

**Pseudodoxia epidemica : or, Enquiries into very many received tenents, and commonly presumed truths. / By Thomas Brown Dr. of Physick. The fifth edition. With marginal observations, and a table alphabetical. Whereunto are now added two discourses the one of urn-burial, or sepulchrall urns, lately found in Norfolk. The other of the Garden of Cyrus, or network plantations of the antients. Both newly written by the same author.**

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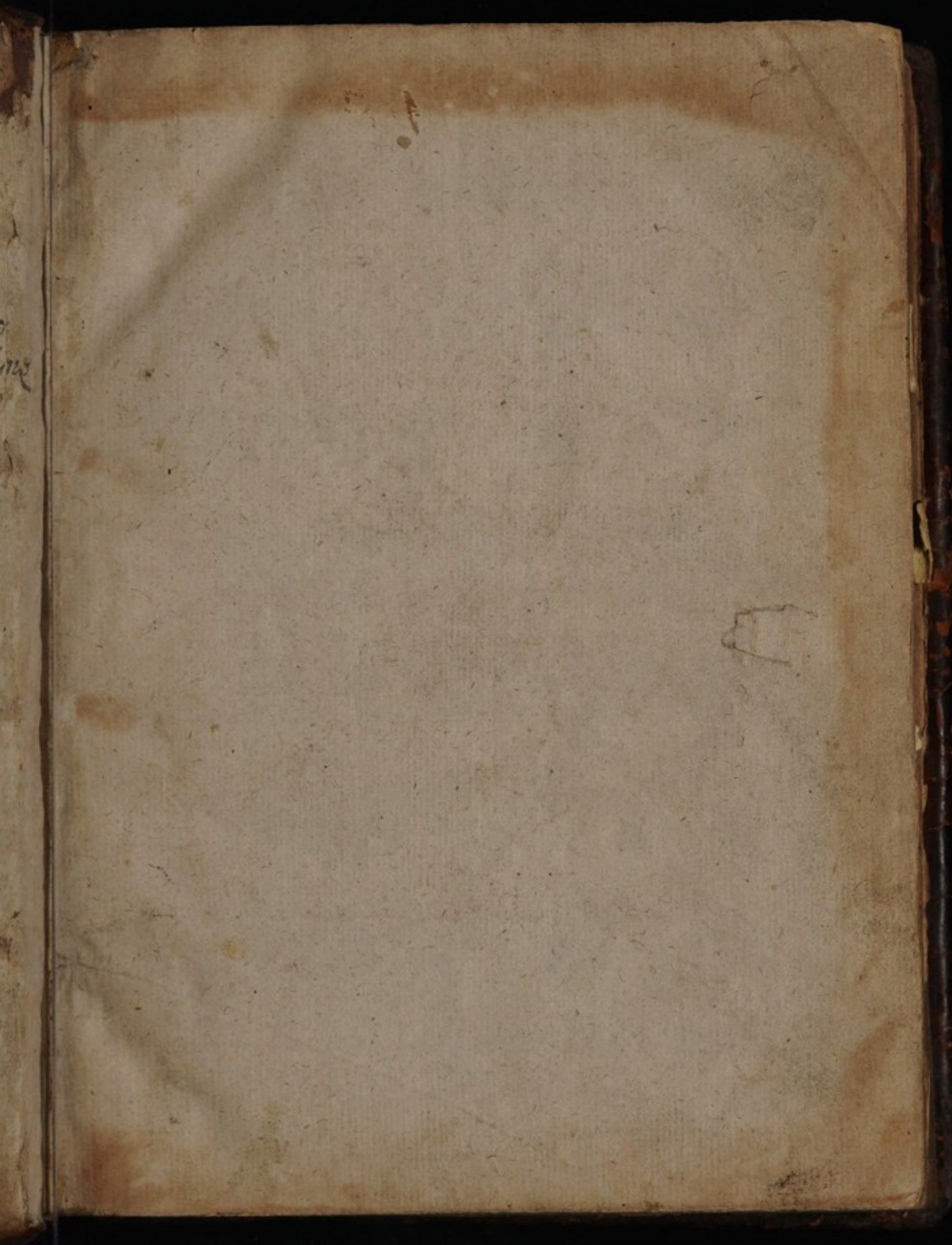
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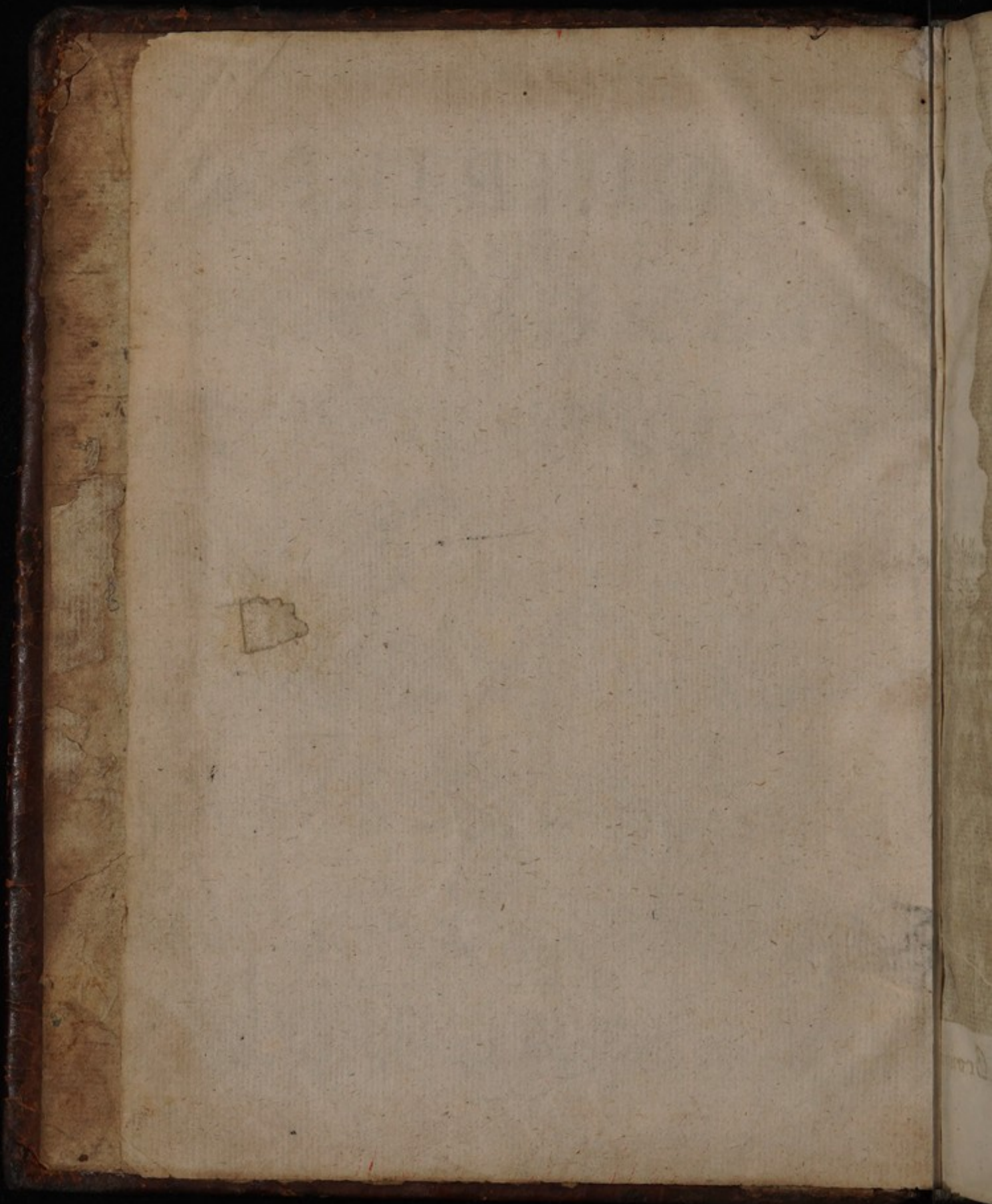
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Magister Petrus de ...  
Doctor ...  
[A small shield-shaped emblem with a diagonal cross and two dots is positioned between the lines of text.]





Effigies Viri doc-  
Med: tissimi Tho: Brown  
Doctoris.





97 Pseudodoxia Epidemica:

O R,

# ENQUIRIES

Into very many Received

# TENENTS

And commonly Prefumed

# TRUTHS.

By THOMAS BROWN Dr. of Physick.

*The Fifth Edition.*

With Marginal Observations, and a Table Alphabetical.

*Whereunto are now added Two Discourses*

The one of URN-BURIAL, or Sepulchral Urns, lately  
found in NORFOLK.

The other of the GARDEN of CYRUS, or Network  
Plantations of the Antients.

*Both Newly written by the same Author.*

*Ex Libris Colligere quæ prodiderunt Authores longe est periculissimum.  
Rerum ipsarum cognitio vera è rebus ipsis est. Jul. Scalig.*

LONDON,

Printed for the Assigns of Edward Dod,

1726  
~~1669~~  
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ENQUIRIES

THE NEW

TRUTHS







## To the READER.



Would Truth dispense, we could be content with *Plato*, that Knowledge were but Remembrance; that Intellectual acquisition were but reminiscential evocation, and new Impressions but the colourishing of old stamps which stood pale in the soul before. For what is worse, knowledge is made by oblivion, and to purchase a clear and warrantable body of Truth, we must forget and part with much we know. Our tender Enquiries taking up Learning at large, and together with true and assured notions, receiving many, wherein our reviewing judgments do find no satisfaction. And therefore in this *Encyclopedie* and round of Knowledg, like the great and exemplary wheels of Heaven, we must observe two Circles: that while we are daily carried about, and whirled on by the swing and rapt of the one, we may maintain a natural and proper course, in the slow and sober wheel of the other. And this we shall more readily perform, if we timely survey our knowledge; impartially singling out those encroachments, which Junior compliance and popular credulity hath admitted. Whereof at present we have endeavoured a long and serious *adviso*, proposing not only a large and copious List, but from experience and reason attempting their decisions.

And first we crave exceeding pardon in the audacity of the Attempt; humbly acknowledging a work of such concernment unto truth, and difficulty in it self, did well deserve the conjunction of many heads. And surely more advantageous had it been unto Truth, to have fallen into the endeavours of some co-operating advancers, that might have performed it to the life, and added authority thereto; which the privacie of our condition, and unequal abilities cannot expect. Whereby notwithstanding we have not been diverted; nor have our solitary attempts been so discouraged, as to despair the favorable look of Learning upon our single and unsupported endeavours.



## To the Reader.

Nor have we let fall our Pen, upon discouragement of Contradiction, Unbelief and Difficulty of dissuasion from radicated beliefs, and points of high prescription, although we are very sensible, how hardly teaching years do learn, what roots old age contracteth unto errors, and how such as are but acorns in our younger brows, grow Oaks in our elder heads, and become inflexible unto the powerfulllest arm of reason. Although we have also beheld, what cold requitals others have found in their severall redemptions of Truth; and how their ingenious Enquiries have been dismissed with censure, and obloquie of singularities.

Inspection  
of Urine.

Some consideration we hope from the course of our Profession, which though it leadeth us into many truths that pass undiscerned by others, yet doth it disturb their Communications, and much interrupt the office of our Pens in their well intended Transmissions. And therefore surely in this work attempts will exceed performances; it being composed by snatches of time, as medical vacations, and the fruitless importunity of *Uroscopie* would permit us. And therefore also, perhaps it hath not found that regular and constant stile, those infallible experiments, and those assured determinations, which the subject sometime requireth, and might be expected from others, whose quiet doors and unmolested hours afford no such distractions. Although whoever shall indifferently perpend the exceeding difficulty, which either the obscurity of the subject, or unavoidable paradoxologie must often put upon the Attemptor, will easily discern, a work of this nature is not to be performed upon one legg; and should smel of oyl, if duly and deservedly handled.

Our first intentions considering the common interest of Truth resolved to propose it unto the Latine republique and equal Judges of *Europe*, but owing in the first place this service unto our Countrey, and therein especially unto its ingenious Gentry, we have declared our self in a language best conceived. Although I confess the quality of the subject will sometimes carry us into expressions beyond mere English apprehensions. And indeed, if elegancie still proceedeth, and English Pens maintain that stream, we have of late observed to flow from many; we shall within few years be fain to learn Latine to understand English,



## To the Reader.

English, and a work will prove of equal facility in either. Nor have we address'd our Pen or Stile unto the people, (whom Books do not redress, and are this way incapable of reduction) but unto the knowing and leading part of Learnings, As well understanding (at least probably hoping) except they be watered from higher regions, and fructifying meteors of Knowledge, these weeds must lose their alimantal sap, and wither of themselves. Whose conserving influence, could our endeavours prevent; we should trust the rest unto the sythe of *Time*, and hopefull dominion of *Truth*.

We hope it will not be unconsidered, that we find no open A, or constant manuduction in this Labyrinth; but are oft-times fain to wander in the *America* and untravelled parts of *Truth*. For though not many years past, *Dr. Primrose* hath made a learned and full Discourse of vulgar Errors in Physick, yet have we discuss'd but two or three thereof. *Scipio Mecerii* hath also left an excellent tract in *Italian*, concerning popular Errors; but confining himself only unto those in Physick, he hath little conducd unto the generality of our doctrine; *Laurentius Ioabertus* by the same Title led our expectation into thoughts of great relief; whereby notwithstanding we reaped no advantage; it answering scarce at all the promise of the inscription. Nor perhaps (if it were yet extant) should we find any farther Assistance from that ancient piece of *Andreas*, pretending the same Title. And therefore we are often contrain'd to stand alone against the strength of opinion, and to meet the *Goliath* and Giant of Authority, with contemptible pibbles, and feeble arguments, drawn from the scrip and slender stock of our selves. Nor have we indeed scarce named any Author whose name we do not honour; and if detraction could invite us, discretion surely would contain us from any derogatory intention, where highest Pens and friendliest eloquence must fail in commendation.

And therefore also we cannot but hope the equitable considerations, and candour of reasonable minds. We cannot expect the frown of *Theologie* herein; nor can they which behold the present state of things, and controversie of points so long received in Divinity, condemn our sober Enquiries in the doubtful appertinencies of Arts, and Receptaries of Philosophy.

Surely

πτελ ἡ δὲ πρ-  
πτεσμεγών,  
Athenæi  
lib. 7.



## To the Reader.

Surely Philogogers and Critical Discourfers, who look beyond the shell and obvious exterior of things, will not be angry with our narrower explorations. And we cannot doubt, our Brothers in Physick (whose knowledge in Naturals will lead them into a nearer apprehension of many things delivered) will friendly accept, if not countenance our endeavours. Nor can we conceive it may be unwelcome unto those honoured Worthies, who endeavour the advancement of Learning: as being likely to find a clearer progression, when so many rubs are levelled, and many untruths taken off, which passing as principles with common beliefs, disturb the tranquility of Axioms, which otherwise might be raised. And wise men cannot but know, that arts and learning want this expurgation: and if the course of truth be permitted unto its self; like that of time and uncorrected computations, it cannot escape many errors, which duration still enlargeth.

Lastly, we are not Magisterial in opinions, nor have we *Dictator-like* obtruded our conceptions, but in the humility of Enquiries or disquisitions have only proposed them unto more ocular discerners. And therefore opinions are free, and open it is for any to think or declare the contrary. And we shall so far encourage contradiction, as to promise no disturbance, or re-oppose any Pen, that shall Fallaciously or captiously refute us; that shall only lay hold of our lapses, single out Digressions, Corollaries, or Ornamental conceptions, to evidence his own in as indifferent truths. And shall only take notice of such, whose experimental and judicious knowledge shall solemnly look upon it; not only to destroy of ours but to establish of his owne; not to traduce or extenuate, but to explain and dilucidate, to add and amplify, according to the laudable custom of the Ancients in their sober promotions of Learning. Unto whom notwithstanding, we shall not contentiously rejoyne, or only to justify our own, but to applaud or confirm his maturer assertions; and shall confer what is in us unto his name and honour; Ready to be swallowed in any worthy enlarger: as having acquired our end, if any way, or under any name we may obtain a work, so much desired, and yet desiderated of Truth.

THOMAS BROWN.]





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—Nec ex

*Eorum bonis plus inventum est, quam*

*Quod sufficeret ad emendam pyram*

*Et picem quibus corpora cremarentur,*

**THE** *Et præsica conducta & olla emptæ.*

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P. 67. Nectar of the fifth Planet.

*Oscula quæ Veni*

*Quinta parte sui Nectaris imbuit.*

THE





THE  
**FIRST BOOK:**  
 OR,  
**GENERAL PART.**

CHAP. I.

*Of the Causes of Common Errors.*

**T**HE First and Father-cause of common Error, is, The common infirmity of Human Nature; of whose deceptible condition, although perhaps there should not need any other evi<sup>tion</sup>, than the frequent Errors we shall our selves commit, even in the exp<sup>ress</sup> decla<sup>re</sup>ment hereof: yet shall we illustrate the same from more infallible constitutions, and persons presumed as far from us in condition, as time, that is, our first and ingenerated forefathers. From whom as we derive our Being, and the several wounds of constitution; so, may we in some manner excuse our infirmities in the depravity of those parts, whose Traductions were pure in them, and their Originals but once removed from God. Who notwithstanding (if posterity may take leave to judg of the fact, as they are assured to suffer in the punishment) were grossly deceived, in their perfection; and so weakly deluded in the clarity of their understanding, that it hath left no small obscurity in ours, How error should gain upon them.

The Intro-  
duction.

Matter of  
great dispute,  
how our first  
parents could  
be so deceived

For first, They were deceived by Satan; and that not in an invisble  
 B insinuation



insinuation, but an open and discoverable apparition, that is, in the form of a Serpent; whereby although there were many occasions of suspicion, and such as could not easily escape a weaker circumspection, yet did the unwary apprehension of *Eve* take no advantage thereof. It hath therefore seemed strange unto some, she should be deluded by a Serpent, or subject her reason to a beast, which God had subjected unto hers. It hath empuzzled the enquiries of others to apprehend; and enforced them unto strange conceptions, to make out, how without fear or doubt she could discourse with such a creature, or hear a Serpent speak, without suspicion of Imposture. The wits of others have been so bold, as to accuse her simplicity, in receiving his Temptation so coldly; and when such specious effects of the Fruit were Promised, as to make them like Gods; not to desire, at least not to wonder he pursued not that benefit himself. And had it been their own case, would perhaps have replied, If the taste of this Fruit maketh the eaters like Gods, why remainest thou a Beast? If it maketh us but like Gods, we are so already. If thereby our eyes shall be opened hereafter, they are at present quick enough, to discover thy deceit; and we desire them no opener, to behold our own shame. If to know good and evil be our advantage, although we have Free-will unto both, we desire to perform but one; We know 'tis good to obey the commandment of God, but evil if we transgress it.

They were deceived by one another, and in the greatest disadvantage of Delusion, that is, the stronger by the weaker: For *Eve* presented the Fruit, and *Adam* received it from her. Thus the *Serpent* was cunning enough, to begin the deceit in the weaker, and the weaker of strength, sufficient to consummate the fraud in the stronger. Art and fallacy was used unto her; a naked offer proved sufficient unto him: So his superstruction was his Ruine, and the fertility of his Sleep, an issue of Death unto him. And although the condition of Sex, and posteriority of Creation, might somewhat extenuate the Error of the Woman: Yet was it very strange and inexcusable in the Man; especially, if, as some affirm, he was the wisest of all men since; or if, as others have conceived, he was not ignorant of the Fall of the Angels, and had thereby Example and punishment to deterr him.

*Adam* supposed by some to have been the wisest man that ever was.

*Adam* and *Eve* how they fell.

They were deceived from themselves, and their own apprehensions; for *Eve* either mistook, or traduced the commandment of God. Of every Tree of the Garden thou mayest freely eat, but of the Tree of knowledge of good and evil thou shalt not eat: for in the day thou eatest thereof, thou shalt surely die. Now *Eve*, upon the question of the *Serpent*, returned the Precept in different terms: Thou shalt not eat of it, neither shall you touch it, lest perhaps you die. In which delivery, there were no less than two mistakes, or rather additional mendacities; for the Commandment forbade not the touch of the Fruit; and positively said, *Ye shall surely die*: but she extenuating, replied, *ne forte moriamini, lest perhaps ye die*. For so in the



vulgar translation it runneth, and so it is expressed in the *Thargum* or Paraphrase of *Jonathan*. And therefore although it be said, and that very truly, that the Devil was a lyer from the beginning, yet was the Woman herein the first exprefs beginner : and falsified twice, before the reply of *Satan*. And therefore also, to speak strictly, the sin of the Fruit was not the first Offence: They first transgressed the Rule of their own Reason; and after the Commandment of God.

They were deceived through the Conduct of their Senses, and by Temptations from the Object it self; whereby although their intellectuals had not failed in the Theory of truth, yet did the inservient and brutal Faculties controll the suggestion of Reason; Pleasure and Profital ready overswaying the instructions of Honesty; and Sensuality perturbing the reasonable commands of Vertue. For so it is delivered in the Text: That when the Woman saw, that the Tree was good for food, and that it was pleasant unto the eye, and a Tree to be desired to make one wise, she took of the fruit thereof and did eat. Now hereby it appeareth, that *Eve*, before the Fall, was by the same and beaten way of allurements inveigled, whereby her posterity hath been deluded ever since; that is, those three delivered by *St. John*, *The lust of the flesh, the lust of the eye, and the pride of life*: Where indeed they seemed as weakly to fail, as their debilitated posterity, ever after. Whereof notwithstanding, some in their imperfection, have resisted more powerful temptations; and in many moralities condemned the facility of their seductions.

Again, they might, for ought we know, be still deceived in the unbelief of their Mortality, even after they had eat of the Fruit. For, *Eve* observing no immediate execution of the Curse, she delivered the Fruit unto *Adam*: who, after the taste thereof, perceiving himself still to live, might yet remain in doubt, whether he had incurred Death; which perhaps he did not indubitably believe, until he was after convicted in the visible example of *Abel*. For he that would not believe the Menace of God at first, it may be doubted whether, before an ocular example, he believed the Curse at last. And therefore they are not without all reason, who have disputed the Fact of *Cain*: that is, although he purposed to do mischief, whether he intended to kill his Brother; or designed that, whereof he had not beheld an example in his own kind. There might be somewhat in it, that he would not have done, or desired undone, when he brake forth as desperately, as before he had done uncivilly, *My iniquity is greater than can be forgiven me*.

Some nicities I confess there are which extenuate, but many more that aggravate this Delusion; which exceeding the bounds of this Discourse, and perhaps our Satisfaction, we shall at present pass over. And therefore whether the Sin of our First Parents were the greatest of any since; whether the transgression of *Eve* seducing, did not exceed that of *Adam* seduced; or whether the resistibility of His Reason, did not equivalence

*Adam*  
whence (probably) induced to eat.

Whether  
*Cain* intended to kill *Abel*



The *Thal-*  
*mudist's* Alle-  
gories upon  
the History of  
Adam and  
Eve's Fall.

the facility of Her Seduction; we shall refer it to the *Schoolman*; Whether there was not in *Eve* as great injustice in deceiving her husband, as imprudence in being deceived her self; especially, if foretasting the Fruit, her eyes were opened before his, and she knew the effect of it, before he tasted of it; we leave it unto the *Moralist*. Whether the whole relation be not Allegorical, that is, whether the temptation of the Man by the Woman, be not the seduction of the rational and higher parts by the inferiour and feminine faculties: or whether the Tree in the midst of the Garden, were not that part in the Center of the body, in which was afterward the appointment of Circumcision in Males, we leave it unto the *Thalmudist*. Whether there were any Policy in the Devil to tempt them before the Conjunction, or whether the Issue before temptation, might in justice have suffered with those after, we leave it unto the *Lawyer*. Whether *Adam* foreknew the advent of Christ, or the reparation of his Error by his Saviour; how the execution of the Curse should have been ordered, if, after *Eve* had eaten, *Adam* had yet refused, Whether if they had tasted the Tree of life, before that of Good and Evil, they had yet suffered the curse of Mortality; or whether the efficacy of the one had not over-powred the penalty of the other, we leave it unto GOD. For he alone can truly determine these, and all things else; Who as he hath proposed the World unto our disputation, so hath he reserved many things unto his own resolution; whose determination we cannot hope from flesh, but must with reverence suspend unto that great Day, whose justice shall either condemn our curiosities, or resolve our disquisitions.

Lastly, Man was not only deceivable in his Integrity, but the Angels of light in all their Clarity. He that said, He would be like the highest did Erre, if in some way he conceived himself so already: but in attempting so high an effect from himself, he mis-understood the nature of God, and held a false apprehension of his own; whereby vainly attempting not only insolencies, but impossibilities, he deceived himself as low as Hell. In brief, there is nothing infallible but GOD, who cannot possibly Erre. For things are really true as they correspond unto His conception; and have so much verity as they hold of conformity unto that Intellect, in whose *Idea* they had their first determinations. And therefore being the Rule, he cannot be Irregular; nor, being Truth it self, conceiveably admit the impossible society of Error.

C H A P.



## C H A P. II.

*A further Illustration of the same.*

Being thus deluded before the Fall, it is no wonder if their conceptions were deceitful, and could scarce speak without an Error after. For, what is very remarkable (and no man that I know hath yet observed) in the relations of Scripture before the Flood, there is but one speech delivered by Man, wherein there is not an erroneous conception; and, strictly examined, most hainously injurious unto truth. The pen of *Moses* is brief in the account before the Flood, and the speeches recorded are but six. The first is that of *Adam*, when upon the expostulation of God, he replied; *I heard thy voice in the Garden, and because I was naked I hid my self.* In which reply, there was included a very gross Mistake, and, if with pertinacity maintained, a high and capital Error. For thinking by this retirement to obscure himself from God, he infringed the omniscience and essential Ubiquity of his Maker. Who as he created all things, so is he beyond and in them all, not only in power, as under his subjection, or in his presence, as being in his cognition; but in his very Essence, as being the soul of their causalities, and the essential cause of their existencies. Certainly, his posterity at this distance and after so perpetuated an impairment, cannot but condemn the poverty of his conception, that thought to obscure himself from his Creator in the shade of the Garden, who had beheld him before in the darkness of his Chaos, and the great obscurity of Nothing; that thought to flie from God, which could not flie himself; or imagined that one tree should conceal his nakedness from Gods eye, as another had revealed it unto his own. Those tormented Spirits that wish the mountains to cover them, have fallen upon desires of minor absurdity, and chosen ways of less improbable concealment. Though this be also as ridiculous unto reason, as fruitless unto their desires; for he that laid the foundations of the Earth, cannot be excluded the secrecy of the Mountains; nor can there any thing escape the perspicacity of those eyes which were before light, and in whose opticks there is no opacity. This is the consolation of all good men, unto whom his Ubiquity affordeth continual comfort and security: And this is the affliction of Hell, unto whom it affordeth despair, & remediless calamity. For those restless Spirits that flie the face of the Almighty, being deprived the fruition of his eye, would also avoid the extent of his hand; which being impossible, their sufferings are desperate, and their afflictions without evasion; untill they can get out of *Trismegistus* his Circle, that is, to extend their wings above the Universe, and pitch beyond Ubiquity.

The Second is that speech of *Adam* unto God; *The woman whom thou gavest me to be with me, she gave me of the Tree, and I did eat.* This indeed

was



was an unsatisfactory reply, and therein was involved a very impious Error, as implying God the Author of sin, and accusing his Maker of his transgression. As if he had said, If thou hadst not given me a woman, I had not been deceived: Thou promisedst to make her a help, but she hath proved destruction unto me; Had I remained alone, I had not sinned; but thou gavest me a Consort, and so I became seduced. This was a bold and open accusation of God, making the fountain of good, the contriver of evil, and the forbinder of the crime an abettor of the fact prohibited. Surely, his mercy was great, that did not revenge the impeachment of his justice; And his goodness to be admired, that it refused not his argument in the punishment of his excusation, and only pursued the first transgression without a penalty of this the second.

The third was that of *Eve*; *The Serpent beguiled me, and I did eat*. In which reply, there was not only a very feeble excuse, but an erroneous translating her own offence upon another; Extenuating her sin from that which was an aggravation, that is, to excuse the Fact at all, much more upon the suggestion of a beast, which was before in the strictest terms prohibited by her God. For although we now do hope the mercies of God, will consider our degenerated integrities unto some minoration of our offences; yet had not the sincerity of our first parents so colourable expectations, unto whom the commandment was but single, and their integrities best able to resist the motions of its transgression. And therefore so heinous conceptions have risen hereof, that some have seemed more angry there-with, than God himself: Being so exasperated with the offence, as to call in question their salvation, and to dispute the eternal punishment of their Maker. Assuredly with better reason may posterity accuse them than they the Serpent or one another; and the displeasure of the *Pelagians* must needs be irreconcilable, who peremptorily maintaining they can fulfil the whole Law, will unsatisfactorily condemn the non-observation of one.

The fourth, was that speech of *Cain* upon the demand of God, *Where is thy brother?* and he said, *I know not*. In which Negation, beside the open impudence, there was implied a notable Error; for returning a lie unto his Maker, and presuming in this manner to put off the Searcher-of-hearts, he denied the omniscience of God, whereunto there is nothing concealable. The answer of Satan in the case of *Job*, had more of truth, wisdom, and Reverence, this; *Whence comest thou Satan?* and he said, *From compassing of the Earth*. For though an enemy of God, and hater of all Truth, his wisdom will hardly permit him to falsifie with the All-mighty. For well understanding the Omniscience of his nature, he is not so ready to deceive himself, as to falsifie unto him whose cognition is no way deludable. And therefore when in the tentation of Christ he played upon the fallacy, and thought to deceive the Author of Truth, the Method of this proceeding arose from the uncertainty of his Divinity;

The Devil  
knew not  
our Saviour  
to be God  
when he  
tempted him.



nity; whereof had he remained assured, he had continued silent; nor would his discretion attempt so unsucceedable a temptation. And so again at the last day, when our offences shall be drawn into accompt, the subtilty of that Inquisitor shall not present unto God a bundle of calumnies or confutable accusations, but will discreetly offer up unto his Omnipiscency, a true and undeniable list of our transgressions.

The fifth is another reply of *Cain* upon the denouncement of his curse, *My iniquity is greater than can be forgiven*; For so it is expressed in some Translations. The assertion was not only desperate, but the conceit erroneous, overthrowing that glorious Attribute of God, his Mercy, and conceiving the sin of murder unpardonable. Which how great soever, is not above the repentance of man, but far below the mercies of God, and was (as some conceive) expiated in that punishment he suffered temporally for it. There are but two examples of this error in holy Scripture, and they both for Murder, and both as it were of the same person; for Christ was mystically slain in *Abel*, and therefore *Cain* had some influence on his death as well as *Judas*; but the sin had a different effect on *Cain*; from that it had on *Judas*; and most that since have fallen into it. For they like *Judas* desire death, and not unfrequently pursue it; *Cain* on the contrary grew afraid thereof, and obtained a securement from it. Assuredly, if his despair continued, there was punishment enough in life, and Justice sufficient in the mercy of his protection. For the life of the desperate equals the anxieties of death; who in uncessant inquietudes but act the life of the damned, and anticipate the desolations of Hell. 'Tis indeed a sin in man, but a punishment only in Devils, who offend not God but afflict themselves, in the appointed despair of his mercies. And as to be without hope is the affliction of the damned, so is it the happiness of the blessed; who having all their expectations present, are not distracted with futurities: So is it also their felicity to have no Faith; for enjoying the beatifical vision, there is nothing unto them inevident; and in the fruition of the object of Faith, they have received the full evacuation of it.

The last speech was that of *Lamech*, *I have slain a man to my wound, and a young man to my hurt*: If *Cain* be avenged seven fold, truly *Lamech* seventy and seven fold. Now herein there seems to be a very erroneous Illation; from the Indulgence of God unto *Cain*, concluding an immunity unto himself; that is, a regular protection from a single example, and an exemption from punishment in a fact that naturally deserved it. The Error of this offender was contrary to that of *Cain*, whom the Rab-

*Cain*, as the Rabins think was the man slain by *Lamech*, Gen. 4. 23.

bins conceive that *Lamech* at this time killed. He despaired in Gods mercy in the same Fact, where this presumed of it; he by a decollation of all hope annihilated his mercy, this by an immoderancy thereof destroyed his Justice. Though the sin were less, the Error was as great; For as it is untrue, that his mercy will not forgive offenders, or his benignity



nity co-operate to their conversions; So is it also of no less falsity to affirm H's justice will not exact account of sinners, or punish such as continue in their transgressions.

Thus may we perceive, how weakly our Fathers did Erre before the Flood, how continually and upon common discourse they fell upon Errors after; it is therefore no wonder we have been erroneous ever since. And being now at greatest distance from the beginning of Error, are almost lost in its dissemination, whose waies are boundless, and confess no circumscription.

### CHAP. III.

*Of the second cause of Popular Errors; the erroneous disposition of the People.*

**H**AVING thus declared the fallible nature of Man even from his first production, we have beheld the general cause of Error. But as for popular Errors, they are more neerly founded upon an erroneous inclination of the people; as being the most deceptable part of Mankind and ready with open armes to receive the encroachments of Error. Which condition of theirs although deducible from many Grounds, yet shall we evidence it but from a few, and such as most neerly and undeniably declare their natures.

How unequal discerners of truth they are, and openly exposed unto Error, will first appear from their unqualified intellectuals, unable to umpire the difficulty of its dissensions. For Error, to speak largely, is a false judgment of things, or, an assent unto falsity. Now whether the object whereunto they deliver up their assent be true or false, they are incompetent judges.

For the assured truth of things is derived from the principles of knowledge, and causes which determine their verities. Whereof their uncultivated understandings, scarce holding any theory, they are but bad discerners of verity; and in the numerous track of Error, but casually do hit the point and unity of truth.

Their understanding is so feeble in the discernment of falsities, and averting the Errors of reason, that it submitteth unto the fallacies of sense, and is unable to rectifie the Error of its sensations. Thus the greater part of Mankind having but one eye of Sense and Reason, conceive the Earth far bigger than the Sun, the fixed Stars lesser than the Moon, their figures plain, and their spaces from Earth equidistant. For thus their Sense informeth them, and herein their reason cannot Rectifie them; and therefore hopelessly continuing in mistakes, they live and die in their absurdities;

Arguments  
of sensitive  
quality most  
prevailing  
upon vulgar  
capacities.



ries; passing their daies in perverted apprehensions, and conceptions of the World, derogatory unto God, and the wisdom of the Creation.

Again, being so illiterate in the point of intellect, and their sense so incorrected, they are farther indisposed ever to attain unto truth; as commonly proceeding in those wayes, which have most reference unto sense, and wherein ther lyeth most notable and popular delusion.

For being unable to wield the intellectual arms of reason, they are fain to betake themselves unto wasters, and the blunter weapons of truth; affecting the gross and sensible waies of doctrine, and such as will not consist with strict and subtile Reason. Thus unto them a piece of Rhetorick is a sufficient argument of Logick; an Apologue of *Esope*, beyond a Syllogism in *Barbara*; parables than propositions, and proverbs more powerful than demonstrations. And therefore are they led rather by Example, than Precept; receiving perswasions from visible inducements, before electual instructions. And therefore also they judge of human actions by the event; for being incapable of operable circumstances, or rightly to judge the prudence of affairs, they only gaze upon the visible success, and therefore condemn or cry up the whole progression. And so from this ground in the Lecture of holy Scripture, their apprehensions are commonly confined unto the literal sense of the Text; from whence have ensued the gross and duller sort of Heresies. For not attaining the deuteroscopia, and second intention of the words, they are fain to omit the Superconsequencies, Coherencies, Figures, or Tropologies; and are not sometime perswaded by fire beyond their literalities. And therefore also things invisible, but unto intellectual discernments, to humour the grossness of their comprehensions, have been degraded from their proper forms, and God himself dishonoured into manual expressions. And so likewise being unprovided, or unsufficient for higher speculations, they will alwaies betake themselves unto sensible representations, and can hardly be restrained the dulness of Idolatry. A sin or folly not only derogatory unto God but men; overthrowing their Reason, as well as his Divinity. In brief, a reciprocation, or rather, an inversion of the Creation, making God one way, as he made us another; that is, after our Image, as he made us after His own.

Fable.

Moreover, their understanding thus weak in it self, and perverted by sensible delusions, is yet farther impaired by the dominion of their appetite; that is, the irrational and brutal part of the soul, which lording it over the sovereign faculty, interrupts the actions of that noble part, and choaks those tender sparks, which *Adam* hath left them, of reason. And therefore they do not only swarm with Errors, but vices depending thereon. Thus they commonly affect no man any further than he deserts his reason, or complies with their aberrancies. Hence they imbrace not vertue for it self, but its reward; and the argument from Pleasure or Utility is far more powerful, than that from vertuous Honesty: which

C

Mahomet



*Mahomet* and his contrivers well understood, when he set out the felicity of his Heaven, by the contentments of flesh, and the delights of sense, slightly passing over the accomplishment of the Soul, and the beatitude of that part which Earth and visibilities too weakly affect. But the wisdom of our Saviour, and the simplicity of his truth proceeded another way; defying the popular provisions of happiness from sensible expectations; placing his felicity in things removed from sense, and the intellectual enjoyment of God. And therefore the doctrine of the one was never affraid of Universities, or endeavoured the banishment of learning, like the other. And though *Galen* doth sometimes nibble at *Moses*, and, beside the \*Apostate Christian, some *Heathens* have questioned his Philosophical part, or treaty of the Creation: Yet is there surely no reasonable *Pagan*, that will not admire the rational and well grounded precepts of Christ; whose life, as it was conformable unto his Doctrine, so was that unto the highest rules of Reason; and must therefore flourish in the advancement of learning, and the perfection of parts best able to comprehend it.

*Julian.*

Again, Their individual imperfections being great, they are moreover enlarged by their aggregation; and being erroneous in their single numbers, once huddled together, they will be Error it self. For being a confusion of knaves and fools, and a farraginous concurrence of all conditions, tempers, sexes, and ages; it is but natural if their determinations be monstrous, and many waies inconsistent with Truth. And therefore wise men have alwaies applauded their own judgement, in the contradiction of that of the People; and their sobrest adversaries, have ever afforded them the stile of fools and mad men; and, to speak impartially, their actions have made good these *Epithets*. Had *Orestes* been Judge, he would not have acquitted that *Lystrian* rabble of madness, who, upon a visible miracle, falling into so high a conceit of *Paul* and *Barnabas*, that they termed the one *Jupiter*, the other *Mercurius*; that they brought Oxen and Garlands, and were hardly restrained from sacrificing unto them; did notwithstanding suddenly after fall upon *Paul*, and having stoned him drew him for dead out of the City. It might have hazzarded the sides of *Democritus*, had he been present at that tumult of *Demetrius*; when the people flocking together in great numbers, some crying one thing, and some another, and the assembly was confused, and the most part knew not wherefore they were come together; notwithstanding, all with one voice for the space of two hours cried out, Great is *Diana* of the *Ephesians*. It had overcome the patience of *Job*, as it did the meekness of *Moses*, and would surely have mastered any, but the longanimity, and lasting sufferance of God; had they beheld the Mutinie in the wilderness, when, after ten great Miracles in *Egypt*, and some in the same place, they melted down their stoln ear-rings into a Calf, and monstrolously cried out; *These are thy Gods, O Israel, that brought thee out of the*

*Non sani esse  
hominis, non  
sanus jure O  
vestes.*



*the land of Egypt.* It much accuseth the impatience of *Peter*, who could not endure the staves of the multitude, and is the greatest example of lenity in our Saviour, when he desired of God forgiveness unto those, who having one day brought him into the City in triumph, did presently after, act all dishonour upon him, and nothing could be heard but, *Crucifige*, in their Courts. Certainly he that considereth these things in Gods peculiar people, will easily discern how little of truth there is in the waies of the Multitude; and though sometimes they are flattered with that *Aphorism*, will hardly believe, The voice of the people to be the voice of God.

Lastly, being thus divided from truth in themselves, they are yet farther removed by advenient deception. For true it is (and I hope I shall not offend their vulgarities,) if I say, they are daily mocked into Error by subtler devisors, and have been expressly deluded by all professions and ages. Thus the *Priests* of Elder time, have put upon them many incredible conceits, not only deluding their apprehensions with Ariolation, South-saying, and such oblique Idolatries, but winning their credulities unto the literal and down-right adoration of Cats, Lizzards, and Beetles. And thus also in some Christian Churches, wherein is presumed an irreprovable truth, if all be true that is suspected, or half what is related; there have not wanted many strange deceptions, and some thereof are still confessed by the name of Pious Frauds. Thus *Thendas* an Impostor was able to lead away Four thousand into the Wilderness, and the delusions of *Mahomet* almost the fourth part of Mankind. Thus all Heresies, how gross soever, have found a welcome with the people. For thus, many of the Jews were wrought into belief that *Herod* was the *Messias*; and *David George* of *Leyden* and *Arden*, were not without a party amongst the people, who maintained the same opinion of themselves almost in our daies.

Physitians (many at least that make profession thereof) beside divers less discoverable waies of fraud, have made them believe, there is the book of fate, or the power of *Aarons* brest-plate, in Urins. And therefore hereunto they have recourse, as unto the Oracle of life, the great determinator of Virginitie, Conception, Fertility, and the Inscrutable infirmities of the whole Body. For as though there were a feminality in Urine, or that, like the Seed, it carried with it the *Idea* of every part, they foolishly conceive, we visibly behold therein the Anatomy of every particle, and can thereby indigitate their Diseases: And running into any demands, expect from us a sudden resolution in things, whereon the Devil of *Delphos* would demurr; and we know hath taken respite of some dayes to answer easier questions.

*Saltimbalkes*, *Quacksalvers*, and *Charlatans*, deceive them in lower degrees. Were *Esop* alive, the *Piazza* and *Pont-Nenf* could not but speak their fallacies; mean while there are too many, whose cries cannot conceal

The Author's Censure upon Judgment by Urine.

Places in Venice and Paris, where Mountebanks play their pranks.



ceal their mischief. For their Impostures are full of cruelty, and worse than any other; deluding not only unto pecuniary defraudations, but the irreparable deceit of death.

*Astrologers*, which pretend to be of *Cabala* with the Starrs (such I mean as abuse that worthy Enquiry) have not been wanting in their deceptions; who having won their belief unto principles whereof they make great doubt themselves, have made them believe that arbitrary events below, have necessary causes, above; whereupon their credulities assent unto any Prognosticks; and daily swallow the Predictions of men, which, considering the independency of their causes, and contingency in their Events, are only in the prescience of God.

Fortune-tellers, Juglers, Geomancers, and the like incantatory Impostors, though commonly men of Inferiour rank, and from whom without Illumination they can expect no more than from themselves, do daily and professedly delude them. Unto whom (what is deplorable in Men and Christians) too many applying themselves; betwixt jest and earnest, betray the cause of Truth, and sensibly make up the legionary body of Error.

