will have it to be *Nemecor.*
kept every fift yeare onely; if then *Ino* had the honour after *Od. 6.*
all her sufferings to be *νοθαλμ.* *Nephilom*, or bedfellows *Pythior.*
of the Sea Nymphs, as, *Pindarus* calls them, the servants of *Od. 11.*
Christ need not doubt after all their afflictions to sit downe

with *Abraham*, *Isaac*, and *Jacob*, in the kingdome of God.

4. In the person of *Cadmus*, and his three daughters, we
may see what trust is to be given to worldly happinesse; for
he having mastered all the difficulties he encountered with
in seeking out *Europa*; having his wife *Harmonia* bestowed
upon him, by *Jupiter* himselfe, whose wedding was honoured
with the presence of the chiefe gods, who bestowed rich
gifts upon the new wedded couple; yet he was so crossed in
his three daughters, that *Ino* and *Agave* run mad, the one
murdered and tore in pieces her son *Melicertes*, as *Pindarus*
heweth, and the other *Pencheus*, as for *Semele* the third, she
blaid the adulteresse with *Jupiter*, and at last was killed with *Pythior.*

his thunder, thus as *Pindarus* saith, αἰὼν ἀσφάδεν ἐν ἑγυρίῳ ἔτ' *Od. 3.*
Ἰνῶν ἔτε ἀνδρῶν *Kadmus* a sure and inoffensive life did nei-

ther befall *Peleus*, nor divine *Cadmus*; and surely if we tru-
ly look upon worldly happinesse, we shall find that there is
in

- in it more gaule then honey. 5. Whereas *Ino* after all her happinesse made such a pittifull end, as to drown her selfe and childe, we may learn to carry our selves with moderation in our prosperity, for no man knowes what shall be his end, or what death he shall dye; *Nescia mens hominum fati sortisq; future*; and as *Pindarus* saith, speaking of the same *Ino*, and her end, *βροτῶν γὰρ καὶ ἐγὼ πεῖρες ἐνθάδ' εἶμι*, no mortall man knoweth the bound or end of death; *nescis quid serus vesper vebat*. In *Homer*, *Ino* or *Leucothea*, so called from the white colour of the waves, counselleth *Ulysses* to leave the ship, and trust himselfe to swimming, she promifeth her assistance, and presenteth him with an immortall ribban to gird about his papps, *καὶ ἡδ' ἔπειτα δ' ἄμφοτον ἐπὶ δέσσοιο*, but he refuseth to leave the ship till it was all broken in pieces, and then he makes use of a planke; the Church of Christ is the ship, which we must not leave, for the world is a sea, in which they are apt to be drowned eternally, that leave this ship, but when the Church is torn in pieces by schismes and heresies, we must not so leave it, as not to hold close by a planke; two or three gathered together in the name of Christ, is a planke of the ship, and then we shall not need to doubt of Gods assistance, who will keep us from drowning, if we keep about us the ribban, or band of unity and love, and if we hold fast by him, whose wayes are in the sea, and his paths in the deep waters, who walked himselfe upon the sea, and sustained *Peter* by the hand, and kept him from sinking. 6. *Pausanias* tells us that *Ino* had a temple, and oracle, in which the Gentiles used to sleep, and by dreames to know future events, this custome was usuall among them in the night chiefly, because then they held that their gods used to converse with men upon the earth; indeed their gods were gods of darknesse, and therefore they chose to converse with men in the time of darknesse; they that were sick used to sleepe in the temple of *Esculapius*, thinking thereby to recover their health, *ἐνθα δὲ ὁκίτας τῷ θεῷ καθύδουσι*; *Socles*, *Plautus*, *hic leno agrotus incubat in Esculapii templo*; they that desired to be Poets slept upon *Parnassus*; *Nec in bicipiti somnasse Parnasso memini*; *Latinus* went to the oracle of his father *Fannus*, and there slept; *Pellibus incubuit stratis, somnosque petivit*; and because they used to sleep upon skins, the

Virgil.

Æn. 10.

O'lymp.

Od. 2.

Odys. 1. 5.

ἱερὸν καὶ
μαρτυρίον.
in Lacœn.

Pausan. in
Corin.

In Chren.

ad. 1. 6. 1.

Peofius in
Prol.

Virg. 7.

Æn.

Latinus

Latin word *dormire* is *δορμίζω*; So the priests of *Dodona*, were called *χαμαικτοί*, sleepers or lyers on the ground; *Humilitas*
 Thus the devil is Gods ape, who because hee did appeare *δορμίζω*
 sometimes to holy men in dreames; therefore hee will also *καταδύσσει*
 deliver his Oracles by his dreaming Priests to confirme *ὕπνου, &c.*
 superstition and errors. 8. The same *Pausanias* tells us, *in Laconia*
 that there was a certaine Lake dedicated to *Jno*, at which
 people used to meet upon her feastival day, and flung in
 pieces of bread; if the bread sunk, they held it a good signe,
 & that the goddesse was pleased with them, but if the bread
 swimm'd, they held it ominous and dismal; this is that fla-
 vish fear in which Satan did keep the Gentiles; for this was
δεισιδερμία
 either sorcerie and an illusion of the eye, or else there
 might be a natural cause of this; for sometimes vapours
 might rise, or strong breaths, out of the pores or cavernosi-
 ties of the earth, or spongie ground of the Lake, which
 might beare up the bread sometimes, that it sunk not; this
 is the reason, that heavy bodies will not sink in the Asphal-
 tite, or dead sea of *Sodome*. Some use to try Witches by
 flinging them in the water; if they swim, they are Witches,
 but not if they sinke. I thinke this is a weake way to finde
 them out, for some bodies are more active, and fuller of
 nimble spirits then others, who are more lumpish & heavie,
 and therefore apter to sink. 9. The Gentiles used to
 change the names of those whom they had deified; thus *Ro-*
mulus after his death was called, *Quirinus*; *Leda*, *Nemesis*, *Circe*,
Marina, *Ino* *Leucathra*, and *Matuta*; So *Maliceries* was called
Pa'emon and *Portunus*; this custome it seems the Church of
Laſtan. de fals. rel. l. 6. 2
Rome hath borrowed from the Gentiles, as they have done
 many other of their ceremonies, to give new names to their
 Popes when they are created, and as it were deified; to this
 custome also the Scripture alludeth, when Christ promiseth
Rev. 2. 17
 to the Church of *Pergamus*, a stone, and a new name written
 in it; It had been well for Christendome, if the Popes when
 they receive new names, would also receive new hearts, and
 become new men, shaking off the old man, and the workes
 thereof. 9. *Plutarch* writes, that because *Ino* was so chari-
De frat. amore
 table, as to nurse her sister *Semeles* Childe, shee being dead,
 the Romans celebrated her feastivall, in which the women
 went about carrying their sisters Children at their Breasts,
 and

and not their own? I wish there were the same charity and piety among our christian matrons, who are so far from nursing their sisters children, that they scorn to nurse their own, shewing themselves to be but halfe mothers, and more unnaturall to their young ones, then savage beasts. 11. *Zeno Eleates* in *Aristotle*, being asked whether they should sacrifice to *Ino* in a mournfull manner, answered, that if she was a goddesse, they should not mourn; if a woman, they should not offer sacrifice to her; I wish they would consider this, that deities, and yet mourn for the departed Saints: they are men, therefore should not receive divine honour, and because they are blessed, therefore should not be bemoaned.

IO, or ISIS.

SHee was the daughter of the river *Inachus*, whom *Jupiter* loved: and that *Juno* might not suspect it, he turned *Io* to a Cow, which *Juno* begged of *Jupiter*, and delivered her to be kept by the hundred eyed *Argus*, whom *Mercury* by *Jupiter*'s command killed: and *Juno* in revenge, sent a Gad-bee to sting her, which made *Io* run mad up and down the world, till she came to *Egypt*; where she recovered her own shape againe, and was there called *Isis*, and married to *Osyris*; after her death, shee was deified by the *Egyptians*, who used to sacrifice a goose to her.

The INTERPRETER.

1. **I**O was married to one whose name was *Bull*: or shee was carried from *Argos* to *Egypt*, in the ship called the *Bull*: hence arose the fiction of *Io* become a cow. 2. Because the cow in respect of her benefit to mankind, was by the *Egyptians* worshipped for their god: and *Io* after her death was worshipped by the *Egyptians*: hence arose the fable of *Io*'s being turned to a cow. 3. *Io* or *Isis* did not onely first bring unto *Egypt* husbandry, or the way of sowing and reaping of corn, but also arts, and lawes: therefore shee was first

rst worshipped in Egypt, then at Rome, who erected a temple to her, in *Campus Martius*; and amongst the Germans also before Christianity was planted among them; and because shee was carried to Egypt in a ship, they made her a goddesse over the winds and seas, and reserved her hairs at *Memphis* as a sacred relique, and dedicated a holy day yearly to the honour of the ship that carried her; Against this idolatry of *Isis* and of others, S. *Austin* disputes learnedly in his books of the *City of God*, lib. 1. c. 27. l. 18. c. 37. & c. 3. *Lactantius de falsa religione*, l. 8. c. 11. *Eusebius* in his books of the preparation of the Gospell; and others. 4. By *Isis* may be meant the Genius or nature of the soile of Egypt, as her picture sheweth, which moverh a timbrell with her right hand, shewing thereby the comming of *Nilus*; and holdeth a bucket in the left hand, signifying a repletion of all the channells; for *Isis* in the Egyptian tongue signifieth earth, as *Vives* sheweth in his notes upon *Austins City of God*; l. 18. c. 3. out of *Servius* upon *Virgil*. 5. *Tertullian* in his Apologetic against the Gentiles, shewes how unsettled the Romans were in the Gentiles religion; for they admitted the worship of *Osiris* and *Isis*, then overthrew their altars, under *Piso* and *Gabinus*, and cast them out of the Capitoll; and then admitted them again into their City: this is the condition of men without Christ, still wavering, and unsettled in religion. 6. Neer to the image of *Isis* and *Osiris*, which is the same with *Serapis*, stood the image of *Harpocrates*, the god of silence, whom they held to be their sonne, intimating, that the secrets of their religion must not be divulged, but that the priest should be silent, Doubtlesse this shewed the vilenesse of that religion, which was afraid to come unto the light. 7. Some take *Isis* for *Iuno*, and *Osiris* for *Iupiter*, called also *Ammon*: others by *Isis* think *Ceres* is meant, and so understand the earth: which *Iupiter* or the heaven loveth by its continuall embracements and influence; the turning of *Isis* into a cow, is to shew us the benefit we receive by the earth, in that shee both supports us, and feeds us; in that they say she was the daughter of *Inachus* the river, they shewed by this, that they were of *Thales* his mind, in making water the originall of all things; By many eyed *Argus* that kept her, they meant the starry heaven that incompasseth her:

her : the halfe of whose eyes are asleep , the other halfe awaked, because whilest the stars are seen in one hemisphere they are not seen in the other. By *Isis* assuming her owne shape againe in *Egypt*, is meant (as I suppose) that the earth re-assumes its ancient shape and beauty upon the receding of *Nilus*, whose overflowing tooke away the shape of the earth : and turned *Isis* to a cow, that is, made *Egypt* fertill both in pasture, cattell and graine. 8. I thinke by *Isis* is meant the Moon, which is called the daughter of the river, because the Moon is mistresse of the Night, which is the moistest time ; and of waters also , and all moyst bodies ; *Iupiter* is in love with her, because the heaven embraceth the orbe of the Moon, and the Sun once a month is conjoynd to her ; and *Argus*, that is, the starry heaven doth keep her in that she being in the lowest sphere is encompassed by the greater & higher ; which *Argus* is killed by *Mercury*, because thy Sun takes away the sight of the starrs. The turning of *Isis* to a cow by reason of *Iuno*, shewes that the Moon is horned shortly after the conjunction ; and so shee appeares to us, if *Iuno*, that's the aire, be cleere. But shee re-assumed her form again when shee came to *Egypt*, because the Egyptians made her a goddesse , and worshipped her in the form of a woman : her travelling through the world, shewes her wandring motion without the eclyptick , sometimes to the North, sometimes towards the South. 9. *Mercury* killing of *Argus*, may be understood thus ; that the most vigilant and prudent men are oftentimes mastered by an eloquent and cunning tongue. 20. *Io* was turned into a cow by *Iupiter*, and delivered to *Iuno* ; so many men by Gods permission, degenerate into beastiall affections, and are made slaves to *Iuno*, that is, to their wealth ; and are made subject to many-eyed *Argus*, that is, to watching and continuall cares : untill *Mercury*, that is, the preaching of Gods word kill these cares, and beastiall affections : then the stinging Bee of their guilty conscience drives them to repentance, and so they receive their old shape again, and become more wise and holy then before ; and by repentance and holinesse are made though not Gods, yet the sons of God. 11. *To Isis* was dedicated the garland of corn eares, which garland was in chiefest esteem among the Romans : her priests were clothed

cloathed in white linnen, and had their beards and heads shaved, as *Tertullian* shewes: in *lib. de Spectac.* They were also initiated by water and blond; and used to worship her in the forme of a dogs head; which by *Virgil*, *Æn. 8.* is called *Latrator Anubis*. All these may signifie the qualities and effects of the Moon; for in the night time when she shines, the harvest people work hardest in hot countries, when they cannot work by day; therefore the garlands of corn ears were dedicated to her: the white linnen represented the Moons white colour; the shavings of the hairs away, shewed the smoothnesse of the Moon, for shee looks not so rugged with beams as the Sun: the initiation by water and blood, may represent her white and red colours which shee hath, for shee is red in the horizon, white in the meridian: or it may shew the power shee hath over waters, and the blond of living creatures: the dog and goose were thought fittest creatures to be dedicated to her, because these are most watchfull in the night, the time of the Moons dominion. 12. *Isis*, so called by the Egyptians, and *Io* by the Greeks, was clothed in white, as *Apuleius* sheweth, *lib. 11.* sometimes in red, and sometimes in a black garment; by which they intimated, that the Moon looked white in cleer weather: but red against wind:

— *Vento semper rubet aurea Phœbe;*

her black garment was to represent her dusky colour after the change, and in her eclipse. 13. The Egyptians placed the image of *Sphinx* in the porch of *Isis* temple, partly to shew, that the mysteries of religion were not to be divulged among the vulgar but enigmatically; and partly to shew, that the causes of the variations, and many motions of the Moon are not known to us, no more then the riddles of *Sphinx*, were to the vulgar people.

IPHIGENIA

IPHIGENIA.

SHe was the daughter of Agamemnon and Clytemnestra: She having hurt one day as he was hunting Diana's Stag; shee was so offended therewith, that she kept the Grecians with contrary windes in Aulis; the Oracle being consulted, it was answered that the goddesse could not be appeased, but by the death of Iphigenia; Ulysses undertaking this, went and brought away Iphigenia from her mother to Aulis, under pretence that she was to be married to Achilles, being brought to the Altar, and ready to be sacrificed; Diana tooke pity on her, and presented a Doe in her stead, and then conveyed her away to the country Taurica, and by Thoas the king thereof, shee was made priestesse of all humane sacrifices; her brother Orestes being made, and coming thither, was appointed by Thoas to be sacrificed, but being known by his sister was delivered, and they both escaped away together by sea.

The INTERPRETER.

I. THIS story doubtlesse is stolne out of Genesis, where Abraham is commanded by God to sacrifice Isaac, not that he delights in humane sacrifices, but because he would try his faith and obedience, therefore God never permitted the sacrifice of men, except onely of his own Son, whom hee gave up to the death of the crosse for us all, seeing there was no other meanes to satisfie Gods infinite anger, nor to expiate the sinnes of the world, but by the offering of that immaculate Lambe; but Satan that murderer from the beginning, hath been worshipped where ever his dominion is, with humane blood; so that the Phœnicians and Africans used to offer men sacrifices till the dayes of Tiberius, who hanged up all their priests. And the ancient Gauls were wont to sacrifice men to Mercury; and even in the dayes of Tertullian, Eusebius, and Laſtantine, these humane sacrifices were performed in private to Iupiter Latialis; and Faunus instituted such cruell sacrifices to the honour of his grand father Saturn, till Hercules told the Italians, that the Oracle commanded to offer lights to Saturne, not men, although the word $\phi\acute{o}\varsigma$ signifieth both, by the ambiguity of which

Phin. l. 26.
Laſtan. l. 1.
Plato in
minor
Euseb. de
præ. evan.
Dion. l. 20.
Biblioth.
Tertullian.
Macrobi.
Dionysius,
Plutarch.
&c.

word

word they were deceived, so that afterward they used every
 yeare in May by their priests and vestal Nunnes to sling o-
 ver the bridge *Milvius* 30. images of Gracians; and yet at
 this day, among the Americans they used such bloody sacri-
 fices, till the Spaniards subdued them, as *Acosta* sheweth; *Acosta in*
 how much then are we bound to God, who hath delivered us *bis. Amer.*
 from such bloody altars, and such cruell gods, whom no-
 thing will content but the blood of men, women and chil-
 dren? *Neptune* would not be appeased till *Idomeneus* had sa-
 crificed his own son; in *Albania* where they worshipped the
 Moon, they were taught by the bloody priests, to sacrifice
 men to her; and such was the cruelty of the people of *Sar-*
dus, that they used to the honour of their gods, to beat their
 old parents, when they came to be 70 years old, and then
 breake their necks, by flinging them down from a rock; and
 this barbarous cruelty they performed with laughing and
 merriment, whence arose the Proverb, *Risus Sardonius*; but
Erasmus thinks that the parents themselves did laugh, at *In Adag.*
 thinking it an honour thus to dye; such was the cruelty of
Diana Taurica, that she would have all strangers sacrificed
 to her, even such as had made shiprack; So there was more
 mercy in the sea, then in her; and though the *Lacedemoni-*
ans was the best governed state in *Greece*, yet they gave way
 to this barbarous and horrid sacrificing of men. 2. These
 bloody gods would seem to be mercifull, in saving *Iphigenia*
 from death, and in substituting a Doe instead of her; but
 this was damnable hypocrisie, as *Gregory Nazianzen* sheweth, *Nazian.*
 for this mercy was too open a gate for greater cruelty, they *Orat. 20.*
 would save her, that shee might murder others: *τι ὅπερ ὁ*
ἑὺ δὲ πρὸς τοῦ εἰς ὁδὸν τοῦ πρὸς τοῦ εἰς ὁδὸν τοῦ πρὸς τοῦ
 better have murdered her, then reserve her to murder
 strangers; but we see the mercies of the wicked are cruell,
 yet shee ordered the matter so, that shee made an escape,
 and stole away the image of *Diana*, that there might be no
 more occasion of such cruelty; for which cause perhaps it
 was that she had an image and chappell dedicated to her, as *In Achai-*
Pausania thinks; and because shee hid *Diana's* image in a *ca.*
 bundle of wood; it was called *effigies Diana Fascelidis*; and the *Diana fal-*
 cruell King *Thoas*, who had sacrificed so many men, was at *oelis: Tau-*
 sacrificed himselfe by *Iphigenia*; *nec enim lex justior ulli, rica, Aricia*
quams

quam necd artifices, arte perire sua. 3. *Lucretius* accuseth religion as being the cause of so much abominable wickedness, as that *Agamemnon* a father, should butcher his own daughter, whom he calls *Iphianissa*.

Lucret. de
rer. nat.
lib. 1.

*Religio peperit scelerosam atq; impia factam,
Aulide quo pacto Triviai virginis aram
Iphianissae turparunt sanguine fæde
Ductores Danaum delecti, prima virorum, &c.
Tantum religio potuit suadere malorum.*

Pythar.
Ode. II.

In Corin.
Plutarch.
in Thes.
Isocr. de
Helena.

But it's no wonder he inveigh against religion, who was a professed Atheist; it was not religion, but the name of religion, (which is a cloak for all knavery) that was the cause of this murder; for Satan, though an angel of darkness, yett can transforme himselfe into an Angel of light, and soe from the beginning hath deluded and ruined the greatest part of mankind, under the specious name and pretence of Religion, whereas the chiefe end and intent of true religion is to save man, not to destroy him; Religion then is no more the cause of warres, cruelty, murder, and other wickedness, then Christ who is the prince of peace, is the cause of so much debate in the world. 4. *Pindarus* doubts whether *Agamemnon* sacrificed his daughter for the safety of his ships, or because he had found her playing the adulteresse: and therefore killed her, to prevent her husband, who would have been her executioner, if he had found her *ἐν αἵματι λέχου δαμαλιζομένην*, playing the wanton heifer in an other mans bed. I confesse if *Agamemnon* as a King or Judge executed his daughter *Iphigenia*, for her adultery, he did that which in justice he was bound to doe, for the Magistrate beareth not the sword in vain, otherwise, as a private father, he could not kill his daughter, much lesse could a private husband murder his wife for adultery, however the Romans for a while allowed it. 5. *Pausanias* thinks that *Iphigenia* was not the daughter of *Agamemnon* and *Clytemnestra*, but of *Theseus* and *Helena*, and if this be so, we may see an evident passage of Gods justice upon *Helena*, in her daughter; for she who by her adultery had sacrificed so many mens lives to the fury of a ten years warre, hath her own daughter offered up in a sacrifice, by her own country men; thus God visits the iniquity of the parents upon the children.

6. *Juvenal*

6. *Iuvenal* tells us, that at *Rome* there were some, who for the love of money, or an inheritance, would not sticke to sacrifice their daughter, as *Agamemnon* did *Iphigenia* for the safety of his ships;

— — — *Si qua est nobilis illi*
Iphigenia domi, dabit hanc altaribus, etsi
Non sperat tragicae furtiva piacula cervae.

Satyr. 18.

But what needs he wonder so at this, when as there have bin in all ages, and are in this, as many as ever were in any age, who sacrifice their soules to the devill for money, which ought to be dearer to them then any daughter? We thinke *Diana* was a cruell goddesse, who was content with no other sacrifices, but those of men, and yet it was their blood onely shee desired; but Satan will be content with nothing till he have our soules: we abhorre *Agamemnon* as a monster, and an unnaturall father, who would be the butcher of his own daughter, therefore that Panter who covered his face with a vaile did well, shewing that he was not worthy whose eyes might behold the light; but farre greater monsters are they, who are content to part with their own souls, and soules of their children to Satan, for the transitory goods of this life. 7. *Iphigenia* was not sacrificed, but the Doe, yet shee is said to be sacrificed, and her blood was said to be offered, because shee was appointed and destinated for the sacrifice; shee was then sacrificed by deputation or representation; So *Virgil* is to be understood in this verse;

ἑοικασ
 (ἑοικασ) ὁ-
 νοῖς, Eurip.

Hostia sac-
 cedanea.

Sanguine placastis ventos & virgine caesa.

So in *Festus* the sheepe which was sacrificed in stead of a Doe is called *Cervaria*; why then should there be any cavill about the words of Christ, speaking of the bread, *this is my body which is given for you?* and of the wine, *this is my blood which is shed for you?* for though the Doe be called the Virgin, yet no man will say that the Doe was *Iphigenia* by transubstantiation, but by representation onely; so is the bread Christs body, not carnally, but mystically; and such sacramentall speeches are frequent every where, both in sacred and profane writers.

IPHIS.

Ovid.
Met. 14.

HE was a beautifull youth, who being in love with the maid Anaxarete was despised of her, which he took so impatiently, that he hanged himselfe, when his body was carried abroad to be buried, Anaxarete looked out at a window, and with immovable eyes did look upon it, so she was turned into a stone; there was also a maid of this name, who upon the day of her marriage was turned into a man, by the prayers of her mother Theletusa, who to this purpose implored the help of Isis.

The INTERPRETER.

Ἰφίς ἀρχή.
Soph.
Euripid.

1. **H**ERE we may see the impotent passions of young men, by which they are carried headlong to their own destruction; neither is it otherwise where reason doth not sit at the stern, and rule the reins, and as all passions are violent, so none more then that of love, which by Sophocles is said to command the gods themselves, even Jupiter who commands all things else. ὡς ἴψ' ἑὸν δῖον δαίμονα ἔχει κεῖται, καί τινος ἵδ' ἐλάττω ἔσσι; Its no wonder then that love subdues mortall men, whereas he brags of four chiefe gods subdued by him.

*Sol ca'et igne meo, flagrat Neptunus in undis,
Pensa dedi Alcida, Baccum servare coegi.*

πῶς δαίμων
τῶς.

Teren. in
Eunuch.
Virg.
Æn. 4.

Therefore not without cause is love called by the Poets, a Tyrant, the universall conquerour, a fury, drunkenness, a fire, a plague; blinde, a slavery, a sickness, a cruell, bitter, mercilesse, hard-hearted god, whose arrowes pierce deeper then those of Mars, whose wounds are incurable, whose yoke is insupportable, whose companions are cares, feares, teares, complaints, sorrowes, and multitudes of miseries; whose cures are exercise, hunger, prayer, time, or death; this is that fury which overthroweth reason in man, perverts his judgement, blinds his affections, and makes him degenerate into a beast *quæ res in se neque consilium, neque modum habet ullum*; It is the cause of all mischief in the world, therefore it is called wicked love by the Poet: *Improbe amor quid non mortalia pectora cogit*: it makes a man carelesse of his own honour

honour and welfare of religion towards God, of care and charity towards his neighbours and friends; this was the case of *Dido*, she neglected her own fame, and welfare of her kingdome.

Non captae assurgunt turres, non arma juvenis

Exercet, portusve, aut propugnacula bello

Lata parent, pendent opera interrupta, minaeque

Murorum ingentes, aequataque machina caelo.

Æn. 4.

How much it did enslave all-conquering *Hercules*, as to make him spin and card among women, and to submit his neck to his Mistress foot, and his back to her whip, may be seen in *Ovid*;

Non pudet Alciden victtricem mille laborum,

Rasilibus calathis imposuisse manum, &c.

Plus tibi quam Juno nocuit Venus: illa premendo

Sustulit, hæc humili sub pede colla tenet.

In epist.

Deianir.

2. The converting of *Anaxarete* into a stone, was to shew the hard-heartednesse, and cruell disposition of that maid, who was no waies moved with pity at the constant affection, and disastrous death of her lover, such inexorable and hardhearted people, are said to be begot of wild beasts, oaks, and rocks;

Te lapis & montes, innataque rupibus altis.

Robora, te sævæ progeniure feræ.

Ovid. epist.

Didonis.

So *Vergil*; *Duris genuit te caucibus horrens*

Gaucasus, Hyrcanæque admorunt ubera tygres.

Æn. 4.

3. The maid *Iphis* was by the command of her father to be exposed, but the tender-hearted mother, loth to lose her daughter, disguised her into a boyes habit, so that she went for a boy, till she was 14 yeeres old, at what time she was betrothed; the mother and daughter both, being sollicitous in this case what to doe, went to the temple of *Isis*, desiring the goddess to be mindfull of her promise, which she had made them 14 yeeres before, to wit, that she would helpe them at a pinch; therefore she turned her into a boy; this is but a fable, yet it teacheth us so much, that if a false goddess was mindfull of her promise, will the true God be forgetfull of his? and if *Isis* did helpe those that called upon her in their extremity, surely God will not faile those that call upon him, in the day of their trouble, but will deliver

L. I. c. 6.

L. 9. c. 8.

Brut.
Seidelius
in Physic.
Laurent.
in anat.

them, & they shal glorifie him. 5. There are some who think: this change of maids into boyes, to be naturall, because these differ not naturally, but only in the situation of their genitall parts; for the same parts which in maids are inward by reason of the weaknesse of their heat, are in boyes thrust outward by the greater heat of their bodies; therefore it is recorded by *Fulgosius*, that in his time two maids, *Francisca & Carola*, were turned into boyes, after they were fifteen yeers old, and married to women; the like is recorded by *Sabellius*, of the boy *Ariste*, who had been a maid; yet it is more likely that there is no such change in nature; Seeing the vessels of generation in male and female are not the same, but differ in figure, number, and situation, as Anatomists shew us; there is then no credit to be given too those stories which tell of such transformations, except they mean of Hermaphrodites, who have the vessels of both sexes, which are not discerned whilst they are young, because of their weak heat; so at first some young boyes have been taken for maids, because the yard and testicles for want of heat have not appeared outwardly.

JUNO.

SHe was the daughter of Saturn and Ops, the wife and sister of Jupiter, the mother of Hebe, Vulcan, and Mars, the goddess of riches, and of marriage also, called therefore *Pronuba*; and of child-bearing, therefore called *Lucina*: as from the wealth of which she was held to be a goddess, she was named *Juno*, à *Juvando*, for riches are great helps.

The INTERPRETER.

1. **W**hen *Juno* is called *Jupiter's* sister, is meant the air, which doth much resemble the heaven, called *Jupiter* by the Poets: but when she is called *Jupiter's* wife, is meant the earth, which like a fruitfull woman conceiveth and bringeth forth the creatures by the heavens influence: which the Prince of Poets intimates, when he saith, that in the Spring *Jupiter* comes down into the bosome of his beloved wife, *Conjux in late gremium descendit.*

2. *Iuno* was painted of old in the form of a matron in a long robe, having a lance in one hand, and a platter in the other; perhaps to shew us, that wealth is every thing; it is both meat, drink, clothes, armour, it is that which doth command all things: therefore *Iuno* is still termed a Queen, and shee carried a scepter in her hand in some pictures, and is carried in a rich chariot of gold and silver drawn by lions; to shew, that riches addes beauty, and strength, and courage to men, and who is able to resist it? 3. The Peacock was dedicated to *Juno*, and so was the Raven and Goose; doubtlesse to shadow out unto us the nature of rich men, for pride, rapacity and watchfulnesse are incident to them; the Peacock is not so proud, nor the Vulture so ravenous, nor the Goose so watchfull as rich men; but while with the Peacock they looke big at the sight of their fine feathers, let them cast their eyes upon their black feet, and remember their end, which will be blacknesse and darknesse; and while they feed upon the hearts of poor men, as that Raven in *Caucasus* did upon the heart of *Prometheus*, let them know, that death shortly wil feed upon their flesh, and the worm of conscience upon their soules. And though they be as watchfull to preserve their wealth, as the geese of the Capitoll were: yet there be they that watch as narrowly over them, and for their death are still watching and wishing; and what better are rich men without grace and literature, then the geese of the Capitoll, which were carefully looked to, and fed by the command of the Censors, and at last killed and carried at their solemne feasts with great solemnity in silver platters? So rich men are fed and pampered, then dye, and in solemne pomp carried to their graves, where their carkasses rot with their names, *eorum vitam mortemque juxta aestimo*. 4. Some by *Iuno* understand the Moon, therefore they called her *Lucina*; and painted her with beams about her face, sitting upon lions, holding a scepter in one hand, and a spindle in the other; by which I think may be meant both her light and operations: for the Scepter signifieth dominion, and she bears rule over the humid bodies; hence shee is called *Fluonia*: the spindle which properly belongs to one of the *Parcae* or Fates, may shew us, that the Moon hath a great influence upon our lives: and her sitting upon lions may signifie, that

her moist influence doth temper and moderate the fiery and choleric heat of our bodies. And because the moisture of the Moon is a great helpe to facilitate child-bearing, therefore she was called *Iuno Lucina*; as the goddess that did helpe to bring forth children to the light, and for this cause shee was called upon by women in their labour: *Iuno Lucina ferre opem.* 5. I think *Iuno* may be the embleme of an honest, carefull, and frugall matron; for shee is commonly painted sitting, to shew, that a woman must not be given to gadding: shee hath a scepter and a paire of sheeres in her hands, for shee must both rule her family by her authority and discretion, and shee must clothe and feed them, which is intimated by the platter in her hand, and sheers with which shee shears her sheep; she is clothed with a goats skin, to signifie her frugality, which is a rare thing to finde in the women of this age, whose excesse in apparell are badges of their pride and luxury; she is crowned and girded with vine branches, to shew her fruitfulness; to which *David* alludes, when he saith, *Thy wife shall be like the fruitful vine upon the walls of thine house*: shee treads upon a lionesse, as all honest and laborious matrons should do: to win, subdue lust and wantonnesse: shee is armed with a lance and a target; for a matron should have a sharp tongue to reprove, and the target of modesty to keep off all lascivious assaults and tentations. 6. By *Iuno* may be meant the air, which that picture sheweth, wherein she holds thunder in the one hand, and a drum or cymbal in the other: shee wears a party-coloured garment, and is attended by *Ira* the rain-bow; by *Castor* and *Pollux* also, which are two fair meteors presaging serenity; the fourteen Nymphs which *Virgil* gives her, are so many exhalations begot in the air: her holding of a pomegranate in one hand, and a cuckow upon her scepter in the other, shews the serenity of the air in which the cuckow, that sings onely in the spring, takes delight; and the fruits doe prosper in a temperate air: That the rain-bow is engendred in the aire by the reflex of the Sun-beames upon a waterish cloud, is manifest; the diversity of whose colours is caused by the light shining upon the unequall parts of the cloud, some being thicker, some thinner, which the Poet shewes in that verse.

Although the rain bow may represent riches, whereof *Iuno* is goddesse, for indeed wealth makes a fine shew like the rain-bow, but quickly vanisheth;

Divitiarum et formæ gloriæ fluxa & fragilis:

Salust.

and whereas the learned Poet makes *Iuno* petitioning *Æolus* Æn. I.

to send out the winds against *Æneas*, he shewes, that the wind is something else then the bare moving of the air, and that it is an exhalation raised out of the earth and waters, without which the air could not be so violently moved.

7. *Iuno* was the goddesse of Marriage, therefore called *Pro-nuba*, and *jugalis* from *jugum*, or the yoke that was put over the new married couple. There was at *Rome* an altar dedicated to *Iuno juga*, in the street called *Jugarius*, because at this altar they were joyned, and here their feet were fettered; whence the Poet calls marriage *Vincla jugalia*: but because they thought her power not sufficient, they joyned an help to her, whom they called *Hymen*, and the god of marriage; in one hand he bare a torch, in the other a red vail called *flammeum*, with which the bride was covered to hide her blushing: these two might signifie the two properties that ought to be in women, to wit, fervent love represented by the torch, and modesty shadowed out in the vail: and it is observable, that when the parties who were to be married offered sacrifice to *Juno*, they flung away the gall behind the altar, to shew that in marriage there ought to be no gall or bitterness.

8. I finde that *Iuno* had her education from the hours, and was nourished by the Ocean and *Thetis*, or as some say, the sea-Nymphs; to shew, that Navigation, and Time or opportunity beget riches; or that the airy exhalations are begot of, and nourished by moisture. 9. As *Iuno* signifieth the air, *Vulcan* was her son; because the fire is begot of air oftentimes: But as *Iuno* signifieth wealth, *Mars* was her son; for wealth begets quarrels, pride, and warres; But as *Iuno* was the goddesse of marriage, *Hebe* was her daughter; because in our youth and vigour we are fittest for marriage. 10. *Iuno's* temple was open roofed, and by *Numa's* law, no whore must enter into it; to shew, that marriage must not be performed in dark corners, but publickly;

and

and that marriage ought to be honourable among all men; and the bed undefiled. 1. *Iuno* shed her milke rather then shee would be nurse to *Hercules*, of which milk the Poets feign Lillies received their whitenesse; and the milky way in heaven, called *Galaxis*, had its originall thence; which, as *Aristotle* (*1. Meteor. c. 8.*) tells us, is a bright whitenesse proceeding from the beames of the lesser starres reflected on a cleer cloud; others hold it to be no Meteor; but however *Iuno* in this may paint out unto us wanton mothers, who will rather lose and spill the milk which nature hath given them then nurse their own children; which the wildest beasts will not doe. 12. *Iuno* was said to have the government of Kingdoms, because wealth commands and rules all things; that is able to make a maid the wife and sister of *Iupiter*: therefore not without cause was shee so much adored, and called upon by maids that were to marry, under the names of *Interduca*, *Domiduca*, *Urxia*, *Cinxia*; for it is wealth that can bring in, and bring home, annoint, and gird the maid with a wedding girdle: and without that shee may sit long enough without house, ointment, or husband: but if shee be rich, shee shall not want a *Iupiter* to woo her, who will rather abuse himselfe, to take on him the shape of a cuckow, then misse her. Shee is *Populonia*, the goddesse of the common people; and *Curetis*, the souldiers goddesse, for wealth is that they fight for: this is the rich mans *Soticensa*, or *Sospitatrix*, or *Opipena*, that is, his saviour and helper: but as *Juno* was a weak help to others, who could not help her selfe when *Hercules* wounded her; so riches will prove such helps in the end, when the dying wretch shall say to his bags, *Miserable comforters are yee all.*

IUPITER.

HEE was the son of Saturn and Ops, and was born in Creta at the same birth with *Juno*, and was brought up on mount Ida by the *Curetes* privately, for fear his father should find him, who was devouring his own children: but afterward he drove his father out of his kingdome, and divided the world with his two brothers, *Neptune* and *Pluto*; he tooke heaven for himselfe, the sea fell to *Neptune*, hell to *Pluto*; he used to change himselfe.

himselfe into many shapes ; and took Juno his own sister to wife.

The INTERPRETER.

1. **J**upiter is so called *quasi juvenis pater* ; because he is a helping father, and *Despiter*, the father of the day, and in Greek Ζεύς, and Ζεύς, from life ; for it is he that gives life to all things : by this name they understood that divine power by which all things are moved and preserved, as may be seen in the Epithets given to him by *Virgil*, and the other Poets, as also by the descriptions of him in *Orpheus*, and others, and by the ancient pictures which they made of him ; for they placed him in a throne, to shew his immutability ; they crowned him, to shew his authority ; they clothed him with garments representing light and flames of fire, and all besparkled with Stars, to shew his heavenly nature and divine glory ; they put a pair of globes in one hand, the one of amber, the other of gold, to signifie that both the globes of heaven and earth are in his power ; in the other hand there is a violl or citron, intimating that he is the cause of that admirable harmony that is in the world ; his throne is covered with a garment of Peacocks railes, to signifie his providence and omniscience ; he hath the look of an ancient man, because he is the ancient of daies ; his sandals or shooes are green, and he treads upon *Neptunes Trident*, to shew that sea and land are subject to him. They paint him sometimes with the thunder in his hand, to shew that he is the punisher of impiety ; sometime they paint him with a scepter in one hand, and a circle in the other, signifying that he is that great King who rules the world ; for which cause they place the Eagle by him, who is the King of birds : they give him sometimes the image of victory in his hand, because conquest and victories are from him : sometimes they make all his upper parts naked, the lower parts clothed, to shew that he discovers himselfe to the Angels and blessed souls, which he doth not to us mortals, who see nothing of him but his lower parts ; and these clothed, because here we see him onely in his effects and works, and some of his attributes, but obscurely, and in a dark speech,

as

as the Apostle saith. The Celtæ or ancient Gallies worshipped *Jupiter* under the shape of an Oake, and so the Romans used to crown *Jupiters* image with oaken leaves; to shew that he who gave being to all things, doth also feed them; for akorns were the first food of the old world. And for the same cause was he worshipped by the Egyptians and Assyrians, under the shape of a ram, to shew us, that it is he who feeds and cloathes us; and therefore the horn of his nurse *Amalthea* was filled by him with all kind of food, called *cornu copia*, because from him we have our food, for he openeth his hands and filleth all things with his blessings. And to signifie that he both rules and sees all things, they represented him in their hieroglyphick by a scepter with an eye on the top of it, called *Iovis oculus*, *Jupiters* eye. 2. By *Jupiter* may be meant Kings and Judges: for as *Jupiter* is called King by the Poets, so Kings were called *Joves*. They painted him sometime without eares, sometime with foure eares, to shew that Kings must have no eares for flatterers, informers, and slanderers, but must have many eares for complaints and advise; they must never want eares to hear the grievances of their subjects, nor the wholesome advice of their counsellors: they gave him also three eyes, whereof one in his forehead, to shew that Princes must see more, and higher, and further off then private men; their knowledge must be more eminent and sublime. Justice is alwaies painted by *Jupiter*; to signifie that Kings actions must be alwaies just. *Jupiter* subdued *Ægeon*, and the rest of the Giants, to shew that Kings must not suffer tyranny and oppression to goe away unpunished. *Jupiter* taught people who before fed upon mens flesh, to eate akorns, therefore the oake was dedicated to him; so Princes should endeavour to civilize their people, and to provide by good laws fit and wholesome food for them. *Jupiter* is said to have begot divers daughters which were called prayers, intimating, that Princes must have a fatherly care of their peoples intreaties and petitions, and not slight them. *Jupiter* drove away the swarms of flies that infested *Hercules* (therefore called *Muscarinus*) whilst he was sacrificing; so Princes must drive out of their Kingdom all busie bodies and disturbers of religion. *Jupiter* married *Meth*, which signifieth counsell, and after he swallowe

wallowed her, he conceived *Pallas* in his brain, so Princes must unite themselves to good counsellors, and by swallowing their good advice, their heads shall be filled with wisdom, and they shall produce wise actions. *Jupiter* was the father of the *Muses*, so should Kings be the nursing fathers of learned men. 3. *Jupiter* may be the type of a Tyrant, for his banishing of his father, and usurping his Kingdom, and cutting off his testicles, his marrying with his own sister, his devouring of his own wife *Metis*, his ravishing of *Ganymede*, his many whoredomes and adulteries, his transforming himselfe into so many shapes of beasts and birds, as into the cuckow, the swan, the bull, the ram, &c. What, I say, doe all these mean, but lively represent unto us the cruell manners, and wicked qualities of tyrants? therefore when he began to raigne, the golden age ceased, the lamb durst play no longer with the wolfe, men could not live securely and happily as they did before: in his reigne began rebellions, when the Giants conspired against him; for what could he else expect, but that his subjects should rebel against him, who rebelled against his own father? His advancing of the Swan his whore, and placing her amongst the stars, the honour he gave to the Goat his nurse, in making her a constellation, and in wearing her skin upon his target, called therefore *Aegis*, doth shew us how Tyrants advance licentiousnesse and wantonnesse, and rapacity also, as they intimated by the Eagle that still waited on him, and drew his chariot. As Kings may be called *Joves*, so Tyrants should be called *Veiores*, who are fitly represented by that picture of *Jupiter* in the form of a boy, with horns on his head, arrows in both his hands, and a Goat by him, shewing to us the childish, hurtfull, and wanton disposition of Tyrants. 4. *Jupiter* is taken sometime for the air, in Poets; sometime for the element of fire, and *Juno* for the air, therefore they made her *Jupiters* wife, and they used to paint him with a vaile flaming about his head; and sometime by *Jupiter* they meant the heaven, as by *Saturn* they understood time; so then when they write that *Saturn* devoured his children, except *Jupiter*, *Juno*, *Neptune*, and *Pluto*, their meaning was, that Time destroyes all compounded bodies, but the heaven with the element of fire, the air, the sea, and the earth, are not subject

to Times lawes and tyranny; And because there is no commixtion but between the neighbouring elements, therefore it is, that *Iupiter* tooke *Jano* to wife, but could not be permitted by the rest of the gods to marry with *Thetis* the sea. 5. *Austin* (*lib. 3. de Civ. cap. 10.*) shewes the Gentiles vanities, who held the world was eternall, and yet acknowledged *Iupiter* and *Iuno*, that is, heaven and earth, to be the children of time: for if they had their beginning of time, then they must acknowledge the creation of the world, and of time also. 6. He laughes likewise at their madnesse, who called *Iupiter* the chiefeft of all the gods, by the namee of *Pecunia*, money, the baseft of all things: which no wise man will covet, as he sheweth out of *Salust.* (*Lib. 7. de Civit. cap. 12.*) and may we not laugh at them, who not onely call but have also made money their great god and *Iupiter*, which now have their commanding power of all things? This is that idolatry the Apostle speaks of; this that *Iupiter* that can make passage to *Danae*, through a tower of brasse; who more violently then a thunder-bolt can break through the strongest armies;

*Pecrumperere amat castra potentius ignis
Fulmineo.* ————— *Horat.*

This is the covetous mans *Jupiter Stator*, and *Terentius*, and *Liberator*, and *Elicius*, and *Invictus*, and *Omnipotens* too, and *Hospitalis*, and what not? for he hath said unto the wedger, *Thou art my hope*; and to the gold, *Thou art my confidence*: But in the hour of death the covetous wretch will finde no more comfort in this *Jupiter* of gold, then the Romans did in their *Iupiter* of stone, when they swore by him, *Jovem lapidem jurare*. 7. *Iupiter* is said to be born in *Crete* or *Candie*, because the people of that Island were more religious then others; and to shew that god is chiefly to be found there where religion is most cherished. 8. *Saturn* could nor devour his son *Iupiter*, but devoured a stone instead of him, to shew us that Time which destroyed all things, even the hardest stones, yet cannot consume or destroy that eternall Minde or Deity which they called *Jupiter*. 9. The *Curetes* and *Corymbantes* saved *Jupiter* from his fathers fury by the soundings of brasse, and clashing of arms, that the childes crying might not be heard; even so kingdoms are preserved from outward

outward violence or forraigne forces, by armes and military discipline. 10. *Jupiter* had divers titles given to him, as *Xenius* the god of hospitality, *Philus* the god of love, *Heterius* the god of fellowship, *Homognius* the god of kindred, *Pbra-trius* the god of tribes, and *Enhorcius* the god of oaths, &c. to shew what care men should have of hospitality, love, fellowship, kindred, tribes, and oaths. 11. At *Rome* *Jupiter* was worshipped upon the *Capitoll*, and had a temple there thence he was called *Jupiter Capitolinus*; he was named also *Jupiter Latialis*, and was worshipped by shedding of humane blood; as *Tertullian* and *Lactantius* shews; and he was stiled *Jupiter Pistor*, or the baker, because he taught the Romans in their sleep, when the *Galles* besieged the *Capitoll*, to fling out their bread to them, by which the *Galles* forsook the siege, supposing the Romans to be stored with bread. May not this fitly be applyed to the Pope, who is now *Jupiter* of the Roman *Capitol*, and the Latin *Jupiter* whose name is *Iatreus*, 666. whose worship consists not in wine, but in bloud, in the *Eucharist*: not to speak how his power and religion have been still maintained by bloud of martyrs? and may not he be called *Jupiter* the baker, who hath cast the bread out of the *Sacrament*, by which means he hath lost not onely many of the *Galls*, but also of the *Dutch*, *English*, *Scots*, *Swedes*, *Danes*, &c.

IXION.

Hee was the son of *Plegias*, who having murdered his father-in-law, went up and downe the earth as a vagabond at last *Jupiter* did pity him, and expiating his crime, received him into heaven; where he began to fall in love with *Juno*, desiring the use of her body, but *Jupiter* understanding this, presented him a cloude, having the shape of *Juno*; of this cloude the Centaures were procreated; therefore *Ixion* was sent down again to the earth, where bragging that he had lye with *Juno*, was by *Jupiters* thunder cast down to hell, where being tyed to a wheele he is continually whirled about.

Ovid. Met.

l. 4.

Nat. Com.

l. 6. c. 16.

Tibul. l. 1.

Pind. Pyth.

eid. 3.

Lucian. in

dial. deo

Divet de

civit. l. 18.

c. 13.

The

The INTERPRETER.

1. **I**N the person of *Ixion*, we may see the nature of an ungratefull man, who being so kindly entertained by *Iupiter*, would offer to defile his bed: this was the sin of *Paris* towards *Menelaus*, whose wife he carried away, after he had been so courteously entertained by him: to the sin of adultery he adds treachery and the violation of hospitality; but *Ixion* was not more ungratefull to *Iupiter*, then we are to Almighty God, who having pardoned our sinnes, and received us to mercy, making us citizens of heaven, and partakers with the Saints in light, yet we daily offend him with our spirituall whoredomes, and unthankfull lives. 2. *Ixion* wandred up and downe like a vagabond, till *Iupiter* pittied him; this is the condition of us all, we have no rest nor peace in our selves; till we return to God by repentance, who will take pittie on us; as a father pitties his childe. 3. *Ixion* is not received into heaven till his murther be expiated by *Iupiter*: neither must we think to enter into heaven untill our sins be pardoned, and our soules cleansed in the blood of the Lambe, for no unclean thing can enter into the new Jerusalem. 4. As *Ixion* did not enjoy *Iuno*, but a cloud; so doe worldly minded men, who place their happinesse on earthly things, they enjoy but empty clouds, and not the substance of true happinesse; for what else are the honours, riches, and pleasures of this world, but empty cloudes, and vanishing vapours? 5. As *Ixion* is continually whirled about by the wheele to which he is tyed, so are restless minde, so are ambitious and tyrannicall spirits; they have rest neither night nor day, they are continually whirling about, and at the end of their life, they are not farther promoted in their desires and aimes, then at the beginning, still toying like a horse in the mill, who in the end of the day, is to be found in the same place where he was in the morning. To be whirled about a wheele was a great punishment in *Greece*: but it comes short of this restless wheeling of the covetous and ambitious man. *Ixion's* wheele stood stil once at the Musick of *Orpheus*, atq; *Ixionem ventorota constitit orbis*; but the ambitious and covetous minde never rests, though Gods word

Exile d'au.

Georg. 4.

word found never so sweetly. 6. As *Ixion* was punished in *Pyth. Od. 25* hell for his ingratitude, so *Pindarus* makes him a preacher upon the winged wheele, exhorting all men to be thankful to their benefactors; Ἰξίονα φανί ταῦτα βροτοῖς λέγει ἐν πλεῖστον ἔχον. Though I doubt whether there is so much charity in hell; yet this is recorded for our instruction, that we may learn to take warning from other mens harmes, *felix quem faciunt aliena pericula cautum.* 7. The wheele is the embleme of inconstancy, therefore fortune is placed upon a wheele; they then whose actions and resolutions are wavering, unsettled, and changeable, may be said with *Ixion* to be whirled about with a wheele. 8. *Ixion* had tasted of Ambrosia and Nectar, and therefore could not dye, for which cause he is tortured in hell perpetually; by this we see, that the Gentiles had a perswasion of the soules immortality, and the perpetuall torments of the wicked. 9. *Ixion* was a most wicked man, in whom many sinnes met together; to wit, treachery, murder, having thrust his father in law into a burning cole pit, under pretence of friendship, adultery, ingratitude, pride, lying, and prating; so that he could not restraîne his blab tongue from bragging of his carnall commerce with *Juno*: thus sinne seldome goeth alone. 10. Commonly as the parents are, such be the children; *Ixion* himselfe was given to leachery, and so were the Centaurs his children; for which cause they were said to be halfe horses, intimating their unsatiable lust, and pronenesse to Venery. 11. *Ixion* in affecting *Juno*, did signifie, that he was an ambitious man, affecting a kingdome, for shee was a goddessse of kingdomes, but whosoever obtain kingdomes by violence and oppression, are like *Ixion* on a wheele, they are quickly up, and quickly down; he was said to be the father of the Centaures, because the was he first that made a guard for himselfe of horsemen. 12. *Ixion* was tied to the wheele by snakes; this may signifie that he was an envious and malicious man, and that as the lives of tyrants are unstable, like a wheele, so they are subject to much envy. 13. *Jupiter* was a king, who advancing *Ixion* to honour in his kingdom, was so ill recompenced by him, that he fell in love with his Queen; whereupon to delude him, he presented a servant maid called *Nephale*, in the shape and habit of *Juno*.

Fulgenc. l. 23
Mythol.

Torresquæ
Ixionis
angues.
Virg.
Geo. 4.

μοιχοῦς
ποτὲ αὐτὸς
τὸν γυναι-
κόνα.

Lucian. in
dial. deo.

Vives in
Aug. de ci-
vit. l. 18.
c. 13.

Lucian. in
epist. Sa-
turnal.

Æn. 6.
in Nicia.
in Pluto.
in Tuscul.
in 6. Æn.
Adver. l. 5.
cap. 3.
Apolog.

of whom he begot a servile generation of people, called *Centaures*, which gave occasion to the fiction, that they were begot of a cloud. 14. Jupiter was well enough served by *Ixion*, for he had committed adultery with *Ixion's* wife before, therefore by the law of retaliation, *Ixion* becomes *Jupiter's* corivall; God suffers the same measure to be mete to tyrants, which they mete to others. 15. *Ixion* was King off *Thessaly*, who in the Town called *Nephale*, first taught his people the use of horsemanship, and because they were employed on horseback (for on foot they were not able to run so fast) to bring home the mad oxen that were run away, they were called *Centaures*, ἀπὸ τοῦ καλεῖν τοὺς ταύρους. 16. In *Ixion* we may see to what insolencies, sudden honours, fullness of bread, and drunkenness doe bring men; for he being admitted to the table of *Jupiter*, and drunk with *Nectar*, forgot himselfe so far as to desire the use of *Juno's* body, *luxuriant animi rebus p'æ unigue secundis, ἀνὰ μὲν δὲ τὸν Ἰξίωνα ὁδοῖται οἱ ἀξιαδαὶ καὶ τὸν Τραπίζης, &c.* 17. By *Ixion's* punishment upon the wheele we may observe, that this torturing hath been usuall in old times, for *Vingill* speaks of it, *redissque rotarum districti pendunt*; so doth *J. Josephus* in his story of the *Maccabees*; so doth *Plutarch*, *Aristophanes*, *Cicero*, and others; See *De la Cerda*, and *Turnbus*. *Tertullian* calls the Martyrs that were tied to the wheele, *Semaxios, quasi Semiarios*, from the axletree.



CHAP. XI.

L

LARES, or PENATES.

THese were the two sons of Mercury and Lara, which he begot of her, when he conveyed her to hell, after her tongue was cut out by Jupiters command, for betraying to Juno his intent he had to seduce Juturna.

The INTERPRETER.

1. **T**Hese *Lares* were the Gentiles household gods; and this word is sometime used for house or household goods; so *Salust*: *nobilis Larem familia: emulatum*. The place where these *Lares* were worshipped or kept, was called *Latrium*; they were called also *Penates*, from *penn* or *penitus*, from whence comes *penetrare*, for they were kept in the most retired and inward places of the house: and sometime *Penates* and *Lares* were of whole Cities and Kingdomes. 2. The *Lares* were painted like young boyes wearing a dogs skin about their shoulders, and having a dog alwayes by them, to signifie that they were the faithful keepers of houses and goods, as dogs are; and that they are terrible to strangers, but familiar with domesticks. 3. They were painted also with their heads covered, which was a signe of liberty, and preservation; so we read that *Castor* and *Pollux*, the deliverers and preservers of *Greece*, were painted covered; so *Suetonius* writes, that the Roman people covered their heads with caps when *Claudius Nero* was dead, in signe of their re obtained liberty. By their covered *Lares* then they signified, that men in their own houses ought to be free, and protected

from wrong and violence, 4. *Arnobius* tells us, that *Lares* were the gods of high-ways and travellers, *Lib. 3. cont. Gent.* and that they were the same that the *Euretes* were, which with the noise of their brazen instruments preserved *Jupiter* from devouring by *Saturn.* I finde also that they were the same with *Larva*, and *Lemures*, and *Genii*; save onely that the *Genius* waited on the living, but the *Lares* upon the dead; yet the name *Genius* is given to these also by *Virgil*, speaking of the serpent that came out of *Anchises* his grave;

Inceruus Genium re loci, &c. — Aenæad. 5.

By this it seemes, the Gentiles thought it unfit that those gods who were assigned to preserve men in their houses, should forsake them when they went abroad; for the dog which was consecrated to them, doth not onely preserve the Masters house, but also waits upon him when he goes abroad; — *Gressumque canes comitantur herilem;*

and so they thought it unfit, that the gods which waited on men in their life time, should forsake them in death, and not wait upon their soules: and by that fiction of the *Euretes* preserving *Jupiter*, they did shew, that as soone as *Lucina* brings us out to the light, the *Genii* or *Lares*, as so many Angels, wait upon us, to preserve us from hurt. But what madnesse was this, to multiply so many gods, whereas that same God who gave us life and being, gives us also his protection and custody both in life and death? 5. They used to offer to their *Lares* and *Genii* wine, and the smoke of frankincense; and they thought it abomination to offer any living creature to them, or to worship them with the losse of any beasts life, by whom they had the preservation of their own life; I wish they would truly consider this, who think they cannot worship the true God of peace, except by warre: whereas he turned the sacrifices of blood unto the Sacrament of wine, to shew that he delighted not in the blood of beasts, much lesse in the blood or death of men: nor doth he think that he is worshipped by shedding of their blood, for whom he shed his own blood. 6. The chiefe place where they worshipped their *Lares*, was in the chimney: by which they signified, that they were the gods of fire, as well as of their houses: and therefore *Lar* is taken for the fire or chimney sometime; and *Servius Tullius* gave out, that his mother

mother conceived him of *Lar*, whom shee saw in the fire, as shee was one night warming of her selfe in the chimney; in taking of which conception, a flame was seen afterward issue out of *Servius* his head: It seems that too many Princes are conceived of fire, and they are too much addicted to the worship of their fiery gods, as appears by their too great delight they take in the fire of strife, warrs, and contention. 7. I finde that *Lares*, *Larvæ*, *Lemures*, and *Manes*, signified the soules of men after death, seeming to appeare to men sometimes: if they were good souls, they were called *Lares*, and did no hurt; if they were wicked souls; they were called *Larvæ* and *Lemures*, and affrighted men: these are called by *Apuleus*, *Nocturnum occurfacula*, *busforum formidamina*, *Sepulchrorum terriculamenta*; therefore *Romulus* instituted the feasts called *Lemuria*, or *Remulia*, to pacifie the soule of *Remus* his brother, whom he killed: But I finde *Manes* a general word for good and evil souls. Upon these Gentile fictions the Church of *Rome* hath grounded the feigned apparitions of souls after death, to confirm superstition and their doctrine of Purgatory. 8. In that the *Lares* were begot of a dumb goddesse, and the god of speech, as they were going to hell; I suppose, they might by this signifie, that the departed souls, though they cannot speak with corporeall organs, as we doe, yet they have a spirituall speech, whereby they communicate the conceptions of their mind to each other, as *Thomas* sheweth, *Prima prime, quest. 107. art. 1.* for there is no hinderance why one soule or Angel should not understand another, but onely the will: for in us our bodies hinder the apprehension of one anothers conceptions; but in spirits the will onely; so that as soon as the Spirit is willing to impart his conceptions to another, he is said to speak, and the other to hear. 9. Among, the Romans there were *Lares publici* and *familiares*, publick and household gods; also *Lares hostitii*, gods to drive away their enemies; *Lares marini* gods of the sea: *Lares viales*, gods of high wayes; *Lares querquartulani*, gods of the oaks or wood; neither was there any place in the world which had not these petty gods, besides their great gods; But what petty gods were these, whom a man must rescue out of the flames of *Troy*, or else they had been burned? Therefore not without

cause doth *S. Austin* (*De Civit. lib. 1. c. 3.*) laugh at the Romans, who made these conquered gods their protectors, who thought that by their help they subdued the world, that could not help themselves when they were subdued by the Grecians, as he proves out of *Virgil*, whom he calls the greatest, most excellent, and best of all Poets. What better are the new Romanists in multiplying to themselves tutelary saints, forsaking the fountaine of living waters, and digging to themselves cisterns that will hold no water?