*Statists* and *Politicians*, unto whom *Ragione di Stato*, is the first Considerable, as though it were their business to deceive the people, as a Maxim, do hold, that truth is to be concealed from them; unto whom although they reveal the visible design, yet do they commonly conceal the capital intention. And therefore have they ever been the instruments of great designs, yet seldom understood the true intention of any; accomplishing the drifts of wiser heads, as inanimate and ignorant Agents, the general design of the World; who though in some Latitude of sense, and in a natural cognition perform their proper actions, yet do they unknowingly concur unto higher ends, and blindly advance the great intention of Nature. Now how far they may be kept in ignorance a great example

there is in the people of *Rome*; who never knew the true and proper name of their own City. For, beside that common appellation received by the Citizens, it had a proper and secret name concealed from them: *Cujus alterum nomen discere, secretis Ceremoniarum nefas habetur*, saith *Plinius*; lest the name thereof being discovered unto their enemies, their *Penates* and Patronal God might be called forth by charms and incantations. For according unto the tradition of *Magicians*, the tutelary Spirit will not remove at common appellations, but at the proper names of things whereunto they are Protectors.

Thus having been deceived by themselves, and continually deluded by others, they must needs be stuffed with Errors, and even over-run with these inferiour falsities; whereunto whosoever shall resign their reasons, either from the Root of deceit in themselves, or inability to resist such trivial ingannations from others, although their condition and fortunes may place them many Spheres above the multitude; yet are they still within the line of Vulgarity, and Democratical enemies of truth. CHAP.



## C H A P. IV.

*Of the nearer and more Immediate Causes of popular Errors, both in the wiser and common sort, Misapprehension, Fallacy, or false deduction, Credulity, Supinety, adherence unto Antiquity, Tradition and Authority.*

THE first is a mistake, or a misconception of things, either in their first apprehensions, or secondary relations. So *Eve* mistook the Commandment, either from the immediate injunction of God, or from the secondary narration of her Husband. So might the Disciples mistake our Saviour, in his answer unto *Peter* concerning the death of *John*, as is delivered, *John 21.* *Peter seeing John, said unto Jesus, Lord, and what shall this man do? Jesus saith, If I will, that he tarry till I come, what is that unto thee? Then went this saying abroad among the brethren, that that Disciple should not die.* Thus began the conceit and opinion of the *Centaures*: that is, in the mistake of the first beholders, as is declared by *Servius*; when some young *Thessalians* on horseback were beheld afar off, while their horses watered, that is, while their heads, were depressed, they were conceived by the first Spectators, to be but one animal; and answerable hereunto have their pictures been drawn ever since.

The belief of Centaures whence occasioned.

And, as simple mistakes commonly beget fallacies, so men rest not in false apprehensions, without absurd and inconsequent deductions; form fallacious foundations, and misapprehended mediums, erecting conclusions no way inferrible from their premises. Now the fallacies whereby men deceive others, and are deceived themselves, the Ancients have divided into Verbal and Real. Of the Verbal, and such as conclude from mistakes of the Word; although there be no less than six, yet are there but two thereof worthy our notation, and unto which the rest may be referred; that is the fallacy of Equivocation and Amphibologie; which conclude from the ambiguity of some one word, or the ambiguous Syntaxis of many put together. From this fallacy arose that calamitous Error of the Jews, misapprehending the Prophecies of their *Messias*, and expounding them alwaies unto literal and temporal expectations. By this way many Errors crept in and perverted the Doctrine of *Pythagoras*, whilst men received his Precepts in a different sense from his intention; converting Metaphors into proprieties, and receiving as literal expressions, obscure and involved truths. Thus when he enjoined his Disciples, an abstinence from Beans, many conceived they were with severity debarred the use of that pulse; which notwithstanding could not be his meaning; for as *Aristoxenus*, who wrote his life, averreth, he delighted much in that kind of food himself. But herein, as *Plutarch* observeth, he had no other intention, than

Equivocation and Amphibologie, how they differ.

*Pythagoras* his Allegorical precepts moralized.



πᾶν δ᾿ ἄλλοι  
 κρυμμένον ἀπὸ-  
 χεῖρας ἐχέουσιν

than to dissuade men from Magistracy, or undertaking the publick offices of state; for by beans was the Magistrate elected in some parts of Greece; and, after his daies, we read in *Thucydides*, of the Council of the bean in Athens. The same word also in Greek doth signifie a Testicle, and hath been thought by some an injunction only of Continency, as *Aul. Gellius* hath expounded, and as *Empedocles* may also be interpreted: that is, *Testiculis miseri dextris subducite*; and might be the original intention of *Pythagoras*; as having a notable hint hereof in Beans, from the natural signature of the venereal organs of both Sexes. Again, his injunction is, not to harbour Swallows in our Houses: Whose advice notwithstanding we do not contemn, who daily admit and cherish them: For herein a caution is only implied, not to entertain ungrateful and thankless persons, which like the Swallow are no way commodious unto us; but having made use of our habitations, and served their own turns, forsake us. So he commands to deface the Print of a Cauldron in the ashes, after it hath boiled. Which strictly to observe were condemnable superstition: But hereby he covertly adviseth us not to persevere in anger; but after our choler hath boiled, to retain no impression thereof. In the like sense are to be received, when he adviseth his Disciples to give the right hand but to few, to put no viands in a Chamber-pot, not to pass over a Balance, not to rake up fire with a Sword, or piss against the Sun. Which ænigmatical deliveries comprehend useful verities, but being mistaken by literal Expositors at the first, they have been mis-understood by most since, and may be occasion of Error to Verbal capacities for ever.

This fallacy in the first delusion Satan put upon *Eve*, and his whole temptation might be the same continued; so when he said, *Ye shall not die*, that was, in his equivocation, ye shall not incur a present death, or a destruction immediately ensuing your transgression. *Your eyes shall be opened*; that is, not to the enlargement of your knowledg, but discovery of your shame and proper confusion; *You shall know good and evil*; that is, you shall have knowledge of good by its privation, but cognisance of evil by sense and visible experience. And the same fallacy or way of deceit, so well succeeding in Paradise, he continued in his Oracles through all the World. Which had not men more warily understood, they might have performed many acts inconsistent with his intention. *Brutus* might have made haste with *Tarquinius* to have kissed his own Mother. The *Athenians* might have built them wooden Walls, or doubled the Altar at *Delphos*.

The circle of this fallacy is very large; and herein may be comprised all Ironical mistakes, for intended expressions receiving inverted significations; all deductions from Metaphors, Parables, Allegories, unto real and rigid interpretations. Whereby have risen not only popular Errors in Philosophy, but vulgar and senseless Heresies in Divinity; as will be evident unto any that shall examine their foundations, as they stand rela-

*De heresibus* by *Epiphanius*, *Austin*, or *Prateolus*.

Other



Other waies there are of deceit; which consist not in false apprehension of Words, that is, Verbal expressions or sentential significations, but fraudulent deductions, or inconsequent illations, from a false conception of things. Of these extradiictionary and real fallacies, *Aristotle* and *Logicians* make in number six, but we observe that men are most commonly deceived by four thereof: those are, *Petitio principii*, *A dicto secundum quid ad dictum simpliciter*, *A non causa pro causa*; And, *fallacia consequentis*.

The first is, *Petitio principii*. Which fallacie is committed, when a question is made a medium, or we assume a medium as granted, whereof we remain as unsatisfied as of the question. Briefly, where that is assumed as a Principle to prove another thing, which is not conceded as true it self. By this fallacy was *Eve* deceived, when she took for granted, a false assertion of the Devil; *Ye shall not surely die, for God doth know that in the day ye shall eat thereof, your eyes shall be opened, and you shall be as Gods*. Which was but a bare affirmation of Satan, without proof or probable inducement, contrary unto the command of God, and former belief of her self. And this was the Logick of the *Jews* when they accused our Saviour unto *Pilate*; who demanding a reasonable impeachment, or the allegation of some crime worthy of Condemnation; they only replied, *If he had not been worthy of Death, we would not have brought Him before thee*. Wherein there was neither accusation of the person, nor satisfaction of the Judge; who well understood, a bare accusation was no presumption of guilt, and the clamours of the people no accusation at all. The same Fallacie is sometime used in the dispute, between *Job* and his friends; they often taking that for granted which afterward he disproveth.

The second is, *A dicto secundum quid, ad dictum simpliciter*, when from that which is but true in a qualified sense, an unconditional and absolute verity is inferred; transferring the special consideration of things unto their general acceptions, or concluding from their strict acception, unto that without all limitation. This fallacy men commit when they argue from a particular to a general; as when we conclude the vices or qualities of a few, upon a whole Nation. Or from a part unto the whole. Thus the Devil argues with our Saviour: and by this, he would perswade Him he might be secure, if he cast himself from the Pinnacle: For, said he, it is written, *He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone*. But this illation was fallacious, leaving out part of the Text, *He shall keep thee in all thy waies*; that is, in the waies of righteousness, and not of rash attempts: so he urged a part for the whole, and inferred more in the conclusion, than was contained in the premises. By the same fallacie we proceed, when we conclude from the sign unto the thing signified. By this incroachment, Idolatry first crept in, men converting the symbolical use of Idols into their proper Worship, and receiving the repre-

*Psal. 91.*



The Original of Idolatry.

representation of things as the substance and thing it self. So the Statue of *Belus* at first erected in his memory, was in after-times adored as a Divinity. And so also in the Sacrament of the *Eucharist*, the Bread and Wine which were but the signals or visible signs, were made the things signified, and worshipped as the Body of Christ. And hereby generally men are deceived that take things spoken in some Latitude without any at all. Hereby the *Jews* were deceived concerning the commandment of the Sabbath, accusing our Saviour for healing the sick, and his Disciples for plucking the ears of Corn upon that day. And by this deplorable mistake they were deceived unto destruction, upon the assault of *Pompey* the great, made upon that day; by whose superstitious observation they could not defend themselves, or perform any labour whatever.

The Alcoholic endures neither Wine nor Universities.

The third is, *A non causa pro causa*, when that is pretended for a cause which is not, or not in that sense which is inferred. Upon this consequence the law of *Mahomet* forbids the use of Wine; and his Successors abolished Universities. By this also many Christians have condemned literature, misunderstanding the counsel of Saint *Paul*, who adviseth no further than to beware of Philosophy. On this Foundation were built the conclusions of Southsayers in their Augurial, and Tripudiary divinations; collecting presages from voice or food of Birds, and conjoyning Events unto causes of no connection. Hereupon also are grounded the gross mistakes, in the cure of many diseases; not only from the last medicine, and Sympathetical Receipts, but Amulets, Charms, and all incantatory applications; deriving effects not only from inconcurring causes, but things devoid of all efficiency whatever.

The fourth is, the Fallacie of the Consequent; which if strictly taken, may be a fallacious illation in reference unto antecedencie, or consequencie; as to conclude from the position of the antecedent to the position of the consequent, or from the remotion of the consequent to the remotion of the antecedent. This is usually committed, when in connexed Propositions the Terms adhere contingently. This is frequent in Oratorie illations; and thus the *Pharisees*, because He conversed with Publicans and Sinners, accused the holiness of Christ. But if this Fallacy be largely taken, it is committed in any vicious illation, offending the rules of good consequence; and so it may be very large, and comprehend all false illations against the settled Laws of Logick: But the most usual inconsequencies are from particulars, from negatives, and from affirmative conclusions in the second figure, wherein indeed offences are most frequent, and their discoveries not difficult.



## CHAP. V.

*Of Credulity and Supinuity.*

A Third cause of common Errors is the Credulity of men, that is, an easie assent to what is obtruded, or a believing at first ear, what is delivered by others. This is a weakness in the understanding, without examination assenting unto things, which from their Natures and Causes do carry no perswasion; whereby men often swallow falsities for truths, dubiosities for certainties, feasibilities for possibilities, and things impossible as possibilities themselves. Which, though the weakness of the Intellect, and most discoverable in vulgar heads, yet hath it sometime fallen upon wiser brains, and great advancers of Truth. Thus many wise *Athenians* so far forgot their Philosophy, and the nature of human production, that they descended unto belief, that the original of their Nation was from the Earth, and had no other beginning than the seminalitie and womb of their great Mother. Thus it is not without wonder, how those learned *Arabicks* so tamely delivered up their belief unto the absurdities of the *Alcoran*. How the noble *Geber*, *Avicenna*, and *Almanzor*, should rest satisfied in the nature and causes of Earthquakes, delivered from the doctrine of their *Prophet*; that is, from the motion of a great Bull, upon whose horns all the earth is poised. How their faiths could decline so low, as to concede their generations in Heaven, to be made by the smell of a Citron, or that the felicity of their Paradise should consist in a Jubile of copulation, that is, a coition of one act prolonged unto fifty years. Thus is it almost beyond wonder, how the belief of reasonable creatures, should ever submit unto Idolatry: And the credulity of those men scarce credible (without presumption of a second Fall) who could believe a Deity in the work of their own hands. For although in that ancient and diffused adoration of Idols, unto the *Priests* and subtiler heads, the worship perhaps might be symbolical, and as those Images some way related unto their Deities; yet was the Idolatry direct and down-right in the people; whose credulity is illimitable; who may be made believe that any thing is God; and may be made believe, there is no God at all.

And as Credulity is the cause of Error, so Incredulity oftentimes of not enjoying truth; and that not only an obstinate incredulity, whereby we will not acknowledg assent unto what is reasonably inferred, but any Academical reservation in matters of easie truth or rather sceptical infidelity against the evidence of reason and sense. For these are conceptions befalling wise men, as absurd, as the apprehensions of fools, and the credulity of the people which promiscuously swallow any thing. For this is not only derogatory unto the wisdom of God, who hath pro-

Obstinate  
& irrational  
Scepticism,  
justly censured.



posed the World unto our knowledg, and thereby the notion of Himself; but also detractory unto the intellect, and sense of man exprestly disposed for that inquisition. And therefore, *hoc tantum scio, quod nihil scio*, is not to be received in a absolute sense, but is comparatively exprest unto the number of things whereof our knowledg is ignorant. Nor will it acquit the insatisfaction of those which quarrel with all things, or dispute of matters, concerning whose verities we have conviction from reason, or decision from the inerrable and requisite conditions of sense. And therefore if any affirm, the earth doth move, and will not believe with us, it standeth still; because he hath probable reasons for it, and I no infallible sense, nor reason against it, I will not quarrel with his assertion. But if, like *Zeno*, he shall walk about, and yet deny there is any motion in Nature, surely that man was constituted for *Anticera* and were a fit companion for those, who having a conceit they are dead, cannot be convicted into the society of the living.

The fourth is a Supinity, or neglect of Enquiry, even of matters whereof we doubt; rather believing, than going to see; or doubting with ease and *gratis*, than believing with difficulty or purchase. Whereby, either from a temperamental inactivity, we are unready to put in execution the suggestions or dictates of reason; or by a content and acquiescence in every species of truth, we embrace the shadow thereof, or so much as may palliate its just and substantial acquirements. Had our fore-Fathers sat down in these resolutions, or had their curiosities been sedentary, who pursued the knowledg of things through all the corners of nature, the face of truth had been obscure unto us, whose lustre in some part their industries have revealed.

Certainly, the sweat of their Labours was not salt unto them, and they took delight in the dust of their endeavours. For, questionless, in Knowledg there is no slender difficulty; and Truth, which wise men say doth lye in a Well, is not recoverable but by exantlation. It were some extenuation of the Curse, if *In sudore vultus tui* were confinable unto corporal exercitations, and there still remained a Paradise, or unthorny place of knowledg. But now our understandings being eclipsed, as well as our tempers infirmed, we must betake our selves to waies of reparation, and depend upon the illumination of our endeavours. For, thus we may in some measure repair our primary ruines, and build our selves Men again. And, though the attempts of some have been precipitous, and their Enquiries so audacious, as to come within command of the flaming swords, and lost themselves in attempts above humanity; yet have the Enquiries of most defected by the way, and tired within the sober circumference of Knowledg.

And this is the reason, why some have transcribed any thing; and although they cannot but doubt thereof, yet neither make Experiment by sense, or Enquiry by reason; but live in doubts of things, whose satisfaction



faction is in their own power ; which is indeed the inexcusable part of our ignorance, and may perhaps fill up the charge of the last day. For, not obeying the dictates of Reason, and neglecting the cries of Truth, we fail not only in the trust of our undertakings, but in the intention of man it self. Which although more venial in ordinary constitutions, and such as are not framed beyond the capacity of beaten notions, yet will it inexcusably condemn some men, who having received excellent endowments, have yet sat down by the way, and frustrated the intention of their abilities. For certainly, as some men have sinned in the principles of humanity, and must answer, for not being men, so others offend, if they be not more. *Magis extra vitia, quàm cum virtutibus*, would commend those: These, are not excusable without an Excellency. For, great constitutions, and such as are constellated unto knowledg, do nothing till they out-do all; they come short of themselves, if they go not beyond others; and must not sit down under the degree of Worthies. God expects no lustre from the minor Stars; but if the Sun should not illuminate all, it were a sin in Nature. *Ultimus bonorum*, will not excuse every man, nor is it sufficient for all to hold the common level: Mens names should not only distinguish them: A man should be something, that men are not, and individual in somewhat beside his proper Nature. Thus while it exceeds not the bounds of reason and modesty, we cannot condemn singularity. *Nos numerus sumus*, is the Motto of the multitude, and for that reason are they Fools. For things as they recede from unity, the more they approach to imperfection, and Deformity; for they hold their perfection in their Simplicities, and as they nearest approach unto God.

Now as there are many great Wits to be condemned, who have neglected the increment of Arts, and the sedulous pursuit of knowledg; so are there not a few very much to be pitied, whose industry being not attended with natural parts, they have sweatt to little purpose, and rolled the stone in vain. Which chiefly proceedeth from natural incapacity, and genial indisposition, at least, to those particulars whereunto they apply their endeavours. And this is one reason why, though Universities be full of men, they are oftentimes empty of learning; Why, as there are some which do much without learning, so others but little with it, and few that attain to any measure of it. For many heads that undertake it, were never squared, nor timber'd for it. There are not only particular men, but whole Nations indisposed for learning; whereunto is required, not only education, but a pregnant *Minerva*, and teeming Constitution. For, the Wisdom of God hath divided the Genius of men according to the different affairs of the World: And varied their inclinations according to the variety of Actions to be performed therein. Which they who consider not, rudely rushing upon professions and waies of life, unequal to their natures; dishonour, not only themselves and their Functions, but

Universities  
why many  
times full of  
Scholars, and  
empty of  
Learning.

The natural  
genius or in-  
clination,  
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be regarded  
in the choice  
of a profession



pervert the harmony of the whole World. For, if the World went on as God hath ordained it, and were every one imploied in points concordant to their Natures, Professions, Arts, and Common-wealths would rise up of themselves; nor needed we a Lanthorn to find a man in *Athens*.

## CHAP. VI.

### *Of adherence unto Antiquity.*

Immoderate  
respect unto  
Antiquity, a  
general cause  
of Error.

**B**UT the mortallest enemy unto Knowledge, and that which hath done the greatest execution upon truth, hath been a peremptory adhesion unto Authority, and more especially, the establishing of our belief upon the dictates of Antiquity. For (as every capacity may observe) most men of Ages present, so Superstitiously do look on Ages past, that the Authorities of the one, exceed the reasons of the other: Whose persons indeed being far removed from our times, their works, which seldom with us pass uncontrouled, either by contemporaries, or immediate successors, are now become out of the distance of Envie: And the farther removed from present times, are conceived to approach the nearer unto truth it self. Now hereby we think we manifestly delude our selves, and widely walk out of the track of Truth.

For first, Men hereby impose a Thralldom on their times, which the ingenuity of no Age should endure, or indeed, the presumption of any did ever yet enjoyn. Thus *Hippocrates* about 2000. years ago, conceived it no injustice, either to examine or refute the Doctrines of his Predecessors: *Galen* the like, and *Aristotle* most of any. Yet did not any of these conceive themselves infallible, or set down their dictates as verities irrefragable, but when they either deliver their own Inventions, or reject other mens Opinions, they proceed with Judgment and Ingenuity; establishing their assertion, not only with great solidity, but submitting them also unto the correction of future discovery.

Secondly, Men that adore times past, consider not that those times were once present: that is, as our own are at this instant, and we our selves unto those to come, as they unto us at present; as we relye on them, even so will those on us, and magnifie us hereafter, who at present condemn our selves. Which very absurdity is daily committed amongst us, even in the esteem and censure of our own times. And to speak impartially, old Men, from whom we should expect the greatest example of Wisdom, do most exceed in this point of folly; commending the daies of their youth, which they scarce remember, at least well understood not; extolling those times their younger years have heard their



their Fathers condemn, and condemning those times the gray heads of their posterity shall commend. And thus it is the humour of many heads, to extol the daies of their fore-Fathers, and declaim against the wickedness, of times present. Which notwithstanding they cannot handsomly do, without the borrowed help, and Satyrs of times past; condemning the vices of their times, by the expressions of vices in times which they commend; which cannot but argue the community of vice in both. *Horace* therefore, *Juvenal*, and *Persius* were no Prophets, although their lines did seem to indigitate and point at our times. There is a certain list of vices committed in all Ages, and declaimed against by all Authors, which will last as long as human nature; which digested into common places, may serve for any Theme, and never be out of date until Dooms-day.

Thirdly, The Testimonies of Antiquity and such as pass oraculously amongst us, were not, if we consider them, alwaies so exact, as to examine the doctrine they delivered. For some, and those the acutest of them, have left unto us many things of falsity; controulable, not only by critical and collective reason, but common and countrey observation.

Hereof there want not many examples in *Aristotle*, through all his book of Animals; we shall instance only in three of his Problems, and all contained under one Section. The first enquireth, why a Man doth cough, but not an Oxe or Cow; whereas, notwithstanding the contrary is often observed by Husband-men, and stands confirmed by those who have expressly treated *de rerum rustica*, and have also delivered divers remedies for it. Why Juments, as Horses, Oxen, and Asses, have no eructation or belching, whereas indeed the contrary is often observed, and also delivered by *Columella*. And thirdly; why Man alone hath gray hairs? whereas it cannot escape the eyes, and ordinary observation of all men, that Horses, Dogs, and Foxes, wax gray with age in our Countries; and in the colder Regions, many other Animals without it. And though favourable constructions may somewhat extenuate the rigor of these concessions, yet will scarce any palliate that in the fourth of his *Meteors*, that Salt is easiest dissolvable in cold water: Nor that of *Dioscorides*, that Quicksilver is best preserved in vessels of Tin and Lead.

Other Authors write often dubiously, even in matters wherein is expected a strict and definitive truth; extenuating their affirmations, with *aiunt, ferunt, fortasse*: As *Dioscorides*, *Galen*, *Aristotle*, and many more. Others by hear-say; taking upon trust most they have delivered, whose Volumes are meer Collections, drawn from the mouths or leaves of other Authors; as may be observed in *Plinie*, *Eliau*, *Athenaeus*, and many more. Not a few transcriptively, subscribing their Names unto other mens endeavours, and meerly transcribing almost all they have written. The *Latines* transcribing the *Greeks*; the *Greeks* and *Latines*, each other.

Thus hath *Justine* borrowed all from *Trogus Pompeius*, and *Julius Sorlinus*.



The Antiquity, and some notable instances of Plagiarism, that is, of transcribing or filching Authors.

*linus*, in a manner transcribed *Plinie*. Thus have *Lucian* and *Apuleius* served *Lucius Pratenfis*; men both living in the same time, and both transcribing the same Author, in those famous Books, Entituled *Lucius* by the one, and *Aureus Asinus* by the other. In the same measure hath *Simocrates* in his Tract *de Nilo*, dealt with *Diodorus Siculus*, as may be observed in that work annexed unto *Herodotus*, and Translated by *Jungermannus*. Thus *Eratosthenes* wholly translated *Timotheus de Insulis*, not reserving the very Preface. The same doth *Strabo* report of *Eudorus*, and *Ariston*, in a Treatise entituled *de Nilo*. *Clemens Alexandrinus*, hath observed many examples hereof among the *Greeks*; and *Pliny* speaketh very plainly in his Preface, that conferring his Authors, and comparing their works together; he generally found those that went before *verbatim* transcribed, by those that followed after, and their Originals never so much as mentioned. To omit how much the wittiest piece of *Ovid* is beholden unto *Parthenius Chius*; even the magnified *Virgil* hath borrowed, almost in all his Works: his *Eclogues* from *Theocritus*; his *Georgicks* from *Hesiod* and *Aratus*; his *Aeneads* from *Homer*; the second book whereof containing the exploit of *Sinon* and the Trojan Horse (as *Macrobius* observeth) he hath *verbatim* derived from *Pisander*. Our own profession is not excusable herein. Thus *Oribasius*, *Aetius*, and *Aegineta* have in a manner transcribed *Galen*. But *Marcellus Empericus*, who hath left a famous Work *de Medicamentis*, hath word for word transcribed all *Scribonius Largus*, *de compositione medicamentorum*, and not left out his very Peroration. Thus may we perceive the Ancients were but men, even like our selves. The practice of transcription in our daies, was no Monster in theirs: *Plagiaries* had not its Nativity with Printing; but began in times when thefts were difficult, and the paucity of books scarce wanted that Invention.

An ancient Author who writ, *περὶ ἀπίστων*, five de *Incredibilibus*, whereof some part is yet extant

The Fable of *Orpheus* his Harp, &c. whence occasioned.

Fourthly, While we so eagerly adhere unto Antiquity, and the accounts of elder times, we are to consider the fabulous condition thereof. And that we shall not deny, if we call to mind the Mendacity of *Greece*, from whom we have received most relations, and that a considerable part of Ancient times, was by the *Greeks* themselves termed *μύθος*, that is, made up, or stuffed out with Fables. And surely the fabulous inclination of those daies, was greater than any since; which swarmed so with fables, and from such slender grounds, took hints for fictions, poisoning the World ever after; wherein how far they exceeded, may be exemplified from *Palephatus*, in his Book of *Fabulous Narrations*. That fable of *Orpheus*, who by the melodie of his musick made Woods and Trees to follow him, was raised upon a slender foundation; for there were a crew of mad-women, retired into a Mountain from whence being pacified by his Musick, they descended with boughs in their hands, which unto the fabulosity of those times proved a sufficient ground to celebrate unto all posterity the Magick of *Orpheus* Harp, and its power to attract the



the senseless trees about it. That *Medea* the famous Socrers could renew youth, and make old men young again, was nothing else, but that from the knowledg of Simples she had a Receipt to make white hair black, and reduce old heads, into the tincture of youth again. The fable of *Gerion* and *Cerberus* with three heads was this: *Gerion* was of the City *Tricarinia*, that is, of three heads, and *Cerberus* of the same place was one of his Dogs, which running into a Cave upon pursuit of his Master's Oxen, *Hercules* perforce drew him out of that place, from whence the conceits of those daies affirmed no less, than that *Hercules* descended into Hell, and brought up *Cerberus* into the habitation of the living. Upon the like grounds was raised the figment of *Biares* who dwelling in a City called *Hecatonchiria*, the fancies of those times assigned him an hundred hands. 'Twas ground enough to fancy wings unto *Daedalus*, in that he stole out of a Window from *Minos*, and sailed away with his son *Icarus*: who steering his course wisely, escaped; but his son carrying too high a sail was drowned. That *Niobe* weeping over her Children, was turned into a Stone, was nothing else, but that during her life she erected over their Sepulchres, a Marble-Tomb, of her own. When *Alceon* had undone himself with Dogs, and the prodigal attendants of hunting, they made a solemn story how he was devoured by his Hounds. And upon the like grounds was raised the Anthropophagie of *Diomedes* his Horses. Eating of  
Mans flesh. Upon as slender foundation was built the fable of the *Minotaur*; for one *Taurus* a servant of *Minos* gat his Mistress *Pasiphae* with child; from whence the Infant was named *Minotaurus*. Now this unto the fabulosity of those times was thought sufficient to accuse *Pasiphae* of Beastiality or admitting conjunction with a Bull; and in succeeding ages gave a hint of depravity unto *Domitian* to act the fable into reality. In like manner, as *Diodorus* plainly delivereth, the famous fable of *Charon* had its Nativity; who being no other but the common Ferry-man of *Egypt*, that waisted over the dead bodies from *Memphis*, was made by the Greeks to be the Ferry-man of Hell, and solemn stories raised after of him. Lastly, we shall not need to enlarge, if that be true which grounded the generation of *Castor* and *Helen* out of an Egg, because they were born and brought up in an upper room, according unto the Word *ἄνω*, which with the *Lacedemonians* had also that signification.

Fifthly, We applaud many things delivered by the Ancients, which are in themselves but ordinary, and come short of our own Conceptions. Thus we usually extol our Orations cannot escape the sayings of the wise men of *Greece*. *Nosce teipsum*, of *Thales*: *Nosce tempus*, of *Pittacus*: *Nihil nimis*, of *Cleobulus*; which notwithstanding to speak indifferently, are but vulgar precepts in Morality, carrying with them nothing above the line, or beyond the extemporary sententiousness of common conceits with us. Thus we magnifie the Apothegms, or reputed replies of Wisdom, whereof many are to be seen in *Laertius*, more in *Lycosthenes*, not a few

in



in the second Book of *Macrobius*, in the fables of *Cicero*, *Augustus*, and the Comical wits of those times: in most whereof there is not much to admire; and are methinks exceeded, not only in the replies of wise men, but the passages of society, and urbanities of our times. And thus we extol their Adages, or Proverbs; and *Erasmus* hath taken great pains to make collections of them; whereof notwithstanding, the greater part will, I believe, unto indifferent Judges be esteemed no extraordinaries; and may be parallel'd, if not exceeded, by those of more unlearned Nations, and many of our own.

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cients

Sixtly, We urge Authorities, in points that need not, and introduce the testimony of ancient Writers, to confirm things evidently believed, and whereto no reasonable hearer but would assent without them; such as are, *Nemo mortalium omnibus horis sapit. Virtute nil prestantius, nil pulchrius. Omnia vincit amor. Praclarum quiddam veritas.* All which, although things known and vulgar, are frequently urged by many men, and though trivial verities in our mouths, yet, noted from *Plato*, *Ovid*, or *Cicero*, they become reputed elegancies. For many hundred to instance but in one we meet with while we are writing. *Antonius Guevara* that elegant Spaniard, in his book entituled, *The Dial of Princes*, beginneth his Epistle thus. *Apolonius Thyaneus*, disputing with the Scholars of *Hiarchas*, said, that among all the affections of nature, nothing was more natural, than the desire all have to preserve life. Which being a confessed Truth, and a verity acknowledged by all, it was a superfluous affectation to derive its Authority, from *Apolonius*, or seek a confirmation thereof as far as *India*, and the learned Scholars of *Hiarchas*. Which whether it be not all one to strengthen common Dignities and Principles known by themselves, with the Authority of Mathematicians; or think a man should believe, the whole is greater than its parts, rather upon the Authority of *Euclide*, than if it were propounded alone; I leave unto the second and wiser cogitations of all men. 'Tis sure a Practice that favours much of Pedantry; a reserve of Puerility we have not shaken off from School; where being seasoned with Minor sentences; by a neglect of higher Enquiries, they prescribe upon our riper ears, and are never worn out, but with our Memories.

Lastly, while we so devoutly adhere unto Antiquity in some things, we do not consider we have deserted them in several others. For, they indeed have not only been imperfect, in the conceit of some things, but either Ignorant, or Erroneous in many more. They understood not the Motion of the eighth Sphere from West to East, and so conceived the Longitude of the Stars invariable. They conceived the Torrid Zone uninhabitable, and so made frustrate the goodliest part of the Earth. But we now know 'tis very well enpeopled, and the habitation thereof esteemed so happy, that some have made it the proper seat of *Paradise*; and been so far from judging it uninhabitable, that they have made



made it the first habitation of all. Many of the Ancients denyed the *Antipodes*, and some unto the penalty of contrary affirmations; but the experience of our enlarged Navigations, can now assert them beyond all dubitation. Having thus totally relinquisht them in some things, it may not be presumptuous, to examine them in others; but surely most unreasonable to adhere to them in all, as though they were infallible, or could not err in any.

# C H A P. VIII.

## Of Authority.

**N**OR is only a resolved prostration unto Antiquity a powerful enemy unto knowledg, but any confident adherence unto Authority, or resignation of our judgments upon the testimony of Age, or Author whatsoever.

For first, To speak generally; An argument from Authority to wiser examinations, is but a weaker kind of proof; it being but a topical probation and, as we term it, an inartificial argument, depending upon a naked asseveration: wherein neither declaring the causes, affections, or adjuncts of what we believe, it carrieth not with it the reasonable inducements of knowledg. And therefore, *Contra negantem Principia, Ipse dixit*, or *Oportet discentem credere*, although Postulates very accommodable unto Junior indoctrinations; yet are their Authorities but temporary, and not to be imbraced beyond the minority of our intellectuals. For our advanced beliefs are not to be built upon dictates, but having received the probable inducements of truth, we become emancipated from testimonial engagements, and are to erect upon the surer Base of Reason.

Secondly, Unto reasonable perpensions it hath no place in some Sciences, small in others; and suffereth many restrictions, even where it is most admitted. It is of no validity in the Mathematicks, especially the mother-part thereof, Arithmetick and Geometry. For these Sciences concluding from Axioms, and Principles known by themselves, receive not satisfaction from probable reasons, much less from bare and peremptory asseverations. And therefore if all *Athens* should decree, that in every Triangle, two sides, which soever be taken, are greater than the side remaining, or that in retangle-triangles the square which is made of the side that subtendeth the right angle, is equal to the squares which are made of the sides containing the right angle: Although there be a certain truth therein, Geometricians notwithstanding would not receive satisfaction without demonstration thereof: 'Tis true, by the vulgarity of Philosophers, there are many points believed without probation; nor if

Authority  
(simply) but a  
mean argu-  
ment; especi-  
ally,

In the Ma-  
thematicks.



a man affirm from *Ptolemy*, that the Sun is bigger than the Earth, shall he probably meet with any contradiction? whereunto notwithstanding Astronomers will not assent without some convincing argument or demonstrative proof thereof. And therefore certainly of all men a Philosopher should be no Swearer: for an Oath, which is the end of controversies in Law, cannot determine any thing here; nor are the deepest Sacraments or desperate imprecations of any force to perswade, where reason only, and necessary *mediums*, must induce.

and Physick.

In Natural Philosophy, more generally pursued amongst us, it carrieth but slender consideration; for that also proceeding from settled Principles, therein is expected a satisfaction from scientificall progressions, and such as beget a sure rational belief. For, if Authority might have made out the assertions of Philosophy, we might have held, that Snow was black, that the Sea was but the sweat of the Earth, and many of the like absurdities. Then was *Aristotle* injurious to fall upon *Melissus*, to reject the assertions of *Anaxagoras*, *Anaximander*, and *Empedocles*: Then were we also ungrateful unto himself; from whom our *Junior* endeavours embracing many things on his authority, our mature and secondary enquiries, are forced to quit those receptions, and to adhere unto the nearer account of Reason. And although it be not unusual, even in Philosophical Tractates to make enumeration of Authors, yet are there reasons usually introduced, and to ingenuous Readers do carry the stroke in the perswasion. And surely if we account it reasonable among our selves, and not injurious unto rational Authors, no farther to abett their opinions than as they are supported by solid Reasons: certainly with more excusable reservation may we shrink at their bare testimonies, whose argument is but precarious, and subsists upon the charity of our assentments.

In Morality, Rhetorick, Law, and History, there is I confess a frequent and allowable use of Testimony; and yet herein I perceive, it is not unlimited, but admitteth many Restrictions. Thus in Law, both Civil and divine, that is only esteemed a legal testimony, which receives corroboration from the mouths of at least two witnesses; and that not only for prevention of calumny, but assurance against mistake: whereas, notwithstanding the solid reason of one man, is as sufficient, as the clamour of a whole Nation; and with imprecudicate apprehensions begets as firm a belief as the authority or aggregated testimony of many hundreds. For reason being the very root of our natures, and the principles thereof common unto all, what is against the Laws of true reason, or the unerring understanding of any one, if rightly apprehended; must be disclaimed by all Nations, and rejected even by Mankind.

Again, A testimony is of small validity if deduced from men out of their own profession; so if *Lactantius* affirm the figure of the Earth is plain, or *Austin* himself deny there are *Antipodes* (though venerable Fathers of the Church, and ever to be honoured;) yet will not their Authorities

prove



prove sufficient to ground a belief thereon. Whereas notwithstanding solid reason or confirmed experience of any man, is very approvable in what profession soever. So *Raymund Sebund*, a Physitian of *Tholuze*, besides his learned Dialogues *de natura humana*, hath written a natural Theologie; demonstrating therein the Attributes of God, and attempting the like in most points of Religion. So *Hugo Grotius*, a Civilian, did write an excellent Tract of the Verity of Christian Religion. Wherein most rationally delivering themselves, their works will be embraced by most that understand them, and their reasons enforce belief even from prejudicate Readers. Neither indeed have the Authorities of men been ever so awful; but that by some they have been rejected, even in their own professions. Thus *Aristotle* affirming the birth of the Infant, or time of its gestation, extendeth sometimes unto the eleventh Moneth; but *Hippocrates*, averreth that it exceeded not the tenth; *Adrian* the Emperour in a solemn process, determined for *Aristotle*: but *Justinian* many years after, took in with *Hippocrates* and reversed the Decree of the other. Thus have Councils, not only condemned private men, but the Decrees and Acts of one another. So *Galen*, after all his veneration of *Hippocrates*, in some things hath fallen from him. *Avicen* in many, from *Galen*; and others succeeding, from him. And although the singularity of *Paracelsus* be intolerable, who, sparing only *Hippocrates*, hath reviled not only these Authors, but almost all the learned that went before him; yet is it not much less injurious unto knowledg, obstinately and unconvincedly to side with any one. Which humour unhappily possessing many, they have by prejudice withdrawn themselves into parties, and contemning the sovereignty of truth, seditiously abetted the private divisions of Error.

Moreover a testimony in points Historical (and where it is of unavoidable use) is of no illation in the negative; nor is it of consequence that *Herodotus* writing nothing of *Rome*, there was therefore no such City in his time; or because *Dioscorides* hath made no mention of Unicorns-horn, therefore there is no such thing in nature. Indeed, intending an accurate enumeration of Medical materials, the omission hereof affords some probability, it was not used by the Ancients; but will not conclude the non-existence thereof. For so may we annihilate many Simples unknown to his enquiries, as *Senna*, *Rabarbar*, *Bezoar*, *Ambergris*, and divers others. Whereas indeed the reason of man hath not such restraint; concluding not only affirmatively but negatively: not only affirming there is no magnitude beyond the last heavens, but also denying there is any vacuity within them. Although it be confessed, the affirmative hath the prerogative illation, and *Barbara* engrosseth the powerful demonstration.

Lastly, the strange relations made by Authors, may sufficiently discourage our adherence unto Authority; and which if we believe, we must be apt to swallow any thing. Thus *Basil* will tell us the Serpent went erect



like Man, and that that Beast could speak before the Fall. *Tostatus* would make us believe, that *Nilus* encreaseth every new Moon. *Leonardo Fioravanti* an Italian Physician, beside many other secrets, assumeth unto himself the discovery of one, concerning *Pellitory* of the wall, that is, that it never groweth in the sight of the North star, *Done si possa vedere la stella Tramontana*: wherein how wide he is from truth, is easily discoverable unto every one, who hath but *Astronomie* enough to know that Star. *Franciscus Sanctius* in a laudable Comment upon *Aleiat's* Emblems, affirmeth, and that from experience, a Nightingale hath no tongue. *Avem Philomelam linguâ carcere pro certo affirmare possum, nisi me oculi fallunt*. Which if any man for a while shall believe upon his experience, he may at his leasure refute it by his own. What fool almost would believe, at least, what wise man would rely upon that Antidote delivered by *Pierius* in his Hieroglyphicks against the sting of a Scorpion? that is, To sit upon an Afs with ones face toward his tail; for so the Pain leaveth the man, and passeth into the Beast. It were me-thinks but an uncomfortable Receipt for a Quartan Ague (and yet as good perhaps as many others use) to have recourse unto the Recipe of *Sammonicus*; that is, to lay the fourth book of *Homer's Iliads* under ones head, according to the precept of that Physician and Poet, *Mæonia Iliados quartum supponz trementi*. There are surely few that have belief to swallow, or hope enough to experiment the Collyrium of *Albertus*; which promiseth a strange effect, and such as Theeves would count inestimable, that is, to make one see in the dark: yet thus much, according unto his receipt, will the right eye of an Hedge-hog boyled in Oyl, and preserved in a brazen vessel effect. As strange it is, and unto vicious inclinations were worth a nights lodging with *Lais*, what is delivered in *Kiranides*; that the left stone of a Weefel, wrapt up in the skin of a she-Mule, is able to secure incontinency from conception.

An eye-medicine.

Ten thousand drachms.

*Ars longa, vita brevis.*

These, with swarms of others, have men delivered in their writings, whose verities are only supported by their Authorities: But being neither consonant unto reason, nor correspondent unto experiment, their affirmations are unto us no Axioms: We esteem thereof as things unsaid, and account them but in the list of nothing. I wish herein the *Chymists* had been more sparing: who over-magnifying their preparations, inveigle the curiosity of many, and delude the security of most. For if experiments would answer their encomiums, the Stone and Quartan Agues, were not opprobrious unto Physicians; we might contemn that first, and most uncomfortable Aphorism of *Hippocrates*: for surely that Art were soon attained, that hath so general remedies; and life could not be short, were there such to prolong it.



## CHAP. VIII.

*A brief enumeration of Authors.*

Now forasmuch as we have discoursed of Authority, and there is scarce any Tradition or popular Error but stands also delivered by some good Author; we shall endeavour a short discovery of such, as for the major part have given authority hereto: who, though excellent and useful Authors, yet being either transcriptive, or following common relations, their accounts are not to be swallowed at large, or entertained without a prudent circumspection. In whom the *Ipsè dixit*, although it be no powerful argument in any, is yet less authentick than in many other, because they deliver not their own experiences, but others affirmations, and write from others, as later pens from them.

1. The first in order, as also in time shall be *Herodotus* of *Halicanassus*, an excellent and very elegant Historian; whose books of History were so well received in his own daies, that at their rehearal in the Olympick games, they obtained the names of the Nine Muses; and continued in such esteem unto descending Ages, that *Cicero* termed him, *Historiarum parens*. And *Dionysius* his Country-man, in an Epistle to *Pompey*, after an exprefs comparison, affords him the better of *Thucydides*; all which notwithstanding, he hath received from some, the stile of *Mendaciorum pater*. His authority was much infringed by *Plutarch*; who being offended with him, as *Polybius* had been with *Philarchus*, for speaking too coldly of his Country-men, hath left a partic'ar Tract, *De malignitate Herodoti*. But, in this later Century, *Camerarius* and *Stephanus* have stepped in, and, by their witty Apologies, effectually endeavoured to frustrate the Arguments of *Plutarch*, or any other. Now in this Author, as may be observed in our ensuing discourse, and is better discernable in the perusal of himself, there are many things fabulously delivered, and not to be accepted as truths: whereby nevertheless, if any man be deceived, the Author is not so culpable as the Believer. For he indeed imitating the Father-Poet, whose life he hath also written, and, as *Thucydides* observeth, as well intending the delight, as benefit of his Reader, hath besprinkled his work with many fabulosities; whereby if any man be led into error, he mistaketh the intention of the Author; who plainly confesseth he writeth many things by hear-say, and forgetteth a very considerable caution of his own, that is, *Ego quæ fando cognovi, exponere narratione mea debeo omnia: credere autem esse vera omnia, non debeo*.

The Authors judgment, or a Character given of some eminent Authors.

2. In the second place is *Ctesias* the Indian, Physitian unto *Artaxerxes* King of *Persia*: His books are often cited by ancient Writers: and by the industry of *Stephanus* and *Rodomanus*, there are extant some frag-

ments



ments thereof in our dayes; he wrote the History of *Persia*, and many narrations of *India*. In the first, as having a fair opportunity to know the truth, and, as *Diodorus* affirmeth, the perusal of *Persian* Records, his testimony is acceptable. In his *Indian* Relations, wherein are contained strange and incredible accounts, he is surely to be read with suspension. These were they which weakned his authority with former ages; for, as we may observe, he is seldom mentioned, without a derogatory Parenthesis in any Author. *Aristotle*, besides the frequent undervaluing of his authority, in his books of Animals, gives him the lye no less than twice, concerning the seed of Elephants. *Strabo* in his eleventh book hath left a harder censure of him. *Equidem facilius Hesiodo & Homero, aliquis fidem adhibuerit, itemque Tragicis Poetis, quam Ctesia, Herodoto, Hellanico, & eorum similibus.* But *Lucian* hath spoken more plainly than any, *Scripti sit Ctesias de Indorum regione, deque iis quae apud illos sunt, ea quae nec ipse vidit, neque ex ullius sermone audivit.* Yet were his relations taken up by some succeeding Writers, and many thereof revived by our Countryman, Sir *John Mandevil*, Knight and Doctor in Physick; who after thirty years peregrination died at *Leige*, and was there honourably interred. He left a Book of his Travels, which hath been honoured with the translation of many Languages, and now continued above three hundred years; herein he often attesteth the fabulous relations of *Ctesias*, and seems to confirm the refuted accounts of Antiquity. All which may still be received in some acceptions of Morality, and to a pregnant invention, may afford condemnable mythologie; but in a natural and proper exposition, it containeth impossibilities, and things inconsistent with truth.

There is a Book, *De mirandis auditionibus*, ascribed to *Aristotle*; another *De mirabilibus narrationibus*, written long after by *Antigonus*; another also of the same title by *Plegon Trallianus*, translated by *Xilander*, and with the Annotations of *Meursius*; all whereof make good the promise of their titles, and may be read with caution. Which if any man shall likewise observe in the Lecture of *Philostratus*, concerning the life of *Apollonius*, and even in some passages of the sober and learned *Plutarchus*; and not only in ancient Writers, but shall carry a wary eye, on *Paulus Venetus*, *Jovius*, *Olaus Magnus*, *Nierembergius*, and many others: I think his circumspection is laudable, and he may thereby decline occasion of Error.

4. *Dioscorides Anazarbeus*, he wrote many books in Physick; but six thereof, *de Materia Medica*, have found the greatest esteem; he is an Author of good Antiquity and use; preferred by *Galen*, before *Cratesus*, *Pamphilus*, and all that attempted the like description before him; yet all he delivereth therein is not to be conceived Oraculous. For beside, that following the wars under *Anthony*, the course of his life would not permit a punctual *Examen* in all; There are many things concerning the nature



nature of Simples, traditionally delivered, and to which I believe he gave no assent himself. It had been an excellent Receipt, and in his time, when Saddles were scarce in fashion, of very great use, if that were true, which he delivers, that *Vitex*, or *Agnus Castus* held only in the hand, preserveth the rider from galling. It were a strange effect, and Whores would forsake the experiment of *Savine*, if that were a truth which he delivereth of Brake, or female Fearn, that only treading over it, it causeth a suddain abortion. It were to be wished true, and Women would Idolize him, could that be made out which he recorded of *Phyllon*, *Mercury*, and other Vegetables, that the juyce of the Masle-plant drunk, or the leaves but applied unto the Genitals, determines their conceptions unto Males. In these relations although he be more sparing, his predecessors were very numerous; and *Galen* hereof most sharply accuseth *Pamphlus*. Many of the like nature we meet sometimes in *Oribasius*, *Etius*, *Trallianus*, *Seapion*, *Evax*, and *Marcellus*; whereof some containing no colour of verity, we may at first sight reject them; others which seem to carry some face of truth, we may reduce unto experiment. And herein we shall rather perform good offices unto truth, than any disservice unto their relators, who have well deserved of succeeding Ages; from whom having received the conceptions of former times, we have the readier hint of their conformity with ours, and may accordingly explore and sift their verities.

5. *Plinius Secundus* of *Verona*; a man of great Eloquence, and industry indefatigable, as may appear by his writings, especially those now extant, and which are never like to perish, but even with learning it self; that is, his Natural History. He was the greatest Collector or Rapsodist of the Latines, and, as *Suetonius* observeth, he collected \* this piece out of two thousand Latine and Greek Authors. Now, what is very strange, there is scarce a popular Error passant in our dayes, which is not either directly expressed, or deductively contained in this Work; which being in the hands of most men, hath proved a powerful occasion of their propagation. Wherein notwithstanding the credulity of the Reader, is more condemnable than the curiosity of the Author. For commonly he nameth the Authors, from whom he received those Accounts; and writes but as he reads, as in his Preface to *Vespasian* he acknowledgeth.

*Plinius* natural History collected out of 2000 several Authors.

6. *Claudius Elianus*; who flourished not long after in the reign of *Trajan*, unto whom he dedicated his *Tacticks*; an elegant and miscellaneous Author: He hath left two books which are in the hands of every one, his History of Animals, and his *Varia Historia*. Wherein are contained many things suspicious, not a few false, some impossible; he is much beholden unto *Ctesias*, and in many uncertainties writes more confidently than *Pliny*.

7. *Julius Soinus*, who lived also about his time: He left a work entitled *Polyhistor*, containing great variety of matter, and is with most in good



good request at this day. But, to speak freely what cannot be concealed, it is but *Pliny* varied. or a transcription of his natural History; nor is it without all wonder it hath continued so long, but is now likely, and deserves indeed to live for ever; not only for the elegancy of the Text, but the excellency of the Comment, lately performed by *Salmasius*, under the name of *Plinian Exercitationes*.

8. *Athenæus*, a delectable Author, very various, and justly styled by *Casaubon*, *Græcorum Plinius*. There is extant of his a famous piece under the name of *Deipnosophista*, or *Cœna sapientum*, containing the discourse of many learned men, at a feast provided by *Laurentius*. It is a laborious collection out of many Authors, and some whereof are mentioned nowhere else. It containeth strange and singular relations, not without some spice or sprinkling of all learning. The Author was probably a better Grammarian than Philosopher, dealing but hardly with *Aristotle* and *Plato*, and betrayeth himself much in his Chapter *de curiositate Aristotelis*. In brief, he is an Author of excellent use, and may with discretion be read unto great advantage: and hath therefore well deserved the Comments of *Casaubon* and *Dalcampius*. But being miscellaneous, in many things he is to be received with suspicion; for such as amass all relations, must erre in some, and may without offence be unbeliev'd in many.

9. We will not omit the works of *Nicander*, a Poet of good Antiquity: that is, his *Theriaca*, and *Alexipharmaca*, translated and commented by *Goræus*, for therein are contained several traditions, and popular conceits, of venomous beasts; which only deducted, the Work is to be embraced, as containing the first description of Poysons and their Antidotes, whereof *Dioscorides*, *Pliny*, and *Galen*, have made a especial use in elder times; and *Ardoynus*, *Grevinus*, and others, in times more neer our own. We might perhaps let pass *Oppianus*, that famous Cilician Poet. There are extant of his in Greek, four books of *Cynegeticks* or Venation, five of *Halieuticks* or Piscation, commented and published by *Ritterhusius*; wherein describing beasts of venery and fishes, he hath indeed but sparingly inserted the vulgar conceptions thereof. So that abating the annual mutation of Sexes in the *Hyena*, the single Sex of the *Rhinoceros*, the Antipathy between two Drums of a Lamb and a Wolfs skin, the informity of Cubs, the venation of *Centaures*, the copulation of the *Murena* and the Viper, with some few others, he may be read with great delight and profit.

That write Hexameters, or long verses, It is not without some wonder his Elegant lines are so neglected. Surely hereby we reject one of the best \*Epick Poets, and much condemn the judgment of *Antonius*, whose apprehensions so honoured his Poem, that, as some report, for every verse, he assigned him a Stater of Gold.

10. More warily are we to receive the relations of *Philes*, who in Greek *Iambicks* delivered the proprieties of Animals, for herein he had amassed the vulgar accounts recorded by the Ancients, and hath therein especially followed *Elian*. And likewise *Johannes Tzetzes*, a Grammarian



Grammarians, who besides a Comment upon *Hesiod* and *Homer*, hath left us *Chiliades de Varia Historia*; wherein delivering the accounts of *Ctesias*, *Herodotus*, and most of the Ancients, he is to be embraced with caution, and as a transcriptive relator.

11. We cannot without partiality omit all caution even of holy Writers, and such whose names are venerable unto all posterity: not to meddle at all with miraculous Authors, or any Legendary Relators, we are not without circumspection to receive some books even of Authentick and Renowned Fathers. So are we to read the leaves of *Basil* and *Ambrose*, in their books, entituled *Hexameron*, or, *The description of the Creation*; Wherein delivering particular accounts of all the Creatures, they have left us relations suitable to those of *Ælian*, *Plinie*, and other natural Writers; whose authorities herein they followed, and from whom most probably they desumed their Narrations. And the like hath been committed by *Epiphanius*, in his *Physiologie*, that is, a book he hath left concerning the nature of Animals. With no less caution must we look on *Isidor*, Bishop of *Sevil*; who having left, in twenty books, an accurate work *de Originibus*, hath to the Etymologie of words, superadded their received natures; wherein most generally he consents with common Opinions, and Authors which have delivered them.

12. *Albertus*, Bishop of *Ratisbone*; for his great learning and latitude of knowledg surnamed *Magnus*. Besides Divinity, he hath written many Tracts in Philosophy: What we are chiefly to receive with caution, are his natural tractates, more especially those of Minerals, Vegetables, and Animals, which are indeed chiefly Collections out of *Aristotle*, *Ælian*, and *Plinie*, and respectively contain many of our popular Errors. A man who hath much advanced these opinions by the Authority of his Name, and delivered most Conceits, with strict enquiry into few. In the same *Classis*, may well be placed *Vincentius Belluacensis*; or rather, he from whom he collected his *Speculum naturale*, that is, *Gulielmus de Conchis*; and also *Hortus Sanitatis*; and *Bartholomæus Glanvil*, surnamed *Anglicus*, who writ *de proprietatibus rerum*. Hither also may be referred *Kiraniides*; which is a collection out of *Harpocration* the Greek, and sundry Arabick Writers; delivering not only the Natural but Magical propriety of things; a work as full of vanity as variety; containing many relations, whose invention is as difficult as their belief, and their experiments sometimes as hard as either.

13. We had almost forgot *Jeronimus Cardanus*, that famous Physitian of *Milan*, a great enquirer of truth, but too greedy a receiver of it. He hath left many excellent discourses, Medical, Natural, and Astrological; the most suspicious are those two he wrote by admonition in a dream, that is, *De subtilitate & varietate rerum*. Assuredly this learned man hath taken many things upon trust, and although examined some, hath let slip many others. He is of singular use unto a prudent Reader;



but, unto him that only desireth *O'ri's*, or to replenish his head with varieties; like many others before related, either in the Original or confirmation, he may become no small occasion of Error.

14. Lastly, Authors are also suspicious, not greedily to be swallowed, who pretend to write of Secrets, to deliver Antipathies, Sympathies, and the occult Abstrusities of things: In the list whereof may be accounted, *Alexis Pedimontanus*, *Antonius Mizaldus*, *Trinum Magicum*, and many others. Not omitting that famous Philosopher of *Naples*, *Baptista Porta*; in whose works, although there be contained many excellent things, and verified upon his own experience; yet are there many also receptary, and such as will not endure the test. Who although he hath delivered many strange relations in his *Phytognomia*, and his *Villa*; yet hath he more remarkably expressed himself in his Natural Magick, and the miraculous effects of Nature. Which containing various and delectable subjects, withal promising wondrous and easie effects, they are entertained by Readers at all hands; whereof the major part sit down in his Authority, and thereby omit not only the certainty of truth, but the pleasure of its experiment.

Thus have we made a brief enumeration of these learned men, not willing any to decline their Works (without which it is not easie to attain any measure of general knowledg,) but to apply themselves with caution thereunto; and, seeing the lapses of these worthy Pens, to cast a wary eye on those diminutive, and pamphlet-Treaties, daily published amongst us. Pieces maintaining rather Typography then Verity; Authors presumably writing by Common Places, wherein for many years promiscuously amassing all that makes for subject, they break forth at last in trite and fruitless Rhapsodies; doing thereby not only open injury unto learning, but committing a secret treachery upon truth. For their relations falling upon credulous Readers, they meet with prepared beliefs; whose supinities had rather assent unto all, than adventure the trial of any.

Thus, I say, must these Authors be read, and thus must we be read our selves; for, discoursing of matters dubious, and many controvertible truths, we cannot without arrogancy entreat a credulity, or implore any farther assent, than the probability of our Reasons, and verity of Experiments induce.



## CHAP. IX.

*Of the same.*

There are beside these Authors, and such as have positively promoted Errors, divers others which are in some way accessary; whose verities although they do not directly assert, yet do they obliquely concur unto their beliefs. In which account are many holy Writers, Preachers, Moralists, Rhetoricians, Orators, and Poets; for they depending upon invention, deduce their mediums from all things whatsoever; and playing much upon the Simile, or illustrative argumentation, to induce their Enthymemes unto the people, they take up popular Conceits, and from traditions unjustifiable or really false, illustrate matters of undeniable truth. Wherein although their intention be sincere, and that course not much condemnable; yet doth it notoriously strengthen common Errors, and authorise opinions injurious unto truth.

Thus have some Divines drawn into argument the Fable of the *Phoenix*, made use of the *Salamander*, *Pelican*, *Basilisk*, and divers relations of *Pliny*; deducing from thence most worthy Morals, and even upon our Saviour. Now although this be not prejudicial unto wiser judgments, who are but weakly moved with such arguments, yet it is oft times occasion of Error unto vulgar heads, who expect in the Fable as equal a truth as in the Moral, and conceive that infallible Philosophy, which is in any sense delivered by Divinity. But wiser discerners do well understand, that every Art hath its own circle; that the effects of things are best examined, by sciences wherein are delivered their causes; that strict and definitive expressions, are alwayes required in Philosophy, but a loose and popular delivery will serve oftentimes in Divinity. As may be observed even in holy Scripture; which often omitteth the exact account of things; describing them rather to our apprehensions, than leaving doubts in vulgar minds, upon their unknown and Philosophical descriptions. Thus it termeth the Sun and the Moon, the two great lights of Heaven. Now if any shall from hence conclude, the Moon is second in magnitude unto the Sun, he must excuse my belief; and I think it cannot be taken for Heresie, if herein I rather adhere unto the demonstration of *Ptolemy*, than the popular description of *Moses*. Thus, it is said, *2 Chronicles 4. 2.* That *Solomon* made a molten Sea of ten Cubits, from brim to brim round in compass, and five Cubits the height

Expressions  
of holy Scrip-  
ture fitted ma-  
ny times ra-  
ther to popu-  
lar and com-  
mon apprehen-  
sion, than  
to the exact  
nature of  
things.



In his Cyclo-  
metria.

height thereof, and a line of thirty Cubits did compass it round about. Now in this description, the Circumference is made just treble unto the Diameter; that is, as 10. to 30. or 7. to 21. But *Archimedes* demonstrates, that the proportion of the Diameter, unto the circumference, is as 7. unto almost 22. which will occasion a sensible difference, that is almost a Cubit. Now if herein I adhere unto *Archimedes* who speaketh exactly rather than the sacred Text which speaketh largely; I hope I shall not offend Divinity: I am sure, I shall have reason and experience of every Circle to support me.

Thus Moral Writers, Rhetoricians and Orators make use of several relations which will not consist with verity. *Aristotle* in his *Ethicks* takes up the conceit of the *Bever*, and the divulsion of his Testicles. The tradition of the Bear, the Viper, and divers others are frequent amongst Orators. All which although unto the illiterate and undiscerning hearers may seem a confirmation of their realities; yet is this no reasonable establishment unto others, who will not depend hereon otherwise than common Apologues: which being of impossible falsities, do notwithstanding include wholsome moralities, and such as expiate the trespasses of their absurdities.

The Hieroglyphical doctrine of the *Egyptians* (which, in their Four hundred years cohabitation, some conjecture they learned from the *Hebrews*) hath much advanced many popular Conceits. For using an Alphabet of Things, and not of Words (though the Image and Pictures thereof) they endeavoured to speak their hidden Conceits, in the letters and language of nature. In pursuit whereof, although in many things, they exceeded not their true and real apprehensions; yet in some other, they either framing the story, or taking up the tradition, conduceable unto their attentions, obliquely, confirmed many falsities; which as authentick and conceded truths, did after pass unto the *Greeks*; from them unto other Nations, are still retained by symbolical Writers, Emblematis, *Heralds*, and others. Whereof, some are strictly maintained for truths, as naturally making good their artificial representations; others symbolically intended, are literally received, and swallowed in the first sense, without all gust of the second: Whereby we pervert the profound and mysterious knowledg of *Egypt*; containing the *Arcana's* of *Greek* Antiquities; the Key of many obscurities, and ancient learning extant. Famous herein in former ages, were *Heraiscus*, *Cheremon*, *Epinus*, especially, *Orus*, *Apollo Niliacus*: who lived in the reign of *Theodosius*, and in Egyptian Language left two Books of Hieroglyphicks, translated into *Greek* by *Philippus*, and a large collection of all made after by *Pierius*. But no man is likely to profound the Ocean of that Doctrine, beyond that eminent example of industrious Learning, *Kircherus*.

Painters who are the visible representers of things, and such as by the learned sense of the eye endeavour to inform the understanding, are not



not inculpable herein, who either describing naturals as they are, or actions as they have been, have oftentimes erred in their delineations. Which being the Books that all can read, are fruitful advancers of these conceptions, especially in common and popular apprehensions: who being unable for farther enquiry, must rest in the Text, and letter of their descriptions.

Lastly, Poets and Poetical Writers have in this point exceeded others, trimly advancing the *Egyptian* notions of *Harpies*, *Phœnix*, *Gryphins*, and many more. Now, however to make use of Fictions, Apologues, and Fables be not unwarrantable, and the intent of these Inventions might point at laudable ends; yet do they afford our junior capacities a frequent occasion of error, setting impressions in our tender Memories, which our advanced Judgments generally neglect to expunge. This way the vain and idle Fictions of the *Gentiles* did first insinuate into the heads of Christians; and thus are they continued even unto our dayes. Our first and literary apprehensions being commonly instructed in Authors which handle nothing else; wherewith our memories being stuffed; our inventions become pedantick, and cannot avoid their allusions; driving at these as at the highest elegancies, which are but the frigidities of wit, and become not the genius of manly ingenuities. It were therefore no loss like that of *Galen's* study, if these had found the same fate; and would in some way requite the neglect of solid Authors, if they were less pursued. For, were a pregnant wit educated in ignorance hereof, receiving only impressions from realities; upon such solid foundations, it must surely raise more substantial superstructions, and fall upon very many excellent strains, which have been justified off by their intrusions.

## C H A P. X.

*Of the last and common promoter of false Opinions, the  
endeavours of Satan.*

**B**UT besides the infirmities of Human Nature, the seed of error within our selves, and the several wayes of delusion from each other, there is an invisible Agent, and secret promoter without us, whose activity is undiscerned; and plaies in the dark upon us; and that is, the first contriver of Error, and professed opposer of Truth, the Devil. For though permitted unto his proper principles, *Adam* perhaps would have sinned without the suggestion of Satan: and from the transgressive infirmities of himself might have erred alone, as well as the Angels before him: And although also there were no Devil at all, yet is there now in our natures a confessed sufficiency unto corruption, and the frailty of our own Oeconomie,



The devil's  
method of  
propagating  
error in the  
world.

Oeconomie, were able to betray us out of truth, yet wants there not another Agent, who taking advantage hereof proceedeth to obscure the diviner part, and efface all tract of its traduction. To attempt a particular of all his wiles, is too bold an Arithmetick for man: what most considerably concerneth his popular and practised wayes of delusion, he first deceiveth Mankind in five main points concerning God and himself.

And first his endeavours have ever been, and they cease not yet, to instil a belief into the mind of man, There is no God at all. And this he principally endeavours to establish in a direct and literal apprehension; that is, that there is no such Reality existent, that the necessity of his Entity dependeth upon ours, and is but a Political Chimera; That the natural truth of God is an artificial erection of man, and the Creator himself but a subtil Invention of the Creature. Where he succeeds not thus high, he labours to introduce a secondary and deductive Atheism; that, although men concede, There is a God, yet should they deny his Providence. And therefore assertions have flown about, That he intendeth only the care of species or common natures, but letteth loose the guard of Individuals, and single existences therein: That he looks not below the Moon, but hath designed the regiment of sublunary affairs unto inferiour deputations. To promote which apprehensions, or empuzzle their due conceptions, he casteth in notions of fate, destiny, fortune, chance, and necessity; terms commonly misconceived by vulgar heads, and their propriety sometime perverted by the wisest. Whereby extinguishing in minds, the compensation of vertue and vice, the hope and fear of heaven or hell; they comply in their Actions unto the drift of his delusions, and live like creatures without the capacity of either.

Now hereby, he not only undermineth the Base of Religion, and destroyeth the principle preambulus unto all belief; but puts upon us the remotest error from truth. For Atheism is the greatest falsity, and to affirm there is no God, the highest lye in Nature. And therefore strictly taken, some men will say, his labour is in vain; For many there are, who cannot conceive there was ever any absolute *Atheist*; or such as could determine there was no God, without all check from himself, or contradiction from his other opinion. And therefore those few, so called by elder times, might be the best of *Pagans*; suffering that name rather, in relation to the gods of the *Gentiles*, than the true Creator of all. A conceit that cannot befall his greatest Enemy, or him that would induce the same in us; who hath a sensible apprehension hereof: for he believeth with trembling. To speak yet more strictly, and conformably unto some opinions, No creature can wish thus much; nor can the Will which hath a power to run into velleties, and wishes of impossibilities, have any *utinam* of this. For, to desire there were no God, were



were plainly to unwith their own Being ; which must needs be annihilated in the subtraction of that Essence, which substantially supported them, and restrains them from regression into nothing. And if, as some contend, no Creature can desire his own annihilation, that Nothing is not appetible, and, Not to be at all, is worse than to be in the miserablest condition of Some thing ; the Devil himself could not embrace that motion, nor would the enemy of God be freed by such a Redemption.

But coldly thriving in this design, as being repulsed by the principles of humanity, and the Dictates of that production, which cannot deny its original, he fetcheth a wider Circle ; and, when he cannot make men conceive there is no God at all, he endeavours to make them believe, there is not One, but Many : wherein he hath been so successful with common heads, that he had led their belief thorow all the works of Nature.

Now in this latter attempt, the subtilty of his circumvention, hath indirectly obtained the former. For although the opinion, There be many gods, may seem an access in Religion, and such as cannot at all consist with *Atheism*, yet doth it deductively and upon inference include the same : for unity is the inseparable and essential Attribute of Deity ; and if there be more than one God, it is no *Atheism* to say, there is no God at all. And herein, though *Socrates* only suffered for it, yet were *Plato* and *Aristotle* guilty of the same truth ; who demonstratively understanding the simplicity of perfection, and the indivisible condition of the first Causator, it was not in the power of Earth, or \* *Areopagus* of Hell to work them from it. For holding an *x* Apodictical knowledg, and *x* Demonstrative assured science of its verity, to perswade their apprehensions unto a plurality of gods in the world, were to make *Euclid* believe there were more than one Center in a Circle, or one right-Angle in a Triangle ; which were indeed a fruitless attempt, and inferreth absurdities beyond the evasion of Hell. For though Mechanick and vulgar heads ascend not unto such comprehensions, who live not commonly unto half the advantage of their Principles ; yet did they not escape the eye of wiser *Minerva's*, and such as made good the genealogies of *Jupiter's* brains ; who although they had divers styles for God, yet under many appellations acknowledged one Divinity ; rather conceiving thereby the evidence or acts of his power in several wayes and places, than a multiplication of Essence, or real distraction of unity in any one.

Again, To render our errors more Monstrous (and what unto miracle sets forth the patience of God,) he hath endeavoured to make the world believe, that he was God himself ; and failing of his first attempt to be but like the highest in Heaven, he hath obtained with men to be the same on Earth. And hath accordingly assumed the annexes of Divinity, and the prerogatives of the Creator, drawing into practise the operation of Miracles, and the prescience of things to come.

Thus

\* *Areopagus* the severe Court of *Athens*.  
*x* Demonstrative



Thus hath he in a specious way wrought cures upon the sick, played over the wondrous acts of Prophets, and counterfeited many miracles of Christ and his Apostles. Thus hath he openly contended with God; and to this effect his insolency was not ashamed to play a solemn prize with *Moses*; wherein although his performance were very specious, and beyond the common apprehension of any power below a Deity, yet was it not such as could make good his Omnipotency. For he was wholly confounded in the conversion of dust into lice. An act, Philosophy can scarce deny to be above the power of Nature, nor, upon a requisite predisposition, beyond the efficacy of the Sun. Wherein notwithstanding, the head of the old Serpent was confessed to be too weak for *Moses* hand, and the arm of his Magicians too short for the finger of God.

Thus hath he also made men believe that he can raise the dead; that he hath the key of Life and Death, and a prerogative above that principle which makes no regression from privations. The *Stoicks* that opinioned that the souls of wise men dwelt above the Moon, and those of fools wandred about the Earth, advantaged the conceit of this effect; wherein the *Epicureans*, who held that death was nothing, nor nothing after death, must contradict their principles to be deceived. Nor could the *Pythagoreans*, or such as maintained the transmigration of Souls, give easie admittance hereto: for holding that separated souls, successively supplied other bodies, they could hardly allow the raising of souls from other Worlds, which, at the same time, they conceived conjoynd unto bodies in this. More inconsistent with these opinions, is the error of Christians, who holding the dead to rest in the Lord, do yet believe they are at the lure of the Devil; that he who is in bonds himself commandeth the fetters of the Dead, and, dwelling in the bottomless lake, the blessed from *Abrahams* bosom, that can believe the real resurrection of *Samuel*: or that there is any thing but delusion, in the practise of \* Necromancy and popular conception of Ghosts.

The Authors opinion touching Necromancy & apparitions of the spirits of men departed.

\* Divination by the dead.

He hath moreover endeavoured the opinion of Deity, by the delusion of dreams, and the discovery of things to come in sleep, above the prescience of our waked senses. In this expectation, he perswaded the credulity of elder times to take up their lodging before his Temple, in skins of their own sacrifices: till his reservedness had contrived answers, whose accomplishments were in his power, or not beyond his presagement. Which way, although it hath pleased Almighty God, sometimes to reveal himself, yet was the proceeding very different. For the revelations of heaven are conveyed by new impressions, and the immediate illumination of the soul; whereas the deceiving Spirit, by concitation of humours, produceth his conceited phantasms, or by compounding the species already residing, doth make up words which mentally speak his intentions.

How the devil works his pretended revelations or predictions.

But above all, he most advanceth his Deity in the solemn practise of Oracles,



Oracles, wherein, in several parts of the World, he publickly professed his divinity; but how short they flew of that Spirit, whose omniscience they would resemble, their weakness sufficiently declared, What juggling there was therein, the \* Orator plainly confessed, who being good at the same game himself, could say, that *Pythia* Philippized, Who can but laugh at the carriage of *Hammon* unto *Alexander*, who addressing unto him as God, was made to believe, he was a God himself: How openly did he betray his Indivinity unto *Craesus*, who being ruined by his Amphibology, and expostulating with him, for so ungrateful a deceit; received no higher answer, than the excuse of his impotency upon the contradiction of Fate, and the settled Law of Powers, beyond his power to controule! What more than sublunary directions, or such as might proceed from the Oracle of human reason, was in his advice unto the *Spartans*, in the time of a great Plague; when for the cessation thereof, he wisht them to have recourse unto a Fawn, that is in open terms, unto one *Nebrus*, a good Physician of those days: From no Diviner a Spirit came his reply unto *Cara-*  
*calla*, who requiring a remedy for his Gout, received no other counsel  
 than to refrain cold drink; which was but a dietetical caution, and such as without a journey unto *Esculapius*, culinary prescription, and kitchen Aphorisms might have afforded at home. Nor surely if any truth there were therein, of more than natural activity was his counsel unto *Democri-*  
*tes*; when for the falling sickness he commended the Maggot in a Goats head. For, many things secret are true; Sympathies and Antipathies are safely Authentick unto us, who ignorant of their Causes, may yet acknow-  
 ledg their effects. Beside, being a natural Magician he may perform many acts in wayes above our knowledg, though not transcending our natural power, when our knowledg shall direct it. Part hereof hath been discovered by himself, and some by human indagation: which though magnified as fresh inventions unto us, are stale unto his cognition. I hardly believe, he hath from elder times unknown the verticity of the Loadstone; surely his perspicacity discerned it to respect the North, when ours beheld it indeterminately. Many Secrets there are in Nature of difficult discovery unto man, of easie knowledg unto Satan; wherein, some, his vain glory cannot conceal, others, his envy will not discover.  
 Again, such is the mystery of his delusion, that although he labour to make us believe that he is God, and supreamest Nature whatsoever, yet would he also perswade our beliefs, that he is less than Angels or Men; and his condition not only subjected unto rational powers, but the actions of things which have no efficacy on our selves. Thus hath he inveigled no small part of the World into a credulity of artificial Magick: that there is an Art, which without compact commandeth the powers of Hell; whence some have delivered the polity of Spirits, and left an account even to their Provincial Dominions, that they stand in awe of Charms, Spells, and Conjurations; that he is afraid of Letters and Characters,

Demosthenes.

Nebrus, in  
Greek, a  
Fawn.



S. *Johus-Wort*  
so called by  
Magicians 3.  
Triangles in-  
tersected and  
made of five  
lines.

Implying  
*Jehova*, which  
in Hebrew  
consisteth of  
four letters.

of notes and dashes, which set together do signifie nothing; and not only in the dictionary of Man, but the subtiler vocabulary of Satan. That there is any power in *Bitumen*, Pitch, or Brimstone, to purifie the air from his uncleanness; that any vertue there is in *Hypericon*, to make good the name of *fuga Daemonis*; any such Magick as is ascribed unto the Root *Baaras* by *Iosephus*, or to *Cynospastus* by *Elianus*, it is not easie to believe: Nor is it naturally made out, what is delivered of *Tobias*, that by the fume of a fishe's liver, he put to flight *Asmodeus*. That they are affraid of the pentangle of *Solomon*, though so set-forth with the body of man, as to touch and point out the five places wherein our Saviour was wounded, I know not how to assent. If perhaps he hath fled from holy Water, if he cares not to hear the sound of \* *Tetragrammaton*, if his eye delight not in the sign of the Crofs, and that sometimes he will seem to be charmed with words of holy Scripture, and to fly from the letter and dead verballity, who must only start at the life and animated interiors thereof: It may be fear'd they are but *Parthian* flights, *Ambuscado* retreats, and elusory tergiversations: Whereby, to confirm our credulities, he will comply with the opinion of such powers, which in themselves have no activities, whereof having once begot in our minds an assured dependance, he makes us rely on powers, which he but precariously obeys; and to desert those true and only charms which Hell cannot withstand.

Lastly, To lead us farther into darkness, and quite to lose us in this maze of Error, he would make men believe, there is no such creature as himself: and that he is not onely subject unto inferiour creatures, but in the rank of nothing. Insinuating into mens minds there is no Devil at all, and contriveth accordingly, many wayes to conceal, or indubitate his existency. Wherein, beside that he annihilates the blessed Angels and Spirits in the rank of his Creation; he begets a security of himself, and a careless eye unto the last remunerations. And therefore hereto he inveigleth, not only *Sadduces*, and such as retain unto the Church of God: but is also content that *Epicurus*, *Democritus*, or any Heathen should hold the same. And to this effect, he maketh men believe, that Apparitions, and such as confirm his existence, are either deceptions of sight, or melancholy depravements of phancy. Thus when he had not only appeared, but spake unto *Brutus*, *Cassius* the Epicurean was ready at hand to perswade him, it was but a mistake in his weary imagination, and that indeed there were no such realities in Nature. Thus he endeavours to propagate the unbelief of Witches, whose concession inferrs his co-existency; by this means also he advanceth the opinion of total death, and staggereth the Immortality of the Soul: for, such as deny there are Spirits subsistent without bodies, will with more difficulty affirm the separated Existence of their own.

Now to induce and bring about these falsities, he hath laboured to destroy



story the evidence of Truth, that is, the revealed verity and written Word of God. To which intent, he hath obtained with some to repudiate the Books of *Moses*; others, those of the Prophets; and some, both: to deny the Gospel and authentick Histories of Christ; to reject that of *John*, and receive that of *Judas*; to disallow all, and erect another of *Thomas*. And when neither their corruption by *Valentinus*, and *Arius*, their mutilation by *Marcion*, *Manes*, and *Ebion* could satisfie his design, he attempted the ruine and total destruction thereof; as he sedulously endeavoured, by the power and subtilty of *Julian*, *Maximinus*, and *Dioctesian*.

But the longevity of that Piece, which hath so long escaped the common fate, and the providence of that Spirit which ever waketh over it, may at last discourage such attempts; and, if not make doubtful its Mortality, at least indubitably declare; This is a stone too big for *Saturns* mouth, and a bit indeed Oblivion cannot swallow.

And thus how strangely he possesseth us with Errors, may clearly be observed; deluding us into contradictory and inconsistent falsities; whilest he would make us believe, That there is no God. That there are many. That he himself is God. That he is less than Angels or Men. That he is nothing at all.

Nor hath he only by these wiles depraved the conception of the Creator, but with such Riddles hath also entangled the Nature of our Redeemer. Some denying his Humanity, and that he was one of the Angels, as *Ebion*; that the Father and Son were but one person, as *Sabellius*. That his body was phantastical, as *Manes*, *Basilides*, *Priscilian*, *Jovinianus*; that he only passed through *Mary*, as *Origenes* and *Valentinus*. Some denying his Divinity; that he was begotten of human principles, and the feminal Son of *Joseph*; as *Carpocras*, *Symmachus*, *Photinus*. That he was *Seth* the Son of *Adam*, as the *Sethians*. That he was less than Angels as *Cerinthus*. That he was inferiour unto *Melchisedeck*, as *Theodotus*. That he was not God, but God dwelt in him, as *Nicolaus*. And some embroyling them both. So did they which converted the Trinity into a quaternity, and affirmed two persons in Christ, as *Paulus Samosatenus*; that held he was Man without a Soul, and that the Word performed that office in him, as *Apollinaris*. That he was both Son and Father, as *Montanus*. That *Jesus* suffered, but Christ remained impatible, as *Cerinthus*. Thus he endeavours to entangle Truths: And when he cannot possibly destroy its substance, he cunningly confounds its apprehensions; that from the inconsistent and contrary determinations thereof, consecratory impieties, and hopeful conclusions may arise, There's no such thing at all.



## C H A P. XI.

*A further Illustration.*

**N**OW although these wayes of delusion, most Christians have escaped; yet are there many other whereunto we are daily betrayed, and these we meet with in obvious occurrents of the World, wherein he induceth us, to ascribe effects unto causes of no cognation; and distorting the order and theory of Causes Perpendicular to their effects, he draws them aside unto things whereto they run parallel, and, in their proper motions, would never meet together.

Thus doth he sometime delude us in the conceits of Starrs and Meteors, beside their allowable actions ascribing effects thereunto of independent causations. Thus hath he also made the ignorant sort believe, that natural effects immediately and commonly proceed from supernatural Powers: and these he usually drives from Heaven, his own principality, the air and Meteors therein; which being, of themselves, the effects of natural and created causes, and such as upon a due conjunction of actives and passives, without a miracle must arise unto what they appear, are alwaies looked on by ignorant spectators, as supernatural spectacles, and made the causes or signs of most succeeding contingencies. To behold a Rain-bow in the night, is no prodigy unto a Philosopher. Than Eclipses of Sun, or Moon; nothing is more natural. Yet with what superstition they have been beheld since the Tragedy of *Nicias* and his Army, many examples declare.

True it is, and we will not deny, that, although these being natural productions from second and settled causes, we need not alway look upon them as the immediate hand of God, or of his Ministering Spirits; yet do they sometimes admit a respect therein; and even in their naturals, the indifferency of their existences contemporised unto our actions, admits a farther consideration.

That two or three Suns or Moons appear in any mans life or reign, it is not worth the wonder. But that the same should fall out at a remarkable time, or point of some decisive action; that the contingency of the appearance should be confined unto that time; that those, who should but make one line in the Book of Fate, stand together in the great Ephemerides of God; beside the Philosophical assignment of the Cause, it may admit a Christian apprehension in the signality.

But above all, he deceiveth us, when we ascribe the effects of things unto evident and seeming causalities, which arise from the secret and undiscerned action of himself. Thus hath he deluded many Nations in his Augurial and Extispicious inventions; from casual and uncontrived contingencies divining events succeeding Which *Tuscan* superstition feising upon *Rome*, hath



hath since possessed all *Europe*. When *Augustus* found two galls in his sacrifice, the credulity of the City concluded a hope of Peace with *Anthony*; and the conjunction of persons in choler with each other. Because *Brutus* and *Cassius* met a Blackmore, and *Pompey* had on a dark or sad-coloured Garment at *Pharsalia*; these were presages of their overthrow. Which notwithstanding, are scarce Rhetorical sequels; concluding Metaphors from Realities, and from conceptions Metaphorical inferring Realities again.

Now these Divinations concerning Events, being in his power to force, contrive, prevent, or further; they must generally fall out conformably unto his predictions. When *Gracchus* was slain, the same day the Chickens refused to come out of the Coop: and *Claudius Pulcher* underwent the like success, when he contemned the Tripudiary Augurations: They died, not because the Pullets would not feed, but, because the Devil fore-saw their Death, he contrived that abstinence in them. So, was there no natural dependence of the event upon the sign, but an artificial contrivance of the sign unto the event. An unexpected way of Delusion, and whereby he more easily led away the incircumspection of their belief. Which fallacy, he might excellently have acted before the death of *Saul*; for, that being within his power to foretel, was not beyond his ability to foreshow: and might have contrived signs thereof through all the creatures, which visibly confirmed by the event, had proved Authentick unto those times, and advanced the Art ever after.

He deludeth us also by Philters, Ligatures, Charms, ungrounded Amulets, Characters, and many superstitious waies in the cure of common diseases: Seconding herein the expectation of men with events of his own contriving. Which while some unwilling to fall directly upon Magick, impute unto the power of imagination, or the efficacy of hidden causes he obtains a bloody advantage: for thereby he begets not only a false opinion, but such as leadeth the open way to destruction. In maladies admitting natural reliefs, making men rely on remedies, neither of real Operation in themselves, nor more than seeming efficacy in his concurrence. Which, whensoever he pleaseth to withdraw, they stand naked unto the mischief of their diseases; and revenge the contempt of the Medicines of the Earth, which God hath created for them. And therefore when neither Miracle is expected, nor connection of cause unto Effect from Natural grounds concluded; however, it be sometime successful, it cannot be safe to rely on such practises, and desert the known and Authentick provisions of God. In which rank of remedies, if nothing in our knowledg, or their proper power be able to relieve us, we must with patience submit unto that restraint, and expect the will of the Restrainer.

Now in these effects, although he seem oft times to imitate, yet doth he concur unto their productions in a different way from that spirit which sometime in natural means produceth effects above Nature. For whether he worketh by causes which have relation, or none, unto the effect, he maketh

The danger and delusion that is in cures by Charms, Amulets, Ligatures, Characters, &c.



maketh it out by secret and undiscerned wayes of Nature. So when *Cains* the blind, in the reign of *Antoninus*, was commanded to pass from the right side of the Altar unto the left, to lay five fingers of one hand thereon, and five of the other upon his eyes; although the cure succeeded and all the people wondred, there was not any thing in the action which did produce it, nor any thing in his power that could enable it thereunto. So for the same infirmity, when *Aper* was counselled by him to make a collyrium, or ocular medicine, with the blood of a white Cock, and honey, and apply it to his eyes for three dayes: When *Julian* for his spitting of blood, was cured by honey, and pine-Nuts taken from his Altar: When *Lucius* for the pain of his side, applied thereto the Ashes from his Altar with Wine: although the remedies were somewhat rational, and not without a natural vertue unto such intentions, yet need we not believe, that by their proper faculties, they produced these effects.

But the effects of Powers Divine flow from another operation; who either proceeding by visible means or not, unto visible effects, is able to conjoyn them by his co-operation. And therefore those sensible wayes which seem of indifferent natures, are not idle Ceremonies, but may be causes by his command, and arise unto productions beyond their regular activities. If *Naaman* the Syrian had washed in *Jordan* without the command of the Prophet, I believe he had been cleansed by them no more than by the waters of *Damascus*. I doubt, if any beside *Elisba* had cast in salt, the waters of *Jericho* had not been made wholesom. I know that a decoction of wild Gourd or Colocynthis (though somewhat qualified) will not from every hand be dulcified unto aliment by an addition of flower or meal. There was some natural vertue in the Plaster of Figs applied unto *Ezechias*; we find that gall is very mundificative, and was a proper medicine to clear the eyes of *Tobit*: which carrying in themselves some action of their own, they were additionally promoted by that power, which can extend their natures unto the production of effects beyond their created efficiencies. And thus may he operate also from causes of no power unto their visible effects; for he that hath determined their actions unto certain effects, hath not so emptied his own, but that he can make them effectual unto any other.

Again, Although his delusions run highest in points of Practice, whose errors draw on offensive, or penal enormities; yet doth he also deal in points of Speculation, and things whose knowledg terminates in themselves. Whose cognition, although it seems indifferent, and therefore its aberration directly to condemn no man; yet doth he hereby preparatively dispose us unto errors, and deductively deject us into destructive conclusions.

That the Sun, Moon, and Stars are living Creatures, endued with Soul and Life, seems an innocent Error, and an harmless digression from truth;



truth; yet hereby he confirmed their Idolatry, and made it more plausibly embraced. For wisely mistrusting that reasonable spirits would never firmly be lost in the adoration of things inanimate, and in the lowest form of Nature; he begat an Opinion, that they were living Creatures, and could not decay for ever.

That Spirits are corporeal, seems at first view but a conceit derogative unto himself, and such as he should rather labour to overthrow; yet hereby he establisheth the Doctrine of Lustrations, Amulets, and Charms, as we have declared before.

That there are two Principles of all things, one good, and another evil; from the one proceeding Vertue, Love, Light and Unity; from the other Division, Discord, Darkness and Deformity, was the speculation of *Pythagoras*, *Empedocles*, and many ancient Philosophers, and was no more than *Oromasdes* and *Arimanius*, of *Zoroaster*. Yet hereby he obtained the advantage of Adoration, and as the terrible Principle became more dreadful than his Maker; and therefore not willing to let it fall, he furthered the conceit in succeeding Ages, and raised the Faction of *Manes* to maintain it.