LATONA, See APOLLO.

and DIANA.

LEANDER.

Museus. **H**EE was a famous youth in Abydos, a town of Asia, seated upon the Hellespont, who being in love with Hero, a beautiful maid that dwelt in Sestos, upon the opposite shore, used to swim over to her in the night time with good success, but one night, the storm arose, and drowned him.

The INTERPRETER.

1. **T**HIS sea in which Leander was drowned, is called the Hellespont from *Helle*, who with his brother *Phryxus*, sitting on the golden fleeced ram, was drowned there, for these two brothers being commanded by their mother *Nephele* to sail upon that Ram to *Colchi*, *Helle* fell off, but *Phryxus* came to *Colchi* in safety; and sacrificed the ram to *Mars*, as he was commanded; and hung up the golden Fleece in the temple of *Mars*, guarding it with a watchfull Dragon; but indeed these were not carried upon a golden ram, but in a ship having a gilded ram painted on the sterne; this sea is called also *Pontus Phryxus* by *Lucan*, which he saith *Cæsar's* Army might have covered over with ships, and have joyned *Sestos* to *Abydos*, as the Persian Army did, when they past on dry ground out of *Asia* into *Greece*.

Lib. 6.

πολύς ὁ ἄρμα

ἰσὺν πῆγ,

Sec.

Museus.

Tot potius manus adjungere Seston Abydo.

Ingestq; sole Phryxum elidere portum.

2. In Leander we may see the violence of love, which all the

the water of the sea could not quench, though he drunke plentifully, nor could the roring of the waves, nor the mingling of heaven and sea terrifie, *ἡ δὲ θάλασσα καὶ τὸ πόντος*; which the best of Poets elegantly expresse th.

*Quid juvenis durum cui versat in cossibus ignem
Sævus amor; nempe abruptis turbat procellis
Cæsa nocte natat serus freta, quem super ingens
Porta tenet teli, & scopulis illisæ reclamant
Æquora, nec miseri possunt revocare parentes,
Nec morituræ tenet crudeli sinere virgo.*

Virgil. l. 3.
Georg.

3. In *Hero* we may see the nature of many women, shee was

παρθένος ἡμέρας, γυναῖκα νύκτιν, a virgin by day, but a wife by

night; many seem to be chaste and modest by day, which are

by night notorious whores: *quæ cum foris sunt nihil videtur*

mundum; they delude the eyes of the world, but they cannot

deceive his eyes to whom the darknesse is no darknesse; but

the night is as cleere as the day, and what they commit in

secret, shall be proclaimed upon the house tops. 4. *Hero*, as

Fulgentius observeth, signifieth love, and *Leander* the disso-

lution of manhood, to let us see that love causeth men un-

dertake any danger, though in the night, and makes them

loose and dissolute. 5. *Hero* held out a light to *Leander*, but

it was a faithlesse light, as *Museus* calls it for the bitter wind

put it out; *καὶ δὴ λυχνὸν ἀπὸ τοῦ ἀπέρχοντος πνεύματος ἀνέτης*;

and so it was the occasion of both their deaths; love is ac-

companied with a flame, with heat and light for cheerefol-

nesse, which in young men is quickly extinguished, in old

men rotally dead; for as the cold water killed *Leander*, and

his love, so doth cold and moist old age destroy the heat of

youthfull affections. 6. The love of this world, and the

light which it holds out to us, is much like the love and light

of *Hero*, it failes us in our greatest extremities and dangers;

therefore he that hath not the light of Gods word to direct

him through the sea of this world, must perish undoubtedly;

the fiery pillar was not a surer guide to the Israelites, then

Gods word is to Christians, other lights are quickly extin-

guished by the wind of adversity; but the more this spiritu-

all light is blown upon by the blasts of afflictions, the cleer-

er it burnes. 7. *Leander* confesserh that for the love he

bore to *Hero*, he was not afraid to crosse the rough and sharp

Museus.

Terent.

L. 3. My.

tholog.

ἔως λύσης

ἀνδρῶν.

seas, though they should burn with fire, and prove altogether unnavigable ;

Ans.

Παρθένε σὸν δὲ ἔσωπα καὶ ἄξιον ὁδῶμα παρήσω,
ἼΕΙ πυρὶ περιλάζοιτο καὶ ἄπλοον ἔσται ὕδωρ

I wish the love of God were as fervent in us, that so we might with the same courage and resolution crosse the turbulent seas of this world : the love of Christ gave boldnesse to Peter to walke on the seas, but else so cold is our love, and so weake is our faith, that though Gods word shine clearer on us, then that of *Hero's* light upon *Leander*, though Christ is our sure guide, and hath promised to be with us when we passe through fire and water, though the purchase which we shall obtain, doth infinitely exceed *Leander's* in the injoyment of *Hero*, yet we faint many times before we begin to swim, or else give off and faile before we be halfe way, being affrighted at the many-sounding noyse of these mad waves *μαυνομένων ἐσθίων πολυχέα βομβὸν ἀκάνων*, whereas *Leander* waxed bold at last, though he was fearfull at the first, *ἔτρεψε μὲν τὸ πρῶτον, ἔπειτα δὲ θάρσυνε*.

Ans.

LEARCHUS, See INO. LEMURES, See LARES. LEUCOTHEA. See INO.

LEUCOTHOE.

Quid. Met.

4.

SHE was the daughter of *Orchamus* King of *Babylon*, with whom *Apollo* being in love, transformed himselfe into the shape of *Eurymone*, her mother, having removed all her waiting maids from her, and pretending secret conference with her daughter, at last *Apollo* assumed his own shape, and got his desire of her; which when *Clytie*, who was also in love with *Apollo*, knew, she acquainted *Orchamus* the cruell King with his daughters love, he buried *Leucothoe* alive, which *Apollo* tooke heavily: and because he could not restore her to life, transformed her into a *Franckincense* tree.

The INTERPRETER.

IN *Orchamus* we see the disposition of a cruell father, to bury his daughter alive; though her sin had beene great.

great, yet the punishment of a father should be gentle; *pro peccato magno paulum supplicii satis est patri*; it's unnatural for a man to be cruell, whose name should put him in mind of mercy: so that a man without pittie, is like a Church without an altar; but for a father to be cruell to his child, is horrid and barbarous. 2. *Apollo* here we see is a weake god, who could not restore his beloved *Leucothoe* to life again: how happy then are we, who are beloved by such a God, who both can and will raise us up in the last day, and will extoll those bodies of ours to honour and immortality, which are now sowne in dishonour and ignominy? 3. Out of the body of *Leucothoe* grew the *Franckincense* tree, by the vertue of *Apollo* or the Sun: so in the last day, our bodies shall spring up to immortality, by the vertue and power of the Sun of righteousness. 4. In *Clytie* we see the nature of jealousy, love can abide no corrivall, therefore polygamy is against the rules both of nature and policy; for which cause God made but one woman for one man: neither can there be any quietnesse or sincere love between a man and his many wives, or between the women themselves, as there is between one man and one wife. 5. *Leucothoe* and *Daphnia* were beloved of *Apollo*, to shew, that the *Frankincense* and *Bay* trees prove best in warm soiles: and because the *Marigold* delights in the heat and presence of the Sun, stretching out its leaves, whereas in the night time it hangs downe the head, and contracts its leaves, as being sorry for the Sun's absence, hence arose the fiction of *Clytie* being in love with *Apollo*. 6. In *Clytie* we see the nature of a flatterer, who in every thing composeth himselfe to the nod of his Prince: what the one affirms, the other will sweare, if the Prince be sad, he will weep; *ait aio, negat nego, deniq; egomet mibi imperavi omnia assentari*: the *Marigold* is not more obsequious to the Sun, then a flatterer is officious to his Prince, he is like a looking-glasse, that represents all the postures of the face: another *Proteus*, that can take upon him all shapes: a *Polypus*, and *Chamelion*, that can expresse all colours except the white, which is the colour of honesty and simplicity, where he hath no share. — *rides? majore cachinno*

*Constititur, flet, si lacrimas conspexit amici,
Nec dolet, igniculum si brumæ tempore poscas,*

*Terent. in
Andr. Hor.
ab humani-
tate.*

*Terent. in
Eunuch.*

*Juven.
Sat. 3.*

Accipie

Accipit Andromedem, si dixeris afluat, sudat.

*L. 5. left.
aut. c. 10.*

*Dioscorid.
4. 1.*

7. *Apollo* is the Sun; by *Leucothoe* may be meant the Moon, for she is the white goddess of the night; by *Clytie* may be meant the morning; for so *Ibycus* in *Rhodoginta* calls the morning *Glyton*, because at that time we begin *κλύειν*, to heare and speak againe, whereas in the night all things are silent, and at rest; both these are in love with *Apollo*, because both these receive their light and beauty from the Sun. 8. *Apollo* is the god of physick, and the frankincense tree with its iuyce and rine, is much used in physick, and as *Dioscorides* sheweth, very medicinall for divers uses, therefore it was that *Apollo* was said to be in love with *Leucothoe*, who was turned into this tree; the like may be said of *Daphne*, and the bay tree. 9. As the Sun was in love with faire *Leucothoe*, so was Christ the Sun of righteousness with the Church, the fairest among women, for whose sake he disguised himselfe, that he might enjoy her, and raise spirituall children to himselfe by her, which gave occasion to the spirituall king of *Babylon* to be offended with her, and persecute her to the death; but out of the death of her members springeth up the Frankincense, or the sweet odours and sacrifice of Christian obedience, magnanimity and patience. 10. As *Clytie* or the Marigold doth still follow *Apollo* or opens or shuts with the Sun; So let there be in us the like affection towards the Sun of righteousness; let us grieve when he absents himself from us, and let our spirits rejoyce, and our hearts dilate and enlarge themselves, when he presents himselfe to us.

LETHE.

THIS was a river in hell, of which whosoever dranke, he forgot all forepast actions and sufferings.

The INTERPRETER.

1. **T**HE *Platonist*, which held the soules existence long before their bodies, affirmed that the soules before their entrance into their bodies, drunk of this river, that they

they might not think of, or remember the happinesse they had lost, which had been a continuall torture to their life: this opinion *Vergil* followeth, *Æneid* 6. But I think that by this fiction may be meant, that the Saints who depart from hence forget all forepast miseries: for what happinesse or rest can there be in the glorified soules, if they should remember the miseries, disgraces and wrongs which they have suffered; or the sins which they have committed here? Surely, even in this life, if it were not for sleep and oblivion, our condition should be most miserable; *πότερ' αἰὲν ἴδ' κακῶν ὥς σόον*. How sweet is oblivion of evils, saith *Orestes* in *Euripides*? 2. The river *Lethe* is in *Africa*, running by the City *Berenice*, which is swallowed up by a great gulf, and runs under the ground many miles, then breaks out not far from *Berenice*, which gave occasion to the country people to think that this river sprung out of hell. 3. They that went to the cave of *Trophonius* to consult with the Oracle, used to drink of two rivers, the one was *Lethe*, at the entring in, that they might forget their forepast affaires; the other was the river *Mnemosyne*, or memory, which they were to drink at their comming out, that they might remember what there they had seen and heard: I wish that they who run so eagerly to Church to the Sermon, would drink of *Lethe* when they goe in, and lay aside thinking upon worldly businesses, and that they would drink *Mnemosyne* at their comming out, and remember carefully what they have heard: but 'tis far otherwise with them; for they drink *Mnemosyne* when they goe in, and have their mindes altogether busied with worldly affaires; but when they come home, they remember no more, then if they had drunk of *Lethe*, with those which

Securos latice & longa oblivia potant.

4. There were said to be four rivers in hell, to wit, *Lethe*, *Acheron*, *Phlegeton*, *Coccybus*. This world may be called hell, being compared with heaven which was lost by sin in this hell or sinfull condition in which we live, there are first the river *Lethe*, or forgetfulnesse of our duty to God, for which cause we are urged with so many *mementoes* in Scripture. Secondly, *Acheron*, or the losse of that spirituall joy of conscience, and comfort of the holy Ghost, of which sinfull men are deprived. Thirdly, *Phlegeton*, the fire of lusts and anger with

with which we are inflamed. Fourthly, *Cocytus*, sorrow or groaning; for *κονδεν* is to lament: and this ariseth from *Syx*, which signifieth sadnesse, *ἀπὸ τῆς συγῆς*.

LIBER, See BACCHUS.

LIBITINA.

Plutar. in
Probl.
Halicar.
l. 4. in
Numa.

Shee was the goddesse of Funeralls among the Romans: in her temple were sold or lent such things as were requisite for Funeralls.

The INTERPRETER.

Sid. Apol.
epist. 8. l. 2.
In Vit. Sti
Godehardi.
l. 10. epig.
80.

In Bacch.

Poet. l. 2.
c. 89.

1. *Libitina* is thought by some to be *Venus*, by others *Proserpina*, the wife of *Pluto*, who because shee was the queen of hell, was supposed to have the charge of Funeralls, and to be the Lady president of the dead; but *Plutarch* will have her to be *Venus*, in whose temple these things were kept which were fit for Funeralls; to let men see both the shortnesse and danger of Venereall pleasure, which men should use, as being mindful of their end. *Venus* then was the goddesse both of generation and corruption, of our coming into this world, and of our going out; hence shee was called by the Greeks, *Πρόψυχα*. **3.** *Libitina* is taken for death it selfe, so *Horace*; *Non omnis moriar, magna pars mei vitabit Libitinam*; and in *Juvenal*, *evadere Libitinam*, is to escape death. **3.** *Libitina* is taken sometimes for the coffin where the dead body lyeth; So it is used by *Sidonius*; *cum libitinam ipsam flentes omnes, externi quoque, pressarent, remorentur, exoscularentur*; and so likewise by *Arnoldus*, *cadaver in libitina jacens*; So it is used by *Martial*: *dum levis arsura struitur Libitina papyro*; Hence those that provided for the funeral necessities were called *Libitinarii*; there servants that buried the corps were named, *Pollinctores*, *Vespellones*, and *Sandapilarii*: by the Greeks, *νεκροφόροι*; and *hustuarii* was promiscuously used, both for *Libitinarii* and *Pollinctores*, but *Libitinarius* in *Plautus* is used for a decrepit old man, ready for the coffin; in Greek *ὀνταφιαστής*; and indeed we may be all of us both young and old called thus, for *nascentes morimur*, we begin to dye so soon as we are borne; and death like *Libitina*, called at first, as *Scaliger* thinkes, *Libitina*, whenes

whence is *labrum* and *labor*, is ready in all places, and at all times to catch us; at *Rome* there was but one gate called *Libitinensis*, through which the dead were carried; but in truth this gate is to be found every where, and though there is but one gate through which we enter into the world, yet there are many by which we are carried out. 4. In the temple of *Venus Libitina* young maids, when they began to lay aside their childishness, and to think of marriage, used to dedicate their puppets called by the Greekes, *ἀνδριάντις*, of which custome *Persius* speakes, *nempe hoc quod Veni donata à virgine pupæ*; So young men used to fling away their nuts, of which custome also *Persius* speakes, *et nucibus facimus quæcunq; relictis*. So when they put on their *toga virilis*, they used to dedicate to the *Lares* their golden jewell which hung at their necks, called *bullæ*; the maides used to dedicate their puppets to *Venus*, hoping that by her meanes, they should obtain living puppets; this was but a ridiculous custome, to offer puppets to a goddesse, as if she were like them to delight in such bables; and surely little wiser are they, who dedicate images and pictures in Churches, to the honor of Christ and his Apostles, what else is this, but to dedicate great puppets to them, whereas we should rather dedicate to Christ a good life?

*Compositum jus fasq; animi sanctosq; recessus
Mentis, et incoctum generoso pectus honesto.*

*Pers.
Sat. 2.*

LOTIS.

Shee was a beautifull Nymph, the daughter of Neptune, who being like to be surprized by Priapus, called upon the gods for their assistance, who taking pity of her, turned her into a tree of her owne name, *Lotis*.

The INTERPRETER.

Lotis is called also *Dryope*, that is, like an Oke, to shew the likenesse and agreement that is between the oak and the *Lotos*, they being both hard and firme, and not apt to putrifie; but though *Dryope* was turned into the *Lotos*, yet I find shee was another Nymph different from *Lotis*, for

Dryope

Theophrast.
de Plant.
L. 4. c. 4. 10.
Dioscorid.
l. 1. c. 34.
l. 13. c. 16.

Dryope was surprized by *Apollo*, and afterward married to *Antiope*. 2. From this tree *Lotos*, a people in *Africa* are called *Lotophagi*, because they feed altogether upon this tree, which affordeth a delicate fruit, more pleasant then *Dares*, and liquor no lesse delightful then wine; there are great store of this *Lotos* in the Isle *Pharos*, therefore called *Lotophagia*. *Pliny* saith, that this tree grew in *Italy* in his times, but the fruit did degenerate from the goodnesse of the *African*. 3. Because this tree is pleasant to look upon, in respect of the beauty, largenesse, and thicknesse of its leaves, multitude and length of its branches, therefore the *Poets* took occasion to say, that this tree had been heretofore a beautifull Nymph; and because it proves best in moist ground, neere rivers, whence it is called by *Ovid*, *agrola Lotos*, they feigned that she was the daughter of *Neptune*; and because both the fruit and the wood of this tree are medicinal, as *Dioscorides* shewes, and *Mathiolus* upon him, and because it proves best in hot countries; hence they feigned that *Apollo* was in love with her, who was called the god of physick; but it is strange which *Theophrastus* writes of the Egyptian *Lotos*, which at the going down of the Sun, contracts its leaves and flowers, and in the morning, at the rising of the Sun; dilates and opens them; and that in the night time it bowes it selfe, and dips its branches in the river *Euphrates*, which it lifts up again out of the water, upon the rising of the Sun, not without cause then did the *Poets* make *Lotos* the daughter of *Neptune*, and the darling of *Apollo*. 4. This *Lotos* may represent the Church of God, which in the night of affliction, bowes her self in humility, and dips her head in teares, but when the Sun of righteousness shines upon her, she lifteth up her head again with joy. Thus heaviness may be for a night, but joy cometh in the morning, therefore though our God hide his face from us for a while, yet he will cause the light of his countenance to shine upon us again, and then we shall be whole. 5. Such is the sweetnesse of this *Lotos*, that they who eat of it, did use to forget their own country, whence arose the Proverb, *thou hast tasted of Lotos*, that is thou hast forgot thy own country, or thou hast been a long stranger; So *Homer* shewes *Ulysses* his fellowes, who having tasted of *Lotos*, forgot to return to their ships;

ἄνθρωπος ἐφαρτε
Era. in
metag.

ὅσ' δ' ἔστι λαοὶ τοῖο φάροι μελινδία καρπὸν
ἐκ ἀπαργῆς λατρεῖται ἠδ' ἐλεον πάλιν, ὕδ' ἔγχεσθαι.

Odysf. l. 9.

too many have tasted of *Lotus*, that is, of the pleasures of this world, which hath made them forget heaven their native Countrey. I wish we could be as wise as *Ulysses*, who would not taste of *Lotus*, or at least, he tasted very little of it, because he would not be enticed by any pleasures to forget his native Countrey; how many young men are there, who forget their studies, and the waies of vertue, when they begin to taste of liberty, and youthfull pleasures; and chiefly when the wanton Syrenes of this age chant poysonable songs in their eares.

LUCINA, See JUNO.

LUNA, LUCINA.

She was the daughter of Hyperion and Thia, the wife of the Air, of whom she begot the Dew, and she was the sister of Phœbus, or the Sun.

The INTERPRETER.

Luna is called the daughter of *Hyperion*, either because she was the first Astronomer that found out her divers motions, or because her motion is far above this aerial world in which we breathe. She is the daughter of *Thia*, because her original is immediately from God: she is the wife of the air, because by her influence, and Airs frigidty, Dew is engendered in the night: she is the sister of *Phœbus*, because amongst all the Stars she is likest in light and beauty to the Sun, and in magnitude also, according to our appearance. Some call her the daughter of the Sun, because perhaps she hath her light from him. 2. The Poets give her a party-coloured garment, to shew her various aspects; and doe sacrifice a black bull to her, to shew how black and horned she appears after the change. But to declare her brightnesse in the full, they gave her a coach drawn with white horses: and whereas they ascribed four horses to the Sun, but only two to the Moon; by this they intimated, that she

the Suns motion is far swifter then the Moons; in respect the orb in which he moves is far more capacious then that of the Moons. 3. They held her to be both male and female, because of her active quality of heat, and the passive quality of moisture: therefore men did sacrifice to her in womens apparell, and women in the habit of men, Her masculine power is seen in moving the inferiour bodies: her feminine in receiving light. 4. *Luna* is the same with *Lucina*, because by her light and influence shee helpeth child-birth; shee is painted with a torch in one hand, and arrows in the other, to shew the fervent and sharp pains of women in child-birth; and that shee is the light and torch of the night; shee is painted sometimes with wings, to shew the swiftnesse of her motion; and sometimes all covered with a veil, I think, to intimate her eclipses, and obscurity in the conjunction. The Egyptians in their hieroglyphicks represented the Moon by a white skinned man having an hawks head, to signifie, that the Moons whitenesse or light proceeded not from her self, but from the Sun, of which the hawk was the embleme, and dedicated to the Sun, either because of her high flying, or quick sight. 5. The Romans used to wear half-moons upon their shoos, either to shew their originall from the Arcadians, who did brag that they were more ancient then the Moon; or else to signifie the inconstancy of wealth, honours, and all humane glory, which waxeth and waineth with the Moon. And perhaps from the Romans the Turks have borrowed the same custome of wearing half-moons in their colors. 6. The Moon in her eclipse looketh red, and the foolish Gentiles thought that it was for shame she looked thus, as blushing at the madnesse of the witches, who thought by charms to bring her down from heaven, according to that

Carmina vel cælo possunt deducere Lunam:

and therefore they used to beat brazen instruments, which the Poet calls *æra auxiliaria Luce*, as if these sounds did dull the Magicians charms, and abate their force upon the Moon. Inded, if the Moon could blush, shee would be much ashamed at such madnesse, as also at many other impieties committed in the night time: but the true cause of her rednesse is the mixture of her own light with the shadow of the earth; or rather, as *Scaliger* saith, (*Exer. 62.*) because

shee

shee is in the point of the pyramyde not farre from the first beams of the Sun; and situated in the second beams, which are the species of the first beams; as the first are the species of the light.

LYÆUS, see BACCHUS.

LYCAON.

HEE was the son of Titan and Terra, or as some think of Fe-
lasgus, and King of Arcadia; with whom Jupiter and some
other gods one night lodged, to see if he was so wicked a Tyrant
as was reported; he thought to have murdered Jupiter, but
finding that impossible, killed one of the Mo'ossian hostages which
were then with him, whom he partly boy'd, and partly roasted, and
set the flesh on the table before Jupiter; who abhorring this abo-
minable wickednesse, went away in a rage, and with thunder set
the kings house all on fire, who being affrighted therewith, ran into
the woods, and there was turned into a Wolfe.

Pausan. in

Arcad.

Ovid. l. 1.

Met.

Hygin. l. 1.

Apol. l. 3.

Nat. Com.

l. 9. c. 9.

The INTERPRETER.

I. SO much of this is historicall, that *Lycaon* was a cruell
Tyrant of *Arcadia*, who making warrs against the Mo-
lossians, a people of *Epirus*, and demanding hostages of
them, murdered them; whose flesh is set downe before *Ju-*
piter, a neighbour Prince, who abhorred this fact, and set
Lycaon's house on fire; who being expelled his kingdome,
went and dwelt in the woods, where he gave himself to rob-
bing and murdering of travellers, living rather the life of
a Wolfe, then of a man. **2.** This story of *Lycaon*, is much
like that of *Cain*, who cruelly murdered his brother *Abel*,
thinking to conceal his death from God, as *Lycaon* thought
to hide his cruell fact from *Jupiter*; but as the one, so the o-
ther became a vagabond upon the earth, giving themselves
to murdering and robbing like wolves, for *Cain* got much
wealth by robbing, as *Iosephus* sheweth; who at last was kil-
led by *Lamech* in a bush, where he hid himselfe; so that *La-*
mech supposed he had been some wild beast, and not *Cain*;
and as *Jupiter* came down to see the wickednesse of *Lycaon*, so
God came down to examine the murder of *Cain*; and as *Jupi-*
ter for the sins of *Lycaon* and his sons, so God for the wicked-
nesse

*Homo homi-
ni lupus.*

L. 1. Ant.

ness of *Cain*, and his posterity, sent a flood upon the world.
 3. *Lycan* may be said to be turned into a Wolfe, either because he was a cruell man, or because he was a melancholy man, for the melancholy affection is called by the Greeks, *λυγερὴ θροή*, because such men are for the most part cruell, sad, solitary, avoyding the company of men, ravenous, and pale; or else because he was the first that instituted the solemnities called *Lycææ*, to *Jupiter Lycæus*; or because he sacrificed a child upon *Jupiters* altar; which child was called *Aræas* *Jupiters* own son, and translated by him into heaven, where he was made a constellation called *Bootes*; and from this *Aræas*, the country *Arcadia* is so called; or else because he used to weare a Wolfes skin, and taught his people to cover their cottages with the skins of Wolves, and of other wilde beasts. 4. By this punishment of *Lycan* we are taught to be courteous, and not cruell to strangers, seeing God himselte oftentimes lodgeth with us in the habit of a stranger: and Christ himselte in the last day will reward those that lodged him, acknowledging, that in lodging strangers, they lodged him. There is not then any sin more odious to God and good men, then the violation of hospitality, and the wrongs that are done to strangers. 5. As *Jupiter* came down from heaven disguised like a man, to lodge with *Lycan*, but was cruelly and barbarously entertained by him: so Christ the true God came down from heaven in the shape of a man, to lodge with the Jewes, who used him more cruelly and barbarously, then *Lycan* used *Jupiter*, so that they proved themselves not to be men, but savage wolves. 6. Though *Lycan* is said to be turned into a Wolfe, yet I doe not believe that this transformation was reall, for Satan hath no such power to transforme bodies, which is a new creation, and proper onely to God; though *Spondanus* be of another mind: it had been indeed believed in all ages, that there have been such reall transformations, as this of *Lycan*, of *Maris* in *Virgil*, of the *Nuri* in *Hierodotus*, who once every yeare become Wolves for a few dayes, and then return to their own shape againe: *λύκῳ γένετ' αἰεὶ καὶ ὀλίγῳ, &c.* The like is recorded by *Pliny*, of a certain family who swimming over a lake become Wolves, and after nine yeares, if all that time they have abstained from mens flesh,

Zdē ξένιος
ἑταρείος
φίλιος.
Jupiter.
Mospes.

In Homer
l. 10.

Eccl. 8. 1. 4.

L. 3. c. 22.

themselves, they swim over the same lake again; and reassume their old shapes: all these are deluding phantasies: for there is no such vertue in herbs, spells, and ointments, neither was *Amuleus* truly turned into an Asse, or *Ulysses* fellows into swine, or *Nebuchadnezzar* into an oxe, but onely in their mindes into beastly qualities, they degenerated from the use of reason, not having all that while either lost the shape of human bodies, nor the essence of reasonable soules.

LYCIUS, See APOLLO.

LYCUS.

HEE was King of Boeotia, and husband of Antiopa, the daughter of king Nycteus: shee being found with childe of Jupiter, who transformed himself into a Satyr, was by Lycus put away, and Dirce became his wife, this fearing lest Antiopa might be reconciled again to her husband, caused her to be kept in chains; but Jupiter pitying her, loosed the chains, and sent her to the hill Citharon, where shee was delivered of Amphion and Zethus, who afterward killed Lycus, and tied Dirce to the tail of a wild horse, which being dragled, and torne on the ground, was by the gods turned into a fountaine of her own name.

The INTERPRETER.

1. THE faults of Princes are oftentimes smoothed over with faire pretences, and a goodly glosse put upon them, painted over with fine colours, that their deformity may not be seen, so *Antiopa* the queen having played the adulteresse with *Epopeus*, the fact is fathered upon *Jupiter*; and thus it hath been, and is still the practice of many, to sinne willingly, and then lay their blame upon God, whereas he tempteth no man to that which he hateth, forbiddeth, and punisheth: every man therefore is tempted by his own lust and concupiscence. 2. We see here the mischief that adultery brings: it confounds and overthrowes families, and therefore not without cause had it been punished with death anciently, and at this day also in some places: the adultery of *Antiopa*, was the cause of her own divorce, impri-

- sonment and flight; of her husbands death, and of the cruell
Apoll. od. 3. murder of *Dirce*. 3. *Antiope* in her chaines calls upon *Ju-*
piter, who hears her prayers, and causeth the chaines fall off
of their own accord, *ἢ δὲ δεσμῶν αὐτομάτως λυθέντων* and
whom should shee have called upon in her extremity; but on
Proper. l. 3. *Jupiter* her lover? *invocat Antiope quem nisi vincla Jovis?*
saith the Poet; so say I; on whom should we call in our
extremities; but on God our lover, who is both willing and
powerful, to help us, as he hath promised? if *Jupiter* did not
faile his friend in adversity, surely the true God will not
faile his servants in their dangers, he that caused the chaines
to fall off, and the prison dores to fly open, at the prayers of
of *Paul* and *Silas*, will doubtlesse deliver us in our afflicti-
ons, and in the last dayes loose the chaines of death, and set
open the prison dores of the grave. 4. The sons of *Antio-*
Apoll. l. 3. *pe*, *τῶν Διόνυσι νεῖξιν ἑστῆσαντες ἐν ταύρῳ*, &c. tied *Dirce* by
the haire of her head to the taile of a wilde Bull, who be-
ing dragged about, was torne in pieces.
Ovid. in *Perq; seros montes touro rapiente trabarū,*
Ibin. *Ut tracta est conjux imperiosa Lyci.*
In Pseud. So *Plautus*, *cras te quasi Dirceū olim (ut memorant)*
Act. l. sc. 1. *duo gnati Iovis ad taurum devinxere*; where we have
an example of these young mens cruelty in revenging
their mothers imprisonment, and the severity of Gods
justice; against the pride and malice of *Dirce*. 5. *Dirce*
was by *Bacchus* turned into a well of water neere *Thebes*,
whole walls from this fountaine are called *maenia Dir-*
Dirceum
levat aura
cygnū. *cea.* And *Pindarus* the Theban Poet, by *Horace* the *Dir-*
cean swan. *Dirce* was very beautifull, and the waters of this
Well, of a pleasant blew colour, which gave occasion to the
Poets to write of *Dirces* transformation into this Well;
Hence *Ælian*, *Δίφρη καὶ ἀπὸ καὶ ἡδὲ πῆστα ὕδατι*. *Dirce* floweth
In variis with pure and sweet water: and that this water was blewish;
l. ii. c. 37. *Stattius* sheweth; *Cercula cum rubuit Lyrnaeo sanguine Dirce.*
L. Theba. *Bacchus* there turned this woman into a Well; This is a fa-
ble, but I am sure, that *Bacchus* or too much wine, turnes the
lives of many men and women into water, and their bodies
into hydropicall humours. 6. As all wells or springs of wa-
Sacri fontis
aque sacre. ter are dedicated to some god or other, whence they were
called sacred, and were thought to have in them an expia-
ting

ting, or sanctifying vertue: So this Well *Dince* was dedicated to *Mars*, for *Euripides* calls it *Mars* his fountain, either be-
 cause there had been divers battels fought neere it, or else
 because the people that dwelt neere it were a martiall peo-
 ple, or else because the water of it being drunk might cheer
 the spirits, and put masculine courage in men; for in some
 waters there is the same quality that is in some wine.

7. *Pausanias* relates that *Amphion* and *Zetus* the sonnes
 of *Antiope* gathered an Army together, and beat *Ly-*
cus out of his kingdome, and built the walls of *Thebes* by
 the sweetnesse of their musick; by which we see that ba-
 stards many times prove excellent men, God bestowing his
 outward gifts indifferently on whom he pleases; as for their
 building of *Thebes*, and the making of stones and wild beasts
 to worke with them, may be meant, that they were eloquent
 men; therefore *Amphion* is said to have received his harpe
 from *Mercury*, and his skill in musick also; *ἐποίησεν χρῆσιν ὅτι λυγρὸν*
ἔργον ἔδειξεν.

8. The same *Pausanias* writes, that *Antiope*
 was very beautifull, and that she was not the daughter
 of *Nycteus*, but of the river *Aopon*; and that she was ravish-
 ed by *Epopeus*, which caused much trouble and war between
Nycteus and him, in which battell these two were both wound-
 ed, and shortly after dyed; thus beauty is the occasion, and
 lust the cause of much mischief in the world: but it is the
 more received opinion that *Aegina* was the daughter of *A-*
sopus, from whom the Isle *Aegina* is named, and *Antiope* the
 daughter of *Nycteus*; *Jupiter* ravished them both, in the form
 of fire he ravished *Aegina*, the daughter of the river; a hot
 and a cold constitution doe well together, of fire nothing is
 ingendred except it be tempered with water, but he ravished
Antiope in the forme of a Satyr.

9. We may see here that
 as *Lactantius* sheweth, *Iupiter* spent his whole life in forni-
 cations and adulteries; therefore in *Apuleius* he complaines
 of his son *Cupid*, whom he calls Lord; that he had caused
 him make shipwrack of his honour upon so many women;
contra leges & ipsam Iuliam, disciplinamq; publicam turpibus
adulteriiis famam meam laesisti, in serpentes, in ignes, in feras, in
aves, & gregalia pecora srenos vultus meos sordide reformando;
 if there were nothing else to make us abhorre gentilisme,
 this is sufficient, that the chiefe god whom they worshipped

ὁ δὲ λυγρὸν
ἄπερ,
Eurip. in
Supplic.

In Boet.
πεποίηκε
λίτον καὶ
θυρίαν ὅτι
καὶ τὰς τε
ἀδων ἔργα.

ὄνομα ἢ
ἐπὶ κεῖται,
in Corinth.

Asin. aure.
l. 6.

Jovis &
Jovis &
conjug.
Æn. I.
Odys. l. II.

was not onely guilty of innumerable fornications, but also of adultery with *Alcmena*, *Antiope*, *Leda*, of incest with his own sister *Juno*, of Sodomy with *Ganymed*. 10. *Jupiter* became a Satyr, that he might enjoy *Antiope*, and shee gloryeth in *Homer*, that shee slept in *Jupiter's* armes, ἡ δὲ ἢ Διὸς ἐν αἰγροῖσιν ἱεσσεύετο; thus Princes are many times not ashamed to become beasts to satisfy their lusts; & truly such Princes are Satyrs rather than men, & such women are very foolish, who think it an honour, to lose that by which onely they are honourable, though a Prince should rob them of it.

LYNCUS.

Ovid. Met.
S.
Serv. in I.
Ænead.
Hygin. l. I.
Poleph. l. I.

Lyncus, Lynx, or Lynceus, was the cruell king of *Scythia*, who having received *Triptolemus* into his house, whom *Ceres* sent thither to shew him the use of corn, and instruments of Husbandry; he out of ambition desirous to be thought the author of such an excellent invention, intended to murder *Triptolemus* in the night, whilst he was asleep, but *Ceres* being angry at his treachery, turned him into the beast Lynx.

The INTERPRETER.

Horat.

Salust.

Ovid. l. 5.
Fast.

1. **W**Ee may see here, how ambitious spirits, to obtaine a vain and fading glory, flick not to violate all the lawes of God and men, yea to run the hazard of their owne destruction, that they may leave a name behind them, as *Empedocles* who flung himselfe into burning *Ætna*, that hee might be thought a god; *Deus immortalis haberi dum cupit*. *Empedocles*, ardentem prolixus *Ætnam* influit; Thus *Lyncus* violates the rules of hospitality, and procureth his own destruction, that he might out of his ambitious humour delude the world; *ambitio multos mortales falsos fieri subegit*. 2. There were two others of this name, one who with his brother *Idas* fought against *Castor* and *Pollux* for ravishing their wives: *Lyncus* killed *Castor*, and was killed by him; *Idas* was killed by *Jupiter's* thunder, for daring to encounter with his other son *Pollux*; the other *Lyncus* called also *Linus*, was the onely brother of *So*, whom *Hypermetra* preserved alive; hee having killed *Danaus* obtained the kingdome of *Argi*. 3. *Lynx* is said to be of a most piercing sight, ὁξύωνος.

ταύτης

παῖτων ἀνθρώπων, the quickest sighted of all men; so that he *Tzetzes.*
 could see *Castor* and *Pulch* through a tree, and could see also *Plutarch.*
 through the thickest bodies of trees, and ships that were in *Horat.*
 remote harbours, so he could see through the body of the *Pliny.*
 Moon, yea, through the body of the earth; and standing in *Celcus.*
Sicilie could perceive the ships that were in the harbours of *Valerius.*
Africa; he could as *Flaccus* describes him, *rumpere terras,* & *Pausanias.*
Styga transmissa tacitam deprehendere visu, &c. but all these are *L. I. Argon*
 fictions, for open and solid bodies are not fit to receive or
 transmit the visive species, nor can the eye apprehend its
 object, but at a proportionable distance; this then was ei-
 ther the illusion of Satan, or else it is written to shew us,
 that Princes see farther then other men, as having more
 eyes then their own, or else because this *Lyncus* was the first
 that found out gold, silver, and brasse Mines in the earth,
 therefore they said that he could see through the earth;
 & whereas they write that he could see *διὰ τελέχης δρυῶνες,* *Pausan.*
 through the bodies of oaks, by this they might signifie that *Pindarus.*
 he had an exact knowledge of the nature of trees; and be *Men. od. 11.*
 cause he knew the exact time of the changes of the Moone, *ἐπιχθονίῳ*
 he was said to see through the body of the Moone; *παῖτων γέ-*
 and because of the knowledge he had of the windes and *πρὸς ὁξύτε-*
 tides, he was said to see the ships that set saile out of re- *τῶν.*
 mote harbours; hence it came to be a Proverb: *Lyncus per-*
spiciatior; more quick sighted then *Lynx*: so *Lucian*: so *Ari.* *ἐκ τῶν λυγ-*
stophanes in *Pluto*: *βλέπειν τ' ἀποδείξω σ' ὁξύτερον τῶν λυγρέων: κῆρα δέδογ-*
see Erasmus. 4. Here we see in *Lyncus* an example of ingra- *κα-*
 titude, who so ill requited the courtesie of *Triptolemus*, who in *Hermo-*
 underooke so great a journey from *Sicilie* to *Scythia*, to *time.*
 reach him the use of husbandry: but perhaps he was the *Aristoph.*
 lesse welcome, because that barren country is not fit for til- *Eras. in*
 lage, but if he was so ill rewarded that brought in a new in- *adag.*
 vention though profitable, what reward deserve they who
 broach new, unprofitable, and dange ous opinions in divi-
 nity, by which the Church of God is troub'ed and distra-
 cted? 5. When king *Lyncus* began to commit such a bar-
 barous murder upon *Triptolemus*, he was turned into the sa-
 vage beast *Lynx*, to shew us, that when kings become Ty-
 rants, they cease to be men, and degenerate into wilde
 beasts, for which the beast *Lynx* was dedicate to *Bacchus*, and

Melam. 4. his chariot was wont to be drawn by Lynceus, as *Ovid* sheweth
Tu bijugum pictis insignia frenis colla premis Lynceum; too
 shew that drunkards degenerate into beasts, and are no lessee
 brutish or savage then wild beasts. 6. That there is such a
 beast as the Lynx, we need not doubt, but that it is so quick-
 sighted, as to see through a solid wall, is a fable: as also that
 the urine thereof becomes hard, and turns into amber, cal-
 led therfore *Lyncisrinum*, is fabulous too, as *Scaliger* sheweth:
Exercit. 104. 12. so is that which *Pliny* writes, that the Lynx out of envy,
Hist. nat. 1. 8. c. 38. knowing his urine to turn into amber, and therefore to bee
 in esteem among men, covers it with earth, by which it is
 the more quickly made solid; but those fables are fitter for
Ovid, then an historian:

Met. 15. *Victorem ferro Lynceus dedit India Baccho*
Pliny. *E quibus ut memorant, quicquid vesica remisit*
Vertitur in lapides, & congelat aere tacto.

7. The female Lynx having lost her mate, never couples her-
 selfe againe to any other male: if this be true, it is a notable
 example of conjugall chastity: I condemne not second
 marriages, for it is better to marry againe then to burn a-
 gain; yet I find them but little approved either by the an-
 cient Fathers, or the modern Easterne Churches. 8. In that
Vi gil. the Poets write that *Lynceus* was turned into the beast *Lynx*,
 whose skin is full of spots and party-coloured. *Maculosae*
regmina Lynceis, by this perhaps they meant, that he was a
 various, unconstant, and fickle minded king; nothing be-
 comes a Prince more then constancy and resolution. *Salust.*
In bella. makes unconstancy, and variousnesse, a character of *Catalin*,
Catal. and *Seneca* makes it the marke of a wicked man: *Senec.*
male mentis indicium fluctuatio.



CHAP. XI.

M

MANES.

THese were infernall gods, or gods of the dead, whose habitation was in the Sepulchres of dead men: their apparition before death was counted ominous and unluckie, and they were wont to be appeased by divers sacrifices.

The INTERPRETER.

1. **T**Hese gods were called *Manes à manendo*, because they remained with the departed soules, and some thinke that the soules themselves were thus called, because they remain alive and incorruptible after death: or else *à manando* because they are diffused through all parts of the aire, and earth? or else they are thus called from the old Latin word, *Manum*, which signifieth good, either by antiphrasis, because they were not good, but hurtfull to the departed soules, or else properly, as I think, because they were good for as soon as the child was born, they attended on him, and then were called *Genii*, when they waited upon men at home or abroad they were named *Lares*, and after death they are called *Manes*: hence *Pluto* the chiefe god of the dead is called *Summanus*; and they used to call the soul after it was separated from the body, *Manendum*, and if the *Manes* were the same that *Dæmones*; all were not evill, for there were some *Eudæmones* as well as *Cacodæmones*: and in *Apuleus*, I find that the souls of good men, *animæ melioris meriti*, were called *Manes*, *Genii*, *Lares*, *familiares*: and because these *Manes* forsook not the dead bodies, but dwelt in the graves with them. Hence all monuments and tombes were dedicated *Ditis manibus*, and there-

De deo
Soc.

therefore they who violated or demolished tombes, were said by Cicero, to violate the *Manes*, *Duorum Manium jura sancta sunt*. 2. Not onely the soules of the dead, but their bodies also and graves were called *Manes*. So *Persius nunc non è Manibus illis nascentur violæ*, and in another place, *cinis è Manes, è fabula fies*. So Horace: *jam te premit nox, fabula, Manes*; So Lucian, *ἐπεὶ ἀλλὰ καὶ μέγας ὁ νεκρῶν*; none of the dead use to drink, which *Erasmus* translates, none of the *Manes* drink. 3. The punishments that remaine for the soules after this life are called *Manes*; So *Virgil*, *quissq; suos patimur Manes*; so *Juvenal*; *esse aliquos Manes, è subterranea regne*; by which we see they had the knowledge of divine justice after this life upon the workers of iniquity; as also of the soules immortality, for the Poet confesseth, that death hath no power over the soule, which he calls *Manes*, and *Umbra*,

Sunt aliquid Manes, lethum non omnia finit.

Propert.

Lurideq; evictos effugit umbra reges.

4. The *Manes* could not indure the light of the day, but fled away at the approach of it; so in *Claudian*, the *Manes* of *Theodosius*, *affletus vicino sole refugit*; and in *Virgil*, the ghost of *Anchises*, *et me sævus equis oriens afflavit anhelis*; So in *Statius*, the ghost of *Laius*, *dixit, è absceus: etenim jam pallida turbant Sydera lucis equi*; — for this cause the tombs of the dead were shadowed with flowres and trees; So in *Statius*, *magno tumulum prætexere luo*; so in *Virgil*, *tumuloq; Sacerdos, è lucus late sacer additur Anchiseo*. So *Daphnis* must be shadowed in his grave with flowers and leaves:

Ecl. 5.

Spargite humum foliis, inducite fontibus umbram.

but this delight which the *Manes* tooke in darknesse, doth argue, that under this name the Gentiles worshipped evill spirits, who are the princes of darknesse, and hate the light both of the day and of the Gospell; for this cause the Gentiles used to build the temples and chappells of their gods in dark and shadowy groves.

Virgil. 1.

Lucus in urbe fuit media, latissimus umbra,

Æn.

Hic templum Junoni ingens Sidonia Dido

L. 1. de morib. Germ.

Condebant —

Lucos ac

So *Tacitus* writes of the ancient Germans, that they used to consecrate groves and woods, and call them by the names of their

their gods: whereas the true God would have his temple to be built upon a hill, that it might be conspicuous and obvious to the eyes of all men; and to let us see, that the true Temple doth not require delights and pleasures, but severe chastity and purity; therefore thick groves, saith *Philo*, are fitter for thieves and murderers, who use such shelters for acting of mischievous plots, then for the servants of the true God; therefore the Israelites are forbid to plant any grove or tree neere the Lords Altar, but to cut downe the groves of Idolaters, which was practised afterward by *Ioshab* 5. Among the Poets, *Manes*, *Lares*, *Lemures*, *Penates*, and *Genii* are promiscuously used, and confounded sometimes; So in *Ausonius* *Lar* is called *domus Genius*; so all gods that were worshipped at home were called *Penates*, quod essent in penetrabilibus, that is, they were worshipped in the secret and inward rooms of the house, as *Isidore* observes. These places were called *Lararin*, from *Lar* or *Larva*; and so the *Manes* were called *Lares* and *Larvæ*, and were worshipped in private houses, because in the beginning the Romans used to bury their dead within their houses, till they were forbid by the lawes; hence the *Manes* or *Umbrae* (for these also were promiscuously taken) were called *Larvæ*; therefore in the Poets *Mania* was the mother of the *Lares* as well as of the *Manes*; and had the charge of child-bearing, called therefore *Geneta*; and *Servius* upon that of *Virgil*; *quisq; suis patimur Manes*; understands the *Genii*, which were the gods that waited on children in their nativity, and after death were called *Manes*. So the skeleton or dead mans skul, which was brought in at feasts, is called by *Petronius*, *Larva*: So in *Seneca*, the dead mans bones are called *Larvæ nudis ossibus coherentes*. *Prudentius* calls the *Lares*, *nigras*, black, which is the proper Epithete of the *Manes*: and I have read of stones found in the tombes of some Emperours, with inscriptions to the *Lares*; by all which it appears, that the *Lares* and *Manes* were all one: for the same Angels or Dæmones as they took care of men in their nativity, were called *Genii*, as they wated upon them in their houses, were named *Lares familiares* & *Penates*; as they conducted men in their journeys, they were called *Lares viales*, and *compitales*, as they affrighted men for their wickednesse, they were termed *Larvæ* and *Lemures*:

memoria con-
secrat, &c.

Philo. l. 2.

de monarc.

Deut. 7. 5.

& c. 12. 3.

& 16. 21.

Exod. 34.

13.

2 King. 23.

15. 16.

Isidor. l. 8.

Orig. c. ult.

Lares cubi-

culares.

Cicer. 2. de

legib.

Serv. ad 5.

& 6. & En.

Plut. in

quest.

Rom. 9. & 2.

Manes Ge-

nios dicit

quos cum

vita forti-

mur. Serv.

Sen. epist.

24.

Lib. 1. in

Symmach.

Lares semi-

taler,

Deob. & 2. 2.

Nunſepivoi
Dijcoves.

Immanis
non manus
ſeu bonus.

Æn. 4.

Æn. 4.

Æn. 10.

Saty. 5.

Hor. l. 1.

Sat. 5.

Saty. 9:

Lemures; as if you would ſay *Remures* from *Remus*, whoſe gholt affrighted his murdering brother *Romulus*; to pacifie whom, he appointed certain ſolemnities called *Lemuria* and *Lemuralia*; all the nightwalking ſpirits afterward were called by this name; but when the ſame Angels continued with them till their death, and waited on their dead bodies, they were called *Manes*, that is, good Angels; for their goodneſſe was ſeen in the continuance of their cares, and eſpecially after death, when the dead cannot care for themſelves; and ſo much the more were they called *Manes*, or good (from *manum*, goodneſſe or light, whence the morning is called *mane*) becauſe their goodneſſe was not ſeene in any thing more, then in delivering them by death from the miſeries of this world; for better is the day of death, then the day wherein a man is born, ſaith *Solomon*; and becauſe theſe *Manes* were thought to dwell in the graves, bones and aſhes of the dead, therefore theſe are commonly joyned together by the Prince of the Poets;

Id cinerem aut Manes credis curare ſepultos?

Nec patriſ Anchisæ cineres, Maniſve revelli

Manibus & cineri (ſi qua eſt ea cura) remitto.

And becauſe they were thought ſometimes to appeare, but without any ſolid body, they were called *phantasmata*, *idola*, *umbra*. 6. The *Juveni* or noble youth of *Rome*, in the preſence of the *Lares*, uſed to lay down their childiſh garments, and to put on the manly gown, offering the bulla or round yellow jewell which hung from their necks to them, as *Perſius* ſheweth;

Bullaq; ſuccinctis Laribus donata pependit.

So ſervants when they put on the cap, and received liberty, uſed to hang up their chains to them: *donſſet jamne catenam* *Ex voto Laribus* — as they, ſo we deale with God, we offer to him the worſt we have, our childiſh clothes, and ſervile chaines, the badges of childhoed and ſervitude: but we ſhould offer to him our ſelves, or hearts and affections, which we reſerve for our ſinfull pleaſures, and worldly luſts; they pleaſed their *Lives* with garlands, flowers, frankincenſe, and bread-corne, as *Juvenal* ſheweth:

O pauci noſtriq; Lares quos thure minuto,

Aut farre, aut tenni ſolco exorna e corona; and againe;

Thura

Thura dabo, atq; omnes violæ jactabo colores; so they worship-
 ped their *Manes* with flowers, *purpureos spargam flores violas*
asperge viator: but the true God will not be thus appeased,
 they are our fruits, not our flowers that he requires: not
 so much good words as good works: not so much our lips, as
 a broken and contrite heart. 7. This word *Lar* or *Lars* in the
Hetrurian tongue, is as much as a Prince, *Præstes*: and so the
Lares were called *Præstites*, *quod præstant oculis omnia tuta suis*
 they were also called *Grundules*, because *Romulus* instituted
 them to the honour of that sow which brought out a litter
 of thirty piggs at one time; *triginta capitum fetus entixa*
jacebit; or else because swine were sacrificed to them; *im-*
molat æquis hic percum Laribus: for *grundire* of old was the
 same, that now *grunnire*, the grunting of hogs: or else they
 were so called from *grunda*, the eves of a house, for they
 were the tutelar gods of houses, defending the from thieves
 and enemies, therefore called *Lares hostilii* in *Festus*: and not
 onely did they guard their houses and townes, and waited
 on them in their highwayes, called therefore *Lares semitales*,
 but they tooke care of their ships also, and went to sea with
 them. Hence *L. Æmilius* dedicated a temple *Laribus mari-*
ais, to the sea *Lares*, for the victory which by their means he
 got at sea in his navall fight against *Antiochus*; but we ac-
 knowledge there is but one God, who is the Lord both of
 sea and land, at home, and in the field, whose center is eve-
 ry where, his circumference no where, who is all-sufficient,
 omnipotent, omnipresent, therefore to multiply many gods,
 whereas one is *el Shaddai*, all-sufficient, was extreame mad-
 nesse. 8. There were two solemnities of the *Lemures* or
Larvæ; the one in February called *Feralia*, to signifie the
 fiercenesse of them in affrighting and tormenting mens con-
 sciences for their finnes; the other in May called *Lemuria*, to
 pacifie *Remus* as is said; the truth is, the *Lemures* or *Larvæ*,
 and the *Feralia*, are the tortures and accusations of a wicked
 conscience, which are continually vexing bad men; but
 these tortures no sacrifice will appease; except the sacrifice
 of prayers and tears. 9. *Tertullian* complains that the
 Gentiles oftentimes slighted their *Lares*, and sometimes
 would sell and exchange them; and *Suetonius* shewes, that
 the Romans cast out their *Lares* into the streets, being mad

Sat. 12.

Virg. Æn.

6.

Ovid.

Fast. 5.

Ovid.

Fast. 5.

Virg.

Æn. 3.

Horat.

Liv. l. 40.

Apol. 2.

Suet.

to

to heare of the death of *Germanicus*; as if they had been carelesse in preserving of him. Thus many times we deal with the true God, we slight him, and all his lawes and servants, if he will not hearken to us in every thing, if we cannot have our desires in such things which would prove hurtfull to us if we should obtain them. So many disciples slighted Christ: and too many now slight the Christian religion.

Plutarch.

10. The Romans used to offer sacrifices to their *Lares* in the morning; we use to put off the true worship of God till the evening of our life: the Romans clothed their *Lares* with dogs skins, to shew how quick sented and sagacious they were in finding out, and punishing of sin; but we sin in the presence of the true God, as if he had neither eyes to see, nor eares to heare, nor a nose to smell out our wickednesse: the Romans used to pacifie their *Manes* with bloud of men sometimes, by which it seemes they were devills, not gods, for he delights not in cruelty; yet many among us do think to pacifie the true God, if we dedicate to him some share of those ill gotten goods, which by oppression, injustice and cruelty we have wrung from the poore. *Alexander Severus*, with the *Laror*, worshipped the images of *Moyse*, *Abraham*, and *Christ*; so many among us worship the true God with our Mammon, *Christ* with *Antichrist*, truth with *falsehood*, wearing a linsie woollie garment, and plowing with beasts of different kindes.

Virg. Æ. 6.

Æn. 3.

Auson.

Æn. 2.

Virg.

Hom. Olyf.

9.

Ovid. 2. fast.

Virg. Ec. 8.

Æn. 11.

Virg. Æn.

10.

10. The Gentiles used to speak to the *Manes*, and to bid them three times farewell: *mag-na Mnes ter voce vocavi. Supremum voce cieamus. Voce ciere animas funeris instar habet. Nomine ter dicto pene sepulchus erit.* This *Virgil* calls *affare corpus*; *ὅτι πρὸς τὴν δειλὴν ἐκείνην τῆς ἐγγύς δούου, ὅς δούου ἐν μέσῳ*; they used to say *vall* three times, because that number was sacred: *terq; vale dixit, cineres ter ad offarelatas pressit; numero deus impare gaudet*; yet sometime they used to say, *salve & vale*, as *Æneas* to *Pallas*; *salve æternum mihi maxime Palla, æternumq; vale*; This courtesie they used towards the dead, intimating that their soules or *Manes* were alive; for *salve* was the word used in the morning, *vale* in the evening to bedward. By this I think they meant, that the body was laid in the grave as in a bed, and that their death was a long sleep; *æterno clauduntur lumina somno*; but the soules had their morning, and light, in the *Elysiac*

Elysian fields, *largior hic campos æther & lumine vestit purpure*
 eo — therefore they used both the words *salve & vale*. 6.
 So Catullus, *tug; in perpetuum frater ave, atq; vale*: but the
 Church of Rome hath gone farther, for the Gentiles out of
 courtesie wished their dead friends safety and health: but
 the Romanists both pray for the dead, and pray to them,
 making gods of their dead friends ghosts or *Manes*.
 1. They used also to feast the *Manes*, and to set downe vi-
 ctuals upon the graves of the dead, called *Silicernia*; suppo-
 sing the ghosts did feed upon them: *πεπις ἀναστὰς ψυχὰς*
ἀπὸ τῶν καὶ πίπειν τὸ μέλι καὶ ὄλκον; besides any meat that fell from
 their tables, they held did belong to the *Manes*: τὰ πῖπλον
 ἔσθης τελεῖται πᾶσι τῷ φίλων ἀπὸ τῶν καὶ πίπειν. Hence Pythagoras for-
 bid his schollers to take that up which fell downe, meaning
 the crummes which belonged to the *Manes*: and it was held
 an impious thing, to eat or steale away the victuals of the
Manes, such were called *Bustirapi*, because the victuals which
 they offered on the tombes of the dead, they used afterward
 to burne: *congesta cremantur thurea dona dapas fusa crateres*
livo: Hence arose a proverb of unsatiable gluttons, who
 could not abstain from the food of the dead, or of a hunger
 starved beggar, that he snatches his meat out of the flame:
 This misery the Poet wisheth to his enemy:

Ipsa fame stimulante furens, escasque sepulchris

Quærit, &c. —

But what shll I say of ahe *Bustirapi* of this age, who are nei-
 ther ashamed, nor afraid to violate the graves of the dead, in
 hope of money hid there? this is as *Pliny* saith, *in sede Ma-*
nium opes querere: nay, to snatch away not the food of the
 dead, but of the living, is a hainous impiety: for the dead
 as *Saint Austin* sheweth, need not corporeall food, the living
 onely stand in need of that: and doe not these men rob both
 the dead and the living, when they lay sacrilegious hands
 upon those pious and charitable legacies, which were be-
 queathed by the dead for the advancement of learning and
 religion, and maintenance of the poore? and if that be true
 which *Pliny* writes, that though kites be ravenous birds, yet
 they will not meddle with the meat that is laid upon the
 graves of the dead; and dedicated to their *Manes*; surely
 these men are more rapacious then kites, who not onely
 from

Ving. Æn.