That the Feminine Sex have no generative emission, affording no Seminal Principles of Conception, was *Aristotles* Opinion of old, maintained still by some, and will be countenanced by him for ever. For hereby, he disparageth the fruit of the Virgin, frustrateth the fundamental Prophecie, nor can the Seed of the Woman then break the head of the Serpent.

Nor doth he only sport in speculative Errors, which are of consequent impieties; but the unquietness of his Malice hunts after simple lapses, and such, whose falsities do only condemn our understandings. Thus if *Xenophanes* will say, There is another World in the Moon; If *Heraclitus* with his adherents will hold the Sun is no bigger than it appeareth; If *Anaxagoras* affirm, that Snow is black; If any other, opinion there are no *Antipodes*, Or that Stars do fall, he shall not want herein the applause or advocacy of Satan. For, maligning the tranquillity of truth, he delighteth to trouble its streams; and being a professed Enemy unto God (who is truth it self) he promoteth any Error as derogatory to his nature; and revengeth himself in every difformity from Truth. If therefore at any time he speak or practise Truth, it is upon design, and a subtile inversion of the Precept of God, to do good, that evil may come of it. And therefore sometimes we meet with wholefom Doctrines from Hell: *Nosce te ipsum*, the Motto of *Delphos*, was a good precept in Morality: That a just man is beloved of the gods, an uncontrollable verity. 'Twas a good deed, though not well done which he wrought by *Vespasian*, when by the touch of his foot he restored a lame man, and by the stroke of his hand another that was blind, but the intention hereof driven at his own advantage; for hereby he not only confirmed the opinion of his power, with  
the



the people, but his integrity with Princes; in whose power he knew it lay to overthrow his Oracles, and silence the practice of his delusion.

How Spi-  
rits under  
stand one a-  
nother.

But of such a diffused nature, and so large is the Empire of Truth, that it hath Place within the walls of Hell, and the Devils themselves are daily forced to practise it; not only as being true themselves in a Metaphysical verity, that is, as having their essence conformable unto the Intellect of their Maker, but making use of Moral and Logical verities; that is, whether in the conformity of words unto things, or things unto their own conceptions, they practise truth in common among themselves. For al-

though without speech, they intuitively conceive each other, yet do their apprehensions proceed through realities; and they conceive each other by species, which carry the true and proper notions of things conceived. And so also in Moral verities, although they deceive us, they lie not unto each other; as well understanding that all community is continued by Truth, and that of Hell cannot consist without it.

To come yet nearer the point, and draw into a sharper Angle; They do not only speak and practise truth, but they be sad, well-wishers hereunto, and in some sense do really desire its enlargement. For many things which in themselves are false, they do desire were true; He cannot but wish he were as he professeth, That he had the knowledge of future Events; were it in his Power, the *Jews* should be in the right, and the *Messias* yet to come. Could his desires effect it, the opinion of *Aristotle* should be true the world should have no end, but be as immortal as himself. For thereby he might evade the accomplishment of those afflictions he now but gradually endureth; for comparatively unto those flames, he is but yet in *Balneo*; then begins his *Ignis Rota*, and terrible fire, which will determine his disputed subtilty, and hazard his immortality.

How the  
Devils fell.

But to speak strictly, he is in these wishes no promoter of verity, but if considered some wayes injurious unto Truth, for (besides that, if things were true which now are false, it were but an exchange of their natures, and things must then be false, which now are true) the settled and determined order of the world would be perverted, and that course of things disturbed, which seemed best to the immutable Contriver. For whilest they murmur against the present disposure of things, regulating determinated realities unto their private optations, they rest not in their established natures; but unwishing their unalterable verities, do tacitely desire in them a difformity from the primitive rule, and the Idea of that Minde that formed all things best. And thus he offended truth in his first attempt; For not content with his created nature, and thinking it too low to be the highest Creature of God, he offended the Ordainer; not only in the attempt, but in the wish and simple volition thereof.



## THE SECOND BOOK:

*Of sundry popular Tenets concerning Mineral, and Vegetable bodies, generally held for truth; which examined, prove either false, or dubious.*

### CHAP. I.

#### *Of Crystal.*

**H**ereof the common Opinion hath been, and still remaineth amongst us, that Crystal is nothing else, but Ice, or Snow concreted, and, by duration of time, congealed beyond liquation. Of which assertion, if prescription of time, and numerosity of Assertors, were a sufficient demonstration, we might sit down herein, as an unquestionable Truth; nor should there need *ulterior* disquisition. For few opinions there are, which have found so many friends, or been so popularly received, through all Professions and Ages. *Pliny* is positive in this Opinion: *Crystallus fit gelu vehementius concreto*: the same is followed by *Seneca*, elegantly described by *Claudian*, not denied by *Scaliger*, some way affirmed by *Albertus*, *Brasavolus*, and directly by many others. The venerable Fathers of the Church have also assented hereto; As *Basil* in his *Hexameron*, *Isidore* in his *Etymologies*; and not onely *Austin* a Latine Father, but *Gregory* the Great, and *Jerom* upon occasion of that term expressed in the first of *Ezekiel*.

All which notwithstanding, upon a strict enquiry, we find the matter controvertible, and with much more reason denied than is as yet affirmed. For, though many have passed it over with easie affirmatives; yet are there also many Authors that deny it, and the exactest *Mineralogists* have rejected it. *Diodorus*, in his Eleventh Book denieth it, (if Crystal be there taken in its proper acception, as *Rhodiginus* hath used it, and not for a Diamond, as *Salmasius* hath expounded it) for in that place he affirmeth; *Crystallum esse lapidem ex aqua pura concretum, non tamen frigore sed divini caloris vi*. *Solinus* who transcribed *Pliny*, and therefore in almost all subscribed unto him, hath in this point dissented from him. *Putant quidam glaciem coire, & in*

That Crystal is not Ice or Snow congealed.

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*Crystallum*



*Cryſtallum corporari, ſed fruſtra.* *Mathiolus* in his Comment upon *Dioſcorides*, hath with confidence rejected it. The ſame hath been performed by *Agricola, de natura ſoſſium*; by *Cardan, Boetius de Eoot, Caſius, Bernardus, Sennertus*, and many more.

Now beſides Authority againſt it, there may be many reaſons deduced from their ſeveral differences, which ſeem to overthrow it. And firſt, a difference is probable in their concretion. For, if Cryſtal be a ſtone (as in the number thereof it is confeſſedly received) it is not immediatly concreted by the efficacy of cold, but rather by a Mineral ſpirit, and Lapidical principles of its own, and therefore while it lay in *ſolutis principiis*, and remained in a fluid body, it was a ſubject very unapt for proper congelation; for Mineral Spirits do generally reſiſt and ſcarce ſubmit thereto. So we obſerve, that many waters and ſprings will never freez, and many parts in Rivers and Lakes, where are Mineral eruptions, will ſtill perſiſt without congelations, as we alſo obſerve in *Aqua fortis*, or any Mineral ſolution, either of Vitriol, Alom, Salt-peter, Ammoniac or Tartar; which although to ſome degree exhaled, and placed in cold conſervatories, will Cryſtallize and ſhoot into white and glaciouſ bodies; yet is not this a congelation primarily effected by cold, but an intrinſecal induration from themſelves; and a retreat into their proper ſolidities, which were abſorbed by the liquor, and loſt in a full imbibition thereof before. And ſo alſo when Wood and many other bodies do petrifie, either by the Sea, other Waters, or Earths abounding in ſuch ſpirits; we do not uſually aſcribe their induration to cold, but rather unto ſalinous ſpirits, concretive juices, and cauſes circumjacent, which do aſſimilate all bodies not indiſpoſed for their impreſſions.

But Ice is water congealed by the frigidity of the air; whereby it acquirith no new form, but rather a conſiſtence or determination of its diffuſency, and amitteth not its eſſence, but condition of fluidity. Neither doth there any thing properly congeliate but water, or watery humidity; for the determination of quick-ſilver, is properly fixation, that of milk, coagulation and that of oyl and unctuous bodies, only increaſſation; And therefore *Ariſtotle* makes a tryal of the fertility of human ſeed, from the experiment of congelation; for That, ſaith he, which is not watery and improlifical will not congeliate; which perhaps muſt not be taken ſtrictly, but in the germ and ſpirited particles: for Eggs I obſerve will freez, in the albuginous part thereof. And upon this ground *Paracelſus* in his *Archidoxis*, extracteth the magiſtery of Wine; alter four months digeſtion in horſe-dung, expoſing it unto the extremity of cold; whereby the aqueous parts will freez, but the Spirit retire and be found uncongealed in the Cen. er.

But whether this congelation be ſimply made by cold, or alſo by co-operation of any nitrous coagulum, or Spirit of Salt the principle of concretion; (whereby we obſerve, that Ice may be made with Salt and ſnow, by



by the fire-side; as is also observable from Ice made by Salt-peter and Water duly mixed and strongly agitated at any time of the year) were a very considerable enquiry. For, thereby we might clear the generation of Snow, Hail, and Hoary Frosts, the piercing qualities of some winds, the coldness of Caverns and some Cels. We might more sensibly conceive how Salt-peter fixeth the flying Spirits of Minerals in Chymical preparations; and how by this congealing quality it becomes an useful Medicine in Feavers.

How to make Ice at any time of the year.

Again, The difference of their concretion is collectible from their dissolution; which being many wayes performable in Ice, is few wayes effected in Crystal. Now the causes of liquation are contrary to those of concretion; and as the Atoms and indivisible parcels are united, so are they in an opposite way disjoyned. That which is concreted by exsiccation, or expression of humidity, will be resolved by humectation, as Earth, Dirt, and Clay; that which is coagulated by a fiery siccidity, will suffer colliquation from an aqueous humidity, as Salt and Sugar, which are easily dissoluble in water, but not without difficulty in oyl, and well rectified spirits of wine. That which is concreted by cold, will dissolve by a moist heat, if it consist of watery parts, as Gums Arabick, Tragacanth, Ammoniack and others; in an airie heat or oyl, as all resinous bodies, Turpentine, Pitch and Frankincense; in both, as gummy resinous bodies, Mastick, Camphire, and Storax; in neither, as neutrals and bodies anomalous hereto, as Bdellium, Myrrhe, and others. Some by a violent dry heat, as Metals; which although corrodible by waters, yet will they not suffer a liquation from the powerfulest heat, communicable unto that Element. Some will dissolve by this heat although their ingredients be Earthy, as Glass, whose materials are fine Sand, and the ashes of Chali or Pearn; and so will Salt run with fire, although it be concreted by heat. And this way may be effected a liquation in Crystal, but not without some difficulty; that is, calcination or reducing it by Art into a subtle Powder; by which way, and a vitrous commixture, Glasses are sometimes made heretofore, and it becomes the chiefeft ground for artificial and factitious gemms. But the same way of solution is common also unto many Stones; and not only Berylls and Cornelians, but Flints and Pebbles, are subject unto fusion, and will run like Glass in fire.

The original ingredients of glass.

But Ice will dissolve in any way of heat; for it will dissolve with fire; it will colligate in water, or warm oyl; nor doth it only submit unto an actual heat, but not endure the potential calidity of many waters. For it will presently dissolve in cold *Aqua fortis*, spirit of Vitriol, Salt, or Tartar, nor will it long continue its fixation in spirits of Wine, as may be observed in Ice injected therein.

Again, the concretion of Ice will not endure a dry attrition without liquation; for if it be rubbed long with a cloth, it melteth. But Crystal will calcie unto electricity; that is, a power to attract straws or leight

H 2.

bodies,



bodies, and convert the Needle freely placed. Which is a declairement of very different parts: wherein we shall not enlarge, as having discoursed concerning such bodies in the Chap. of Electricks.

They are differenced by supernatation or floating upon water; for Crystal will sink in water, as carrying in its own bulk a greater ponderosity, than the space in any water it doth occupy; and will therefore only swim in molten metal and quicksilver. But Ice will swim in water of what thinness soever; and, though it sink in oyl, will float in spirits of wine and *Aqua vite*. And therefore it may swim in water, not only as being water it self, and in its proper place, but perhaps as weighing somewhat less than the water it possesseth. And therefore, as it will not sink unto the bottom, so will it neither float above like lighter bodies, but being near in weight, lie superficially or almost Horizontally unto it. And therefore also an Ice or congelation of Salt or Sugar, although it descend not unto the bottom, yet will it abate, and decline below the surface in thin water, but very sensible in spirits of wine. For, Ice although it seemeth as transparent and compact as Crystal, yet is it short in either; for its Atoms are not concreted into continuity, which doth diminish its translucency; it is also full of spumes and bubbles, which may abate its gravity. And therefore waters frozen in pans, and open glasses, after their dissolution do commonly leave a froth and spume upon them; which are caused by the airy parts diffused in the congelable mixture: which uniting themselves and finding no passage at the surface, do elevate the mass, and make the liquor take up a greater place than before: as may be observed in glasses filled with water, which being frozen, will seem to swell above the brim. So that if in this condensation any one affirmeth there is also some rarefaction, experience may assert it.

They are distinguished in substance of parts and the accidents thereof, that is, in colour and figure; for Ice is a similiary body, and homogeneous concretion, whose material is properly water, and but accidentally exceeding the simplicity of that element. But the body of Crystal is mixed; its ingredients many, and sensibly containeth those principles into which mixt bodies are reduced. For, beside the spirit, and mercurial principle it containeth a sulphur, or inflamable part, and that in no small quantity; for besides its Electrick attraction, which is made by a sulphureous effluvium, it will strike fire upon percussion like many other stones; and upon collision with steel actively send forth its sparks, not much inferiorly unto a flint. Now, such bodies as strike fire have sulphureous or ignitable parts within them, and those strike best, which abound most in them. For, these scintillations are not the accension of the ayr, upon the collision of two hard bodies, but rather, the inflamable effluencies discharged from the bodies collided. For, Diamonds, Marbles, Heliotropes and Agaths, though hard bodies, will not readily strike fire with a steel, much less with one another: Nor a flint so readily with a steel, if they both be very wet, for then the sparks are sometimes quenched in their eruption.



It containeth also a Salt, and that in some plenty, which may occasion its fragility, as is also observable in Coral. This, by the art of *Chymistry* is separable, unto the operations whereof it is liable, with other concretions, as Calcination, Reverberation, Sublimation, Distillation: And in the preparation of Crystal, *Paracelsus* hath made a rule for that of Gemms. Briefly, it consisteth of parts so far from an Ice dissolution, that powerful menstruums are made for its emollition; whereby it may receive the tincture of minerals, and so resemble Gemms, as *Boetius* hath declared in the distillation of Urine, spirits of Wine and Turpentine; and is not only triturable, and reduceable into powder, by contrition, but will subsist in a violent fire, and endure a vitrification. Whereby are testified its earthy and fixed parts. For vitrification is the last work of fire, and a fusion of the salt and earth: which are the fixed Elements of the composition; wherein the fusible salt draws the Earth and infusible part into one continuum; and therefore ashes will not run from whence the salt is drawn, as bone-ashes prepared for the Test of Metals. Common fusion in Metals is also made by a violent heat, acting upon the volatile and fixed, the dry and humid parts of those bodies; which notwithstanding are so united that upon attenuation from heat, the humid parts will not flie away, but draw the fixed one into flour with them. Ordinary liquation in wax and oily bodies is made by a gentler heat, where the oyle and salt, the fixed and fluid principles, will not easily separate. All which, whether by vitrification, fusion, or liquation, being forced into fluent consistencies, do naturally regress into their former solidities. Whereas, the melting of Ice is a simple resolution, or return from solid, to fluid parts, wherein it naturally resteth.

*Paracelsus*  
*de preparatio-*  
*nibus.*

The Physi-  
cal causes of  
liquation, or  
melting of  
Metals, &c.

As for colour, although Crystal in his pellucid body seems to have none at all, yet, in its reduction into powder, it hath a vail and shadow of blew; and, in its coarser pieces, is of a sadder hue, than the powder of *Venice-glass*; and this complexion it will maintain although it long endure the fire. Which notwithstanding needs not move us unto wonder; for, vitrified and pellucid bodies, are of a clearer complexion in their continuities, than in their powders and Atomical divisions. So *Stibium*, or glass of *Antimony*, appears somewhat red in Glass, but in its powder yellow; so painted Glass of a sanguine-red will not ascend in powder above a murrey.

As for the Figure of Crystal (which is very strange, and forced *Plinie* to Despair of Resolution) it is for the most part Hexagonal, or Six-cornered; being built upon a confused matter, from whence, as it were from a Root, Angular figures arise, even as in the *Amethyst* and *Basaltes*. Which regular Figuration hath made some to opinion, that it hath not its determination from



In stone-pits,  
and chalk  
mines.

VVhich seem-  
eth to be Echi-  
nites decima  
Aldrovandi.  
*Musci Metal-*  
*lici. lib. 4.*  
Rather Echi-  
nometrites, as  
best resemb-  
ling the Echi-  
nometra  
found com-  
monly on our  
Sea-shore.

VVherein the  
Sculptor  
found a piece  
of pure Cry-  
stal.

*Mus Calceolar-*

Chap. 38.

from circumscription, or as conforming unto contiguities, but rather from a seminal Root, and formative principle of its own, even as we observe in several other concretions. So the stones which are sometime found in the Gall of a man are most triangular, and Pyramidal, although the figure of that part seems not to co-operate thereto. So the *Alberia* or *lapis stellaris* hath on it the Figure of a Star; so *Lapis Judaicus* hath circular lines in length all down its bodie, and equidistant, as though they had been turned by Art. So, that we call a Fayrie-stone, and is often found in *gravel pits* amongst us, being of an Hemispherical figure, hath five double lines arising from the Center of its Basis, which if no accretion distract them, do commonly concurr and meet in the Pole thereof. The figures are regular in many other stones, as in the *Belemnites*, *Lapis anguinus*, *Cornu ammonis*, and many more, as by those which have not experience hereof, may be observed in their figures expressed by Mineralogists. But Ice receiveth its figure according unto the surface wherein it concreteth, or the circumambieny which conformeth it. So it is plain upon the Surface of Water, but round in Hayl (which is also a glaciation,) and figured in its guttulous descent from the Air, and so growing greater, or lesser according unto the accretion or pluvius aggelation about the mother, and fundamental Atoms thereof; which seems to be some feathery particle of Snow; although Snow it self be sexangular, or at least, of a Starry and many-pointed Figure.

They are also differenced in the places of their generation: for though Crytall be found in cold Countries, and where Ice remaineth long, and the air exceedeth in cold, yet is it also found in Regions, where Ice is seldom seen, or soon dissolved, as *Plinie* and *Agrioola* relate of *Cyprus*, *Caramania*, and an Island in the Red-Sea; It hath been also found in the Veins of Minerals, sometimes agglutinated unto lead, sometimes in Rocks, opacous Stones, and the Marble face of *Octavius* Duke of *Parma*. It hath also constant veins, as, beside others, That of Mount *Salvino* about the Territory of *Bergamo*; from whence if part be taken, in no long tract of time out of the same place, as from its mineral Matrix, others are observed to arise. Which made the learned *Ceratus* to conclude, *Videant hi an sit glacies, an vero corpus fossile*. It is also found in the veins of Minerals, in Rocks, and sometime in common Earth. But as for Ice, it will not readily concrete but in the approachment of the air, as we have made trial in glasses of Water, covered an inch with Oyl, which will not easily freeze in hard frosts of our Climate. For, Water commonly concreteth first in its Surface, and so congelates downwards; and so will it do although it be exposed in the coldest Metal of Lead; which well accordeth with that expression of *Job*; *The waters are hid as with a stone, and the face of the deep is frozen*. But whether water which hath been boyled or heated, doth sooner receive this congelation, as commonly is delivered, we rest in experiment of *Cabens*, who hath rejected the same in his excellent discourse of Meteors.

They



They have contrary qualities Elemental, and uses Medicinal ; for Ice is cold and moist of the quality of water : but Crystal is cold and dry, according to the condition of Earth. The use of Ice is condemned by most Physicians ; That of Crystal commended by many. For although *Dioscorides* and *Galen*, have left no mention thereof ; yet hath *Mathiolus*, *Agricola*, and many commended it in dysenteries and fluxes ; all for the increase of milk ; most Chymists for the stone, and some, as *Brassavolus* and *Bæius*, as an antidote against Poyson. Which occult and specifical operations are not expectible from Ice, for, being but Water congealed, it can never make good such qualities ; nor will it reasonably admit of secret proprieties, which are the affections of forms, and compositions at distance from their Elements.

Having thus declared what Crystal is not, it may afford some satisfaction to manifest, what it is. To deliver therefore what with the judgment of approved Authors, and best reason consisteth, It is a Mineral body in the difference of Stones, and reduced by some unto that subdivision, which comprehendeth Gemms, transparent and resembling Glass or Ice, made of a lentous percolation of Earth, drawn from most pure and limpid juice thereof, owing unto the coldness of the Earth some concurrence or co-adjuvancy, but not immediate determination and efficiency, which are wrought by the hand of its concretive spirit, the seeds of petrification and Gorgon of it self. As sensible Philosophers conceive of the generation of Diamonds, Iris, Berils. Not making them of frozen icecles or from meer aqueous and glaciabie substances, condensing them by frosts into solidities, vainly to be expected even from Polary congelations : from thin and finest Earths, so well tempered and resolved, that transparency is not hindred ; and continuing lapidifical spirits, able to make good their solidities, against the opposition and activity of outward contraries ; and so leave a sensible difference between the bonds of glaciation, which as the mountaines of Ice, about the Northern Seas, are easily dissolved by an ordinary heat of the Sun ; and the finer ligatures of petrification, whereby not only the harder concretions of Diamonds and Saphirs ; but the softer veins of Crystal remain indissolvable in scorching territories, and the *Negro* land of *Congor*.

And therefore I fear we commonly consider subterraneities, not in contemplations sufficiently respective unto the Creation. For, though *Moses* have left no mention of Minerals, nor made any other description than suits unto the apparent and visible Creation, yet is there unquestionably, a very large Classis of Creatures in the Earth, far above the condition of Elementarity. And although, not in a distinct and indisputable way of vivency, or answering in all points the properties or affections of Plants, yet in inferiour and descending constitutions, they do like these contain specifical distinctions, and are determined by feminalities, that is, created and defined seeds committed unto the Earth from the beginning. Wherein  
although

What Crystal is.



although they attain not the indubitable requisites of Animation, yet have they a near affinity thereto. And though we want a proper name and expressive appellation, yet are they not to be closed up in the general name of Concretions; or lightly passed over as only Elementary and Subterraneous mixtions.

Exact continuity of parts a cause of transparency in things, and why.

The principal and most gemmary affection is its Tralucency: as for irradiancy or sparkling, which is found in many Gems, it is not discoverable in this; for it cometh short of their compactness and durity, and therefore requireth not the Emery, as the Saphir, Granate, and Topaz, but will receive impression from Steel, in a manner like the Turchois. As for its diaphanity or perspicuity, it enjoyeth that most eminently; and the reason thereof is, its continuity; as having its earthy and salinous parts so exactly resolved, that its body is left imporous and not discreted by atomical terminations. For, that continuity of parts, is the cause of perspicuity, it is made perspicuous by two wayes of experiment. That is, either in effecting transparency in those bodies which were not so before, or at least far short of the additional degree: So Snow becomes transparent upon liquation; so horns and bodies resolvable into continued parts or gelly. The like is observable in oyled-paper, wherein, the interstitiall divisions being continued by the accession of oyl, it becometh more transparent, and admits the visible rayes with less umbrosity. Or else the same is effected by rendring those bodies opacous, which were before pellucid and perspicuous. So Glass which was before diaphanous, being by powder reduced into multiplicity of superficies, becomes an opacous body, and will not transmit the light. So it is in the Crystal powdered, and so it is also before; for, if it be made hot in a crucible, and presently projected upon water, it will grow dimm, and abate its diaphanity; for the water, entring the body, begets a division of parts, and a termination of Atoms united before unto continuity.

The ground of this Opinion might be, first, the conclusions of some men from experience; forasmuch as Crystal is found sometimes in Rocks, and in some places not much unlike the stirious or stillicidious dependencies of Ice. Which notwithstanding, may happen either in places which have been forsaken, or left bare by the Earth; or may be petrifications, or Mineral indurations, like other Gemms, proceeding from percolations of the Earth disposed unto such concretions.

The second and most common ground is from the name *Crystallus*, whereby in Greek, both Ice and Crystal are expressed; which many not duly considering, have from their community of name, conceived a community of Nature; and what was ascribed unto the one, not unfitly applicable unto the other. But this is a fallacy of Equivocation, from a society in name inferring an Identity in Nature. By this fallacy was he deceived that drank *Aqua-fortis* for strong water: By this are they deluded, who conceive *Sperma Cæti* which is found about the head, to be the



the spawn of the Whale; Or take *sanguis draconis* (which is the gumme of a tree,) to be the blood of a Dragon. By the same Logick we may infer, the CrySTALLINE humour of the eye, or rather the CrySTALLINE Heaven above, to be of the substance of Crystal here below; Or that God sendeth down Crystal, because it is delivered in the vulgar translation, Psal. 147 *Mittit CrySTALLUM suum sicut Buccellas*. Which translation, although it literally expresse the Septuagint; yet is there no more meant thereby, than what our Translation in plain English expresseth, that is, He casteth forth his Ice like morsels, or what *Tremelius* and *Junius* as clearly deliver, *Dejicit gelu suum sicut frusta; coram frigore ejus quis consistet?* Which proper and Latine expressions, had they been observed in ancient translations, elder expositors had not been misguided by the Synonymy; nor had they afforded occasion unto *Austin*, the Gloss, *Lyrannus*, and many others, to have taken up the common conceit, and spoke of this text conformably unto the opinion rejected.

Agreement  
in name.

## CHAP. II.

## Concerning the Load-stone.

Of things particularly spoken thereof, evidently or probably true. Of things generally believed, or particularly delivered, manifestly or probably false. In the first, of the Magnetical vertue of the Earth: of the four motions of the Stone, that is, its Verticity or Direction, its Attraction or Coition, its Declination, its Variation; and also of its Antiquity. In the second, a rejection of sundry opinions and relations thereof, Natural, Medical, Historical, Magical.

AND first we conceive the Earth to be a Magnetical body. A Magnetical body, we term not only that which hath a power attractive; but that which seated in a convenient Medium, naturally disposeth it self to one invariable and fixed situation. And such a Magnetical vertue we conceive to be in the Globe of the earth; whereby as unto its natural points and proper terms, it disposeth it self unto the Poles; being so framed, constituted and ordered unto these points, that those parts which are now at the Poles, would not naturally abide under the Equator; nor *Green-land* remain in the place of *Magellanica*. And if the whole earth were violently removed, yet would it not forgo its primitive points, nor pitch in the East or West; but return unto its polary position again. For

How the  
Earth is a  
Magnetical  
body.



The foundation of the Earth's stability.

Pfal. 93.

Job 38.

The Magnetical vertue of the Earth diffused extra se, and communicated to bodies adjacent.

Apparencies, observations.

thought by compactness or gravity it may acquire the lowest place, and become the Center of the Universe, yet that it makes good that point, not varying at all by the accession of bodies upon, or secession thereof, from its surface, perturbing the equilibration of either Hemisphere (whereby the altitude of the Stars might vary) or that it strictly maintains the North and Southern points; that neither upon the motions of the Heavens, Air, and Winds without, large eruptions, divisions of parts within, its polary parts should never incline, or veer unto the Equator (whereby the latitude of places should also vary) it cannot so well be salved from Gravity as a Magnetical verticity. This is probably, that foundation the wisdom of the Creator hath laid unto the Earth. In this sense we may more nearly apprehend, and sensibly make out the expressions of holy Scripture, as, *Firmavit orbem terra qui non commovebitur*, he hath made the round World so sure, that it cannot be moved: as when it is said by Job, *Extendit Aquilonem super vacuo*, &c. He stretcheth forth the North upon the empty place, and hangeth the earth upon Nothing. And this is the most probable answer unto that great Question, Whereupon are the foundations of the Earth fastned, or who laid the Corner-stone thereof? Had they been acquainted with this principle, *Anaxagoras*, *Socrates*, and *Democritus* had better made out The ground of this stability: *Xenophanes* had not been fain to say, the Earth had no bottom; and *Thales Milesius* to make it swim in water.

Nor is the vigor of this great Body included only in its self, or circumferenced by its surface, but diffused at indeterminate distances through the air, water, and all bodies circumjacent. Exciting and Impregnating Magnetical-bodies within its surface, or without it; and performing in a secret and invisible way, what we evidently behold effected by the Load-stone. For these effluxions penetrate all bodies, and like the species of visible objects are ever ready in the medium, and lay hold on all bodies proportionate, or capable of their action; those bodies likewise being of a congenerous nature, do readily receive the impressions of their Motor; and if not fettered by their Gravity, conform themselves to situations, wherein they best unite unto their Animator. And this will sufficiently appear from the observations that are to follow, which can no better way be made out, than by this we speak of, the Magnetical vigour of the Earth. Now whether these effluxions do flye by striated Atoms and winding particles as *Renatus des Cartes* conceiveth; or glide by streams attracted from either Pole and Hemisphere of the Earth unto the Equator, as Sir *Kenelm Digby* excellently declareth, it takes not away this vertue of the Earth; but more distinctly sets down the gests and progress thereof; and are conceits of eminent use to salve Magnetical phenomena's. And as, in Astronomy, those hypotheses though never so strange, are best esteemed which best do salve Apparencies; so surely, in Philosophy, those principles (though seeming monstrous) may with advantage



vantage be embraced, which best confirm experiment, and afford the readiest reason of observation. And truly the Doctrine of effluxions, their penetrating natures, their invisible paths, and unsuspected effects, are very considerable; for, besides this Magnetical one of the Earth, several effluxions there may be from divers other bodies, which invisibly act their parts at any time, and perhaps, through any medium; a part of Philosophy but yet in discovery, and will, I fear, prove the last leaf to be turned over in the book of Nature.

The Doctrine of effluxions acknowledged by the Author.

First, therefore, True it is, and confirmable by every experiment, that Steel and good Iron never excited by the Load-stone, discover in themselves a verticity; that is, a directive or polary facultie; whereby, conveniently placed, they do Septentrionate at one extrem, and Australize at another. This is manifestible in long and thin plates of Steel perforated in the middle, and equilibrated; or by an easier way, in long wires equiponderate with untwisted silk and soft wax; for in this manner pendulous, they will conform themselves Meridionally, directing one extrem unto the North, another to the South. The same is also manifest in Steel-wires thrust through little Spheres or Globes of Cork and floated on the water; or in naked Needles gently let fall thereon; for so disposed, they will not rest, until they have found out the Meridian; and as near as they can lie parallel unto the Axis of the Earth: Sometimes the eye, sometimes the point Northward in divers Needles, but the same point alwayes in most: Conforming themselves unto the whole Earth, in the same manner as they do unto every Load-stone. For, if a Needle untoucht be hanged above a Load-stone, it will convert into a Parallel position thereto; for in this situation it can best receive its verticity, and be excited proportionably at both extrems. Now, this Direction proceeds not primitively from themselves, but is derivative, and contracted from the Magnetical effluxions of the Earth; which they have winded in their hammering and formation; or else, by long continuance in one position, as we shall declare hereafter.

Point to the North.  
Point to the South.

It is likewise true, what is delivered of Irons heated in the fire, that they contract a verticity in their refrigeration; for heated red hot, and cooled in the Meridian from North to South, they presently contract a polary power, and being poised in air or water, convert that part into the North which respected that point in its refrigeration; so that if they had no sensible verticity before, it may be acquired by this way; or if they had any, it might be exchanged by contrary position in the cooling. For, by the fire they omit not only many drossie and scorious parts, but whatsoever they had received from the Earth, or Load-stone; and so being naked, and despoiled of all verticity, the Magnetical Atoms invade their bodies with more effect and agility.

Neither is it only true, what *Gilbertus* first observed, that Irons refrigerated North and South, acquire a Directive faculty; but, if they be

cooled



cooled upright and perpendicularly, they will also obtain the same. That part which is cooled toward the North on this side the Equator, converting it self unto the North, and attracting the South point of the Needle: the other and highest extreame respecting the South, and attracting the Northern, according unto laws Magnetical: For, (what must be observed) contrary Poles or faces attract each other, as the North the South; and the like decline each other, as the North the North. Now, on this side of the Equator, that extreame which is next to the Earth is animated unto the North, and the contrary unto the South; so that in Coition it applies it self quite oppositely, the Coition or Attraction being contrary to the Verticity or Direction. Contrary, if we speak according unto common use; yet alike, if we conceive the vertue of the North-Pole to diffuse it self and open at the South, and the South at the North again.

Some conceive that the figure of the tree or spread eagle in the root of Crake or fern stands North and South; but not truly.

This polarity from refrigeration upon extremity and in defect of a Load-stone, might serve to invigorate and touch a Needle any where; and this, allowing variation, is also the readiest way at any season to discover the North or South; and surely, far more certain than what is affirmed of the grains and circles in trees, or the figure in the root of Fern. For, if we erect a red-hot wire untill it cool, then hang it up with wax and untwisted silk, where the lower end, and that which cooled next the Earth doth rest, that is, the Northern-Point; and this we affirm will still be true, whether it be cooled in the air, or extinguished in water, oyl of Vitriol, *Aqua fortis*, or Quicksilver. And this is also evidenced in culinary utensils and Irons, that often feel the force of fire, as tongs, fire-shovels, prongs, and andirons; all which acquire a Magnetical and polary condition, and being suspended, convert their lower extreame unto the North; with the same attracting the Southern point of the Needle. For easier experiment; If we place a Needle touched at the foot of tongs or andirons, it will obvert or turn aside its Lillie or North-point, and conform its cuspis or South-extreame unto the andiron. The like verticity though more obscurely, is also contracted by bricks and tiles, as we have made tryal in some, taken out of the backs of Chimneys. Now, to contract this Direction there needs not a total ignition, nor, is it necessary the Irons should be red-hot all over. For, if a wire be heated only at one end, according as that end is cooled upward or downward, it respectively acquires a verticity; as we have declared in wires totally candent. Nor, is it absolutely requisite they should be cooled Perpendicularly, or strictly lye in the Meridian; for, whether they be refrigerated inclinately, or some what Equinoxially, that is, toward the Eastern or Western points; though in a lesser Degree, they discover some Verticity.

Nor is this only true in Irons, but in the Load-stone it self. For, if a Load-stone be made red-hot, it loseth the Magnetical vigour it had before in it self, and acquires another from the Earth in its refrigeration; for



for that part which cooleth toward the Earth will acquire the respect of the North, and attract the Southern-point, or cuspis of the Needle. The experiment hereof, we made in a Load-stone of a parallelogram or long-square figure; wherein only inverting the extrems, as it came out of the fire, we altered the Poles or faces thereof at pleasure.

It is also true, what is delivered of the direction and coition of Irons, that they contract a verticity by long and continued position: that is, not only being placed from North to South, and lying in the Meridian, but respecting the Zenith and Perpendicular unto the Center of the Earth; as is most manifest in barrs of windows, casements, hindges, and the like. For, if we present the Needle unto their lower extrems, it wheels about and turns its Southern point unto them. The same condition in long time do bricks contract which are placed in walls, and it may be a fallible way to find out the Meridian, by placing the Needle on a wall; for some bricks therein by a long and continued position, are often Magnetically enabled to distract the polarity of the Needle. And therefore those Irons, which are said to have been converted into Load-stones; whether they were real conversions, or only attractive augmentations, might be much promoted by this position: as the Iron cross of an hundred weight upon the Church of St. John in Ariminum, or that Load-ston'd Iron of *Cesar* De miner. li. 2. *Moderatus*, set down by *Aldrovandus*.

Lastly, Irons do manifest a verticity not only upon refrigeration and constant situation, but (what is wonderful and advanceth the Magnetical hypothesis) they evidence the same by meer position according as they are inverted, and their extrems disposed respectively unto the Earth. For, if an Iron or Steel not firmly excited, be held Perpendicularly, or Inclinatorily unto the Needle; the lower end thereof will attract the cuspis or Southern point; but if the same extreame be inverted and held under the Needle, it will then attract the Lilly or Northern point; for, by inversion it changeth its direction acquired before, and receiveth a new and Southern polarity from the Earth, as being the upper extreame. Now, if an Iron be touched before, it varieth not in this manner; for then it admits not this Magnetical impressiion as being already informed by the Load-stone, and polarly determined by its præ-actiion.

And from these grounds may we best determine, why the Northern Pole of the Load-stone attracteth a greater weight than the Southern on this side the Equator; why the Stone is best preserved in a Natural and Polary situation; and why, as *Gilbertus* observeth, it respecteth that Pole out of the Earth, which it regarded in its mineral bed and subterraneous position.

It is likewise true and wonderful, what is delivered of the Inclination

or



or Declination of the Load-stone; that is, the descent of the Needle below the plain of the Horizon. For, long Needles which stood before upon their *axis*, parallel unto the Horizon, being vigorously excited, incline and bend downward; depressing the North extremum below the Horizon. That is the North on this, the South on the other side of the Equator; and at the very Line or middle Circle stand without deflection. And this is evidenced, not only from observations of the Needle in several parts of the Earth, but sundry experiments in any part thereof; as in a long Steel-wire, equilibrated or evenly ballanced in the air; for, excited by a vigorous Loadstone, it will somewhat depress its animated extremum, and intersect the Horizontal Circumference. It is also manifest in a Needle pierced through a Globe of Cork, so cut away and pared by degrees, that it will swim under water, yet sink not unto the bottom; which may be well affected; for if the Cork be a thought too light, to sink under the Surface, the body of the water may be attenuated with spirits of Wine; if too heavy, it may be incrassated with Salt; and if by chance too much be added, it may again be thinned by a proportionable addition of fresh water. If then the Needle be taken out, actively touched and put in again, it will depress and bow down its Northern head toward the bottom, and advance its Southern extremity toward the brim. This way invented by *Gilbertus*, may seem of difficulty; the same with less labour may be observed in a Needle-Sphere of Cork equally contiguous unto the Surface of the water, for if the Needle be not exactly equiponderant, that end which is a thought too light, if touched becometh even; that Needle also which will but just swim under water, if forcibly touched will sink deeper, and sometimes unto the bottom. If likewise that inclinatory vertue be destroyed by a touch from the contrary Pole, that end which before was elevated, will then decline; and this perhaps might be observed in some Scales, exactly ballanced; and in such Needles, which for their bulk can hardly be supported by the water. For, if they be powerfully excited, and equally let fall, they commonly sink down, and break the water at that extremum whereat they were Septentrionally excited: and by this way it is conceived, there may be some fraud in the weighing of precious Commodities, and such as carry a value in quarter-grains; by placing a powerful Loadstone above or below, according as we intend to depress or elevate one extremum.

Now if this Magnetical emissions be only qualities, and the gravity of bodies incline them only unto the Earth; surely that which alone moveth other bodies to descent, carrieth not the stroke in this, but rather the Magnetical alliciency of the Earth; unto which with alacrity it applyeth it self; and, in the very same way unto the whole Earth, as it doth unto a single Loadstone. For, if an untouched Needle be at a distance suspended over a Loadstone, it will not hang parallel, but decline at the North extremum, and at that part will first salute its director. Again, what



is also wonderful, this Inclination is not invariable: for, just under the Line, the Needle lieth Parallel with the Horizon; but, sailing North or South it beginneth to incline, and encreaseth according as it approacheth unto either Pole; and would at last endeavour to erect it self. And this no more, than what it doth upon the Loadstone, and that more plainly upon the Terrella, or Spherical Magnet, Cosmographically set out with Circles of the Globe. For, at the Equator thereof, the Needle will stand Rectangularly; but, approaching Northward toward the Tropick, it will regard the Stone obliquely; and when it attaineth the Pole, directly; and, if its bulk be no impediment, erect it self and stand Perpendicularly thereon. And therefore upon strict observation of this inclination in several Latitudes, and due Records preserved, instruments are made, whereby without the help of Sun or Star, the Latitude of the place may be discovered, and, yet it appears the observations of men, have not as yet been so just and equal as is desirable; for, of those Tables of Declination which I have perused, there are not any two that punctually agree; though some have been exactly Calculated, especially, that which *Ridley* received from Mr. *Brigs*, in our time Geometry Professor in *Oxford*.

It is also probable, what is delivered concerning the variation of the Compass, that is the cause and ground thereof, for the manner as being confirmed by Observation, we shall not at all dispute. The variation of the Compass is an Arch of the Horizon intercepted between the true and Magnetical Meridian; or more plainly, a deflection and siding East and West from the true Meridian. The true Meridian is a major Circle passing through the Poles of the World, and the Zenith or Vertex of any place, exactly dividing the East from the West. Now on this Line, the Needle exactly lyeth not, but diverts and varieth its points, that is, the North point on this side of the Equator, the South on the other; sometimes unto the East, sometime toward the West, and in some few places varieth not at all. First, therefore it is observed, that betwixt the shore of *Ireland*, *France*, *Spain*, *Guiny*, and the *Azores*, the North Point varieth toward the East, and that in some variety; at *London* it varieth Eleven Degrees, at *Antwerp* Nine, at *Rome* but Five: at some parts of the *Azores* it deflecteth not, but lyeth in the true Meridian, on the other side of the *Azores*, and this side of the Equator, the North point of the Needle wheeleth to the West; so that in the Latitude of 36. near the shore the variation is about Eleven Degrees, but on the other side the Equator, it is quite otherwise: for, about *Capo Frio* in *Brasil*, the South-point varieth Twelve Degrees unto the West, and about the Mouth of the Straits *Magellan*, Five or Six; but elongating from the Coast of *Brasil* toward the shore of *Africa* it varieth Eastward, and arriving at *Capo de las Aguilas*, it resteth in the Meridian, looketh neither way.

Now, the cause of this variation may be the inequality of the Earth, variously,



variously disposed, and differently intermixed with the Sea: withal, the different disposure of its Magnetical vigour in the eminences and stronger partsthereof. For, the Needle naturally endeavours to conform unto the Meridian; but being distracted, driveth that way, where the greater and powerfuller part of the Earth is placed. Which may be Illustrated from what hath been delivered, and may be conceived by any, that understands the generalities of Geography. For, whereas, on this side the Meridian, or the Isles of *Azores*, where the first Meridian is placed, the Needle varieth Eastward; it may be occasioned by that vast tract of Earth, that is, of *Europe*, *Asia*, and *Africa* seated toward the East, and disposing the needle that way. For, arriving at some part of the *Azores*, or Islands of *St Michael*, which have a middle situation between these Continents, and that vast and almost answerable Tract of *America*, it seemeth equally distracted by both; and diverting unto neither, doth parallel and place it self upon the true Meridian. But sayling farther it veers its Lillie to the West, and regardeth that quarter, wherein the Land is nearer or greater; and in the same Latitude, as it approacheth the shore, Augmenteth its variation. And therefore, as some observe, if *Columbus* or whosoever first discovered *America*, had apprehended the cause, of this variation; having passed more than half the way, he might have been confirmed in the discovery; and assuredly fore-told there lay a vast and mighty Continent toward the West. The reason I confess and inference is good, but the instance perhaps not so. For, *Columbus* knew not the variation of the Compass, whereof *Sebastian Cabot* first took notice, who after made Discoveries in the Northern parts of that Continent. And it happened indeed that part of *America* was first discovered, which was on this side farthest distant, that is, *Jamaica*, *Cuba*, and the Isles in the Bay of *Mexico*. And from this variation do some new discoverers deduce a probability, in the attempts of the Northern passage toward the *Indies*.