6.

In inferiis
fratris.

Quod cer-
nerentur

tantum si-
lentio, vel

quod in si-
lice cerne-

rentur.

Lucian.

Alberne.

l. 10.

τὰ πῖπλον
μὴ ὀρᾶσθαι

δα.

Ving.

Æn. 7.

Cibum è

flamma

petit.

Ter. in

Eun.

Tibullus.

Spiritus &

anima cibus

non indi-

gent, Ser.

15. id.

Sancti.

Hist. nat.

l. 10. 6. 10.

from

from the dead ; but from the living also snatch away their food and maintenance. 12. The *Manes* were offended when they were too much lamented , as *Tibullus* sheweth

Tibullus.

Tu Manes ne lade meos & parce soluta

Crinibus, & teneris Delia parce genis.

Virg.

Æn. 7.

because they were inexorable ; *Desine fata Deum flecti sperare precando* ; neither doe they hold it fit that they who have got an eternall name by their vertue should be lamented

Sen. in

Herc. Oeta.

non est gemitus, nec gravi urgendus iræ, virtute quisquis abstulit facta iter, æterna virtus Herculem flere vetat, sortes vetat mæ-rere, degeneres jubet ; hence *Ennius* forbids his friends to bewaile his death ;

Ennius.

Nemo ne lachrymis decoret, nec funera fletu

Faxit, cur ? volito vivum per ora virum.

Eurip.

Æt.

Myr.

Therefore *Euripides* will have us to mourn with moderation ; this lesson is much more fit for Christians, who ought not to weep as they do who are without hope ; and if the *Manes* were offended, much more is the true God displeased at their immoderat sorrow of Christians for their departed friends ; seeing by this they seeme to repine against God , to envy their departed friends happinesse, to distrust the resurrection of the flesh, and to forget that Christ died to take away the sting of death, and victory of the grave ; we ought rather to bewaile the death of our friends soule in sin, then his body in the grave ; *tu fles corpus à qua recessit anima, et non fles animam à qua recessit deus.*

Augustin.

MATER MAGNA, see RHEA.

MATUTA see INO.

MARS.

HEE was the god of warre, and son of Jupiter and Juno , one of Juno alone as some say, who conceived him by touching of a flower in the garden of Olenius. Vulcan finding him a-beed with Venus his wife, wrapt them both in a net, so that they could not stirre , till Neptune by intreaty got Vulcan to loose them his sister was Bellona.

Ther.

The INTERPRETER.

1. **M**ars was called the god of War, he was the first that found out military discipline; he was born of *Juno* because wealth begets strife and wars; *Thero* or fierceness was his nurse: for fierce and savage dispositions are most given to quarrelling: therefore he was said to be bred in the cold Northern countries, for the Northern people by reason of abundance of blood, and excessive drinking, are most given to strife and contention. He was worshipped in *Lemnos*, where men were sacrificed to him, to shew the cruelty of souldiers, and of that place in particular: his companions were fear, and anger, and clamor; for these do inseparably accompany war. Therefore terror and feare were the two horses that drew his chariot, and *Bellona* his sister with a bloody whip did still wait upon him: for this cause the *Woolfe*, of all creatures most savage, and the ravenous *Vulture*, and the watchfull *Dog*, and the cheating *Pye*, and the *Cock* also, which is a warlike and quarrellsome bird, were all dedicated to him. The *Scythians* dedicated onely to *Mars*, temples, altars and statues, and to no other gods, because they delighted in wars, and by rapine, spoils, and oppression of their neighbours, they maintained their own estate; hence *Mars* was said to be born in *Thracia*, to shew what a warlike Nation that was; and because the horse is a warlike creature, therefore he was sacrificed to *Mars*: and his chariot was drawn by horses in ancient pictures, he himselfe sitting on high in his compleat and terrible armes, both offensive and defensive: *Fame* having her body and wings full of eyes, ears, and tongues, sounds the trumpet before him, to shew that wars oftentimes follow upon evil reports. And because the Romans would intimate how much they detested civil wars in their City, they would not suffer the picture of *Mars* to be painted on their gates and private doores, but in stead of him the picture of *Minerva*; and for *Mars* his picture, they thrust out of the City, to be painted upon the doors of countrey mens houses abroad: for by maintaining wars abroad, they kept peace at home. 2. By *Mars* the Gentiles understood the Sun, as appears by that picture of

Mars adorned with the Sun beams, and anciently worshipped in *Spain*; or rather the heat and vigour of the Sun, which heateth the blood, and occasioneth strife and warre, as may be seen in cholerick and hot constitutions; and because such hot temperaments are prone to *Vener*y; hence the Poets feigned, that *Mars* lay with *Venus*; and withall to shew, how much souldiers are given to *Vener*eall lusts:

At non ad Venerem nocturnaque praelia tardi

3. Not without cause doe the Fathers laugh at the Gentiles, who made *Mars* their god, that was both a murtherer, as also unjust, impious, mad, and perfidious, as *Homer* describes him; who was detained a prisoner by *Vulcan* for his adultery, and was wounded by *Diomedes*. This is that god from whom the Romans bragged they had their originall, whom they made the patron of their City, and dedicated the first month of the year to him, assigned to him certaine priests whom they called *Salii*, and many divine honours: I wish that Christians, who professe themselves the disciples of the Prince of peace, did not too much worship this impious god of war: we erect not temples and altars to him abroad, but we doe this in our hearts; we doe not sacrifice to him horses alone, but men also, even those for whom Christ died: so that neither *Lemnos* nor *Thracia* did more adore him then Christians doe. But however the Gentiles worshipped him, yet *Homer* tells us, that *Iupiter* hated him: I am confident that the true God, whose name is *Iehovah Shalom*, the Lord our peace, hates and detests warrs among brethren of the same faith; for he breaks their bows, knaps their spears in sunder, and burns their chariots in the fire. I wish with *S. Austin*, that it were as certain there were no warre, as it is certain that *Mars* is no god: *Utinam quam manifestum est quod non sit deus, tam non sit bellum*; *Lib. 7. de Civit. cap. 14.* But so long as pride, ambition, covetousnesse, and malice reigne among us, so long *Mars* must be worshipped by us. 4. *Mars* is described by the Poets as a great enemy to *Minerva*, the goddess of wisdom and arts; we see by experience how true this is; for wisdom, arts, learning, justice, and true piety are trampled upon in time of warre. 5. *Mars*, who by *Homer* is described the swiftest of all the gods, was caught in a net by limping *Vulcan*, the slowest of them all; *Tardus velocem*

velocem assequitur ; let men run never so swiftly in wayes of wickednesse, yet slow-paced vengeance at last will overtake them : *Raro antecedentem scelerum deseruit pede poena claudo.* 6. Though *Mars* thought to have committed adultery with *Venus* in secret, yet he was seen by all the gods ; there is no wickednesse done so secretly, which is not made obvious to the all-piercing eye of the Almighty. *There is nothing so secret that shall not be revealed*, saith Christ. 7. *Mars* was absolved from the murther which he committed in the *Areopage*, a place where the Athenian Magistrates used to judge ; to let us see that the smallest homicides are punished in time of peace, whereas the greatest and most horrible murtherers goe free in time of warre : As *Seneca* complained of theft, so may I of murther ; *Parva furti puniuntur, magna in triumphis aguntur* : small murtherers are punished, great ones are honoured with triumphs. 8. *Mars* was conceived of *Juno* by touching a flower : what is more specious to the eye, and yet what more frivolous then a flower ? By this we may see, that rich and potent men have specious pretences for their warrs ; but when they are sifted, they prove no lesse frivolous then a fading flower. 9. *Vulcan* bound *Mars* and *Venus* together, but *Neptune* got them to be loosed ; I think they meant by this, that lust is caused by the heat of youth ; but given off in old age, which is cold and moist, represented by *Neptune*.

MEDÆA, See JASON.

MEDUSA, See GORGON.

MEMNON, See AURORA.

MERCURIUS.

HEE was the son Jupiter and Maia, the messenger of the gods, the god of Merchants, of Theft, of Wrestling, of Eloquence ; he found out the harp, and killed Argus, and delivered Mars out of prison, and bound Prometheus to the hill *Caucasus* ; his head and feet are winged, and he begot of his sister *Venus* *Hermaphroditus*.

The INTERPRETER.

1. **H**EE is called *Mercurius*, *quasi Modius currens*; for speech, whereof he is said to be god, is that which runs between man and man, and by which we converse one with another; and Merchants by this trade with each other: therefore he is called the god of Merchants; and by the Greeks *Hermes*, from *ἑρμηνεύω*, that is, Interpretation: for speech is the interpreter of the minde. And to shew the force of eloquence, they painted him drawing of people after him by the ears with a small chain reaching out of his mouth; therefore they called him the messenger and embassadour of the gods; for eloquence is required in Princes embassadours. Or this fiction may shew, that they who are born when *Mercury* bears rule in their Horoscope, are ingenuous, and eloquent, and nimble also both in their wits and fingers: for he was a notable thiefe, who stole from *Admetus*, his oxen; from *Apollo*, his arrows; from *Vulcan*, his tongs; from *Venus*, her girdle; from *Neptune*, his trident, and would have stole *Jupiters* thunder too, if he had dared. 2. Hee was the finder out of the Harp or Lute, he taught the Egyptians all arts and sciences, he taught men to leave their rudenesse, and become civill and religious: therefore they make him still to be waiting upon the gods, especially upon *Jupiter*; I think, to let us see, that learned and wise men should be entertained in Princes Courts; and such as are eloquent and ingenuous. 3. They write, that he sucked the breasts of *Iuno*; to shew us, as I suppose, that *Juno*, that is rich and potent Princes ought to be the nursing fathers, and nursing mothers of learned and eloquent men. 4. They used to paint *Mercuries* picture on their doors, that he being the god of thieves, might keep off other thieyes from their houses: a goodly religion that punished men for thieving, and yet adore him for their god, who was the authour and patron of thieves and thieving. 5. They called him the son of *Jupiter*, to shew, that eloquence, sciences, and ingenuous arts are the gifts of God. 6. They made him winged both in his head and feet, to shew the swiftnesse and various motions of the planet *Mercury*, and the nimblenesse of

of their wits, tongues, and fingers, who are born under that star; as also the nimble force and power of eloquence in moving mens affections. 7. He killed (by *Jupiters* command) many-eyed *Argus*; to shew, as I conceive, that Princes by the tongues of eloquent Oratours, are able to tame and subdue the many-eyed multitude, which are sooner brought in subjection by tongues, then by swords; therefore the tongue was consecrated, and offered in sacrifices to *Mercury*:

At pietate gravem & meritis si forte virum quem

Conspexere silent; atque illis auribus adstant:

Ille regit dectis animos, & pectora mulcet.

For this cause they gave power to *Mercury*, to appease storms and tempests; for as *Neptune* setleth the tempestuous seas; so doth *Mercury*, or eloquence, pacifie a stormy and tempestuous State. 8. I finde that sometimes *Mercury* and *Minerva* were painted together, to shew how needfull the tongue and hand are to beget wisdom, the one by speaking, the other by writing; and that all Common-wealths stand in need of eloquent men, and skilful artificers; for by liber all sciences, and handicrafts, the State is supported: And is it not fitting that they who are verball professors, and *Mercury* in their tongues, should be also *Minerva's* in their hands, and doers of good works? 9. *Mercury* was painted with a rod in his hand wrapt about with two Serpents embracing each other; by which is signified, that eloquence must be joyned with wisdom, whereof the serpent is the embleme; and where wisdom and eloquence are conjoyned there the State is well governed, which is signified by the rod or scepter, the symbol of Government. By this rod also is shewed, that the most brutish and serpentine dispositions are made tame, and brought to agreement by eloquence, as two serpents are upon *Mercuries* rod; which is called *Caduceus*, à *cadendo*; for all anger and hostility falls to the ground, when that rod doth mediate, that is, when eloquence doth interpose; therefore Princes Embassadors that are employed to mediate a peace, are called *Caduceatores*: 10. I finde, that *Mercury* is painted in some pictures not onely with winged head and feet, but also with a purse in his hand; to shew, that he is the god of gaine, which is

not got but by diligence, expedition, and wit ; hence he is painted with a goat and a cock by him, to shew that as vigilancy , whereof the cock is the embleme , is required in a Merchant, and in him that will be rich ; so likewise must he venture , and overcome all difficulties , as the goat that elambers up the highest rocks. Or if it be true that the goat breathes not with his nose, but with his ears ; then by this may be meant, that from the mouthes of Oratours the mindes of the rude multitude are fed, and live by the ears ; and to shew that vigilancy and sagacity are required in those that will be rich, eloquent, and learned, *Mercury* was worshipped in *Egypt*, under the shape of *Anubis*, with a dogs head. 11. *Mercury* may signifie the Sun, for his wings may represent the Suns velocity ; his killing of *Argus* may shew, that the Suns appearance puts out the light of the Starres to us , which seem to be as so many eyes of heaven. The Sun seems to look upon us with a threefold aspect, pale, red and blew ; the first presages rain, the second windes, the third serenity ; therefore it was perhaps, that they painted *Mercury* with three heads upon a square stone , to signifie the four parts of the world, or the foure seasons of the year. And to shew that the Sun never growes old , or decays in strength, they painted *Mercury* alwayes young , beardedlesse, and cheerfull : and perhaps that picture of *Mercury* like a youth carrying of a ram, may signifie that the Sun seems to grow young, and makes the world look youthfull, when he enters into the signe of the Ram in the Zodiack. 11. Because he was held the god of speech, therefore they made him also the God of bargains and sailes ; hence he was called 'Aofegit the god of the Markets (*Mercurius*, à *mercando*,) and his image was wont to be erected in the Market places ; for without speech there cannot be buying and selling : and we see now nimble tongued shop-keepers are when they are selling their wares , as if they were sons of *Mercury*. 13. He is alwayes painted with his head covered, to shew, that nimble , cunning , and crafty heads seldom discover their intents , but still have a cloak (as we say) or some pretence for their actions ; so that *Argus* himselfe is deceived by them , and they that are most vigilant and quick-sighted are sometimes over-reached. 14. Nimble-tongued

tongued *Mercury* stood upon a square stone ; I wish that our
 faire spoken and nimble-tongued professors would prove
 constant in their wayes, and square in their actions. 15. *Ju-*
piter's messenger was called *Ἑρμῆς*, from *ἑρμηνεύω*, that is,
 interpreting, or speaking ; so *Juno's* messenger was called
Iris, from *ἰρῆναι* to speak ; by which they would shew how
 necessary it is for Princes Embassadors to have eloquence,
 and to be good Oratours. 16. I have read, that *Mercury*
 stole from *Mars* his sword ; but we have *Mercury* that put
 the sword into *Mars* his hand. Sure these are not the sons
 of *Jupiter Caelstis*, but of *Jupiter Stygius* ; neither are they
Caduceatores, but *Feciales* ; they are not like that *Mercury*
 who with his rod made peace, and united serpents, and found
 out musick and harmony ; but like him that found out the
 art of wrastling and thieving, the authors of confusion,
 and the true successors of that *Mercury* who was worship-
 ped by the ancient Galls, who delighted in the shedding of
 mens blood. These *Mercuries* are *Ψυχοπομποι*, the leaders of
 soules to hell, and not the bringers of them from thence.
 17. *Mercury* is painted sometimes with his soporiferous rod
 in the one hand, and a short sword in the other ; the Divell
 casts us asleep in security, and then destroyes our soules.
 18. *Mercury* with his rod drives the soules into hell, and
 from hell :

— *Hæc animas ille evocat orco*

Pallentes, alias sub tristia tartara mittit :

Quat somnos, adimitque, &c. —

such is the power of Gods word, it casts us down to hell in
 denouncing gods judgements, and raiseth us again in the
 promises of the Gospell. 19. By *Mercury* may be under-
 stood the desire of knowledge, which bound *Promethæus* the
 Astronomer to *Caucasus*, that the Eagle might feed upon
 his heart ; by this they did signifie the care and solicitude
 which the Astronomer took in remaining upon that hill in
 the night time to observe the motions of the starres.
 20. He begot *Hermaphroditus* of *Venus*, and he himselve
 had both sexes, to shew us the nature of that starre ; for
Mercuries power is partly masculine, in stirring up heat, and
 partly feminine, in causing moisture ; therefore he was
 painted with a lance in one hand, and a distaffe in the other.

and he is described by the Poet to be red or yellow haired to signifie his vicinity to the Sun, and to be very beautifull, to shew his negernesse to *Venus*. 21. Our blessed Saviour is the true *Mercury*, the Son of God, the Word of the Father, the Messenger or Angell of the Covenant, the Sun of righteousness, the God of order and harmony, the Prince of peace, who by his crosse, as the true *Caduceus*, hath reconciled all things in heaven and earth, who hath killed the many-eyed *Argus*, or vigilant enemy the Divell; whose eloquence was such, as never man spake as he did: who hath tamed and subdued the two serpents, that is, the perverse and venomous disposition of Jewes and Gentiles by his crosse, and by the same hath delivered our soules out of hell.

MEDÆA.

Pind. Pyth.

Od. 4.

Euripides,

Seneca.

In Med.

Pausan. in

Arcad.

Fulgent.

l. 2. myth.

Ovid. l. 7.

Apoll. l. 3.

Flaccus.

l. 1. c. 7.

Apollod. l. 1.

Hygin. fab.

25.

Nat. Com.

l. 6. c. 7.

Ronodæus.

SHee was the daughter of Aeta, king of Colchos, who entertained Jason when he came thither with the Argonauts, and by teaching him to charme the watchfull Dragon, and the brazen footed Bulls, obtained the golden Fleece, shee tore her brother Absyrtus in pieces, that so shee might retard her father by gathering up the toxe limbes, from pursuing of her: at last shee came with Jason to Theffalia, where shee made old Aeson young againe; shee bore two sonnes to Jason, but was at last forsaken by him, having married Creusa, the daughter of Creon, king of Corinth, at which Medæa was so enraged, that shee burned Creusa, and all with her in the Palace, and kill'd the two sons shee bore to Jason, in his owne presence; then flying to Athens, shee married old Aegæus, and bore him a son, whom shee called Medus.

The INTERPRETER.

1. **M**Edæa is the name of a poysonable herbe, which kills the party that takes it, in the space of a day, therefore called *Ephemeron*, it is leaved like the Hellebore, with a round root, and called in Latine *Bulbus agrestis*, in English dogs-bane; but our dogs-bane hath no such strangulative quality; it is onely that *Ephemeron* of Colchos that is poysonable: the Syrian *Ephemeron*, which the Apothecaries call

Hermæ-

Hermodactyles is medicinable : but that of *Colchias*, which is therefore called *Colchicon*, is very pernicious, yet the Turks use to make themselves drunke with the flowers of it steep in wine, or rather so stupid, that they seem for a time to be in an extasie : *Nicander* calls this herbe *Μηδεῖος Κολχιδῶς ἔχιδνα*, *Medæas* hurtful fire, because shee was the first that found out this fiery herbe, and used it, and perhaps it was this with which shee burned *Creusa*, in a potion or oyntment, but the burning of the kings house must be by sulphur, pitch, or asphaltus ; *Pliny* saith, with *Naphtha*, for the water made it burn the more fiercely ; *alit unda flammæ, quoq; prohibetur magis, magis ardet ignis* : This kinde of fire was not much unlike our *Granados* : is is likely then that this fire with which *Creusa* was burned, was an oyle made of this herb, and it is called *oleum incendiarium*, and *medicum*, because it was prepared in *Media* : or else it was *Naphtha*, with which *Creusas* cloake and crown were besmeared.

2. In *Medæa* we may see the nature of lust, jealousy, and cruelty : for the love shee carried to *Iason* a perfidious stranger, she berrayes her parents and country, and murders her own brother : out of jealousy, because *Iason* had married *Creusa*, shee burnes her and all in the Palace, and murders both her sonnes shee had of *Iason*, in his owne presence : such was her cruelty, that besides what is said, she cut old *Pelias* in pieces, and boiled him away to the bones, making his daughters believe that shee could by these means make him young again. Thus we see the cruelty of a lustful jealous woman ; *Sævus amor docuit natorum sanguine matrem Com-maculare manus* : and as for jealousy, there is no madnesse like it ; *Ζῆλος ἐπὶ μαλὶς μοῖζον κακόν* ; nor is there any cruelty and wickednesse, like that of some women : *mulier dedit natura cū primum malo animum, a nocendum pettus in-struxit dolis* ; and *Medæa* confesseth of her own sex in *Euripi-des*, that women are unskillfull, and unfit to doe good, but most cunning plotters of mischief :

Γυναικὶ οἷς μὲν ἔδδλ' ἀμνηχανώπαιται.

Κακῶν δὲ παίων τέκτορες σοφώπαιται.

3. *Medæa* was called *Anguicia*, from *anguis*, the dragons by which her chariot was carried in the aire, when she fled from *Corinth* to *Athens*, or from teaming of dragons, in which she had *augeret*.

*Mathiol. in
Dioscorid.
l.4. c.80.*

*Nic. in
Theri.*

Sen. in Med

*Turneb. ad.
l.24. c.22.*

*Virg. Ec.5.
Archias.*

*Sen. in
Oſta.*

*Eurip. in
Med.
Act.2.*

*Ab angui-
bus quod
anguis
had augeret.*

Nemus An. had good skill, or else because shee made use of the poyson
guicie in of serpents, for shee had learned from *Circe* her skill in poy-
Horat. Od. soning; now that she might be carried in the aire by the
l. 1. power of Satan, is not improbable, seeing he could carry
Mat. 4. Christ from the desert to *Jerusalem*, and from thence to a
Act. 8. high mountaine; So the Angels carried *Philip* and *Habacuk*.
Daniel. And we read that *Simon Magus* was carried in the air, with
Apo. divers others. This is no hard matter for Papists to believe,
 who are perswaded of the carrying of our Ladies chappell
 of *Loretta*, from *Iudaea* to *Italy*, in the aire. 4. *Medea* was

Bis pueri
sens.

Pyth. Od.
καὶ τὴν τὴν
Μέδαν
συν' αὐτῷ.

said to make old men young again; by which is meant that
 by her enchantments, shee made some old men grow so
 youthful, as to fall in love with young maides; and so in-
 deed lust in old men makes them youthfull, yea childish; or
 else may be meant that shee had a medicine or flower which
 could dye gray haire black, by which meanes old men look-
 ed young; or else she had found out a private bath in which
 shee used to bathe old men, as shee did old *Æson*, *Iason*'s fa-
 ther; and this bathing was called boiling, but *Pelias* being
 too aged and decrepit, and not having strength enough, fai-
 led in the bath, and so died; for doubtlesse baths and phy-
 sick, with cordials and other helps, though they cannot re-
 call the yeares past, yet they may keep off a great while
 decrepit old age, and can cure the infirmities of old bodies,
 by repairing the naturall heat, and cherishing the radicall
 moisture, and giving to old age the vigour and strength of
 youth; Thus *David*'s youth was renewed like the youth of an
 Eagle; which *St. Austin* saith reneweth his youth, by rub-
 bing his beak grown together upon a stone, so that he can
 feed again, who before pined away, because he could make
 no use of his bill. *St. Hieron* thinkes that the Eagles youth
 is renewed by dipping his feathers in a certain fountain, by
 which he is renewed, not onely in his feathers, but also in
 the strength and vegetation of his body. 5. Though *Me-*
dea willingly went along with *Iason*, yet *Pindarus* saith, that
 he stole her away, because shee went away without the con-
 sent of her father, and therefore the marriage proved un-
 fortunate to them both, and so doe most of those marriages
 that are made up, without consent of parents, who often-
 times also are too blame in their too much strictness, as *Leta*

was, who though he knew how much his daughter was in love with him, and though he had deserved her, by undergoing the danger of his life in plowing with the fiery Bulls, and in incountering with the Dragon, yet would not give his consent, and by this meanes he brought destruction upon himselfe; so doe many parents bring themselves to sorrow, untimely death, and other inconveniences, by being too rigorous against their daughters affections being firmly settled. 6. By these fire breathed bulls which Lycophron so calls, and of which *Claudian* speaks; *Et juga taurorum rapidis ambusta favillis*; and *Flaccus*, *Quantus taurorum è naribus ignis*; and *Ovid*, *Ecce adamanteis Vulcanum naribus afflant*, *Æripides tauri*; and *Virgil*, *Hæc loca non tauri spirantes naribus ignem invertere*. I say by these bulls may be meant king *Aetæas* guard, which consisted of strong bodied men, brought out the country *Taurica*, therefore called *Tauri* or bulls by the Poets; who are said to breath out fire, because they were furious hot spirited men, whose Captains name might be *Draco*, whence arose the fiction of the Dragon; Sure the Spaniards found that *England* once afforded such a Dragon, and fiery-mouthed bulls, when they encountred with Sir *Francis Drakes* ships. 7. The devill is not so black as he is painted, nor perhaps was *Medæa* so wicked and cruell as the Poets describe her, who call her τέκνων ὀδυρόσα, the evill spirit and fury of her children, and that shee was guilty of τεκνοκτονίας, of murthering her own children; *Aelian* cleeres her of this, and thinkes that this fable was feigned by *Euripides*, in favour of the Corinthians, who themselves were guilty of the murther; And *Heraclides* commends the people of *Phasis*, for their hospitality to strangers, and pittie to ship wracked men, whom they used to furnish with mony, & other things they wanted: φιλόξενοι δ' εἰσιν, ὥστε πᾶσι ναυαγῆς ἐφοδίαζεν, &c. I wil not altogether defend the Poets, nor yet in this condemne them, for it is not unlikely, but that she was a cruell woman, else all the Poets would not have written so bitterly against her, and make such stirre about nothing; yet perhaps shee was not altogether so wicked as they make her, for in their praising and dispraising, led in they use many times to be hyperbolicall. 8. *Medæa* is called by *Flaccus*, the daughter of the Sun, or as others, the grand

ταύρος πυ-
ριπνός.
De bell.
Get.

Argon. l. 1.
Meta. l. 7.
Geor. l. 1.

Lycophron.
Var. l. 5.
c. 21.

De politiis.

Σκύλλα

λέαινα

πίττις

σιδνησον

παιδολέτωρ

παιδορόν

αἰχμητοίος

By these

epithetes

she is cal-

led in

Euripides,

Soligena.

Εἰς ὕψος.
N. et. Cam.
L. 7.
In Eliac.

grand-childe, her mothers name was *Idyia*, which signifieth knowledge, as *Comes* translates it; and *Pansanias* describes her sitting in a throne, having *Jason* on her right hand, and *Venus* on the left. *Medæa* signifieth counsel; good counsel proceeds from the Sun, who by his influence refines the braine, and makes it the fit seat of wisdom and counsel: and so it doth from *Idyia* knowledge, for ignorance cannot give counsel; Now good counsell or wisdom prefers health to beauty, therefore it is that *Medæa* sets *Jason* on her right hand, and *Venus* on her left; and whereas *Medæa* is said to turn the rivers backward, and to draw the Moon and Starrs out of heaven, is meant that wisdom is able to turn and guide the whole course of the world; *sapiens dominabitur astris.* 9. *Medæa* was the sister of *Circe*, and from her learned her skill in witchcraft, and they were both the daughters of the Sun: by which may be meant, that art is the sister of nature, and imitates her actions; but both art and nature have their power from the Sun; or rather from God the author of all goodnesse; but as *Medæa* set *Creusa* and her company all on fire, so doth excellency in any art kindle the flames of envy in ignorant and malevolent spirits. 10. *Medæa* is called by *Apollonius* the priestesse of *Hecate* the Queen of hell; Surely all Witches and Magicians, who give themselves to the knowledge of such unlawful arts, are the priests of Satan, the prince of darknesse. 11. *Medæa* for the love of *Jason*, forsooke her father, kindred or country, and did undergoe all the difficulties of a long voyage; I wish there were in us the same love of Christ, then we should forsake all that is neere or deare to us, to follow after Christ our spirituall husband. 12. *Jason* by hearkening to the counsel of *Medæa*, obtained the golden Fleece, overcame the fiery-bulls and Dragons, and all other difficulties of his journey: by which we see that nothing is hard or impossible to him that will hearken to good counsel; whereas they that are head-strong, and sleight the counsell of the wise, fall into many inconveniences. 13. In *Jason* we may see the nature of ingratitude; he that received both his life and happiness from *Medæa*, who for his sake betrayed her father, killed her brother, forsooke her friends and country, and undertooke so long and dangerous a voyage, is at last forsaken

In Argon.

faken by him; *ὡς ταχεῖα τοῖς βροτοῖς χεῖρς διαρρέει*; how *Sophocles.*
quickly doe good turnes flow out of mens mindes? 14. We
see also the fading vanity of beauty, and how instable that
love is which is grounded on it; *Iason* admired at first the
beauty of *Medea*, and doated on it, but no sooner did her
beauty begin to faile, but his affections faile also; therefore
if men will be happy in their marriages, let them ground
their love on vertue which is permanent, not on beauty
which is fraile and transient; *formæ gloria fluxa & fragilis, Salust.*
virtus clara æternaq; habetur. 15. In *Iason* and *Medea* we
see how unfortunate those marriages are, where there is not
true love and concord; for their jarring was the cause of all
the miseries that befell them both; whereas on the contrary,
there is no such worldly happinesse as conjugall love and
unity;

Ἐὐφροσύνην γίγνεται συνηγία, ὅταν γυνὴ καὶ ἄνδρα μὴ διχοσταλῇ; *Eurip. in*
Felices ter & amplius, quos irrupta tenet copula, neq; ulla divini- *Horat.*
us queremoniis suprema citius solvit amor die. 16. In the
marriage of *Iason* with *Glauce* or *Creusa* wee see what trust
there is in worldly happinesse; how quickly did the joy,
splendor, and magnificence of that wedding end in sorrow, *ὁ βίος*
misery and destruction? This life is but a wheele, and all *τοῦ χρόνου*
worldly felicity as unstable as the Moone, the winde and *Phocilides.*
sea; great happinesses saith the Poet never stay with men
but are tost like ships in the sea, by a storme, and at last *Eurip. in*
drowned; *ὁ μέγας ὄλεος ἔμινυμτο ἐν βροτοῖς, &c.* *Orestes.*

MEDUSA, See GORGONES.
MEGÆRA, See EUMENIDES.

MEGARA.

SHee was the daughter of *Creon* king of *Thebes*; when *Er-* *Hygin. Fab:*
ginus the *Orchomenian* tyrant, had imposed a heavy tribute *Poet. c. 23.*
upon the *Thebans*, they were subdued by *Hercules*, who killed their *Senec. in*
king, and mastered their City, for which good service *Creon* be- *Herc. furen.*
stowed his daughter *Megara* upon him; but when *Hercules* had *Euripid. in*
stayed longer in hell then he intended, *Lycus* invaded the king- *Herc. fien.*
dome of *Thebes*, and was offering violence to *Megara*, who re-
fused to marry him; but *Hercules* in the interim returning from
hell,

bell, killed Lycus, restored Creon to his kingdom, but Juno being angry at the death of Lycus, made Hercules mad, who in blind fury killed Megara, and his own children by her.

The INTERPRETER.

In Phœcic.

1. **P**ausanias writes, that Hercules did not kill Megara, and her children, but put her away, because, *παῖδων ἐστὶν ἡ γυνὴ* ὅτι δὲ αὐτῆς, having lost the children which he had of her, he thought that the marriage was not lucky, but made against the will of God. Thus men when they are willing to be rid of their wives, use to make many pretences; but if sterility cannot breake the band of Wedlock, much lesse should the death of our children, seeing God who gives us children, may when he pleaseth take them from us; therefore our Saviour tells us, that no man can put away his wife except it be for adultery.

Moschus 3.
Idyll.

2. Megara complains in Moschus that Hercules employed the bow and arrows which Apollo bestowed upon him, in murdering of his own children. *ὅς τὸ ξοῖσιν αἱ οἱ πόθεν αὐτὸς Ἀπόλλων*. By this may be meant, that Hercules children were killed by the Sun beames, called Apollo's arrows; for the heat of the Sun is the cause of burning and pestilentiall feavers; and Hercules being the same that the Sun is, as we said before, he is said to kill his own children, because the Sun is the author of generation, and so he is of corruption also, destroying all his children, whom he hath begot; and as Hercules converted the bow and arrows he received from Apollo, to the destruction of his wife and children, so many men abuse the gifts which God hath bestowed on them to their owne and their friends ruine; so Princes many times abuse the sword which God hath given them, and let flye the arrows of authority and power, not against the enemies of the State, but against their owne subjects, their politick children. So Ministers employ oftentimes the arrows of Gods word, not against hereticks, but against their own flocks, of which they ought to be spiri-
tuall husbands. Thus as Cassandra calls Hercules *πυροεγίστω*, so may we call such Magistrates and Ministers. 3. Hercules that was wont to be called the driver away of evills, the Saviour of the world, is now become the fury and murderer

In Lycophrone.

*ἡ δὲ Ζήρακος
καὶ σατήριος.*

therer of his own wife and children; by which we see what trust is to be given to the arme of flesh: trust not therefore in Princes, nor in any son of man, for there is no helpe in them; if the wife and children cannot trust in their owne father, and in such a father, who had subdued so many monsters, relieved so many captives and prisoners, and rescued so many from the jawes of death, what madnesse is it, to trust in any except in him, who will never leave us, but when father and mother forsake us, he will take us up. 4. In the very nick of time, when *Lycus* had thought all was his owne and was going to murther *Megara* and her children, *Hercules* returns, whom he thought had been lost, and kills him, and rescues his friends; which was a very sudden and strange change. Thus while the wicked thinke they are in greatest security, they are in greatest danger; and when they cry peace, peace, sudden destruction commeth. Let us not then with those naughty servants in the Gospell, fall a beating of our fellowes, and say our master is gone into a far country, and deferreth his comming, I tell you, saith Christ, he will come in an houre when these servants thinke not, and will give them their portion with hypocrites, *raro antecedens scelestum deseruit pede pena claudo*, and so we see that God is most ready to helpe us, when we are most ready to despaire, and most neere to destruction, *ubi deficit humanum auxilium, ibi incipit divinum presidium*. 5. How vain thing is it for man to presume of his owne strength, or to thinke himselfe secure in this world? *Hercules* who had subdued all the monsters and difficulties he encountred with, at last subdued by his own madnesse, this may teach us all moderation and circumspection, and alwayes to be fearfull and doubtfull of our selves, to work out our salvation with feare and trembling. Let him then who thinks he standeth take heed lest he fall. 6. In *Lycus* we see the unhappinesse and fearfull end of Tyrants, he that intended the ruine of *Megara*, and her sons, and of the Thebans with *Creon* their king, is himselfe suddenly destroyed by *Hercules*; Thus Gods just judgements tyrants and men of bloud shall not live out halfe their dayes, nor shall they dye *sicca morte*, as the Poet saith, the measure they mete to others, shall be measured to themselves, and they shall fall into the pit they digged

Mat. 24. 48

49, 50.

Horat.

Phil. Jud.

Juvenal.

digged for others. What ends *Saul, Achab, Dionysius, Alexander, Hannibal, Scylla, Marins*, and other tyrants have made may be seen in Histories. 7. *Hercules* who had done so much good to the world, whose whole life was a continual toyle to doe others good, is at last rewarded with malice, envy, disgrace, and misery; thus was *Scipio, Cicero*, and others rewarded by the Romans; *Themistocles, Alcibiades, Lycurgus, Theseus* and *Solon* by the Græcians. The wayes of vertue are hard and full of difficulty, subject to envy and obloquy, as the Sun is many times obscured with cloudes, so is felicity and vertue with malice; as *Hercules* then was persecuted by *Iuno*, so is vertue by envy; but let us take heed we prove not so mad as *Hercules*, who killed his wife and children, by which last act, he disgraced all his former actions, and clouded their glory, so that his light went out in a stinking snuffe; it is not enough to begin well, he that continueth too

L. 1. Fab. 32

τὸν δ' ἀεὶ-
μῶρον τὸν
τρίποδα
ἐν τῇ νάτῃ
φῆεν ὁ θεὸς
Παυσ. in
Phoc.
διὰ τὸν
φόνον
in Phoc.

the end shall be saved; *exitus acta probat*. 8. *Hyginus* writes that *Hercules* having come to himselfe again, went to know of *Apollo* how he might be expiated from the murder of his wife and children, who receiving no answer from *Apollo*, in anger carried away his *Tripos* which *Jupiter* caused him to restore again, and for this sacriledge was made a slave to Queen *Omphale*; too many are like *Hercules*, when they cannot obtain their wishes of God presently, they fall into open impiety, whereas God many times defers to heare us, that he may try our faith, patience, and perseverance; here is also a notable example of divine vengeance upon sacriledge, if the Gentile gods were so severe against it, will the true God with patience suffer it? 2. *Pausanias* saith that *Apollo's* priest would not give any answer to *Hercules*, because hee was polluted with blood; so odious was the shedding of blood among the Gentiles, that *Aeneas* would not presume to touch his household gods, till he had purified himselfe from the blood of the Græcians, as *Virgil* sheweth:

Me bello è tanto digressum & caede recenti

Attrectare nefas donec me flumine vivo

Aenead.

l. 2.

Abluero. So *Seneca*; *Nate manantes prius manus cru-*

In Her. fur. enta caede, & hostili expia; So it was held abomination to of-

χερσιν ἀ- fer any thing to the gods with unwashed hands, therefore

ἐν πτοισι. *Hermes* holds it altogether unlawfull for any man polluted

with

with bloud, *εὐχετῶντο*, to make vowes or prayers, and yet *Iliad 6.*
 how many Christians are there who make no scruple to
 come in Gods presence though their hands are full of bloud? *In Botic.*
 1 The same *Pasuanias* writes, that *Hercules* was cured of *επνῶ*
 his madnesse which *Juno* caused in him, by the helpe of *Μινέρβα*, *ἐπέλαβεν*
νέρβα, for shee struck him with a stone called *Sophronistère*, *αὐτὸν ἐπὶ*
 by which he fell asleepe, and so recovered; *Juno*, that is *τῆς λήθης*,
 riches, make men oftentimes mad, but a blow with a stone
 from God, that is affliction, makes them sober againe; for
σωφρονεῖν, which gave the name to this stone, signifieth to
 grow wise, and to repent; *Hercules* then was more beholding *Ἡρακλῆος*
 to *Minerva* then to *Juno*: and so are we more beholding to *Ἀθηνᾶ*
 learning then to wealth; What was *Hercules* without *Μινέρβα* *παρέσχευεν*
νέρβα, but a mad man? and what is strength without wise *τιμὴν ὁδὸν*
 dome, but fury and violence? *Hercules* of himselfe, in the *πρὸς ὄντα*
 confidence of his strength could goe downe to hell; but *Paus. Eli.*
 without *Minerva* he could not returne from thence; a strong *Ἡρακλῆος*
 bodied man is fit to undergoe a danger, but it is wisdom *συμμάχῳ*
 that takes him off againe; it was *Minerva* that assisted *Ἡρᾶς*
cul'es to kill the Hydra; it is not so much strength as wise- &c.
 dome that will subdue the many headed multitude; Though *Idem.*
Achilles be backed by *Mars*, yet he shall be forced to submit
 to *Hercules*, if he be assisted by *Minerva*.

MELEAGER.

HEE was the sonne of Oeneus king of Caledonia, and of
 Althæa; when he was borne, his mother saw thr three sa- *Hom. 11. 9.*
 tall Sisters by the fire, holding a stick in their hand of the same *Diod. Sic.*
 length with the childe, which Althæa kept carefully; It fell out *l. 4.*
 afterward that Oeneus offered a sacrifice of his first fruites to *Paus.* in
 all the gods except to Diana: who being offended at this sent a *Ar.*
 bore into *Ætolia*, which wasted the country, this bore Meleager *Ovid. Met.*
 by the help of the country young men, and of Atalanta, whom af- *8.*
 terwards he married, killed, and presented her with the bores *Nat. Com.*
 head, because shee was the first that wounded him: but falling *l. 7. c. 3.*
 out about this with Althæa's two brothers, killed them both: at *Apo! 1. 1.*
 which Althæa run mad, and flung the fatal stick into the fire, *Hygin. Fab.*
 which being burned, Meleager also died, being scorched with a *174.*
 fire in his bowels.

The INTERPRETER.

- Uind. 9.** **T**He sacrifice that *Oeneus* offered to the gods, is called by *Homer* θαύσια, the first fruits, from θαλάω, to make green, because by their blessing the fruits grew green and did flourish; here we see the religion of the Gentiles; who would not enjoy any thing of the ground, or count it their own, till first they had offered the first fruits to their gods; neither would they taste of any thing in their feasts or suppers, until they had first offered some share thereof to *Lar*, and their other gods, which was called *Libare*; what a shame then is it for Christians to devour all, and give nothing to the poor? for this is to give to God himselfe, therefore *Christ* saith, When I was hungry you fed me, God stands not in need of our victuals, he hungers not, and if he were hungry, he would not tell us; for all the beasts upon a thousand mountains are his; our goods then are nothing to him, but to the Saints that are upon the earth. 2. *Oeneus* either out of negligence, or out of forgetfulness, did not sacrifice to *Diana* ἡλαθεῖ ἢ ἔκ ἐνόησεν, saith *Homer*, therefore was he plagued with a great and cruel Bore, which he calls σιῶ ἀγρίον ἀρσιόδοντα, a wild Bore with white teeth, overthrowing from the roots the tall trees; thus we see the cause of all miseries and calamities that befall Kings and kingdoms, to proceed from the neglect of Gods service; *Dii multa neglecti dederunt Hesperia mala luctuosa*; the Poet acknowledgeth the neglect of the gods, to be the cause of all the civil wars and plagues of *Italy*. 3. The Bore's head which *Meleager* gave to *Atalanta*, was the original of a great war between the *Curetes* and the *Ætolians*; of small sparkles proceed great flames; therefore it is wisdom in States to resist the first motions of quarrels, and to nip strife and jarres in the bud; as in the diseases of the naturall, so likewise of the politick body, it is wisdom *veniente occurrere morbo*; to prevent the malady. 4. This Bore is called by *Ovid*, the servant and revenger of *Diana*; Indeed all creatures are the servants of God, ready to revenge his quarrels, and to execute his vengeance upon all workers of iniquity; witness this *Calidonean Bore*, and the *Erymantean*; which *Hercules* killed;
- Mat. 25.**
- Pf. 50.**
- Hom. Il. 9.**
- δένδρεα
μακρά.**
- Horat.**
Θῆκα πολὺν
κάλανον.
- Hom. Il. 9.**
- Famulus
vindixit
Diana.**

killed ; the Bull of *Cete*, the two Bears that killed the children who mocked *Elisha* ; the lice, caterpillars, and locusts *In Ovid. of Egypt.* 5. *Sabinus* thinkes, that this was no Bore, but a *Metam.* notorious thiefe, who robbed travellers, and killed them, and of a man did much infest the whole country of *Ætolia* ; and this is called not unlikely, for Poets use to clothe true stories with such *Aper, see* fictions : and the more likely, because so many of the Prin *Martial,* ces of *Greece* met, and assembled their forces to suppress *Non cenat* him : as *Iason, Theseus, Perithous, Lyncus, Nestor, Pollux,* and *sine apro* many others whose names are set downe by *Nat. Comes, noster, &c.* 6. This Bore rooted up the trees, and destroyed the vine- *epig. 7.* yards of *Ætolia* : the Church of Christ, which is his vine- *ep. 30.* yard, hath many such bores, not onely out of the forrest, *l. 7. c. 3.* that is open, and outward persecutors, but also hereticks *See Apollos-* within, which eat up the grapes, and many times lay the *derus, l. 1.* Lords vineyard wast : It is a good wish of *Sabinus*, that the Christian Princes would doe as *Meleager* and his company, assemble a general Synod, and destroy these bores 7. Here we see what a fearful thing it is for children to procure their parents curses, by the example of *Meleager*, who as *Sto magar-* *Lucian* saith, consumed and pined away, as the fatal stick *deis, in* did in the fire ; for I believe that *Althea* used some magical *conv. Lapis.* imprecations against her son, in that she prayed to *Pluto* The three and *Proserpina* to destroy him for killing [of his uncles ; al- *fatall sisters* though I know that magical words, charmes, and imprecations are of no validity, and that witches doe abuse and de- *by the fire,* were three lude people with such tricks : yet I also know that in Gods *witches in* just judgements, he permits the curses of the parents to fall *their form,* upon the children : witnesse the curse of *Noah* against *Cham* *inchanting* and his posterity. 8. That *Meleagers* body did pine and *Meleager.* consume away at the burning of the stick is either a meere fable, or else an illusion of Satan, who oftentimes is permitted by God to inflict diseases upon mens bodies, and delude his witches by causing them make the images of the sicke party, and sticke them with needles or pins, or melt them at a soft fire, as if these actions were the causes of their diseases : whereas there can be no action or effect produced without contact, and a proportionable distance betweene the agent and the patient, and both under the same *Genus,* or in the same predicament : an example of this illusion we

Boeth. hist. Scot. have in *Boethius* his Scottish history of King *Duffus*, whose image of wax was found in a Witches house upon a wooden spit by the fire melting, which was held the cause of the kings long pining sicknesse, whose body wasted away with sweating, as the wax melted by the fire: this was a meere Satanical illusion, as *Wierus* sheweth in this and many others. *Virgil* speaks of this old conjuring illusion:

De Lamiis 1.3.
Eclog. 8.
In Epist.

Limus ut hic durescit, & hæc ut cera liquefcit
Uno eodemque igni, sic nostro Daphnia amore. So *Ovid*:
Devovet absentes, simulacraque cerea fingit;
Et miserum tennes in jecur urget acus.

If then the melting of ones image in wax cannot cause the pining of the body, much lesse could the burning of a stick, which had no relation to *Meleager*, be the cause of his sicknesse and death. 9. The sisters of *Meleager* were turned into the birds *Meliagrides*, which we take to be the Turkey or Genny henns, either because there be great store of those birds about the place where *Meleager* was buried, or because those are melancholly and sad birds, expressing the sorrow of *Meleagers* sisters for his death: by this also they would signifie, that too much sorrow makes men degenerate from their own nature, and for the present to be void of reason.

MELICERTA, see INO.

MEMNON.

Ovid. Met.

13.

Strab. l. 15.

Nat. Com.

l. 6. c. 3.

Philost. l. 1.

de imag.

Hom. odys.

11.

Pind. Nem.

6.

Smyrneus

in paralip.

Paus. in

Phoc.

HEE was the son of *Tithon* and *Aurora*, and King of some part of the East, who with an Army assisted *Priamus* in the Trojan warre, but was killed by *Achilles*, when his body was put in the fire, he was by the prayers of *Aurora* turned into a bird, which with divers other birds flew out of the pile; these birds come by flocks every yeare out of *Ethiopia* into *Ilium*, where they use to fight and kill one another neere the sepulchre of *Memnon*.

The

The INTERPRETER.

Memnon was said to be the son of *Aurora*, either because he was of a red and fresh colour as the morning useth to be, or because he lived, and was borne in the Easterne part of the world, where the morning first appeareth, therefore the Eastern people are called *Memnonet* in the Poets, and *domus memnonia*, in *Propertius*, signifie either the eastern, countries (so *Susa* the chiefe City in *Persia* is called in *Herodotus* *Memmons* city) or else *Ethiopia*, for *Memnon* is called an Ethiopian in *Catullus*, and black in *Virgil*; except he mean the Egyptian *Thebes* where *Memmons* statue stood, which every morning at the appearing of the light, made a pleasant sound, as it were rejoycing at the sight of his mother *Aurora*; this might be done by art, for the image being of a great height, and having some small hole in it to receive the winde, which commonly bloweth in those parts most in the morning, might cause this sound, being the image was of hollow brasse; but however this sound was caused, whether by art, or by magick, it may let us see what a shame it is, that a dumb image should seem to sing and rejoyce at the light of the morning, and approach of the corporall Sun, and we who are the lively images of God, to make no signe of joy, at the morning light of the Gospell and approach of the Sun of righteousness. 2. *Aurora* wept bitterly for the losse of her son *Memnon*;

Luctibus est Aurora suis intenta, pialque

Nunc quoque dat lacrymas, & totororat in orbe.

By this they might meane, that the morning is dewy, and in those parts, the moystest time of the day, and withall, that the affection of mothers to their sons is great, and that he was a dutifull son, and a Prince of great worth; who is thus bewailed by a goddesse. 3. In that they write certain birds called *Memnones* did arise out of *Memmons* ashes, this was onely to flatter and comfort his sorrowfull friends; for so the Poets by their fictitious transformations used to claw Princes, when they lost their friends, as if they were not mortall like other men: but by this and such like metamorphoses they are convinced of the truth of the Resurrection,

Aurora

fius.

Virg. l. 1.

Memnonia

regna, id est,

orientalia.

Lucan. l. 3.

l. 1. El. 2.

Memnonet

Æv. l. 5.

Nigri

Memnonia

arvia.

Æn. 1.

Μέμνων ἀν-

τίλλεται

ἐν ὁρατῇ

ταῖς ἡμέ-

Dionys. orb.

descript.

Aurora ab

aura.

Tacitus

saith, it

was of

stone. An.

l. 2. c. 63.

ὁ ὡς ἔστιν

sonum

reddidit.

Ovid. Met.

13.

These birds

were pain-

ted on the

cloak of

his statue.

ὅτι χλαμύδι

ὁρῶντες εἰσι,

ἐπειγα-

μύα. Paus.

in Phoc.

for

Rhod'g.
l. 22. c. 5.

ἡμεῖς ἀβ
Be mudo
ἡμῶ, seu
ἰδιῶν,
Vesci.

Ana' l. 2.
ἡ ἐπὶ τῷ
ἰδιῶν ἡ
ἰδιῶν ὅ.
Strabo.
Ver. S. hol.
in Sat. 15.
Juven.
Lubinus &
Britannicus.

Contactum
solis radiis
crepare di
cant. l. 36.

for if they would have men believe that birds did arise, and live out of the ashes of dead *Memnon*, why should they deride the doctrine of the Resurrection, that God in the last day will raise us out of the dust of the earth, as he made us of the dust of the earth? 4. To shew what a great losse the death of *Memnon* was, and how excellent a Prince he was like to prove, had not death taken him away in his youth, the Ethiopians did use to bewaile him every yeare, and they feigne that certaine birds used every yeare to flock from *Ethiopia* to *Lium*, where *Memnon*s tombe is, these birds from him are called *Memnonidae*, who killing each other, doe as it were sacrifice themselves to his ghost; besides, he was held to be the son of *Jupiter*, as all excellent men were, and his father ordained that the day of his death should be celebrated with mourning and fasting, this was called *Apastia*; and not onely at his tombe in *Lium*, but also at his Palace in *Persis* or *Susa*, every fift yeare did these *Memnonian* birds meet, and destroy one another. 5. It is most probable that the sound which this image of *Memnon* made every morning in the temple of *Serapia*, was not artificial, but diabolical, for *Tacitus* writes, that it uttered certain words, and *Cambyses* having taken *Thebes*, caused the image to be opened, supposing to have found within it some musical engine, but found nothing; for after a part of this Colloßus was demolished, either by *Cambyses*, or by earthquake, it retained its sound notwithstanding, as *Juvenal* intimates: *dimidio magice resonant ubi Memnone chordæ*; where the old Scholiast thinkes that this image held in his hand a Lute or Harp which made the sound; but that needs not, for the image might make a sound like a Harp, or any other stringed instrument; and so *Juvenal* is to be understood; but my conceipt is, that this sound might be caused without magick, either by some small hole receiving the winde, as I said before, or else by the heat of the Sun beames entring into the mouth of the image, and rarifying the moyßt aire within, which requiring more roome, might cause a sound, as we see in fruit and green wood heated by the fire; and the rather I suppose this to be so, because *Pliny* writes, that it sounded onely, when the Sun beames shined on it in the morning, and that the sound which it made was confused,

or

or a crackling onely : and though some part of it was demolished, yet in the parts left, there might be some hollow places for containing, and some small vents for letting out the dilated aire; for doubtlesse the Egyptians were a witty people, and their priests good Philosophers, who because they could doe many rare things beyond the reach and reason of the vulgar, were accounted Magicians; who knowes not that Egypt is as *Macrobius* calls her the mother of arts, *Erynditi.* and therefore the Egyptians are called learned by *Apuleius*; *In Paralip.* to them we are beholding for the knowledge we have of *Astronomy*, *Geometry*, *Arithmetick*, and other Sciences; *l. 2.* and it was of old, the generall Colledge of the world, whither all nations resorted for knowledge. 5. *Smyrnaeus* tells us that *Aurora* at the death of her son, covered her selfe with clouds, and groaned pittifully, the earth waxed horrid with darknesse, the swift windes at the command of *Aurora*, carried the body of *Memnon* into the campe of *Priamus*; the aire lamented, the skie on all sides groaned, and that the drops of blood which fel from his body were turned into the river *Paphlagonius*, which every yeare upon the day of his death is bloody: these and such like hyperbolical speeches are but flattering expressions to shew the excellency of the dead party, and to comfort the surviving friends as is said: and perhaps in these might be some Satanical illusions, and some philosophical truths, for the sad morning commanding the windes, is to shew us that stormes are ingendred then when the aire is clouded: the groning of the aire is to expresse the roaring of the windes. 7. *Memnon* may signifie the memory, which is begot of *Aurora*, because our memory is most active in the morning: he saith that he was nursed by the *Hesperides*, neare the Ocean, because the stars which are meant by *Hesperides*: have an influence upon the memory, and the same memory consisteth in a moyst braine which is the cause that children have better memories then old dry men, which may be meant by the breeding of *Memnon* neare the sea; *Εσπερίδες θηράσαντο παρρὸν ὠκεανοῖο.* 8. *Memnon* having wounded *Achilles*, bragged that he was a better man then he, because his mother *Aurora* was a more honourable goddessse then any of the *Nereides*, meaning *The-ty*, the mother of *Achilles*, which dwelt among the fishes,

καὶ ἡ γαλῆν
νεφέων, ἡ
ἐσθλὰ ἄστρον,
&c.

Ἰσοὶ ἀντὶ
αὐτοῦ αἰθρῆς
ἔσαν.
αἶμα τῆς

Μέμνων δ
ἐμνησται.
Πρὸς τὸ
μυθολογεῖν
Ἐσπερίδες
θηράσαντο.
Smyrnae.
l. 2.

παρὶ ἑσπε.
Smyr. l. 2.

and commanded the Whales; *ναίει δὲ αὐτὸς κήτεας μετ' ἱχθύων*
κωιδώσαι; where we may see how quickly men are puffed up
 with a small successe; little knew *Memnon* that he was pre-
 sently to receive his death-wound by the hands of him he
 so much slighted;

*Nescia mens hominum sati fortisque futurae,
 Et servare modum rebus sublata secundis.*

Æn. 10.

*Nobilitas
 sola est ac
 unica vir-
 tus. Juvén.*

And as great vanity is it for men to brag of their gentility
 or noble parentage, for vertue is the onely true nobility:
Et genus Et proavos Et quæ non fecimus ipsi, Vix ea nostra voco;
 he that hath nothing to brag of but of his parents nobi-
 lity, brags of that which is none of his; a man that brings
 honour to his poore parents, is in better condition, then he
 that obscures his noble extraction, by his base carriage;

*Cicero.
 ἀδελφὰ τῶν
 ἀγαθῶν*

ego meis majoribus virtute mea præluxi. *Achilles* was the stron-
 ger man, though his mother was not to compare to *Mem-
 non*, or the celestially goddesses. 9. *Philostatus* writes that
Memnon vowed and dedicated his haire to the river *Nilus*;

*Flavii di-
 cebantur,
 ἡρώδης ὁ φούριος.*

It was the custome of the Greeks and Romans, that when
 their youth had left growing, to cut their haire (which till
 then they kept) to their country rivers, as being the
 chiefe author of their food and conversation, which confi-
 sted in moysture, for they dranke water onely, and were fed
 upon liquid meats. So *Peleus* the father of *Achilles* dedica-
 ted his sons haire to *Sperchius*, a river in *Thessaly*; which ce-
 remony *Alexander* imitated in the funerall of *Hephestion*. So

*Hom. 11.
 l. 23.*

Stat. l. 3.