The cause of  
the variation  
of the Com-  
pass.

Now, because where the greater Continents are joyned, the action and effluence is also greater, therefore those Needles do suffer the greatest variation which are in Countries which most do feel that action. And, therefore hath *Rome* far less variation than *London*; for, on the West side of *Rome*, are seated the great Continents of *France*, *Spain*, and *Germany*, which take off the exsuperance, and in some way ballance the vigor of the Eastern parts. But unto *England* there is almost no Earth West, but the whole extent of *Europe* and *Asia*, lieth Eastward; and therefore at *London* it varieth Eleven degrees, that is almost one Rhomb. Thus also by reason of the great Continent of *Brasil*, *Peru*, and *Chili*, the Needle deflecteth toward the land Twelve Degrees; but at the Straits of *Magellan* where the land is narrowed, and the Sea on the other side, it varieth but five or six. And so likewise, because the Cape *delas Agullas* hath Sea on both sides near it, and other land remote, and, as it were æquidistant



æquidistant from it, therefore at that point the Needle conforms unto the true Meridian, and is not distracted by the vicinity of Adjacencies, This is the general and great cause of variation. But, if in certain creeks and valleys the Needle prove irregular, and vary beyond expectation; it may be imputed unto some vigorous part of the Earth, or Magnetical eminence not far distant. And this was the invention of *D. Gilbert*, not many years past, a Physitian in *London*. And therefore although some assume the invention of its Direction, and others have had the glory of the Card; yet, in the experiments, grounds, and causes thereof, *England* produced the Father Philosopher, and discovered more in it, than *Columbus*, or *Americus* did ever by it.

Unto this, in great part true, the reason of *Kircherus* may be added: That this variation proceedeth not only from terrestrious eminences, and Magnetical veins of Earth, laterally respecting the Needle, but the different coagmentation of the Earth disposed unto the Poles, lying under the Sea and waters; which affect the Needle, with great, or lesser variation, according to the vigour or imbecillity of these Subterraneous Lines: or the entire, or broken compagination of the Magnetical Fabrick under it. As is observable from several Loadstones placed at the bottom of any water: for, a Loadstone, or Needle upon the Surface, will variously conform it self, according to the vigour or faintness of the Loadstones under it.

Thus also, a reason may be alledged for the variation of the Variation, and why, according to observation, the variation of the Needle, hath after some years been found to vary in some places. For, this may proceed from mutations of the Earth, by Subterraneous Fires, Fumes, Mineral Spirits, or otherwise; which altering the constitution of the Magnetical Parts, in process of time, doth vary the variation over the place.

It is also probable, what is conceived of its Antiquity, that the knowledge of its polary Power and Direction unto the North, was unknown unto the Ancients; and though *Levinus Lemnius*, and *Celius Calcagnius*, are of another belief, is justly placed with new Inventions, by *Pancirolius*. For, their *Achilles* and strongest argument, is an expression in *Plautus*, a very ancient Author, and contemporary unto *Ennius*. *Hic ventus jam secundus est, cape mo' o versoriam*. Now, this *versoriam* they continue to be the Compass; which notwithstanding, according unto *Pineda*, who hath discussed the Point, *Turnebus*, *Cabeus*, and divers others, is better interpreted, the Rope that helps to turn the ship; or as we say, doth make it Tack about; the Compass, declaring rather the Ship is turned, than conferring unto its conversion. As for the long expeditions, and sundry voyages of elder times, which might confirm the Antiquity of this Invention, it is not improbable, they were performed by the help of Starrs; and so might the Phœnician Navigators, and



also *Ulysses*, sail about the Mediterranean. By the flight of birds, or keeping near the shore; and so might *Hanno* coast about *Africa*: Or by the help of oars, as is expressed in the voyage of *Jonah*. And whereas it is contended that this Verticity was not unknown unto *Salomon*, in whom is presumed an universality of knowledge; it will as forcibly follow, he knew the Art of Typography, Powder, and Guns; or had the Philosopher's stone, yet sent unto *Ophir* for Gold. It is not to be denied, that, beside his political wisdom, his knowledge in Philosophy was very large; and perhaps from his works therein, the ancient Philosophers, especially *Aristotle*, who had the assistance of *Alexander's* acquirements, collected great Observables. Yet if he knew the use of the Compass, his ships were surely very slow, that made a three years voyage from *Ezion-geber* in the red-Sea unto *Ophir*; which is supposed to be *Taprobana* or *Malaca*, in the *Indies*, not many Months Sail; and since, in the same or lesser time, *Drake* and *Candish* performed their voyage about the Earth.

And, as the knowledge of its Verticity is not so old as some conceive, so is it more ancient than most believe; nor had its discovery with Guns, Printing, or, as many think, some years before the discovery of *America*. For, it was not unknown unto *Petrus Peregrinus* a French-man, who, two hundred years since, left a Tract of the Magnet, and a perpetual motion to be made thereby, preserved by *Casserus*. *Paulus Venetus*, and, about five hundred years past, *Albertus Magnus* make mention hereof, and quote for it a book of *Aristotle de lapide*; which book although we find in the Catalogue of *Laertius*, yet, with *Cabens*, do rather judge it to be the work of some Arabick Writer, not many years before the daies of *Albertus*.

Lastly, It is likewise true what some have delivered of *Crocus Martis*, that is, Steel corroded with vinegar, sulphur, or otherwise, and after reverberated by fire. For, the Loadstone will not at all attract it, nor will it adhere, but lie therein like sand. This is to be understood of *Crocus Martis* well reverberated, and into a violet colour: for, common *Chalybs preparatus*, or corroded and powdered Steel, the Loadstone attracts like ordinary fillings of Iron; and many times most of that which passeth for *Crocus Martis*. So that this way may serve as a test of its preparation; after which it becometh a very good Medicine in fluxes. The like may be affirmed of Flakes of Iron that are rusty and begin to tend unto Earth; for their cognation then expireth, and the Loadstone will not regard them.

And therefore this may serve as a tryal of good Steel. The Loadstone taking up a greater Mass of that which is most pure; it may also decide the conversion of Wood into Iron, as is pretended from some waters: and the common conversion of Iron into Copper by the mediation of blew Coperose; for the Loadstone will not attract it. Although it may be questioned, whether in this operation, the Iron or Coperose be



be transmuted; as may be doubted from the cognation of Coperose with Copper; and the quantity of Iron, remaining after the Conversion. And, the same may be useful to some discovery concerning Vitriol or Coperose of Mars, by some called Salt of Steel, made by the Spirits of Vitriol or Sulphur. For, the Corroded powder of Steel, will after ablution be actively attracted by the Load-stone: and also remaineth in little diminished quantity. And therefore whether those shooting Salts partake but little of Steel, and be not rather the vitriolous spirits fixed into Salt by the effluvium or odor of Steel, is not without good question.

## C H A P. III.

*Concerning the Loadstone; therein of sundry Common Opinions, and received relations: Natural, Historical, Medical, Magical.*

And first not only a simple Heterodox, but a very hard Paradox, it will seem, and of great absurdity unto obstinate ears, if we say, Attraction is unjustly appropriated unto the Load-stone, and that perhaps we speak not properly, when we say, vulgarly and appropriately, the Loadstone draweth Iron; and yet herein we should not want experiment and great Authority. The words of *Renatus des Cartes* in his Principles of Philosophy are very plain. *Præterea magnes trahit ferrum, five potius magnes & ferrum ad invicem accedunt; neque enim ulla tibi tractio est.* The same is solemnly determined by *Cabeus*; *Nec magnes trahit propriè ferrum, nec ferrum ad se magnetem provocat, sed ambo pari conatu ad invicem conflunt.* Concordant hereto is the assertion of Doctor *Ridley*, Physician unto the Emperor of *Russia* in his Tract of Magnetical bodies, defining Magnetical Attraction to be a natural incitation and disposition conforming unto contiguity; an union of one Magnetical body with another, and no violent haling of the weak unto the stronger. And this is also the Doctrine of *Gilbertus*; by whom, this motion is termed Co-ition, and that not made by any faculty attractive of one, but a Syndrome and concurrence of each; a Co-ition alway of their vigours, and also of their bodies, if bulk or impediment prevent not. And therefore those contrary actions which flow from opposite Poles or Faces, are not so properly expulsion and attraction, as *Sequela* and *Fuga*, a mutual flight and following. Consonant whereto are also the determinations of *Helmontius*, *Kircherus*, and *Licetus*.



Attraction  
reciprocal be-  
twixt the  
Loadstone &  
Iron.

The same is also confirmed by experiment; for, if a piece of Iron be fastned in the side of a bowl, or bason of water, a Loadstone swimming freely in a boat of Cork, will presently make unto it. So, if a Steel or knife untouched, be offered toward the Needle that is touched, the Needle nimbly moveth toward it, and conformeth unto union with the Steel that moveth not. Again, If a Loadstone be finely filed, the Atomes or dust thereof, will adhere unto Iron that was never touched, even as the powder of Iron doth also unto the Loadstone. And lastly, if in two skiffs of Cork, a Loadstone and Steel be placed within the Orb of their Activities, the one doth not move the other standing still; but both, hoise sayl, and steer unto each other. So that, if the Loadstone attract, the Steel hath also its attraction; for, in this action the Alliance is reciprocal; which joyntly felt, they mutually approach, and run into each others armes.

And, therefore surely more moderate expressions become this action, than what the Ancients have used; which some have delivered in the most violent terms of their language; so *Austin* calls it, *Mirabilem ferri raptorem*: *Hippocrates*, λίθου ὅτι τὸν σίδηρον ἀρπάζει *Lapis qui ferrum rapit*. *Galen*, disputing against *Epicurus*, useth the term, ἔλκειν; but this is also too violent: among the Ancients *Aristotle* spake most warily, λίθου ὅτι τὸν σίδηρον κινεῖ, *Lapis qui ferrum movet*: and, in some tolerable acceptation do run the expressions of *Aquinas*, *Scaliger*, and *Cusanus*.

Many relations are made, and great expectations are raised from the *Magnet Carnius*, or a Loadstone, that hath a faculty to attract, not only Iron but Flesh; but this, upon enquiry, and as *Cabeus* hath also observed, is nothing else but a weak, an inanimate kind of Loadstone, veined here and there with a few Magnetical and ferreous Lines; but chiefly, consisting of a bolary and clammy substance; whereby, it adheres like *Hamatites*, or *Terra Lemnia*, unto the Lips. And, this is that stone which is to be understood, when Physicians joyn it with *Ætites*, or the Eagle-stone, and promise therein, a vertue against Abortion.

There is sometimes a mistake concerning the variation of the Compass, and therein, one Point is taken for another. For, beyond the Equator, some men account its variation by the diversion of the Northern point, whereas, beyond that Circle, the Southern Point is Sovereign, and the North submits his prehemineny. For, in the Southern coast, either of *America*, or *Africa*; the Southern point deflects, and varieth toward the Land, as being dispcsed and spirited that way by the Meridional and proper Hemisphere. And, therefore on that side of the Earth, the varying Point is best accounted by



by the South. And, therefore also the writings of some, and Maps of others, are to be enquired, that make the Needle decline unto the East Twelve Degrees at *Capo Frio*, and six at the Straits of *Magellan*; accounting hereby one Point for another, and preferring the North in the Liberties and Province of the South.

But certainly, false it is what is commonly affirmed and believed, that Garlick doth hinder the attraction of the Loadstone; which is notwithstanding delivered by grave and worthy Writers; by *Pliny*, *Solinus*, *Pro'emy*, *Plutarch*, *Albertus*, *Mathiolus*, *Rueus*, *Langius*, and many more. An effect as strange, as that of *Homer's Moly*, and the Garlick that *Mercury* bestowed upon *Ulysses*. But, that it is evidently false, many experiments declare. For, an Iron Wire heated red-hot and quenched in the juyce of Garlick, doth notwithstanding contract a verticity from the Earth, and attracteth the Southern Point of the Needle. If also the tooth of a Loadstone be covered or stuck in Garlick it will notwithstanding attract; and Needles excited and fixed in Garlick untill they begin to rust, do yet retain their attractive and polary respects.

That Garlick hinders not the attraction of the Loadstone.

Of the same stamp, is that which is obtruded upon us by Authors, ancient and modern, that an Adamant or Diamond prevents or suspends the attraction of the Loadstone: as is in open termes delivered by *Pliny*. *Adamas dissidet cum Magnete lapide, ut juxta positus ferrum non patitur abstrahi, aut si admotus magnes apprehenderit, rapiat atque auferat*. For, if a Diamond be placed between a Needle and a Loadstone, there will nevertheless ensue a Coition even over the body of the Diamond. And, an easie matter it is, to touch or excite a Needle through a Diamond, by placing it at the tooth of a Loadstone; and therefore the relation is false, or our estimation of these Gems untrue; nor are they Diamonds, which carry that name amongst us.

Nor yet the Adamant or Diamond.

It is not suddenly to be received what *Paracelsus* affirmeth, that if a Loadstone be anointed with Mercurial-Oyle, or only put into Quick-silver, it omitteth its attraction for ever. For, we have found that Loadstones and touched Needles which have laid long in Quick-silver have not amitted their attraction. And, we also find, that red-hot Needles, or Wires extinguished in Quick-silver, do yet acquire a verticity, according to the Laws of position in extinction. Of greater repugnancy unto reason, is that which he delivers concerning its graduation, that heated in fire, and often extinguished in Oyl of Mars, or Iron, it acquires an ability to extract or draw forth a nail fastned in a wall; for, as we have declared before, the vigor of the Loadstone is destroyed by

*Degeneratio-  
one rerum.*



by fire, nor will it be re-impregnated by any other Magnete than the Earth.

Nor is it to be made out, what seemeth very plausible, and formerly hath deceived us, that a Loadstone will not attract an Iron or Steel red hot. The falsity hereof, discovered first by *Kircherus*, we can confirm by iterated experiment; very sensibly in armed Loadstones, and obscurely in any other.

True it is, that, besides fire, some other waies there are of its destruction, as Age, Rust; and, what is least dreamt on, an unnatural or contrary situation. For being impolarily adjoyned unto a more vigorous Loadstone, it will in a short time exchange its Poles; or being kept in undue position, that is, not lying on the Meridian, or else with its poles inverted, it receives in longer time impair in activity, exchange of Faces, and is more powerfully preserved by position than by the dust of Steel. But the sudden and surest way is fire, that is, fire not only actual but potential; the one surely and suddenly, the other slowly and imperfectly; the one changing, the other destroying the Figure. For, if distilled Vinegar or *Aqua fortis* be poured upon the Powder of Loadstone, the subsiding Powder dried, retains some Magnetical vertue, and will be attracted by the Loadstone: but if the menstruum or dissolvent, be evaporated to a consistence, and afterward doth shoot into Icyces or Crystals, the Loadstone hath no power upon them; and if in a full dissolution of Steel a separation of parts be made by precipitation or exhalation, the exsiccated Powder hath lost its wings, and ascends not unto the Loadstone. And though a Loadstone fired doth presently omit its proper vertue, and, according to the position in cooling, contracts a new verticity from the Earth; yet, if the same be laid a while in *Aqua fortis*, or other corrosive water, and taken out before a considerable corrosion; it still reserves its attraction, and will convert the Needle according to former polarity. And that, duly preserved from violent corrosion or the Natural disease of rust, it may long conserve its vertue, beside the Magnetical vertue of the Earth, which hath lasted since the Creation, a great example we have from the observation of our learned Friend Mr. *Graves* in an Egyptian Idol cut out of Loadstone, and found among the *Mummies*; which still retains its attraction, though probably taken out of the Mine about a thousand years ago.

In his learned  
Pyramido-  
graphia.

It is improbable what *Pliny* affirmeth concerning the object of its attraction, that it attracts not only ferreous bodies, but also *liquorem vitæ*; for, in the body of Glass there is no ferreous or Magnetical Nature which might occasion attraction. For, of the Glass we use, the purest is made of the finest Sand and the ashes of Chali or Glaswort; and the coarser, or green sort, of the Ashes of Brake or other Plants. True it is, that in the making of Glass, it hath been an ancient practice to cast in pieces of Loadstone, conceiving it carried away all ferreous and earthy parts,

from



from the pure and running portion of Glass, which the Loadstone would not respect; and therefore if that attraction were not rather Electrical than Magnetical, it was a wondrous effect what *Helmont* delivereth concerning a Glass, wherein the Magistery of Loadstone was prepared; which after retained an attractive quality.

But, whether the Magnet attracteth more than common Iron, may be tried in other bodies. It seems to attract the Smyris or Emery in Powder; It draweth the shining or glassie Powder, brought from the *Indies*, and usually implied in writing dust. There is also in Smiths cinders, by some adhesion of Iron whereby they appear as it were glazed, sometime to be found a Magnetical operation; for, some thereof applied, have power to move the Needle. But, whether the ashes of Vegetables which grow over Iron Mines contract a Magnetical quality, as containing some Mineral particles, which, by sublimation ascend unto their Roots, and are attracted together with their Nourishment; according as some affirm from the like observations upon the Mines of Silver, Quick-silver, and Gold; we must refer unto further experiment.

It is also improbable, and something singular what some conceive, and *Eusebius Nierembergius*, a learned Jesuit of *Spain*, delivers, that the body of Man is Magnetical, and being placed in a boat, the vessel will never rest, until the head respecteth the North. If it be true, the bodies of Christians do lye unnaturally in their Graves. King *Cheops* in his Tomb, and the *Jews* in their beds, have fallen upon the Natural position: who reverentially declining the situation of their Temple, not willing to lye as that stood; do place their Beds from North to South, and delight to sleep Meridionally. This Opinion confirmed, would much advance the Microcosmical conceit, and commend the Geography of *Paracelsus*; who according to the Cardinal points of the World divideth the body of man; and, therefore working upon human ordure, and by long preparation rendring it odoriferous, he terms it *Zibeta Occidentalis*, Western Civet; making the face the East, but the posteriors the *America* or Western part of his Microcosm. The verity hereof, might easily be tryed in *Wales*, where there are portable Boats, and made of Leather, which would convert upon the impulsion of any verticity; and seem to be the same, whereof, in his description of *Britan*, *Cesar* hath left some mention.

Another kind of verticity, is that which *Angelus doce mihi jus, alias, Michael Sundevogis*, in a Tract de sulphure, discovereth in Vegetables, from sticks let-fall or depressed under water; which equally framed and permitted unto themselves, will ascend at the upper end, or that which was vertical in its vertigation; wherein notwithstanding, as yet, we have not found satisfaction. Although perhaps too greedy of Magnalities, we are apt to make but favourable experiments concerning welcome truths, and such desired verities.

It

Anagrama-  
tically.



It is also wondrous strange what *Lelius Bisciola* reporteth, that if unto ten ounces of Loadstone one of Iron be added, it encreaseth not unto eleven, but weighs ten ounces still. A relation inexcusable in a work of leasurable hours: the examination being as ready as the relation, and the falsity tryed as easily as delivered. Nor, is it to be omitted what is taken up by *Casius Bernardus* a late Mineralogist, and originally confirmed by *Porta*, that Needles touched with a Diamond contract a verticity, even as they do with a Loadstone; which will not consist with experiment. And therefore, as *Gilbertus* observeth, he might be deceived, in touching such Needles with Diamonds, which had a verticity, before, as we have declared most Needles to have; and so had he touched them with Gold or Silver, he might have concluded a Magnetical vertue therein.

In the same form may we place *Fracastorius* his attraction of Silver, *Philostatus* his *Pantarbes*; *Apollodorus* and *Beda* his relation of the Loadstone that attracted only in the Night. But most inexcusable is *Franciscus Ruens*, a man of our own Profession; who, in his discourse of *Gems*, mentioned in the *Apocalyps*, undertakes a Chapter of the Loadstone. Wherein, substantially and upon experiment, he scarce delivereth any thing: making long enumeration of its traditional qualities, whereof, he seemeth to believe many, and some above convicted by experience; he is fain to salve, as Impostures of the Devil. But *Boetius de Boot*, Physician unto *Rodolphus* the second, hath recompenced this defect; and in his Tract, *de Lap'idibus & Gemmis*, speaks very materially hereof; and his Discourse is consonant unto Experience and Reason.

As for relations Historical, though many there be of less account, yet two alone deserve consideration; The first concerneth Magnetical Rocks, and attractive Mountains, in several parts of the Earth. The other, the Tomb of *Mahomet* and bodies suspended in the Air. Of Rocks Magnetical, there are likewise two Relations; for, some are delivered to be in the *Indies*, and some in the extremity of the North, and about the very Pole. The Northern account is commonly ascribed unto *Olaus Magnus* Arch-Bishop of *Upsale*, who, out of his Predecessor *Johannes Saxo*, and others, compiled a History of some Northern Nations; but, this assertion we have not discovered in that work of his, which commonly passeth among us; and should believe his Geography herein no more than that in the first Line of his Book; when he affirmeth, that *Biarmia* (which is not seventy Degrees in Latitude) hath the Pole for its Zenith, and Equinoctial for the Horizon.

Now, upon this foundation, how uncertain soever, men have erected mighty Illations, ascribing thereto the cause of the Needles direction, and conceiving the effluxions from these Mountains and Rocks, invite the Lilly toward the North. Which conceit, though countenanced by learned men, is not made out either by experience, or Reason;

for,



for, no man hath yet attained, or given a sensible account of the Pole by some degrees. It is also observed, the Needle doth very much vary as it approacheth the Pole; whereas, were there such direction from the Rocks, upon a nearer approachment, it would more directly respect them. Beside, were there such Magnetical Rocks under the Pole, yet, being so far removed, they would produce no such effect. For, they that say, by the Isle of *Ilua*, now called *Elba* in the Tuscan Sea, which abounds in veins of Loadstone, observe no variation or inclination of the Needle; much less may they expect a direction from Rocks, at the end of the Earth. And lastly, men that ascribe thus much unto Rocks of the North, must presume to discover the like Magneticals at the South: For, in the Southern-Seas, and far beyond the Equator, variations are large, and declinations as constant as in the Northern Ocean.

The other relation of Loadstone Mines and Rocks, in the shore of *India*, is delivered of old by *Pliny*; wherein, saith he, they are so placed both in abundance and vigor, that, it proves an adventure of hazard, to pass those coasts in a Ship, with Iron Nails. *Serapion* the Moor, an Author of good esteem, and reasonable Antiquity, confirmeth the same, whose expression in the word *Magnes* is this. The Mine of this Stone is in the Sea-coast of *India*; whereto, when Ships approach, there is no Iron in them which flies not like a bird unto the Mountains; and, therefore their Ships are fastned not with Iron but Wood, for, otherwise they would be torn in pieces. But, this assertion, how positive soever, is contradicted by all Navigators that pass that way; which are now many, and of our own Nation; and, might surely have been controuled by *Magnetical* *Nearchus* the Admiral of *Alexander*; who, not knowing the Compass, was fain to coast that shore. (Probably) there be no Rocks.

For the relation concerning *Mahomet*, it is generally believed, his Tomb at *Medina Talmabi*, in *Arabia*, without any visible supporters hangeth in the Air between two Loadstones artificially contrived both above and below; which conceit is fabulous and evidently false, from the testimony of Ocular Testators; who affirm, his Tomb is made of Stone; and lyeth upon the ground; as, besides others, the learned *Vossius* observeth from *Gabriel Sionita*, and *Johannes Hefronita*, two *Maronites* in their relations hereof. Of such intentions and attempt by *Mahomet* we read in some Relators; and that might be the occasion of the fable; which by tradition of time, and distance of place, enlarged into the story of being accomplished. And, this hath been promoted by attempts of the like Nature; for we read in *Pliny*, that one *Dinocrates* began to Arch the Temple of *Arfinoe* in *Alexandria* with Loadstone, that so her Statue might be suspended in the Ayr, to the amazement of the beholders. And, to lead on our credulity herein, confirmation may be drawn from History and Writers of good authority. So is it reported by *Ruffinus*, that in the Temple of *Serapis*, there was an Iron



Chariot suspended by Loadstones in the Air; which Stones removed, the Chariot fell and dashed into pieces. The like doth *Beda* report of *Bellerophons* Horse, which, framed of Iron, was placed between two Loadstones, with wings expanded, pendulous in the Air.

The verity of these stories, we shall not further dispute, their possibility we may in some way determine; if we conceive, what no man will deny, that bodies suspended in the Air, have this suspension from one or many Loadstones, placed both above and below it; or else, by one or many placed only above it. Likewise, the body to be suspended in respect of the Loadstone above, is either placed, first at a pendulous distance in the Medium, or else attracted unto that site by the vigor of the Loadstone. And so we first affirm, that possible it is, a body may be suspended between two Loadstones; that is, it being so equally attracted unto both, that it determineth it self unto neither. But, surely this position will be of no duration: for, if the Air be agitated, or the body waved either way; it omits the equilibration, and disposeth it self unto the nearest attractor. Again, it is not impossible (though hardly feasible) by a single Loadstone, to suspend an Iron in the Air, the Iron being artificially placed, and at a distance guided toward the stone, until it find the Neutral Point, wherein, its gravity just equals the Magnetical quality; the one exactly extolling, as much as the other depresseth. And Lastly, impossible it is, that if an Iron rest upon the ground, and a Loadstone be placed over it, it should ever so arise, as to hang in the way or medium; for, that vigor, which at a distance is able to overcome the resistance of its gravity, and to lift it up from the Earth, will as it approacheth near, be still more able to attract it; never remaining in the middle, that could not abide in the extremities. Now, the way of *Baptista Porta*, that by a Thred fastneth a Needle to a Table, and then so guides and orders the same, that, by the attraction of the Loadstone, it abideth in the Air, infringeth not this reason; for this is a violent retention; and, if the thred be loosned, the Needle ascends, and adheres unto the Attractor.

Powder of  
Loadstones, of  
what operati-  
on.

The third consideration concerneth Medical relations; wherein, what ever effects are delivered, they are either derived from its mineral and ferreous condition, or else Magnetical Operation. Unto the ferreous and Mineral quality pertaineth what *Dioscorides*, an ancient Writer, and Soldier under *Anthony* and *Cleopatra*, affirmeth, that half a dram of Loadstone given with honey and water, proves a purgative Medicine, and evacuateth gross humors. But, this is a quality of great incertainty; for, omitting the Vehicle of water and honey, which is of a laxative power it self, the powder of some Loadstones in this dose, doth rather constipate and bind, than purge and loosen the belly. And, if sometimes it cause any laxity, it is probable in the same way with Iron and Steel unprepared; which will disturb some bodies, and work by Purge and Vom-  
mit.



mit. And therefore, whereas it is delivered in a book ascribed unto *Galen*, that it is a good Medicine in Dropsies, and evacuates the waters of persons so affected: It may I confess, by siccity and astringency afford a confirmation unto parts relaxed, and such as be Hydropically disposed; and by these qualities it may be useful in *Hernia's*, or *Ruptures*, and, for these it is commended by *Ætius*, *Ægineta*, and *Oribatius*; who only affirm, that it contains the vertue of *Hamatites*, and being burnt, was sometimes vended for it. Wherein, notwithstanding there is an higher vertue: and in the same prepared, or, in rich veins thereof, though crude, we have observed the effects of Chalybeat Medicines; and the benefits of Iron and Steel in strong obstructions. And, therefore that was probably a different vein of Loadstone; or infected with other Mineral mixture, which the ancients commended for a purgative Medicine, and ranked the same with the violentest kinds thereof: with *Hippophae*, *Cneoron*, and *Thymalea*, as we find it in *H. piocrates*: and might be somewhat doubtful, whether by the Magnetical-stone, he understood the Loadstone; did not *Achilles Statius* define the same, The stone that loveth Iron.

De morbis  
internis.

To this Mineral condition belongeth what is delivered by some, that wounds which are made with weapons excited by the Loadstone, contract a Malignity, and become of more difficult cure; which nevertheless, is not to be found in the incision of Chirurgions with knives and lancets touched; which, leave no such effect behind them. Hither we also refer that affirmative, which saies, the Loadstone is poyson; and therefore in the lists of poyson we find it in many Authors. But, this our experience cannot confirm, and the practice of the King of *Zeylan* clearly contradicteth; who, as *Garcus ab horto*, Physitian unto the *Spanish* Viceroy delivereth, hath all his meat served up in dishes of Loadstone, and conceives thereby, he preserveth the vigor of youth.

But, surely from a Magnetical Activity must be made out, what is let fall by *Etius*, that a Loadstone held in the hand of one that is podagrical, doth either cure, or give great ease in the Gout. Or, what *Marcellus Empericus* affirmeth, that as an amulet, it also cureth the head-ach; which are but additions unto its proper nature, and hopeful enlargements of its allowed attraction. For, perceiving its secret power to draw Magnetical Bodies, men have invented a new attraction, to draw out the doleur and pain of any part. And from such grounds, it surely became a philter, and was conceived a Medicine of some Veneral Attraction; and therefore, upon this Stone, they graved the Image of *Venus*, according unto that of *Claudian*, *Venerem magnete gemma figurat*. Hither must we also refer, what is delivered concerning its power, to draw out of the Body Bullets and heads of Arrows, and, for the like intention is mixed up in Plaisters. Which course, although, as vain and ineffectual, it be rejected by many good Authors, yet, it is not me-thinks so readily to be



De cultri-  
no Prussiano.  
1636.

The cure of  
the Prussian  
knife.

In his  
Magnetica.

denied not the practice of many Physicians, which have thus compounded Plaisters, thus suddenly to be condemned, as may be observed in the *Emplastrum divinum Nicolai*, the *Emplastrum nigrum* of *Augsburg*, the *Opodeldoch* and *Attractium* of *Paracelsus*, with several more in the Dispensatory of *Wecker*, and practice of *Sennertus*. The cure also of *Her-  
nia's*, or *Ruptures* in *Pareus*: and, the method also of curation, lately delivered by *Daniel Beckherus*, and approved by the Professors of *Leyden*, that is, of a young man of *Spruceland* that casually swallowed a knife about ten inches long, which was cut out of his stomach, and the wound healed up. In which cure, to attract the knife to a convenient situation, there was applied a plaister made up with the powder of Loadstone. Now, this kind of practice *Libavius*, *Gilbertus*, and lately *Swickardus* condemn, as vain, and altogether unuseful; because a Loadstone in powder hath no attractive power; for, in that form it omits his polary respects, and loseth those parts which are the rule of attraction.

Wherein, to speak compendiously, if experiment hath not deceived us, we first affirm, that a Loadstone in powder omits not all attraction. For, if the powder of a rich vein, be in a reasonable quantity presented toward the Needle freely placed, it will not appear to be void of all activity, but will be able to stir it. Nor, hath it only a power to move the Needle, in powder and by it self, but this will it also do, if incorporated and mixed with plaisters; as we have made trial in the *Emplastrum de Minio*; with half an ounce of the Mass, mixing a dram of Loadstone. For, applying Magdaleon or roal unto the Needle, it would both stir and attract it; not equally in all parts, but more vigorously in some, according unto the Mine of the stone more plentifully dispersed in the Mass. And lastly, in the Loadstone powdered, the polary respects are not wholly destroyed. For, those diminutive particles are not atomical, or merely indivisible, but consist of dimensions sufficient for their operations, though in obscure effects. Thus, if unto the powder of Loadstone or Iron, we admove the North Pole of the Loadstone, the powders or small divisions, will erect and conform themselves there to: but, if the South Pole approach, they will subside, and inverting their bodies, respect the Loadstone with the other extream. And this will happen, not only in a body of powder together, but in any particle or dust divided from it.

Now, though we disavow not these plaisters, yet, shall we not omit two cautions in their use; that therein the stone be not too subtilly powdered; for, it will better manifest its attraction in a more sensible dimension. That, there is desired a speedy effect, it may be considered, whether it were not better to relinquish the powdered plaisters, and to apply an entire Loadstone unto the part: And, though the other be not wholly ineffectual, whether this way be not more powerful, and so might have been in the cure of the young man, delivered by *Beckerus*.

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The last consideration, concerning Magical relations; in which account, we comprehend effects derived and fathered upon hidden qualities, specifical forms, Antipathies, and Sympathies, whereof from received grounds of Art, no reasons are derived. Herein, relations are strange and numerous; men being apt in all ages to multiply wonders, and Philosophers dealing with admirable bodies, as Historians have done with excellent men; upon the strength of their great Achievements, ascribing acts unto them not only false, but impossible; and exceeding truth as much in their relations, as they have others in their actions. Hereof, we shall briefly mention some delivered by Authors of good esteem: whereby, we may discover the fabulous inventions of some, the credulous supinity of others, and the great disservice unto truth by both: multiplying obscurities in nature, and authorizing hidden qualities that are false: whereas, wise men are ashamed there are so many true.

And first *Dioscorides* puts a shrewd quality upon it, and such as men are apt enough to experiment, who, therewith discovers the incontinency of a wife, by placing the Loadstone under her pillow: whereupon she will not be able to remain in bed with her husband. The same he also makes a help unto the every. For, thieves, saith he, having a design upon a House, do make a fire at the four corners thereof, and cast therein, the fragments of Loadstone; whence ariseth a fume, that so disturbeth the inhabitants, that, they forsake the house and leave it to the spoil of the robbers. This relation, how ridiculous soever, hath *Albertus* taken up, about a thousand years after, and, *Marbodius* the Frenchman hath continued it, the same in Latin verse: which, with the notes of *Pictorius*, is currant unto our daies. As strange must be the Lithomancy, or Divination from this Stone, whereby, as *Tzetzes* delivers *Helenus* the Prophet fore-told the Destruction of *Troy*: and the Magick thereof, not safely to be believed, which was delivered by *Orpheus*, that, sprinkled with water, it will upon a question emit a voice not much unlike an Infant. But, surely the Loadstone of *Laurentius Gauscus* the Physitian, is never to be matched; wherewith, as *Cardan* delivereth, whatsoever Needles, or Bodies were touched, the Wounds and Punctures made thereby, were never felt at all. And, yet as strange is that delivered by some, that a Loadstone preserved in the salt of a *Remora*, acquires a power to attract Gold out of the deepest Wells. Certainly, a studied absurditie, not casually cast out, but, plotted for perpetuity: for the strangeness of the effect ever to be admired, and, the difficulty of the tryal never to be convicted!

These conceits are of that Monstrosity, that they refute themselves in their recitements. There is another of better notice, and whispered thorow the World with some attention; credulous and vulgar auditors readily believing it, and more judicious and distinctive heads, not altogether rejecting it. The Conceit is excellent, and if the effect would



would follow somewhat divine : whereby, we might communicate like Spirits, and confer on Earth with *Menippus* in the Moon. And, this is pretended from the sympathy of two Needles touched with the same Loadstone, and placed in the Center of two Abecedary Circles, or Rings with Letters described round about them, one friend keeping one, and another the other, and agreeing upon the hour wherein they will communicate. For then, saith Tradition, at what distance of place soever, when one Needle shall be removed unto any Letter, the other, by a wonderful sympathy will move unto the same. But herein, I confess my experience can find no truth ; for, having expressly framed two Circles of Wood, and, according to the number of the Latine-letters divided each into twenty three Parts ; placing therein two Stiles or Needles composed of the same Steel, touched with the same Loadstone, and, at the same Point : of these two, whensoever I removed the one, although but at the distance of half a span, the other would stand like *Hercules* Pillars, and, if the Earth stand still, have surely no motion at all. Now, as it is not possible that any body should have no boundaries, or Sphears of its activity ; so it is improbable, it should effect that at a distance, which nearer hand it cannot at all perform.

Again, The conceit is ill contrived, and one effect inferred ; whereas the contrary will ensue. For, if the removing, of one of the Needles from *A* to *B*, should have any action or influence on the other ; it would intice it from *A* to *B*, but repel it from *A* to *Z* : for, Needles excited by the same Point of the Stone, do not attract, but avoid each other, even as these also do, when their invigorated extreams approach unto one another.

Lastly, were this conceit assuredly true, yet, were it not a conclusion at every distance, to be tryed by every head : it being no ordinary or Almanack business, but, a Problem Mathematical, to find out the difference of hours in different places ; nor do the wisest exactly satisfie themselves in all. For, the hours of several places anticipate each other, according unto their Longitudes ; which are not exactly discovered of every place ; and, therefore the tryal hereof at a considerable interval, is best performed at the distance of the *Antaei* ; that is, such habitations as have the same Meridian and equal Parallel, on different sides of the Equator ; or, more plainly, the same Longitude, and the same Latitude unto the South, which we have in the North. For, unto such Situations it is Noon, and Midnight, at the very same time.

And, therefore the Sympathy of these Needles, is much of the same mould, with that intelligence which is pretended from the flesh of one body transmuted by insition into another. For, if, by the Art of *Talismans*, a permutation of flesh, or transmutation be made from one mans body into another ; as if a piece of flesh be exchanged from the bicipital muscle of either parties arm, and about them both, an Alphabet circumscribed



scribed, upon a time appointed as some conceptions affirm, they may communicate at what distance soever. For, if one shall prick himself in *A*, the other at the same time, will have a sense thereof, in the same part: and, upon inspection of his Arm, perceive what letters the other points out in his. Which is a way of intelligence very strange: and, would requite the lost Art of *Pythagoras*: who could read a reverse in the Moon.

*De curtorum  
Chirurgia.*

Now, this Magnetical conceit, how strange soever might have some original in Reason; for, men observing no solid body, whatsoever did interrupt its action, might be induced to believe, no distance would terminate the same; and most conceiving, it poyned unto the Pole of Heaven, might also opinion, that nothing between could restrain it. Whosoever was the Author, the *Eolus* that blew it about, was *Famianus Strada*, that Elegant Jesuite in his Rhetorical prolusions, who chose out this subject, to express the stile of *Lucretius*. But, neither *Baptista Porta*, *de furtivis-literarum notis*; *Trithemius* in his *Steganography*, *Selenus* in his *Cryptography*, or *Nuncius inanimatus*, make any consideration hereof: although they deliver many waies to communicate thoughts at distance. And, this we will not deny, may in some manner be effected by the Loadstone: that is, from one room into another; by placing a Table in the Wall common unto both, and, writing thereon the same letters one against another: for, upon the approach of a vigorous Loadstone unto a letter on this side, the Needle will move unto the same on the other. But, this is a very different way from ours at present; and hereof, there are many waies delivered, and more may be discovered, which contradict not the rule of its operations.

*Nunc. inanimatus  
by D. Godwin  
Bishop of  
Hereford.*

As for *Unguentum Armarium*, called also *Magneticum*, it belongs not to this discourse, it neither having the Loadstone for its ingredient, nor any one of its actions: but supposeth other principles, as common and universal Spirits, which convey the action of the remedy unto the part, and conjoyns the vertue of bodies, farr dis-joyned. But, perhaps the cures it doth, are not worth so mighty principles; it commonly healing but simple wounds, and such as, mundified and kept clean, do need no other hand, than that of Nature, and the Balsam of the proper part. Unto which effect, there being fields of Medicines, it may be a hazardous curiosity to rely on this; and, because men say, the effect doth generally follow, it might be worth the experiment to try, whether the same will not ensue, upon the same Method of cure, by ordinary Balsams, or common vulnerary Plaisters.

Many other Magnetisms may be pretended, and the like attractions through all the Creatures of Nature. Whether the same be verified in the action of the Sun upon inferiour bodies, whether, there be not *Eolian* Magnets; whether, the flux, and reflux of the Sea, be caused by any Magnetism of the Moon; whether, the like be really made out, or rather



ther Metaphorically verified in the Sympathies of Plants and Animals, might afford a large dispute; and *Kircherus* in his *Catena Magnetica* hath excellently discussed the same; which work came late unto our hand, but might have much advantaged this Discourse.

Other Discourses there might be made of the Loadstone: as Moral, Mystical, Theological; and, some have handsomly done them; as *Ambrose*, *Austine*, *Gulielmus Parisiensis*, and many more; but, these fall under no Rule, and are as boundless as mens inventions. And, though honest minds do glorifie God hereby; yet, do they most powerfully magnifie him, and are to be looked on with another eye, who demonstratively set forth its Magnalities; who, not from postulated or precarious inferences, entreat a courteous assent; but, from experiments and undeniable effects, enforce the wonder of its Maker.

#### CHAP. IV.

##### Of Bodies Electrical.

Bodies Electrical, what?

**H**AVING thus spoken of the Loadstone and Bodies Magnetical, I shall in the next place deliver somewhat of Electrical, and such as may seem to have attraction like the other. Hereof we shall also deliver what particularly spoken, or not generally known, is manifestly or probably true; what generally believed, is also false and dubious. Now by Electrical bodies, I understand not such as are Metallical, mentioned by *Pliny*, and the Ancients; for, their Electrum was a mixture made of Gold, with the addition of a fifth part of Silver; a substance now as unknown, as true *Anrichalcum* or *Corinthian Brasse*, and set down among things lost by *Pancirollus*. Nor, by Electrick Bodies do I conceive such only as take up shavings, straws, and light bodies, in which number, the Ancients only placed *Jet* and *Amber*; but such as conveniently placed unto their objects, attract all bodies palpable whatsoever. I say, conveniently placed, that is, in regard of the object, that it be not too ponderous, or any way affixed; in regard of the Agent, that it be not foul or sullied, but wiped, rubbed, and excited; in regard of both, that they be conveniently distant, and no impediment interposed. I say, all bodies palpable, thereby excluding fire, which, indeed it will not attract, nor yet draw through it; for, fire consumes its effluents by which it should attract.

Now, although in this rank, but two were commonly mentioned by the Ancients, *Gilbertus* discovereth many more; as *Diamonds*, *Sapphires*, *Carbuncles*,



*Carbuncles, Iris, Opalls, Amethysts, Beril, Crystal, Bristol-stones, Sulphur, Mastick, hard Wax, hard Rosin, Arsenic, Salgem, Roch-Allum, common-Glass, Stibium, or Glass of Antimony.* Unto these *Cabens* addeth, white Wax, Gum Elmi, Gum Guaici, Pix Hispanica, and Gypsum. And unto these we add Gum Anime, Benjamin, Talcum, Chyna-disbes, Sandaraca, Turpentine, Styrax, Liquida, and Caranna dried into a hard consistence. And the same attraction we find, not only in simple bodies, but such as are much compounded; as the *Oxyroceum* Plaitter, and obscurely that *ad Herniam*, and *Gratia Dei*; all which, smooth and rightly prepared, will discover a sufficient power to stir the Needle, settled freely upon a well-pointed pin; and so as the Electrick may be applied unto it, without all disadvantage.