Sylv.

Plutarch.

Sueton.

Numb. 6.

Stat. Syl.

l. 3.

Merijal.

Thesus in *Plutarch*, and *Nero* in *Suetonius*. This custome
 doubtlesse the Gentiles did borrow from the *Nazarites*: but
 to no god did they dedicate their haire more then to *Æs-
 culapius*; *Accipe laudatos juvenis Phæbeie crines*; and yet he
 had too much of his own. This is the custome of men, to
 give most to those that have least need, whereas the poore
 are suffered to starve: *Semper eris pauper, si pauper es Æmi-
 liane*; *Dantur oper nullis nunc nisi divitibus*; this dedication
 of the haire was called swearing; *jurataque multum barba ti-
 bi*; because in dedications solemne oathes were used.

Stat. l. 2.

Syl.

ἀνεπαλάτ.

κατὰ τὴν

Νόστον. in

Toper.

10. *Lucian* tells us that *Demetrius* undertooke a journey of
 six monethes upon *Nilus*, and that against the streame, only
 to see the Egyptian *Pyramider*, and to heare *Memnon*s statue;
 we see what paines men take to satisfie their phancies.

but

but will undertake no toile to gaine heaven; he did under-
goe this journey to heare a stone image speake, and we will
scarce step out of our dores to heare Christ, the living
image of God speak in his Word; and whereas *Lucian* writes
that he heard this Image utter certaine Oracles in verses,
this he writes in mocking way; yet images have oftentimes
spoke either by Satan, or boyes within them. 11. When
Pindarus calls *Memnon*, the Ethiopian captain; and other
Poets write that he came out of *Ethiopia*: We must not
conceive that they meant the African *Ethiopia*, for the supe-
rior of the Abyssins had no commerce with the Trojans,
and much lesse the inferiour beyond the line being not
knowne to the Ancients, as may be seen in *Ptolomy*, but they
meant the Asian or Indian *Ethiopia*, under which they com-
prehended *Persia*, *Arabia*, and *Egypt*; of these two *Ethiopia's*
Seneca speakes; *Titan binos propinquat in Ethiopas* face:
So *Strabo*, so *Homer*;

In *Philosf.*
ῥεγίπαςχον
Αιθιοπών.
Pyth. Od. 6.
Ἐ Νεμ. 6.

In *Her. fur.*
Strab. l. 1.
Odyss. l. 1.

Ἀιθιοπίας τοι δὲ χθὴς ἡ δαίμων ἔχεται ἄνδρῶν
Οἱ δὲ δυσσολύς περιόντι, οἱ δὲ ἀνιόντι.

The one *Ethiopia* lyeth under the Sun setting, the other in
the East: *Memnon* then came out of *Persia*, not out of *Afri-*
ca; so the Queen of *Ethiopia* which came to see *Solomon*,
came out of *Sabæa*, as *Theodoret* sheweth, and *Sabæa* is cal-
led by *Procopius* the Indian *Ethiopia*: for every remote coun-
try towards the South, was called *India* of old. If it be ob-
jected that *Memnon* was black, therefore an Ethiopian; I
answer there are many other people black besides the Ethi-
opians: neither was he properly black, but of a sad red co-
lour, which is in Poets frequently called black, and blacke
again is called red. So *Virgil*: *Et nigra violæ, sunt & vaci*
cinia nigra; vaccinia nigra leguntur. So in *Homer*, the waters
purple colour, is by his interpreter expounded black: *l. 9. 6. 7.*
therefore *Memnon* was not of the night colour, as *Gellius Phil. l. 1.*
calls him, but he had a flowry purple in his blacknesse, saith
Philostratus; *ὅν αὐτῷ μέλαν προφαίνει τὸ αἴθρως*, therefore is
he called the son of *Aurora*; as representing his mothers co-
lour.

In 3 *Reg. 9.*
32.
l. 1. de bell.
Persis.

Ecl. 10.
Ecl. 2.
Nocticolor.
l. 9. 6. 7.
Phil. l. 1.
φαινωδής
ἤδ' ἄνδρ' Ἀῖας.
Vocat Pin-
darus. Od. 2.

MENELAUS, See HELENA. *Olymp.*

MINERVA.

MINERVA, or PALLAS.

Shee was the daughter of Jupiter; begot of his brain without the helpe of woman, and was held to be the goddesse of wisdom, learning, and arts: shee found out the use of oyle, therefore was chosen by Athens to be patronesse of their City, which shee called by her own name Athene; shee invented the use of wooll, of spinning and weaving; and because Arachne in this art durst contend with her, shee was by Minerva turned into a spider.

The INTERPRETER.

1. **M**inerva was called Jupiters daughter, to shew that wisdom and learning are Gods speciall gifts; shee was begot of his brain, because the brain is the seat of wisdom and learning; without the help of women, because wisdom comes not by generation, but by infusion, study, and experience; and women for the most part are hinderers not furtherers of wisdom and learning: therefore shee is said to be a perpetual virgin, because men that live a single live have fewest avocations from the studies of wisdom and knowledge: shee came out of Jupiters head armed, to teach us, that a wise man is alwayes armed against all assaults and violence of fortune. 2. Shee is called *Tritonia*, the daughter of *Neptune*, because shee was bred by *Triton*; or rather, by these poetical termes of the sea, they meant the dangers that wise and learned men are subject to; or else, that men gather wisdom and knowledge out of dangers and troubles; or by this name they may signifie the three faculties of the soule, memory, will, and understanding; or rather, the rational, irascible, and concupiscible powers of the soule: But I think rather, it is to shew that a wise or prudent man can guide himselfe ethically, his family oeconomically, and the Common wealth politickly. 3. *Minerva's* Target called *Aegis*, as *Jupiters* was, is cleare and smooth like glasse, and hath *Gorgons* head set in it, with snakes about it; both to signifie that wisdom is terrible to evill men, and that they feare and stand in awe of Wise men, as also that Wisdom and sincerity are joyned together,

her, which is expressed by the clearenesse of her Target; for wisdom is conspicuous to all: therefore they dedicated the Owle which seeth in the dark to her, because wisdom is able to discern obscure things, and to find out abstruse secrets. 4. They paint her with a Helmet and a Crest, and a Cock upon the top of her Helmet; to shew that wisdom is both the defence and ornament of a man, and that wise men are also vigilant with the Cock; but the Crow being a chattering bird, is hated by her, because much prattling agreeth not with wisdom, a wise man is seldom talkative: and because a wise man knowes how to command his speech, *Minerva* is sometimes painted with a Crow in her hand; and as shee hath a Cock on her head, so she hath the Dragon at her feet, both which signifie the piercing sight and vigilancy of wise men. 5. They make her supporting on her arme a round Target, and a long Spheare in her hand; to shew that wisdom rules and supports the world, and that the force of it is such, as that it is able to pierce the hardest and most difficult things that are, and can reach them, though never so farre off. 6. They made her the President of War, to shew us that wisdom and learning are required in a Commander or Captaine; they placed fear and terror by her, for these are unseparable companions of war; and gave her a long cloak called *Peplum*, to signifie the settled and sedentary life of Students, and that wisdom is still joyned with gravity. 7. By *Minerva's* help *Prometheus* stole fire out of Heaven, by which he brought many Arts to perfection, because wisdom is the Inventor of Arts, and fire by its light and heat is the instrument whereby artificial things are produced. 8. Of old in Academies and Colledges, they used to paint *Mercury* and *Minerva* close together, which picture they called *Hermathena*, from *Hermes* and *Atbne*; to signifie that Wisdom and Eloquence must not be separated, but that Schollars should strive as well to have wise heads, as eloquent tongues. 9. They gave her a golden Helmet, sometimes with a Sphinx upon the top of it, to shew that Wisdom is glorious and shining, and withall that wise men use not to babble out secrets; for it is Wisdom in some things to play the Sphinx, and not to divulge all we know to all men promiscuously

enously. Christ himselfe spake sometimes by Parables, 10. Shee is called *Pallas* from the Gyant *Pallas*, whom shee killed, or from *πᾶλλειν*, to shake or brandish, for so she hath been seen shaking of her speare: Therefore *Virgil* calls it *hastam trementem*; her Image was called *Palladium*, which was sent from Heaven, and kept so carefully at *Rome* in *Vesta's* Temple, that none had leave to see or touch it, but the Virgins that kept it; by shaking the Speare, I thinke may be meant that Wise Princes in time of peace, whereof *Minerva* had the charge, should exercise their armes, and not suffer their youth to live idly, and forget military discipline, lest their enemies take advantage by their security; as for the *Palladium*, that I acknowledge to be our Religion, which came down from heaven to us, which ought carefully to be kept in the Temple of *Vesta*, where the sacred fire burned perpetually: The sacred fire of zeale and devotion, is the means to preserve our Religion, especially if we be Virgins, that is, pure and holy: and we must not suffer prophane and ignorant men to meddle with the sacred Function of the Ministry. When the Trojans lost their *Palladium*, they quickly after lost their City; so if we lose our Religion, we must also looke to lose that City, whose Builder and Maker is God. 11. Shee is called *Minerva*, from *monendo* and *minando*; for wise Governours should partly by admonitions, partly by threatnings rule their people, and subdue vice; and indeed, should be still shaking the Speare, to keep disordered men in awe, whom they should affright with the *Gorgon* head of the law, by which their authority should be revered, as *Minerva* was feared for her Speare and terrible buckler. 12. The Olive was dedicated to *Pallas*, and with the leaves thereof she was crowned; and at *Athens* a golden Lampe was dedicated, in which oyle did burne continually: both because shee found out the use and way of making oyle; as also to shew us that Wisedome is the light and lampe of the minde, and that neither it nor learning can be attained to without lucubration, study, and spending of much oyle and light. 13. At certain Feasts of *Minerva* in March, the Maides were wont to be served by their Mistresses, as in the Saturnalls the Men servants by their Masters: The serving
Maides

Maides claimed this as their due from *Minerva*, because it
 was by them that the workes of her invention were perfor-
 med, as spinning, sowing, and weaving: by this servants
 were comforted, and encouraged in their service, and Ma-
 sters and Mistresses were admonished not to insult over
 their servants; If this equity was observed among the
 Gentiles, much more should it be among Christians: For
 in Christ we know there is no difference between bond and
 free, master and servant. 14. *Minerva* was worshipped
 upon the same Altar, sometime with *Vulcan*, sometime with
Neptune: to shew that Arts and Handy crafts cannot be
 exercised without Fire and Water; and whereas *Vulcan*
 would have married *Minerva*, but could never get her good
 will, for shee was a perpetuall Virgin, therefore shee was
 called *αἰδώς*, *quasi αἰδώς* Ⓞ, to shew that Wisedome and
 Learning never dye; by this we may see that the hottest
 and most furious Suiters that are, cannot overcome Chasti-
 ty where it is joyned with wisedome: for this cause *Minerva*
 is armed, to shew how Virgins had need to stand upon their
 guard, for they shall not want *Vulcans* to assault them.
 15. *Juno*, *Venus*, *Minerva*, strove once who should be ac-
 counted most beautifull; *Paris* was Judge, to whom *Juno*
 promised a wealthy, *Venus* a beautiful, but *Minerva* a wise
 wife; *Paris* preferred *Venus*, by which we see the folly of
 many young men, who in their matches preferre fading
 beauty to wealth or wisedome. 16. As *Athens* preferred
Minerva to *Neptune*, and her Olive to his Harpe; so should
 all Christian States and Cities preferre Peace to Warre,
 Tranquillity to Troubles and Civill Tempests, (whereof
Neptune or the stormy Sea is an Embleme) and Spinning,
 Sowing, Weaving, Building, and other peaceable Arts
 which she found out, to fighting, quarrelling, and destroy-
 ing. 17. As there were certaine Images dedicated to *Mi-
 nerva* and *Mercury*, called *Hermathene*, so there were some
 erected to *Mercury* and *Hercules* together, called *Hermira-
 cle*; to shew that these three, to wit, *Mercury*, *Hercules*, and
Minerva, that is, Eloquence, strength, and Wisedome,
 are the three main Deities of States and Cities, and must
 be most of all sought after and honoured by Princes.
 18. *Minerva* had power over storms, which the Poet sheweth
 in

in the first and second of his *Ænæds*. He calls the storm which she sent against the Græcians *Minervæ fidus*; Shee had power also over *Iupiters* thunder.

Ipsa Iovis rapidum jaculata e nubibus ignem:

By which I thinke he understood the Sunne under *Minervæ*'s name; for he by his heat of all the Planets hath the greatest power in causing stormes and thunder, 19. As *Minerva* the Goddesse of Wisedome was worshipped on the same Altar with *Vulcan*, the god of Fire; so let us not separate Zeale from wisedome; but let us cherish the fire of Zeale in our hearts, as well as wisedome in our heads; but some have zeale without knowledge, and some knowledg without zeale; this is to part *Vulcan* and *Minerva*. 20. *Homer* gives to *Minerva* a fiery Chariot, *Iliad*. 8. and describess her carrying of a golden Lampe, and holding out a beautiful light, *Odyss*: 19.

Χρύσεον λύχρον ἔχουσα φαεινὸν περικλυτὴς ἑπείη:

Yet he makes her invilible when she went up into *Diomedes*'s his Chariot, then shee put on the darke Helmet of *Orcus*, so that *Mars* could not see her; by this is not onely intimated that *Minerva* is the Sun, who is the light of the World, and to whom the Poets give a fiery Chariot; and that he is obscured by *Orcus* his Helmet, is meant the want of his light to us when he goeth under our Hemisphere; but by this fiction also is understood, that wisedome is the light of the mind, and a wise man is the chiefe light and life of a State; and that it is not the least part of wisedome in time of Warres and Tumults, with *Minerva* to put on *Orcus* his Helmet, that is, for wise men to live obscurely, and to conceale themselves; *bene vixit qui bene latuit*. 21. *Minerva* is described by *Homer* and others, to have the chiefe place in Heaven next to *Jupiter*, and to be clothed sometimes with *Iupiters* owne garments, and ornaments; to signifie that there is none of Gods gifts more excellent then wisedome, and that there is nothing wherein man resembles God more then in wisedome. 22. Whosoever looked upon *Minervæ*'s Helmet, was turned into a stone; to shew that wisedome makes men solid, constant, unmoveable, unfrighted in times of trouble. 23. Christ our Sacrifice is the true *Minerva*, begot of the substance of the Father, the wisdome

Wisedome of God, the light of the world, and the splendour of his Fathers glory, the Author of all Arts and Learning, the Prince of Peace, the President of Warre; whose greatnesse, purity, wisedome, and goodnesse, are more terrible to wicked men, then the Target of *Minerva* was. He is that supports the round World by his power, and hath pierced the hard rockes of mens hearts with the sharpe beare of his Word; it is he that hath made servants equal with their masters; and he is the great Patron and Protector of his Church, which is the City that he hath called by his owne Name, as *Minerva* hath called *Athens* by hers; and that he had power over stormes, his enemies acknowledged, *Who is this whom the windes and Seas obey?* The fire of his Zeale made him undertake the forme of a servant: and though he died for our sinnes, and concealed himselfe with *Orcus* Helmet, and went down into hell, yet now he is *Immortall*, death hath no more power over him; he is set down at his Fathers right hand, and is clothed with his Fathers rich robe of Majesty, and eternall glory.

MIDAS.

HEE was the son of Gordius the cow-beard, and king of Phrygia, who entertaining Bacchus in his house, and having received of Bacchus a favour, that whatsoever he would aske of him, he should obtain; asked, that all he should touch might be turned into gold; this being granted him, his houses, tables, beds, yea, meat and drinke were converted into gold; but being ready to starve, desired Bacchus to take his gift againe; he counselled him to wash his body in the river Pactolus, which he did, and returned againe to his former condition; and ever since that time, the river hath had golden sands; called therefore Chrysorinaus; afterward being desired to be umpire betweene Apollo and Pan, or as others say, Marsyas, contending for superiority in Musicke, Midas past his verdict for Marsyas. At which Apollo being incensed, gave him Asses eares, which he hid so cunningly, that none knew of them except the Barbar, who notwithstanding he could not conceale, but proclaimed in a ditch, which he

Ovid. II.

Met.

Hygin. Fab:

191.

Fulgent. l. 3.

c. l. 2.

Nat. Com.

l. 9. c. 15.

be covered with earth, and the canes that grew out of this, divided Midas his asses eares to all the country.

The INTERPRETER.

1. **I**N *Midas* we have the picture of a rich covetous miser whose affections are wholly set on gold and wealth, making mony of every thing he possesseth; So the covetous Farmer many times for love of mony, deprives himselfe and family of necessary provision; of which he repents, and findes a piece of bread more pretious to a hungry stomack, then all the gold in the world; so many rich misers are ready to starve in the midst of their gold, not having power to bestow necessities on themselves, for feare of diminishing their heapes. 2. We see here also the folly and madness of some mens wishes, who pray many times for that which proves their destruction, we aske for oftentimes, what we know not what, as Christ told the mother of *Zebedees* children; we pray for riches and honours, and they prove our bane, therefore either God gives them nor, or else he gives them in his wrath to the wicked. 3. By *Midas* asses eares may be meant, either that he had longer eares then other men have ordinarily, or else, that he was a man of a stupid and asinine condition and capacity, having in musicke no more judgement then an asse, in that he preferred *Pan*'s Bag-pipe to *Apollo*'s Harpe. So *Marsyas* is from *μαρδος*, a foole, as having no judgement in musick, and yet would contend with the god of Musick. Or else his long eares may signifie that being a King he had those in every corner, who gave him intelligence both of what was done, and spoken; thus Kings have both long eares, and long hands; or else his asinine eares did signifie, that though he had many complaints, and heard many curses against him, by reason of his wicked life and tyrannicall government, yet he was not more moved or sensible thereof, then if he had beene an asse. 4. Perhaps being a rich man, and having spent much gold in cutting the river *Pactolus* into small streames for enriching and watering of the country, this fable might arise, that he washed away his golden quality in the river, which became thereby a golden sanded river; for so rivers

*Mida quasi
eundem sensum*

may

may be called, that enrich countries, by their overflowing
 or by their mud or sands. 5. *Midas* hath had many of his
 disposition, who have and doe wish, that all they touch may
 be gold, onely he had this faculty by wishing, but these
 men have spent, and doe spend their strength, their time,
 their estates on a *Chimæra*, a supposed stone, which they
 call the *Philosophers stone*; whereas there is nothing more
 repugnant to *Philosophy*, then the production of new spe-
 cies, which they hold to be eternal, and that by art, which
 is inferiour to nature, and onely her ape; but as *Midas* lost
 his gold in the water, so doe they in their fires; and who
 would perswade the possibility of it, deserves the eares of
Midas, who therefore is thought by *Tertullian*, to deserve
 his long eares, because he gave himselfe to the study, and
 hearing of *Silenus* his vain *Philosophy*, teaching there was
 an other world besides this, wherein the *Mæropes* dwell.
 6. *Silenus* is thought by some to be a *Philosopher*, whose
 scholler and hearer *Midas* was: he was said to have long
 eares, because he spent a long time in hearing of him;
 it were happy if all great men would employ their eares
 this way in hearing the precepts of philosophy, and to
 give care to the truth: but to this their eares are too short,
 and too long to flatterers and false reports; in which regard
 we may cry out with the Poet: *Auriculas asini quis non habet?*
 7. The love of money, saith the Apostle, is the root of all
 evill: and so we find it in *Midas*, who was therefore a cruell
 tyrant and oppressor, because he was so covetous, turning
 all, not onely his own, but his peoples estates into gold, by
 which he starved his kingdome: and what is a covetous
 Prince but a miser, *magnas inter opes inopia*: & so every rich
 miser is with him ready to starve in the midst of his wealth,
 as *Diogenes* told *Chryses*; *sed plures nimia congesta pecunia cura*
strangulat. 8. It was *Bacchus* that bestowed this gift upon
Midas, wine oftentimes makes poor men rich in conceit, for
 in drink, what *Irus* is so beggerly, that thinks not himselfe
 then as rich as *Græsus*? *quis post vinum gravem pauperiem cre-*
per? 9. In *Lucian*, the cock into which *Pythagoras* was trans-
 formed, told his master, that the great wealth of *Midas* so
 much spoken of by Poets, was but a dream, and the conceipt
 of his brain in the night, which he had so much desired and
 affected

In Necro-
mentia, &
in Cresos,
μελα τε καὶ
τῆς περὶ.

καὶ ὅτι αἱ-
μαρτύριοι βί-
οι φέρει.
Phocil.
παυερίας
ἐδείξεν καὶ
ἀνατίθηται.
Sophocl.

Virgil. 3.
Æn.

Paus. in
Attic.
Euseb. l. 5
Præp. e-
vang.
Nat. Com.
l. 3, c. 7.

affected by day; and surely we may say as much of all worldly wealth, that it is but a dream, and the phansie or shadow of that true wealth, which onely good men are enriched with, and consisteth not in gold and silver, but in the treasures of knowledge and goodnesse here, and of eternall happinesse hereafter. 10. *Midas* complains in *Lucian* against *Diogenes*, and *Menippus*, that he could not be quiet for them in hell, because they did nothing but laugh, and sing, and mock him, whilst he was bewailing the losse of his wealth. This is the misery of rich misers, they are hated whilst they live, and being dead are laughed at for their folly, in starving themselves to enrich those who doe not thanke them, but mock them, and rejoyce at their death. 11. Whereas *Midas* could not so hide his long ears, but at last they were known by the reeds that grew out of the ground; by this we see, that nothing is so secret which shall not be revealed, neither can man so hide his wickednesse, but God at last will bring it to light. 12. We see what hath been the greedy desire of gold in all ages; by what murders, oppressions, cruelty, and violation of all lawes it hath beene fought; this made the cause of *Midas* his wicked and foolish wish; this made the Romans rip up the bowels of the Jewes to search for gold, and the Spaniards to use such cruelties upon the Americans, so that they thought gold had been the Christians god; this hath been the cause of all the quarrels, sieges, burnings, plundrings, sacriledge, warres, and whatsoever other mischief hath been in the world, so that justly have all Poets cryed out against it, as being the prince of all mischief, the corrupter of life, the teacher of deceit and impiety; *Quid non mortalia pectora cogis Auri sacra fames.*

MINOS.

Hee was the son of Jupiter and Europa, who married with Pasiphae, the daughter of the Sun: he had great Warres against the people of Megara and Athens, Megara he subdued by the trechery of Scylla, who betrayed to Minos, her fathers facall beire; and he caused the Athenians to deliver every yeare seven young men to be devoured by the Minotaure in Creta; Dædalus

Dædalus being entertained by him, built the Labyrinth in which Minos shut up the Minotaure; but when he understood that Dædalus had assisted the Queen to lye with the Bull, he shut him and his son Icarus within the same Labyrinth, but they escaping were pursued in a ship by the King, who neere Camerinum was slain, and so was the Minotaure by Theseus in the Labyrinth, who escaped thence by the helpe of Ariadnes thred.

Hygin. Fab.
40. & 41.
Apollod. l. 3
Plutarch.
in moral.
Plato in
dialog.
Minos.

The INTERPRETER.

1. **B**Y Minos the son of Iupiter, may be meant Adam, the son of God; Minos was a just King, and was Lord both of the Island Creta, and of the Sea; so Adam was created with justice, and had dominion given him both over Sea and Land, over the beasts and fishes; Minos married with Pasiphae, the daughter of the Sun, and Adam was betrothed, that is, endowed with knowledge and understanding, which is the light of the mind; so that he was to be as a shining lampe to all his posterity; but this Pasiphae or knowledge of man fell in love with the Bull, that is with Satan, and his cunning suggestions, and by this meanes the Minotaure or monster of sin was procreated, being the deformed issue of Satan, and mans corrupted nature, and so this soule and knowledge became a captive, and was inclosed in the labyrinth, or involved with innumerable difficulties, and inextricable till Christ came, a greater conqueror then Theseus, who killed the Minotaure of sin, which had devoured mankind, and delivered us who were in worse condition then the Athenians, from the domineering power of that all-devouring monster. 2. Minos was said to be the son of Iupiter, because he was a just Prince, and such are the sons of God; and this honour he had for his justice on earth, that he was made a judge of soules in hell, therefore he is called by Virgil the Inquisitor, and by Propertius, the arbitrator of hell; and Homer calls him the administrator of justice to the dead: *Deus dicitur vindex*; he was also called Iupiters counsellor, and schollar; and indeed just judges are all taught of God, and are partakers of his secret counsells, as Minos was of Iupiters; *Et Iovis arcanis Minos admis-* Hor. l. 3. & l. 1.

Quæstor
Arbiter orci.
Odyss. l. II.
cum de re
splendida
Minos fece-
rit arbitria.

Orat. 5.

Apol. 1.
de spectac.
ἐπὶ θρόνῳ
ταῖς ὁμιλίαις
καθήμενος,
ὡς ἐν Νε-
γρομαντ.

In Gorgia
Platonis.

Διὸς ἐκείνου
ἐξ ἑστῆς.
Od. ff. λ.
Minos in
antrum Jo-
vis se re-
condebatur.
Eccl. Laet.
l. 1. de fals.
relig. c. 32.

but inferiour to *Minos*, who by *Dio Chrysostome* is called *δυνατοὶ πάντων*: and not onely the Poets, but *Plato* also affirmed these three to be Judges of hell; by which we see the Gentiles had the knowledge of the soules immortality, and a sense of those torments which remained for the wicked after this life; and in believing this they were injurious to persecute Christians for adscribing that power of judicature to Christ, which they gave to *Minos*, as *Iustine Martyr* sheweth, and *Tertullian*; for if they thought they were bound by their religion to believe that *Minos* was judge of soules, whom *Lucian* describes to sit in a high throne, having punishments, torturers, evill *Genii*, and *Furies* standing by him, ready to execute his commands upon adulterers, murtherers, flatterers, sycophants, and all other wicked soules; Why should Christians be condemned by them for believing that Christ the true son of God, is the Judge of quick and dead? Again, *Rhadamanthus* was Judge of the Asiatics, *Aeacus* of the Europeans, but *Minos* was over them two, and was to end all doubtfull matters, as *Socrates* sheweth, therefore they had but plain rods in their hands, but he a golden scepter. 3. It hath been the policy of law-givers, to make the people believe they received their lawes from some god or other, with whom they had private commerce and familiarity; So *Lycurgus* persuaded his Lacedemonians, that he received his lawes from *Apollo*, *Numa* from the goddess *Egeria*, *Minos* from *Iupiter* whose schollar he was nine yeares, as *Valerius* and *Plato* write; therefore he is called by *Homer*, the disciple or familiar of *Iupiter*, in whose cave he hid himselfe, produced his laws, as if they had been delivered him from *Iupiter*, that he might binde his subjects to obedience, not onely with the cords of his power, but of religion also, saith *Lactantius*. These the impostor *Mahomet* did imitate, making his people believe he had secret familiarity with the Angel *Gabriel*, from whom he had received his Alcoran; and all these were but apes to *Moses*, who onely conversed with god 40. dayes upon *Sinai*, when he gave his lawes to the Israelites. 4. when they write that *Minos* by the Bull which *Neptune* sent out of the Sea, obtained the kingdome of *Creta*, is meant, that by the helpe of the Sea-Captaine, whose name

was

was Bull, who appeared before the Island with a Fleet of Ships, he got the kingdome; neither was the Bull of whom Pasiphae had the Minotaur, any other thing but this Captain, which gave occasion of this fiction, that Pasiphae had by the helpe of Dedalus, carnall commerce with a Bull, nor was the Minotaur a monster, or halfe a bull, and halfe a man, but a man whose naturall father was Taurus, and Minos his supposed father, therefore was called Minotaurus, or else because he had a stern countenance, and frowning face, and strength like a bull, or else because of his impotent lust he had of women. 5. We see great ingratitude both in Minos towards Scylla, who for his sake betrayed her father and his kingdome, but traitours are commonly thus rewarded; and likewise in Dedalus towards Minos, who entertaining him kindly in Crete, after he was banished out of Athens, was so ill requited, that Dedalus was the onely man that helped Pasiphae to commerce carnally with the Bull; therefore he is called by Eustathius, the minister of womens lusts. 6. That there have beene, and are yet many monstrous shapes born, I will not deny, but that there have been Centaures, Minotaurs, Chimæras, Sphinges, and such like, are but poeticall fictions, repugnant to sense and reason. 7. Pasiphae, Circe, Medea, were the Suns daughters, but wicked ones, though he was the most glorious of all the gods; this punishment Venus laid upon him, for revealing her adultery with Mars. Where we may see that the best parents have many times the worst children, and if there was such revengefull dispositions and malice among the gods, what wonder is it to find these among men?

MOMUS.

THIS was the god of reprehension, whose sister was sleepe, his Lucian. in another night, he did nothing himselfe, but was employed to Nigrino-loske upon and view the werkes of others, and to reprove them Hesiod. in where he did find cause; therefore he reprov'd Vulcans man, for Theogon. not having a window in his brest, through which his heart and Charrivus' thoughts might be seen; he reprov'd Neptunes Bull for not having his horns on his shoulders, rather then on his head; so he did Nat. Com. Minerva's house for not being made movable; and Venus slip. l. 9. c. 30, pers for making too much noise.

The INTERPRETER.

Nocte volat
media.
Æn. 4.

Terent.

Horat.

Orat. 20.
Olymp.
od. 6.

Jupit. Tra-
ged.

MOMUS was called the son of Night and sleep, to shew that they who carp at other mens labours, and do nothing themselves, are commonly dull, obscure and stupid fellows, fitter for the night then the day, to be asleepe, then to converse among men: therefore as *Virgil* speaks of Fame, that she flies abroad commonly at midnight, intimating that rumours and reports are at first whispered in dark corners, and have obscure or secret beginnings; so these reprehending *Momes*, vilifie and reprove at those things in private, which they dare not do in publick; for even the best, most noble and usefull workes and actions, are by such traduced, nor doe they think any thing well done, but what they doe themselves; *homine imperito nihil quidquam iniustum, qui nisi quod ipse facit, nil rectum putat*; in this world men are but men, and the perfectest have their imperfections: the Moone hath spots, *Venus* her mould, and the fairest day some cloudes; *nihil est ab omni parte beatum*; men are not gods, therefore it is madnesse to pry too narrowly into mens workes, and to reproach every thing we like not. I doubt not but this worke of mine shall have its *Momus*; but I shall not wonder at it, nor be dismayd, seeing the gods themselves, even *Vulcan*, *Neptune*, *Minerva*, and *Venus*, have not escaped his censure; it is more easie to play the *Momus* then the *Mimus*; this god, saith *Naxianzen*, doth not touch the worst onely, but the best of men, ἀπλεται ἔργῳ πολλῶν μόνον, ἀλλὰ καὶ τοῦ ἀρίστου: and is commonly the companion of envious men, from whom he depends, as *Pindarus* saith, μῶμος ἔστι δμῶν κράτατος φθονεόβητον: and such delight doth this god take in carping, that where he can find no just cause of reproofe, he will make one: so because he could find nothing in *Venus* fit to be reprov'd, he carps at her slipper, but what if she had used no slipper at all, where had *Momus* been then? or what could he have said? 2. Though *Momus* be a peevish thwarting god, yett there is great use of him sometimes, especially in Princess Courts; therefore *Jupiter* in *Lucian* gives him leave to speake boldly; but when he had spoken, he was slighted and rejected.

rejected by *Jupiter* as a mad and prating foole; great men cannot indure to heare their faults reprov'd: *sonat hic de na. Pers. Sat. I. re canina litera*; nor their sores touched, or wounds lanced; *Euterpe* the smooth tongued goddesse of flattery is onely in *Ter. in And.* request among them; *obsequium amicos, veritas odium parit*: *Dio Chrys.* for truth is bitter and unpleasant, ὀδυνηρὸς πικρὸς, ἡ δὲ ψεῦδος γλυκὴ, falshood is sweet; therefore truth is called biting by *mordaci Persius*, and a reproving speech, pepered words by *Sidonius*, *radere vero piperata facundia, & piperata dicta*; hence it is that truth is *auricularis*, kicked out of great mens doores, and flattery onely in *e- Sat. I. is* steem, *οὐδέ τις δ' ὁ κόλαξ ἀρετὰ παντὶ*, saith *Menander*: *questum multo* I wish great men would remember *Solomons* words, *Better to nunc est* are the wounds of a friend, then the kisses of an enemy, and *uberrimus* that they would suffer wine as well as oyle to be poured into *Ter. in Eu-* their wounds; for bitter pills are no lesse needfull to the bo- nuch. dies health then comfortable cordials; therefore *Jupiter* did *μὴδ' ἔναι* nobly, who gave leave to *Momus* in the assembly of the gods, *μὴ μὲν* to tell every one his faults, and not to speak in ambiguous, *δῶς, ἀμεί* and doubtfull, but in plain tearms, yea, not to spare him- *σαφῶς* selfe, but to tell him wherein he had done amisse; and truly *Lucian. in* a great man doth not shew his greatnesse more then in *concil. de* admitting a free reproofe; for every man is apt to flatter himselfe, and others are more quick-sighted in our actions *Princeps* then we our selves; therefore *Augustus* complained excee- *miser quere* dingly, that *Varus* being dead, no man was left to tell him *latet veri-* the truth, which made *Lewis* the sixth of *France*, goe abroad *tas.* in a disguised habit, to learn the truth, seeing he could not learne it at home; and for this cause *Lewis* the eleventh complained that truth was the onely thing which was wanting in his Court: and doubtlesse their Prince is miserable, whose eares are stopped from hearing the truth.

MULCIBER, See VULCAN.

MUSÆ.

THE Muses were the daughters of *Jupiter* and *Mnemosyne*; born in *Pieria*, they dwelt in *Helicon*, a hill of *Boeotia*, and in *Parnassus*, a hill in *Phocis*, not farre from *Aonia*; hence they were called *Aonides*. They were at first three, then

seven, at last nine: Apollo was their guide, and the three Graces their attendants.

The INTERPRETER.

1. **O** Syris the Egyptian god (thought to be the same with Apollo) delighted much in Musick, but chiefly in the Songs and Playing of nine Virgins, which for this cause he entertained: therefore they were called by the Greeks, *Muses*. 2. There were at first but three Muses, to shew three sorts of Musick; to wit, singing, blowing, playing; the first in the throat, the second in wind instruments, the third upon strings: or to shew the threefold chiefe learning in the world, to wit, Philosophy, Rhetorick, and Mathematick; Philosophy is threefold, to wit, Rational, Moral, natural: there be three parts in Rhetorick, the Demonstrative, the Deliberative, and the Judicial: there be also three parts of Mathematicks, to wit, Arithmetick, Geometry, Musick. Afterward the number of Muses were increased to seven, either because of seven holes in the wind Instruments, or of seven strings on the other instruments; or of the seven liberall Sciences, or of the seven Planets. Lastly, they came to be nine in number, from the nine Sphaeres which they held made a Musical harmony; and because of the ten stringed Lute, they joyned Apollo to the nine Muses, and so made ten in all; and it may be that from this number of nine Muses, the Papists have found out the nine Orders of Angels. 3. The Muses were called the daughters of Jupiter and *Mnemosyne*, to shew that learning cannot be had without the Intellect and Memory, which are most eminent in learned men; or rather that God is the Author of Learning, and Memory the Mother or Nurse thereof: therefore the Poet ascribes to the Muses, Memory and Utterance; by the one they are preserved, by the other they are heard.

Et meministi enim Diva, & memorare potestis.

Hence they are called *Muse* from *μαίω*, to enquire, this belongs to Invention, and from *μύθοι* to initiate into sacred Mysteries: and by this is meant Judgement: so that the Muses or Learning consisteth in Invention and Judgement.

ment; and because Learning is cherished and maintained by Honours and good Report, therefore *Eupheme* was said to be their Nurse. 4. The Muses were winged, to shew the nimbleness of good wits, and the quickness of Poetry and Musick in moving the affections. For *Homer* giveth wings to words; and the Syrens lost their wings while they contended with the Muses; so an evill Poet is like a Bird without wings, he can rise no higher then the earth, his conceptions are grosse and heavy, no wayes sublime and aeriall, having lost the two wings of invention and judgement, by which that incomparable Swan of Poets did flye in his Divine worke of the *Æneads*: who hath as farre excelled *Homer*, as the Muses did the daughters of *Pierus*, who turned them to *Mag-pies*, wearing Crownes of Party-coloured Feathers, which they tooke out of the *Pyes* wings; so *Homer's* confused inventions are fitted, refined, polished by *Virgil*, and made a Crowne better becomming his head then the *Mag-pyes* wings. 5. The Muses did beare Palmes in their hands, to shew they are the Conquerors of mens affections and passions; and they did all dance in a ring, therefore the Greekes called them Muses, *quasi omoioi* because of the consent, agreement, and harmony that is amongst the liberall Sciences; *Apollo* leads the dance, for by him was meant that light of the minde whereby wise men are initiated in the studies of Learning; the Graces also were joyned with them, as *Horace* shewes.

junctæ Nymphis Gratia decentes.

For the Muses are called Nymphes sometimes, as appears by that of *Virgil*; *Nymphæ noster amor Lybebrides*. And it is fit that the Graces should wait upon the Muses; for *χῆρις* signifieth joy, and this is the inseparable companion of learned mindes; for the Scholar is more comforted in his own private and solitary life, with a competency, then the richest men that are with their outward pompe and variety; and what greater joy can there be, then in those Companions who both take us off from unlawfull and wicked delights, which shall end in sorrow, and fill our mindes with knowledge of heavenly things, and sweet contentment? therefore the Muses were held perpetual Virgins, and they still preserved their chastity against all the assaults of *Venus*.

For

For men that delight in Learning, scorn fleshly lusts, which prevaile most in ignorant idle men : and because Poets and learned men love a retyred life, therefore the Muses were said to dwell in desart woods and hills ; for this cause their Temples were built remote from Cities: and they were described sitting on the tops of *Parnassus*, to shew that learning hath its residence in the head, which is the toppe and capitoll of mans body; and because the Palme is still green, and the Fruit very sweet and comfortable, therefore the Muses were crowned with Palms, to shew the sweetnesse, comfort, and perpetuity of Learning: For the same cause the Poets were crowned with Bayes, and Ivie, to signifie the perpetuall verdure and beauty of Learning :

6. The Muses had divers Names, from divers occasions: they are called *Nymphæ*, the goddesses of Water, to shew the delights, benefit, and cleernesse of Poetry. Also *Parnassides* and *Heliconides*, also *Pierides*, *Aonides*, from the hills *Parnassus*, *Helicon*, *Pieria*, and the Countrey *Aonia*, where they dwelt; they are called also *Pegassides*, and *Aganippides*, from the Well *Hippocrene*, which *Pegasus* made with his hoofe, the Water of which Well made a kinde of Muscally sound, which also other waters make in their running, for which cause also I thinke the Muses were called *Nymphes*, and because they drunke Water rather then Wine: Notwithstanding *Horace* speakes against Water-drinkers, that they cannot be good Poets: He loved Wine and Wenching too well, to believe his commendation of either: a farre better Poet then he, who was called the Virgin Poet, both for his temperance and abstinence, was no Wine bibber; I finde that wine in some dull and Phlegmatick bodies, may a little helpe the invention, yet doubtlesse it is an enemy to judgement, which is most of all required in a Poet: They were called also *Libethrides*, from that well in *Magnesia*, dedicated to the Muses; and *Thespiades* from a Towne called *Thespia*, in *Boeotia*; and *Ilissides*, from *Ilissus*, a River of *Attica*; and *Pimpleides*, from a Fountain in *Macedonia*; and *Castalides*, from the well *Castalia*; *Olympiades*, from hill *Olympus*; *Corycides*, from the cave *Corycium*; *Mnemosynides*, from their mother *Mnemosyne*: *Ardalides*, from the place *Aradus*, *Pateides*, from a Well in *Macedonia*; *Ligia*, from a kind of song called

called *Lignum*; *Maonides*, from the country *Maonia*. 7. The particular names of the Muses are *Clio* from *κλῆς* glory, for great is the glory of learning, though ignorance be its enemy: *Euterpe*, from *εὐτέρπης*, delightfull, for there is no delight comparable to that of learned men: *Tbalia*, from *θάλλειν*, to grow green, for learning will still flourish, and never wither: *Melpomene*, that is, *μελετω πεινυμένη*, making melody, for the life of a Scholar is still cheerfull and melodious: *Terpsichore*, from *τέρπειο* and *χορεία*, to delight in singing or dancing, for the songs, dancing, and mirth of learned men are within themselves; *Erato*, from *ἔρως*, love, for the more a man knowes learning, the more he loves it; onely ignorant fools hate it: *Polyumnia*, from *πολύς*, and *ὑμνός*, no mens mindes are so full of melody and spirituall comfort as the mindes of learned men: *Urania*, from *ὕρανός* the heaven, for learning came from thence, and the mindes of learned men are there, and not upon earthly things: *Calliope*, from *καλῆς ὄπης*, a good voice, there is no outward voice so charming and melodious as the inward voice of knowledge in the minde, by which a man discourseth with himselfe, and is never lesse alone, then when he is alone.

8. They write, that divers men being taken with the melody of the Muses, forgot to eat and drink, and so were turned into grasshoppers, who yet continually sing in the fields without meat and drink: by this, I think, they meant, that many men by too much study macerate and extenuate their bodies, looking rather like grasshoppers then men; who notwithstanding with their spare diet live longer and healthier then fat Epicures, feeding as it were upon, and delighting themselves with the songs of the Muses.

9. Seeing the Muses are *Jupiters* daughters, and came from heaven, and are perpetuall Virgins, by which is intimated their divine originall, purity, and modesty, 'tis an injury to the sacred study of Poetry to call scurrilous and wanton versifiers by the name of Poets, whereas Poetry is a divine gift, the end whereof is to praise and honour God the Father of it; who therefore hath given wings to the Muses, that they might soare on high in heavenly raptures; and that they might flee away from the company of such chattering Mag-pies.

10. As all gods and goddeses had their birds dedicated

dedicated to them, so had the Muses; these are the Bees, which doe much resemble Scholars in their providence, industry, labours, order and harmony, temperance also and observance to their kings; they are content with little, yet afford much benefit to the owner; so doe Scholars to the State; neither is there any bird to which learned men and Students are more beholding, then to the Bees, which both afford them food and physick in their honey, and light in their lucubrations in their wax.

MYRRHA.

Hygin. Fab. 194. **S**Hee was the daughter of Cynaras king of Cyprus, who being in love with her father, by the helpe of her Nurse, got her desire to lye with him, when he was drunke, who got of her a childe, named Adonis; when her father knew what a wicked act she had made him commit, he run at her with his naked sword, to have killed her, but shee running away through Arabia, was turned (the gods taking pity of her) into the myrrhe tree, called also Cynarcium germen by Statius.

Fulgent. l. 3. myth.
Ovid. l. 10. Met.
Plutarch. in Paral.
Sylu. l. 5.

The INTERPRETER.

IN that this wicked and abominable incest was plotted and effected by Myrrhas old nurse, we see how Satan hath at all occasions made use of old wicked women, to bring about his wicked ends; such are fit instruments for him, both in respect of their sex, being the weaker vessels, therefore he made use of *Evab*, not of *Adam*, to ruine mankind; and in respect of their age, because decrepit and infirme, both in their senses and judgement, in whom melancholy, malice, jealousies, distrust, and such like are predominant, all being fit organs for Satan to worke on. Hence it is that so many old women have been condemned for poysoning of men, women, children, cattell, herbs, and corn, and for divers other such witchcrafts; Such were *Canidia*, *Lamie*, *Stryges*, *Veratrices*, *Egyptie*, *Empusa*, *Mormolyce*, *succube*, and such like, all women, besides those fascinating hagg, who bewitch children with their looks, affrighting them with their horrid aspect, by which the humours in such tender bodies are quickly

*Verare signi-
scat divi-
care.*

quickly stirred, and by them diseases procured; of these see *Wier. de Wierus, Del Rio, Boissard*, and others. 2. Here we see the danger of drunkenness, by which Satan takes occasion to worke all mischief; for none are more fit to be wrought upon by him, then they that are overcome with wine; this was the case of *Cynaras*, and so it was of *Lot* in his drinke, to commit incest with his owne daughters; but the sin of *Cynaras* was greater, who to his incest would have added a most unnaturall murder. 3. *Myrrha* was converted into the *Myrrhe* tree, which is sacred to *Venus*. Hence the *Myrrhe* drops, which sweat out of the tree, are called by *Seneca*, the Cyprian teares, and because there is plenty of these shrubs in *Arabia*, the *Myrrhe* drops are called by *Statius*, the Arabian liquors, this liquor is also called *stacte*, and it was used not onely in Unguents and Powders for smell, but also in Wine, called therefore *Myrrhina* or *Murina*, not unlike our *Hypocrasse*; of the *Myrrhe* also they made Cups of great esteem, except with *Pliny* we will say, that the *Myrrhe* cups were made of a certaine liquor which under ground by the hear is condensat into a solid substance; of this cup *Martial* all speakes; *Nos bibimus vitro, tu myrrha Pontice*: and because the *Myrrhe* preserves the body from putrification, it was used in funeralls for embalming the corps; so *Martial*;

Unguenta & castet, & olentem funera myrrham,

Thurague de medio semiscremata roga.

Yet by the lawes of the twelve Tables *myrrhe* was forbid in funeralls: and because of the sweet smell which is in *myrrhe*, they used to annoint their haire with the unguent thereof.

So *Tibullus*, *Stillabat Syrio myrrhea rore coma*; So *Virgil*, *Cri- nes vibratos calido ferro, myrrhaque madentes*; and besides their cups of *myrrhe* which it seemes by *Martial* were spotted or partly coloured, they had little boxes also made of the *O- nyx* or some other gemme wherein they kept their *Myrrhe* oyntment; of this box *Propertius* speakes: *& crocina naves myrrheus ungat onyx*; this as all other kindes of sweet oyntments were infamous, as being effeminate, among the Ro- mans; therefore it was used as a tearm of disgrace, he smells of oyntment; for which *Jarbas* upbraids *Enneas*, and so doth *Tarnus*; and because such oyntments were much used among the *Phrygians*, it was called *unguentum phrygium*.

4. Here

Wier. de Lamiis, Del Rio disq. mag. Boiss. de divinat.

Lacrymae Cypricae, in Herc. Oet. Arabes li- quores. Syl. l. 2.

Sax. Id est, gutta Myrrhae.

Plin. l. ult. c. 2. l. 37.

Marti. c. 11. l. 4. epig. 14.

l. 9. Egig. 55

Eleg. 4. l. 3. En. l. 2. Maculosae pocula Myrrhae. Eleg. 10. l. 3. Unguentum Olet. En. 4. c. 12.

μύρρα.
id est, myr-
rha.

L. 3. eleg.
19.

Mythiol.
l. 3.

L. 3. c. 67.

712
713

Ἡ Ἀδωνίς
δός.
Sympof. 4.
quaest. 5.

In Sympof.
4. q. 5.

4: Here we may see the impotency and impudence of lust, when it is not curbed by grace. *Myrrha* or *Smyrna*, as some call her, fell in love with her father, and an old man, both which were against the nature of a daughter, and of a young woman; So *Propert.*

Crimen & illa fuit patria succensa senectæ

Arboris in fraudis condita myrrha novæ.

4. The Myrrhe is sacred to *Venus*, because the smell thereof cures the spirits, and the liquor of it is a help to *Venus*, as *Fulgentius* sheweth of whores, who were wont to drink it, to make them the more active; and *Dioscorides* tells us, that the Myrrhe doth mollifie the matrix, and open it, and helps child bearing; it is also good against the stinke of the breath and armpits, therefore a friend to *Venus*; but is notwithstanding bitter, therefore Myrrhe is in Arabick called *Mr*, and so in Hebrew, which signifieth bitterneffe; and this may shew, that in love there is bitterneffe, as well as sweetneffe, and sugar tempered with aloes; *amor & melle & felle fecundissimus.* 6. *Myrrha* begot *Adonis* of her own father, because the Myrrhe by the heat of the Sun, which is the common father of all trees, chapps and cleaves in the rine, and sends out that liquor which we call Myrrhe, and may be named *Adonis* from *Adon*, which signifieth delight or pleasure, which it causeth by its smell with its heating and drying qualities; although *Adonis* may be from *Adonai*, that is a Lord, because he was some great Prince in *Phenicia*, or thereabout, whose death was much lamented by the people to whom they performed yearly solemnities called *Adonia*, and the mournfull song of the country people for him, is called in *Julius Pollux*, *Adonimaedus.* 7. *Plutarch* thinkes that *Adonis* was all one with *Bacchus*: I confesse indeed *Bacchus* may be called *Adonai*, for he is a great Lord, subduing not onely the Indians, but Europeans also, and all other parts of the world, he may also be called *Adon*, that is delight and pleasure: because of the delight most men take in wine, which cheareth the heart, and makes it pleasant: but I am not of their mind, who think that the Jewes abhorred hogs flesh, because *Adonis* was killed by a Bore, or of *Plutarch*, who writes that the Jewes kept the feast of *Adonis* or *Bacchus*, because the feast of *Tabernacles* which they

they observed, was by them kept in the Vintage time ; this was written partly out of ignorance, not knowing the sacred story, and partly out of malice to the Jewish nation.



CHAP. XII.

N.

NARCISSUS.

HHe was a faire youth, the sonne of Cephissus the River, and of the Nymph Liriope ; as soone as the childe was borne, Cephissus was told by the soothsayer Tiresias, that so long as his son could refrain from the sight of his owne face, so long he should live ; when Narcissus came to be of fifteen or sixteen yeares of age, he was doted upon by divers of the Nymphs, and chiefly by Echo her selfe, but he slighted them all ; at last being very hot and dry, he came to a fountain of cleere water to drink, where seeing his owne face, was so much enamoured with himselfe, that with grieve because he could not obtaine his love, pined away and dyed ; and was turned into flower of his own name.

Ovid. 3.
Met.
Boissard. de
divinat.
Tires.
Nat. Com.
L. 9. c. 16.

The INTERPRETER.

THis Tiresias of a man became a woman, by killing a female Serpent ; but afterward when he killed the male serpent, he became a man againe : who was made blind by Juno, because when Jupiter and Juno did differ in opinion whether the man or the woman had most pleasure in the act of Venery, Tiresias who had been both sexes was used as an arbitrator, he affirming that the woman had most pleasure, was for his verdict blinded by Juno : but Jupiter pittying his case, bestowed on him the gift of divination ; who not onely

Boissard. de
divinat.

Sirab. 49.
Hom. odys.
10.

Esay 41.
Ch. 44.
Ch. 47.
Jer. 10.
Per. de pre-
stig. de m.
Del. Rio
disqui.
mag. l. 4.
Boiss. de
divi.
ποιν/νυ
ἐρωτικῶ
μαρ/νυ
sen
Σοφιστεία

onely foretold the fate of *Narcissus*, of *K. Creon*, and the
Thebes, whilst he lived, but being dead, his ghost was called
upon with divers ceremonies, to give oracles. So we read
that *Ulysses* did call out *Tiresias's* soule, to this purpose; this
transmutation of sex was impossible; either for nature, or
diabolical art; it was therefore a fiction, and had some my-
sterious signification, for it might shew that *Tiresias* was be-
come once effeminate, and gave himselfe over to sensuality
and idlenesse, but afterward repenting, reassumed his mas-
culine courage; and this is to be done, by killing the ser-
pent of iust in him. 2. It was a sin in *Cephisus* to consult
with a soothsayer; for whosoever asketh counsell of the
devill, or his servants, deny their faith in God, and give his
honour to his enemy; therefore *Saul* for consulting with
the Witch of *Endor*, lost his kingdome, and Gods favour,
and the wife of *Jeroboam*, is sharply reprov'd for consulting
with the god of *Acron*. 3. But it was a more grievous sin
in *Tiresias*, to take upon him the prediction of future con-
tingencies, which because contingent, cannor certainly be
known; whence it was that the Gentile Oracles were deli-
vered in ambiguous tearmes; neither can the soule of man,
which is a spirit and master of its own actions, be subject
to any constellations; besides, that such predictions are the
causes of much mischief in States and kingdomes; and in-
deed the overthrow of religion, therefore condemned by
Scripture, by Councells, by the Fathers, by the Civil and
Canon lawes, as *Pererius*, *Del Rio*, *Boissard*, and others shew
4. Whereas all divination was either by inspiration, or by
naturall causes, or else by long observation, this of *Tiresias*
was doubtlesse by inspiration not poetically, such as was that
of *Orpheus*, *Musaeus*, *Linus*, and the rest, which was adscri-
bed to the Muses; nor amatoriall of which *Venus* and *Cupid*
were counted authors, but diabolical and divinatory, by e-
vil spirits, which they carried about with them in divers
shapes, and called them *παῖδες*, that is, affeors, or coun-
sellors, such diviners were the *Sybills*, and this *Tiresias*.
5. The evoking of *Tiresias* his ghost, was plain necroman-
cy, an art much used among the ancients; So we read of
the calling out of *Samuels* soule by the Witch of *Endor*;
but whether this was *Samuel* indeed, or an illusion onely of
Satan,

Satan, is probably disputed on both sides by learned men; *Philos. l. 4.*
 So *Apollonius* is said to have raised *Achilles* from the grave, in *Apol.*
 and so *Erichtho* in *Lucan*, to have raised a dead man, who *vit.*
 foretold to *Pompey* the event of the *Pharsalick* battel; and *Lucian. l. 6.*
Appion brags, that he called out *Homers* ghost; the *Cimmer-* *Hom. Odys.*
rians in *Italy*, who dwelt neere the lake *Avernus*, were much *Virg.*
 addicted to this kind of Magick; but indeed these were il- *En. 6.*
 lusions of evill spirits, who represented the shapes of such,
 as the credulous *Witches* believed were the very and real
 soules and bodies of those they evocated; So that this Ne- *See Wiener*
 cromancy was but *Sciomancy*, or a sight of shadowes one- *de prestigis*
 ly, not *Necromancy*, or the sight of reall and solid bodies;
 this kind of divination is altogether unlawfull, as being es-
 fected by invocation of evill spirits, by execrable cere-
 monies, by cursings, and such like. 6. *Narcissus* doted
 upon his own shadow, and for not enjoying of it, died; he
 is much like the men of this world, who doat not upon the
 substance of true happinesse, but on the shadowes there-
 of, upon worldly riches, honours, pleasures, beauty, which
 are but empty vanities, which when they embrace, they find
 they embrace but the shadow of *Juno* with *Ixion*, or of *Cren-*
sa with *Aeneas*; *par levibus ventis, volucrig; simillima somno.*
 7. In the punishment of *Narcissus*, who doated so much on his *En. 2.*
 own beauty, We see an example of Gods judgments on such
 as are puffed up with selfe love, or doat upon their own perfe-
 ctions, as their own beauty, honour, wealth, strength, learn-
 ing, gentility, and the like, whereas we should remember what
 the *Apostle* saith, *what hast thou & man, which thou hast not*
received, and if thou hast received it, why dost thou brag, as if
thou hadst not received it. 8. *Narcissus* was turned into a Flower *L. 21. 6. 19.*
 of his own name, which as *Pliny* sheweth, is dangerous for the
 stomack, and causeth vomiting, and loosnesse, an enemy also
 to the head and nerves, causing a pain in that, and stupidity
 in these, which might be the reason perhaps, why the *Greeks*
 write, that whilst *Proserpina* was gathering of *Narcissus*, shee
 was ravished by *Pluto*, intimating that shee died suddenly,
 having eat some of this herb as shee was gathering of it;
 for the name *Narcissus* sheweth, that it causeth stupidity, *ἀνὰ τῆς*
 so that it either deprived her of life, or of sense for a while, *ναρκεῖν,*
 which might give occasion to this fiction; it groweth also

ὁ φῶς

τὸ μὲν

Narcissus,

l. 2.

In Bætic.

σερῶν μα

θεῶν χθ

νίας.

Soph. c.

Epigr. l. 7.

L. 4. c. 155.

ὅτι μόνον

ὁ φῶς κ' κρε

νία τῶν σαρ

κῶν γέμνα.

in dial.

πορτο.

Forma ho

rum fragi

le, Ovid.

de rec.

on graves: yet *Pausanias* thinks, that *Narcissus* the flower, was long before *Narcissus* the boy was born, and that *Proserpina* was ravished by *Pluto*, long before *Narcissus* his time: Likewise, that he was not in love with himselfe, but with his sister, which in every thing resembled him: and because this flower was mortiferous or stupifying, therefore they used to crown *Pluto* with garlands of it: and perhaps they devised this fable of *Narcissus*, pining away for not enjoying himselfe in the water, to shew the nature of this flower, which groweth in dry and hilly places, therefore called by *Dioscorides* αἰὲρ φῶς, as being farre from waters, without which it withers and pines away: and for this cause it is called by the Greek epigrammatist φίλου φῶς, a lover of rain or water, for *Narcissus* loved to see his shadow in the water: and the beauty of this youth might be devised, to shew the sweetnesse of this kind of *Narcissus* which groweth on the mountaines, both in smell and colour; *Dioscorides* sheweth that this mountainous *Narcissus* is the best, and of a pleasant smell. 9. In *Lucian*, *Mercurius* sheweth to *Menippus* the bones and bare skull of *Narcissus* without flesh, who wonders what was become of his beauty: I would have all Ladies, and young men thinke on this, who commit idolatry with their beauties, spending more time on that, then on their devotions, and oftner gazing on it, then on the Bible; what doe they else admire and doat upon, but on that which *Narcissus* did; to wit, on a shadow, which at last vanishest to nothing, as may be seen in the *Skeletons* of *Narcissus*, *Hyacinthus*, *Helena*, and others; and surely if man himselfe be but a shadow, his beauty is but the shadow of that shadow. 10. *Escho* fell in love with *Narcissus*, *Escho* may signifie bragging, or vaine words, which with pride or selfe love is alwayes enamoured, and none more subject to selfe love and bragging, then young men who come short of the judgement, experience, and knowledge of old men, therefore he was turned into an herb, which buddeth out and flowreth later then other herbs, to shew that young men should not be in love with themselves too soone, nor thinke themselves wise before their time; *multi ad sapientiam pœnerunt pervenire, nisi putassent se jam pervenisse.*

NEMESIS.

Shee was the daughter of Jupiter and Necessity; or as other say, of Night and the Ocean: the goddess of revenge, punishing the wicked, and revenging the good; shee was called Adrastia, from king Adrastus, who first built her a temple; and Rhamnusia, from a place in Attica, where shee had a stately image.

The INTERPRETER.

1. **N**emesis is Jupiters and Necessities daughter, to shew that God in his justice punisheth the wicked; which necessarily he must doe, or else he were not just; nor could he guide the world, if he should suffer the wicked still to flourish and prevaile, and good men to be still oppressed: therefore Nemesis is painted with a bridle and a ruler, by which is represented Gods justice in curbing and holding in of wicked men, and in ruling of the world.
2. Shee is the daughter of Night and the Ocean, to shew that God oftentimes punisheth mens sins with darknesse, as he did the Egyptians, and the world at Christs crucifixion: and with spiritual darknesse too, or ignorance of minde, as he did the Gentiles, and the Jewes too, who sate in spiritual darknesse, and saw not the Sun of righteousness: so likewise he revengeth sin with inundations of the Sea, as he did the first world, and many countries since. Or else this may shew, that ignorance signified by the night, and wealth represented by the Ocean, which enricheth the neighbouring land, are the causes of wickednesse, and this the occasion of Gods just vengeance.
3. Nemesis is called the daughter of Justice, because God punisheth none but when he is justly provoked thereunto. Hence some have thought Nemesis and Justice to be the same; which they paint like a virgin of a truculent aspect, quick-sighted, sad, holding the ballance in the one hand, and a whip or rods, with a hatchet in the other, to shew that Justice must not be partial, but pure from bribes and by-respects, terrible to the wicked, quick sighted in finding out the hidden truth, of a

sad aspect, for justice or vengeance doth not punish with delight; the rods and hatchet shew the diversities of punishments according to the diversity of sins: and sometimes she is painted naked, sitting on a square stone, because Justice must be open, not hid, square and stedfast, not moveable and unconstant. 4. *Nemesis* is sometimes described to us with wings, and a crowne on her head, standing upon a wheele, with a cup in her hand, on which are engraven the Ethiopians; The wings shew the celerity and swiftnesse of Vengeance pursuing after wicked men; the crown signifieth the command and dominion of Gods justice in the world, on which were carried Stags, and small pictures of Victory with palms, to shew that Justice or Revenge keepe men in awe, and make them fearefull, and that the same justice is a Conquerour or Victor over the world; the cup with the Ethiopians shewes that Vengeance can overtake a sinner, though he run to the remotest parts of *Ethiopia*; the wheele signifieth the world, which is subjected to the feet of Justice. 5. By *Nemesis* the Sun may be meant; therefore the Egyptians placed her above the Moon, by which is signified, that the seat of Justice or Vengeance is in heaven; and as the Sun seeth all things, so doth divine Justice, from which nothing can be concealed. The Sun Illustrates obscure things, and obscureth things lucid; so *Nemesis* or Justice raiseth the humble, and humbleth the proud; bringing them to obscurity that shine like starres in the world, and raising them out of darknesse to the light of honour, who have been low in their own eyes. As by the Suns heat and light the earth is beautified and made fruitful; so it is by Justice, that States and Kingdomes flourish and prosper. 6. *Nemesis* or *Nemesis*, *Nemesis*, signifieth both revenge and distribution; for Justice is twofold, punitive and distributive, or remunerative; not onely is justice the punisher of wickednesse; but also the rewarder of goodnesse. 7. *Jupiter* fell in love with *Nemesis*, and was cherished in her bosome in the forme of a white Swan, of which two was engendred an egg, and of this the faire *Helena*: By this (I suppose) may be meant, that Princes ought to be in love with Justice; but withal they must be white and unspotted Swannes in their lives: For how can a wicked Prince, whose life is full

of blacknesse and darknesse, be just? But the actions of a godly and just Prince will prove more beautifull and lovely then ever *Helena* was, though the daughter of the white Swan, and begot of an egge.

NEPTUNUS.

HEE was the god of the Sea, the son of Saturn and Ops, the husband of *Amphitrite*, of whom, and of sea Nymphs he begot multitudes of children; he with *Apollo*, built the walls of *Troy*; and the first that taught men horsemanship.

The INTERPRETER.

1. **T**HE Gentiles gave divers names to one and the same power of God as it is diffused into divers parts of the world; in heaven it is called *Jupiter*, in the fire *Vulcan*, in the aire *Juno*; in the waters *Neptune*, in the earth *Vesta*, &c. so that by *Neptune* they meant that power which is in the sea, moving it with divers motions, preserving it from putrefaction, and restraining it from drowning the earth; for which cause perhaps they gave him a Trident, or three-forked scepter: and as by *Neptune* they understood the divine power or nature of the sea; so by *Amphitrite* they meant the body or matter of the sea, of which multitudes of fishes are engendred, which they called the children of *Neptune*. 2. He is said to finde out the use of horsemanship, because one of that name taught men first to ride; or else because ships seem to ride on the sea, as horses on the land: therefore *Plautus* calls a ship a wooden horse, *Nila vehi equo lignea*: or else because sudden eruptions of the sea have caused men to get on horse-back for the greater expedition, to avoid drowning, who perhaps otherwise had not rid at all; or it may be that some horse might be seen swimming towards the shore, which had escaped from shipwreck, which might give occasion to the ignorant country people to suppose that *Neptune* gave the first horse, for which cause he was called *ἵππιος ποταμῶν*, *Neptune* the horse-man; or lastly, by the horse may be meant, the swiftnesse and mobility of the sea; therefore because the starres of

Cæstor and *Pollux* are very swift, they were said to be horsemen. 3. They used to paint *Neptune*, *Nereus*, and the other sea gods with a countenance sometimes frowning, sometimes smiling, to shew how the sea is sometimes stormy, sometimes calme: they made him gray haired, and gave him a blew garment, that by the one they might expresse the foaming, by the other the colour of the sea: therefore blue is called in *Plautus*, *Calor thalassius*, the sea colour. They gave him a chariot drawn with horses, or as some say, with great and monstrous fishes, to signifie the swiftnesse of the sea: they gave him a trident instead of a Scepter, by which sometimes he moved and shook the earth, to shew that the sea, by reason of some subterranean passages gets under the ground, and shakes the neighbouring shores with earthquakes in all the three parts of the earth, *Asia*, *Europe*, and *Africa*; if they had known *America*, they would have made his Scepter four forked, and have called it not *Tridens*, but *Quadrens*: They made the sea nymphs or *Nereides* wait upon his chariot, as *Virgil* in the fifth of the *Æneids*, placeth *Glaucus*, *Palamon*, the *Tritons*, and the whole company of *Phorcus* on the right hand of *Neptune*; and on the left *Thetis*, *Melite*, *Panopæa*, and the other sea nymphs, by which they meant the divers sorts of fishes; as their names expresse; and among the rest, *Triton* is called *Neptunes* Trumpeter by the Poets, at the sound of whose shell-trumpet, the sea ceaseth to rage; because some sea monsters have appeared in such a forme as they describe *Triton*, and they seldome appear but after a storm in a great calm: and as for *Palamon* or *Portunus*, he was the god of harbours, whom sea men honoured with sacrifices upon their returning from any voyage. 4. They used to paint *Neptune* holding of a plow, with a cart behind him; intimating by this, that without the sea, the earth could not be fruitful; for not onely doe the sea weeds and sands serve in some places for dung to barren ground; but also the sea water is an help to fertility, as we see in salt marishes: besides, without rain the earth cannot fructifie, but rain is begot of vapours extracted out of the sea; and therefore perhaps he is the god of horses, because in salt marishes, horses are cured of worms and other diseases; for this cause they used in *Illyricum* to fling every year

four

four horses into the sea as a sacrifice for Neptune : and the Romans (to shew that Neptune had the charge of horses) appointed horse-races, called *Ludi Circenses*, to the honour of Neptune : and as the foot companions in their warres had purple for their Colours, or Ensignes, so the horse companies had blue, which is the sea-colour. Or I thinke rather that the horses whereof Neptune was god are the sea horses, called *Hippocampi*, having two fore-feet like those of an horse, and the taile or hinder part of a fish : and therefore this ; as all other monstrous fishes are called by the Poets, *Neptuni pecudes* ; and not onely were horses dedicated to Neptune, but also to *Apollo*, *Diana*, *Juno*, and *Mars* : therefore *Romulus* appointed horse races, called *Equitia in campo Martio*, to the honour of *Mars*, which were different from the *Neptunalia*, or *Ludi Circenses*, I spake of but now. 5. Neptune was called *Consus* a *consulendo*, from giving counsell or advice ; for it was he that counselled the Romans to ravish the Sabinian women : but indeed for better reasons may the sea be called *Consus*, for it counsels us by its eruptions and inundations to feare God, and to repent for sinne. The harmony it keeps in its motion with the Moon, counsels us to follow the directions of Gods word in heavenly things : its saltnesse counsels us to have salt in our selves ; *Remember Lots wife* : The fruitfulness of the sea and riches thereof, counsels us to bring forth much fruit, and to be rich in good workes. These and many such like counsels have we from this *Consus* : which also counsels us to be humble, and not to swell with a conceit of our own worth or perfections : for though all rivers run into the sea, yet it swells never the more for that : and likewise the sea counsels us to be content with our own, and not to encroach upon other mens estates ; for the sea is content with its own bounds, though of its own nature, situation, and greatnesse it be able to drown the whole earth again. The Romans had done better to have erected an altar to *Consus* for these reasons, then for counselling them to oppresse and wrong their neighbours by ravishing their women. 6. Some think that Neptune was called god of the sea, because under King *Saturne* he was admirall of the sea, and the first that rigged out a fleet of ships into the maine ; the Trident may perhaps

signifie the three squadrons into which he divided his fleet :
 but if by *Neptune* we understand the sea it selfe, then I
 think that the *Trident* may signifie the threefold motion
 thereof; the one naturall as it is water, to fall downe-
 ward, which motion proceeds from its active form; the o-
 ther naturall as it is sea-water, to ebb and flow, which pro-
 ceeds from its passive form: the third is violent, as it is agi-
 tated by the winds. 7. *Neptune* was called god of the sea,
 because he was by his father *Saturnus* command, who devour-
 ed his children, drowned there; hence fabulous antiquity,
 in consideration of his untimely and undeserved death,
 made him the god of that element by which he lost his life.
 8. *Neptune* being in love with *Amphitrite*, employed the
 Dolphin to procure her good will, for shee fled and hid her
 selfe in *Atlas*; by this may be meant that Princes Amba-
 sadours ought to be faithfull and nimble like the Dolphin
 in executing their masters commands; for the Dolphin is
 a swift swimming fish, and faithfull to man, as divers exam-
 ples shew; and likewise Princes should be thankfull, and
 not suffer quick and faithfull servants to goe unrewarded;
 therefore the Dolphin, whether a fish, or some eminent
 man of that name, was by *Neptune* placed among the
 starres; and is painted holding the Dolphin in his hand;
 for it was by his diligence and wisdom that *Neptune* mar-
 ried with *Amphitrite*, which is so called from compassing;
 either because the sea encompasseth the earth, or is encom-
 passed by the air. 9. *Neptune* fell in love with *Theophanes*
 that beautiful virgin, whose good will that he might obtain
 he converted her into an ewe; and himself into a ram, the
 rest of her sisters into wolves; of her he begot the golden
 fleeced ram, which carried *Phryxus* to *Colchis*: by this (I
 suppose) the Poets would signifie, that unlawfull love and
 unsatiable lust turns men into beasts: and that the bastard
 sonnes of Princes are no better then Rams with golden
 fleeces; for though they have honour and wealth by the one
 side, yet they are contemptible by the other; they have the
 fleece from the father, but the rams nature from the mother.
 10. We fitly apply this fiction to the Pope, who is another
Neptune, and with his *Trident* or threefold power that he
 hath in heaven, earth, and Purgatory, shakes the earth,
 and

and moves kingdomes by civill warres ; he is the beaft that rofe out of the fea, having fallen in love with the faire virgin of the Church, hath turned himfelfe into a ram, pushing men with the hornes of his authority ; and he hath made a very fheep of the Church, begetting of her golden-fleeced rams, that is, Bifhops, Deans, and Prebends, which have more wealth and honour then true piety and learning. Neptune made himfelfe a fervant to *Laomedon*, when with *Apollo* he built the walls of *Troy* ; the Pope calls himfelfe Servant of fervants, and pretends to build the walls of the Church, but indeed overthrowes them with Neptune, *Aenead. 2.*

Neptunus muros totamque à sedibus urbem
Eruit.

11. *Apollo* and *Neptune* built the walls of *Troy* ; that is meant either of the mony that was dedicated to thefe gods, which *Laomedon* feised upon, and therefore for this facrilidge he and his City were grievoufly plagued ; and for his unfaithfulneffe in not repaying *Neptunes* money ; or elfe is meant that the bricks wherewith the walls were built were made of clay, or earth, mingled with water called *Neptune*, and dried or baked in the Sun, which they called *Apollo*.

12. Whereas *Apollo* and *Neptune* were forced to ferve for their living, by this the Poets would let us fee how unconstant worldly honours are, and that he who is a king to day, may be a begger to morrow, as the examples of *Cræfus*, *Dionysius*, *Belifarius*, and many others can witneffe ; we may fee with *Solomon*, Princes fometimes walk on foot, and beggers fit on horfe back. 13. In *Neptune* we may fee the picture of a tyrant, for tyrants delight in tormenting men, as it is recorded of *Tiberius*, *Phalaris*, *Mezentius*, and others, fo did *Neptune* in continuall vexing and tormenting of *Ulyffes*, whom he would not drown, but kept him alive, that he might be ftill vexing of him. Again, tyrants doe caufelessly and injuriously put men to death ; fo did *Neptune*, when he fent out the fea-calves to affright *Hyppolitus* his horfes, by which he was torn and killed ; and this he did upon a falfe accusation of his ftep mother *Phædra* to *Theseus*, as if *Hyppolitus* would have ravifhed her ; whereas his innocency and goodneffe were knowne ; and had *Neptune* been a juft Prince

Prince, he would have examined the matter, and not rashly condemned the innocent. 14. *Neptune* in *Homer* with the other gods are feasted in *Ethiopia*; by which is intimated, that they were a religious and devout people. I wish we were as ready to feast the true God by faith and holinesse; for he will come and sup with such: but we suffer him to stand and knock at the doors of our hearts, and wil not open. Let rich men also learn to feast Christ in his poor members, that he may in the last day thank them for feeding him when he was hungry: otherwise the Ethiopians that feasted *Jupiter*, *Neptune*, and the other gods, will rise in judgment against us. 15. As *Juno* had the charge of the City gates, and *Minerva* of the castles and towers, so had *Neptune* of the foundation and walls; by which (I think) they meant, that riches, wisdom and strength (for in *Homer* *Neptune* is called the strongest of gods) are required for the preservation of Cities and States. 16. Our Saviour Christ is the true *Neptune*, the god of the sea, whom both winds and seas obey; the true Son of God in respect of his divinity, and of *Ops* or of the earth in regard of his humanity; who hath the true Trident, or full power of heaven and earth given to him, and likewise the keyes of death and hell; he is the true *ἐνοσίχθων* or shaker of the earth, as he made it appear both at his death and resurrection; and the true *Consul*, or God of counsel, for his name was in *Isaiah* the Counsellour: he hath married the virgin of the Church, the fairest of women; who may be called *Theophanes*, because it was to her, and for her that God appeared in the flesh; therefore the day of Christs nativity was called by the ancient Christians *θεοφανεία*, the day of Gods apparition: for then did he lay aside his Majesty, and took upon him the form of a servant, that he might build the walls of the new Jerusalem. And lastly, as the Greeks called *Neptune*, *Poseidon*, that is, *ποιῶν εἶδω* making the image, because of all the elements, water onely represents or makes images, by reason of its smoothnesse and cleernesse; so it was Christ that made us at first to the image of God, and afterward repaired this image being decayed in us; a fit work for him who is the expresse and essential image of his Father.

NEREUS, See NEPTUNUS,
and OCEANUS.

NIOBE.

NIOBE.

SHee was the daughter of Tantalus, and wife of Amphion, King of the Thebans, who because of the multitude and beauty of her Children, preferred her selfe to Latona; therefore Apollo and Diana being angered by her insolency, with their arrows killed all her children, and shee with grieve was turned into a stone.

The INTERPRETER.

1. **T**antalus was covetous, and Amphion rich; when wealth and covetousnesse meet together, they bring forth Niobe, that is pride, insolency, and contempt of God himselfe. 2. By Apollo and Diana are meant the Sun and Moon, they caused by their heat and multitude of vapours a great pestilence, which killed all Niobe's children; hence arose the fiction of Apollo's and Diana's arrows which killed Niobe's children, 3. The turning of Niobe into a stone, is to shew the nature and greatnesse of her grieve and sorrow, which made her stupid and benumbed, and in a manner senselesse; for *parvæ curæ loquuntur, ingentes stupent*: or else it may signifie the stone monument that shee erected to her selfe and children; or that rock in Phrygia, which as farre off seems to be a woman weeping, by reason of the springs of water flowing from thence. 4. By this punishing of Niobe and her children, we may see the judgements of God against pride and insolency; and are taught not to be puffed up with conceit of our selves, wife, or children, but to carry an humble minde even in the highest fortune. 5. The turning of Niobe into a stone, may let us see how God hardeneth the hearts of wicked men, as he did the heart of Pharaoh; and that prophane men are not mollified and bettered, but hardened, and more obstinate by afflictions. 6. Niobe sinned, but her children are killed; by this we see that it is no injustice in God to visit the iniquity of the parents upon the children, seeing they are a part of their parents, and in their punishment the parents suffer oftentimes more then in their own; and God is absolute Lord over his creature. 7. Here in Niobe we see the pride of women.

women, which bringeth destruction upon themselves, husbands, and family; the beauty of *Niobe* made her proud, and pride made her insolent, and insolence caused her own and her husbands ruine in their children: therefore he that marries for beauty where there is not grace, will finde in that match, *plus sellis quam mellis*, more gall then honey. As it fared here with *Niobe*, so it did with *Cassiope*: shee in her pride preferred her self to the Nymphs, therefore her daughter *Andromache* had inevitably been devoured by the sea-monster when shee was tied to the rock, had not *Perseus* rescued her. 1. *Amphion* *Niobe's* husband was an excellent Musician, he made the rude stones hop together, and make up the walls of *Thebes*; but he that put life into dead stones, and civilized such rude and senselesse creatures, could not for all his musick charm his wifes pride and insolency! Our Saviour Christ by the sweetnesse of his Evangelicall musick charmed the Gentiles; and of such stones raised children to *Abraham*, causing men to meet together towards the building of the new Jerusalem; but yet he could not prevail with the Jewes, which he had married to himself, neither could he cure their pride and obstinacy; though he piped, they would not dance.

NOX.

Shee was the ancientest goddesse, the daughter of Chaos, or of Hell, the mother of Love, Deceit, Feare, Darknesse, Old age, Death, Misery, Complaint, Sleep, Dreames, and many other such like children.

The INTERPRETER.

1. **N**Ox is so called a *nocendo*, for the night is the occasion of much mischief; *Nox et amor vinumque nihil moderabile suadent.*

So is also any grief, sicknesse or pain more hurtfull and violent by night then by day. 2. Night is called by some the daughter of *Chaos*, by others, the daughter of Hell; by which may be meant the night or darknesse which was before the Creation, and so shee is the daughter of *Chaos*; this

this darknesse is called negative in the Schools; And also the darknesse which is caused nightly, and is the shadow of the earth when the Sun is under our Hemisphere; and so Nox is the daughter of Erebus, or of Hell; this is called privative. 3. Night is painted like a woman; because, as the female sex is the weaker and more fearfull, so is mans nature more fearfull by night then by day, and weaker also, as is seen in sick men. Shee hath a black garment, and long black wings, of which *Virgil*,

Nox ruit, & fusca tellurem amplectitur alis:

by these wings she embraceth the earth. Shee is also carried in a chariot, and is accompanied with the starres, and hath the Cock for her sacrifice, to signifie the darknesse and qualities of the night, and that the starres are then most seen; and that the Cock by reason of his vigilancy and noise that he makes, deserves to be sacrificed to the night; which is the time of rest. Her black hair, her garland of Popies with which she is crowned, and her chariot drawn with four horses, doe shew the darknesse and aptnesse of the night for sleep; and the foure horses may have relation to the foure watches of the night. 4. Nox was the mother of Death, and of Sleep, and so she was painted holding two children in her hands both asleep; in her right hand was a white child, in the other a black; by the one sleep, by the other death was signified; this was to expresse the relation and resemblance betwixt these three, which are promiscuously taken one for another; death is called night, *Omnes una manet nox*, so death is called sleep.

— *Aeterno clauduntur lumina somno:*

Sleep is called deaths cousin, *Consanguineus lethi sopor*. 5. If in a spirituall sence we take night for ignorance, then truly shee is the mother both of carnall security, and of both deaths, as also of all misery; *My people perishta* (saith God) *for want of knowledge*: they that sit in such darknesse, sit also in the valley of the shadow of death. 6. Though the Gentiles made Death the Nights daughter, a goddesse, yet they gave her no divine honours, nor temple, nor priest, nor altar, nor sacrifice, nor festivall dayes, as they used to give to their other gods; because they were without hope, death was terrible to them; they thought
that

that death did utterly destroy them, or ſelfe bring them to endleſſe puniſhments: but we Chriſtians doe rather love and honour, then feare death; becauſe not onely doth ſhee put a period to our ſins and miſeries, but alſo doth as it were let us in, and lead us by the hand to eternall happineſſe. Therefore the ancient Chriſtians honoured the dayes in which the Martyrs ſuffered, and called them *natales*, their birth-dayes. 7. They clothed death with a black garment all beſet with ſtarres, by which they ſignified ſhee was the daughter of the night; perhaps becauſe more dye naturally by night then by day: for nature is weaker by night then by day, and leſſe able to reſiſt ſickneſſe or death, by reaſon of the Suns abſence, who is the author of life and health. But we may well ſay that the death of Chriſtians is clothed with ſtarres; for by her we ſhall be made more bright then the ſtarres of the firmament. 8. *Nox* is the mother of Deceit, Love, feare, complaints, Miſery, Dreams, &c. becauſe theſe reigne moſt in the night, but eſpecially in the night of ignorance. 9. Sleep is one of Nights daughters; becauſe ſleep is procured by the darkneſſe and vapours of the night; for the night is moiſter then the day, and moiſt bodies are moſt ſleepy: therefore they placed the City of ſleep neer the ſea, and ſaid that it was watered with ſoft running rivers, and that *Lethe* or Oblivion was ſiſter to ſleep: for then we forget our cares: The two gates of horn and Ebonie in the citie of ſleep, were to ſhew the cleareneſſe and obſcurity of mens dreams, according to the cleareneſſe and muddineſſe of mens temperatures and conſtitutions. And whereas ſleep could never overcome *Jupiter*, it was to ſhew, that Princes and Commanders ought to be more vigilant then others; Laſtly, Sleep was painted with wings, to ſhew how ſuddenly it ſeizes upon men.

NYMPHÆ.

Theſe were the Deities of Waters; the daughters of Oceanus and *Tethis*, the Mother of the Rivers, and Nurſes of Ceres and Bacchus; of theſe were divers ſorts.

The

The INTERPRETE R.

1. **B**Ecause the Nymphes were the Deities of Waters, or of moysture, therefore they had divers names from the diversities of waters and moysture: their general name is *Nymphæ*, quasi *Lymphæ*, that is waters, but from the waters that spring out of mountains, they are called *Oreades*: from the moysture of woods and trees, they are named *Dryades*, and *Hamadryades*; from the moysture that is in Flowers and pasture grounds or medows, they are called *Napææ*, for *νᾱπ* is a pasture field: from the Sea waters they are called *Nereides*, whose father was *Nereus* the sea-god: from the waters of rivers they are termed *Naiades*, for *νᾱειν* signifieth to flow, and so from fountaines and springs they are called *Naiades*: hence all springs are called *fontes sacri*, as being consecrated to, and in special tuition of the Nymphes; and because rivers and fountains in their motion make a kind of musical sound; the Nymphes are called *Muses* sometimes: the Nymphs of standing waters are called *Lymniades*, from *λίμνη* a pool: the Nymphes also are styled *Ephydriades*, because they are hid under the waters. 2. The Nymphes are called the daughters of *Tethys* and *Oceanus*, because all rivers and springs proceed originally from the Sea, and are increased and maintained by rain, which also by the Sun is exhaled out of the sea. 3. The Nymphes by *Virgil* are called *Junos* hand-maids, *Sunt mihi bis septem præstanti corpore Nymphæ*, because the clouds, mists, rain, and other waterish meteors, by which springs and rivers are mainrained, be engendred in the Aire which is called *Iuno*. 4. The Nymphes are called the Nurses of *Bacchus* and *Ceres*, to shew that wine and corne are cherished and increased by moysture, and so be all vegetables, neither is *Ceres* useful to us, nor *Bacchus* wholesome without their nurse, for by water the meal is kneaded, and by water the wine is tempered. 5. In *Homer* and *Virgil* I find the Nymphes at work, busie in spinning and weaving, to shew how much women should avoid idlenesse, seeing goddesses were not idle, neither is it any disparagement for the greatest women to put their hand to the distaffe, and according to the old english name, be indeed, as they are called

called, spinsters, seeing the Nymphes themselves are not ashamed to spin, in their hollow rocks called by *Virgil*, *Nympharum domus*; in whose caves *Homer* describes the Bees making honey, that even by that example women may be induced to be diligent and provident; for if they give themselves to idleness, what will follow but lust and wantonnesse which I thinke the Poets expressed in that fiction of the Nymphes that fell in love with *Hyla*, that fair boy, and ravished him. 6. The Nymphes that nursed *Bacchus*, were by *Jupiter* translated into stars, and called *Hyades*, to shew perhaps that wine tempered with water, makes the mind fit for heavenly raptures, and sublime thoughts, whereas strong wine of it selfe intoxicates the brain, and makes it fitter for sleep then contemplation. 7. If the Nymphes and Muses be the same, it is not without cause that the hill Nymphes called *Oreades* found out the use of honey, as some say; therefore the Nymph *Melissa* gave her own name to the Bees, to signifie that learning is the food of the soul, and it is that which sweetneth the life of man; there is more honey and sweetnesse in the life of a Scholar on a hill, then of a Prince in his palace.

NYCTEUS.

Ovid. Met.
4.2.

Hee was the son of Neptune, and of *Celene*, the daughter of *Atlas*; his daughter *Nyctimene* by the helpe of her nurse lay with him: which wicked incest being made known, shee went and hid her selfe in the woods, and was by *Minerva*, who tooke pittie on her, turned into an Owle.

The INTERPRETER.

I. BY *Nyctimenes* living in the woods, and being converted into an Owle, we are taught what is the fruit of sin, and unlawfull pleasures, namely shame and confusion, according to the Apostle; *What fruit had you of those things whereof you are now ashamed?* So *Adam* and *Eve* having sinned began to be both afraid and ashamed, and therefore hid themselves in the thickets; the Owle hides himselfe by day, and avoides the company of other birds; So wicked men

men delight in darknesse, and hate the light, which discovers their workes; and when they begin to be ashamed, they lead the lives of Owles, and shun the society of men. 2. If *Nyctimine* was so ashamed of her sin, that she durst not shew her face by day, what shall we say of those impudent *Absoloms*, who professe the name of Christianity, and yet are not ashamed in the sight of all Israel, and of the Sun, to perpetrate, or at least to bragge of, and glory in their filthy lusts and abominations? whereas if they had any sparkle of grace or modesty, they would convert themselves into Owles, and punish themselves with an obscure and retired life. 3. Let us so demean our selves in holynesse of conversation, that we may not with this incestuous daughter of *Nyctens*, be converted into Owles, and be forced to hide our faces, and incur the contempt and hatred of all good men; for as sin brings shame, so innocency boldnesse; the righteous man is bold as a Lion. 4. The Crow complains in *Ovid*, that the Owle which had been a wicked incestuous woman, had the honour as well as her self to wait upon *Minerva*, the goddess of wisdom and learning;

*Quid tamen hoc prodest, si diro sacra volucris
Crimine Nyctimine nostro successit honori.*

Meta. l. 2.

By which we see that in Princes courts wicked men attaine as soon to honour and preferment as good men; yea, many times prophaneesse is preferred to piety and goodnesse; and thus more it is to be admired and lamented, that such wicked wretches should be countenanced by *Minerva*, or have any respect among the wise and learned; That Owles should be in such esteem at learned *Athens*, as to stampe their pictures on their coyne, to me is strange, but yet I thinke it not strange, when I consider how at this time Owles and screech owls are onely in request; Nay, they are honoured with *Jupiters* face, as they were once at *Athens*; how many are there in the world, that have the face of *Jupiter*, but the bodies of Owles, nay in their voyces they are Screechowles, the noyse and sight of which were accounted ominous and mortall; there are some who have the faces of Divines, but their crooked clawes holding fast their prey, their voyce bounding out still destruction, warrs, and mortality, doe shew what they are; when one of these had got into the

Exeat aula,

qui velit

esse pius.

Luc.

In diabolis

noctuae fig-

num erat,

cum Jovis

facie. vrio-

bulum duas

noctuas

habuit.

Cal. Rhod.

l. 10 c. 9.

Dirum mor-

talibus O-

men. Ovid.

Plinie.

temple of the Capitoll, it was held so ominous, that the whole City must be lustrated or purified; how dangerous is it then for Christendome, where so many of these unlucky birds are got into the Church of Christ? fitter to sit on graves, or the tops of forsaken houses, with that Owle in Virgil;

Æn. 12.

*Quæ quondam in bustis aut culminibus deserta
Nocte sedens, serum canit importuna per umbras.*

Propert. l. 4.
el. 3.

Their voyce then or groaning is alway unlucky.

*Nec tam nocturna volucris funesta querela
Attica Cecropeis obstrepit in foliis.*

Noctua vo-
lat. Eras.

But their flying was held a lucky signe, hence was the Proverb: *The Owle flyeth*; there could be no luckier signe for Christians, then if these birds would flye away into some desert lands, where we might not heare their scritchinge voice, which hath proved no lesse unfortunate to the Christians of late, then the groaning of that Owle which was heard in the City, a little before the Romans overthrow at *Nema*,

Rosin. an-
tiq. l. 3 c. 9.

mantia, or of that Owle which sate upon the spear or lance of *Pyrrhus*, portending his Armies overthrow. 5. The

Defensi te-
nebræ, &
domus noctu-
apace,
Virg.

Æn. 3.

ἡ χρὴ πω-
ρυχὸν εὐ-
δοῦν ἐκλη-
σθὸν ἀνδρα
I. 5.

γλαῦκος.
vocat
πελάνας.

Owle was dedicated to *Minerva*, to shew that as the Owle teeth best in the night, so by night studies men attaine to wisdom and learning, or else because *Minerva*, and learned wise men are quick-sighted, and see further in the dark, then others in the light; and by reason *Minerva* was the goddess of warre, as well as of learning, and the darknesse of the night is most opportune for stratagems and assaults, and defence also, therefore the night-bird might perhaps for this cause he dedicated to her, to let Commanders know they must be watchful in the night, both for offence and defence; as *Agamemnon* is advised by *Morpheus* in *Homer*: for this cause *Minerva* is called γλαυκῶπις in *Homer* from her owles eyes; for in Greek this bird is called γλαῦξ; for this cause the Owle was in such esteem at *Athens*, for as they honoured *Minerva*, so they would honour her bird too, which was eyed like her, therefore they placed their Owles upon their gold, although now, the world being turned upside downe, most commonly gold is placed upon owles. 6. In another sence, the owle may signifie to us the wicked men of this world, who are quick-sighted in the works of darknesse

nesse; and night of ignorance, but in the day of grace, in the Sun-shine of the Gospell, are blinde, and see no more then Owles doe by day.



CHAP. XII.

O.

OCCASIO.

SHee was the goddesse of opportunity, the youngest childe of *Cerberus* in Saturn, shee had winged feet, and stood upon a wheele imag. dest. whirling about with great swiftnesse, her forehead had a locke of haire hanging down, but shee was bald behind, by some shee is called the sister of Fortune.

The INTERPRETER

1. **B**Y this fiction they would let us see the brevity and inconstancy of occasion, which if it be not laid hold on in time, will quickly escape from us, and leave nothing behind but repentance, as *Anthonius* sheweth in his Epigram;

Sum dea quæ facti, non factique exigo penas,

Nempe ut peniteat sic Metanoia vocor, &c.

Aus. epig.
122

Therefore repentance is alwayes placed by her, to make us the more earnest to lay hold upon occasion, or else we shall be sure to repent for this neglect: for as shee flyeth away swiftly from us, so shee is not to be overtaken, or layd hold on, being gone, seeing her head is bald behinde. 2. Shee is the daughter of *Saturn*, because it is time that affords Occasion, and shee was made a goddesse, by the Romans, but a god by the Greeks called *ἰσχυρὸς* because though Occasion be unstable and unconstant as a woman, yet it hath the strength

*Fronte cal-
pillata est,
post est oc-
casio calva:
Occasio
ἰσχυρὸς.*

[Y 2

and

and prudence of a man, doing more for us in an instant, then we can doe in a long time by our own care and industry; for which very cause Occasion was deified, for many times things fall out by occasion better for us, then by our great and earnest care, as the Greeke Epigrammatist sheweth;

*Antholog.
l. i. c. 83.*

πολλάκι γὰρ τὴν σφόδρα μεριμνηδίνην ἀμείνων
προσπεσὼν ἐκλείρω.

*γῶδι καὶ
ρὸν.*

In Pythiis.

*In tempore
veni quod
omnium re-
rum est pri-
mum. Ter.
Posidippus.
καρὸς ἐπὶ
πᾶσιν ἀρίστος
Hesiod.
ἐσμὲν ἐνα-
γῶν. in
Eliacis.*

*Tibul. el. 5.
l. i.*

*Te dominam
æquoris,
et c.*

*L. i Od. 35.
παῖ Σελῆος.*

Therefore it was the counsell of wise *Pittacus*, that men should be carefull to watch and observe Occasion; which as *Pindarus* saith, obtaineth the top, and principality of all things: Ὁ καρὸς παλὸς ἔχει καὶ ὑφαν, and as *Posidippus* hath it in his verse, καρὸς ὁ παιδαμείτωρ, occasion is the master and subduer of all things; who is therefore painted with a rafter in his hand, whose sharpnesse nothing can resist, αἰδρα-σι δ' αἶγμα ὡς ἀκμῆς πάσης ὀξύτης, &c. 3 *Pausanias* recordeth, that the altar of Occasion stood close by the altar of *Mercury*, called *Enagonius*, from wraffling; which was doubtless to shew us that Occasion or opportunity should alwayes accompany mens actions, whether they be of peace or of warre, for *Mercury* was not onely the god of wraffling, but of schollars and learning too; as also of Merchants, who seldome will suffer Occasion to slip away, for if they did, they would hardly become so rich as they are; I am sure theeves whose Patron *Mercury* was, use to stand neerer the altar of Occasion, then true men many times doe; and hence it is, that not onely *Mercury* but Occasion also (as we use to say) make a thiefe. 4. Occasion was said to be the sister of *Fortune*, because they both agree in inconsistency, therefore *Fortune* also is placed on a wheele; *Versa est seleri fors levis orbe rota*; and she was called *Enripus* from her often ebbing and flowing; *Horace* calls her the lady of the seas, for the same reason, and some say shee was the daughter of the Ocean: but *Pindarus* will have her the daughter of *Jupiter*: all which may be thus reconciled; *Fortune* is *Jupiter's* daughter, because whatsoever befalls us in this life, is the effect of divine providence; and because all accidents which befall mankind, are produced in time, therefore shee may be called the daughter of *Saturne*; and by reason *Fortune* is uncertain and never continues long in the

the same state; shee may be called the daughter of the sea, for which cause Fortune was named glasse and readiest to crack, when shee shined most; and as *Euripides* saith, Fortune is but of one dayes continuance; and perhaps they worshipped Fortune under the habit and name of two sisters, to shew that unexpected occasions are accompanied with divine providence; and because Fortune was thus worshipped at *Preneeste*, shee is called by *Statius* the two sisters: *L.I. Sylv.*

*Fortuna est
vitrea cum
splender
frangitur
ὡς ἐφ' ἡμεραν
τὸ χαλκόν.*

Et Preneestinae poterant migrare sorores.

OCEANUS, NEREUS, TETHYS, GLAUCUS, THETIS. TRITON &c.

Oceanus was the son of *Coelum* and *Vesta*, the husband of *Tethys*, and father of all the gods. *Nereus* the sonne of *Oceanus* and *Tethys*, the husband of *Doris*, of whom he begot multitudes of children called *Nereides* from him. *Tethys* the daughter of *Coelum* and *Vesta*; the mother of rivers and fountains. *Glaucus* one of the chiefe Sea gods, who before was a fisherman. *Thetys* the daughter of *Nereus* and *Doris*. *Triton* the son of *Neptune*, and the Nymph *Salacia*, he was *Neptunes* trumpeter, &c.

The INTERPRETER.

1. **O**ceanus is called the son of *Coelum* and *Vesta*, that is, of Heaven and earth, because the Sea hath its preservation and motion from the Heaven, and by it is compassed, and by the earth it is born up, as a child by the mother. 2. *Oceanus* is called the Father of all the gods, because all things have their original from moisture, without which there can be no generation, nor corruption; hence *Thales* made water the originall of all things; and for this cause the Poets speak of such multitudes of children that were of *Neptune* or the Ocean; for indeed the Sea is more fruitfull of Fishes, then the earth is of other living creatures and because all springs and rivers proceed from the sea, they called *Oceanus* the father of all the Nymphs. 3. The

Gods are said to be feasted by *Oceanus*, either to confirme that opinion of some, that the stars are fed by the vapours that arise out of the sea, and are converted into clouds: for the stars being of a fiery nature, are tempered by these moist vapours, as they think; this was the Stoicks opinion, which is refuted by the Aristotelians, and is touched by *Virgil*, *Aen.* 1.

Convexa polus dum sidera pascet:

Or perhaps by the Oceans feasting of the gods, may be meant, that the chiefest dainties that Princes feed on, are either from the sea, or conveyed from remote Countries by sea. But observe that the gods feasted themselves in the Sea, where is much water, but no wine: by which I thinke is intimated, that great men should be temperate in their Feasts; but now our gods have forsaken drinking of water, and will feast no longer in the Ocean: Wine is the liquor we feast with: the gods retained their honour while they were content with water, but men degenerate into beasts, while they intoxicate themselves with wine. 4. The Ocean was painted with a Bulls head, either to signifie the violent rushing of the sea against the shore, or to expresse the bel-
lowing noise the Sea makes: he is also painted sitting in a chariot with his wife *Thetis* drawn by foure wheeles, accompanied with *Tritons* and the Sea Nymphes: by the chariot is meant, the swift motion of the Sea: and by his company are understood the divers sorts of Fishes which are said to wait upon the Ocean, because they have their being and habitation in the Sea. 5. *Juno* is said to have their education in the Ocean, because of the vicinity the Ayre hath with the Sea, both in situation and nature; for the Water is quickly converted into Ayre, and this again into Water; the Cloudes are begot of Sea vapours, and they fall againe into the Seas lap: and thus is *Juno* educated and nourished in *Oceanus*: Or else by this may be meant, as I thinke, that riches, whereof *Juno* was goddesse, are maintained and got by Navigation. 6. *Oceanus* was a great friend to *Prometheus*, for he was a wise man and provident, and a good Astronomer, they that would finde the Sea favourable to them, had need be wise, and provident, and observant of the fit times of Navigation; and be skilfull in Astronomy
and

and Geography too, to know the Rocks, Quick sands, Shelves, Shoars, and courses of the Tides; he that in these is not *Prometheus*, will prove *Epimetheus*, and repent him of his Navigation; which *Palinurus* knew, when he checks *Morpheus*, *Æn. 5.* for counselling him to fall asleep, being in a dangerous Sea between *Scicily* and *Italy*:

Mene salta placidi vultum, fluctu'que quietos

Ignorare jubes? mene huic considerare monstro?

7. *Nepaunus*, *Oceanus*, *Nereus*, *Tethys*, *Glaucus*, *Thetis*, *Triton*, *Phorcus*, *Proteus*, and divers others mentioned in Poets, are but different names of the same thing, to wit, the Sea. *Nereus*, *Thetis*, *Proteus*, are said to transforme themselves into divers shapes, to signifie, as I thinke, the divers colours of the Sea-water, which sometimes lookes Greene, therefore they gave the *Nereides* Greene haire, *Viridet Nereidum comas*, sometimes white, there *Tethys* is painted with gray haire, and a white garment, partly to intimate the Antiquity of Navigation, and partly also, as I suppose, the cares and feares of Sea men; for *cura facit canos*; and Sea men become sooner grayhaired then others: the Sea-water also lookes sometimes blue, therefore the Seas are called *Cerulea* by the Poets, and the word *Glaucus*, which was the Sea god, signifieth the blue colour, and *Tibis* is described by *Virgil* in a blue vaile or mantle:

— *Exm glauco velabat amictu* *Carbasus*:

Sometimes also the Sea-water will look red, as in a storme. And sometimes black: an Epithite often given to the Sea by the Greek Poets: Or else this transforming of the Sea gods into so many shapes, may signifie the divers faces of the Sea: for sometimes it lookes with a smiling countenance in calmes; sometimes it frownes, as in stormes, and roars like a Lyon; hence,

Omnia transformat sese in miracula rerum,

Ignemque horribilemque feram, fluxio'que liquentes.

8. *Proteus* was a king of *Egypt*, who used to have in his scutcheons and ensignes, sometimes the figure of a Lion, sometimes of a Bull, or of a Tyger, or of a Dragon, or of Fire: hence arose the fiction of *Proteus* transforming himselfe into divers shapes.

*Fiet enim subito Sus horridus, atraque Tigris;
Squamosusque Draco, & fulva cervice Leona.*

And by this is represented a wise Prince, who ought to accommodate himselfe to all changes and occasions, and to use his government accordingly; for there is nothing here perpetual: and sometimes as occasions, and times, and mens dispositions alter, so must also government both in Church and State. The French king was too much like *Proteus*, who would have his Son learn no more Latine then this; *qui nescit dissimulare, nescit imperare.* 9. *Proteus* was a wise man, and a prophet, who foreknew future things:

Que fiat, que fuerint, que mox ventura trabantur.

In this he was the type of a ship-master, who ought to be skilfull in the weather, and in those things which belong to his Art of Navigation, and withall to have a foresight in the changes of the weather; for want of which knowledge and providence, many ships are cast away. 10. *Proteus* never playd his part so much as now a dayes, if you look upon mens opinions both in Religion and other things; into what multitudes of shapes is Religion now turned? if you look upon mens garments, into what monstrous shapes doe men turn their bodies almost every moneth; if you looke upon Sophisters in their disputes, what windings, turnings, and intricat changings of words and propositions shall you find; that you know not where to hold them?

Tot variae illudunt species, totque ora ferarum.

Truth was never changed into so many shapes as now, for every fond opinion is taken up and maintained for truth; but the more opinions prevail, the more should wise men lay hold on truth, and hold her fast, till shee return to her own shape. 11. *Tethys* was the wife of *Oceanus*, perhaps they meant by *Tethys* the Mediterranean sea & other bayes, which were so united to the Ocean, as man and wife; by which union the Mediterrane abounds with Fishes, and so doe the other bayes or armes of the Sea. 12. *Thetis* was also the Sea, and married to *Peleus*, because perhaps he was much addicted to Navigation: in their marriage all the gods were present except the goddesse Discord: it were happy if she were absent from all other marriages. 13. *Glaucus* was a Fisherman, who in winter had a way to catch Fish, which others

others had not; he was also an excellent swimmer and diver under water: being at last drowned or devoured by some great fish, he was by superstitious people held for a Sea-god; from such weak and foolish beginnings hath idolatry received its increase; so *Phorcus* king of *Sardinia* being drowned by *Atlas* in a Naval fight, was by his people made a Sea-god: in like manner *Ino*, who was called also *Leucothea*, and *Matuta*, being both drowned, were made Sea gods; so was *Palaemon* or *Portunus*, being a mortall man, and buried in *Isthmus*, made a God after his death. This custome the Romans borrowed in deifying of their Emperours after death, and the Papists in canonizing of their Saints. 14. *Triton* is most commonly taken for a Sea monster having the upper parts like those of a man, but the lower parts like a fish; which they made also a Sea god, because of his monstrous, and unusuall shape; but I rather thinke, that by *Triton* is meant the sea, in whose upper parts or superficies men use to trade, in the lower parts fishes have their abode, and perhaps from hence arose the fable of *Tritons* Monstrous shape. 12. By *Matuta* or *Matutina*, may be meant the morning, by *Palaemon*, which is from *πάλλω* to shake, is meant the winde, which is *Marulas* sonne, because it is raised by the morning sun; these are said to fall into the sea, and to be made sea gods, because of the power which the sun and winde have over the sea.

ORADES, See NYMPHES.

OEDIPUS.

HEE was the son of *Laius*, King of *Thebes*, and *Jocasta*; *Hygin. Fab: 67.*
 his father understanding by the Oracle, that he should be *Paleph. l. 1.*
 killed by his own son, delivered him to his shepherd to be mur- *Apollod. l. 3.*
 dered, who pitying the childe, bored two holes through his feet, *Nat. Com. l. 8. c. 18.*
 and so hung him by the feet on a tree; but *Phorbas* the King of *Corinths* shepherd passing by that way, tooke down the childe, *Eurip. in*
 and bestowed him on his Queen being childlesse; who bred him, *Pheniss.*
 as her own son, but when the childe grew up, he went to *Phocis*, *Senec. in*
 and there lighting on his father *Laius* unawares in a tumult *Oedipo.*
 killed him; and going to *Thebes*, he lighted on *Sphinx*, whose *Aeschilus.*
 riddles

riddles he untied : afterward he married Jocasta, not thinking shee was his mother, but when he understood that he had killed his father, and married his mother, being highly displeased with himselfe, put out his own eyes.

The INTERPRETER.

Οιδειν in-
tumescere,
Οιδειν το
ποδς.

Aristoph.

in ran.

Οιδειν εν ελ.

λς οιδειν.

Ζεν Οιδειν.

που.

Eurip. in

Phoeniss.

Forata ferro

gesserat

vestigia,

tumore na-

ctus nomen

ac vitia

pedum.

Sen. in

Oedip.

Oedipus is so called from his sore and swelled feet, he may think his father for his wounded feet, but he may thank himself for his blinded eyes : our father *Adam* by his sin hath made us unable to walke in the wayes of God, and we by our voluntary blindness have made our selves unable to see the Sun of righteousness, so that our actual blindness is the sequell of our original lameness. 2. The monster *Sphinx* which *Oedipus* killed, having resolved his riddles, was a robber, whose unaccessible and intricate rocks, *Oedipus* overcame : sin is the *Sphinx* or monster, that lodgeth within the winding Labyrinth and rocke of our hearts, which if with *Oedipus* we master, with *Oedipus* we may expect a kingdome, but farre better, and of longer continuance then that of *Thebes*, for out of that *Oedipus* was forced to flye, but out of this we shall never be expelled. 3. In this story we may see the severe and heavy judgments of God against parricide and incest, *Oedipus* killed his father, and lay with his mother, but unwittingly, yet for these sinnes, though involuntary, the whole City of *Thebes* is visited with the plague, the sons of *Oedipus* murther one another, their mother *Jocasta* kills her selfe, *Oedipus* is driven out of his own kingdome, ends his dayes in banishment, pulls out his own eyes, and at last is swallowed up by an earthquake ; yea, vengeance followed his carkasse after death, for the *Thebans* being plagued before for his wickednesse, would not suffer him to be buried among them ; and when he was buried at *Cerem* in *Bœotia*, they were forced to remove him againe from thence, because of the calamities that fell upon that place : at last being brought to *Eteon*, he was there devoured by an earth-quake: if Gods judgment be so severe against involuntary sinnes, in what a miserable condition are they who sin wittingly, willingly, and with delight ? 4. From hence let men learn not to be too

impatient

impatient for want of children, or for the losse of those which they have; for we may see that many are happier who want them, then they that have them. *Augustus* many times wished, that either he had never married, or else that he had never been a father; for though every child is not as *Pindarus* calls *Oedipus*, a fatall son to his father, by murdering him; yet too many there are, who by their stubbornesse, pride, disobedience, and evill courses, bring their parents gray haire with sorrow to the grave. 5. Here also we may see how dangerous it is for children to incur the displeasure of their parents, and their curses: for *Oedipus* being slighted by his sons, when he was driven out of his kingdome, and receiving no assistance from them, uttered fearfull imprecations against them, *αἰεὶ δ' αἰεταὶ πύσιν αἰνο-στατόν* *ταῖς* so that the curse of *Oedipus* became a proverb, for any direfull imprecations: and as *Oedipus* wished, so it came to passe: he wished that his two sons, *Eteocles* and *Polynices* would kill one another: *generis consortia ferro dissiliant*: and so they did, for not onely did their malice appeare to each other in their life time, but also after death, for the funeral fire in which their bodies were burned divided it selfe, if we will believe *Statius*: so *Lucan*, *Scinditur in partes geminoq; cacumine surgit, Thebanos imitata rogos*: *Luc. l. 1.* Hence bitter strifes, and irreconcilable enmities, are called by *Apuleius*, *Eteocleæ contentiones*. 6. *Oedipus* was impotent in his feet (perhaps he had the gout) and blinde in his eyes; two ill qualities in a governour, to be neither a man of action, nor of understanding, who as he was defective in the one onely they indured him, for many States have been happy under wise and understanding Princes, though they have not been men of action: but when *Oedipus* failes in both, he is expelled by his people; whose act notwithstanding is not to be commended. 7. *Oedipus* was not his name at first; but rather a nickname from the event. So *Agrippa* from his weak feet, *Cæsar* from being cut out of his mothers womb, *Torquatus* from the chain of gold given him, but otherwise the Gentiles were very ceremonious in imposing of names; in which they supposed the good and bad events of their childrens life consisted: So that the day it selfe, whether the seventh, eighth, ninth or tenth,

μὲν μὲν
ὕμ. Od. 2.
Olymp.

Eurip. in
Phœnissæ,
ὀιδιποδὸς
αἰετ. Eras.
in adag.
Statius in
1. Thebaid.
Stat. 12.
Theb.
Exundant
diverso
vertice
Flammæ.
Asin. aur.
l. 10.

Dies nomi-
nalis, Iustri-
cus, ὀνομα-
στικὸν ἑορτῆ
ὀνομαστικῶν.

was

Visus, au-
ditus, &c.
sunt via
mentis, &
egrediendi
foramina.
Greg. 12.
Mor.
Fenestrae
sunt menti-
um lumen
oculorum.
Salvi. de
guber. dei
Πύλας πύ-
θας οὐρα-
νίου ὀφ-
θαλμοί.
Phil. 1.2. de
log. viden-
ti. ut vi-
di, ut perii.

was holy among them, and had divers names. 8: *Oedipus* revengeth the sin of incest, he had committed, upon his eyes: the eyes indeed are the windowes and holes, as *Grego-* *ry* calls them, through which sin enters into the soule, and it wanders abroad upon vain objects; for as *Philo* saith, these eyes, and affections of the mind doe sympathise; but this is a proposterous revenge with *Oedipus* and *Democritus* to pull out our eyes; or with *Porfenna*, to burn off our hand; or with the Priests of *Cybele*, and some *Orginists* to emasculate our selves: Christs counsell of pulling out the offending eye: is not litterall, for he will have mercy and not sacrifice: he is not a God of cruelty, delighting in our blood; but his meaning is, that we were better lose the eye, then the soul, and should rather abandon whatsoever is dear to us (though as dear as our eyes) then lose eternall life; our best way then is, to make a covenant with our eyes, at *Job* did, and to pray wish *David*, Turne away mine eyes, that they may not behold vanity.

OENOTRIUS, see JANUS.

OPS, see RHEA.

Virg. cur aliquid vidi? cur noxia lumina feci? Ovid. 2. trist.

ORION.

HEE was the son of *Hyreus*, begot of the Urine of *Jupiter*, *Mercury* and *Neptune*, when they pissed in the ox-hide with the flesh of which these three gods were feasted by *Hyreus*; for he being childlesse obtained this for a reward of his hospitality: for after the hide was buried by their command ten months in the ground, *Orion* was borne, so called from the Urin, but afterwards he was named *Orion*, he proved an excellent hunter, and was *Diana's* companion, but for bragging too much of his skill, was killed by a *Scorpion*, and after that placed among the Stars.

The INTERPRETER.

1. **O**Rion is a constellation consisting of seventeen starrs, whereof seven of them are very bright, therefore *Virgil* girds him with gold, *armatusque auro circumspicit Orion*; this constellation riseth in the Winter, at which time great

great stormes are raised and much rain falls, therefore in respect of the darknesse of the aire which *Orion* causeth by raising such quantity of vapours and cloudes, of which stormus, rain, and thunder are ingendred, he is said by *Seneca* to affright the gods, *terret Orion Deos*, and perhaps he was said to be begot of the gods *Urins*, because abundance of raine falls by his influence; hence he is called *Nimbosus*, *Aquosus*, *Pluviosus Orion*, by the Prince of Poets. He is said to be killed by *Diana's* arrows, *Diana virginis domitus sagitta*, because when the Moon shines bright at the full, his starrs are scarce seen; others write, that he was slain by the *Scorpion*, because when this riseth, the other falls and is hid. 2. *Orion* may be the type of an excellent governor, who for his justice and authority is begot of *Jupiter*; for his eloquence, of *Mercury*; for his skill in horsemanship and navigation, of *Neptune*; thus men of excellent parts and eminent vertues are called the sons of the gods; therefore he was rewarded by all these three gods; by *Jupiter* with a place among the starrs, by *Mercury* with skill on the Harpe, by *Neptune* with talnesse of body, that he could walke through the sea.

— *quam magnus Orion*

Cum pede incedit medii per maxima Nerei

Stagna viam scindens humero supereminet undas.

3. *Orion* for ravishing of *Mecops*, the daughter of *Oenopion*, lost his eyes, by the same *Oenopion*; and for his pride and bragging of his skill, was killed by *Diana*, thus we see that lust and pride seldome goe unpunished. 4. *Orion* recovered his sight by *Vulcan's* helpe, in counselling, and conducting him through the sea to the East, towards the Sun; we shall never recover our spirituall eye-sight, which we lost by our spirituall fornications, but by the fiery zeale of the spirit conducting us through the sea of repentance, to Christ the Sunne of righteousness. 5. Some instead of *Mercury* make *Apollo* one of *Orion's* fathers: by which I thinke is meant, that by the naturall heat of the seed, which they called the *Urine* of the gods, and the radicall moysture thereof, and the influence of heaven, every generation is effected in this inferiour world, for *Jupiter* is the heaven, *Apollo* the naturall heat, and *Neptune* the radicall moysture.

moysture. 6. *Hyreus* for his hospitality in entertaining the gods, lost not his reward, neither shall they that entertaine Christ in his Ministers and poore members. 7. By *Orion* may be meant, the vapours which are Extracted out of the sea by the Suns heat, and the Heavens influence, for these three are the parents of *Orion*; or the vapours their obscuring the light of the Moon was expressed by *Orions* assaulting of *Diana*, who by her arrowes killed him, because the Moon by her light and influence oftentimes dispells and consumes these vapours. 8. Blind *Orion* carried *Cedaleon* on his shoulders, by whom he was directed and guided towards the Sun, even so the blind Church of *Rome* carried the Protestant Church, even in the time of her greatest blindnesse, upon her large shoulders; who was directed by the Protestants in all ages towards Christ: but shee would not goe, and in this her condition was worse then that of *Orion*, for he followed his director, and received his sight: but she persecuted and killed her directors, and continueth yet in blindnesse. If yee aske then where the Protestant Church was before *Luther*, I answer, upon the shoulders of blind *Orion*, or of the Romish Church, directing her to the Sun of righteousness.

ORPHEUS.

HE was the son of *Apollo* and *Calliope*, who by the sweetness of his musick caused birds and beasts, stones and trees to follow him. Having lost his wife *Euridice*, who running away from *Aristæus*, was stung to death by a Serpent, he went downe to hell to bring her back; who by his harpe so charmed *Pluto* and *Proserpina*, that they suffered her to depart thence with him, on condition that he should not looke backe, till he were quite out of hell; but he did looke back, and so he went without her: therefore in discontent he dissuaded all men from marriage, which caused the Thracian women to tear him to pieces.

The INTERPRETER.