But, the attraction of these Electricks we observe to be very different. Resinous or unctuous bodies, and such as will flame, attract most vigorously, and most thereof without friction; as *Anime, Benjamin*, and most powerfully good hard Wax, which will convert the Needle almost as actively as the Loadstone. And, we believe that all, or most of this substance if reduced to hardness, tralucency or clearness, would have some attractive quality. But, juices concrete, or Gumms easily dissolving in water, draw not at all: as, *Aloes, Opium, Sanguis Draconis, Lacca, Galbanum, Sagapenum.* Many stones also both precious and vulgar, although terse and smooth, have not this power attractive: as, *Emeralds, Pearl, Jaspis, Cornelians, Agathe, Heliotropes, Marble, Alabaster, Touch-stone, Flint, and Bezoar.* Glass attracts but weakly, though clear; some slickstones and thick Glasses indifferently: *Arsenic* but weakly; so likewise Glass of *Antimony*; But *Crocus Metallorum* not at all. Salts generally but weakly: as, *Sal. gemma, Allum*, and also *Talk*; nor, very discoverably by any friction: but, if gently warmed at the fire, and wiped with a dry cloath, they will better discover their Electricities.

No Mettal attracts, nor Animal concretion we know, although polite and smooth; as we have made tryal in *Elks-hoofs, Hawks-Talons*, the sword of a *Sword-fish, Tortoise-shells, Sea-horse, and Elephants-teeth*, in bones, in *Harts-horn*, and what is usually conceived *Unicorns-horn*. No wood though never so hard and polished, although out of some thereof Electrick bodies proceed: as, *Ebonie, Box, Lignum vita, Cedar, &c.* And, although *Jet* and *Amber* be reckoned among *Bitumens*, yet, neither do we find *Asphaltus*, that is, *Bitumen of Judea*, nor *Sea-cole*, nor *Camphire*, nor *Mummia* to attract; although we have tryed in large and polished pieces. Now, this attraction have we tryed in straws and paleous bodies, in Needles of Iron equilibrated; Powders of Wood and Iron, in Gold and Silver foliate. And, not only in solid but fluent and liquid bodies, as Oyls made both by expression and distillation; in water, in spirits of Wine, *Vitriol*, and *Aqua fortis*.

But, how this attraction is made, is not so easily determined; that 'tis performed by effluvioms is plain, and granted by most; for Electrick



will not commonly attract, except they grow hot or become perspirable. For, if they become foul or obnubilated, it hinders their effluxion; nor, if they be covered, though but with Linen or Sarsenet, or if a body be interposed; for, that intercepts the effluvium. If also a powerful and broad Electrick of Wax or *Anime* be held over fine powder; the Atoms or small Particles will ascend most numerously unto it; and, if the Electrick be held unto the light, it may be observed, that many thereof will fly, and be as it were discharged from the Electrick, to the distance sometime of two or three inches. Which motion is performed by the breath of the effluvium issuing with agility; for, as the Electrick cooleth, the projection of the Atoms ceaseth.

*Cabens* his  
way for attra-  
ction in bo-  
dies Electrick

The manner hereof, *Cabens* wittily attempteth, affirming, that this effluvium attenuateth and impelleth the neighbour Air, which returning home in a gyration, carrieth with it the obvious bodies unto the Electrick. And, this he labours to confirm by experiments; for, if the straws be raised by a vigorous Electrick, they do appear to wave and turn in their ascents. If likewise the Electrick be broad, and the straws leight and chaffy, and held at a reasonable distance, they will not arise unto the middle, but, rather adhere toward the Verge, or borders thereof. And lastly, if many straws be laid together, and a nimble Electrick approach, they will not all arise unto it, but some will commonly start aside, and be whirled a reasonable distance from it. Now, that the Air impelled, returns unto its place in a gyration or whirling, is evident from the Atoms or Motes in the Sun. For, when the Sun so enters a hole or window, that by its illumination, the Atoms or Moats become perceptible, if then, by our breath, the Air be gently impelled, it may be perceived, that they will circularly return, and in a gyration, unto their places again.

The way of  
Sir *Kenelm*  
*Digby*.

Another way of their Attraction is also delivered; that is, by a tenuous emanation or continued effluvium, which after some distance retracteth into it self: as is observable in drops of Syrups, Oyl, and seminal viscosities, which spun at length retire into their former dimensions. Now these effluvia, advancing from the body of the Electrick, and in their return, do carry back the bodies whereon they have laid hold within the Sphear, or Circle of their continuities; and these they do not only attract, but with their viscous arms hold fast a good while after. And, if any shall wonder, why these effluvia issuing forth impell and protrude not the straw before they can bring it back; it is because the effluvium passing out in a smaller thred and more enlengthened filament, it stirreth not the bodies interposed, but returning unto its Original, falls into a closer substance, and carrieth them back unto it self. And, this way of attraction is best received; embraced by Sir *Kenelm Digby*, in his excellent Treaty of Bodies; allowed by *Des Cartes* in his Principles of Philosophy, as far as concerneth fat and resinous bodies, and



and with exception of Glafs, whose attraction he also deriveth from the recess of its effluxion. And this, in some manner, the words of *Gilbertus* will bear, *Effluvia illa tenuiora concipiunt & amplectuntur corpora, quibus uniuntur, & Electris tanquam extensis brachiis, & ad fontem propinquitate invalescentibus effluviis, deducuntur.* And, if the ground were true, that the Earth were an Electric body, and the Ayr but the Effluvium thereof; we might perhaps believe, that from this attraction, and by this effluxion, bodies tended to the Earth, and could not remain above it.

Our other discourse of Electricks concerneth a general opinion touching *Jet* and *Amber*, that they attract all light bodies, except *Ocymum* or *Basil*, and such as be dipped in oyl or oyled; and this is urged as high as *Theophrastus*: but *Scaliger* acquitteth him. And, had this been his assertion, *Pliny* would probably have taken it up, who, herein stands out, and delivereth no more but what is vulgarly known. But, *Plutarch* speaks positively in his *Symposiacks*, that *Amber* attracteth all bodies, excepting *Basil*, and oyled substances. With *Plutarch* consent, many Authors both Ancient and Modern; but the most inexcusable are *Leinnius* and *Ruens*, whereof the one delivering the nature of Minerals mentioned in Scripture, the infallible fountain of Truth, confirmeth their vertues with erroneous traditions; the other undertaking the occult and hidden Miracles of Nature, accepteth this for one; and endeavoureth to alledge a reason of that which is more than occult, that is, not existent.

Now herein, omitting the authority of others, as the Doctrine of Experiment hath enformed us, we first affirm, That *Amber* attracts not *Basil*, is wholly repugnant unto truth. For, if the leaves thereof or dried stalks be stripped into small straws, they arise unto *Amber*, *Wax*, and other Electrics, no otherwise than those of *Wheat* and *Rye*: nor is there any peculiar fatness, or singular viscosity in that Plant that might cause adhesion, and so prevent its ascension. But, that *Jet* and *Amber* attract not straws oyled, is in part true and false. For, if the straws be much wet, or drenched in oyl, true it is, that *Amber* draweth them not; for, then the oyl makes the straw to adhere unto the part whereon they are placed, so that they cannot rise unto the Attractor; and this is true, not only if they be soaked in oyl, but spirits of *Wine* and *Water*. But, if we speak of straws or festucous divisions lightly drawn over with oyl, and so, that it causeth no adhesion; or, if we conceive an Antipathy between *Oyl* and *Amber*, the Doctrine is not true. For, *Amber* will attract straws thus oyled; it will convert the Needles of *Dials* made either of *Brass* or *Iron*, although they be much oyled; for, in these Needles consisting free upon their Center, there can be no adhesion. It will likewise attract oyl it self, and if it approacheth unto a drop thereof, it becometh conical, and ariseth up unto it; for, oyl taketh not away his attraction, although it be rubbed over it. For, if you touch a piece of



Wax already excited, with common oyl, it will notwithstanding attract, though not so vigorously as before. But, if you moisten the same with any Chymical oyl, water or spirits of wine, or only breathe upon it, it quite omits its attraction; for, either its effluencies cannot get through, or will not mingle with those substances.

It is likewise probable the Ancients were mistaken concerning its substance and generation; they conceiving it a vegetable concretion made of the gums of trees, especially *Pine* and *Poplar* falling into the water, and after indurated or hardened; whereunto accordeth the fable of *Phaetons* sisters: but, surely the concretion is Mineral, according as is delivered by *Batius*. For, either it is found in Mountains and Mediterranean parts; and so it is a fat and unctuous sublimation in the Earth, concreted and fixed by salt and nitrous spirits wherewith it meeteth: Or else, which is most usual, it is collected upon the Sea-shore; and so it is a fat and bituminous juice coagulated by the saltness of the Sea. Now that salt-spirits have a power to congele and coagulate unctuous bodies, is evident in Chymical operations; in the distillations of *Arsenick*, sublimate and *Antimony*; in the mixture of oyl of *Juniper*, with the salt and acid spirit of *Sulphur*; for, thereupon ensueth a concretion unto the consistence of *Bird-lime*; as also in spirits of salt, or *Aqua fortis*, powred upon oyl of Olive; or more plainly in the manufacture of Sope. And, many bodies will coagulate upon commixture, whose separated natures promise no concretion. Thus upon a solution of *Tin* by *Aqua fortis*, there will ensue a coagulation, like that of whites of Eggs. Thus the volatil salt of Urine will coagulate *Aqua vita*, or spirits of Wine; and, thus perhaps (as *Helmont* excellently declareth) the stones, or calculous concretions in Kidney or Bladder may be produced: the spirits or volatile salt of Urine, conjoynd with the *Aqua vita* potentially lying therein; as he illustrateth from the distillation of fermented Urine. From whence ariseth an *Aqua vita*, or spirit, which the volatile salt of the same Urine will congele; and finding an Earthy concurrence, strike into lapideous substance.

How the stone is bred in the kidney or bladder.

Of a Bee and a Viper involved in Amber *Mart. li. 4.*

Lastly, We will not omit what *Bellabonus* upon his own experiment writ from *Dantzick* unto *Mellichius*, as he hath left recorded in his Chapter, *De succino*, That the bodies of *Flies*, *Pismires* and the like, which are said oftimes to be included in *Amber*, are not real, but representative, as he discovered in several pieces broke for that purpose. If so, the two famous Epigrams hereof in *Martial* are but Poetical, the *Pismire* of *Brassavolus* Imaginary, and *Cardans Mausoleum* for a flye, a meer fancy. But, hereunto we know not how to assent, as having met with some whose reals made good their representations.



## C H A P. V.

*Compendiously of sundry other common Tenets, concerning Mineral and Terreous bodies; which examined, prove either false or dubious.*

I. **A**Nd first we hear it in every mouth, and in many good Authors read it, That a *Diamond*, which is the hardest of stones, not yeilding unto *Steel*, *Emery*, or any thing, but its own powder, is yet made soft, or broke by the blood of a Goat. Thus much is affirmed by *Pliny*, *Solinus*, *Albertus*, *Cyprian*, *Anstin*, *Isidore*, and many Christian Writers; alluding herein unto the heart of man, and the precious blood of our Saviour; who was typified by the Goat that was slain, and the scape Goat in the Wilderness; and, at the effusion of whose blood, not only the hard hearts of his enemies relented, but the stony Rocks, and vail of the Temple were shattered. But, this I perceive is easier affirmed than proved. For *Lapidaries*, and such as profess the art of cutting this Stone, do generally deny it; and, they that seem to countenance it, have in their deliveries so qualified it, that little from thence of moment can be inferred for it. For first, the holy Fathers, without a further enquiry, did take it for granted, and rested upon the authority of the first deliverers. As for *Albertus*, he promiseth this effect, but conditionally, not except the Goat drink wine, and be fed with *Siler montanum*, *Petroselinum*, and such herbs as are conceived of power to break the Stone in the bladder. But the words of *Pliny*, from whom most likely the rest at first derived it, if strictly considered, do rather overthrow, than any way advantage this effect. His words are these: *Hircino rumpitur sanguine, nec aliter quam recenti, calidoque macerata, & sic quoque multis ictibus, tunc etiam præterquam eximias ignes malleosque ferreos frangens*. That is, it is broken with Goats blood, but, not except it be fresh and warm, and that not without many blows; and then also it will break the best Anvils and hammers of Iron. And answerable hereto, is the assertion of *Isidore* and *Solinus*. By which account, a Diamond steeped in Goats blood, rather increaseth in hardness, then acquireth any softness by the infusion; for the best we have are comminuable without it; and are so far from breaking hammers, that they submit unto pistillation, and resist not an ordinary pestle.

Upon this conceit arose perhaps the discovery of another; That the blood of a Goat, was Sovereign for the Stone, as it stands commended by many good Writers, and brings up the composition in the powder of *Nicholaus*, and the Electuary of the Queen of *Coltina*. Or rather because it was found an excellent Medicine for the Stone, and

*Pulvis Lithontripicus.*



and its ability commended by some to dissolve the hardest thereof; it might be conceived by amplifying apprehensions, to be able to break a *Diamond*; and so it came to be ordered, that the Goat should be fed with saxifragous herbs, and, such as are conceived of power to break the stone. However it were, as the effect is false in the one, so is it surely very doubtful in the other. For, although inwardly received, it may be very diuretick, and expulse the stone in the kidney; yet, how it should dissolve, or break that in the bladder, will require a further dispute; and perhaps would be more reasonably tryed by a warm injection thereof, than as it is commonly used. Wherein notwithstanding, we should rather relye upon the Urine in a Castling's bladder; a resolution of Crabs eyes; or the second distillation of Urine, as *Helmont* hath commended; or rather (if any such might be found) a Chylifactory Menstruum, or digestive preparation, drawn from species or individuals, whose stomachs peculiarly dissolve lapideous bodies.

2. *That Glas is poyson*, according unto common conceit, I know not how to grant. Not only from the innocency of its ingredients, that is, fine sand, and the ashes of glas-wort of fearn, which, in themselves are harmless and useful: or because, I find it by many commended for the stone; but, also from experience, as having given unto dogs above a dram thereof, subtilly powdered in butter or paste, without any visible disturbance.

Why Glas  
is commonly  
held to be  
poysonous.

The conceit is surely grounded upon the visible mischief of Glas grossly or coarsly powdered; for, that indeed is mortally noxious, and effectually used by some, to destroy Mice and Rats; for, by reason of its acuteness and angularity, it commonly excoriates the parts through which it passeth, and sollicitis them unto a continual expulsion. Whereupon, there ensues fearful symptoms, not much unlike those which attend the action of poyson. From whence notwithstanding, we cannot with propriety impose upon it that name, either by occult or elementary quality; which he that concedeth will much enlarge the catalogue or lists of Poysons. For, many things, neither deleterious by substance or quality, are yet destructive by figure, or some occasional activity. So are Leeches destructive, and by some accounted poyson; not properly, that is, by temperamental contrariety, occult form, or so much as elemental repugnancy; but, because being inwardly taken, they fasten upon the veins, and occasion an effusion of blood, which cannot be easily stanchd. So a sponge is mischievous; not in it self, for, in its powder it is harmless: but, because being received into the stomach it swelleth, and occasioning a continual distension, induceth a strangulation. So Pins, Needles, ears of Rye, or Barley, may be poyson. So *Daniel* destroyed the Dragon by a composition of three things, whereof, neither was poyson alone, nor properly all together, that is, pitch, fat, and hair; according as is expressed in the history. Then *Daniel* took pitch, and fat, and hair



hair, and did see the them together, and made lumps thereof; these he put in the Dragons mouth, and so he burst asunder. That is; the fat and pitch being cleaving bodies, and, the hair continually extimulating the parts: by the attraction of the one, nature was provoked to expel, but by the tenacity of the other, forced to retain: so that there being left no passage in or out, the Dragon brake in pieces. It must therefore be taken of grossly powdered Glass, what is delivered by *Grevinus*: and, from the same must that Mortal dysentery proceed, which is related by *Sanctorius*. And, in the same sense shall we only allow a *Diamond* to be poyson; and whereby, as some relate, *Paracelsus* himself was poysoned. So even the precious fragments and cordial gems, which are of frequent use in Physick, and, in themselves confessed of useful faculties; received in gross and angular powders, may so offend the bowels, as to procure desperate languors, or cause most dangerous fluxes.

That, Glass may be rendred malleable and pliable unto the hammer, many conceive, and some make little doubt: when they read in *Dio, Pliny*, and *Petronius*, that one unhappily effected it for *Tiberius*. Which notwithstanding must needs seem strange, unto such as consider, that bodies are ductile from a tenacious humidity, which so holdeth the parts together; that though they dilate or extend, they part not from each others. That bodies run into Glass, when the volatile parts are exhaled, and the continuing humour separated: the Salt and Earth, that is, the fixed parts remaining. And therefore, vitrification maketh bodies brittle: as destroying the viscous humours which hinder the disruption of parts. Which may be verified even in the bodies of Metals. For, Glass of Lead or Tin, is fragile, when that glutinous sulphur hath been fired out, which made their bodies ductile.

He that would most probably attempt it, must experiment upon Gold. Whose fixed and flying parts are so co-joynd, whose sulphur and continuing principle is so united unto the salt, that some may be hoped to remain, to hinder fragility after vitrification. But, how to proceed, though after frequent corrosion, as that upon the agency of fire, it should not revive into its proper body, before it comes to vitrifie, will prove no easie discovery.

3. That Gold inwardly taken, either in substance, infusion, decoction, or extinction, is a cordial of great efficacy, in sundry Medical uses, although a practise much used, is also much questioned, and by no man determined beyond dispute. There are hereof I perceive two extreame opinions; some excessively magnifying it, and probably beyond its deserts; others extreamely vilifying it, and, perhaps below its demerits. Some affirming it a powerful Medecine in many diseases, others averring; that so used, it is effectual in none; and, in this number, are very eminent Physicians, *Erastus*, *Duretus*, *Rondeletius*, *Brassavolus*, and many other; who, beside the strigments and sudorous adhesions from mens hands,



hands, acknowledge, that nothing proceedeth from Gold in the usual decoction thereof. Now, the capital reason that led men unto this opinion, was, their observation of the inseparable nature of Gold; it being excluded in the same quantity as it was received, without alteration of parts, or diminution of its gravity.

Now, herein to deliver somewhat, which, in a middle way may be entertained; we first affirm, that the substance of Gold is invincible, by the powerfulest action of natural heat; and that not only alimentally in a substantial mutation, but also medicamentally in any corporeal conversion. As is very evident, not only in the swallowing of Golden Bullets, but, in the lesser and foliate divisions thereof: passing the stomach and guts even as it doth the throat, that is, without abatement of weight and consistence. So, that it entrencheth not the veins with those electuaries wherein it is mixed: but, taketh leave of the permeant parts, at the mouthes of the *Meseraicks*, and accompanieth the inconvertible portion unto the sledge. Nor, is its substantial conversion expectible in any composition or aliment wherein it is taken. And, therefore that was truly a starving absurdity, which beset the wishes of *Midas*. And, little credit there is to be given to the Golden Hen, related by *Wendlerus*. So in the extinction of Gold, we must not conceive it parteth with any of its salt or dissoluble principle thereby, as we may affirm of Iron; for, the parts thereof are fixed beyond division: nor, will they separate upon the strongest test of fire. This we affirm of pure Gold: for, that which is currant and passeth in stamp amongst us, by reason of its allay, which is a proportion of Silver or Copper mixed therewith; is actually dequantitated by fire, and possibly by frequent extinction.

Secondly, Although the substance of Gold be not immuted, or its gravity sensibly decreased, yet, that from thence some vertue may proceed, either in substantial reception or infusion we cannot safely deny. For, possible it is, that bodies may emit vertue and operation without abatement of weight; as is most evident in the Loadstone, whose effluencies are continual, and communicable without a minoration of gravity. And, the like is observable in bodies electrical, whose emissions are less subtile. So will a Diamond or Saphire emit an effluvium sufficient to move the Needle or a Straw, without diminution of weight. Nor, will polished Amber although it send forth a gross and corporal exhalament, be found a long time defective upon the exactest scales. Which is more easily conceivable in a continued and tenacious effluvium, whereof a great part retreats into its body.

Thirdly, If amulets do work by emanations from their bodies, upon those parts whereunto they are appended, and are not yet observed to abate their weight; if they produce visible and real effects by imponderous and invisible emissions; it may be unjust to deny the possible efficacy



efficacy of Gold, in the non-omission of weight, or deperdition of any ponderous particles.

Lastly, Since Stibium or Glasse of *Antimony*, since also its *Regulus* will manifestly communicate unto water or wine, a purging and vomitory operation; and yet the body itself, though after iterated infusions cannot be found to abate either vertue or weight: we shall not deny but Gold may do the like; that is, impart some effluences unto the infusion, which carry with them the separable subtilties thereof.

That therefore, this mettall thus received, hath any undeniable effect, we shall not imperiously determine; although, beside the former experiments, many more, may induce us to believe it. But since the point is dubious, and not yet, authentically decided, it will be no discretion to depend on disputable remedies; but rather in cases of known danger, to have recourse unto medicines of known and approved activity. For, beside the benefit accruing unto the sick, hereby may be avoided a gross and frequent error; commonly committed, in the use of doubtful remedies, conjoynedly with those which are of approved vertues; that is, to impute the cure unto the conceited remedy, or place it on that, whereon they place their opinion. Whose operation although it be nothing, or its concurrence not considerable; yet doth it obtain the name of the Whole Cure: and carrieth often the honour of the capital energie, which had no finger in it.

Herein exact and critical trial should be made by publick enjoinment: whereby determination might be settled beyond debate: for since thereby, not only the bodies of men, but great Treasures might be preserved, it is not only an error of Physick, but folly of State, to doubt thereof any longer.

4. That a pot full of ashes, will still contain as much water as it would without them, although by *Aristotle*, in his problems, taken for granted, and so received by most, is not effectible upon the strictest experiment I could ever make. For when the airy interstices are filled, and as much of the salt of the ashes, as the water will imbibe, is dissolved; there remains a grosse and terreous Portion at the bottom; which will possesse a space by its self; according whereto there will remain a quantity of water not receivable; so will it come to passe in a pot of Salt, although decrepitated; and so also in a pot of Snow. For so much it will want in reception, as its solution taketh up; according unto the bulk whereof, there will remain a portion of water not to be admitted. So a glass stuffed with pieces of sponge will want, about a fixt part of what it would receive without it. So Sugar will not dissolve beyond the capacity of the water; nor a mettall in *aqua fortis* be corroded beyond its reception. And so a pint of salt of Tartar exposed unto a moist air untill it dissolve, will make far more liquor, or as some term it oyl, than the former measure will contain.

Nor, is it only the exclusion of air by water, or repletion of cavities

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possessed



possessed thereby, which causeth a pot of ashes to admit so great a quantity of water, but also the solution of the salt of the ashes into the body of the dissolvent. So a pot of ashes will receive somewhat more of hot water than of cold, for the warm imbibeth more of the salt; and a glasse vessel of ashes, more than of pin-dust, or filings of Iron; and a glass full of water, will yet drink in a proportion of salt or sugar without overflowing.

Nevertheless to make the experiment with most advantage; and in which sense it approacheth nearest the truth, it must be made in ashes thoroughly burnt, and well reverberated by fire, after the salt thereof hath been drawn out, by iterated decoctions. For then, the body being reduced nearer unto earth, and emptied of all other principles, which had former ingressions unto it, becometh more porous, and greedily drinketh in water. He that hath beheld what quantity of lead, the Test of saltless ashes will imbibe, upon the refining of Silver, hath encouragement to think it will do very much more in water.

The ingredi-  
ents of Gun-  
powder.

5. Of white powder, and such as is discharged without report, there is no small noise in the world. But how far agreeable unto truth, few I perceive are able to determine. Herein therefore to satisfy the doubts of some, and amuse the credulity of others. We first declare; that Gunpowder consisteth of three ingredients, Salt-peter, Small-coal, and Brimstone. Salt-peter, although it be also natural and found in several places; yet is that of common use an artificial Salt, drawn from the infusion of Salt earth, as that of Stales, Stables, Dove houses, Cellars, and other covered places; where the rain can neither dissolve, nor the Sun approach to resolve it. Brimstone is a Mineral body, of fat and inflammable parts, and this is either used crude, and called Sulphur-vive, and is of a sadder colour; or after depuration, such as we have in Magdaleons or rolls, of a lighter yellow. Small-coal is known unto all; and for this use, is made of *Salow, Willows, Alder, Hasal*, and the like; which three, proportionably mixed, tempered, and formed into granulary bodies, do make up that Powder which is in use for Guns.

Now all these, although they bear a share in the discharge, yet have they distinct intentions, and different offices in the composition. From Brimstone proceedeth the piercing and powerful firing: For Small-coal and Peter together will onely spit, not vigorously continue the ignition. From Small-coal ensueth the black colour and quick accension; for neither Brimstone nor Peter, although in powder, will take fire like Small-coal; nor will they easily kindle upon the sparks of a flint; as neither will *Camphore*, a body very inflammable: but Small-coal is equivalent to tinder, and serveth to light the Sulphur. It may also serve to diffuse the ignition through every part of the mixture: and being of more gross and fixed parts, may seem to moderate the activity of Salt-peter, and prevent too hasty rarefaction. From Salt-peter proceedeth the force and the report; for Sulphur and



K. II

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*[Faint, illegible handwritten text on a piece of aged paper pasted onto the page. The text is mostly obscured by two rectangular pieces of tape: a light blue piece on the left and a yellow piece on the right.]*



On y<sup>e</sup> 24 of Jan. 1667. One Mr Brooks of Hampshire go  
Winchester tow'd his horse at Andover in a very bad weather, &  
self slain by lightning, & y<sup>e</sup> horse he rode on, under him. for  
from Winchester he was found w<sup>th</sup> his face beaten into y<sup>e</sup> ground  
leg in y<sup>e</sup> stirrup, y<sup>e</sup> other in y<sup>e</sup> horses mane; his cloaths all burst  
his back, w<sup>th</sup> a piece as big as a handkerchief left entire, &  
& all his body sing'd. W<sup>th</sup> y<sup>e</sup> force y<sup>e</sup> struck him down, his head  
beaten into his face, & his chin unto his breast, where was a  
cut almost as low as his navel, y<sup>e</sup> pieces of his cloaths were  
& I found y<sup>e</sup> w<sup>th</sup> end to fill y<sup>e</sup> crown of a hat c<sup>d</sup> be found; His y<sup>e</sup> lower  
whole, but his hands in em sing'd to y<sup>e</sup> bone. The hip-bone & the  
of his horse burst & bruis'd, & his saddle torn in little pieces.



and Small-coal mixed will not take fire with noise, exfultation; and powder which is made of impure and greasie Peter, hath but a weak emission, and giveth a faint report. And therefore in the three sorts of powder, the strongest containeth most Salt-peter; and the proportion thereof, is about ten parts of Peter, unto one of Coal and Sulphur.

But the immediate cause of the Report, is the vehement commotion of the air upon the sudden and violent eruption of the Powder; for that being suddenly fired and almost altogether; upon this high it rarefaction, requireth by many degrees a greater space then before its body occupied; but finding resistance, it actively forceth his way, and by concussion of the air, occasioneth the Report. Now with what violence it forceth upon the air, may easily conceived, if we admit what *Cardan* affirmeth, that the powder fired doth occupy an hundred times a greater space than its own bulk: or rather what *Snellius* more exactly accounteth; that it exceedeth its former space no less then 12000. and 500 times. And this is the reason not onely of this fulminating report of Guns, but may resolve the cause of those terrible cracks, and affrighting noises of Heaven; that is, the nitrous and sulphurous exhalations, set on fire in the clouds; whereupon requiring a larger place, they force out their way, not only with the breaking of the cloud, but the laceration of the air about it. When if the matter be spirituous, and the cloud compact, the noise is great and terrible: If the cloud be thin, and the Materials weak, the eruption is languid, ending in coruscations and flashes without noise, although but at the distance of two Miles; which is esteemed the remotest distance of clouds. And therefore such lightnings do seldom any harm. And therefore also it is prodigious to have thunder in a clear sky, as is observably recorded in some Histories:

From the like cause may also proceed subterraneous Thunders and Earth-quakes; when sulphureous and nitrous veins being fired upon rarefaction, do force their way through bodies that resist them. Where if the kindled matter be plentiful, and the Mine close and firm about it, subversion of Hills and Towns do sometimes follow: If scanty, weak, and the Earth hollow or porous; there only ensueth some faint concussion or tremulous, and quaking Motion. Surely, a main Reason why the Ancients were so imperfect, in the Doctrine of Meteors, was their Ignorance of Gun-powder and Fire-works, which best discover the causes of many thereof.

Now therefore he that would destroy the Report of Powder, must work upon the Peter; he that would exchange the colour, must think how to alter the Small-coal. For the one, that is, to make white powder; it is surely many wayes feasible: The best I know, is by the Powder of rotten Willows; Spunk or Touch-wood prepared, might perhaps make it Russet: as *Beringucci* affirmeth, have promised to make it Red. All which notwithstanding doth little concern the Report; for that, as we have shewed, depends on another Ingredient. And therefore also under the colour of

*Vide Effect of Lightning.*

The cause of Earth quake,

The greatest distances of the Clouds.



black, this principle is very variable; for it is made not onely by *Willow*, *Alder*, *Hazel*, &c. But some above all commend the coals of *Flax* and *Rushes*; and some also contend, the same may be effected with *Tinder*.

As for the other, that is, to destroy the Report, it is reasonably attempted but two waies; either by quite leaving out, or else by silencing the Salt-peter. How to abate the vigour thereof, or silence its bombulations a way is promised by *Porta*, not onely in general terms by some fat bodies, but in particular by *Borax*, and butter, mixed in a due proportion; which saith the, will so go off as scarce to be heard by the discharger; and indeed plentifully mixed, it will almost take off the Report, and also the force of the charge. That it may be thus made without Salt-peter, I have met with but one Example, that is, of *Alphonſus* Duke of *Ferrara*; who in the relation of *Brassavolus* and *Cardan*, invented such a Powder, as would discharge a bullet without Report.

De examine  
salium

That therefore white powder there, may be, there is no absurdity; that also such an one, as may give no Report, we will not deny a possibility. But this however, contrived either with or without Salt-peter, will surely be of little force, and the effects thereof no way to be feared: For as it omits of Report, so will it of effectual exclusion; and so the charge be of little force, which is excluded. For thus much is reported of that famous Powder of *Alphonſus*, which was not of force enough to kill a Chicken according to the delivery of *Brassavolus*. *Jamque pulvis inventus est qui glandem sine bombo projicit, nec tamen vehementer ut vel pullum interficere possit.*

It is not to be denied, there are waies to discharge a bullet not onely with powder that makes no noise, but without any powder at all; as is done by water and Wind-guns; but these afford no fulminating Report, and depend on single principles. And even in ordinary powder there are pretended other waies, to alter the noise and strength of the discharge; and the best, if not onely way, consists in the quality of the Nitre: for as for other waies which make either additions or alterations in the Powder, or charge, I find therein no effect. That unto every pound of Sulphur, an adjection of one ounce of Quick-silver, or unto every pound of Peter one ounce of *Sal Armoniac* will much intend the force, and consequently the Report, as *Beringuccio* hath delivered, I find no successe therein. That a piece of *Opium* will dead the force, and blow, as some have promised, I find herein no such peculiarity, no more then in any Gum or viscoſe body: and as much effect there is to be found from *Scammony*. That a Bullet dipped in oyl by preventing the transpiration of air, will carry farther, and pierce deeper, as *Porta* affirmeth, my experience cannot discern. That Quick-silver is more deſtructive than shot, is surely not to be made out; for it will scarce make any penetration, and, discharged from a Pistol, will hardly pierce through a parchment. That Vinegar, spirits of Wine,



or the distilled water of Orange pills, wherewith the powder is tempered, are more effectual unto the Report than common water, as some do promise, I shall not affirm; but may assuredly more conduce unto the preservation and durance of the Powder, as *Cataneo* hath well observed.

*Cat. adverti-  
menti intorno  
a un Bombar-  
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That the heads of arrows and bullets have been discharged with that force, as to melt or grow red hot in their flight, though commonly received, and taken up by *Aristotle* in his *Meteors*, is not so easily allowable by any, who shall consider, that a Bullet of Wax will mischief without melting; that an Arrow or Bullet discharg'd against Linnen or Paper do not set them on fire; and hardly apprehend how an Iron should grow red hot, since the swiftest motion at hand, will not keep one red that hath been made red by fire; as may be observed in swinging a red hot Iron about, or fastening it into a wheel; which under that motion will sooner grow cold than without it. That a Bullet also mounts upwards upon the horizontal or point blank discharge, many Artists do allow: who contend that it describeth a parabolical and bowing Line, by reason of its natural gravity inclining it alwaies downwards.

But, Beside the prevalence from Salt-peter, as Master-ingredient in the mixture; Sulphur may hold a greater use, in the composition and further activity in the exclusion, than is by most conceived. For Sulphur-vive makes better powder then common Sulphur, which neverthelesse is of a quick accension. For Small-coal, Salt-peter, and *Camphire*, made into powder will be of little force, wherein notwithstanding there wants not the accending ingredient. And *Camphire* though it flame well, yet will not flush so lively, or defecate Salt-peter, if you inject it thereon, like Sulphur; as in the preparation of *Sal prunella*. And lastly, though many waies may be found to light this powder, yet is there none I know to make a strong vigorous powder of Salt-peter; without the admixtion of Sulphur. *Arsenic* red and yellow, that is, *Orpiment* and *Sandarach* may perhaps do something, as being inflamable and containing Sulphur in them; but containing also a salt, and Mercurial mixtion, they will be of little effect; and white or Crytalline *Arsenic* of less; for that being artificial, and sublimed with salt, will not indure flamation.

This Antipathy or contention between Salt-peter and Sulphur upon an actual fire in their compleat and distinct bodies, which invisibly contain them. Thus, is the preparation of *Grocus Metallorum*; the matter kindleth and flusheth like Gun-powder; wherein notwithstanding, there is nothing but *Antimony* and Salt-peter. But this proceedeth from the Sulphur of *Antimony*, not enduring the society of Salt-peter; for after three or four accensions through a fresh addition of Peter, the powder will flush no more: for the Sulphur of the *Antimony* is quite exhaled. Thus Iron in *Aqua fortis* will fall into ebullition, with noise and emication, as also a crafts and fumid. exhalation; which are caused from this combate of the Sulphur



phur of Iron, with the acid and nitrous spirits of *Aqua fortis*. - So it is also in *Aurum fulminans*, or powder of Gold dissolved in *Aqua Regis*, and precipitated with oyl of *Tartar*, which will kindle without actual fire, and afford a report like Gun-powder; that is, not as *Crollius* affirmeth, from any Antipathy between *Sal Armoniac* and *Tartar*, but rather between the nitrous spirits of *Aqua Regis*, commixed *per minima* with the Sulphur of Gold as *Sennercius* hath well observed.

In the french  
Copy.

How Coral of  
a plant be-  
comes a stone

6. That Coral (which is a *Lithophyton* or stone-plant, and groweth at the bottom of the Sea) is soft under water, but waxeth hard in the air, although the assertion of *Dioscorides*, *Pliny*, and consequently *Solinus*, *Isidore*, *Ruens*, and many others, and stands believed by most, we have some reason to doubt; especially if we conceive, with common believers, a total softness at the bottom, and this induration to be singly made by the air, not onely from so sudden a petrification and strange induration, not easily made out from the qualities of air; but because we find it rejected by experimental enquiries. *Johannes Beguinus* in his Chapter of the Tincture of Coral, undertakes to clear the world of this Error, from the express experiment of *John Baptista de Nicole*, who was Overseer of the gathering of Coral upon the Kingdom of *Thunis*. This Gentleman, saith he, desirous to find the nature of Coral, and to be resolved how it groweth at the bottom of the Sea; caused a man to go down no less than a hundred fathom, with express to take notice, whether it were hard or soft in the place where it groweth. Who returning, brought in each hand a branch of Coral, affirming it was as hard at the bottom, as in the air where he delivered it. The same was also confirmed by a trial of his own, handling it a fathom under water before it felt the air. *Batius* in his accurate Tract *De Gemmis* is of the same opinion; not ascribing its concretion unto the air, but the coagulating spirits of salt, and adipifical juyce of the sea, which entering the parts of that plant, overcomes its vegetability, and converts it into a lapideous substance. And this, saith he, doth happen when the plant is ready to decay; for all Coral is not hard, and in many concreted parts some parts remain unpetrified, that is, the livelier parts remain as wood, and were never yet converted. Now that plants and ligneous bodies may indurate under water without approachment of air, we have experiment in *Coralline*, with many Coralloidal concretions; and that little stony plant which Mr. *Johnson* nameth *Hippuris Carolloides*, and *Gesner foliis mansu Arenosis*, we have found in fresh water; which is the less concretionary portion of that Element. We have also with us the visible petrification of wood in many waters; whereof so much with waters converteth into stone; as much as is above it and in the air, retaineth the form of wood, and continueth as before.

Now though in a middle way we might concede, that some are soft and others hard; yet whether all Coral were first of a woody substance, and afterward converted; or rather some thereof were never such, but from the sprouting



sprouting spirit of salt, were able even in their stony natures to ramifie and send forth branches; as is observable in some stones, in silver and Metalical bodies, is not without some Question. And such at least might some of those be, which *Fiarounti* observed to grow upon bricks at the bottom of the Sea, upon the coast of *Barbarie*.

7. We are not thoroughly resolved concerning *Porcellane* or *China*-dishes, that according to common belief they are made of Earth, which lieth in preparation about an hundred years under ground: for the relations thereof are not only divers, but contrary; and Authors agree not herein. *Guido Pancirollus*, will have them made of Egg-shells, Lobsters-shells, and *Gypsum* laid up in the Earth, the space of eighty years: of the same affirmation is *Scaliger*, and the common opinion of most. *Ramuzius* in his Navigations is of a contrary assertion; that they are made out of Earth, not laid under ground, but hardened in the Sun and Wind, the space of forty years. But *Gonzales de Mendaza*, a man imployed in ocular experience delivered a way different from all these. For, enquiring into the Artifice thereof he found they were made of a Chalky Earth; which beaten and steeped in water, affordeth a Cream or Fatness on the top, and a gross subsidence at the bottom; out of the cream or superfluity, the finest dishes, saith he, are made; out of the residue thereof the coarser; which being formed, they gild or paint, and not after an hundred years, but presently commit unto the furnace. This, saith he, is known by experience, and more probable than what *Odoardus Barbosa* hath delivered; that they are made of shells, and buried under earth an hundred years. And answerable in all points hereto, is the relation of *Linschotten*, a diligent enquirer, in his Oriental Navigations. Later confirmations may be had from *Alvarez* the Jesuit, who lived long in those parts, in his Relations of *China*. That *Porcellane* Vessels were made but in one Town of the Province of *Chiamsi*: That the Earth was brought out of other Provinces, but for the advantage of water which makes them more polite and perspicuous, they were onely made in this. That they were wrought and fashioned like those of other Countries, whereof some were tinted Blew, some Red; others Yellow, of which colour only they presented unto the King.

Now if any enquire, why being so commonly made, and in so short a time, they are become so scarce, or not at all to be had? The answer is given by these last Relators, that under great penalties it is forbidden to carry the first sort out of the Country. And of those surely the properties must be verified, which by *Scaliger* and others are ascribed to *China*-dishes; That they admit no poyson, That they strike fire, That they will grow hot no higher than the Liquor in them ariseth. For such as pass amongst us, and under the name of the finest, will only strike fire, but not discover *Aconite*, *Mercury*, or *Arsenick*; but may be useful in dysenteries and fluxes beyond the other.

8. Whether



8. Whether a Carbuncle ( which is esteemed the best and biggest of Rubies ) doth flame in the dark, or shine like a coal in the night, though generally agreed on by common believers, is very much questioned by many. By *Millins*; who accounts it a vulgar Error: By the learned *Bæcius*; who would not find it verified, in that famous one *Rodolphus*, which was as big as an Egg, and esteemed the biggest in *Europe*. Wherefore although we dispute not the possibility, whether herein there be not too high an apprehension, and above its natural radiancy, is not without just doubt: however it be granted a very splendid *Gem* and whose sparks may somewhat resemble the glances of fire; and Metaphorically deserve that name. And therefore when it is conceived by some, that this stone in the Breastplate of *Aaron* respected the Tribe of *Dan*, who burnt the City of *Laish*; and *Sampson* of the same tribe, who fired the Corn of the *Philistims*; in some sense it may be admitted, and is no intolerable conception.

As for that *Indian* Stone, that shined so brightly in the Night, and pretended to have been shewn to many in the Court of *France*, as *Andreas Chiccus* hath declared out of *Thuanus*; it proved but an imposture, as eminent Philosopher *Licetus* hath discovered; and therefore in the revised Editions of *Thuanus*, it is not to be found. And as for the *Phosphorus* or *Bononian* Stone, which, exposed unto the Sun, and then closely shut up, will afterward afford a light in the dark; it is of like consideration, for that requireth calcination, or reduction into a dry powder by fire; wherein it imbibeth the light in the vaporous humidity of the air about it; and therefore maintaineth its light not long, but goes out when the vaporous vehicle is consumed.

*Licet de qua-  
sit per Epif-  
tolas.*

*Licet de laidep  
Bononienji.*

9. Whether the *Ærites* or *Eag'e-stone* hath that eminent property to promote Delivery, or restrain abortion, respectively applied to lower or upward parts of the body, we shall not discourage common practise by our question: but whether they answer the account thereof, as to be taken out of *Eagles*-nests, co-operating in women unto such effects, as they are conceived towards the young *Eggs*: or whether the single signature of one stone included in the Matrix and Belly of another, were not sufficient at first to derive this vertue of the pregnant Stone, upon others in impregnation, may yet be farther considered. Many sorts there are of this rattling Stone, beside the *Geodes*, containing a softer substance in it. Divers are found in of *England*, and onewe met with on the *Sea-shore*, but because many of eminent use are pretended to be brought from *Ireland* wherein are several ayries *Eagles*; we cannot omit to deliver, what we received from a learned person in that country, *Ærites an iniquis Apularum aliquando fuerit repertur. nescio. Nistra certe memoria, etiam inquirentibus non contigit invenisse, quare in fabulis habendum.*

*Theodorus Jo-  
nas Hutterda  
la Pastor*

10. Terrible apprehensions and answerable unto their names, are raised of *Fairy* Stones, and *Elves* spurs found commonly with us, in Stone, Chalk and Chalk-ps., which notwithstanding are no more then *Echinomirites* and,

*Belementi*



*Belemnites*, the Sea-hedg-hog, and the *Dart-stone*, arising from some siliceous Roots, and softer than that of flint; the master-stone, lying more regularly in courses, and arising from the primary and strongest spirit of the Mine. Of the *Echinites*, such as are found in Chalk-pits are white, glassy, and built upon a Chalky Inside; some of an hard and flinty substance are found in Stone-pits and else-where, Common opinion commendeth them for the Stone; but are most practically used against Films in Horses eyes.

II. Lastly, He must have more Heads, than *Rome* had Hills, that makes out half of those vertues ascribed unto stones, and their not only Medical, but Magical proprieties, which are to be found in Authors of great Name: In *Psellus*, *Serapion*, *Evax*, *Albertus*, *Alexer*, *Marbodeo*; in *Maiolus*, *Ruens*, *Mylius*, and many more.