I Thinke by this fiction may be meant the force and power of Magick: for *Orpheus* by witchcraft and spells brought

brought up the image, shadow or representation of his wife, out of the grave, as the witch of *Endor* did raise *Samuel's* body, or shadow rather. 2. *Euridice* signifieth justice and equity, to which *Orpheus*, that is Princes and Magistrates ought to be married: if this be stung to death as oftentimes it is by the serpent of war, the Prince by the *Melodious* harmony of peace and concord, must bring it back again. 3. Great was the love of *Orpheus* to his wife, that would venture himselfe downe to hell to recover her what a shame is it for any Christian, so to hate his wife, as to wish her rather in hell, then to take the paines to fetch her thence. 4. Ministers ought to be like *Orpheus*, when any soule of their flock, to which they are spiritually married, is by despaire or any calamity, as it were sunk down into hell, they should by the melodious harmony of the sweet tuned harpe of Gods word, call them back from thence, and raise them up again. 5. *Orpheus* did too much bewaile the death of his *Euridice*; but so must not we that are Christians; we may be sorry for the departure of our friends, but not morn like those that are without hope; *nec fici sent oculi nec fluant*. 6. Whilst *Euridice* was running away from *Aristeus*, shee was stung by a Serpent, *Aristeus* signifieth a good or just man; they that shun the company of good and just men, shall be a prey for the Serpent, even that red dragon the Devill. 7. *Orpheus* his harpe was said to be carried by water from *Thrace* to the Isle *Lesbos*, by which was signified, that the Islanders gave themselves to the study of Musick and Poetry, after *Orpheus* was killed in *Thrace*. 8. The same harpe of *Orpheus*, when it was handled by him, charmed the beasts, and tamed their wild nature; but being handled by *Nearchus* King *Pittacus* his sonne in *Lesbos*, so enraged the doggs, that they flew upon him, and tore him. By this we see what different effects one and the same thing can produce, being used or abused, and how by the same harpe of Gods word some are tamed, others enraged; some saved, some damned, to some it is the favour of life, to others of death; the Apostles that by the harpe of the Gospell tamed thousands of wilde Gentiles, who were no better then brut beasts, by the same harpe, so enraged the dogged natures of persecuting tyrants that they

they proved worse then wolves and beares. 9. The reason why the body of *Orpheus* was torn in pieces, was because hee dissuaded marriage; the reason why the mysticall body of Christs Church is torn into so many factions, is because the Pope inhibited marriage in the Clergy. 10. By *Orpheus* charming of stones, trees, birds, and beasts with his musick, is meant, how Governours at first by their wisdom and eloquence did bring rude and ignorant people, *Genus indocile & dispersum montibus altis*, to civility, and religion, and too submit themselves to wholesome lawes, forsaking their wilde customes. 11. *Orpheus* for want of moderation in his affection to his wife, in that he could not forbear looking back upon her, though a little while, albeit he was prohibited brought destruction on his *Euridice*, and sorrow on himselfe; by this we are taught how dangerous a thing impotency in love is, by which many, otherwise good men, have brought misery on themselves and others. 12. *Orpheus* was an Astrologer, who first taught the Græcians that knowledge mystically; by shewing the motion, harmony, and order that was among the seven Planets, by his Harpe, that had seven strings, as *Lucian* sheweth, for which cause they placed his harpe among the starrs, about which is the Lion, Bull, and other creatures, which gave occasion to this fiction of *Orpheus*, his charming of beasts with his harpe. To his knowledge of the seven Planets, *Virgil* alludes, when he gives him in the Elysian fields a seven stringed harpe; *Obloquitur numero septem discrimina vocum.* 13. *Orpheus* was the first that brought into Greece the mad Bacchanalls, or *Orgys*, in which he was torne himselfe; by which we see how many are undone by their owne inventions; then, how dangerous it is to bring in new Ceremonies or Religions into a State; besides, what bloody effects proceed of drunken meetings. 14. Christ is the true *Orpheus*, who by the sweetnesse and force of his Evangelicall musick caused the Gentiles who before were stocks and stones in knowledge, and no better then beasts in religion, to follow after him: it was he onely who went down to hell, to recover the Church his spouse who had lost her selfe, by running away from *Aristeus*, even goodnesse it selfe; and delighting her selfe among the grasse and flowres of pleasure, was stung

stung by that old serpent the Devill. What was in vain attempted by *Orpheus*, was truly performed by our Saviour, for he alone hath delivered our soules from the nethermost hell, and at last was he torn with whips, and thornes, and pierced with nailes, and a speare, upon the crosse for our transgressions.

ORESTES.

HEE was the son of *Agamemnon*, and *Clytemnestra*; when he returned from *Phocis* with his Tutor, by the helpe of his sister *Electra*, he killed his mother, and *Ægystus* the adulterer, who had before murdered his father *Agamemnon*; that he might abuse his wife *Clytemnestra*. *Orestes* also killed *Pyrhus* in *Apollo's* temple, because he had ravished his wife *Hermione* the daughter of *Menelaus*; he was so haunted by the *Furies*, for his wickednesse, that he could not be expiated, till he sacrificed upon the altar of *Diana Taurica*; such was the friendship between *Orestes* and *Pylades*, that they offered to dye for each other; at last he was stung by a serpent and died.

Sophocles in Electra.
Eurip. in Oreste.
Hygin. fab. 119.
Nat. Com. Myth. l. 9. c. 2.
Pausanias in Attic. & Arcad.

The INTERPRETER.

HERE we have notable examples of Gods justice against murder and adultery; *Agamemnon* was murdered by *Ægystus*; and this is murdered by *Agamemnon's* sonne, whom he thought had beene dead; *Clytemnestra* commits adultery with *Ægystus*, and is murdered by her owne sonne. *Orestes* murders *Pyrhus* in *Apollo's* temple, and is for this murder and sacriledge, as also for that of his mother, tortured with evill *Furies*, that is with the stings and torments of an evill conscience; the very rudiments of hell torments, far worse then the burning firebrands, and snaky haire of the *Furies*, and is at last by divine justice stung to death by a Serpent. 2. Thus we see now vengeance pursueth wickednesse. 2. Here is also to be noted, Gods anger against hypocrisie; *Ægystus* and *Clytemnestra* in the temple of *Pallas*, were giving thanks to *Jupiter*, the deliverer, for the death of *Orestes*, as rejoycing that now they were freed from all danger, *Orestes* being

Nero, Orestes, Alc-mæon apud Suetonius in Nero. in Conlora.

(as they supposed) dead, and his sister *Electra* married to a husbandman, whose children were incapable of the kingdom, but in the very temple, and in the act of their hypocritical devotion, they were both murdered together; thus neither the holiness of place, time, nor action can privilege an Hypocrite from Gods vengeance, and when the wicked are most secure, they are most in danger, and neereſt to destruction. 3. The Furies that moleſted *Orestes* may be meant the Areopagites, who at first questioned and troubled him for his murders, but afterward absolved him: in memory of which absolution he erected an altar to *Minerva Area*, so called from prayer, because shee had heard his prayer; by which we see how unjust both the gods of the Gentiles, and their Judges were, who would absolve a murderer from such wilfull and barbarous murders; and how wicked was *Apollo*, who perswaded *Orestes* to kill his mother, when he went to consult with his Oracle; of which injustice *Euripides* complainer. 4. *Orestes* could not be expiated from his crimes, and freed from the Furies, till he had bit off some of his fingers, washed himselfe in a pure river, overthrewed the cruell sacrifice of *Diana Taurica*, among the Scythians, and cut off his haire; these were cunning tricks of Satan, to confirme one superstition by the overthrow of another: but Gods justice is not satisfied with such ceremonies, much lesse with cruelty exercised on our selves; it is not the cutting, nor wounding, nor whipping of our selves, that he requires: but a serious and hearty repentance, which consisteth not in the mutilating of our members, but in the contrition and breaking of our hearts: not in the washing of our bodies in the river water, but in the water of repentance: not in stealing away the image of *Diana*, but in recovering the image of God, which Satan had stole from us: not in shaving off our haire, but in cutting off all superfluity of sin. 5. As soon as *Orestes* entered into *Apollo's* temple, the Furies left him, till he came out againe, for they staid without in the porch, as *Virgil* intimates: it is so with most men, the evill spirits of pride, malice, drunkenness, lying, blasphemies, and other sins forsake them for a while, whilst they are in the Church at their devotion, but no sooner do they come out, but they return

ἀπαρτίζεσθαι
est presari.

πολλὰ ἔργα
ἀνδρῶν ἔργα
τὴν δὲ καὶ τὴν
τοῦ θεοῦ, ὅτι
ἐν Ὀρέστῃ.

Utricesque
sedent in li-
mine Diræ,
Æn. 4.
ἐν ποταμῷ
τῷ Ἰσθμῷ ἔστιν
ὁ κολοσσὸς
Ὁρέστῃ καὶ
ἀνδρῶν
σπλῆν.
Paus. in
Corin.

return with the dog to the vomit, and these Furies assault them again. 6. Before *Apollo's* temple there stood a lone house called *Orestes* his scene or tent, for untill he was ex-
 piated, there he dwelt alone, no man daring to receive him within their house, being guilty of matricide; if no man would admit such a murderer into his house, till he was ex-
 piated from his sin: how can murthers, theeves, lyers, oppressors, Church-robbers, and other notorious sinners, thinke to enter into heaven, untill they be purified in the teares of repentance, and in the blood of Christ? for no un-
 clean thing can enter into the new Jerusalem. 7. *Pans- nias* writes, that the Furies appeared at first black to *Orestes*, but when he had bit off his finger, they seemed to be white, and so he recovered his understanding again. I thinke by this may be meant, that he was troubled at first with black
 eholer or melancholly, which fills the braine with blacke va-
 pours, and distempers the animal spirits and phansie, but having voided blood by the biting off his finger, his braine
 began to be freed from these black fumes, and his spirits to be cleerer, and so his imagination to be rectified. 8. In this story we may see the vanity of human confidence, and the uncertainty of worldly happinesse, for *Agamemnon* ha-
 ving spent ten yeares in that toylsome and dangerous siege of *Troy*, and having obtained the victory at last, did hug himselfe with the concept of quietnesse and happinesse at home, but he is murdered shamefully by his own wife; it is
 madnesse then to thinke we can be secure or happy in this
 life. 9. At *Athens* there was an altar, called the altar of
 mercy, to which poore men, and such as were in misery had
 recourse; to this altar *Orestes* was drawn by his inseparable
 friend *Pylades*, and there was cured; I wish there were such
 an altar among Christians; but alas the Gentiles did
 farre exceed us in the workes of mercy: yet we have an al-
 tar of mercy in heaven, though not on the earth: this is
 our Saviour Christ, to whom we may with confidence re-
 paire in all our miseries: never any that came to him, de-
 parted without comfort and satisfaction. 10. In that *O-
 restes* with *Pylades*, by the help of his sister *Iphigenia*, stole
 away the Image of *Diana Taurica* from the barbarous Sey-
 thians: we may see Gods just judgements upon the abu-

*Aur Agamemnonius
 scens agita-
 tus Orestes.
 Virg. Æn.*

4
*πάντας τὰς
 θεὰς φασὶν
 αὐτῷ φαν-
 ναι μελαί-
 νας, ὡς δὲ
 ἀπέφαγε τὸ
 δάκτυλον,
 τὰς αὖθις
 δοκεῖν λευ-
 κὰς εἶναι.*
in Arcad.

*ἐλὶς βομδός.
 Urbe fuit
 medio nullo
 concessa
 potentum
 ara dæmon,
 mitis posuit
 Clementia
 sedem, et
 miseri fece-
 re sacram,
 etc.
 Papin.
 Thebaid.
 l. ultime.*

Consuetudo
peccandi
tollit sensu
peccati; om-
ne peccatu
consuetudine
vilescit, &
fit homini
quasi nullu
re poſſe ſi
autuade
ſerpare,
Aſſix de
me, quia,
Eurip. in
Oreſt.
James 1.

Gen. 3.
a bona p
ſpov, ſpov
ripov
πρῆ.
Euripides.

Rom. 13.
Armatus
facibus
matrem &
serpentibus
arbit.
Virg. Aen.
9.

fers of Religion, for these cruell Barbarians cloaked their murders under pretence of *Diana's* worship; thus God doth justly permit the totall extirpation of religion, where it is slighted, neglected, and abused; God grant we may not abuse our religion by making it the patroness, and mantle of murder, tyranny, sacrilege, and disobedience; for if we doe, we shall undoubtedly lose it as the Scythians their *Diana*. 11. In *Orestes* and *Electra* we may see the nature of desperate sinners, who run headlong into wickednesse, committing sin with greedinesse, drinking it in like water, and drawing it with cartropes of vanity, for they having murdered *Egyſtus* and *Clytemnestra*, they went about to murder *Helena* also, and *Hermione*, had they not been prevented by the gods; thus one sin drawes another, and the custome of sin takes away the sense of sinning; therefore how carefull should we be to resist the first motions of sin, to kill this cockatrice in the egge, and to nip this naughty weed in the bud? *principia obsta*. 12. *Orestes* layeth the fault of his matricide upon *Apollo*, whose Oracles he blameth, and plainly accuseth him as the instigator to this wickednesse; this is ordinary with wicked men, to lay the blame of all their villanies, and voluntary sinnes upon God, whereas God tempteth no man, but every one is tempted by his owne concupiscence; this lesson the sonnes of *Adam* learned of their father, who laid the fault of his voluntary disobedience upon God; the woman, saith he, *whom thou gavest me, &c.* 13. *Orestes* in *Euripides* indeavoureth by faire pretences to excuse the murder of his mother, as that his Judges, as that shee had murdered his father, and that he was bound to revenge his death, and if he had not killed her, other women would take the boldnesse by her example to murder their husbands; thus no action is so bad, which may not in some case be excused, but it is not for private men to use the sword, which God hath given to the Magistrate, and he beareth not the sword in vain. 14. In *Orestes* we may see what a crying sin, and horrid wickednesse murder is, for he could never be rid of the sight of his mother, pursuing him with burning torches, and black snakes; so that in *Euripides* he prayeth her to take away from him the fiery or bloody eyed, and dragon-like maids, meaning the

the Furies; or the tortures of his guilty conscience for, his murder committed upon her. So the sin of murder did still vex *David*, which made him say, *my sin is ever before me*; and pray, *deliver me from blood-guiltinesse, O God*, 15. Such was the inviolable friendship betweene *Orestes* and *Pylades*, that neither prosperity nor adversity, nor feare of death could dissolve it; it is far otherwise with the friendship of most men, who like swallowes bear us company in the Summer of prosperity; but in the Winter of adversity forsake us, or like *Alphonsus* his sea birds, they flock about our Gally, whilst we have meat to fling to them, but when that failes they are gone. *Martial* shewes the reason why there are so few friends like *Pylades* and *Orestes*, because most men love themselves best, whereas among friends all things should be common, as it was between these two; *amicorum omnia communia*, as it is in the proverb:

Quod non sit Pylades hoc tempore, non sit Orestes,

Miraris? Pylades Morte bibebat idem.

Nec melior panis, turdusve dabatur Oresti:

Sed par, atque eadem coena duobus erat.

16. *Herodotus* and *Pliny* write that when the body of *Orestes* was digged out of the grave, it was found to be seven cubits long, which is above twelve foot; this is not unlikely, seeing most histories mention some extraordinary tall men, which they call Gyants; *Saint Austin* himselfe saw a mans tooth, bigger then a hundred of ours: and *Scaliger* saw at *Millan* a young man, whose body was so call, that he could not stand, but was faine to lye all along, his body was the length of two beds joyned at the ends; but that these men should be begot of the earth by equivocall generation is a fable; they are called the sons of earth, because of the great quantity of earth they had in their bodies, or because they were earthly minded; and no lesse fabulous is it, that they made warre against *Jupiter*, and that they were begot of bodies of Angels, or that there was a certain race of them, seeing *Otus* and *Ephialtes* small men oftentimes begot tall sons, and tall men dwarfes, according to the quantity of the seed which is the matter of generation; therefore the people *Samogithii* between acres long, *Prussia* and *Livonia* being tall for the most part, do as it were by turn beget tall and small children, giants and dwarfes. *Scaliger*.

ORITHIA, see BOREAS.

Z 3

OSI- exer. 263.

τὸς αἰμαῖω
πὺς καὶ δει-
κὸν τὰ δει-
κῶς.

in Orest.

Si fueris
felix multos
numerabis
amicos, tem-
pora si fue-
rint nubila
solus eris.

πολλοὶ τοὶ
πότε καὶ
βρωσι
οὐδὲν ἰσχυροί.

Theogin.

Omnes sibi
melius ma-
lunt esse q. a
alteri. Ter.

L. 6. epigr. 9.

Herod. l. 1.

Plin. l. 7.

De civit.

l. 15. c. 9.

Exerc. 263.

Vives saw a
tooth bigger
then his fist.

notis super

Aug. de civ.

dei. l. 15.

c. 9. that the

bodies of

were nine

Ephialtes

between

is fabulous

by turn

Scaliger.

OSIRIS.

HEE was Jupiters son of Niobe, having reigned many yeares among the Argivi, left the kingdome of Achaia to his brother *Ægiales*, and being desirous of glory, sailed to Egypt, where he married with *Io* or *Isis*; both these having taught the Egyptians letters and divers arts, and withall the use of wine, or pressing of grapes, were deified after death; but *Osiris* at last was murdered by his brother *Typhon*, and his body was found torne neere *Syene*, which *Isis* buried in an Iland neere *Memphis*, where the Priests onely, and that in their Myres were appointed on certain dayes to repaire; afterward as they were performing their funerall obsequies to him, they met with a goodly ox or bull, which they thought had been the soule of *Osiris*, and this they worshipped for a god, and called him *Scrapis*, and *Apis*, which signifyeth an ox.

Cicero de nat. deor. l. 3. Plutarch. l. de Osiride. Cel. Rhodig. l. 1. c. 34. Boissardus. de divinac. Charter. de imag. deor. Theodoret. de curan. Græc. aff. c. Jer. 1. & 3. August. de Civ. dei. l. 18. c. 5. Tacit. hist. l. 4. Herod. l. 2. Lucian. de dea. Syr.

The INTERPRETER.

1. THE Egyptians worshipped *Osiris*, not onely under the shape of an Ox, but of an Hawke also, because once this bird carried in his beak to *Thebes* out of some remote country a booke written in red letters, containing divers religious ceremonies; hence their divines used to weare a red cap with a hawkes wing in it; their red cap, and red letters, and hawke, which is a rapacious fowle, living on the destruction of other birds, may shew to us the bloody and cruell religion of the heathens, maintained by the spoile and oppression of their ignorant inflaved people; for as it was said of *Dracos* lawes, so we may say of the Gentiles religions, they were all written in blood. 2. In that they worshipped *Osiris* under the shape of an ox and hawke, its likely, that by him they meant the Sun, who is strong as an ox, or as *David* saith, as a Gyant to run his course; and as the hawk is swift in his flying, and hath a piercing eye, so the Sun is unspeakably swift in his motion, and is

*Ἐν ἁλίσσας
τὸν ἥλιον
ὑπερ. πῶ
β. πάλω ἔω,
σιν. Diod.
Sicul.
Psal. 19.
Sol oculis
juvenem*

the piercing eye of the world, that seeth all things; and as *Typhon* that great Gyant, and son of the earth, killed *Osiris*, and tore him in pieces, so by this I thinke they would signifie, that the earth by its interposition takes away from us the sight of the Sun, who may seem to be killed then to us, and he may be said to be torne in pieces, when his light is as it were cut off from us 366. times in a yeare. Now, that by *Typhon* they meant the earth, is plain by their descriptions of him; for they give him a vast great body stretching out his hands from the East to the West, and his head as high as the highest hills, by which they meant the longitude, and latitude, or height of the earth; his upper part is like a man covered with feathers, his lower parts are covered with scales, and wound about with serpents, to shew that men, birds and beasts doe live upon the upper part of the earth, but serpents and fishes in the lower parts thereof; His belching out of smoake, and spitting of fire, signifie the vapours, exhalations, fumes, and fiery eruptions, out of many parts of the earth, which make the gods hide themselves, that is, which darkneth the Sun, Moon, and Starres, but *Jupiter*, *Osiris*, or *Horus*, (for by these three names they meant the same) overcame this monster at last, so the Sun doth master and dissipate all these fumes and vapours, which they expressed by the hawk flying violently upon, and beating of the Hippopotamus or sea horse; besides the name *Horus*, from which *horae* come, given to *Osiris*, shew that by him they meant the Sun, the eyed scepter by which they expressed *Osiris*, signified the Sun to be the eye and ruler of the world; and his picture whom they worshipped under the shape of *Prapus*, clothed in red, and having his genitals erected, did signifie both the Suns colour and heat, as also his power of generation, being the father of all living creatures; the often lamenting, and seeking of *Osiris* or *Horus*, by *Isis*, is to shew the often sadnesse that is upon the earth, for the losse of the Sun, either by night, by cloudes, or by ecclipses; the picture of *Horus*, being winged, with a scepter in his hand, and a round discus by him, did represent both the swiftnesse of the suns motion, his dominion over the world, and his round body, as also his circular motion. The picture of *Serapis* also as it is expressed by *Chatterius*, may signifie the sun;

qui conspicit omnia vidit.

Ovid. Met.

2. πῦρ ὁ σῶν.

Sol & horae generant hominem.

Arist. nunquamque satis quaesitus Osiris Ovid.

Some think that *Joseph* is meant by *Osiris*, for the bushel on his head signified the corn which he caused to be measured out to the Egyptians in the time of famine. for the bushell on his head, and the streaker or measuring rod in one hand, may shew that the sun measures all things by his motion; the Wolves, Doggs, Lions, and Serpents heads, in the other hand, may represent the foure parts off the yeare; the Winter is the devouring wolfe, the Spring is the fawning dog, the Summer is the angry hot lion, the Autumne is the serpent, poysoning mens bodies with infectious diseases. 3. By *Osiris* they meant *Bacchus*; for as the gyant *Typhon* tore *Osiris* in pieces among the Egyptians, so the *Titans* tore *Bacchus* among the Græcians, by which they meant the pruning and cutting of the Vines, and pressing of the grapes, which were taught by *Osiris* or *Bacchus*, as *Tibullus* saith:

Hic docuit teneram palis adjungere vitem.

Hic viridem dura cadere falce comam.

Illi jucundos primum matura saporis

Expressa inculis uva dedit pedibus.

Rossius hist. In memory of this tearing of *Bacchus* or *Osiris*, they used
ecc. l. i. i. in their anniversary solemnities of *Bacchus* to cut and teare
Tibull. l. i. a young heifer in pieces, which they carried about. 4. *Osiris*
ecc. 7. also was the same with *Pluto*, the god of darknesse, whose
Porphyrus dog was *Anubis*, this they represented by the blacke ox
dicis signum which they worshipped, having on his back and head some
Osiris esse white spots; by which may be signified the night, which is
incipiens darke or black, yet hath some kinde of white or light from
sanem. the starrs; and the Sun may be called *Pluto*, whilst he is under the earth, for his absence is the occasion of darknesse, as his presence is the cause of light. 5. By *Osiris* may be meant the river *Nilus*, who came from a farre country into *Egypt*, which he subdued, because *Nilus* springs out of remote and unknown places, and subdueth *Egypt*, by overflowing it, he married with *Isis*, because of the sympathy betwixt that river and the land of *Egypt*, but he was killed by the Gyant *Typhon*, because the sea swalloweth up the waters of *Nilus*, which is the cause why they hate the sea, and sea-men, and abhorre eating of fish, therefore when they did expresse any thing that was hateful or odious, they set it out by the hieroglyphic of a fish; or by *Typhon* may be meant the winde which sometime raised the sea, and caused it overflow the banks, and drown the land. 6. Because the gyant *Typhon* was

was red haired, they killed all oxen of that colour, and used also to sacrifice at the tombe of *Osiris*, all red haired men, in hatred of the gyant that killed his brother; perhaps they intimidated by this, that the red sea was a bad neighbour to *Egypt*, sometimes overflowing his banks, and spoyling the ground. 7. *Isis* gathered all the scattered limbs of *Osiris* her husband, and joyned them together againe, onely his genitals she could not finde, for they were eat up by the fishes; for which cause she forbid eating of fish, as being sacred; I think by this fiction may be meant two things; first that by the meanes of *Isis* the wife, *Osiris* or the husband being dead, is revived in his children: Secondly, that the fishes are the most fruitfull and prolificall of all living creatures, therefore they are said to eat up the genitals of *Osiris*. 8. *Osiris* was buried in a little Island within a poole beset with myre and reeds, that no body could or durst venture to goe thither, but the priests onely (who performed their ceremonies alone) thus they deluded and blinded the people, being fearfull lest they should discover the knavery, turpitude, and abominable, or else ridiculous vanities of their priests. Thus they performed their workes of darkness in the darke, hating the light which would have discovered their evill deeds; and that there was much filthinesse committed in these sacrifices, is likely by the privacy thereof, for why else should they be ashamed or afraid to let the people see them? besides, they worshipped *Osiris* under the shape of filthy *Priapus*, and of a wanton Bull; they guarded themselves by *Anubis*, a god with a dogs head, to terrifie any that should come neere them; and when these ceremonies were translated to *Rome*, much filthinesse was committed in the temple of *Isis*, which was neere the ovile (for *Isis* had two other temples at *Rome* besides this) as may be gathered out of *Ovid*; therefore *Tiberius* overthrew that temple, but *Domitian* set it up again as, *Eutropius* witnesseth, and effeminate *Otho* was not ashamed openly in a white surpless to perform those ceremonies; therefore *Lucan* checks the Romans for admitting such Egyptian irreligious ceremonies;

*Nos in temp'la tuam Romana accepimus Isim,
Semideosque canes, & sistrâ jubenitâ luctus,*

*In Abato
insula.*

*Βδελυγὰ ὄρ-
μα ἔπαιον
ἐς ἡρώεσσα
μόνοι αὐτὰ
ἡδυναι οἱ
ἱεροφάνται.*
*Theod. ser. 1
de fide.*

*Isidis anti-
quo que
p'cipua
surgit ovile.*
Juven.

*Sat. 6.
Ovid. de
trist.*

*Eutrop. de
Domitiano.
Sueton. in
Othone.*

Lucan. l. 8.

Epig. 12.
l. 2.

Et quem tu plangens hominem testaris Osirim.
So *Martial* mocks *Silius* for the like superstition.

Hinc quoque deceptus Memphisca templa frequentat,
Affidet & cathedra moesta juvenca tuis.

And not onely the Romans, but the Arabians, and Syrians, yea the Hebrews were tainted with this filthy idolatry, for

Ad Hof. c. 9. *Phagor* or *Baelphégor* was the same *Osiris* or *Priapus*, as

Is. Orig. l. 8. *Jerom* thinks, and *Isidor*, whose temple standing on the hill

Num. 23. *Peor*, is called *Beth-Peor*, and *Chemosh*, *Jer. 48. 7.* is by *Jerom*

thought to be the same that *Priapus* or *Baal-Peor*. *Maachan*

Dent. 3. 29. *Asas* mother erected this Idol, and was chiefe Priestesse here

of the ceremonies, as may be seen in Scripture, this

Is. c. 15. Idol is by *Jerom* and others, thought to be *Osiris* or *Priapus*,

1 King. 15. though not expressed in Scripture: now that they would not

have the filthy secrets of this idolatry known, is plaine by

2 Chron. 15. the placing of *Sigion*, the god of silence, and divers images

16. of *Sphinx* about the altar of *Priapus* or *Ithyphallus*, for so

the Greeks call him, as may be seen in *Greg. Nazianzen*, four

Phallus signifieth a mans yard; *Ithyphallus*, the yard erected,

as *Billius* sheweth upon that place of *Gregory*: *Phallo-*

gogia was the carrying about of that Idol in their solemnities,

as *Theodoret* writes. 9. The Egyptians having honoured

the beast, into whose body they thought *Osiris* his soule

was entered, at last drove him headlong into a ditch, and so

drowned him; Thus God deales with wicked men, who are

beasts in affections, he advanceth them to honours and

riches, and at last for their wickednesse and beastiality de-

stroyes them. Again, as these Egyptians did to their Oxen,

so doe Papists to their Host in the Eucharist, they adore him

with divine honour, but as those drowned their god, so doe

these eat their god. 10. The ox which the Egyptians

worshipped was black, and they gave him a black mark in the

tongue: having the forme of a beetle; there have been in

all ages too many of these beetle-tongued, and beetle-headed

black oxen, honoured and enriched above their betters,

whose tongues notwithstanding are as black as their out-

sides. 11. When they drowned the Oxe, they lamented

up and down for the losse of him, nor would they shew any

signe of comfort, till they found another; I wish there were

in us the same affection to recover the Image of God, which

Epig. 12.

l. 2.

Ad Hof. c. 9.

Is. Orig. l. 8.

Num. 23.

28.

Dent. 3. 29.

In Isa.

Is. c. 15.

1 King. 15.

13.

2 Chron. 15.

16.

Numen

venerare

Ithyphalli,

terribilis

membri.

Columel.

Orat. 3.

adv.

Julianum.

see Arnob.

cont.

Gent. l. 5.

l. 1. de cu.

ran. Græc

aff. et.

φθμαγώγαι

ή τή φθμαγώ

εορτή.

Mali tollun.

ur in aliū,

ut lapsu

graviore

ruant.

we wilfully lost; but it was ridiculous, that they should lament for the losse of an ox, which they wilfully drowned, their teares were like those of the Crocodile their neighbours; such were the Jewes, who murdered the Prophets, and then honoured them with rich tombs and monuments. 12. The oracle of *Osiris* or *Serapis*, was famous of old, whether people did resort to know future events; *Hannibal* consulted with it, and was deluded by it, after he had been overthrown by *Scipio*; So did *Germanicus*, out of whose hand *Aphs* would not eat provender which he offered to him, this signified his future slaughter, which was effected by *Piso*; this and the like oracles were illusions of Satan, deceiving the people with ambiguous words and phrases, and sometimes telling the truth, to maintain the credit of his priests, and his idolatrous worship; but these dark mists of Idolatry, and mysteries of iniquity were driven away by the Sun of righteousness, and when he began to speak, the Oracles grew dumb, the great image of *Serapis*, which had stood so many years in that famous temple of *Serapis* in *Alexandria*, was by *Theophilus* Bishop of that City, in the dayes of *Theodosius* utterly overthrown; the description and picture of which may be seen in *Boissardus*. 13. In the feast of *Osiris*, the Egyptians used to burn lampes and candles all the night, by which they represented the Sunne beams, for by *Osiris*, as is said, they meant the Sun; or else this might be to shew, how *Isis* sought out the torne limbs of her brother *Osiris*; this feast is by *Herodotus* called, the burning of lights: and from this the Jewes learned their custome of burning lampes on their feastivall dayes to the honour of *Herods* nativity, of which *Persius*; so did the Romans, as *Tertullian* sheweth, and *Lactantius* sheweth also; *accendunt lumina velut in tenebris agenti*: and *Tertullian* reproves the Christians for this ceremony of the Gentiles; whose superstitious customes *Gregory Nazianzen* records, and among the rest, this of their lights, from these the Papists had their Candlemasse. 14. The Gentiles used to sacrifice, thinking to expiate all their wickednesse, by some small present offered to *Osiris*, as a Goose, a Pye called *Popanum*, or such like trifle, which folly *Juvenal* laughs at;

Entrop. l. 4.

Qros. 4. 20.

Livie l. 2.

Iust. in 31.

Plut in

Hanibale.

Plin. l. 5.

6. 3.

Strab. l. 17. 6.

Suidas.

Serapio post

Capitolium

nihil orbis

terrarum

cernit am-

bitiosius.

Am. Marcel.

De Serapi.

λυχνοκία.

Pingue ne-

bulā vomu-

nere lucer-

na. Sat. 5.

Nec lucer-

nis diem in-

fringimus.

Lact. l. 6.

6. 2.

Nunc lucet

taberne &

janue nostrae

l. de Idol.

φωτὶ κατὰ

λαμπίδω-

σας αἱ δι-

κείαι, Orat.

2 in Iulian,

Satyr. 6.

*Ut veniam culpæ non abnuat, ansero magno
Scilicet, & tenni popano corruptus Osiris.*

The like madnesse may be seen among Christians, who sit
securely all the dayes of their life, by oppression, tyranny,
extortion, falshood, bribery, whordomes, murthers, drunk
kenesse, sacriledge, &c. thinking to appease Gods anger
at last, by some small legacy for pious uses; & *curvæ in terræ
animæ, & cœlestium inanes.* 15 How blind was the Ger-
man superstition, to worship *Osiris* for God; to erect so ma-
ny temples to him, as there were torne pieces of his body? a
goodly god whom *Ptolomy* was forced to bring away by sea
from *Pontus* to *Egypt*; who was torne to pieces by his bro-
ther, whose soule entred to a beast; whose death was so
much lamented, as if God could dye, or could be carried by
sea, or torne in pieces, or live in an oxe; and yet such a su-
perstitious conceit they had of his divinity, that not onely
in their life-time were they at excessive cost in erecting
temples to him, in maintaining his sacrifices and priests, but
they strove also, by great summes of money, to be buried
neere him, when they died; This superstition crept into the
Church of Christ, when men desired to be buried in, or
neere the places where the Martyrs suffered: as if there had
been more sanctity in those places. 16. The Egyptians
lamented seriously at the losse, and rejoyced as heartily at
the finding again of *Osiris*, whereas indeed, as *St. Augustine*
sheweth, they neither lost nor found any thing: such are
our joyes and sorrowes for the things of this life: we joy
when we find wealth and honour, we sorrow heartily when
we lose them; but in death we shall know, that our sor-
rowes and joyes have been for nothing: for the things of
this life and indeed nothing, being but shadowes and
dreames, in regard of celestially and reall happinesse.
l. 6. c. 10.
*Non desinaunt omnibus annis, aut perdere quod inveniunt, aut invenire quod
perdunt, Arnob. l. 2. cont. gent.*

CH A P. XIV.

P.

PAN, FAUNUS, SYLVANUS,
SILENUS, SATYRI, &c.

HEE was the god of shepheards, and finder out of the Pipe or Cornet; red faced, horned like an ox, footed like a goat, rough and hairy on his thighs and leggs.

The INTERPRETER.

BY Pan may be meant the universe, as the word *παν* sheweth; therefore they faigned him to be begot of the seed of all *Penelopes* woers, because the world is composed of the seeds of all things, as the Poet sheweth :

— *Magnum per inane collecta*

Semina terrarumque, animæque, undæque furunt,

Et siquid ; simul ignis:—

his red face to shew the colour of the heaven, his long beard signified the masculine vertue of the fire and aire, in the production of things, he wore the spotted skin of a red Deere, to represent the starry heaven, his rough and hairy thighes and leggs signified the roughnesse of the earth, with rocks, trees, bushes, herbs : by his shepheards crooke in one hand may be meant that providence by which the world is guided : by the seven pipes in his other hand is meant the harmonious motion of the seven Planets ; he is painted also with wings, to shew the swiftnesse of the heavens motion. 2. By Pan some understand the Sun, for his hornes signifie the Sun beames : and his crooked staffe may shew the Suns oblique motion in the Zodiac, his long beard represents his beames which he casteth

casteth downwards, as the hornes, his beames which he darteth upward; with these he illuminates, the upper regions, with those, the lower. His wings shew his swift motion; he is painted with a flowry or branched garment, to represent how the earth is cloathed with flowers at his approach; he is the God of mountaines, woods, and groves, because in such places he was first worshipped; and he is called the god of shepherds; because they first admired the Sun's motion, power, and beauty, and so gave him divine honours: or because shepherds being still abroad with their flocks, stand most in need of his light and heat: hee was chiefly worshipped by the *Arcadians*, *Pan deus Arcadie*, because that Country most abounded in shepherds, who called him the Lord of the woods, or of the universe rather, and because *Pan* was said to drive away wolves, that they might not hurt the flocks, he was called *Pan Lycens*, and to him was erected the Lupercall at *Rome*, and those festivities called *Lupercalia*; and not onely *Pan* but *Jupiter* also was called *Lycens*, perhaps by both names they meant but one God. And in the same place, to wit in *Lyceum*, a hill off *Arcadia*, *Bacchus* also was worshipped with *Pan* and *Jupiter*; *Evander* I finde brought this *Pan*-worship into *Italy* from *Arcadia*, his Country. 3. *Pan* was much given to lust and venery, therefore they saigne that he was begot of *Mercury* in the forme of a goat, and that he had the hornes, beard, hairinesse, and cloven feet of a goat, perhaps they might signifie that the Sun whom they meant by *Pan*, with his heat and influence being temperate, stirs up venery, and desire of procreation in all sensitive creatures, namely in the spring, when he cometh towards us, and his heat is moderate: then as the Poet saith, all sensitive creatures feeling him, *in furias ignemque ruunt*. 4 He fell in love with the Nymph *Syrinx*, and the Nymph *Eccho*. *Syrinx* running from him, was turned into a Cane, by which they signified that *Bacchus* was the first inventor of the pipe or whistle, which he made of Canes, and delighted most in that musick, and his falling in love with *Eccho*, was to shew, how shepherds who lived in woods and caves, (where the greatest *Ecchoes* are most commonly,) tooke delight to heare the resounding of their musick. 5. *Pan* and *Bacchus* were constant

constant companions, and they two subdued the Indians, to shew, I think, that Wine and Musick agree well together in cheering up of the hearts and drooping spirits of men, and we know that many men, besides Indians, are subdued by wine and musick daily. 6. *Pan* invented the Trumpet or Cornet for warre, by the sound of which the Persian army was so affrighted, not being acquainted with that sound before, that they ran all away: hence arose the saying of *Panicke* terrors, when we speak of sudden fears: with such a feare were the Gallees, under *Brennus* affrighted, when they came to spoile *Apello's* Temple; and because cattell are oftentimes suddenly affrighted, the cause being unknown, the shepheards adscribed this feare to *Pan*. 7. The *Aradians* maintained a perpetuall fire in the Temple of *Pan*, by which they signified that *Pan* was the Sun, the fountaine of heat and light; or else that the naturall heat of the body is the main cause of salacity or venery, of which *Pan* was the type; and because wine excites lust, and seldome doe wine and venery part company, therefore they made *Bacchus* the companion of *Pan*, and of the *Satyrs*; and old *Silenus*, the father of the *Satyrs* is alwayes described drunk, *Testerno inflatus venter ut semper laccho. Et gravis attrita pendebat cantbarus ansa*, and still with a cup of wine in his hand; and to shew that lust or wantonneffe consisteth not onely in heat, but also in moysture, they feigned that *Pan* was the Nymphes for his nurses, and not onely was *Pan* himselfe worshipped among the Greekes, but the goat also whose Sonne he was, and whose shape and nature he so much resembled, was held in great veneration among them. And because Sea-men are most salacious, and so are such as feed most on fish, perhaps for this cause they faigned that *Pan* was the god of Fisher-men. 8. *Pan* is said to be in love with the Moon, because Fishermen, and shepheards who have occasion to be abroad much in the night, stand much in need of the Moon-light, with which they are most delighted. Or if by *Pan* we mean the Sun, then he is said to be in love with the Moone, because of their monethly conjunction. 9. I suppose *Pan* might be some great man among the Grecians, as *Faunus*, among the Latins, but of deformed shape, or in something resembling a goat; such defor-

deformed men were called *Argipanes*; there are too many off these now, not resembling goats so much in their shapes, as in their qualities; suffering themselves as they write of *Pan*, to be overcome by *Cupid*, and to be enslaved to their own lusts and affections. 10. by the *Satyres*, they meant country clownes, or deformed hairy men, given to dancing, drinking, and wenching, who when they grew old and sortish, they were called *Sileni*; and are painted riding on an asse, to shew that their gowty feet are not able to carry them, but are beholding to the asse as wise as themselves, and more deserving doubtlesse, or else they would not have placed the asse that carried old bald pated, flat-nosed, pot-bellied *Silenus* (for so *Lucian* describes him) among the starrs; what shame and madnesse was it for the Gentiles to make gods of such deformed creatures? 11. I believe *Silenus* was one who in his youth delighted much in Planting and dressing of Vineyards; therefore I think it is, that he was made foster-father to *Bacchus*; for which kindnesse *Bacchus* cherished him in his old age, for wine moderately taken is a cherisher and comforter of old age, and he deserves to drinke wines when he is old, who will take the paines to plant them while he is young. 12. *Faunus* also is one of their country gods, so called from *Fando*, speaking or prophesying; and his wife was called *Fatus*, from prophesying, hence all that foretell future things, are called *Fatuarii*; and *Fatui* are such as speake inconsiderately: In all country places where there is an *occho*, there the *Faunes* and *Satyres* were said to dwell; and that disease which is called *Ephialtes* by the Greekes, by us the night-mare, was thought to be sent by these *Fauni*; *Pliny* calls this disease *Faunorum ludibrium*. 13. *Sylvanus* the god of the woods, the son of *Faunus*, and brother to *Sterculius*, the god of dung; for he that taught men first to enrich their grounds with dung, was also deified, he is called in Greek, *θεός τῆς ὄλης* the god of matter; for wood or timber is so called, and in Latine *materia*, is wood fit for timber, he is called by *Horace*, *tutor finium*, the tutelar god of country bounds; perhaps because that heretofore countries were bounded by woods, and by them separated one from another.

PANDORA, See PROMETHEUS.

PARCÆ,

THese were the three fatall Sisters, to wit, Clotho, Lachesis, and Atropos; the daughters of Jupiter and Themis, or others say of hell and night; the one holds a distaffe, the other draweth out the thred, and the third cuts it off.

The INTERPRETER.

By these three Sisters may be meant, the threefold state of man in this world.

1. Of his birth, therefore they are called *Parce a partu*.

2. Or the continuance of his life.

3. Of his death, hence one of them was called *Nona*, because man is brought forth the ninth moneth; the second *Decima*, because man lives ten times ten yeares, for a hundred yeares makes up the ordinary time of the most healthy mans life that is; which number notwithstanding few attain; but fewer exceed. The third was *Morta*, called also *Atropos*, for from the privation to the habit, from death to life, there is no returning by the course of nature; *Lachesis* draws out the thred, *Clotho* wraps it about the spindle, *Atropos* cuts it off.

2. By these three sisters, they signified the three differences of time; *Atropos* is the time past, which cannot be recovered; *Clotho* the time present, *Lachesis* the time to come.

3. By these three Sisters, called also Fates or Destinies, they signified the secret decrees of God, concerning mans birth, life and death, therefore they made them the daughters of *Jupiter* and *Themis*, or Justice, because nothing befalls to us in this life, but by the decree of God, grounded in his Justice; and because we should not pry too much into these decrees, they faigned these three Sisters to dwell in a darke cave, and to be the daughters of night, and of *rebus*, because his judgements are a bottomlesse deep, how unsearchable are they, and his wayes past finding out; and because his decrees are immutable, therefore they made them the daughters of necessity, into whose Temple at *Corinth*, it was not lawfull for any man to enter; intimating I conceive that no man ought to search into the secret decrees of God.

4. They write that there was such union and agreement between these three Sisters, that they never differed or fell out, I thinke by this they meant, that Gods decrees, however they may seeme to be repugnant sometimes, yett they are not so indeed, but keep an admirable correspondence with each other, and an harmonious concord, which may be signified by the muscall harmony which these *Parcae* kept in Singing together.

5. They write that these three Sisters were clothed in white, and wore crownes on their heads, and held fast an Adamant distaffe, reaching from one end of the world to the other. By this I conjecture they meant the innocency and candor of Gods decrees, their dominion and rule over all created things, their stability, solidity, perpetuity, and extent over all the world.

6. I read that these Sisters are called *Jupiters* Scribes, and that they were winged, and waited upon *Pluto* in hell; what can this else mean, but that by the divine decrees we know as it were by writing, the will of God, and that these same decrees extend even to the punishing of the wicked in hell; and that the execution of them is swift, and comes flying with nimble wings upon the workers of iniquity.

7. The Gentiles understood neither the nature of God, nor his decrees when they subjected *Jupiter* himselfe to them, and made their Gods unable to alter their fates; we know that God in his nature is unchangeable, but yet his decrees are alterable, for what he decreed against *Ninive* and *Ezekiah* was changed. 'Tis true it is not in the power of man or Angels to alter them, *non solliciti possunt curare mutare rati flamina fusi*, but God is omnipotent and a free agent, and immutability is the Attribute of his essence; not of his decrees; therefore that doctrine of *Seneca*, is Stoicall, not Christian; *non illa deo vertisse licet, quae nexa suis circumstantiis*.

PENELOPE.

SHee was the daughter of *Icarius* and *Peribæa*; the wife of *Ulysses*, who continued chaste twenty yeare together in her husbands absence, neither could shee be drawn by her many wooers to violate her conjugall faith.

The INTERPRETER.

1. **S**Hee was at first called *Arnea*, that is rejected, because her parents slighted and cast her off, for ἀρνέσθαι is to deny or reject; but afterward shee was called *Penelope*, from the gennies or turky hennes named *Mellagrides* and *Penelope*; for they fed her being an infant, and exposed by her father into the sea in a vessell. Here we have a notable example of Gods providence, who, when father and mother forsake us, takes us up, and cherisheth us; and especially is his goodnesse seen towards infants who cannot help themselves, as may be seen in *Moses* when he was cast into the river, and many others mentioned in prophane stories.

2. The reason why *Icarus* rejected his daughter was, because he misunderstood the Oracle, which told him that she should be ἀσχη καλῶς, the modesty and glory of women, whereas he thought shee should be the disgrace and shame of women, thus we see how all mischief in the world comes by false interpretations of Gods oracles in Scripture, and misunderstandings in divinity.

3. *Ulysses*, a man commended for his prudence, married with *Penelope* the rare pattern of chastity and continence; to shew how well these agree, for wisdom and lust will never accord; because lust or venery is madnesse or folly, as the word shews ἀφροσύνη ἀφροσύνη.

4. Though *Icarus* with prayers and teares intreated *Penelope* to stay with him in *Lacedemon*, rather then to goe to *Ithaca* with *Ulysses*, yet shee preferred the dangers and troubles of the Sea, and a strange barren country, to her own home, and her husband to her Father; by which we see how the woman must forsake Father and Mother, and cleave to her Husband; and much more must every soule married to Christ, who is the wisdom of the Father, forsake kindred, riches, honours, ease, and all to follow after him.

5. *Icarus* would not bestow his daughter but upon a man that did excell both in wisdom and vertue; I wish all Parents did aime at this in matching their daughters, and not at wealth together, which too many doe; by which meanes

many good women are undone, and divers unhappy effects succeed upon such marriages.

6. In *Penelope* we have an excellent example of conjugall faith and chastity; let all women learn of her to be loyall, faithfull and constant to their Husbands in their absence, and to keep the conjugall oath and vow.

7. *Penelope* put off her importunate suitors by undoing her cloath by night, which she made by day; for so she promised that when her work was at an end, she would marry; by this we see how needfull it is for women to be employed no means so fit to preserve modesty as labour and employments; whereas idlenesse is the devils pillow, and the cause of so many whoredomes; *otia si tollas periere Cupidinis arcus*, as the Poet sheweth in *Ægysthus*, asking the cause of his adultery, answers, that he was idle, *Desidius erat*.

8. There is no vertue that becomes a woman so much as modesty, which *Penelope* expressed, when being solicited by her Father to stay with him; and *Ulysses* leaving it to her choyce, whether she would stay at home with her Father, or follow her Husband; answered nothing, but covered her head with a vaile; by which her Father knew her meaning that shee desired to follow her Husband; in memory of which fact, in the same place, the image of God modesty was erected; if once a woman cast off that vaile of modesty shee is lost; *Cui perit pudor, illam ego perisse puto*.

9. When *Eurynome* in *Homer* adviseth *Penelope* to wash her body, to annoint it, and to put on better garments, and to leave off her sad life; shee refused it, as things not becoming her modesty, nor fitting that she should use any means whereby she might look pleasing in the sight of her wooers; how much doe the women of this age differ from *Penelope*, who spend most of their time in washing, painting, and trimming of themselves? *dum moliantur, dum ornantur anus est*; by this they shew not onely their pride and levity, but by such baites they draw inconsiderate men to lust and vanity.

10. Though *Penelope* had many importunate Suitors, and her husband stayed away twenty yeares from her, yet shee continued constant, and at last was delivered by her Husbands comming home, who killed all these Suitors; even so, though we have many Suitors, the devill, the world, the flesh,

flesh, or lusts and desires ; yet we must not hearken to them, but be constant to the end, and faithfull to our Husband Christ, who though he hath bin long from us, yet will return at last in an houre when they thinke not, and will slay all our enemies, and give them their portion with hypocrites.

PERSEUS.

HEE was begot of Jupiter and Danae, whilst shee was inclosed in the brasen tower, Jupiter transforming himselfe into a golden showre, and so falling into her bosome ; when Acrisius Danaes Father heard this, he exposed both his daughter and her sonne, in a chest to the Sea, who were saved by a fisher-man, afterward Perseus overcame the Gorgones, and cut off Medusa's head ; and delivered Andromeda, King Cepheus his daughter from the Sea-monster ; after divers other brave exploits, he was placed among the starres.

The INTERPRETER.

1. **P**erseus is called the son of Jupiter, because he was an excellent man, and had done great and brave exploits in subduing the Gorgones, either wild beasts, or cruell women in Africa ; in warring with the Ethiopians ; in rescuing of Andromeda ; in subduing the Kingdome of the Argivi ; in erecting a Colledge or Schoole in Helicon, for which fact he was said to be placed among the starres, that is, extolled by mens praises unto the stars. 2. In that Jupiter in the forme of gold, gets within Danaes brasen tower ; we see that no place is so strong to hold out, where there is a golden key to open the gates, or a golden ram to batter the walls ; wherefore it was said that Philip of Macedon subdued more townes with his gold, then with his sword. 3. Perseus was said to be begot of gold ; either because perhaps his haire was yellow, and of the colour of gold, or because his Mother was hired for gold to prostitute her body to Jupiter, or because his parents left him great store of wealth and gold ; which is as it were a second Parent ; for poore Parents bestow on their Children but the life of nature, rich Parents bestow on their sonnes, the life of honour, and worldly delights ; for the life of a poore man in want is little bet-

ter then death. 4. That *Jupiter* did fall into the lap of *Danae* in a golden showre, is but a fable; yet it is most certaine that the Holy Ghost descends into the hearts of the faithfull, like a showre of rain, to make them bring forth the fruits of a good life, or spirituall Children to God. 5. When *Perseus* overcame *Medusa*, and her *Gorgons*, he covered his head with *Orcus* his helmet, by which he was made invisible: he that will overcome the world, and the *Gorgons* of envy and malice must be content to live an obscure and private life; for no men are sooner overcome by such, then they that live in publike and eminent places. 6. The *Gorgons* which *Perseus* killed, are thought to be the Basilisks, a kind of beasts in *Africa* alone, which kill with their eye: called *Catoblepa*, because they looke still downward; they are described by *Mela*, *Pliny*, and *African*; if we will be like *Perseus*, good Souldiers indeed, and deserve a place among the starres with him, we must kill the *Gorgons* or *Catoblepa* within us, even those covetous affections that are still looking downward, and fastned on earth and earthly things. 7. *Perseus* was so brave and excellent a man, that not onely was he himselfe made a constellation; but likewise his wife *Andromeda*, his Father in-law, *Cepheus*, and his mother in-law *Cassiopeia*, for his sake; by which we may see, how one worthy person doth innoble a whole family. 8. *Perseus* could not obtaine the faire *Andromeda*, untill he had first killed *Medusa*, and then the Sea monster: neither can we attain true content and happinesse, untill we have subdued the monsters of our lusts and affections. 9. Out of the drops of blood which fell from *Medusa's* head, which *Perseus* cut off, there arose multitudes of serpents in *Africa*; this may represent the nature of heresie, which when it is slain by the sword of truth, and of authority, yet out of it springs up new heresies, like so many serpents from the blood of *Medusa's* head. 10. Our blessed Saviour is the true *Perseus*, the Sonne of the true God, and of a pure Virgin, exposed in his infancy, and all his life after to many dangers; he hath subdued all our spirituall *Gorgons*, and hath delivered the Church his faire Spouse, from the Devil that great monster, who was ready to devour her; at last having conquered all his enemies, he hath ascended into glory, and there hath prepared a place for his *Andromeda* the Church.

PHAETON.

PHAETON.

HEE was the Sonne of Sol and Clymene, who taking occasi-
on by his Fathers rash promise, entreated and obtained of
him leave to guide his chariot for one day; but for want of
strength and experience in him, the horses grew unruly, and ran
so neere the earth, that had not Jupiter struck him downe with
his thunder-bolt, the earth had been burned up.

The INTERPRETER.

I. BY Phaeton may be meant some fiery exhalation or
Comet, which being neere the earth, caused a great
heat, siccity, or conflagration; for φαίδων signifieth burn-
ing, and φαίρω to manifest or make cleare. 3: Phaeton
was an Astronomer, who spent much time in observing the
course or motion of the Sunne, therefore was called his
Sonne, but dying before he could bring his observations
to perfection, was said to be killed by Jupiters thunder,
for even the naturall death of a young man seemes to be
violent. 3. Sol begot Phaeton of the Nymph Clymene,
which is from κλυειν to overflow; by this is intimated, that
of the heat of the Sun, and of moysture, fruits are ingen-
dred, which from their appearance or shooting out of the
earth and tree, are called Phaeton from φαίρω appearing;
at which time when the Sun is very hot, the trees also send
out amber or gumm; which is expressed by Phaetons sisters
converted into trees, whose teares are turned into amber.
4. He is said to be drowned in the river Eridanus, because
commonly after great heat and siccity, follow great floods
and inundations of water; or else because when the con-
stellation Eridanus riseth, heat is abated, and great raines
follow. 5. By young and rash Phaeton we see, how dange-
rous a thing it is for a Common-wealth to be ruled by
young, and rash heads, or such as want experience and
judgement, a conflagration in that State must needs follow;
therefore Rome made antient men called therefore Senators
to be their Rulers, and not young men; they knew by ex-
perience at Canne, what odds were between young rash Fla-
minius, and old Itayed Fabius, qui cunctando restituit rem; an

old mans shadow is better then a young mans strength, *te-
meritas florentis etatis prudentia Senectutis*. 9. *Phaeton* pre-
sumed too much upon his birth; thinking that he was able
enough to rule that charriot of his Father *Phœbus*, he being
his own Son; 'tis madnesse to presume too much upon
our birth and gettry; many men being puffed up with
such arrogant thoughts, have undone themselves and others.
7. The ruling of men, or guiding of a Kingdome, is *ars
artium*, and a worke of no lesse difficulty then the ruling of
Phœbus his charriot; if we consider the obloquies, envy,
feares, and dangers to which Rulers are subject; if we con-
sider the unruly and head strong multitudes, whose heads
are not easily kept in by the curb and bit of authority, no
more then the Suns horses were by *Phaetons* strength: if we
consider the multitudes of Scorpions, Lions, Bulls, and o-
ther wild beasts, that is, fierce and cruell natures, whereof
there be more in the state among men, then in the heaven
among the starres: if we consider how much wisdom and
moderation is required in a governour, who must neither
use too much his authority, for that is to mount too high:
nor must he be too gentle and familiar, or use too much le-
nity, for that is to fall too low. 8. By *Phœbus* we see how
dangerous a thing it is for Princes to make rash and inconfi-
derate vowes and promises: which if they tend to the hurt
or detriment of their subjects ought rather to be broken
then kept: if *Phœbus* had either not promised, or not per-
formed what he promised, neither had the earth bin burned
nor his Son drowned. 9. Let younger men learn by *Phae-
tons* example not to trust much to their owne heads: but
to be advised and ruled by their elders, especially their Pa-
rents, to whom they owe obedience: for want of which,
they fall into many inconveniences, and are duly punished
for their temerity. 10. In that *Phaetons* Sisters were tur-
ned into trees: we are taught to use moderation in mourn-
ing for the losse of our friends: for too much sorrow makes
men stupid and senselesse, and unfit to serve either God, or
the country: such are rather trees then men: for the like
excesse in mourning, *Diomedes* his fellows were turned into
Sea birds: and *Phaetons* kinsman *Cygnus*, into a Swan:
men cease to be men, when their passions carry them be-
yond the bounds of reason; or else by this conversion of
Diomedes

Diomedes his fellows, and of *Cygnus*, may be meant, that when great men, or Princes fall into any misfortune, their fellows, friends, and kindred, become birds, and fly away from them: this was *Jobs* case, *David's*, and many more, and such friends did King *Alphonfus* compare to Sea Mewes that fled about his Gally, whilst he had meat to feed them, but when that was spent they flew away.

PLUTO, PLUTUS.

HEE was the Son of Saturn and Ops, the brother of Jupiter and Neptune, the God of Hell, and of riches, who ravished Proserpina, the daughter of Ceres, while shee was gathering of flowres, and carried her away in his black coach to Hell.

The INTERPRETER.

1. **W**HEN Saturnes three Sons shared his estate amongst them, hell by lot fell to *Pluto*, that is, some mines under ground of metall, fell to his share, by which he grew rich, therefore was called the god of riches. 2. *Pluto* was Saturns Son, the foster child of peace, the brother of Jupiter, Juno and Neptune, to shew, that time, peace, a temperate climate, and aire, and likewise the Sea, and Navigation, are the chiefe causes or occasions of riches. 4. As Jupiters thunder-bolt hath three points, Neptunes Scepter, three forkes, or teeth, so *Pluto's* dogge hath three heads, to shew that either of these three gods hath a threefold power, to wit, in heaven, earth, and hell. 4. *Pluto* had a three headed dogge to guard him, and keyes also in his hand, to shew that rich men are carefull to guard their wealth under many locks and keyes: and they want not their mastives to guard their houses: *centum ferratæ limina portis addita, sententiæ ferrea claustra seris, custodesque canes*, &c. 5. By *Pluto* may be understood the Sun, who is called the god of Wealth of $\pi\lambda\upsilon\tau\omicron$, because all wealth as well that which is on the superficies of the earth, as also that which is in the bowels of it, is begot of the Suns light and influence. 6. He is called the god of hell, in relation to his being under the earth, when he shines among the Antipodes, who is said to ravish Pro-

Proserpina, that is the feminall vertue which is in herbs, trees, plants and corne, which in winter when the Sun is farr from us, lieth hid in the bowells of the earth. 7. *Plutus* or *Pluto* is painted with wings when he goeth from us, but hee halts, when he comes to us, to shew that wealth is slow in comming, but swift in departing; for it flies away with the wings of an Eagle, saith *Salomon*; again, wealth comes too good and conscionable men but slowly and halting; but too cheaters, extortioners, oppressors, lyers, and perjurers; wealth comes flying; his black horses comming galloping to them. 8. *Pluto* as he is taken for death, or the grave, is blind, because death is no acceptor of persons; rich and poore, Kings and beggers, Philosophers and dunces are all alike to him, *divesne prisca natus ab Inacho nil interest, & infima de gente sub dio moreris, victima nil miserantis Orci*. 9. *Pluto* had a helmet called *Orci galea*, which whosoever wore, became invisible and free from danger, this was worn by *Minerva*, when shee fought against the Trojans, that shee might not be seen by *Mars*. I think by this helmet may be meant the grave, or coffin by which the dead are made invisible to us, and by it they are defended from the injuries of beasts and birds. 10. The Cypresse tree was dedicated to *Pluto*, and with the leaves of it, he was wont to be crowned, to shew the nature of death; for as this tree being cut down never buds or growes again; so neither doe the dead rise again, by the course of nature, therefore this tree was much used in funerals; and chiefly because of its strong smell, fit to keep off the stench of the dead bodies while they were burning; of all the wealth that a rich man injoyes, this tree onely, saith *Horace*, shall accompany him to his urne; *neque harum quas colis arborum te præter invisas cupressos ulla brevem dominium sequetur*. Why *Plutos* head was crowned with *Narcissus*, I know no reason, but because of its strong smell, and because the seed thereof is black. 11. *Pluto* was called the god of the departed manes or ghosts, because he first found out the way of burying the dead, who before lay unburied, as also perhaps he found out the funerall obsequies or ceremonies of burials; with which onely *Plutus* or rich men are honoured; for the poore man is free from such vanities. 12. 'Tis not without cause that the same who is god of hell, is also god of riches; for the riches gold and silver which

wered

we so much sweat and labour for, are neere hell in the bowels of the earth, *in ipsa sede maximam opes querimus*, saith Pliny; besides, covetous rich men, have a hell within them, if we looke upon their cares, and feares, their watchings, and toyle some labours, besides the checks of an evill conscience; so that *Pluto* is in *Plantus*, hell, or *Orcus* hath his Throne in the rich mans mind, there is the three headed *Cerberus* continually barking, and the *Furies* continually torturing of him, *summum quodque scelus agitat, amentiaque officit, luxa quemque fraus, et suus terror maxime vexat.*

13. Some make *Pluto* and *Plutus* different gods; and they will have *Plutus* to be the sonne of *Jason* and *Ceres*, and he was more worshipped then any other god: *Ceres* is Corn, and *Jason* from *iadē* to heale, we know that plentiful crops make rich Farmers; and the practise of Physick hath enriched many, *dit Galenus opes*, and I am sure no god is now held in so much veneration as wealth, *πλεῖστον θροτοῖ τιμῶσι μάλιτα in prælio prætium.* 14. *Pluto* is called by *Homer* ἀμείλιχος implacable, ἀνίκητος unconquerable, ἐχιδνός most hateful;

both to shew the nature of death which is inexorable, and therefore hated of all, as also the quality of a rich miser, who is odious to all men, even to those that are neere to him, *non uxor saluum te vult, non filia.*

15. They write that *Pluto* trembles when there is any earthquake, fearing lest the earth should cleave, and so let in the light upon him, which he hateth; *trepidant immisso lumine manes*; this expresseth the nature of wicked men, who hate the light, because it manifesteth their workes; such delight in darknesse rather then light; and such was our condition before regeneration, we delighted altogether in the workes of darknesse, as *Pluto* did in black sacrifices, and night ceremonies, for it was not lawfull to sacrifice to him by day, therefore *Æneas Stygia regi nocturnas inchoat aras.*

16. *Pluto's* attendants in hell are the three headed *Cerberus*, the three *Furies*, the three *Harpies*, and the three *Parcæ*, or fatall Sisters, these doe shew the company of rich misers, who by unlawfull means get wealth, they have within them a three-headed dogge still barking, the three *Furies* still raging, the three *Harpies* still craving, and snatching, and the three fatall Sisters measuring out their life; which often-

oftentimes *Ayropos* cuts off before they live out halfe their dayes. 17. To *Pluto* they give keyes, by which he locks the gates of hell, that none may return thence: but they were deceived, 'tis onely *Chrift* that hath the keyes of hell and of death; he openeth and no man shutteth, &c. he will open the adamantin gates of death in the last day for us, and hath already opened for himfelfe, when he rofe the third day, breaking through the bars of death: for it was impossible that the chaines of death should detaine him. Who will fee more of *Pluto* let him looke upon the word *Ceres*.

PRIAPUS.

HEE was the Son of *Bacchus*, and *Venus*, begot by him, when he returned from the *Indies*, for then *Venus* fell in love with him, and crowned him with roses: but when shee was brought to bed of *Priapus*, he was so deformed a childe, because of *Juno's* enchantments, that *Venus* slighted him; he was the god of Gardens.

The INTERPRETER.

1. **P***riapus* is begot of *Bacchus* and *Venus*, because wine and lust, are the maine causes of procreation. 2. *Venus* fell in love with *Bacchus*, after his return from the *Indies*; to wit, when he was idle; for while he was employed in his expedition against the enemy, he had no thoughts of *Venus*: this was *Dauids* case when he fell in love with *Bathsheba*. Love is the employment of idle people, *otioforum negotium*. 3. *Bacchus* returned a conqueror from *India*, but is conquered by *Venus*: he is indeed no conquerour, that cannot conquer himfelfe; this was the case of *Hercules*, *plus tibi quam Juno nocuit Venus*. 4. *Bacchus* is crowned with roses when *Venus* fell in love with him, to shew that sweet smells are provocatives to lust, especially the rose, which therefore was consecrated to *Venus*. 5. *Priapus* was a mishapen, deformed child, thus God doth often punish the inordinate lust of the Parents, with the deformity of their children; and so they are punished for their Parents sins. 6. In *Juno* we see the malice of a woman that is jealous of her husband, shee cares not what mischief she doth, so shee may be revenged on her husband, because she knows not how

to be revenged upon *Bacchus*, *Jupiters* bastard Son, shee doth what hurt shee can to *Bacchus* his child. 7. *Priapus* was called the God of Gardens, because he was the Son of *Bacchus*, that is of the Sun, and of *Venus*, that is of moy-
 sture, to shew that all trees, herbs, fruits and plants are in-
 gendred and maintained by the Suns heat, and their radical
 moysture. 8. In that *Venus* was ashamed of her own child
 we may see, that however lust and other sins may seem plea-
 sing for the present, yet they bring forth in the end nothing
 but shame and confusion. 9. *Venus* fell in love with *Bac-*
chus, and so begot *Priapus*: it is a dangerous thing for wo-
 men to love wine, the fruit thereof must needs be deformed,
 wine hath caused many a woman lay aside the vaile of mo-
 desty. 40. Some make *Priapus* the sonne of the Nymph
Nais, others of *Chion*, which signifieth snow, by which I be-
 lieve they meant, that moysture in Summer, and snow in
 Winter, by keeping in the naturall heat of herbs and
 plants, are the causes of fertility. 11. In that *Venus* for-
 sooke her child, shee represents the nature of a whore, who
 proves an unnaturall mother, more regarding her own fil-
 thy pleasures, then the welfare of her child. Other things
 may be here written of *Priapus*, but for modesties sake I
 forbear them, not thinking them worthy of Christian ears,
 and to use *Lactantius* words; *Priapum non denudo, ne quid ap-
 pareat visu dignum. l. 1. de falsa religione.*

PROMETHEUS.

HE was the sonne of *Japetus* and *Themis*, who having made
 a man of clay, by *Minerva's* helpe got up to heaven, and
 there he stole some fire from the Sunne, and with it put life
 into his man: for which *Jupiter* was angry, and sent *Pandora*
 with a boxe full of miseries and mischiefe, and withall bound
Prometheus to the hill *Caucasus*, where he had his heart every
 day eaten up by an Eagle, and renewed again.

The INTERPRETER.

BY *Prometheus* perhaps may be meant a wise Father,
 who begets a stupid and foolish Sonne, *adum &
 rolle lutum*: such a father is fraughted with more griefes,
 then

then *Pandora's* boxe was with mischiefes, especially if his sonne be not bettered, and spiritually enlivened by the Coelestiall fire of wholsome admonitions, then is his fatherly heart eat up by cares, as *Prometheus* heart was by the Eagle.

2. *Prometheus* perhaps was the first Statuary or Image-maker, which expressed a man to the life, as if he had animated it with Coelestiall fire; which Image gave occasion to *Pandora's* boxe of mischiefe to flye abroad: for it occasioned Idolatries and the mischiefes that followed on it; among because God was highly offended at it, he hath oftentimes punished both the Image makers & worshippers with cares, doubts, and feares, and receiving no comfort or satisfaction from their Images.

3. By *Prometheus* I thinke may be firstly understood a wise Doctor, or spirituall Pastor, who animates men that are by nature but clay, with the Coelestiall fire of divine truth, for which worke he is oftentimes rewarded by wicked men with *Pandora's* boxe of afflictions, and hath his heart continually eaten up with cares.

4. *Prometheus* might be an Astronomer, who continually looking on the Coelestiall fires, that is the starres, and observing the Sunnes motion upon *Caucasus*, was said to be tyed thereto, and to have his heart eat out by the Eagle of cares and study. (*ἐκ τῆς cura.*)

5. By *Prometheus* the Gentiles might understand God himselfe, who by *Minerva*, that is, by his wisdom, made man of clay, and breathed in him the breath of life, which is the Coelestiall fire they speak of; but *Jupiter*, that is God (for they gave him divers names) was angry; for so we read, that he repented he had made man, and laid upon him divers miseries, diseases, and cares, with which his heart is eat up in the day time, but is renewed by sleep and rest in the night.

6. Some make an Historiall sense of this fiction, understanding a certain King, in whose Countrey the River *Aquila*, so called from its swiftnesse, overflowed the whole Land: this caused great dearth and mortality amongst his Subjects, which was the occasion of his miseries and cares; but *Hercules* cut the River, and it was said to kill the Eagle, and freed both the Countrey of water, and the King of his cares.

7. *Adams* perfection may be here understood; for he was quickned by *Prometheus* (*προμηθεια*) that is Providence, and *Minerva*, that is wisdom; and this Providence or *Prometheus* was the sonne:

Themis, that is, it was derived from his originall justice; on him likewise was bestowed pardon, that is, all gifts or perfecti-
 ons: but as soon as he had preferred the voyce of the wo-
 man to the voyce of God, of *Prometheus*, he became *Epime-
 theus*; he lost his wisdom, providence, and other perfecti-
 ons, and so by the event, and wofull experience, he began to
 grow wise again. 8. In that *Prometheus* fell into so many
 troubles and miseries by putting life into his man of clay,
 this may shew us that men begin to have their life full of
 cares and troubles, when they begin to have children; the
 man that lives a single life, is free from *Pandora's* box, and
 the devouring Eagle. 9. God is the true *Prometheus*, saith
Tertullien, *qui blasphemis lacinatur*; who having made man of
 clay, and having put an heavenly fire into him, he is worse
 used by him then *Prometheus* was by the Eagle; for the Eagle
 not the man which he made, pickt his heart; but the man
 that God made, doth continually wound him with his sins
 and blasphemies. 10. Man may be called *Prometheus*, for
 he is of all sublunary creatures the most prudent and pro-
 vident; and by the speciall providence of God he was crea-
 ted: Gods providence also is most of all seen in mans pre-
 servation, and no creature subject to the mischiefs of *Pan-
 dora's* boxe, and the Eagle of cares as man is: which is the
 reason that man in Hebrew is called *Enosh*, and miserable
 mortals by *Virgil* and *Homer*. 11. *Prometheus* was a Phi-
 losopher, who was said to steale fire from heaven: because
 he was a curious observer of Lightning, Comets, and other
 fiery Meteors: and was the first that found out the use of
 fire among men, for which he was honoured after death
 with sacrifices, altars, and festivalls, in which men did runne
 with light torches in the night: which custome also was
 observed in the feasts of *Vulcan*, because he was the god
 of fire: and of *Ceres*, because shee sought out her daugh-
 ter *Proserpine* with torches. 12. The same fire that gave
 life to *Prometheus* his man, occasioned also burning Feavers,
 which destroy man: *Hor.*

Post ignem aethera domo

Subductum, macies, & nova Febrium

Terris incubuit cohors.

Thus the naturall heat preserves our life whilst it is tempe-
 rate, but when it exceeds this temper, it destroyes our life,

13. *Pro.*

13. *Prometheus* made up his man of the parts of other creatures, and so of their qualities also; intimating that man hath in him alone the evill qualities of all the beasts; the Foxes craftinesse, the Goats wantonnesse, the Beares or Wolves cruelty, the Lyons anger and fiercenesse: *præ omnibus animalibus homo est pessimus animal.* 14. *Lucian. lib. de Sacrif.* writes, that *Prometheus* was nailed to a Crosse on the hill *Caucasus*, where his heart was picked by an Eagle, onely for the love he carried to man; I am sure our blessed Saviour who is the true *Prometheus* was nailed to the Crosse upon mount *Calvary*, where his heart was divided by a lance, only for the love that he bore to man when he was his enemy.

PALÆMON, see **INO**, **OCEANUS**, **NEPTUNUS**,
PALLAS, see **MINERVA**. **PANOPÆA**, see **NYMPHÆ**.
PARIS, see **HECUBA**, **HELENA**, and **VENUS**.
PARTHENOPE, see **SYRENE**S. **PASIPHAE**,
 see **DÆDALUS**, **MINOS**, **MINOTAURUS**. **PATROCLUS**,
 see **ACHILLES**, and **HECTOR**. **PEGASUS**, see **BELLEROPHON**. **PELIAS**, see
MEDÆA. **PELOPS**, see **TANTALUS**. **PENATES**, see
LARES. **PHÆDRA**, see **HIPPOLYTUS**. **PHILOMELA**, and
PROGNE, see **TEREUS**. **PHILEVS**, see **BOREAS**. **PHOEBUS**, see
APOLLO. **PHORCUS**, see **OCEANUS**. **PHRYXUS**, see **HELLE**
 and **MEDÆA**. **PIERIDES**, see **MUSÆ**. **PINARIUS**
 and **POTITIUS**, see **HERCULES**. **PERITHOUS**, see
THESSUS. **POLLUX**, see **CASTOR**. **POLLYPHEMUS**,
 see **CYCLOPES**. **POLYXENA**, see **ACHILLES**.
PORTUNUS, see **INO**, and **OCEANUS**. **PRIAMUS**,
 see **HECUBA**, and **HECTOR**. **PROSERPINA**, see
CERES, **PLUTO**. **HECATE**, **LVNA**. **PROTEUS**,
 see **OCEANUS**. **PYLADES**, see **ORESTES**.

PROTEUS.

HE was a sea god, and son of *Oceanus* and *Tethys*, he was *Neptunes* herdsman, feeding his sea calves, a great prophet also, and one who could transforme himselfe into all shapes, as he did when he was in love with *Pomona*, whose good will he could not obtain for all his transformations: but at

East returning to his own naturall shape, he lay with her, not without her own consent.

The INTERPRETER.

PROTEUS was King of Egypt, a wise politick man, and a great Prophet, therefore he was said to change himselfe into all shapes; wisdom, policy, and foreknowledge, are gifts very requisite in a Prince; and if he will govern his people well, he must change himselfe into many shapes, he must sometimes put on the shape of a Lambe, sometimes of a Lion; he must be water to coole and refresh the good, and fire to scorch and burne the wicked; *anguis eras, modo te faciebant cornua taurum*, he had need have the strength of a Bull, and wisdom of a Serpent; for to rule men is *ars ar- tium*; the saying was, he that cannot dissemble, cannot govern; yet Princes must take heed of dishonourable and impious dissembling, for which Julian was branded by Greg. Nazianzen; but his policy must be grounded on justice and honesty; besides, it is likely that Proteus was skillfull in all kind of learning, especially in Philosophy, whereby he knew the natures of all things, such a Proteus was Solomon, who knew the natures of all vegetables from the Cedar to the Hysope: and surely learning is not onely an ornament, but of infinite use in a Prince, therefore the greatest Princes have been the greatest scholars, witnesse Ptolomy, Avicenna, Alphonsus, Caesar, K. James, and many others; and perhaps Proteus was an Oratour, or eloquent Prince, who was able by his tongue to set a shape upon any thing; and surely eloquence is of exceeding use in a Prince, as may be seene in Hercules Gallicanus, who drew men after him by small strings, reaching from his tongue to their eares; and so a Prince that is eloquent is able with Alcibiades to carry men up and down like pitchers by the eares, and with Tully to guide a State, and move it, as a helme doth a ship; briefly, a Prince ought to be a Proteus in Rhetorick, Philosophy, policy, and wisdom, that with the Apostle he may become all things to all men, that he may gain some. Proteus was a prophet, who could foretell future events; but this was by diabolicall art, by which also he could assume so many shapes; if not really, (for that is more than

Hem. odyf. 4.
Virgil.

Geor. 4.

Ovi. Met. 8.

Boissar. de

divin.

Hygin. fab.

118.

Charter. de

ima. Com.

18.c.8.

Eurip. in

Helen.

Flaccus l. 2.

Argo. Greg.

Naz. Or. 2.

Qui nescit

disimulare;

nescit reg-

nare Catili-

na cuiuslibet

rei simula-

tor ac dissi-

mulator.

Salust. orat.

3. adv. Ju-

lianus

Novit nam-
que omnia
vates que
sint, que
surrunt, que
mox veni-
ra traban-
tur. Virgil.
Baisar. in
Pro.

Prot. aq. re
ambiguum
Pharitis re-
serebat ab
auris, huc
vixisse vias.
Flac. l. 2.
Argon.
φάρων ἔ-
οικὼν ῥύπον.
Emp. in
Helena.
Luc. l. 10.
ποιμήν
λαών.
πορταίος
ποιμαίνων
ἐν, in sa-
cris. quo re-
nans vultus
mutantem
Protea no-
do?
Horat.
πολύμορφος
ἑτερόχρους
καρδίας
πολυδαίδα-
λον εἶδος
ἀμείβων
πολιέπος.
l. 43.

Satan can do) yet in shew and appearance by deluding their eye: one of his famous Oracles was, that which he gave to Jupiter, Meddle not with Thetis bed, for her sonne will be greater then his father; which fell out to be true in Achilles who was greater then his father Peleus; this Oracle made Jupiter abstain from Thetis, fearing lest he might be served by his son, as he served his father Saturne. 3. Proteus was king of Carpathus, an Island in the mediterranean sea, having before been prince of Palene in Thessalia, and at last by reason of his wisdom chosen king of Egypt, where he reigned with much justice, which made him so beloved, that he was deified by his people; one great act of justice was in restoring to Menelaus his wife Helena, and all the wealth which Paris had surreptitiously taken from him. 4. In Proteus his time fell out a great flood in Egypt or deluge, much like to that flood in Achaia, under Ogyges, & that under Deucalion in Thessalia; of this Egyptian flood Lucian speaks ::

Tunc clausum pelagi coe, in Pharus, insula quondam
In medio stetit illa mari, sub tempore vatis
Pro her.

This perhaps might occasion the fiction that Proteus was the sonne of Oceanus and Teibis, and that he was a sea god; and fed the Phoece, or sea calves, for so the Egyptians may be called, living in the waters, and kings are called feeders or shepherds; or else because he having drowned himselfe, for griefe that Hercules had killed his two sonnes, out of pittie his subjects made him a sea god; or else, because he was a skilfull sea man, and so were his people, therefore he is said to feed the sea calves. 5. Proteus may resemble a Sophister, or a man slippery, in his words, faith, and actions, or a flatterer, all which change themselves into all shapes and humours, and we know not where to have them, or how to hold them; so Lucian calls Jupiter more changeable then Proteus, such kinde of men by the Greeks are called δυσώγαντοι hard to be laid hold upon; so as we know not with what knot to tie them; and the Epithetes that Nonnus gives to Proteus, may be fitly applyed to them, for they are many shaped, party coloured like Panthers, deceitfull, making many shewes, or changing many faces, having many turnings; and as all these that I have named are like Proteus, so none are more like him then bad debor-

tors

tors, who use no meanes unattempted to avoid payment, *Pit subito*
 if you demand the debt, or sue them, either they turne *su horridus*
 themselves into Bores, Tygers, Dragons, and Lions, ready *atraque ti-*
 to flye in our faces, or else like water, they slip out of your *gru; quamo.*
 hands and bands too, so that no bands can hold them, if *su draco, &*
 they be dishonest, and changeable like *Proteus*: Such vari *fulva cervi-*
 ous, inconstant, and fluctuating dispositions, will never *ce Leena.*
 prove true friends, as *Plutarch* shewes; for friendship re- *Vir. de multi*
 quires a stable and unchangeable disposition, which wicked *Ami. Maxi-*
 men have not, and there is no greater marke of an evill *mm male*
 mind then inconstancy, saith *Seneca*; therefore among the *mentis indi-*
 many ill qualities of *Catilia*, this was one, that he was vari- *cium flu-*
 ous, as *Salust* sheweth. So then as the first matter is void of *statio.*
 all formes, yet capable of all, so are these *Proteus* like dis- *amnis*
 positions, they are void of all true love and friendship, yet *subdeus;*
 are ready to entertain all, to be sober with civill men, to be *varius.*
 drunk and rude with the deboshed. 6. *Proteus* is the same
 that *Vertumnus* among the Romans, and he was held to be
 the god of mens thoughts, therefore was he so changeable; *Vertumnus*
 for I am sure they are; neither was there any god that had *a vertendis*
 more images erected to him, then *Vertumnus* had, to shew I *mercibus.*
 think, that there is nothing more unconstant and various *Vertumnus]*
 then men thoughts and actions; and because merchants doe *Janumque*
 often turne their wares, *Vertumnus* was held to be their god, *liber specta-*
 therefore *Horace* joynes him with *Janus*; and they who could *re videris.*
 not rule or master their own thoughts, were said to be born *ep. ult. l. i.*
iniqui vertumno; some thinke that he is so called from turn- *Vertumnus*
 ing the lake *Curtius* into the river *Tibris*, whose festival was *natus in-*
 observed in *October*, and called from him *Vertumnalia*. Sure *quis Horat.*
 that moneth was fittest for him, seeing he was also the god *sat. i.*
 of ripe fruits, and is said to be in love with *Pomona*, to ob- *Ovid. G.*
 tain whose good will, he changed himselfe into all shapes, *fast.*
 but could not prevaile till he returned to his owne shape
 againe. By *Vertumnus* may be meant, the year, in *se vertens*
 returning into it selfe, it begins from the middle, or end of
September, and is subject to many changes and alterations
 before it come about; every moneth it assumes a new shape, *Mercibus*
 but no shape pleaseth *Pomona*, the goddesse of ripe fruit, so *& vernis*
 well as the years old and first shape it had in *September* and *dives Ver-*
October; for though he lookes more lovely in the spring *tumnus*
 then at any other time, therefore the first flowers of the *abundet.*

Rosin. antiq. gardens were offered to him, as *Columella* shewes, yet in the
l. 2. c. 10. autumn he was fittest for *Pomona*. 7. It is thought by
Charter de some, that *Vertumnus* was an ancient King of *Tuscia*, who
imag. deo- taught his people the way of planting Gardens, Orchards,
rum. and Vineyards, and the manner of cultivating, inoculating,
 and pruning of trees, therefore he was painted with a prun-
 ing hook in one hand, with ripe fruits in the other, and a
 garland of flowers on his head; and this *Propertius* seemes
 to confirme:

Propert.
l. 4.

Quid mirare meas tot in uxo corpore formas?

Accipe Vertumni signa paterna dei.

Tuscus ego, Tusci orior, nec penitet inter

Prælia Volsci nos deseruisse focos.

And shortly after;

Prima mihi uia iat liuentibus uua racemis,

Es coma lactenti spicea fruge sumet.

Hic dulces cerasos, hic autumnalia pruna,

Cenit, & æstivo mora rubere die, &c.

Nec flos ullus hinc campis, quin ille decenter

Impositus fronti langueat ante meæ.

8. what ever *Proteus* or *Vertumnus* was, I am sure he could
 not be a god, for nothing is more unbecoming God then
 mutability, seeing with the true God there is no variable-
 nesse, nor shadow of turning, immutability being one of
 his chiefe attributes: I am the Lord, and change not.
 9. Let rich Ladies take heed of such suters as *Vertumnus*
 was, who change themselves into all shapes to obtain their
 good wills; let them put on the resolution of *Pomona*, who
 liked *Vertumnus* best in his own shape: a plain honest man,
 who is constant in his wayes, is to be preferred to those,
 whose whole practise consists in changing of language,
 manners, and clothes, and indeed, in all the waies of dissimu-
 lation. 10. *Proteus* was thought to be the first god, as his
 name sheweth: therefore *Orpheus* calls him the first borne,
 by which they meant the first matter, which is capable of all
 formes; from this arose the fiction of *Proteus* his many
 shapes; and because *Thales* held water to be the first matter
 or principle of all things, therefore *Proteus* was made god
 of the sea, and *Vertumnus* the god of Orchards and ripe
 fruit, which without moysture can neither have being nor
 maturity: hence the Romans placed the image of *Vertum-*

τὸ πρῶτον
ἔν.
ἀποστολήν.

was neere the image of Tiberis, to shew how plants, flowers and trees, prove by moysture.



CHAP. XV.

R.

RHADAMANTHUS, see ÆACUS,

REHA. CYBELE, IDÆA, BERECINTHIA.

TELLUS, VESTA, PHRYGIA.

DINDYMENA, OPS &c.

Rhea was the daughter of Coelum, her mother was Terra or Vesta; her husband was Saturne, shee was the mother of all the gods.

The INTERPRETER.

1. BY Rhea is meant the earth, from flowing (*ῥέω*) because she flowes with all good things: or rather, as I think, because all rivers and springs of water are continually flowing within her, and upon her: she is called *Ops*, from wealth or helpe, because she affords all wealth, and is still helping of us: *Cybele* is from the cymballs which she found out, or from a hill of that name; so from hills on which shee was chiefly worshipped, she is called *Idæa*, *Phrygia*, *Berecynthia*, *Dindymede*, from her stability she is called *Vesta* (*visua stat*) or *a vestiendo*, from clothing: for she is richly clothed with herbs, grasse, flowers, trees, &c. shee is also called the great mother; for we are all from the earth, therefore as soon as children were born, they were set downe upon the ground, as it were in their mothers lap; shee feeds and clothes us and receives us being dead into her lap again, and so covers

us. 2. *Rhea* was painted like an ancient matron, clothed in a branched and flowry garment, with a Crowne like a Tower on her head, with a Scepter in one hand, and a key in the other; these did signifie the earths antiquity; her flowry superficies, her circular or round figure; her strength in supporting so many Townes and Cities, her dominion over all living creatures; for the earth in their composition is most predominant; and her key doth shew, that sometimes she is open, as in the Summer and Spring, when all plants and trees bud out of the earth, and sometime shut, as in the winter, round about her were the *Corybantes* in their armes, to shew that all quarrels, warres, and taking up of armes, is for her, or for small portions of earth:

Pætimur ferro, mercamur sanguine fuso:

Ducimus exigua gleba de parte triumphos.

Her chariot was drawn with Lions; by which I suppose may be meant the earthquakes; for as it is a fearefull thing to sit in a chariot drawn with Lions, so is it to be in houses while the earth is shaking; or else by this they would shew the dignity of the earth; for it was fitting that the mother of the gods should be drawn by the noblest of the beasts; and with all, as I conjecture, to teach us that reasonable creatures should not be stubborn and rebellious to their parents, seeing the fierce Lions submit their necks and backs to their common mother the earth. 3. A Sow was sacrificed to *Rhea*, to shew the fertility of the earth, for the sow is a fruitful creature: in her sacrifices also her Priests used to beat brazen drums, to expresse the noise of winds, and tumbling of water within the hollow parts of the earth, *non acura stegemini Corybantes æra.* 4. *Rhea* was *Saturns* wife, because as shee is the mother of all corruptible creatures, so time seemes to be the father; for all things by the earth are produced in time. 5. *Rhea* was the daughter of *Cælum* and *Terra*; by *Terra* I thinke may be meant the Chaos, out of which by the influence of heaven, or rather by the God and maker of heaven, the earth was produced. 6. Seeing the earth is the mother of the gods, Kings and Princes have no great reason to brag of their pedigree; for they are but from the earth; therefore why should earth and ashes be proud? *Pyrrhus* was not ashamed to light from his horse, and to kiss the earth, acknowledging her to be his mother: this *Job*:

King

King confesseth, when he saith, that he came naked out of his mothers womb, and shall return thither againe. 7. *S. Austin de Civit Dei, l. 2. c. 4.* reproves the gentiles of his time, who in their festivalls called *Magalesis*, did use to carry the image of *Cybele* in solemn procession, and wash it in the river, in the mean time lasciviously abusing with scurrilous speeches, and such ribaldry and irreverence the mother of their gods, as they would be ashamed to utter in the presence of their own earthly mothers: *quæ sacrilegia, si illa erant sacra? aut quæ inquinatio, si illa lavatio?* may we not as justly complain of the Christians of our time, who worship him in outward ceremonies, but defile and abuse him with their wicked lives, and many times in his presence speak, and doe that which they dare not do in the sight of men? 8. The gentiles could acknowledge *Rhea* to be a Virgin, and yet the mother of all the gods; what reason then had they not to acknowledge *Mary* to be a Virgin, who was the mother of the true God? 9. The priests of *Cybele*, called *Galli*, from the river *Gallus* in *Phrygia*, used to geld themselves, and with sharp knives to cut and slash their own flesh: what reason then have Papists to bragge of their devorion and zeale on good-friday in whipping of themselves, or in their vow of voluntary chastity? Is not gelding more then forbearing? and wounding with knives more then whipping with cords? 10. I wonder not why the gentile gods were so cruell and savage, and delighted so much in shedding of mans blood; for I find that *Cybele* their mother was nursed in her infancy by wild and ravenous beasts. 11. *Cybele* fell in love with one *Atys*, a young man, and was defloured by him; but he being slain by her fathers command, she ran mad out of his house, with dishevelled hair, with a drum and a fife; in memory of this her priests used drums and fifes in their sacrifices: by which we may see what gods they were, who had such a mother, and what Religion that was which worshipped such deities: and how much are we bound to God, who by his Son our Saviour hath delivered us out of this spirituall darkness, slavery, and tyranny of Gentile idolatry, into the light and liberty of the Gospel, and knowledge of the true god. 12. The same *Cybele* which was mother of the gods, was mother also of the gyants and Titans that were enemies to the gods; even so the same earth that produceth

nourishment by which we are maintained, yieldeth also poison by which we are destroyed; so the same church that affordeth holy men and sons of god, affordeth also wicked men and sons of Satan, as was typified by *Rebeckah*; when *Jacob* and *Eſau* ſtrugled in her womb.



CHAP. XVI.

S.

SATURNUS.

HEE was the ſon of *Cœlum* and *Thetis*, who married *Ops*, his ſiſter, and begot of her *Jupiter*, *Juno*, and divers other children: but he devoured his male children, that after his death the kingdome might return to *Titan* his elder brother: but *Jupiter* was preſerved by *Ops*, and bred in *Crete*; who coming to manhood, becauſe *Saturn* intended to kill him, thruſt his father out of his kingdome, who went into *Italy*; and there in his time was the golden age.

The INTERPRETER.

1. **S**ATURN is nothing elſe but time, which is the ſon of *Cœlum* and *Thetis*, becauſe Time is meaſured by the motion of heaven, and like wiſe by the motion, or ebbing and flowing of the ſea. 2. *Saturn* married his ſiſter *Cps*, which is the earth, of whom he begot many children, becauſe by the heavens influence upon the earth, all things are ingendered, the heaven is as it were the father affording influence; and the earth the mother, furniſhing matter for generation. 3. *Saturn* was painted like an old man bare-headed, in a ragged garment, holding a hooke and a key in his hand, devouring of his children; by which they did underſtand the antiquity and long continuation of time and by his bare head they meant that time reveales all things: therefore the prieſts uſed to be bare headed in *Saturns* ſacrifices onely. The ragged garment ſhewes that time wears

years and consumes all things : which was also meant by his
 devouring of his children, and by the hook or sickle which
 he hath in his hand ; the key may note , that time openeth
 and discloseth all secrets. 4. This picture of *Saturn* may
 have reference to the golden age of this world, in which men
 lived till they were very aged, which was expressed by *Sa-*
turn's gray hairs and worn garment ; which garment also
 shews , that men were not then given to pride and curiosity
 of apparell : His bare head shewed the honesty and truth
 that was then, which indeed is naked ; whereas lying, fals-
 hood and deceit are still covered. 5. *Saturn* taught the I-
 talians the use of husbandry, therefore he was called *Stercu-*
lius from dunging of the ground , the hook or sickle is the
 instrument of mowing or reaping of corn , the gray haire,
 bare head , and ragged garment, shew that husbandmen
 live long, have hardy bodies, and are not nice in their ap-
 parell. 6. *Saturn* devoured all his children except *Jupiter*,
Juno, *Neptune* and *Pluto*, to signifie that all compounded bo-
 dies are destroyed by time : but the soure elements, to wit,
 Fire, Air, Water and Earth, because of their simple nature,
 are not subject to corruption. 7. I finde *Saturn* described
 sometimes with six wings, and yet slow paced, having feet of
 wooll, to shew that time seems to go away slowly and silent-
 ly, whereas indeed it flies very swiftly: or this may expresse
 the slow motion of the planet *Saturn*, who moves slowly by
 his own motion, but swiftly by the motion of the *Primum*
mobile ; to wit, he spends but four and twenty hours by the
 common motion ; but thirty years in his particular motion,
 this swiftnesse also of time was expressed by that fiction of
Saturn transforming himselfe into an horse, a swift running
 creature , when he had carnall commerce with the Nymph
Philira, of whom he begot *Chiron* the Centaur. 8. Because
Saturn is a cold planet, and malignant, breeding melanco-
 ly, and other bad effects in mens bodies, therefore they
 painted him like an old man, sad and carelessly clothed, and
 slow paced , with a Serpent in his hand, biting of his own
 taile, to signifie the virulency and biting cares that accom-
 pany melancholy , or else to expresse the nature of the
 year returning into it selfe like a ring , or a snake with its
 taile in the mouth : and because the lion, dog, and wolfe are
 melancholy creatures ; therefore they expressed *Saturne*
 some-

sometimes with the heads of these three beasts. 9. *Saturnus* genitals were cut off by *Jupiter* and cast into the sea, and of them, and of the sea froth *Venus* was begot; by this may be meant, that old age, which is called *Saturn*, is made unfit for generation, because *Jupiter*, that is, wanton and intemperate youth hath weakened the body, and as the O-
 rator saith, *Corpus effœtum tradit senectuti*; whereas that man who hath beene temperate in his youth, is vigorous and lusty in his old age, & *nihil habet quod accuset senectutem*. Or else by this may be meant, that the coldnesse of *Saturn* is tempered by the heat of *Jupiter*, and so *Venus* is begot; for there can be no procreation where cold is not tempered with heat. Or again, by this may be meant, that *Saturn*, *Jupiter*, and the sea, are required to produce *Venus*: that is to say, that Time, the Influence of heaven, and Moisture are required for procreation. 10. As *Saturn* served his father *Cœlum*, in cutting off his genitals, so he is served by his son *Jupiter*: It is just with God to punish those men with rebellious and cruell children, who have been rebellious and cruell themselves against their parents. 11. What a cruell god was *Saturn*, who defiled himselfe with the blood of his own father, devoured his own children, and would not be satisfied in his sacrifices, but by the blood of innocent infants? *Satius est pecudum more vivere, quam deos tam sanguinarios colere*, saith *Lactantius*, lib. 1. de fals. relig. 'Tis better to live like beasts, then to worship such cruell, wicked, and bloody gods. By this we may see, that the Gentile gods were indeed Devils delighting in the destruction of men; whereas the true God whom we worship, is mercifull and gracious, and delights not in the death of a sinner, who will have mercy and not sacrifice, who would be worshipped by the blood of beasts, to save the shedding of mans blood. Had not then the Romans a bloody religion, who not onely worshipped such a bloody god: but fettered his feet also to their pillars, except onely in their Saturnals that he might not goe away from them. The Egyptians were wiser, who excluded him quite out of their Cities, affording temples to him onely in the Countrey: And at last the Romans themselves began to abhorre such a bloody god, when in the Proconsulship of *Tiberius*, they crucified his Priests for offering infants to him. They were injurious

to heaven, when they called such a bloody butcher the son of heaven; who should rather have been named the son of hell, to which by *Jupiter* he was thrust down. His priests, as *Tertullian* shewes, were initiated in a scarlet garment which they used to weare, a fit colour to expresse their sanguinary disposition: to these (it seems) the Roman Cardinals have succeeded, both in their colour and bloody mindes, who are guilty of the blood of many thousand good Christians: so that at this day Rome is still *Urbs Saturnia*, and the Popes Pallace may be called *Sedes Saturnia*, and his festivall dayes *Saturnalia*. 12. Wax tapers or candles were wont to be burned upon *Saturns* altars, to shew that he brought the light of knowledge and civility into *Italy*, which before lived in the darkenesse of ignorance and rudenesse: therefore in his Festivall kept in *December*, the Romans used to send away candles, and other presents (which they called *Saturnalia*) to each other: from hence (it seems) the Papists borrowed their custome of burning wax candles on their altars, and the giving of New-years gifts. 13. *Saturn* is so called à *saturando*, from filling or satisfying; for he being the first that taught men the use of corn, did fill or satisfie them; and as he did fill, so his wife the Earth did help; therefore shee was called *Ops*. 14. By *Saturn* we may understand the trees, herbs and plants, with the fruits of which men and beasts are filled: the cutting off his genitals, is the pulling off the fruit from the trees: the casting of them into the sea, is the drowning of them in the moisture of the stomack which being digested and converted into blood, begets *Venus*; for without fruits, especially of *Bacchus* and *Ceres* frigit *Venus*, there would be no copulation nor procreation: the covering of *Saturns* head may signifie (as *Fulgentius* observes, *Myth. l. 1.*) that the fruits, or plants and trees are covered with leaves. 15. The binding of *Saturn*, and casting him into hell, may signifie how the motion of the starre *Saturn* is slow, and scarce perceptible by us, by reason of its vast distance, so that it seemes to stand still; and because it is so far off from our sight, he was said to be in hell. 16. During the time of the *Saturnals*, the servants in signe of liberty put on their caps, and commanded their masters; this custome afforded matter of comfort to servants, and humiliation, to masters;

masters : When shall we see these Saturnals, wherein pride, malice, covetousnesse, and other sins which are now our masters, may at last serve us, and that we may obtain that freedome which Christ hath purchased for us ?

SATURI, See PANI.

SCYLLA and CHARYBDIS.

Scylla was the daughter of Phorcus, with whom Glaucus was in love, which Circe perceiving, infected with poisonous herbs the fountain in which Scylla used to wash, by which means the lower parts of her body were turned into dogs ; which when she perceived, out of impatience cast her selfe into the sea, and so was turned into a rock, not far from the white pool or gulfe Charybdis, which had been a most rapacious woman, and had stolen away Hercules his oxen, before shee was turned into this gulfe. There was another Scylla, daughter to Nisus king of the Megarenses, who having betrayed to king Minos her fathers red hair, in which the kingdoms consisted, shee was turned into a lark; and Nisus into a hawk.

The INTERPRETER.

1. **BY** Scylla may be meant a whore, for she is a monster composed of dogs and wolves, still barking, and biting, and devouring all that have commerce with her, and is never satisfied : shee is indeed a very dangerous rock, upon which many men have split both their soules, bodies, and estates, *Multorum fundi calamitas*. Scylla was hated by Circe, the daughter of the Sun, and so is a whore abhorred by the children of the light. Scylla was beautifull in her upper parts, but monstrous and deformed below, *formosa superne, deformis in piscem* : Such is the condition of whordome, pleasing and delightfull in the beginning, but the end is sorrow and misery. Ulysses, who was the type of a wise man, escaped the dangers of this monster ; and so will all wise men, take heed of a whore, and will abhorre her conversation, who brings none but fools to the stocks for correction.
2. *Patriephaetus* (*Fabul. l. 2.*) thinks that this Scylla was a Pirat ship or galley on the Tyrrhene sea, robbing and spoiling all Merchants that sailed that way ; which from its swiftnesse

wisnesse in sailing, and the rapacity of the pirates within it
 was said to be turned into a sea monster composed of dogs
 and wolves: this ship *Ulysses* outsailed by the helpe of a
 prosperous gale of winde, and so escaped the danger. 3. *Na-*
utes Comes, and others, by *Scylla* and *Charybdis* understand
 two dangerous rocks between *Sicily* and *Italy*, which being
 hollow, and the tides running thorow them, make an horrid
 noise, as if it were wolves yelling, or dogs barking: and be-
 cause there be divers monstrous fishes within these hollow
 rocks, devouring the bodies of those that make shipwracke
 here, the Poets feigned that these were monstrous women
 (for so the rocks appear like women afar off,) but below
 the navell were dogs and wolves. 4. In that *Circe* poyso-
 ned the waters in which *Scylla* used to wash; we see the
 nature of jealousie and womens emulation, how spitefull
 and revengefull it is. 5. In *Scylla* drowning her selfe we
 see how impotent and impatient women are, and how dan-
 gerous excessive griefe is, and what the end of whores is,
 even shame and ruine. 6. In *Scylla* the daughter of *Nisus*
 who for the love of *Minos*, betrayed her father and coun-
 trey, we see the nature of lustfull affections,

Nox, & amor, vinumque nihil moderabile suadent.

Shee casts off all naturall respect and affection towards her
 father and countrey, betraying his fatall hair, that is, his
 counsels to the enemy, upon hopes shee should enjoy him,
 of which notwithstanding shee failed; for *Minos* like a pru-
 dent man, though he loved the treason, yet hated the trai-
 tour, and rejected her, albeit he had obtained both the King
 and the City by her. 7. The life of a man is much like
 the sailing between *Scylla* and *Charybdis*; there be dange-
 rous rocks on each hand of us, despaire on the left hand,
 presumption on the right; adversity on the left, prosperity
 on the right hand, have destroyed many thousands:

Dextrum Scylla latus, levum implicata Charybdis

Obstat.

Therefore let us neither decline to the right hand, nor to
 the left: let us keep the middle road, which is the way of
 vertue; ————— *Medio tutissimus ibis.*

But most men fall with *Ulysses* upon *Scylla*, whilest they la-
 bour to avoid *Charybdis*; they run out of one extreme into
 another, and can never keep the golden mean. 8. *Charyb-*
dis

dis is metaphorically taken sometimes for an unsatiablen glutton or drunkard, who is never satisfied; or may be taken for a covetous extortioner, who is never contented; or for the grave, which is alwayes devouring and consuming the bodies put in it. 9. In that *Nisus* was turned into a hawk, which still pursues *Scylla* his daughter turned into a lark; we may see the nature of a guilty conscience, which leaveth not a man in death, but pursues the fearfull soule where ever it goeth.

Et pro purpureo poenas dat Scylla Capillo:

The wretched soule is tormented for its sinfull desires and pleasures.

SILENUS, see PANN

SIRENES.

These were three sisters, called Parthenope, Lagea, and Leucosia, the daughters of Achelous the river, and Calliope; they were halfe women, and halfe fishes, which with the sweetnesse of their musick allured the sea-men to saile upon the rocks where they sate, and so having caused them to make ships wrack, devoured them.

The INTERPRETER.

1. These *Sirens* were called the daughters of *Achelous*, either in reference to the harmony which the waters of that river makes in running, or else of those muscull instruments of old called *Hydraula*, we may call them water organs, instead of which we use wind organs; and because of the swætnesse of their musick, they were said to be the daughters of one of the *Muses*. 2. *Sabinus* thinks by these *Sirens* were meant the Queenes of the Islands neer the Bay of *Salernum*, who in the Promontory of *Minerva*, erected an University or Colledge of good learning and eloquence, which gave occasion to this fiction of the *Sirens*, who were called the daughters of *Achelous* and *Calliope*, because the professors of that Colledge came out of *Greece*, where *Calliope* dwelt, and *Achelous* was one of the chiefe rivers there. But the *Sirens* were turned into sea monsters, when the professors and students gave themselves to drinking, whoring,

and all kind of licentiousnesse : and indeed, in such places where discipline is not observed, many young men lose their time and estates, and fall upon as dangerous rocks as those of the *Sirenes*. 3. The *Sirenes* were whores, who dwelt upon that coast of *Italy*, who by their inticements allured men ashore, where they lost both their time and their money, and this was little better then shipwrack. 4. by the *Sirens* are understood carnall and worldly pleasures, by which many thousands are devoured ; the virgin-face of *Parthenope*, the sweet voyce of *Lagea*, and the white skin of *Leucostea*, are baits by which whorish *Sirens* draw young inconsiderate gallants on the rocks, and destroy them in their soules, bodies, and estates : therefore it becomes us with *Orpheus*, to tune up the melodious haire of Gods word, which may drown their voice and bewitching musick ; or else with *Ulysses*, to tye our selves with the cords of reason, that these halfe unreasonable creatures (for so the *Sirens* are expressed in that they were but halfe women) may not so far prevaile, as to destroy our souls, and devour our estates : or else let us stop our eares, as *Ulysses* did the eares of his fellowes with waxe, that we may not heare the chanting of their voyce ; and with the Adder, that we may not be charmed with the voice of such inchanters. 5. The *Sirens* used to fit their songs for every mans humour, that they might gain all : by this the nature of flattery is shewed, which sooths up men in their humours ; and applying it selfe to that which is most pleasing to the man whom flattery works upon, whether it be pride, luxury, covetousnesse, or any other vice ; a dangerous, but too frequent a kind of *Sirens*, which sing in Princes Courts, chanting that which is pleasing, but no way true. 6. Some thinke that the *Sirens* were halfe birds, whom the *Muses* bereft of their wings, for daring to contend with them ; I wish that learned men would clip off the wings of whorish and flattering *Sirens*, that they may not flye any more into Princes Courts and populous Cities, where they contend with the *Muses*, and prevaile too ; inticing more to hearken to them, then Preachers doe with all their Oratory. 7. There were three *Sirens*, and these had three sorts of musick to allure men, to wit, the voice, the fife, and the harp ; to shew that there are three wayes by which whorish women intice men to sin and destruction, to wit,

wit, beauty, singing, and familiarity. 8. The gods allowed the *Sirens* so long to live, as they could prevaile with passengers to listen to their songs; but after *Ulysses* and his fellows hearkned not to them, they perished in the sea, and were seen no more; whores and parasites will live in the world so long as Princes and rich men give ear to them: but if once they would be so wise, as with *Ulysses* to slight them, the Court and City would be quickly rid of them.

SISYPHUS.

HEE was the son of *Æolus*, who for his treachery to *Jupiter*, for his cruelty and oppression was slain by *Theseus*, and in hell is punished by rowling up a stone to the top of an hill, wh ch still from thence tumblesh down again.

The INTERPRETER.

1 *Sisyphus* was killed by *Theseus* for his cruelty and oppression; thus God is just, who punisheth the wicked here and hereafter: for not onely did *Sisyphus* suffer death here, but is tormented also in hell. If there were no other punishment for wickednesse but death temporall here, who would be afraid to sin, seeing death puts an end to all miseries and paines? *Mors erumnarum requies, non cruciatu.* Neither is God unjust in punishing twice; for indeed death temporall is but the beginning of death eternall, which ought to be eternall, because the majesty of the person offended, and the desire of the person offending, are eternall, albeit the sin it selfe be temporary. 2. *Sisyphus* was a tale-bearer, and did not conceal the secrets of the gods, nor the particular love of *Jupiter* to *Ægina* the daughter of *Asopus*; by this we may learn to be silent; and not to reveale or divulge the secrets of others, especially of Princes; *Magnum silentii præmium.* 3. The sinnes of *Sisyphus* were many, for which he was punished in hell; to wit, infidelity, in not concealing the secrets of the gods; ingratitude to them who had made him their secretary; prophaneesse in speaking irreverently of *Jupiter*; oppression in robbing and killing of strangers, and divers other sinnes; by which we see that sin never goeth alone, and that God never punisheth,

but

but when he is justly offended. 4. The work of *Sisyphus* is like the work of worldly men, they toile night and day for pleasures, honours, profit, but the work is never at an end; and when they think to end, they are but beginning. 5. Many rich and honourable men are like *Sisyphus* his stone, when they are advanced to the top of the hill of honour and wealth, doe suddenly tumble down again to the bottome, and he that is a king to day, may be a begger to morrow: why then should men toile with so much labour, vexation, and sweat, for that which is so apt to run down the hill from them?

SERAPIS, See OSIRIS.

SYBILLÆ.

THESE women were prophets, bring ten in number, as they are reckoned by Varro, *Perfica*, *Lybica*, *Delphica*, *Cumæa*, *Erythræa*, *Samia*, *Helespontica*, *Tyburtyna*, *Albunea*, *Cumana*. ἀπὸ τῶν οὐδὲ
βελῆ οὐδὲ
γενεῖ. Λακωνικὴ δὲ Ζῶε.

The INTERPRETER.

1. THE *Sibylls* were called so, as being the counselliers of God, for it is supposed that they were inspired by God; their Oracles were either uttered by word, or committed to writing, but confusedly; the writings of *Erythræa* were known from others, because she subscribed her name; the books of *Cumæa* were read and kept by the fifteen men, appointed for that purpose; there were at first nine of them, but six were burned by *Sibylla*, because *Tarquin* would not give her the full price she demanded, therefore was forced to pay as much for the three, as he should have payed for the whole nine; which three were kept in the Capitol, and delivered to the custody of two *Patricii*, who with two learned men read, and interpreted them; it was no more lawfull to look into these bookes without the authority of the Senat, then it is for lay-men to reade the Bible without the Popes permission, neither could the *Duumviri* impart to any, the oracles of those bookes without the Senat; therefore *Tarquinius* caused M. *Attilius* to be sowed in a sack, and flung into the sea, for permitting *Perseus Sabinus* to

Quindecim viri.

Gell. l. 12.

c. 19.

Plin. l. 13.

c. 13.

Dio Halic.

l. 24.

Pausan. in

Phocidis.

Plut. in

Popl. in

Fabio, in

Cesare, in

Cicerone.

Val. Max.

l. 1. c. 1.

transcribe them. These books were kept 450. yeeres underground, in the temple of the Capitoll, till in the 670. yeere of the City, *Scipio* and *Norbanus* being Consuls, the Capitoll and all in it were consumed with fire, in which these books perished; about seven yeeres after Embassadors were sent to *Asia*, to seek out some reparation for this losse, whoo returning, brought home what they could finde of *Sibylla's* verses; but *Stilico* long after this burned all that he could find of these oracles; and *Theodosius* abolished the Colledge of the fifteen men, in the yeere of Christ 390. At first there were but three Statues of the *Sibyls* at *Rome*, to wit, of *Cumana*, *Delphica*, and *Erythraea*, and they were called *Phaebades*, or *Pythiae*, at first, as being inspired by *Apollo*; but all inspired women were afterward called *Sibyls*; whereof tern were of chiefe note. 1. *Sibylla Delphica* was the most ancient of them all; she was born at *Delphi*, and lived long before the *Trojan* wars, the destruction of which she prophesied; and 'tis thought that *Homer* inserted many of her verses into his works. *Sibylla Erythraea*, *Lactantius* saith was a *Babylonian*, as shee confesseth her selfe, about the end of her third book of Oracles; as all the *Sibyls* prophesied something of Christ, so she did most fully and clearly; which verses were not made by any Christian since Christ, but by her, or some other before Christ was born, as *Ensebius* makes it cleare out of *Tully*, who translated them, and lived before Christ: whether she lived before or after the *Trojan* war, it is uncertain. The third was *Sibylla Cumana*, or *Cimmeria*, because she did prophesie neere the lake *Cimmerium*, and in her temple at *Cumae* in *Italy*, six miles from *Baiae*; *Justin Martyr* was, and saw the three lavers where she used to wash her selfe, and the seat from whence she gave her Oracles; this temple stood till the yeere of Christ 1539, saith *Boissardus*, till it was overthrown by an earthquake; the ruines of *Apollo's* Temple, and passage to her cave were to be seen in his time, till it was stopped up by Pope *Hadrian*, because divers young schollers out of curiosity perished in that passage, being stifled with the vapours and smoake of brimstone: it is of her, and her Prophecies that *Virgil* speaks; she prophesied of Christ, but when she lived it is not certain. The fourth was *Sibylla Cumana*, so called from *Cumae* a city of *Loeris* in *Ionis*, where *Apollo* had a temple

Plin l. 34.
c. 5. Solin.
c. 8. magn.
nam cui
mentis
animusque
Delius in-
spirat vates
Virg. En.
6.

Enseb. in
vita Con-
stantini.
Cicero de
divinatione.

Ad Grecos.
De Sibylla
Cumana.

Eclog. 4.
Enl. 3.
6. v.

in this she prophesied; from thence she came to Cumæ in Italy. Solinus saith that her sepulchre was extant in his time in Sicily; this is she that sold the fatall books to Tarquin Porsena, which were kept first by two men, then by ten, then by fifteen, at last by sixty, but the name of fifteen was still retained; she prophesied of Christ, of the end of the world, of the greatnesse of Romes Empire, and the conflagration of Vesuvius. The fifth was Sibylla Persica, born at Babylon: some think that this is she who came from Saba to hear the wisdom of Solomon; and having commerce with the Hebrews, prophesied many things concerning Christ, the last judgement, of the rewards of good and bad men. The sixth was Sibylla Lybica, called Eissa, she uttered her Oracles at Clarus, and Delos, at Delphi, and at last in Libya; and some time she spent in Samos; she prophesied also of Christs Miracles, and of Idolatry. The seventh was Sibylla Samia, her name was Phygo, or Phyo; she lived 665. years afore Christ, in the time of Numa Pompilius, at Rome, and of Menasse among the Hebrews; she prophesied of God, of the Creation, of the vanity of Idols, &c. The eighth was Sibylla Hellepontica, she was born in Marpessus, a town of Troas, and lived 559. years before Christ; the Gergethians challenge her for theirs, whose image they stamped upon their coine, with the picture of Sphynx, to shew her enigmaticall propheties; she prophesied of Christ, of mans happiness by him, of the conflagration of the world, of the destruction of the Cities of Asia. The ninth was Sibylla Phrygia, much honoured in Asia, for her familiarity with Apollo, she gave her Oracles at Ancyra, a town in Asia minor, and prophesied of Christ, of the Resurrection, of Gods judgments against sinners. The tenth Sibyl was Tiburtina, called also Alounea, and Lencothoe, she gave her Oracles at Tibur, neere the river Anien, and delivered many excellent moral precepts, for which she was worshipped as a goddess: in the bottom of Anien, her statue was found with a book in her hand, long after her death; this statue was transported with great solemnity to Rome, and laid up in the Capitol with the rest of Sibylla's books. Augustus was counselled by the Oracle of this Sibylla, to abstain from the title of Lord, as being proper onely to Christ, who was shortly to be born of a pure Virgin. 3. Besides these ten Sibyls, there were

Sol. Poly-
hist. c. 7.

Glycas. c. 2.
part. 2.

Georg. Cedrenus.

In lib. or d-
cul. Sibylla.

Eusebius &
Hieron. in

Chronick.
Aug. l. 18.

c. 29. De
civit. dei.

Boissardus.
Rhodig.

l. 14 c. 1.
Lactant.

c. 1. Instit.
Plin. l. 24.

Boiss. de
Sibyl.

Vivus ad
Aug. l. 19.

c. 23. de
Civit. Dei.

Aug. inter-
pret. in Ec-

log. 4.
Onuphrius.

de Sibyllis.
Orac. Si-

byllina Op-
scopai.

Lactant.

l. i. advers.

gentes.

Hieron.

advers.

Jovin. l. i.

Just. Mar.

in admonit.

Sext. Senen.

b. lib. i. l. i.

Injanam

vatem aspi-

ciens. Virg.

Æn. 3. l. i.

6. Bacchatur

vates.

quatuor men-

tum sacerdo-

tum in o. a.

Pythius.

Hor. Od. 6.

l. i.