That, *Lapis Lazuli*, hath in it a purgative Faculty, we know; that *Bexoar*, is Antidotal, *Lapis Judaicus* diuretical, *Coral* Antepileptical, we will not deny. *Cornelians*, *Jaspis*, *Heliotropes*, and Blood-stones, may be of vertue to those intentions they are employed, experience and visible effects will make us grant. But that an *Amethist*, prevents inebriation; that an *Emerald*, will break if worn in copulation. That a *Diamond* laid under a pillow, will betray the incontinency of a Wife. That, a *Saphire* is preservative against Inchantments; that the fume of an *Agath* will avert a tempest, or the wearing of a *Crysoptase* make one out of love with Gold; as some have delivered, we are yet, I confess, to believe, and in that infidelity are likely to end our dayes. And therefore they, which in the explication of the two Beryls upon the *Ephod*, or the twelve Stones, in the Rational or Breast-plate of *Aron*, or those Twelve, which garnished the wall of the Holy City in the Apocalyps, have drawn their significations from such as these; or declared their symbolical Verities from such traditional Falsities; have surely corrupted the sinceritie of their Analogies, or misunderstood the Myserie of their intentions.

## CHAP. VI.

*Of sundry Tenets concerning Vegetables or Plants, which examined prove either false or dubious.*

I. **M**Any Mola's and false conceptions there are of *Mandraks*: the first, from great Antiquity, conceiveth the Root thereof Resembleth the shape of Man; which is a conceit not to be made out by ordinary inspection, or any other eyes, than such as, regarding the Clouds, behold them in shapes conformable to pre-apprehension.

Now, whatever encourageth the first invention, there have not been wanting many waies of its promotion. The first, a Cataphresical and  
 O far



far derived similitude, it holds with Man; that is, in a bifurcation or division of the Root into two parts, which some are content to call Thighs; whereas notwithstanding, they are oft-times three, and when but two, commonly so complicated and crossed, that men for this deceit, are fain to effect their design in other Plants; And, as fair a resemblance is often found in *Carrots*, *Parsnips*, *Briony*, and many others. There are, I confess, divers plants which carry about them, not only the shape of parts, but also of whole Animals, but surely not all thereof, unto whom this conformity is imputed. Whoever shall peruse the signatures of *Crollius*, or rather, the Phytognomy of *Porta*, and strictly observe, how vegetable realities are commonly forced into Animal Representations, may easily perceive in very many, the semblance is but postulatory; and must have a more assimilating phancy than mine to make good many thereof.

μῆδρα  
Spelunca

In the old  
Edition.

Illiterate heads have been led on by the name; which, in the first syllable expresseth its Representation; but, others have better observed the Laws of *Etymology*, and deduced it from a word of the same Language, because it delighteth to grow in obscure and shady places; which derivation, although we shall not stand to maintain, yet, the other seemeth answerable unto the Etymologies of many Authors, who often confound such nominal Notations. Not to enquire beyond our own profession, the Latine Physitians which most adhered unto the *Arabick* way, have often failed herein; particularly, *Valescus de Tarranta*, a received Physitian, in whose *Philonium* or Medical practice these may be observed; *Diarrhea*, saith he, *Quia pluries venit in die*. *Herisepila quasi harena pilis*, *Emorrobis, ab emach sanguis & morrobis quod est cadere*. *Lithargia a Litos quod est oblitio & Targus morbus*, *Scotomia a Scotus quod est videre, & mias musca*. *Opthalmia ab Opus Grace quod est succus, & Talmon quod est oculus*. *Paralysis, quasi letio partis*. *Fistula a fos sonus, & stolon quod est emissio, quasi emissio soni vel vocis*. Which are derivations as strange indeed as the other, and hardly to be parallel'd elsewhere; confounding, not only the words of one Language with another, but, creating such, as were never yet in any.

De plantis.

The received distinction and common notation by Sexes, hath also promoted the conceit; for true it is, that *Herbalists* from ancient times have thus distinguished them; naming that the Male, whose leaves are lighter, and fruit and Apples rounder; but this is properly no generative division, but rather, some note of distinction in colour, figure, or operation. For though, *Empedocles* affirm, there is a mixt and undivided Sex in Vegetables; and *Scaliger* upon *Aristotle* doth favorably explain that opinion; yet, will it not consist with the common and ordinary acceptance, nor yet with *Aristotles* definition. For, if that be Male which generates in another, that Female which procreates in it self; if it be understood of Sexes conjoyned, all Plants are Female; and if of disjoyned and congressive generation, there is no Male or Female in them at all.

But,



But, the Atlas or main Axis which supported this opinion, was daily experience, and, the visible testimony of Sense. For, many there are in several parts of *Europe*, who carry about Roots and sell them unto ignorant people, which, handsomly make out the shape of Man or Woman. But, these are not productions of Nature, but contrivances of Art, as divers have noted, and *Mathiolus* plainly detected, who learned this way of Trumpery from a vagabond Cheater lying under his Cure for the *French-Disease*. His words are these, and may determine the point, *Sed profecto vanum & fabulosum, &c.* But this is vain and fabulous, which ignorant people, and simple women believe; for, the Roots which are carried about by Impostors to deceive unfruitful women, are made of the Roots of *Canes*, *Briony* and other Plants: for, in these yet fresh and virent, they carve out the figures of men and women, first sticking therein the grains of barley or millet where they intend the hair should grow; then bury them in sand, until the grains shoot forth their roots, which at the longest wil happen in twenty daies; afterward, clip and trim those tender strings in the fashion of beards and other hairy teguments. All which, like other Impostures, once discovered is easily effected, and in the root of white *Briony* may be practised every Spring.

What is therefore delivered in favour thereof, by Authors ancient or Modern, must have its root in tradition, imposture, far derived similitude, or casual and rare contingency. So may we admit of the Epithet of *Pythagoras*, who calls it *Anthropomorphus*; and that of *Columella*, who terms it *Semihomo*; more appliable unto the Man-*Orchis* whose flower represents a man. Thus is *Albertus* to be received when he affirmeth, that *Mandrakes* represent Mankind, with the distinction of either Sex. Under these restrictions may those Authors be admitted, which for this opinion are introduced by *Drusus*; nor shall we need to question the monstrous root of *Briony* described in *Aldrovandus*.

The second assertion concerneth its production, That it naturally groweth under gallowses and places of execution, arising from fat or urine that drops from the body of the dead; a story somewhat agreeable unto the fable of the Serpents teeth sowed in the Earth by *Cadmus*; or rather the birth of *Orion* from the urine of *Jupiter*, *Mercury*, and *Neptune*. Now, this opinion seems grounded on the former, that is, a conceived similitude it hath with man; and therefore from him in some way they would make out its production: Which conceit, is not only Erroneous in the foundation, but injurious unto Philosophy in the superstruction. Making putrifactive generations, correspondent unto seminal productions; and conceiving in equivocal effects an univocal conformity unto the efficient. Which is so far from being verified of animals in their corruptive mutations into Plants, that they maintain not this similitude in their nearer translation into Animals. So when the Oxe

The impostures touching the Root of Mandrake.

*Orchis Anthropomorphus*  
cujus icon in  
*Kircheri Magia*  
*parastatica.*  
*De mandragora.*  
*De monstribus.*



Generations  
equivocal, are  
yet common-  
ly regular, &  
of a determi-  
nate form or  
species.

corrupteth into Bees, or the Horse into Hornets, they come not forth in the image of their originals. So the corrupt and excrementous humours in man are animated into Lice; and we may observe, that Hogs, Sheep, Goats, Hawks, Hens, and others, have one peculiar and proper kind of vermine: not resembling themselves according to seminal conditions, yet carrying a settled and confined habitude unto their corruptive originals. And, therefore come not forth in generations erratical, or different from each other; but seem specifically and in regular shapes to attend the corruption of their bodies; as do more perfect conceptions, the rule of seminal productions.

The third affirmeth, The Roots of *Mandrakes* do make a noise, or give a shriek upon eradication: which is indeed ridiculous, and false below confute; arising perhaps from a small and stridulous noise, which being firmly rooted, it maketh upon divulsion of parts. A slender foundation for such a vast conception: for, such a noise we sometime observe in other Plants, in Parsnips, Liquorish, *Eringium*, *Flags*, and others.

The last concerneth the danger ensuing, That, there follows an hazard of life to them that pull it up, that some evil fate pursues them, and they live not very long after. Therefore the attempt hereof among the Ancients was not in ordinary way, but, as *Pliny* informeth, when they intended to take up the root of this Plant, they took the wind thereof, and with a sword describing three Circles about it, they digged it up, looking toward the *West*. A conceit, not only injurious unto truth, and confutable by daily experience, but somewhat derogatory unto the Providence of God; that is, not only to impose so destructive a quality on any Plant, but to conceive, a Vegetable, whose parts are useful unto many, should in the only taking up prove mortal unto any. To think, he suffereth the poyson of *Nubia* to be gathered, *Napellus*, *Aconite* and *Thora* to be eradicated, yet, this not to be moved; that he permitteth Arsenick and mineral poysons to be forced from the bowels of the Earth, yet not this from the Surface thereof. This were to introduce a second forbidden fruit, and inhance the first malediction; making it not only mortal for *Adam* to take the one, but capital unto his posterity to eradicate or dig up the other.

Now what begot, at least promoted so strange Conceptions, might be the Magical opinion hereof; this being conceived the Plant so much in use with *Circe*, and therefore named *Circea*, as *Dioscorides* and *Theophrastus* have delivered; which being the eminent Sorcerers of elder story, and by the Magick of Simples believed to have wrought many wonders; some men are apt to invent, others to believe any tradition or Magical promise thereof.

*Analagous* relations concerning other Plants, and such as are of near affinity unto this, have made its current smooth, and pass more easily among us. For, the same effect is also delivered by *Josephus* concerning the



the root *Baaras*; by *Ælian* of *Cynosphastus*; and we read in *Homer* the very same opinion concerning *Moly*.

Μῶλυ δὲ μὲν καλεῖται θεοί, χολὴ πὲρ δὲ τ' ὀύσσειν

Ἀνδράσι γὰρ θνητοῖσι τε θεοὶ δὲ τὰ πάντα δύνανται.

The Gods it *Moly* call, whose root to dig away,  
Is dangerous unto Man; but Gods they all things may.

Now Parallels or like relations alternately relieve each other: w<sup>h</sup> e<sup>r</sup> neither will pass afunder, yet, are they plausible together; their mutual concurrences supporting their solitary instabilities.

Signaturists have somewhat advanced it; who seldom omitting what Ancients delivered, drawing into inferences received distinctions of sex, not willing to examine its human resemblance; and, placing it in the form of strange and Magical simples, have made men suspect there was more therein, than ordinary practise allowed; and so became apt to embrace whatever they heard or read conformable unto such conceptions.

Lastly, The Conceit promoteth it self: for, concerning an effect whose tryal must cost so dear, it fortifies it self in that invention; and few there are whose experiment it need to fear. For, (what is most contemptible) although not only the reason of any head, but experience of every hand may well convict it, yet will it not by divers be rejected; for, prepossessed heads will ever doubt it, and timorous beliefs will never dare to try it. So these traditions how low and ridiculous soever, will find suspicion in some, doubt in others, and serve as tests or tryals of Melancholy; and superstitious tempers for ever.

2. That Cinamon, Ginger, Clove, Mace, and Nutmeg, are but the several parts, and fruit of the same tree, is the common belief of those which daily use them. Whereof to speak distinctly; Ginger, is the Root of neither tree nor shrub, but of an herbaceous Plant, resembling the Water-flower-De-luce, as *Garcias* first described; or rather the common Reed, as *Lobelius* since affirmed. Very common in many parts of *India*, growing either from Root or Seed, which in *December* and *January* they take up, and, gently dried, role it up in Earth; whereby occluding the pores, they conserve the natural humidity, and so prevent corruption.

That Cinnamon, Ginger, Clove, &c. are not of the same tree:

Cinamon is the inward bark of a Cinamon tree, whereof the best is brought from *Zeilan*: this, freed from the outward bark, and exposed unto the Sun, contracts into those folds wherein we commonly receive it. If it have not a sufficient insolation, it looketh pale, and attains not its laudable colour; if it be Sunned too long, it suffereth a torrefaction, and descendeth somewhat below it

Clove seems to be either the rudiment of a fruit, or the fruit it self growing



growing upon the Clove-tree ; to be found but in few Countries. The most commendable, is that of the Isles of *Molucco* ; it is first white, afterward green, which beaten down and dried in the Sun, becometh black, and in the complexion we receive it.

Nutmeg is the fruit of a tree differing from all these, and, as *Garcias* describeth it, somewhat like a Peach ; growing in divers places, but fructifying in the Isle of *Banda*. The Fruit hereof consisteth of four parts ; the first or outward is a thick and carnosus covering, like that of a Walnut. The second a dry and flosculous coat, commonly called Mace. The third a harder tegument or shell, which lieth under the Mace. The fourth a kernel included in the shell, which is the same we call Nutmeg. All which both in their parts and order of disposure, are easily discerned in those fruits, which are brought in Preserves unto us.

Now if because Mace and Nutmegs, proceed from one Tree, the rest must bear them company ; or because they are all from the East-*Indies*, they are all from one Plant : the Inference is precipitous ; nor will there such a Plant be found in the Herbal of Nature.

3. That Viscous Arboreous or Mistletoe is bred upon trees, from seeds which birds, especially Thrushes, and Ring-doves let fall thereon, was the Creed of the Ancients, and is still believed among us ; is the account of its production, is set down by *Pliny*, delivered by *Virgil*, and subscribed by many more. If so, some reason must be assigned, why it groweth only upon certain Trees, and not upon many whereon these birds do light. For as Exotick observers deliver, it groweth upon Almond-Trees, Chestnut, Apples, Oakes, and Pine-trees ; As we observe in *England*, very commonly upon Apple, Crabs, and White-thorn ; sometimes Sallow, Hazel, and Oak : rarely upon Ash and Maple ; never, that I could observe, upon Holly, Elm, and many more. Why, it groweth not in all Countries, and places where these birds are found ; for so *Brassavolus* affirmeth, it is not to be found in the Territory of *Ferrara* ; and was fain to supply from other parts of *Italy*. Why if it ariseth from a seed, if sown it will not grow again, as *Pliny* affirmeth, and as by setting the Berries thereof, we have in vain attempted its production ; why if it cometh from seed that falleth upon the tree it groweth often down-wards, and puts forth under the bough, where seed can neither fall nor yet remain. Hereof beside some others, the Lord *Verulam* hath aken notice. And surely speak they probably who make arboreous excrecence, or rather super-plant, bred of viscous and superfluous sap, which the tree it self cannot assimilate. And therefore sprouteth not forth in boughs and furcles of the same shape, and similiary unto the tree that beareth it ; but in a different form, and secondary unto its specifical intention ; wherein one failing, another form succeedeth : and in the first place, that of Mistletoe, in plants and trees disposed to its production. And therefore also where ever it groweth, it is of constant shape, and maintains a regular figure ; like other supercrecences, and such as live upon the stock of others,

What the  
Mistletoe in  
some trees is.



others, are termed parasitical plants, Polypody, Moss, the smaller Capillaries, and many more: So that several Regions, produce several Mistletoes; *India* one, *America* another, according to the Law and Rule of their degenerations.

Now what begot this conceit, might be the enlargement of some part of truth contained in its story, For certain it is, that some birds do feed upon the Berries of this Vegetable, and we meet in *Aristotle*, with one kind of Thrush called the Mistle Thrush or feeder upon Mistletoe. But that hath most promoted it, is a received Proverb, *Turdus sibi m. lum cacat*; i. 20. 2. Applicable unto such men as are Authors of their own misfortune. For according unto Ancient tradition, and *Plinies* relation, the bird not able to digest the fruit whereon she feedeth; from her inconverted Muting, ariseth this plant of the berries whereof birdlime is made wherewith she is after entangled. But although Proverbs be popular principles, yet is not all true, that is proverbial; and in many thereof there being one thing delivered, and another intended; though the verbal expression be false, the proverb is true enough in the verity of its intention.

As for the Magical virtues in this plant, and conceived efficacy unto veneficial intentions, it seemeth a *pagan* Relique derived from the Ancient *Druides*, the great admirers of the Oak; especially, the Mistletoe that grew thereon; which according unto the particular of *Pliny*, they gathered with great solemnity. For after sacrifice the Priest in a white garment ascended the tree, cut down the Mistletoe with a golden Hook, and received it in a white coat; the virtue whereof was to resist all poysons, and make fruitfull any that used it. Vertues not expected from Classical practice; And did they answer their promise which are so commended, in Epileptical intentions; we should abate these qualities. Country practice hath added another; to provoke the after-birth, and in that case the decoction is given unto Cows. That the berries are poyson as some conceive, we are so far from averring, that we have safely given them inwardly; and can confirm the experiment of *Brassavolus*, that they have some purgative quality.

4. The Rose of *Jericho*, that flourishes every year about Christmas Eve, is famous in Christian reports, which notwithstanding we have some reason to doubt; and are plainly informed by *Bellonius*, it is but a Monastical imposture; as he hath delivered in his observation, concerning the plants in *Jericho*. That which promoted the conceit, or perhaps begot its continuance, was a propriety in this plant. For though it be dry, yet will it upon imbibition of moisture dilate its leaves, and explicate its flowers contracted, and seemingly dried up. And this is to be effected, not only in the plant yet growing, but in some manner also in that which is brought exsuccous and dry unto us. Which quality being observed, the subtilty of contrivers did commonly play this shew upon the Eve of our Saviours Nativity; when by drying the plant again, it closed the next day, and so pretended a double Myserie: referring unto the opening and closing of the womb of *Mary*.

There



Cap. 24.

φύτα τῆς ῥόδου

Such a thorn  
there is in  
Parham Park  
in Suffolk and  
elsewhere

There wanted not a specious confirmation from a Text in *Ecclesiasticus* *Quasi palma exalta a sum in Cadis, & quasi plantatio Rosa in Jericho*: I was exalted like a Palm-tree in *Engaddi*, and as a Rose in *Jericho*. The found whereof in common Ears, begat an extraordinary opinion of the Rose of that denomination. But herein there seemeth a mistake; for by the Rose in the Text, is implied the true and proper Rose; as first the Greek, and ours, accordingly rendereth it. But that which passeth under this name, and by us is commonly called the Rose of *Jericho*, is properly no Rose, but a small Shrub or kind of heath, bearing little white flowers, far differing from the Rose; whereof *Bellonius*, a very inquisitive *Herbalist*, could not find any in his Travels thorow *Jericho*. A plant so unlike a Rose, it hath been mistaken by some good *Simplists* for *Amamum*; which truly understood, is so unlike a Rose, that as *Dioscorides* delivers, the flowers thereof are like the white violet, and its leaves relemble *Bryonie*.

Sutable unto this relation, almost in all points is that of the thorn at *Glaffenbury*, and perhaps the Daughter thereof: herein our Indeavours as yet have not attained Satisfaction, and cannot therefore enlarge. Thus much in general, we may observe that strange effects, are naturely taken for Miracles by weaker heads; and artificially improved to that apprehension by wiser. Certainly many præcocius trees, and such as spring in the Winter, may be found in most parts of *Europe*, and divers also in *England*. For most trees do begin to sprout in the fall of the leaf or Autumn, and if not kept back by cold and outward causes, would leaf about the Solstice. Now if it happen, that any be so strongly constituted, as to make this good against the power of winter, they may produce their leaves or blossoms in that season. And perform that in some singles, which is observable in whole kinds; as in *Ivy*, which blossoms and bears at least twice a year, and once in the winter; as also in *Furze* which flowereth in that season.

That *ferrum Equinum*, or *Sferra Cavillo* hath a vertue attractive of Iron a power to break locks, and draw off the shooes of a horse that passeth over it; whether you take it for one kind of *Securidaca*, or will also take in *Lunaria*, we know it to be false: And cannot but wonder at *Mathiolus*, who upon a parallel in *Pliny* was staggered into suspension. Notwithstanding in the imputed vertue to open things, close and shut up, could laugh himself at that promise from the herb *Ethiopis* or *Ethiopian* mullen; and condemn the judgment of *Scipio*, who having such a pick-lock, would spend so many years in battering the Gates of *Carthage*. Which strange and Magical conceit, seems to have no deeper reason, than the figure of its seed; for therein indeed it somewhat resembles a horse-shoo; which notwithstanding *Baptista porta* hath thought too low a signation, and raised the same unto a Lunar representation.

6. That *Bayes* will protect from the mischief of lightning and thunder, is a quality ascribed thereto, common with the fig-tree, Eagle, and skin of a Seal. Against so famous a quality, *Vicomercatus* produceth experiment of



of a Bay-tree blasted in *Italy*. And therefore, although *Tiberius* for this intent, did wear a Lawrel upon his Temples; yet did *Augustus* take a more probable course, who fled under Arches, and hollow Vaults for protection. And though *Portia* conceive, because in a streperous eruption, it riseth against fire, it doth therefore resist Lightning, yet is that no emboldning Illation. And if we consider, the threefold effect of *Jupiter's* Trifule, to burn, discuss, and terebrate: and if that be true which is commonly delivered, that it will melt the Blade, yet pass the Scabbard, kill the Child, yet spare the Mother, dry up the Wine, yet leave the Hogshead intire; though it favour the Amulet, it may not spare Us; it will be unsure to relye on any preservative; 'tis no security to be dipped in Styx, or clad in the armour of *Centaurus*. Now that Beer, Wine, and other Liquors, are spoiled with Lightning and Thunder, we conceive it proceeds not only from noise and concussion of the ayr, but also noxious spirits, which mingle therewith, and draw them to corruption; whereby they become not only dead themselves, but sometime deadly unto others, as that which *Seneca* mentioneth; whereof who-soever drank, either lost his life, or else his wits upon it.

How Beer and Wine come to be spoiled.

7. It hath much deceived the hopes of good fellows, what is commonly expected of bitter *Almonds*, and though in *Plutarch* confirmed from the practise of *Claudius* his Physitian, that Antidote against ebriety hath commonly failed. Surely men much versed in the practise, do err in the theory of Inebriation; conceiving in disturbance, the brain doth only suffer from exhalations and vaporous ascensions from the stomach, which fat and oylie substances may suppress. Whereas the prevalent intoxication is from the spirits of drink dispersed into the veins and arteries; whence by common conveyance they creep into the brain, insinuate into its ventricles, and beget those vertigoes, accompanying that perversion. And therefore the same effect may be produced by a Glister; the head may be intoxicated by a medicine at heel. So the poysonous bites of Serpents, although on parts at distance from the head, yet having entered the veins, disturb the animal faculties, and produce the effects of Drink, or Poyson swallowed. And so as the head may be disturbed by skin, it may the same way be relieved; as is observable in balneations, washings, and fomentations, either of the whole body, or of that part alone.

How Berksn intoxica, tdi or overcome men.

P

CHAP.



## C H A P. VII.

## Of some Insects, and the properties of several Plants.

1. **T**He presage of the year succeeding which is commonly made from Insects, or little Animals in Oak-apples, according to the kinds thereof, either Maggot, Fly, or Spider; that is, of Famine, War, or Pestilence; whether we mean that woody excrescence, which shooteth from the branch about *May*, or that round and Apple-like accretion, which groweth under the leaf, about the latter end of *Summer*, is I doubt too distinct, nor verifiable from event.

For, Flies and Maggots are found every year; very seldom Spiders: And *Helmont* affirmeth, he could never find the Spider and the Fly upon the same Trees, that is, the signes of War and Pestilence, which often go together: Beside, That the Flies found, were at first Maggots, experience hath informed us; for, keeping these excrescencies, we have observed their conversions; beholding in Magnifying-Glasses, the daily progression thereof. As may be also observed in other Vegetable excretions; whose Maggots do terminate in Flies of constant shapes; as in the Nut-galls of the Outlandish-Oak, and the Mossie tuft of the wild Briar, which having gathered in *November*, we have found the little Maggots which lodged in wooden Cels all *Winter*, to turn into Flies in *June*.

We confess the opinion may hold some verity in the Analogy, or Emblematical Phancy. For, Pestilence is properly signified by the Spider, whereof, some kinds are of a very venomous Nature. Famine, by Maggots; which destroy the fruits of the Earth. And War, not improperly by the Fly; if we rest in the phancy of *Homer*, who compares the valiant *Grecian* unto a *Fly*.

Some verity it may also have in it self, as truly declaring the corruptive constitution in the present sap and nutrimental juyce of the Tree; and may consequently discover the disposition of that year, according to the plenty or kinds of these productions. For, if the putrifying juyces of bodies, bring forth plenty of Flies and Maggots, they give testimony of common corruption, and declare, that the Elements are full of the seeds of putrefaction; as the great number of Caterpillers, Gnats, and ordinary Insects do also declare. If they run into Spiders, they give signes of higher putrefaction, as plenty of Vipers and Scorpions are confessed to do; the putrefying Materials producing Animals of higher Mischiefs, according to the advance and higher strain of corruption.

Abundance  
of Flie, Mag-  
gots, &c. what  
may they na-  
turally signi-  
fy.

2. Whether all Plants have seed, were more easily determinable, if we could conclude concerning the *ts-tongue*, Fern, the Capillaries and some



some others. But, whether those little dusty Particles, upon the lower side of the leaves, be seeds and seminal parts; or rather, as it is commonly conceived, excremental separations, we have not been able to determine by any germination or univocal production from them. Thus much we observe, that they seem to renew yearly, and come not fully out, till the Plant be in its vigour: and, by the help of Magnifying-Glasses, we find these dusty Atoms to be round at first, and, fully representing seeds; out of which proceed little Mites, almost invisible; so that such as are old stand open, as being emptied of some bodies formerly included; which, though discernable in Harts-tongues, is more notoriously discoverable in some differencies of Brake or Fern.

3. Whether the sap of trees runs down to the Roots in *Winter*, whereby they become naked and grow not; or whether they do not cease to draw any more, and reserve so much as sufficeth for conservation, is not a point indubitable. For we observe, that most trees, as though they would be perpetually green, do bud at the fall of the leaf; although they sprout not much forward until the *Spring*, and warmer weather approacheth, and many Trees maintain their leaves all *Winter*, although they seem to receive very small advantage in their growth. But that the sap doth powerfully rise in the *Spring*, to repair that moisture whereby they barely subsisted in the *Winter*, and also, to put the Plant in capacity of fructification; he that hath beheld how many gallons of water may in a small time be drawn from a birch-tree in the *Spring*, hath slender reason to doubt.

4. That *Camphire*, or *Eunuchates*, begets in Men an impotency unto venery, observation will hardly confirm; and, we have found it to fail in Cocks and Hens, though given for many daies; which was a more favorable trial than that of *Scaliger*, when he gave it unto a Bitch that was proud. For, the instant turgescence is not to be taken off, but, by Medicines of higher Natures; and, with any certainty, but one way that we know; which notwithstanding, by suppressing that natural evacuation, may incline unto Madness, if taken in the *Summer*.

5. In the History of Prodigies we meet with many showers of Wheat; how true or probable, we have not room to debate. Only thus much we shall not omit to inform; That, what was this year found in many places, and almost preached for Wheat rained from the clouds; was but the seed of Ivy-berries, which somewhat represent it; and, though it were found in Steeples, and high places, might be conveyed thither, or Muted out, by birds: for, many feed thereon, and in the crops of some we have found no less than three ounces.

6. That every Plant might receive a Name according unto the disease it cureth, was the wish of *Paracelsus*. A way more likely to multiply *Empericks* than *Herbalists*; yet, what is practised by many, is advantageous unto neither; that is, relinquishing their proper appellations,



to re-baptize them by the name of Saints, Apostles, Patriachs, and Martyrs; to call this the herb of *John*, that of *Peter*, this of *James* or *Joseph*, that of *Mary* or *Barbara*. For, hereby apprehensions are made additional unto their proper Natures; whereon, superstitious practises ensue; and stories are framed accordingly, to make good their foundations.

Why the  
Jew-Ear  
is  
used for  
fore  
throats.

7. We cannot omit to declare the gross mistake of many in the Nominal apprehension of Plants; to instance but in few. An Herb there is commonly called *Betonica Pauli*, or *Pauls Betony*; hereof, the people have some conceit in reference to St. *Paul*; whereas indeed that name is derived from *Paulus Aegineta*, an ancient Physitian of *Agina*, and is no more than *Speed-well*, or *Fluellen*. The like expectations are raised from *Herba Trinitatis*; which notwithstanding obtaineth that name from the Figure of its leaves, and is one kind of *Liverwort*, or *Hepatica*. In *Milium Solis*, the Epithete of the Sun hath enlarged its Opinion; which hath indeed no reference thereunto, it being no more than *Lithospermum*, or *Grummel*, or rather *Milium Soler*; which, as *Scrapion* from *Riben Julier* hath taught us, because it grew plentifully in the Mountains of *Soler*, received that Appellation. In *Jews-ears* something is conceived extraordinary from the Name, which is in propriety but *Fun-gus Sambucinus*, or an excrescence about the Roots of *Elder*, and concerneth not the Nation of the *Jews*, but *Judas Iscariot*, upon a conceit, he hanged on this Tree; and is become a famous Medicine in Quinsies, fore-Throats, and strangulations ever since. And, so are they deceived in the name of *Horse-Radish*, *Horse-Mint*, *Bull-Rush*, and many more: conceiving therein some prenominal consideration; whereas, indeed that expression is but a Grecism; by the prefix of *Hippos* and *Bous*, that is, *Horse* and *Bull*, intending no more than *Great*. According whereto the great *Duck* is called *Hippo-lapathum*; and, he that calls the *Horse* of *Alexander*, *Great-head*, expresseth the same which the *Greeks* do in *Bucephalus*.

8. Lastly, Many things are delivered and believed of other Plants, wherein at least, we cannot but suspend. That there is a property in *Basil* to propagate Scorpions, and that by the smell thereof, they are bred in the brains of Men, is much advanced by *Hollerius*, who found this Insect in the brains of a man that delighted much in this smell. Wherein, beside that we find no way to conjoyn the effect unto the cause assigned; herein the Moderns speak but timorously, and some of the Ancients quite contrarily. For, according unto *Oribasius*, Physitian unto *Julius*, The *Africans*, men best experienced in Pisons, affirm, Whosoever hath eaten *Basil*, although he be stung with a Scorpion, shall feel no pain thereby: which is a very different effect, and rather Antidotally destroying, than Seminally promoting its production.

That the leaves of *Cataputia* or *Spurge* being plucked upward, or downward



downward respectively perform their Operations by Purge or Vomit, as some have written, and old wives still do preach, is a strange Conceit, ascribing unto Plants positional Operations, and after the manner of the Loadstone; upon the Pole whereof, if a knife be drawn from the handle unto the point, it will take up a Needle; but, if drawn again from the point to the handle, it will attract it no more,

That *Cucumbers* are no commendable Fruits; that being very waterish, they fill the Veins with crude and windy serosities; that containing little Salt or Spirit, they may also debilitate the vital acidity, and fermental faculty of the stomach, we readily concede. But that they should be so cold, as to be almost Poyson by that quality, it will be hard to allow, without the contradiction of *Galen*: who accounteth them cold, but, in the second degree, and in that Classis have most Physitians placed them, In his Anatomia Sambuci.

That *Elder-berries* are Poyson, as we are taught by tradition, experience will unteach us. And, beside the promises of *Blochwitius*, the healthful effects thereof daily observed will convict us.

That an *Ivy-Cup* will separate Wine from Water, if filled with both, the Wine soaking through, but the water still remaining, as after *Pliny* many have averred, we know not how to affirm; who making tryal thereof, found both the liquors to soak indistinctly through the bowl.

That sheep do often get the Rot, by feeding in boggy grounds where *Ros-solis* groweth, seems beyond dispute. That this Herb is the cause thereof, shepherds affirm and deny; whether it hath a cordial vertue by sudden refection, sensible experiment doth hardly confirm, but that it may have a Balsamical and resumptive Vertue, whereby it becomes a good Medicine in *Catarrhs* and Consumptive dispositions, practise and Reason conclude. That the lentous drops upon it are not extraneous, and rather an exsudation from it self, than a rorid concretion from without, beside other grounds, we have reason to conceive; for, having kept the Roots moist and Earthed in close Chambers, they have, though in lesser plenty, sent out these drops as before.

That *Flos Africanus* is poison, and destroyeth Dogs, in two experiments we have not found.

That *Yew* and the berries thereof are harmless, we know.

That a *Snake* will not endure the shade of an Ash, we can deny. Nor is it inconsiderable what is affirmed by *Bellonius*; for, if his assertion be true, our apprehension is oftentimes wide in ordinary Simples, and in common use we mistake one for another. We know not the true *Thyme*; the *Savory* in our Gardens, is not that commended of old; and that kind of *Hysop* the Ancients used, is unknown unto us, who make great use of another. Lib. 1. observat.

We omit to recite the many Vertues, and endless faculties ascribed unto Plants, which sometime occur in grave and serious Authors; and we.



we shall make a bad transaction for truth to concede a verity in half. To reckon up all, it were employment for *Archimedes*, who undertook to write the number of the Sands. In Swarms of others there are, some whereof our future endeavours may discover; common reason I hope will save us a labour in many: Whose absurdities stand naked unto every eye; Errors not able to deceive the Emblem of Justice, and need no *Argus* to descry them. Herein there surely wants expurgatory animadversions, whereby, we might strike out great numbers of hidden qualities; and having once a serious and conceded list, we might with more encouragement and safety, attempt their Reasons.

Physicians proceed them.

These are the ancient Fables, some are taught by tradition, some by authority, and some by the promises of *Archimedes*. It is not our business to dispute with them, but to show that they are not true.

There is a well known Fable, that the water of *Ward* is filled with gold. The *Ward* is a fountain, but the water still remaining, as after *Plutarch* many have asserted, we know not how to attain; who making trial

have found it to be a common water, and not a fountain of gold.

There is also a Fable, that the *Ros* is a fountain of gold. The *Ros* is a fountain, but the water still remaining, as after *Plutarch* many have asserted, we know not how to attain; who making trial

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have found it to be a common water, and not a fountain of gold.



# THE THIRD BOOK

*Of divers popular and received Tenents concerning Animals ;  
which examined, prove either false or dubious.*

## CHAP. I.

### *Of the Elephant.*

**T**HE first shall be of the Elephant; whereof there generally passeth an Opinion, it hath no joynts; and this absurdity is seconded with another, that being unable to lie down, it sleepeth against a Tree; which, the Hunters observing, do saw almost asunder; whereon, the Beast relying, by the fall of the Tree, falls also down it self, and is able to rise no more. Which conceit, is not the daughter of later times, but an old and gray-headed Error, even in the daies of *Aristotle*, as he delivereth in his book, *de incessu animalium*, and stands successively related by several other Authors: by *Diodorus Siculus*, *Strabo*, *Ambrose*, *Cassiodore*, *Salinus*, and many more. Now, herein me-thinks men much forget themselves, not well considering the absurdity of such assertions.

For first, they affirm it hath no joynt, and yet concede it walks and moves about; whereby they conceive there may be a progression or advancement made in Motion without inflection of parts. Now, all progression, or Animal loco-motion being (as *Aristotle* teacheth) performed *tractu & pulsu*, that is, by drawing on, or impelling forward some part which was before in station, or at quiet; where there are no

How progression is made in animals.

joynts



Joynt-like  
parts.

joynts or flexures, neither can there be these actions. And this is true, not only in *Quadrupedes*, *Volatils*, and *Fishes*, which have distinct and prominent Organs of Motion, Legs, Wings, and Finns; but in such also as perform their progression by the Trunk, as *Serpents*, *Worms*, and *Leeches*. Whereof though some want bones, and all extended articulations, yet have they arthritical Analogies; and, by the Motion of fibrous and Musculous parts, are able to make progression. Which, to conceive in bodies inflexible, and without all protrusion of parts, were to expect a Race from *Hercules* his Pillars; or hope to behold the effects of *Orpheus* his Harp; when Trees found joynts, and danced after his Musick.

Extensive  
or Tonical  
Motion,  
What?

Again, While men conceive they never lie down, and enjoy not the position of rest, ordained unto all pedestrious Animals, hereby, they imagine (what reason cannot conceive) that an Animal of the vastest dimension and longest duration, should live in a continual Motion, without that Alternity and Vicissitude of rest whereby all others continue; and yet must thus much come to pass, if we opinion they lie not down and enjoy no decumbence at all. For, station is properly no rest, but one kind of Motion, relating unto that which Physicians (from *Galen*) do name extensive or tonical; that is, an extension of the Muscles or Organs of Motion, maintaining the body at length, or in its proper figure. Wherein, although it seem to be unmoved, it is not without all Motion; for, in this position the Muscles are sensibly extended, and labour to support the body; which permitted unto its proper gravity, would suddenly subside and fall unto the Earth, as it happeneth in sleep, diseases, and death. From which occult action and invisible Motion of the Muscles in station (as *Galen* declareth) proceed more offensive lassitudes than from Ambulation. And, therefore the Tyranny of some have tormented men, with long and enforced station; and though *Ixion* and *Sisyphus* which alwayes moved, do seem to have the hardest measure; yet was not *Titius* favoured, that lay extended upon *Caucasus*; and *Tantalus* suffered somewhat more than Thirst, that stood perpetually in Hell. Thus *Mercurialis*, in his *Gymnasticks* justly makes standing one kind of exercise; and *Galen* when we lie down, commends unto us middle Figures; that is, not to lie directly, or at length, but somewhat inflected, that the Muscles may be at rest; for, such as he termeth *Hypobolemaioi* or Figures of excess, either shrinking up or Stretching out, are wearisome positions, and such as perturb the quiet of those parts. Now, various parts do variously discover these indolent and quiet positions, some in right-lines, as the wrists; some at right-angles, as the Cubit; others at oblique-angles, as the fingers and the knees: all resting satisfied in postures of Moderation, and, none enduring the extremity of flexure or extension.

Moreover, men herein do strangely forget the obvious relations of  
History,



history, affirming they have no joints, whereas they daily read of several actions which are not performable without them. They forget what is delivered by *Xiphilinus*, and also by *Suetonius*, in *Galba*, That Elephants have been instructed to walk on ropes, in publick shews before the people. Which is not easily performed by man; and requireth not only a broad foot, but a pliable flexure of joints, and commandible disposure of all parts of pro-rection. They pass by that memorable place in *Curtius*, concerning the Elephant of King *Porus*, *Indus qui Elephantem regebat, descendere eum rarus, more sol to procumbere iussit in genua, ceteri quoque (ita enim instituerant) demisere corpora in erram.* They remember not the expression of *Orius*, when he speaks of the Elephant presented to *Leo* the tenth, *Pontificem ter genibus flexis, & demisso corporis habitu venerandum salutavit.* But above all, they call not to mind that memorable shew of *Germanicus*, wherein twelve Elephants danced unto the sound of Musick; and after laid them down in the *Tricliniums*, or places of festival Recumbency.

*De rebus ge<sup>is</sup> Emanuelis.*

They forget the Etymologie of the knee, approved by some Grammarians. They disturb the positions of the young ones in the Womb: which upon extension of legs, is not easily conceivable; and contrary unto the general contrivance of Nature. Nor do they consider the impossible exclusion thereof, upon extension and rigour of the legs.

Lastly, They forget or consult not experience; whereof not many years past, we have had the advantage in England, by an Elephant shewn in many parts thereof; not only in the posture of standing, but kneeling, and lying down. Whereby although the opinion at present be well suppressed, yet from some strings of tradition, and fruitfull recurrence of Error, it is not improbable, it may revive in the next Generation again. This being not the first hath been seen in England; for (besides some other since) as *Polidore Virgil* relateth, *Lewis* the French King sent one to *Henry* the third; and *Emanuel* of *Portugal* another to *Leo* the tenth into *Italy*; where notwithstanding the error is still alive and epidemical, as with us.

The Hint and Ground of this Opinion might be the gross and somewhat Cylindrical compofure of the legs, the equality and less perceptible disposure of the joints, especially in the former legs of this Animal; they appearing when he standeth, like Pillars of flesh, without any evidence of articulation. The different flexure and order of the joints might also countenance the same; being not disposed in the Elephant, as are in other quadrupedes, but carry a nearer conformity unto those of man; that is, the bough of the fore-legs, not directly backwards, but laterally and inward; but the hough or suffraginous flexure behind rather outward. Somewhat different unto many other quadrupedes, as Horses, Camels, Deer, Sheep, and Dogs; for their fore-legs bend like our legs, and their hinder legs like our arms when we move them to our shoulders. But quadrupedes oviparous, as Frogs, Lizards, Crocodiles, have their joints and motive flexures more analogously framed unto ours: and some among viviparous, that is, Cich

the eof



thereof as can bring their fore-feet and meat therein unto their mouths, as most can do, that have the Clavicles of collar-bones: whereby their breasts are broader, and their shoulders more asunder, as the Ape, the Monkey, the Squirrel, and some others. If therefore any shall affirm the joints of Elephants are differently framed from most of other quadrupedes, and more obscurely and grossly almost than any, he doth herein no injury unto truth. But if *a dicto secum quid ad dictum simpliciter*, he affirmeth also they have no articulations at all, he incurs the controlment of reason, and cannot avoid the contradiction of sense.

As for the manner of their Venation, if we consult historical experience, we shall find it be to otherwise than as is commonly presumed, by sawing away of trees. The accounts whereof are to be seen at large, in *Johannes, Hugo, Edwardus Lopez, Gar.ias ab horto, Cadamustus*, and many more.

Other concerns there are of the Elephant, which might admit of discourse: and if we should question the teeth of Elephants, that is, whether they be properly so termed, or might rather be called horns: it were no new enquiry of mine, but a paradox as old as *Oppianus*. Whether as *Pliny* and divers since affirm, that Elephants are terrified, and make away upon the grunting of swine, *Gar.ias ab Horto* may decide, who affirmeth upon experience, they enter their stalls, and live promiscuously in the wood of *Malabar*. That the situation of the genitals, is averse, and their copulation, like that of Camels, as *Pliny* hath also delivered, is not to be received; for we have beheld that part in a different position; and their coition, is made by superfaliency, like that of Horses; as we are informed by some who have beheld them in that act. That some Elephants have not only written whole sentences, as *Ælian* ocularly testifieth, but have also spoken, as *Oppianus* delivereth, and *Christophorus a Costa* particularly relateth; although it sound like that of *Achilles* Horse in *Homer*, we do not conceive impossible. Nor beside the affinity of reason in this Animal, any such intolerable incapacity in the Organs of divers Quadrupedes, whereby they might not be taught to speak, or become Imitators of speech-like Birds. Strange it is how the curiosity of men that have been active in the instruction of beasts, have never fallen upon this artifice; and among those, many paradoxical and unheard-of Imitations, should not attempt to make one speak. The Serpent that spake unto *Eve*, the Dogs and Cats that usually speak unto Witches, might afford some encouragement. And since a broad and thick Chorus is required in Birds that speak, since Lips, and Teeth, are also Organs of Speech, from these there is also an advantage in quadrupedes; and a proximity of reason in Elephants, and Apes, above them all. Since also an Echo will speak without any mouth at all articulately returning the voice of man, by only ordering the vocal Spirit in concave and hollow places; Whether the misculous and motive Parts, about the hollow Mouths of Beasts, may not dispose the passing Spirit into some articulate Notes, seems a query of no great doubt.

CHAP.