Hinc mu-

toia quasi

muia hinc

ἐμύοια,

βαρυία,

κύνος,

κατάληψις

ἐνθ' ἑσθ' αὐτῶν

In Agamē.

ducet se ca-

ssa Sibylla.

Æn. 5.

αἰχμήν δ' ἵ

βλην καὶ θά-

εῖσεν.

P'nt. de

desec. orac.

ut lumina

adirem.

others of lesser note, as *Epirotica*, who prophesied in the temple of *Dodona*, long after the Nymphs *Peleades*, called the Doves; and *Sibylla Ægyptia* who prophesied of the overthrow of the temple at *Ephesus*, and reprov'd the idolatry of *Isis* and *Seraphis*; there was also *Colophonis*, *Lampusis*, and *Thessalica*, *Mantis*, of which see *Boissard*, and others. But in the time of *Augustus*, as *Tacitus* sheweth in his life, many vain prophesies went about under the name of the *Sibylls*, he commanded that all prophesies which could be found should be brought by a certain day to the Governour of the city; that they might be censured by the *Quindecim viri*. 4. These *Sibylls* were inspired sometimes with a good, sometimes with an evill spirit; for when they prophesied of Christ, and exhorted the people to holiness of life, to abandon idolatry, and to seeke after the knowledge of the true God, they could not be then moved by any evill spirit, but God himselfe spoke by their mouth, to make the Gentiles inexcusable; but doubtlesse they knew not, nor understood what they uttered, and likely they might utter many of these prophesies unwillingly, as *Balaam* did, who in stead of cursing the Israelites (which he intended) blessed them; sometimes also they were inspired by an evil spirit, as may appear by their madness, distempers, raging, foaming, staring, and many unbeseeming gestures; for the Spirit of God, is the spirit of meeknesse and quietnesse, he is not in earthquakes, whirlwinds, and fire, but in a soft and still voyce; of their raging and mad gestures, we reade in the ancient Poets and Historians: *non vultus, non color unus,*

Non compe mansere comæ, sed pectus anhelum,
Et rabie fera corda tument, majorq; videri.

So *Lucan*—*Bacchatur divinis aliena per animum*

Colla ferens, vittaq; dei, Phæbæq;serta

Erectis discussa comis.—So *Seneca*;

Silet repente Phæbas, & pallor genas,

Creberq; totum pressidet corpus tremor;

Steteret vitta, mollis horrescit coma, &c.

5. Such reverence the Gentiles gave to their false Gods, that none was accounted a *Sibyll*, who was not chaste; therefore *Sibylla* is still called *Virgo*, by the Poet; besides, none else had leave to enter into the *Adytus*, or secret place where the Oracle was given, but onely shee; therefore *Æ*

nequa

never went farther then the porch or threshold of Sibyllas cave and Apollo's temple; but she entered into the inward closter, this was an imitation of the Jewes, for the people stood in the outward court, whilst the high priest alone entered into the sanctuary; it were happy if there might be more reverence to God in our Churches, and that all who draw neere to him, might be truly pure and holy.

6. It seemes the Sibylls were long lived, for commonly they were not admitted till they were 50 yeares of age; and this length of age might proceed either from their sober diet, and chaste life, or else from God, who would have them live long, that the greater authority might be given to their propheties of Christ, and exhortations to vertue, and that the Gentiles might be made the more inexcusable, having such long lived preachers to instruct them: of their long lives the Poets speak, *ac me non aetas mutavit tuta Sibylla.* So *Ausonius*; *vincat Cumanae in quoq; Deiphoben.* So *Martial*; *Euboica nondum numerabas longa Sibylla tempora.* Therefore *Aristotle* calls Sibyll *πολυχρονωτάτην παρ' ἑσέων*, the many aged Virgin. The Gentiles would not permit the Oracles of their false gods to be handled or uttered, but by such as were aged: whereas we are contented to admit young boyes, raw in yeares and knowledge, to handle the mysteries and oracles of the true God.

SOL.

Hee was the son of Hyperion and Euphrasie, who did not assist the other Titans against Jupiter, but rather took his part against them, therefore was honoured by Jupiter with a crown and chariot.

The INTERPRETER.

1. **S**OL is called the son of Hyperion, from *ὑπερίων* because he was of highest account among the Gentiles, and worshipped above all the other gods, as his light, motion and influence is of more efficacy then all the rest: therefore his mother was Thia, or Euphrasie, from *εὐφροδία*, because his operations and light are divine, and his light is large or broad, as the word signifieth. 2. He assisted Ju-

*venit erat
ad limen.
talia santi
ante fores
nostro in li-
mine pendes*

En. 6.

*meque ad
sua limina
Phoebe.*

En. 3.

*Longeva
sacerdos.*

En. 6.

*Vivacisque
aurea Sibyl-
la.*

Ovid. 14.

Met.

*Eti Cumae
seculavatis
agae.*

Op. 3. fast.

Propert. l. 1.

El. gi. 24.

Mart. l. 9.

egig. 22.

De mira l. 9

piter against the other *Titans*, to shew that God assisteth the
 just and innocent against the wicked oppressors, 3. His I-
 mage was wont to be made of gold, beardless, but long-
 haired, having a whip in one hand, and *Jupiters* thunder
 in the other; by which they signified, that the Sun was
 the supreme God, correcting some with lighter punish-
 ments, to wit, with the whip; and other with greater, as
 the thunder. 4. *Sol* is placed amongst the mids of the *Muses*,
 because the Sun is amongst the midst of the Planets, which
 they held made an harmonious sound in their motion. 5. To
 the Sun were dedicated the Wolf for his rapacity, expres-
 sing the force of the Suns heat in consuming of moisture
 and vapours; the Hawk for his swiftness and quick sight,
 to shew the swiftness of the Suns motion, and that he is
 the eye of the World; the black Raven and the white Swan,
 to express the quality of night and day, which the Sun
 causeth, the one by his absence, the other by his presence;
 the Cock also, because he salutes the day with his crowing.
 6. I find him painted sometimes with arrows in one hand,
 and the *Graces* in the other, to shew what hurt and benefit
 we receive by his heat; more benefit then hurt, for he
 holds onely two arrows, but three *Grates*. 7. The Sun was
 painted with four eares, but one tongue, to teach us, that a
 wise man should hear much, but speak little. 8. The Sun
 was represented among the Egyptians by a scepter and an
 eye, to shew that he is the eye of the World, and king of
 the Planets. 9. I find the Sun sometimes pictured with a
 crown on his head, beset with twelve precious stones, and
 sometimes with four pots or urnes at his feet; by this I
 think, they meant the year with its twelve moneths
 and four seasons: sometimes again he sits upon a Lion, and
 carrieth a basket on his head, a Lance in his hand, with the
 picture of victory on it; by this doubtless they understood,
 that the Suns heat tameth the wildest beasts that are, that
 all our plenty and filling of our baskets are from his influ-
 ence, and that he like a triumphant Conquerour rides in
 his golden Chariot about the World. Who would see
 more of *Sol*, let him look upon the title *APOLLO*.

SOMNUS, see NOX.

SPHINX

This was a Monster begot of Typhon and Echidna, having the face of a virgin, the wings of a bird, and the rest of a dog or Lion: this used to propose a riddle to travellers, which was this; What creature was that which was four footed in the morning, two-footed at noon, & three-footed at night? They that could not resolve this, were devoured by Sphinx: but at last Oedipus resolving the riddle, caused such indignation in Sphinx, that she flung her self down from the Rock, and brake her own neck.

The INTERPRETER.

1. Some think that Sphinx was an Amazonian woman, who having gathered a number of thieves, made oftentimes excursions from the hill *Sphingius* upon the Thebans; but at last was surprised by Oedipus in the night, and destroyed: and this was the resolving of her riddles, that is, the overcoming of her inaccessible and difficult places and rocks where she remained. Her womans face might signifie her alluring and enticing wayes to draw strangers to her; the wings may signifie her or her fellows swiftnes; her lions or dogs body and claws expressed her rapacity. 2. Satan is the true Sphinx, who hath the face of a woman to entice and deceive, the claws of a Lion to tear us, & the wings of a bird to shew how nimble he is to assault us; he lives upon the spoyl of souls, as Sphinx did upon the bodies; he did for many ages abuse and delude the Gentiles by his Priests and wizzards, with riddles and ambiguous oracles: there is no way to overcome him, but by hearkening to the counsel of *Minerva*, as Oedipus did; that is, by following the counsel of Christ, who is the wisdom of the Father; by this he shall be destroyed, and we undeceived. 3. The creature with the four feet in the morning is man, who in his infancy, before he is able to walk, crawls upon all four; at noon, that is, in his manhood, makes use onely of his two feet; but in the evening of his age leans on the staffe, which is his third foot. 4. Of naughty Parents there proceed none but naughty children; *Mali corvi malum ovum*; for Sphinx was the child of Typhon the giant, & of Echidna, which is a kinde

of serpent; and therefore of them comes a serpentine brood: to wit, *Gorgon*, *Cerberus*, the Dragon that kept the garden of *Hesperides*, *Hydra*, *Scylla*, *Sphinx*, *Chimera*, all monstrous brats of monstrous parents: if we would have good children, let us be good our selves: *Fortes creantur fortibus*. 5. A Christian ought to be a *Sphinx*, having the face of a woman, that is, cheerfulnesse in countenance, affable in words: the wings of a bird, that is, expedition in actions, and a delight in supernaturall and heavenly places; the body of the lion, that is, magnanimity and courage in afflictions. 6. The Thebans used to wear the picture of *Sphinx* in their ensignes, *Minerva* on her helmet: the Egyptians placed it in the entry of their temples, to shew that souldiers, wise men, and priests, should be wary and circumspect in their words, and so to involve their actions and words, that they may not be too plain and despicable, to the prejudice of the State, or of Religion. 7. *Sphinx* is a kind of Ape or Baboon in Ethiopia, representing a woman in her breasts, and is held to be a docible creature.

STYX, ACHERON. COCYTUS.

These were three rivers of hell, over which the souls must passe and they were the daughters of Oceanus and Terra.

The INTERPRETER.

IN that these were called the daughters of *Oceanus* and *Terra*, it is to shew, that they, as all other rivers, have their originall from the sea, but particularly, they have some passages under ground. 2. *Acheron* signifieth joylesse: *Styx* hatred, from *συζος* hatefull: *Cocytus* complaint or lamentation: to shew, that when we are departing out of this world, the joy of all earthly things fails us: therefore the water of this river was very unpleasant: for what pleasure can they have that lived in wealth, honour, and all outward felicity, when they see that now they must part from them? sure the crossing of this river must be very unpleasant and sad to the men of this world, who have had their reward here, and their portion in this life. But having passed

ed this river, they come to *Styx*, which is hatred : for then they begin to loath and hate their former evill courses and wicked lives, and repent that they spent their time in such vanities, whereof now they reap no other fruit but shame and confusion. Lastly, they come to crosse *Coccyus*, which is the river of lamentation and complaint, which their friends make that part with them : and they themselves, both for their former follies, and for losing their former delights and vanities. These rivers are said to flow from *Pluto's* throne, because the remembrance of that dominion which death shall have over them is the cause of these sorrow and complaints. Some adde the fourth river, called *Phlegeton*, from burning, by which may be meant the wrath of God which burneth like a river of brimstone. 3. Because *Victory* the daughter of *Styx* assisted *Jupiter* against the Titans, therefore he bestowed this honour upon her, that none of the gods should swear by *Styx* in vain : whosoever did, was debarred from *Nectar* and *Ambrosia* for a whole year; The reason why they would not swear by *Styx* is, because to swear by any thing is to honour it : but they would not honour that which is so repugnant to their nature ; for *Styx* signifieth sorrow or hatred, of which the gods are not capable, seeing their life consisteth in joy and love. But by this we see what shame it is for Christians to take Gods name in vain, seeing the Gentile gods would not take the name of *Styx* in vain ; What can such Christians look for, that have no more reverence to Gods sacred name, but to be debarred from *Nectar* and *Ambrosia*, even from life and immortality? For the Lord will not hold them guiltlesse that take his name in vain. 4. As *Styx* assisted *Jupiter* against the Titans ; so *Acheron* assisted them, by affording water to them when they fought against *Jupiter* : therefore as *Styx* was honoured for her loyalty ; so *Acheron* for disloyalty is thrust down to hel. By this Princes are taught to reward their faithfull and loyal servants, and to punish such as seek their ruine.

SUMANUS, see PLUTO.

SYLVANUS, see PAN.

CHAP.



CHAP. XVII.

T.

TANTALUS.

His was the son of Jupiter and Plote the Nymph, who feasted the gods with the flesh of his owne son Pelops; which they so abhorred, that they all abstained from eating, except Ceres, who unawares eat up the child's shoulder; but the gods restored him to life again, and gave him an Ebony shoulder: as for Tantalus, they thrust him down to hell, where in the midst of plenty he is starved with hunger and thirst.

The INTERPRETE R.

1. **I**F the Gentile gods did so much abhorre the eating off mans flesh, how much more doth the true God detest the sacrifices of mans flesh? and therefore would not suffer Abraham to offer his son Isaac in a sacrifice; but furnished him with a Ram in stead of his son. 2. The love off Tantalus was great to his gods, in that he offered to them his owne son, but not his onely son; and that he offered him to them that were his gods; but the love of God is far greater, in offering for us his onely Son; for us I say that weree his vassals, yea his enemies. 3. As Pelops was cut in peeces by his owne father, to be a sacrifice to the gods, so doth God our heavenly Father mortifie us by afflictions, that wee may be a fit sacrifice for him. 4. Pelops was advanced to great wealth and power, as his Ebony shoulder signifieth, Ebony being an Embleme of wealth, and the shoulder off strength or power; so was he also advanced to great honour, for that famous part of Greece was called Peloponnesus by him: thus God after our sufferings here, will advance us to eternall honour, power, and riches hereafter. 5. If Tantalus was so willing to part from his son, and to bestow him upon the gods; why should we be unwilling to bestow our

God

God, or on his poor members, some part of our goods? how are they to blame that are impatient, and rage when God by death calls away their friends and children? 6. In *Tantalus* we may see the picture of a Scholar, Student, or one transported with contemplation; who though he abound in wealth, yet mindes it not, but is carried from all worldly thoughts to divine meditation, no more enjoying these earthly things, then *Tantalus* did the rich and sumptuous dishes of meat that were set downe before him. 7. In *Tantalus* we see the condition of a rich miser, who abounds in all outward wealth, and yet hath not the power to enjoy it:

Querit aquas in aquis, & poma sugacia captat.

he starves in the middest of his plenty, and wants the things which he possesseth, and hath not that which he hath. 8. Here also we may see the condition of a bloody Tyrant, who is in continuall fear and anxiety; as *Dionysius* shewed to the flattering Philosopher, setting before him a Princely Table richly furnished, but durst not eat because of the naked sword which hung by a horse hair over his head; so over *Tantalus* a great stone hangs, ready to fall upon him, *atra silex, jam jam lapsura*; and the Furies sit at his table with grim countenances, snaky hairs, and burning torches, intimating the errors of an evill conscience, which suffer not the Tyrant to enjoy or take delight in all his plenty or outward splendour; as we read of that bloody king, who murdered *Boetius* and *Symmachus*; *Furiarum maxima juxta Accubat, & manibus prohibet contingere mensas.* 9. *Pelops* married with fair *Hippodamia* the daughter of king *Oenomaus*, whose horses none of all her suitors could tame, therefore many lost their lives, onely *Pelops* obtained her: to shew that they only shall obtain true happinesse, who can subdue the untamed and unruly horses of their lusts and affections: but most men are overcome by them, therefore they come short of *Hippodamia*, and lose their lives; only he that with *Pelops* is innocent, wise, and valorous, shall attain to this happinesse. 10. *Tantalus* was punished both for his cruelty in murdering of his son, for his curiosity in desiring to know whether the gods could finde out what he had done, and for his prattling in that he revealed the secrets of the gods to mortall men; but let us take heed of these sins of *Tantalus*, if we would escape the punishments of *Tantalus*. 11. Of all

all the gods, onely *Ceres* eat up his shoulder, but she restored it again stronger then before, because she made it of Ivory: this may I think betoken our death and resurrection: for *Ceres* is the earth, which wil eat and consume our flesh, but she shall restore it again in the last day, far stronger and durable then before: for the body that is sowed in weaknesse, shal be raised in power, and this mortal shal put on immortality.

TARTARUS, see **LETHE**,
and **PLUTO**.

TELLUS, see **RHEA**.

TETHYS, see **OCEANUS**.

TEREUS.

HE was the son of Mars and the Nymph Bistonis; who after he had married with Progne King Pandions daughter, ravished Philomela his wifes sister, and cut out her tongue, that she might not discover it; which nevertheless Progne understood by Philomela's letter, written with her own blood; this caused her to kill her onely child Irys, which she bore to Tereus, and boyl him for his supper; he being enraged at this horrid wickednesse, ran at his wife with his naked sword, but she was turned into a Swallow, and so escaped him; and he into a Lapwing; but Philomela into a Nightingal.

The **INTERPRETER**.

I. **T**HE Lapwing hath a long bill representing that sword with which *Tereus* ran at his wife, and the tuffe on his head represents a Crown; and his delight in raking and picking the dung of other creatures, gave occasion to this fiction, to wit, that King *Tereus* was turned into a Lapwing; a fit transformation, that the filthinesse of inordinate lust, in which *Tereus* delighted, might be represented by the filthinesse of the dung in which the Lapwing takes pleasure: so the red spots on the Swallows breast, represent the blood of

of the child with which *Progne* was defiled; and the continuall mourning, groaning, and complaining of the Nightingale, expresse the complaints of *Philomela* for the losse of her Virginitie and Tongue. 2. Because the two sisters ran to *Athens* to complain of their wrongs, and *Tereus* ran after them; to expresse the suddenness and celerity of their flight, they were feigned to be turned into birds, the emblemes of celerity and expedition. 3. There are two violent affections which make men shake off all humanity; the one is impotent lust, the other, inordinate desire of revenge. We see what lust did in *Tereus*, and how desire of revenge prevailed in *Progne*; what was more barbarous horrid, and cruell then for *Tereus* to cut out his sisters tongue whom he had ravished; and for *Progne* to kill and boyle her owne and onely child for her husband to eat? 4. By these two sisters *Philomela* and *Progne*, may be meant Poetry and Oratory; *Philomela* delights in woods and deserts, so doth Poetry:

Carmina seculum scribentis & omnia querunt.

Progne loves to be in Townes and Cities, for the Swallow builds her nests in houses, so doth Oratory; but as far as the Nightingale exceeds the Swallow in melodious notes, so far doth Poetry excell Oratory: for the Poet doth all that the Orator can doe, and much more, by adding delight to perswasion: *Et prodesse volunt, & delectare Poeta.* 6. *Tereus* was the son of *Mars*; we see what the sons of *Mars* use to do, and what be the fruits of war: to wit, the Muses are ravished, Scholars are robbed and plundered: their tongues are cut out, that they may not complain: that is, lawes, learning, and truth, are silenced by barbarous murthers and cruelties are committed, and how many children are by souldiers devoured, when their Parents are either banished or murdered, and their estates robbed and consumed?

THESEUS.

HE was the son of *Aegeus* and *Aethra*: his step mother would have poisoned him in his youth: he subdued the *Amazons*, and of *Hippolite* their queen begot *Hippolitus*: he killed *Creon* king of the *Thebans*, the untamed bull in *Africa*, the *Minotaur* in the *Labyrinth*: and carried away the two daughters of king *Minos*, to wit, *Ariadne* and *Phaedra*: he killed also *Procrustes*,

custus, Sciron, and Schinis great robbers in Attica, he overcame the Centaures and the Thibes: he went down to hell with his friend Perithous, to ravish Proserpina, where Perithous was slain, and he put in chains, but was delivered by Hercules: at last in his old age was killed by King Lycomedes.

The INTERPRETER.

IN Theseus killing of infestuous thieves, and subduing of Monsters, is set down a fit example of valour and justice for Princes to imitate. 2. Theseus was guided by Ariadnes thread to get out of the Labyrinth; the word of God is the thread that will direct us through the winding and intricate Labyrinth of this life. 3. Theseus proved himself to be Neptunes son, by leaping into the sea, and fetching up from thence the ring which King Minos hadd flung into it, and for this fact he received a crown from Thetis, which he bestowed upon Ariadne, and afterward it was placed among the stars: the way to prove our selves to be the sons of God, is by patient enduring of our afflictions, which though they be deep and bitter like the Sea, yet shall not drown us, but in that Sea we shall find the Ring, even eternity, which hath no more end then a Ring, and withall we shall obtain the Crown of righteousness, which is laid up for us in Heaven. 4. Theseus and Perithous loved one the other so dearly, that they went down to hell together; by which we see that neither death nor danger can separate true friends, or dissolve that friendship which is grounded on vertue. 5. Theseus is commanded not to come to his Father at Athens, untill he was able to remove the great stone under which his Father Aegens his sword lay, and till he was of sufficient strength to mannage that sword, and with it to clear the high wayes of thieves and robbers: even so we shall not be fit to come into the presence of our heavenly Father, in the City of God, the new Jerusalem, untill we have removed the stony hardness of our hearts, and with our Fathers sword, that is the sword of the Spirit, we have destroyed our spirituall enemies that lie in our way, and hinder our passage. 6. He went going down to hell to ravish Proserpina, where he was bound, and from whence he could not be delivered but by Hercules.

by *Hercules*, teacheth us, that lust and venery have brought many a man to sickness, and death's door as we say; and intemperance that way hath bound many by the hands and feet with the Gout, worse then fetters of Iron, where men lie in pain, as it were in hell, from whence there is no delivery but by the help of *Hercules* the Physician: besides fornication and adultery bring many souls to hell, from whence there is no redemption, but by Christ the true *Hercules*. 7. As *Hercules* in honour of *Jupiter* his Father, appointed the Olympick games, so did *Theseus*, in honour of his supposed Father *Neptune*, institute the Isthmian games, to be celebrated every fift year also; thus we see how great spirits affect immortality, and to be honoured after death. 8. *Theseus* after all his victories and brave achievements, yet is murdered in his old age; by which we see there is no permanent happiness in sublunary things: *Cesar*, who as the Orator said, *domuit gentes immittit barbaras, multitudine innumera, locis infinitas, omnium copiarum genere abundantes, &c.* He overcame innumerable fierce nations, and had throughly (as he thought) settled himself and the Empire, yet at last was stabbed in his old age with 23 wounds: hence let no man be secure: *nescis quid serus vespere velat.* 9. Our blessed Saviour is the true *Theseus*, who was persecuted in his infancy, and in his life-time overcame many Monsters, but far more in his death; he went down to hell, and from thence delivered mankind, which had been there detained in everlasting chains of darkness, if he had not ascended: who by his own, and not by any other power, delivered man from endless captivity.

THETIS *(see OCEANUS.*

TITANES *(see JUPITER.*

SATURNE.

TITHONUS.

HE was the son of *Laomedon*, who for his beauty was beloved of *Aurora*, and by her carried away to *Aethiopia* in her Chariot, where she bore *Memnon* of him: By her means he was made immortall; but living so long till he was turned into a Grasshopper, he grew weary of his life, and desired to die.

The

The INTERPRETER.

1. **Tithonus** is taken sometimes for the Sun, as in that co
Virgil, Georg. 3.

Tithoni prima quot abest ab origine Caesar.

And indeed, the Sun is the beauty of the world ; mo
wonder if *Aurora* fell in love with him , from whom she
hath all her beauty : And as the Sun is beautifull , so he
is immortall ; onely in the evening he is turned into a
Grasshopper, to shew the weakness of his light and heat
then : Or by *Aurora* may be meant that all creatures in the
morning fall in love with the Sun, as delighting to see his
light, of which they were deprived a while ; as the birdes
by their chearfull chanting then shew : hence it is, that
more do worship the Sun rising, then falling. 2. By *Aureo*
ras falling in love with *Tithonus* may be meant, that he useth
to rise betimes in the morning, and imployed that time
chiefly about his business ; no fitter time for the *Muses*
with whom she may be said to be in love , when Students
give themselves then to meditation. 3. *Tithonus* lived till
he was of an exceeding great age, to shew that early risers
are long lived ; whereas they that love too much sleep
specially in the morning, breed and cherish gross humours
by which diseases are bred. 4. *Tithonus* lived so long, till he
was weary of his life ; and what wonder seeing this life :
best gives no true content, much less in old age, which is
self a disease, and that incurable ; which *Solomon* calls the
evill dayes wherein a man takes no pleasure ; as old *Bac*
chillai shewed to *David*. 5. Old *Tithonus* is turned into
Grasshopper, to shew that old men are much given to
chatting and prating ; therefore *Homer* saith (*Iliad l. 3.*)
that the old Trojan men sitting in the gates were
 $\tau\alpha\lambda\iota\gamma\alpha\sigma\iota\nu\ \epsilon\sigma\iota\kappa\acute{o}\tau\epsilon\varsigma$, like Grasshoppers in a Wood sitting
upon Trees. 6. *Tithonus* was carried up to heaven by *Aurora* ;
even so holy meditations and prayers in the morning
should carry our mindes and affections up to heaven : thus
David mounted up in the morning chariot of devotion into
heaven, and oftentimes prevented the morning watch
Tithonus. See more in the word **AURORA**.

TITYUS.

HE was Jupiters son of Elara, who being hid by Jupiter within the earth, for fear of Juno, at last was born, not without a great gap in the earth: this huge child, who was therefore called the earths son, afterward offering violence to Latona, was killed by Apollo's arrows, and thrust down to hell, where he covers with his body nine acres of ground; and his heart is still eaten up by ravens, and still grows again.

The INTERPRETER.

1. **B**y *Tityus* may be meant the corn, which is by *Jupiter*; that is, by the aire and the earth fomented and produced; this covers many acres of land, and is killed by *Apollo's* arrows, that is, by the heat of the Sun is brought to maturity, and so is cut down by the mower: the raven that eats up his heart which grows again, is the moysture of the earth which putrifies the corn, and then it grows again.
2. An envious man is much like *Tityus*; his heart is eaten up with envy, and yet is still growing:

*Invidia Siculi non invenero Ty anni
Tormentum majus.*——

He may be truly said to live in hell. 3. By *Tityus* his Ravens may be meant the tortures of an evil conscience tormenting men even in this life: when wicked men therefore are wounded by *Apollo's* arrows, that is, by the word of God, sharper then swords or arrows, they begin to have hell within them, and then the ravens pick and teare their hearts; thus at *Peters* sermon the hearts of the hearers were pricked, that they cried out, *Men and brethren what shall we doe?* 4. Although *Tityus* was so big, that he covered nine acres of ground, yet he is punished; by which we are taught, that there is neither greatnesse, strength, or power, that can avoid the hand of divine justice. 5. He that is in love with a woman whom he cannot obtaine, is like *Tityus*; he

Dd

hail

hath a raven continually picking his heart; and lives in a kind of pleasing hell, or a hellish pleasure:

Vulnus alit venis, & cæco carpitur igne.

TRIPTOLEMUS, *see CERES.*

TRITON, *see NEPTUNUS;*
and OCEANUS.

TYPHOEUS or TYPHON.

HE was of the Gyants, the son of Titan and Terra, he was about to shut Jupiter out of his Kingdom: but he was shot with his thunder, and thrust under the Iste Inarime: or as some write, under hill Ætna in Sicilie.

The INTERPRETER.

1. **T**Yphon was brother to Osiris king of Egypt: who having killed the King, invaded the Kingdom; but was overthrown at last by Isis: this man because of his cruelty was said to be nursed by a Dragon: and surely bloody Tyrants are no better then the foster-children of Dragons, & the Sons of earth, & of the race of Gyants, and scourges or plagues sent by God to punish a people, as they write that Typhon was.
2. By Typhon may be meant subterranean exhalations, or vapors causing Earthquakes, & sometimes eruptions of fire, ashes, stones, & pestilentiall smoaks, flying up high in the ayre, as if they meant to pull Jupiter out of his throne: these are said to be the sons of Titan, and of the earth, because they are begot by the heat and influence of the sun in the hollow or spungy places of the earth.
3. The Devill is the very Typhon, who by his pride opposed God, and was thrust down to hell: the greatness of Typhons body argues the greatness of Satans power; his snaky hands and serpentine feet do shew that his actions & wayes are cunning & deadly: the strength out of Typhons hands from East to West, and the touching of the Starrs with his head, are to shew that his malice is every where diffused.
4. The Pope is another Typhon: the son of earth, for he hath turned Christs heavenly Kingdom into an earthly

Mö.

Monarchy; he makes war against heaven, by opposing Gods ordinances; hath stretched out his hands from East to West, that is his Empire: he hath with *Typhon* lifted up his head to heaven, exalting himselfe above every thing that is called God: his snaky hands and feet shew that his waies and actions are full of poison and serpentine craft: and if we consider his cruelty against Protestants, he may be said to have had a Dragon for his Nurse: he breathes nothing but fire out of his mouth, to intimate his blasphemies, or edicts to burn hereticks: he was sent as a plague to punish the world: but at last shall be overcome by the breath of Gods mouth, as *Typhon* was by *Jupiters* thunder. *Enceladus* and *Typhon* never shook or troubled *Ætne* and *Inarime* so much, as he hath moved and troubled *Italy*, and indeed the whole world. But it was *Juno* the goddess of wealth that produced this monster out of the earth, and it was wealth that raised the Pope to that pride and greatness, by which he hath troubled the world ever since. And lastly, as the gods were so affrighted at the greatnesse and bignesse of *Typhon* when he challenged *Jupiter*, that they fled into *Egypt* for fear, and turned themselves into beasts: even so did the Kings of *Europe* for feare of the Popes greatnesse, threatnings, and excommunications, hide themselves in the Egyptian darknesse of ignorance, and cowardly like beasts submit their necks and crowns to his disposing.

THALASSIO, see HYMEN. TERPSICHORE, see MUSÆ. TETHYS, see OCEANUS, and NEPTUNUS. THALIA, see MUSÆ. THETIS, see ACHILLES and PROTEUS. TIRESIAS, see NARGISSUS. TISIPHONE, see EUMENIDES. TITAN, see SOL, JUPITER, SATURNE. TRITON, see NEPTUNUS, and OCEANUS. TYNDARUS, see CASTOR and HELENA. TY-PHOEUS, see GIGANTES.



CHAP. XVIII.

V.

VENUS.

SHe was the daughter of Jupiter, or as others say, she was begot of Cælus his testicles (which Saturn cut off) and the See-froth, she was the goddesse of love and beauty.

The INTERPRETER.

1. **T**He Platonists make a Cœlestial and a Terrestrial Venus, so they make an Heavenly and an Earthly Cupid; the one being nothing else but the love of heavenly things, as the other is of earthly. They gave wings, arrows, and torches to both: but the wings of Celestial love carry up our thoughts and affections above all transitory things: the arrows of that love are not to wound and kil us, as the arrows of Terrestrial love doe, but to wound and kil all carnall affections in us; and so the Torches thereof are not to burn our hearts as the torches of earthly love doe, but to illuminate our minds, and to purifie our hearts from all carnall lusts and worldly desires. 2. There was a kind of love among the ancients called *Amor Lethæus*, whose Image was worshipped in the Temple of *Venus Erycina*; this Love was painted dipping his arrows in the River, to signifie that some are willing to forget divers things that they have loved; I wish that we could with this *Amor Lethæus* quench the torches of vain love, and the fervent affections we have to earthly things, in the waters of teares and repentance. 3. There was a Temple dedicated to *Venus Libitina*, where the coffins of the dead were kept, to shew

shew that love is the cause of corruption, as well as of generation: I am sure love in many impotent and intemperate young people, may be called *Venus Libitina*; for shee brings many to their grave, before they have lived halfe their dayes. 4. Mutuall love, called by the Greekes *Eros* and *Anteros*, was expressed by two little *Cupids*, whereof the one did struggle with the other, to get away the branch of Palme which he had in his hand, to signifie that we should strive to overcome one another in Love. 5. *Venus* was painted of old rising out of the Sea, sitting in a shell, in which shee was carried to *Paphos*; shee was also painted naked, crowned with Roses, having her chariot drawn sometimes with Doves, sometime with white Swannes and Sparrowes: to signifie the nature of carnall love or lust; which is begot of the Sea froth, for Salt is a friend to *Venus*, and froth is quickly gone: and to shew that *Cyprus* was much given to Venery, therefore shee was worshipped there most of all, and called *Cypria* from thence: shee is naked, for shee strips men of their estates; and the whore will leave them naked at last; or her nakednesse may signifie that all things should be open and naked among lovers, and nothing hid in the heart; or by this nakednesse is meant, that love cannot be concealed or long hid: her crown of Roses shew that sweet smells, especially of Roses, are provocatives to lust; the Doves shew the sincerity and want of gall, quarrelling, or malice, or malice in love; the white Swans shew that love is or should be innocent and clean, because the Swannes sing sweetly as they held, by which they would shew that Musick procures love: the Sparrowes signifie wantonnesse: her crossing over the Sea in a shell, signifies the dangers, bitternesse, and divers stormes or troubles that lovers are subject to. 6. There was at *Rome* the Image of *Venus Verticordia*; because shee turned mens hearts and affections from lust to modesty and vertue; I wish our young wanton gallants would looke upon that Image, that so they might be converted from lasciviousnesse, to the wayes of vertue, modesty, and goodnesse. 7. The Rose was dedicated to *Venus*, to shew the nature of love, which is full of prickles as well as of sweetnesse: when the sweetnesse and beauty of the Rose is gone, the

prickles remaine : even so after the pleasure of lust, which quickly vanisheth, there remain the stings of Conscience; and indeed the blushing colour of the Rose may teach all wantons to blush at, and be ashamed of their owne madnesse and vanity. 8. The Myrtle tree was consecrated to *Venus*, and with the same, Conquerours in their lesser Triumphs called Ouations were crowned : to shew that love is the great Conquerour, and that Conquerours should use the conquered with love. The Myrtle also was a symbole of peace : so there ought to be no jarres or strifes among lovers. 9. They placed neere to *Venus*, *Mercury*, *Pytho*, and the Graces, to shew that love is procured and maintained by eloquence, perswasion, and bounty. 10. *Marcellus* built the Temple of *Venus*, after the subduing of *Syracusa*, a mile from the City ; but *Venus* hath her Temples no where so frequent as within our Cities : by this we may see how much we degenerate from the Roman modesty. 11. *Venus* was wont sometimes to be painted sitting upon a goat, and treading upon a snail ; to shew that a modest woman should subdue goatish wantonnesse, and should like the snail carry her house about her, and give her selfe to silence ; for the tortoise or snail wants a tongue. 12. *Venus Armata* was painted in her compleat armes, in memory of the *Lacedemonian* women, who put the *Messenians* to flight ; but I thinke this was to let us see, that *militat omnes amans* : every lover is a souldier : and that no sword is sharper then *Venus* her launce ; and that he who is in love must have a good head-piece, corslet, and target, to keep off the disdainfull repulses of a proud or coy woman, when shee is loved or sought after ; and as *Venus* was painted with fetters at her feet, so no men are tyed with such strong fetters, as they who are held with the fetters of love. 13. *Venus calvata*, or bald *Venus*, was worshipped in memory of the Roman women, who when the Capitol was besieged by the Gauls, parted with their haire to make strings for the warlike Engines : but I thinke *Venus* may be called *calvata*, or bald, because intemperate venery begets baldnesse, by exhausting the radicall moisture of the body. 14. *Venus barbata*, or bearded *Venus*, was to shew that there was no difference

difference of sex in the gods; therefore *Virgil*, *Æn.* 2. calls *Venus* the male god;

Descendo ac ducente Deo flammam inter & hostes.

and she was painted with a mans beard, and a woman's combe; but I thinke this was rather to mock the masculine venery of those times; and it is thought that bearded *Venus* is too much in request among the Roman Cardinals at this day. An Hermaphrodite also may be called *Venus barbata*: besides, in love there is both action and suffering, neither can there be procreation, but when the male and female are united in one. 15. *Venus* is sometimes painted with a vaile over her face, bemoaning the beautifull youth *Adonis*, that was killed by the Bore: by which doubtlesse is meant, that wantonneffe and venery beget shame and sorrow, when upon serious thoughts men call to mind how they have lost their youth by the bore of intemperance and lust. 16. *Venus* and *Mars* were found together in one bed, and *Bacchus* was her armour-bearer; this is to let us see, that they are given to adultery, in whose nativity *Mars* and *Venus* meet; and it is known how much souldiers are addicted to Venery. By this also they would shew that generation, consisteth in heat and moisture, expressed by *Mars* and *Venus*: But *Bacchus* is fittest to be her armour-bearer; for wine furnisheth *Venus* with courage and vigour, *Sine Cerere & Baccho friget Venus*: therefore wine was offered in the sacrifices of the terrestriall or popular *Venus*, but never in the sacrifices of the celestiaall *Venus*; for wine is an enemy rather then a friend to divine contemplation: for which cause the sacrifices of *Mercury*, the *Muses*, *Aurora*, the Sun, Moon, Nymphs, and celestiaall *Venus* were called *Nephelia*, that is, Sober sacrifices. 17. *Venus Jeno*, and *Pallas*, strove for the golden apple, which *Paris* assigned to *Venus*: there hath ever been emulation between beauty, riches, and wisdom; but too many with *Paris*, preferre beauty and Venereall pleasure to wealth, and especially to wisdom: In a Prince wisdom is chiefly to be regarded; for misery must fall on that State where an unwise Prince reignes, though he were as rich as *Juno*, and as beautiful as *Venus*. 18. *Venus* is married to *Vulcan*, because

because there can be no generation in the world, if there were not an union between the naturall heat expressed by *Vulcan*, and the radicall moysture signified by *Venus*.
 19. There was *Venus Cloacina* among the Romans: some will have her called *Cluacina*, from *cluca* to fight; in memory of the quarrell between the Romans and the Sabines, which was happily ended in their mutuall marriages. But I thinke rather her name was *Cloacina*, from *cloaca*, by which they expressed the nature of a common whore, as *Venus* was; for though such a woman were as beautifull as *Venus*, yet shee is but *Cloacina*, a publick sink or jakes.
 20. Because Pompey would not be checked by the Censors (as *Tertullian* observes, *lib. de spectac.*) for erecting such a huge Theater to luxury and wantonnesse, he placed over it the temple of *Venus*, that under the vail of religion he might cover the practice of impiety and wantonnesse: Thus we see how religion is still the cloak to cover all knavery and mischief.
 21. *Diomedes* a souldier wounded *Venus* the goddesse of love; I am sure, by our civill wars we have wounded Christ the true God of love.

VESTA.

Shee was the daughter of Saturn and Rhea: or the mother of Saturn, as others say; her priests (called *Vestal virgins*) kept the sacred fire on her altars.

The INTERPRETER.

1. **B**Y *Vesta* they meant sometimes the earth it selfe, and in this respect shee is called the mother of *Saturne*, for shee is the mother of all the gods; And sometimes they meant the fire within the bowels of the earth, or that naturall heat by which all earthly creatures are generated and fomented; so *Vesta* is the daughter of *Saturne* and *Rhea*, because this fire or native heat is begot by Time in the earth, and of the earth.
 2. To this goddesse a temple was erected at *Rome* of a round forme, to shew the roundnesse of the earth: on it was a round altar, upon which burned continually two lamps kept and maintained by the *Vestal Virgins*:

Virgins: if at any time these lamps went out, the Vestall
 Nunnes were punished with death thus; they were let down
 by a ladder into a deep vault, with some meat and drink, and
 light by them, that so they might not be thought to suf-
 fer a violent death, but might dye by degrees, as their food
 and light failed them. This going out of the Vestall fire,
 and the punishment of her Virgins was alwayes held omi-
 nous and fatall to the State of *Rome*: I am sure it is an omi-
 nous thing to our State; and indeed the ruine of it is por-
 tended by the going out of the fire of love and charity a-
 mongst us, which ought to burn perpetually on the altars of
 our hearts. 3. As on *Vesta's* altar burned two lamps, which
 if they went out, were not to be kindled again by any
 earthly fire, but by the celestially heat of the Sun; even
 so there should burn and shine on the altars of our hearts
 the two lamps of love, to wit, the love of God, and of our
 neighbour; which being extinguished, cannot be kindled
 again, but by the celestially fire of Gods Spirit, which de-
 scended upon the Apostles in fiery tongues. 4. From *Vesta*
 the thresholds and porches of houses were called *Vestibula*,
 for they were consecrated to her; and in them the Romans
 did eat and drink as we doe in our parlours; intimating
 that all their food came from the earth; and therefore in
 all sacrifices shee was first nominated before any other gods,
 because without the benefits and increase of the earth,
 there could be no sacrifice: and because there can be no
 house-keeping of families maintained without food, which
 is the benefit and fruit of the earth, they made her one, yea,
 the chiefe of their *PENATES*, or household gods. 5. Upon
 the top of *Vesta's* Temple stood the Image of *Vesta* holding
 little *Jupiter* in her armes, because it was said that shee fed
Jupiter in his infancy; it is the earth indeed that feeds us
 all, both rich and poor, princes and beggars. 6. When all
 the other gods move abroad in their chariots, onely *Vesta* is
 said to stay at home, or to remain unmoveable in *Jupiter's*
 house; by this they meant, that of all the simple bodies,
 the earth onely remains unmoveable in the midst of *Jup-
 iter's* house, that is, in the air, which doth encompass her
 round about. 7. *Vesta* taught men at first to build hou-
 ses; therefore she was held the chiefe of the household gods:
 and

and it may be shee taught them to wear clothes also, therefore shee is called *Vesta à vestiendo*; or because shee is the earth, shee may be so called, in that the earth is clothed with grass, flowers, plants and trees; and indeed shee is our mother that feeds us, therefore called *Pales*, the goddess of fodder; and shee clothes us also, hence shee is called *Διγενής, quasi γῆ μήτηρ*. And though shee be a mother, yet shee is called a virgin, and was served by virgins only, as shee is taken for the earth, shee is the mother of all living creatures; as for the fire, shee is a virgin, for nothing is engendered of fire; and as all things are made of the earth, so are they turned into the earth again; therefore the Grecians used to begin, and to end their sacrifices with *Vesta*; *A te principium, tibi desinet*.

ULYSSES.

HEE was the sonne of Laertes and Antichea, the husband of Penelope, and father of Telemachus; a subtle, eloquent, and valiant Grecian, who having done good service in the Trojan warres, and having suffered much both by sea and land, after twenty yeares absence, returns again to his Penelope, and killed all her suiters.

The INTERPRETER.

1. **I**N the person of Ulysses we have painted out to us the affections and sufferings of a wise and good man; the first wise action of his which we read of was this, that he shewed his averseness to goe to warre by counterfeiting himselfe mad, when he plowed with beasts of a different nature, and sowed salt in stead of corn; no wise man will be too hasty to undertake a warre: *Omnia prius tentanda, quam ad arma veniendum*. 2. He shewed his wisdom in discovering of Achilles disguised in womans apparell, and got him to goe along with him to the warre. Strength and policy must goe together, for the one without the other will doe little good: *Utumque per se indigens, alterum alterius auxilio viget*, Salust. which Ulysses shewed, when not trusting to his own wit and policy alone, he carried along with

with him *Hercules* his arrowes; the policy of *Ulysses* with
 the arrowes of *Hercules* can doe any thing in warres.
 He shewed his wisdom in removing from *Troy* secretly
 the ashes of *Laomedon*, and the *Palladium* or image of *Pal-*
las, in which the safety of *Troy* consisted; for it was im-
 pregnable so long as that remained there; a wise man will
 not goe about the performance of any great action, till he
 hath removed all impediments and obstacles out of the way.
 He shewed his wisdom in killing *Rhesus* king of *Thrace*,
 and leading away his horses before they had tasted of *Xan-*
thos; for untill that was done, no hope of prevailing a-
 gainst *Troy*; There is no hope of destroying spiritual *Ba-*
bylon, or the kingdome of *Antichrist*, until first we re-
 move their reliques and images, and destroy their Hierar-
 chy. 5. His wisdom was seen in binding his fellowes,
 and bringing them home, who had forgot to returne, ha-
 ving tasted of the herb *Lotos*. It is wisdom to subdue
 all delightful pleasures, which make us (as the *Lotos* did
Ulysses his fellowes) forget to returne home into the
 way of righteousness out of which we have wandered,
 and have refused to returne being stupified with the
 pleasing vanities of this world. 6. It was a wise act in
 him to thrust out the eye of the drunken giant *Poly-*
phemus, and by this meanes to free himselfe and his fel-
 lowes under the sheeps bellies from being devoured by him
 in his cave; If we be wise, and cloth our selves with in-
 nocency, we shall escape any danger, especially if with
 wisdom and innocency we joyne sobriety; for so-
 ber *Ulysses*, though weak, mastered the drunken Gyant
Polyphemus, though incredibly strong. 7. It was not the
 least part of wisdom in him to rescue his fellowes from
Circes enchantments, and causing her by his drawne sword
 to restore them againe to their own shapes, being turned
 into beasts by her witchcrafts; from which transforma-
 tion he was free himselfe, having received a medicine
 to that purpose from *Mercury*: He that hath true Chri-
 stian wisdom and valour, will not be taken with the in-
 chantings of whores. The word of God is a better me-
 dicine then *Mercuries* was, and a sharper sword then that
 of *Ulysses*; by which we may be enabled to keepe our
 selves

selves from fornication and other unlawfull delights, and
 also to rescue and save others. 8. As he shewed his cour-
 rage in going down to hell, so his wisdom was seen in re-
 turning thence, Afflictions and crosses is the hell through
 which Gods children must passe; therefore we had need co-
 Christian magnanimity and wisdom, that we may over-
 come the many difficulties thereof. 9. He shewed the
 part of a wise man in stopping the ears of his fellowes that
 they might not hear the inchanting songs of the *Sirens*; and
 caused himselfe to be bound fast to the mast, that he might
 not have power to goe to them; every wise Christian should
 stop his ears from hearing the enticing songs of sinfull plea-
 sures, and should bind himselfe with the cords of reason,
 that he may not be drowned in the sea of shame and con-
 fusion. 10. He did wisely in sailing between *Scylla* and
Charybdis, to keep the middle way, for so he escaped the
 danger of both; It were happy if we had this point of
 wisdom, not to come too near the rock of presumption on
 the right hand, nor of desperation on the left. 11. His
 wisdom and valour were seen in killing the suiters that
 spent his estate, and went about to withdraw his *Penelope's*
 affection from him; Let us shew the same wisdom and val-
 our in mastering the divell, the world, the flesh, and all
 our sins, which (like so many importunate suiters) goe a-
 bout to draw away our soules, which ought to be our chaste
Penelopes. 12. But in this life is no perfection; wise *U-*
lysses committed some acts of folly; as when he falsly ac-
 cused *Palimedes*, and sacrilegiously robbed the temple of
Minerva, and carelessly suffered his men to looke into the
 bag where the winds were bound up by *Æolus*, and to kill
 the cattel of *Sol*, which caused both his long navigation
 and shipwrack, in which he lost all his fellowes. 'Tis true,
 he slept when his fellowes looked into the bag, and killed
 the oxen; by which we see how dangerous a thing it is for
 a Prince to be carelesse and secure; or for people to be cu-
 rious in prying into Gods secrets, or profane in meddling
 with what belongs to God; as also covetous; for these men
 looked into the bag or bladder, supposing they should have
 found it full of gold; He failed also in having too much
 familiarity with the witch *Sirce*. But we see in him Gods

provid

providence towards them that are in affliction ; for when he had lost all by shipwrack , he was relieved by *Calypso*, then by *Leucothoe*, then by *Nausica*, and at last , by the help of *Minerva* , came safely home, and enjoyed his own kingdom , having killed all his enemies ; so after we have fought the good fight, we shall at last obtain the crown of righteousness.

VULCANUS.

HEE was the son of Jupiter and Juno, who for his deformity was thrust out of heaven, and fell in the Isle Lemnos , with which fall he grew lame ; and was the smith of the gods ; his shop was in Lemnos , where with the Cyclopes he makes Jupiters thunder , and the armour of the gods against the Giants.

The INTERPRETER.

THE Egyptians were wont to paint Jupiter putting an egge out of his mouth , and out of that Vulcan proceeding, to expresse unto us, that God created the world, and out of that drew the natural heat which giveth vegetation to all things : so that sometimes by Vulcan they understood the naturall heat that is in the creatures ; and sometimes our earthly fire, which because it is so useful for the making of many things , they called Vulcan the Smith of the gods , and they attributed to him a smoaky and muskie kinde of thunder and lightning, as they did the red lightning to Jupiter , and the white to Minerva. And because the flame of our fire doth not ascend in a straight line , but crookedly, therefore they said that Vulcan was lame : and because thunder-bolts and lightnings fall out of the aire upon the earth, they feigned that Vulcan fell from heaven into Lemnos. So because the Lyon is an hot, furious, and fiery creature , they consecrated the Lyon to Vulcan ; whom they honoured by certaine feasts and sacrifices called *rotervia* ; in these the remainder of the meat which they could not eat was burned in the fire : this was an uncharitable kind of feasting ; for they should have remembered the hungry

hungry stomachs of the poor : Too many such prodigious feasts are among us, or rather worse: for we were better fling out superfluous meat and strong wines in the fire, than by surfeiting and drunkenness fire our bodies, and destroy our souls too. 2. *Vulcan* is called the son of *Jupiter* and *Juno*, because the fiery meteors are begot in the air, by the motion, heat and influence of heaven. 3. *Vulcan* was deformed, and for this was thrust out of heaven, to shew the grossness of our fire being compared to the celestiall fire, and therefore not fit to have any place among these sublimated celestiall bodies or quintessences; What place then can they have in heaven, whose sinfull souls are more deformed then *Vulcan*'s lame and dwarflike body? 4. *Vulcan* was called * *Ἥρως*, from *παίω*, to shine; and *Vulcanus*, *quasi vulans candor*, to shew the light and heat of the fire; and he is called deformed, not that the fire is so in it selfe, for it is pleasing to look on; but because it makes every thing deformed that it burneth; and though it be deformed in the unequall ascending of the flame, and of the smoak which it makes, yet the light which is joyned with it is pleasant and beautifull; which I think the Poets meant in making *Aglaia* and *Venus* his wives; the former signifying splendour or beauty, the other being the mother of beauty, for this light gives beauty to things. 5. *Vulcan* was said to shed his seed upon the ground, because he could not obtain his desire upon *Minerva*; to shew that the naturall heat hath no power over the heaven to make it fruitfull, which remaineth still a virgin, that is, pure from the mixture of elementary qualities; but it is the earth that is fruitfull and full of seed by means of this naturall heat, by which all things are generated and preserved; for as *Vulcan* made arms for the gods, whereby they were defended; so this naturall heat is the armour and defence of our life, and by which we are preserved from destruction. But as soon as this heat is gone, our life and motion ceases, which thing the Gentiles expressed by their running with light torches in their feasts of *Vulcan*; for as soon as the torches went out, the race ended. 6. When the gods fought against each other, he (saith *Homer*, *Iliad*. 2.) that gave the onset first was *Vulcan* the god of fire; to shew that fiery and choleric disposition

dispositions are quarrellsome and hasty; they had need to be bred and nursed by *Thetis*, and the Nymphs, as *Vulcan* is: which fiction doth not onely shew that the fiery meteors are begot and maintained by these exhalations which are raised out of the sea; but also (as I suppose) to teach us, that such as are of a cholerick and fiery constitution ought to feed upon moyst and cold meats and drinks, whereby their heat may be qualified and brought to a temper. 7. *Vulcan* is brought in by *Homer* (*Odyss.* lib. 8.) excusing his deformity, and laying the blame thereof upon his parents *Jupiter* and *Juno*; though parents are often-times by reason of their intemperance the causes of their childrens deformity, yet they should not upbraid them, but patiently beare with their own defects, and strive for beautifull soules to supply the deformity of their bodies. But as *Vulcan* laid the fault of his deformity upon his parents, so too many use to lay the blame of their sinnes upon God their heavenly Father, then which nothing is more hateful and impious. 8. *Vulcan* bound *Juno* to a golden chair which he made for her, and he bound *Mars* with *Venus* in their bed that they could not wagge. *Juno*, that is, the wealthy miser, is bound so fast in his affections to his gold, that he cannot be removed from it; but *Mars* the souldier, and *Venus* the whore are let loose: I wish there were a *Vulcan* among us to bind up whoredome, that it may roame no longer among our youth, and to bind up our *Mars*, that he may rage no more among our Countrey-men.

— *Ut centum vinculus abenis*

Post tergum nodis fremat horridus ore cruento.

They make *Vulcan* lame, and slow-paced, but I am sure he came too nimble upon all my papers, manuscripts, and notes which I have been gathering these forty yeeres, and consumed them all on a sudden. I wish he had been abed with *Venus*, when he seized on my study; or that he had been better employed, either in making *Jupiters* thunder, *Triadnes* Crown, or the Suns chariot, or armes for *Achilles*, and *Aeneas*; but he was alwaies an enemy to *Minerva*, and he hath shewed it by destroying my papers. *Lemnos*, *Paros*, or *Sicilie*, are places for his Forge, and not my desk; I wish *Thetis* and the Nymphs his nurses had been

been neerer to have tempered his heat. But I wil not accuse him for my losse, as he did his parents for his deformity. I look higher, even to him without whose providence I cannot lose one hair of our head. It is the Lord that gives and taketh; it is the Lord, let him doe what seemeth good to him. And so here I end this work with that of *Seneca*,

*Quicquid fasimus mortale genus;
Quicquid patimur, venit ab alto.*

VERTUMNUS, see PROTEUS
VIRBIUS, see HYPPOLYTUS
URANIA, see MUSÆ.



Z.

ZETUS, see ANTIOPE, LYCUS
and DIRCE.

FINIS.

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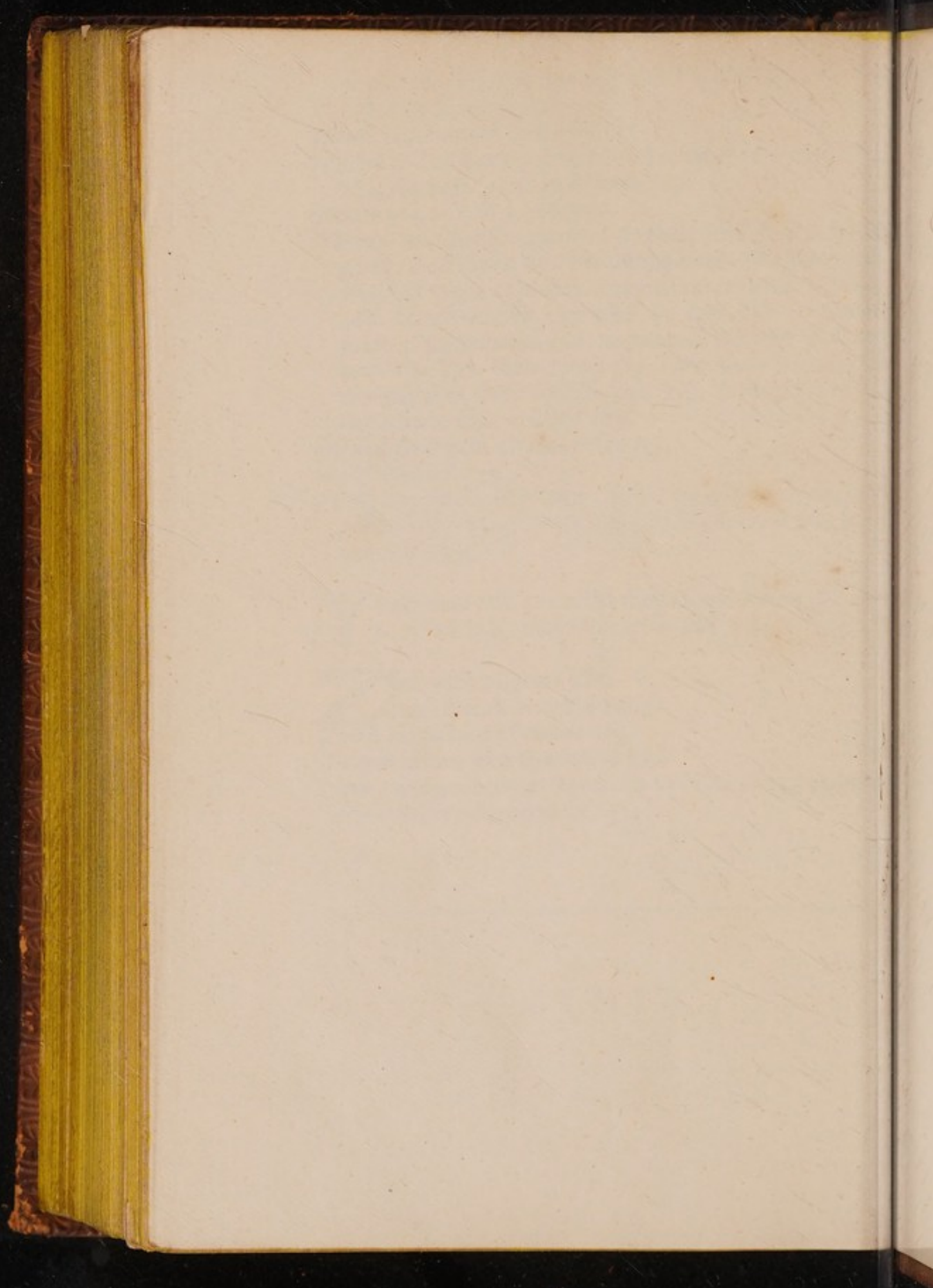
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