## CHAP. II

## Of the Horse.

THE second Assertion, that an Horse hath no Gall, is very general, nor only swallowed by the People and common Farriers, but also received by good *Veterrinarians*, and some who have laudably discoursed upon *Veterrinarians* Horses. It seemeth also very ancient; for it is plainly set down by *Aristotle*, *or farriar*. An horse, and all solidungulous or whole-hoofed animals have no gall; and the same is also delivered by *Pliny*; which notwithstanding we find repugnant unto experience and reason. For first, it calls in question the providence or wise provision of Nature; who not abounding in superfluities, is neither deficient in necessities. Wherein nevertheless there would be a main defect, and her improvision justly accusable; if such a feeding Animal, and so subject unto diseases from bilious causes, should want a proper conveyance for choler; or have no other receptacle for that humour, than the veins, and general Mass of Blood.

It is again controlable by experience; for we have made some search and enquiry herein; encouraged by *Abysrtus* a Greek Author, in the time of *Constantine*; who in his *Hippiatrick*s, obscurely assigneth the Gall a place in the Liver; but more especially by *Carlo Ruini* the *Bononian*, who in his *Anatomia del Cavallo*, hath more plainly described it, and in a manner as I *Medecina equaria* found it. For in the particular enquiry into that part, in the concave or firmous part of the Liver, where-about the Gall is usually seated in quadrupeds, I discover an Hollow, Long, and Membranous Substance, of a pale colour without, and lined with Choler, and Gall within; which part is by Branches diffused into the Lobes, and several Parcels of the Liver, from whence receiving the fiery superfluity, or cholerick remainder, upon the second concoction, and the general Mass of Blood; by a manifest and open passage, it conveyeth it into the Duodenum or upper Gut, thence into the lower Bowels; which is the manner of its derivation in Man, and other Animals. And therefore although there be no eminent, and circular Follicle, no round Bag, or Vesicle which long containeth this humour: yet is there a manifest receptacle and passage of Choler, from the Liver, into the Guts: which being not so shut up: or at least not so long detained, as it is in other animals: procures that frequent excretion, and occasions the Horse to dung more often then many other, which considering the plentiful feeding the largeness of the Guts, and their various circumvolution, was prudently contrived by providence in this Animal. For choler is the natural glisten, or one excretion whereby nature excludeth another; which descending daily into the Bowels, extimulates those parts, and excites them unto expulsion.



And therefore when this humour aboundeth or corrupteth, there succeeds oft-times a *choleric* *passio*; that is, a sudden and vehement Purgation upward and downward: and when the passage of gall becomes obstructed, the body grows costive, and the excrements of the Belly, white; as it happeneth oft-times in the jaundice.

Priest.

If any therefore affirm an Horse hath no Gall, that is, no receptacle, or part ordained for the separation of choller, or not that humour at all; he hath both sense, and reason, to oppose him. But if he saith, it hath no Bladder of Gall, and such as is observed in many more animals, we shall oppose our sense if we gainsay him. Thus must *Aristotle* be made out, when he denyeth this part: by this distinction, we may relieve *Pliny* of a contradiction; who in one place affirmeth a Horse hath no Gall, delivereth yet in another, that the Gall of an Horse, was accounted Poison; and therefore at the sacrifices of Horses in *Rome*, it was unlawful for the *Flamen* to touch it. But with more difficulty, or hardly at all, is that reconcileable which is delivered by our Country-man, and received *Veterinarian*; whose words in his Master-piece, and Chapter of diseases from the Gall, are somewhat too strict, and scarce admit a Reconciliation. The Fallacy therefore of this conceit is not unlike the former; *A dicto secundum, quid ad dictum simpliciter*. Because they have not a Bladder of Gall, like those we usually observe in others, they have no Gall at all. Which is a Paralogism not admittable; a Fallacy that dwells not in a cloud, and needs not the Sun to scatter it.

### CHAP. III.

#### Of the Dove.

THE third assertion, is somewhat like the second, that a Dove, or Pigeon hath no Gall; which is affirmed from very great Antiquity; for, as *Pierius* observeth from this consideration, the *Egyptians* did make it Hieroglyphick of Meekness. It hath been averred by many Holy Writers; commonly delivered by *Preachers*, and *Commentators*; who from the frequent mention of the Dove in the *Canticles*, the precept of our Saviour, to be wise as Serpents, and innocent as Doves: and especially the appearance of the Holy Ghost, in the similitude of this Animal: have taken occasion to set down many affections of the Dove, and what doth most commend it, is, that it hath no Gall. And hereof have made use, not only Minor Divines but *Cyprian*, *Austin*, *Isidore*, *Beda*, *Rupertus*, *Jansenius*, and many more.

Whereto, notwithstanding we know not how to assent, it being repugnant unto the Authority, and positive determination of ancient Philosophy. The affirmative of *Aristotle* in his history of Animals is very plain, *Fel aliis ventri*



*tri, aliis intestino jungitur*: Some have the Gall adjoined to the Guts, as the Crow, the Swallow, the Sparrow, and the Dove; the same is also attested by *Pliny*; and not without some passion by *Galen*, who in his book *de Atra bile* accounts him ridiculous that denies it.

It is not agreeable to the constitution of this animal, nor can we so reasonably conceive there wants a Gall, that is, the hot and fiery humour in a body so hot of temper; which *Flegm* or *Melancholly* could not effect. Now of what complexion it is, *Julius Alexandrinus* declareth, when he affirmeth that some upon the use thereof, have fallen into Feavers and Quinsies. The temper of their Dung, and intestinal Excretions do also confirm the same; which Topically applied become a *Phanigmus* or Rubifying Medecine; and are of such fiery parts, that as we read in *Galen*, they have of themselves conceived fire, and burnt a house about them. And therefore when in the famine of *Samarit* (wherein the fourth part of a Cab of Pigeons Dung was sold for five pieces of silver,) it is delivered by *Josephus*, that men made use hereof instead of common salt; as, beside the effects before expressed, is discernable by taste, and the earth of Columbaries or Dove-houses, so much desired in the artifice of Salt-peter. And to speak generally, the excrement of birds which want both Bladder and Kidnies, hath more of salt acrimony, then that of other animals, who beside the Guts have also those conveyances; for whereas in these, the salt and lixivated Serocity with some portion of choler, is divided between the Guts and Bladder, it remains undivided in birds; and hath but a single descent, by the Guts, with the exclusion of the Belly. Now if because the Dove is of a milde and gentle nature, we cannot conceive it should be of an hot temper; our apprehensions are not distinct in the measure of constitutions, and the several parts which evidence such conditions. For the Irascible passions do follow the temper of the Heart, but the concupiscible distractions the crasis of the Liver. Now many have hot Livers, which have but cool and temperate Hearts; and this was probably the temper of *Paris*, a contrary constitution to that of *Ajax*; and both but short of *Medea*, who seemed to exceed in either.

Lastly, it is repugnant to experience; for Anatomical enquiry discovereth in them a Gall: and that according to the determination of *Aristotle*, not annexed unto the Liver, but adhering unto the Guts: nor is the humour contained in smaller veins, or obscurer capillations, but in a vesicle or little bladder, though some affirm it hath no bag at all. And therefore the Hieroglyphick of the Egyptians, though allowable in the sense, is weak in the foundation: who expressing meekness and lenity by the portraiture of a Dove with a tail erected, affirmed it had no Gall in the inward parts, but only in the Rump, and as it were out of the body. And therefore if they conceived their Gods were pleased with the sacrifice of this animal, as being without Gall, the ancient Heathens were surely mistaken in the reason, and in the very oblation. Whereas in the Holocaust or burnt-Offering of *Moses*, the Gall was cast away: for, as *Ben: Maimon* instructeth, the inwards whereto

Whence the  
irascible,  
whence the  
concupiscible  
passions do  
most arise.

the



Levit. 1.  
Doves, the  
birds of Venus  
wh.

the Gall adhereth, were taken out with the Crop, according unto the Law: Which the Priest did not burn, but cast unto the *East*, that is, behind his back, and readiest place to be carried out of the Sanctuary. And if they also conceived that for this reason, they were the birds of *Venus*, and wanting the furious and discording parts, were more acceptable unto the Deity of Love: they surely added unto the conceit: which was at first venerable: and in this animal, may be sufficiently made out from that conception.

The ground of this conceit is partly like the former; the obscure situation of the Gall, and out of the Liver, wherein it is commonly enquired. But this is a very unjust illation, not well considering with what variety this part is seated in Birds. In some, both at the Stomack and Liver, as in the Capriceps; in some at the Liver onely, as in Cocks, Turkeys, and Pheasants; in others at the Guts, and Liver, as in Hawks and Kites; in some at the Guts alone, as Crows, Dove, and many more. And these perhaps may take up all the wayes of situation, not onely in Birds, but also other Animals; for what is said of the Anchovy, that answerable unto its name, it carrieth the Gall in the Head, is further to be enquired. And though the discoloured particles in the skin of an Heron, be commonly termed Galls, yet is not this animal deficient in that part, but containeth it in the Liver. And thus when it is conceived that the eyes of *Tobias*, were cured by the Gall of the fish *Callionymus*, or *Scorpius marinus*, commanded to that effect, by *Dioscorides*; although that part were not in the Liver; yet there were no reason to doubt, that Probability. And whatsoever animal it was, it may be received without exception, when its delivered, the married Couple as a testimony of sincere concord, did cast the Gall of the sacrifice behind the Alter.

all bones  
old bones  
old bones  
old bones  
Hosea 7.

Cap. 25.  
Cap. 26..

A strict and literal acception of a loose and tropical expression was a second ground hereof. For, while some affirmed it had no Gall, intending onely thereby no evidence of anger or fury; others have construed it anatomically, and denied that part at all. By which illation, we may infer, and that from Sacred Text, a Pigeon hath no heart; according to that expression, *Factus est Ephraim sicut Co'lumba seducta non habens Cor.* And so from the Letter of Scripture we may conclude it is no mild; but a fiery and furious Animal, according to that of *Jeremy*, *Facta est terra in desolationem a facie ira Columbe*; and again, *Revertamur ad terram natiuitatis nostre a facie gladii Columbe*. Where notwithstanding, the Dove is not literally intended; but thereby are implied the *Babylonians*, whose Queen *Semiramis* was called by that name; and whose successors did bear the Dove in their Standard. So is it proverbially said, *Formica sua bilis inest, habet & musca splenem*; whereas we know *Philosophy* denieth these parts, nor hath *Anatomy* discovered them in insects.

If therefore any affirm a Pigeon hath no Gall implying no more thereby, than the lenity of this Animal, we shall not controvert his affirmation.



on. Thus may we make out the assertions of ancient Writers, and safely receive the expressions of Divines and worthy Fathers. But, if by a transition from Rhetorick to Logick, he shall contend, it hath no such part or humour; he committeth an open fallacy, and such as was probably first committed concerning *Spanish Mares*; whose swiftness tropically expressed from their generation by the Wind, might after be grossly taken, and a real truth conceived in that conception.

## CHAP. IV.

## Of the Bever.

THAT a *Bever*, to escape the Hunter, bites off his testicles or stones, is a Tenent very Ancient; and, hath had thereby advantage of propagation. For, the same we find in the Hieroglyphicks of the *Egyptians*; in the Apologue of *Æsop*, an Author of great Antiquity, who lived in the beginning of the *Persian Monarchy*, and in the time of *Cyrus*; the same is touched by *Aristotle* in his *Erbicks*, but seriously delivered by *Ælian*, *Pliny*, and *Solinus*. With the same we meet with, in *Juvenal*; who by an handson and Metrical expression, more welcomly engrafts it in our junior Memories,

*Æsops Apologues of what Antiquity.*

*imitatus Castora, qui se  
Eunuchum ipse facit, cupiens evadere damno  
Testiculorum, adeo medicatum intelligit inguen.*

It hath been propagated by Emblems; and some have been so bad Grammarians, as to be deceived by the Name, deriving *Castor* a *Castrando*; whereas, the proper Latine word is *Fiber*, and *Castor*, but borrowed from the Greek, so called *quasi γαστήρ*, that is, *Animal ventricosum*, from his swaggy and prominent belly.

Herein therefore to speak compendiously, we first presume to affirm, that from a strict Enquiry, we cannot maintain the evulsion, or biting off any parts; and this is declarable from the best and most professed Writers: for, though some have made use hereof in a Moral or Tropical way, yet have the professed Discourters by silence deserted, or by experience rejected, this assertion. Thus was it in ancient times discovered, and experimentally refuted by one *Æstius* a Physician, as it stands related by *Pliny*; by *Dioscorides*, who plainly affirms that this tradition is false; by the discoveries of Modern Authors, who have expressly discoursed hereon; as *Alarvandus*, *Mathiulus*, *Gesnerus*, *Bellonius*; by *Olaus Magnus*,



nus, Peter Martyr, and others; who have described the manner of their Venations in *America*, they generally omitting this way of their escape, have delivered several other, by which they are daily taken.

The Original of the conceit was probably Hieroglyphical; which after became Mythological unto the Greeks, and so set down by *Æsop*; and, by process of tradition, stole into a total verity, which was but partially true, that is, in its covert sense and Morality. Now why they placed this invention upon the *Bever* (beside the Medical and Merchantable commodity of *Castoreum*, or parts conceived to be bitten away) might be, the sagacity and wisdom of that Animal, which from the works it performs, and especially its Artifice in building is very strange; and surely not to be matched by any other. Omitted by *Plutarch de solertia animalium*, but might have much advantaged the drift of that Discourse.

If therefore any affirm, A wise man should demean himself like the *Bever*, who, to escape with his life, contemneth the loss of his genitals; that is, in case of extremity, not strictly to endeavour the preservation of all, but to sit down in the enjoyment of the greater good, though with the detriment and hazard of the lesser; we may hereby apprehend a real and useful Truth. In this latitude of belief, we are content to receive the Fable of *Hippomanes*, who redeemed his life with the loss of a Golden Bal; and, whether true or false, we reject not the Tragedy of *Abysrtus*, and the dispersion of his Members by *Medea*, to perplex the pursuit of her Father. But if he shall positively affirm this Act, and cannot believe the Moral, unless he also credit the Fable; he is surely greedy of Delusion, and will hardly avoid deception in Theories of this Nature. The Error therefore and Alogy in this Opinion, is worse than in the last; that is, not to receive figures for realities, but expect a verity in Apologues; and believe, as serious affirmations, confessed and studied Fables.

Again, if this were true, and that the *Bever* in Chase makes some divulsion of parts, as that which we call *Castoreum*; yet, are not the same to be termed Testicles or Stones; for, these Cods or Follicles are found in both Sex, though somewhat more protuberant in the Male. There is hereto no derivation of the seminal parts, nor any passage from hence, unto the Vessels of Ejaculation: some perforations only in the part it self, through which, the humour included doth exsude: as may be observed in such as are fresh, and not much dried with age. And lastly, The Testicles, properly so called, are of a lesser Magnitude and seated inwardly upon the loyns: and therefore it were not only a fruitless attempt, but impossible act, to Eunuchate or Castrate themselves: and might be an hazardous practise of Art, if at all attempted by others.

Now, all this is confirmed from the experimental Testimony of five  
very



very memorable Authors: *Bellonius, Gesnerus, Amatus, Rondeletius*, and *Mathiolus*: who receiving the hint hereof from *Rondeletius* in the Anatomy of two *Bever*s, did find all true, that had been delivered by him, whose words are these in his learned Book *de piscibus*: *Fibri in inguini- bus geminos tumores habent, utrinque unicum, ovi Anserini Magnitudine: inter hos est mentula in maribus, in foeminis pudendum; hi tumores testes non sunt, sed folliculi membrana contecti, in quorum medio singuli sunt meatus, e quibus exsudat liquor pinguis & serosus, quem ipse Castor saepe admoto ore lambit & exsugit, postea veluti oleo, corporis partes oblitit; Hos tumores testes non esse hinc maxime colligitur, quod ab illis nulla est ad mentulam via, neque ductus quo humor in mentula meatum derivetur, & foras emittatur; praeterea quod testes intus reperiuntur, eosdem tumores Moscho animali inesse putat, e quibus odoratum illud pus emanat.* Than which words there can be none plainer, nor more evidently discover the impropriety of this appellation. That which is included in the Cod, or visible Bag about the Groin, being not the Testicle, or any spermatical part; but rather a collection of some superfluous matter deflowing from the body, especially the parts of nutrition as unto their proper emunctories; and as it doth in Musk and Civet-Cats, though in a different and offensive odour; proceeding partly from its food, that being especially Fish; whereof this humour may be a garous excretion and olidous separation.

Most therefore of the Moderns before *Rondeletius*, and all the Ancients excepting *Sestius* have misunderstood this part, conceiving *Castoreum* the Testicles of the *Bever*; as *Dioscorides, Galen Aegineta, Aetius*, and others have pleased to name it. The *Egyptians* also failed in the ground of their Hieroglyphick, when they expressed the punishment of Adultery, by the *Bever* depriving himself of his Testicles; which was amongst them the penalty of such inconstancy. Nor is *Aetius* perhaps, too strictly to be observed, when he prescribeth the Stones of the *Otter*, or *River-Dog* as succedaneous unto *Castoreum*. But, most inexcusable of all is *Pliny*; who having before him in one place the experiment of *Sestius* against it, sets down in another, that the *Bever*s of *Pontus* bite off their Testicles; and in the same place affirmeth the like of the *Hyena*. Which was indeed well joyned with the *Bever*, as having also a Bag in those parts; if thereby we understand the *Hyena odorata*, or *Civet-Cat*, as is delivered and graphically described by *Castellus*.

*Castellus de  
Hyena odorife-  
ra.*

Now, the Ground of this mistake, might be the resemblance and Situation of these tumors about those parts, wherein, we observe the testicles in other Animals. Which notwithstanding, is no well founded illation; for, the Testicles are defined by their Office, and not determined by place or Situation; they having one Office in all, but different seats in many. For beside that, no Serpent or Fishes oviparous have any stones at all; that neither biped, nor quadruped oviparous have any exteriorly, or prominent in the Groin; some also that are viv parous contain these

R.

parts



parts within, as beside this Animal, the Elephant, and the Hedg-bog.

If any therefore shall term these Testicles, intending Metaphorically and in no strict acception; his language is tolerable, and offends our ears no more than the Tropical names of Plants; when we read in Herbals, of Dogs, Fox, and Goat-stones. But, if he insiteth thereon and maintaineth a propriety in his language: our discourse hath overthrown his assertion, nor will Logick permit his illation; That is, from, things alike, to conclude a thing the same; and from an accidental convenience, that is, a similitude in place or figure, to infer a special congruity or substantial concurrence in Nature.

## CHAP. V.

### Of the Badger.

**T**Hat a *Brock* or *Badger* hath the legs of one side shorter than of the other, though an opinion perhaps not very ancient, is yet very general; received not only by *Theorists* and unexperienced believers, but assented unto by most who have the opportunity to behold and hunt them daily. Which notwithstanding upon enquiry, I find repugnant unto the three Determinators of truth, Authority, Sense, and Reason. For first, *Albertus Magnus* speaks dubiously, confessing he could not confirm the verity hereof; but *Aldrovandus* plainly affirmeth, there can be no such inequality observed. And for my own part, upon indifferent enquiry, I cannot discover this indifferance, although the regardible side be defined, and the brevity by most imputed unto the left.

*De incessu  
Animalium.*

Again, It seems no easie affront unto Reason, and generally repugnant unto the course of Nature; for, if we survey the total set of Animals, we may in their legs, or Organs of Progression, observe an equality of length, and parity of Numeration; that is, not any to have an odd leg, or the Supporters and Movers of one side not exactly answered by the other. Although, the hinder may be unequal unto the fore and middle legs, as in Frogs, Locusts, and Grasshoppers; or both unto the middle, as in some Beetles and Spiders, as is determined by *Aristotle de incessu animalium*. Perfect and viviparous quadrupeds, so standing in their position of proneness, that the opposite joynts of neighbour-legs consist in the same plane; and a line descending from their Navel intersects at right-Angles the Axes of the Earth. It happeneth often, I confess, that a *Hobbit* hath the Chely or great Claw of one side longer than the other; but this is not properly their leg, but a part of apprehension, and whereby they hold or seize upon their prey; for, the legs and proper parts of progression are inverted backward, and stand in a position opposite unto these.

Lastly



Lastly, The Monstrosity is ill contrived, and with some disadvantage; the shortness being affixed unto the legs of one side, which might have been more tolerably placed upon the thwart or diagonal Movers. For, *Diagonal, a line drawn from the cross angles.* the progression of quadrupeds being performed *per diametrum*, that is, the cross legs moving or resting together, so that two are alwaies in Motion, and two in Station at the same time; the brevity had been more tolerable in the cross legs. For, then the Motion and Station had been performed by equal legs; whereas, herein they are both performed by unequal Organs, and the imperfection becomes discoverable at every hand.

## CHAP. VI.

*Of the Bear.*

THAT a Bear brings forth her young informous and unshapen, which she fashioneth after by licking them over, is an opinion, not only vulgar, and common with us at present: but hath been of old delivered by Ancient Writers. Upon this foundation it was an Hieroglyphick with the Egyptians: Aristotle seems to countenance it: Solinus, Pliny, and Aelian, directly affirm it, and Ovid smoothly delivereth it.

*Nec catulus partu quem reddidit ursa recenti  
Sed male viva caroeft, lambendo mater in artibus  
Ducit, & in formam qualem cupit ipsa reducit.*

Which opinion notwithstanding, is not only repugnant unto the sense of every one that shall enquire into it, but, the exact and deliberate experiment of three Authentick Philosophers. The first of Mathiolus in his comment on Dioscorides, whose words are to this effect. In the valley of Anania about Trent, in a Bear which the Hunters eventered or opened, I beheld the young ones with all their parts distinct, and not without shape, as many conceive: giving more credit to Aristotle and Pliny, than experience and their proper senses. Of the same assurance was Julius Scaliger in his Exercitationes, *Ursam fetus informes potius ejicere, quam parere, si vera dicunt, quos postea linctu effingit: Quid hujusce fabulae authoribus fidei habendum, ex hac historia cognosces: In nostris Alpibus venatores, fetam ursam cepere disseca ea, fetus plane formatus intus invenimus est:* And lastly, Aldrovandus, who from the testimony of his



own eyes affirmeth, that in the Cabinet of the *Senate of Bononia*, there was preserved in a Glass, a *Cub* dissected out of a *Bear* perfectly formed, and compleat in every part.

It is moreover injurious unto reason, and much impugneth the course and providence of Nature, to conceive a birth should be ordained before there is a formation. For, the conformation of parts is necessarily required, not only unto the pre-requisites and previous conditions of Birth, as Motion, and Animation: but also unto the Parturition or very birth it self: Wherein, not only the *Dam*, but the *Younglings* play their parts; and the cause and act of exclusion proceedeth from them both. For, the exclusion of Animals is not meerly passive like that of Eggs, nor the total action of delivery, to be imputed unto the Mother: but, the first attempt beginneth from the *Infant*: which at the accomplished period attempteth to change his Mansion; and struggling to come forth, dilacerates and breaks those parts which restrained him before.

Formation  
in the Matrix,  
the admirable  
work of Na-  
ture.

Beside, (what few take notice of) Men hereby do in a high measure vilifie the works of God, imputing that unto the tongue of a Beast, which is the strangest Artifice in all the acts of Nature; that is, the formation of the *Infant in the Womb*: not onely in Mankind; but all viviparous Animals. Wherein the plastick or formative faculty, from matter appearing Homogeneous, and of a similary substance, erecteth Bones, Membranes, Veins, and Arteries: and out of these, contriveth every part in number, place, and figure, according to the law of its species. Which is so far from being fashioned by any outward agent, that once omitted or perverted by a slip of the inward *Phidias*, it is not reducible by any other whatsoever. And therefore *Mire me plasmaverunt manus tue*, though it originally respected the generation of Man, yet is it appliable unto that of other Animals; who entering the *Womb* in distinct and simple Materials, return with distinction of parts, and the perfect Breath of Life. He that shall consider these alterations without, must needs conceive there have been strange operations within; which to behold, were a Spectacle almost worth ones Being; a sight beyond all; except that man had been created first, and might have seen the shew of five days after.

Now, as the Opinion is repugnant both unto Sense and Reason, so hath it probably been occasioned from some slight ground in either. Thus in regard the *Cub* comes forth involved in the *Chorion*, a thick and tough Membrane obscuring the formation, and which the *Dam* doth after bite and tear asunder; the beholder at sight first conceives it a rude and informous lump of flesh, and imputes the ensuing shape unto the Mouthing of the *Dam*; which addeth nothing thereunto, but only draws the *Curtain*, and takes away that *Vail* which concealed the Piece before. And, thus have some endeavoured to enforce the same from reason; that is, the final and slender time of the *Beast's* gestation,

or



or going with her young; which lasting but few daies (a Month some say) the exclusion becomes precipitous, and the young ones consequently informous; according to that of *Solinus*, *Trigesimus dies uterum liberat uxor, unde evenit ut precipitata facunditas informes cree partus*. But, this will overthrow the general Method of Nature, in the works of Generation. For, therein the confirmation is not only antecedent, but proportional unto the exclusion; and, if the period of the birth be short, the term of conformation will be as sudden also. There may, I confess, from this narrow time of gestation ensue a Minority, or smallness in the exclusion; but this however inferreth no informity, and, it still receiveth the Name of a Natural and Legitimate birth; whereas, if we affirm a total informity, it cannot admit so forward a term as an Abortment, for, that supposeth conformation. So we must call this constant and intended act of Nature, a slip or effluxion, that is, an exclusion before conformation: before the birth can bear the name of the Parent, or be so much as properly called an *Embryon*.

Exposit.

## CHAP. VII.

### Of the Basilisk.

Many Opinions are passant concerning the *Basilisk*, or little King of Serpents, commonly called the *Cockatrice*: some affirming, others denying, most doubting the relations made hereof. What therefore in these incertainties, we may more surely determine, That such an Animal there is, if we evade not the testimony of Scripture, and human Writers, we cannot safely deny. So is it said, *Psalm 91. Super aspidem & Basiliscum ambulabis*, wherein the vulgar Translation retaineth the Word of the Septuagint, using in other places the Latine expression *Regulus*, as *Proverbs 23. Mordebit ut coluber, & sicut Regulus venena diffundet*: and *Jeremy 8. Ecce ego mittam vobis serpentes Regulos, &c.* That is, as ours translate it, *Behold I will send Serpents Cockatrices among you, which will not be charmed, and they shall bite you*. And as for human Authors, or such as have discoursed of Animals, or Poysons, it is to be found almost in all: in *Dioscorides*, *Galen*, *Pliny*, *Solinus*, *Ælian*, *Ætius*, *Avicen*, *Ardoynus*, *Grevinus*, and many more. In *Aristotle*, I confess we find no mention thereof, but *Scaliger*, in his Comment, and enumeration of Serpents, hath made supply; and, in his Exercitations delivereth, that a *Basilisk* was found in *Rome*, in the dayes of *Leo the Fourth*. The like is reported by *Sigenius*; and some are so far from denying one, that they have made several kinds thereof; for, such is the *Catoblepis*.



of *Pliny*, conceived by some; and the *Dryinus* of *Ætius* by others. But although we deny not the existence of the Basilisk, yet whether we do not commonly mistake in the conception hereof, and call that a Basilisk which is none at all, is surely to be questioned. For certainly that which from the conceit of its generation, we vulgarly call a Cockatrice, and wherein (but under a different name) we intend a formal Identity and adequate conception with the Basilisk; is not the Basilisk of the Ancient, whereof such wonders are delivered. For this of ours is generally described with Legs, Wings, a serpentine and winding Tail, and a Crest or Comb somewhat like a Cock. But the Basilisks of elder times was a proper kind of Serpent, not above three palms long, as some account; and differenced from other Serpents by advancing his head, and some white Marks, or coronary spots upon the Crown; as all authentick Writers have delivered.

Nor is this Cockatrice, only unlike the Basilisk, but of no real shape in Nature; and rather an Hieroglyphical fancy, to express different intentions, set forth in different fashions. Sometimes with the head of a Man, sometimes with the head of an Hawk, as *Pierius* hath delivered; and as with addition of Legs, the Heralds, and Painters still describe it. Nor was it only of old a symbolical and allowable invention, but is now become a manual contrivance of Art, and artificial imposture; whereof besides others *Scaliger* hath taken notice: *Basilisci formam mentiti sunt vulgo Gallinaceo similem, & pedibus binis; neque enim ab similes sunt cæteris serpentibus, nisi macula quasi in vertice candida, unde illi nomen Regium*; that is, men commonly counterfeit the Form of a Basilisk, with another like a Cock, and with two Feet; whereas they differ not from other Serpents, but in a white speck upon their Crown. Now although in some manner it might be counterfeited in *Indian* Cocks, and flying Serpents; yet is it commonly contrived out of the skins of Thorn-backs, Scats or Maids, as *Aldrovand* hath observed; and also graphically described in his excellent Book of Fishes.

By way of figure.

Nor, is only the existency of this Animal considerable, but many things delivered thereof, particularly its poison and its generation. Concerning the first, according to the Doctrine of the Ancients, men still affirm, that it killeth at a distance, that it poisoneth by the eye, and by priority of vision. Now that deliterious it may be at some distance, and destructive without corporal contraction; what uncertainty soever there be in the effect, there is no high improbability in the relation. For if Plagues or pestilential A-toms have been conveyed in the air, from different Regions; if men at a distance have infected each other; if the shadows of some trees be noxious; If *Torpedoes* deliver their opium at a distance, and stupifie beyond themselves; we cannot reasonably deny, that (beside our gross and restrained poisons requiring contiguity unto their actions) there may proceed from subtiler seeds, more agile emanations; which contemn those Laws, and invade at distance unexpected.

The



That this venenation, shooteth from the eye, and that this way a Basilisk may empoison, although thus much be not agreed upon, by Authors, some imputing it unto the breath, others unto the bite, it is not a thing impossible. For eyes receive offensive impressions, from their objects, and may have influences destructive to each other. For the visible species of things strike not our senses immaterially; but streaming in corporal Raies, do carry with them the qualities of the object from whence they flow, and the medium through which they pass. Thus, through a green, or red Glass, all things we behold appear of the same Colours; Thus, sore eyes affect those which are sound; and themselves also by reflexion; as will happen to an inflamed eye that beholds it self long in a Glass; thus is fascination made out; and thus also it is not impossible, what is affirmed of this Animal; the visible Raies of their eyes carrying forth the subtlest portion of their poison; which received by the eye of Man, or Beast, infecteth first the Brain, and is from thence communicated unto the Heart. But lastly, That this destruction should be the effect of the first beholder, or depend upon priority of aspection, is a point not easily to be granted; and very hardly to be made out, upon the principles of *Aristotle*, *Alhazen*, *Vitel'o*, and others; who hold that Sight is made by reception, and not by extramission; by receiving the Raies of the Object into the eye, and not by sending any out. For hereby although he behold a man first, the Basilisk should rather be destroyed, in regard he first receiveth the Raies of his Antipathy, and venomous Emissions which objectively move his sense; but how powerfull soever his own poison be, it invadeth not the sense of Man in regard he beholdeth him not. And therefore this conceit was probably begot by such as held the opinion of sight by extramission; as did *Pythagoras*, *Plato*, *Empedocles*, *Hipparchus*, *Galen*, *Macrobius*, *Proclus*, *Simplicius*, with most of the Ancients, and is the postulate of *Euclide* in his Opticks; but now sufficiently convicted from observations of the dark chamber.

Effluxion of  
corporal spe-  
cies.

As for the generation of the Basilisk, that it proceedeth from a Cocks Egg hatched under a Toad or Serpent, it is a conceit as monstrous as the brood it self. For if we should grant that Cocks growing old, and unable for emission, amass within themselves some seminal matter, which may after conglobate into the form of an Egg: yet will this substance be unfruitfull. As wanting one principle of generation, and a comixture of the seed of both sexes, which is required unto production, as may be observed in the eggs of Hens not Troden; and as we have made trial in some which are termed Cocks eggs. It is not indeed impossible, that from the sperm of a Cock, Hen, or other Animal being once in putrescence, either from incubation, or otherwise, some generations may ensue; not univocal and of the same species, but some imperfect or monstrous production; even as in the body of man from putrid humors, and peculiar waies of corruption; there have succeeded strange, and unseconded shapes of worms; whereof

*Ovum Centenarium* or the  
last Egg,  
which is a  
very little  
one.

we



we have beheld some our selves, and read of others in medicinal observations. And so may strange and venomous Serpents be several waies engendered; but that this generation should be regular, and alwaies produce a Basilisk, is beyond our affirmation, and we have good reason to doubt.

Again, It is unreasonable to ascribe the equivocacy of this Form unto the hatching of a Toad, or imagine, that diversifies the production. For Incubation alters not the Species; nor if we observe it, so much as concurs either to the Sex, or Colour: as appears in the Eggs of Ducks or Partridges hatched under a Hen: there being required unto their exclusion, only a gentle and continued Heat: and that not particular or confined unto the Species, or Parent. So have I known the seed of Silk-worms hatched on the bodies of women: and *Pliny* reports that *Livia* the wife of *Augustus* hatched an Egg in her Bosome. Nor is only an animal heat required hereto, but an elemental and artificial warmth will suffice: for as *Diodorus* delivereth, the *Ægyptians* were wont to hatch their Eggs in Ovens, and many eye-witnesses confirm that practise unto this day. And therefore this generation of the Basilisk, seems like that of *Castor* and *Helena*: he that can credit the one, may easily believe the other: that is, that these two were hatched out of the Egg, which *Jupiter* in the form of a Swan, begat on his Mistress *Leda*.

The occasion of this conceit, might be an *Ægyptian* tradition concerning the Bird *Ibis*: which after became transferred unto Cocks. For an opinion it was of that Nation, that *Ibis* feeding upon Serpents, that venomous food so inquinated their ovall conceptions, or eggs within their bodies that they sometimes came forth in Serpentine shapes; and therefore they alwaies brake their Eggs, nor would they endure the bird to sit upon them. But how causeless their fear was herein, the daily incubation of Ducks, Pea-hens, and many other testifie: and the Stork might have informed them; which Bird they honoured, and cherished, to destroy their Serpents.

That which much promoted it, was a misapprehension in holy Scripture upon the Latine translation in *Esay* 51. *Ova aspidum ruperunt, & telas arancarum texerunt; qui comedent de ovis eorum morietur, & quod confotum est erumpet in Regulum.* From whence notwithstanding, beside the generation of of Serpents from Eggs, there can be nothing concluded; and what kind of Serpents are meant, not easie to be determined; for translations are very different: *Tremellius* rendering the Asp Hamorrhous, and the *Regulus* or Basilisk, a Viper, and our translation for the Asp sets down a Cockatrice in the Text, and an Adder in the Margin.

Another place of *Esay*, doth also seem to countenance it. Chap. 14. *Ne leteris Philistia quoniam diminuta est virga percussoris tui, de radice enim colubri egredietur Regulus, & semen ejus obsorbens volucrem;* which ours somewhat favourably rendereth; Cut of the Serpents Root shall come a Cockatrice



and his Fruit shall be a fiery flying Serpent. But Tremellins, *è radice Serpentis prodeit Hamorrhous, & fructus illius præter volans*; wherein the words are different, but the sense is still the same; for therein are figuratively intended *Uzziah*, and *Ezekias*; for though the Philistines had escaped the minor Serpent, *Uzziah*, yet from his stock, a fiercer snake should arise, that would more terribly sting them, and that was *Ezekias*.

But the greatest promotion, it hath received from a misunderstanding of the Hieroglyphical intention. For being conceived to be the Lord and King of Serpents to awe all others, not to be destroyed by any; the Egyptians hereby implied Eternity, and the awful power of the supreme Deitie: and therefore described a crowned Asp, or Basilisk upon the heads of the Gods. As may be observed in the Bembine-table, and other Egyptian Monuments.

## CHAP. VIII.

### *Of the Wolfe.*

Such a story as the Basilisk, is that of the Wolf, concerning priority of vision, that a man becomes hoarse, or dumb, if a Wolf have the advantage first to eye him. And this is in plain language affirmed by *Pliny*: *In Italia, ut creditur, Luporum visus est noxijs, vocemque homini, quem prius contemplantur, adimere*; so is it made out what is delivered by *Theocritus*, and after him by *Virgil*.

--- *Vox quoque Marim*  
*Jam fugit ipsa, Lupi Marim videre priores.*

Thus is the Proverb to be understood, when during the discourse if the party or subject interveneth, and there ensueth a sudden silence, it is usually said, *Lupus est in Fabula*. Which conceit being already convicted, not only by *Scaliger*, *Riolanus*, and others; but daily confutable almost every where out of *England*; we shall not further refute.

The Ground, or occasional Original hereof, was probably the amazement and sudden silence the unexpected appearance of Wolves do often put upon Travellers: not by a supposed Vapour, or venomous Emanation, but a vehement Fear which naturally produceth Obmutescence; and sometimes irrecoverable silence. Thus Birds are silent in presence of an Hawk, and *Pliny* saith that Dogs are mute in the shadow of an Hiena. But thus could

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not



not the mouths of worthy Martyrs be silenced; who being exposed, not only unto the eyes, but to the merciless teeth of Wolves, gave loud expressions of their Faith; and their holy clamours were heard as high as Heaven.

That which much promoted it, beside the common Proverb, was an expression in *Theocritus*, a very ancient Poet, *ἔσθ' ἡ λύκος ἔσθ' αἰς, Ἐδερὶ μὴν ποτὲς, ὡς αἰς, Λύκος ἐστὶ τὸν βίβος*; which *Lycus* was Rival unto another; and suddenly appearing stopped the mouth of his Corriual; now *Lycus* signifying also a *Wolf*, occasioned this apprehension; men taking that appellatively, which was to be understood properly, and translating the genuine acception. Which is a fallacy of Equivocation, and in some Opinions begat the like conceit concerning *Romulus* and *Remus*, that they were fostered by a *Wolf*; the name of the Nurse being *Lupa*; and founded the fable of *Europa*, and her carriage over Sea by a *Bull*, because the Ship, or Pilot's name was *Taurus*, and thus have some been startled at the Proverb, *Bos in Lingua*; confusedly apprehending, how a man should be said to have an Oxe in his tongue, that would not speak his mind; which was no more than that a piece of money had silenced him: For, by the Oxe was only implied a piece of Coin stamped with that Figure, first currant with the *Athenians*, and after among the *Romans*.

## CHAP. IX.

### of Deer.

THE common Opinion concerning the long life of Animals, is very Ancient, especially, of *Crow*, *Choughs*, and *Deer*; in moderate accounts, exceeding the Age of Man; in some, the daies of *Nestor*, and in others, surmounting the years of *Artemus*, or *Methuselah*. From whence Antiquity hath raised proverbial expressions; and the real conception of their duration, hath been the Hyperbolical expression of many others. From all the rest, we shall single out the *Deer*; upon concession a long-liv'd Animal, and in longevity, by many conceived to attain unto hundreds; wherein, permitting every man his own belief, we shall our selves crave liberty to doubt; and our reasons are these ensuing.

The first is that of *Aristotle*, drawn from the increment and gestation of this Animal, that is, its sudden arrivance unto growth and Maturity, and the small time of its remainder in the Womb. His words in the Translation of *Scaliger* are these; *Deeius vite longitudine fabulantur*; neque



*neque enim aut gestatio aut incrementum huiusmodi sunt, ut præstent argumentum longævi animalis*; that is, Fables are raised concerning the vivacity of *Deer*; for, neither are their gestation or increment, such as may afford an argument of long life. And, these saith *Scaliger*, are good Mediums conjunctively taken, that is, not one without the other. For, of Animals viviparous such as live long, go long with young, and attain but slowly to their Maturity and Stature. So the Horse that liveth about Thirty, arriveth unto his Stature about Six years, and remaineth above ten Months in the Womb; so the Camel that liveth unto Fifty, goeth with young no less than ten Months, and ceaseth not to grow before Seven; and so the Elephant that liveth an hundred, beareth its young above a year, and arriveth unto perfection at Twenty. On the contrary, the Sheep and Goat, which live but Eight or Ten years, go but five Months, and attain to their perfection at Two years; and the like proportion is observable in Cats, Hares, and Conies. And so the *Deer* that endureth the Womb but eight Months, and is compleat at six years, from the course of Nature, we cannot expect to live an Hundred; nor, in any proportional allowance much more than Thirty. As having already passed two general Motions, observable in all animations, that is, its beginning and encrease; and having but two more to run thorow, that is, its state and declination; which are proportionally set out by Nature in every kind; and naturally proceeding admit of inference from each other.

The other ground that brings its long life into question, is the immoderate salacity, and almost unparalled excess of Venerie, which every *September* may be observed in this Animal: and is supposed to shorten the lives of Cocks, Partridges, and Sparrows. Certainly, a confessed and undeniable enemy unto longevity: and that not only as a sign in the complexional desire and impetuosity: but also as a cause in the frequent act, or iterated performance thereof. For, though we consent not with that Philosopher, who thinks a spermatical emission unto the weight of one drachm, is æquivalent unto the effusion of sixty ounces of blood; yet considering the exfolution and languor ensuing that act in some, the extenuation and marcour in others, and the visible acceleration it makes of age in most: we cannot but think, it much abridgeth our daies. Although we also concede, that this exclusion is natural, that nature it self will find away hereto, without either act or object. And, although it be placed among the six non-naturals, that is, such as neither naturally constitutive, nor meerly destructive, do preserve or destroy according unto circumstance yet do we sensibly observe, an impotency or total privation thereof, prolongeth life: and they live longest in every kind that exercise it not at all. And this is true, not only in *Eunuchs* by Nature, but *Spadoes* by Art, for, castrated animals in every species are longer lived, than they which retain their virilities.



For, the generation of bodies, is not effected, as some conceive, of Souls; that is, by irradiation, or answerable unto the propagation of light, without its proper Diminution: but therein a transmission is made materially from some parts, and Ideally from every one: and the propagation of one, is in a strict acception, some minoration of another. And therefore also that Axiom in Philosophy, that, The generation of one thing, is the corruption of another; although it be substantially true concerning the form and matter, is also dispositively verified in the efficient or producer.

As for more sensible Arguments, and such as relate unto experiment: from these we have also reason to doubt its age, and presumed Vivacity: for where long-life is natural, the marks of age are late: and when they appear, the Journey unto Death cannot be long. Now the age of Deer (as *Aristotle* long ago observed) is best conjectured, by view of the Horns and Teeth. From the Horns, there is a particular and annual account unto six years: they arising first plain, and so successively branching: after which the judgment of their years by particular marks becomes uncertain. But when they grow old, they grow less branched, and first do lose their *ἀμυρῆς*, or *propugnacula*: that is, their Brow-Antlers, or lowest Furcations next the Head: which *Aristotle* saith the young ones use in fight: and the old, as needless, have them not at all. The same may be also collected from the loss of their Teeth, whereof in old age they have few or none before, in either jaw. Now these are infallible marks of age, and, when they appear, we must confess a declination: which notwithstanding (as men inform us in *England*, where observations may well be made) will happen between twenty and thirty. As for the Bone, or rather Induration of the Roots of the arterial Vein, and great Artery, which is thought to be found only in the Heart of an old Deer, and therefore becomes more precious in its Rarity; it is often found in Deer, much under thirty; & we have known some affirm they have found it in one of half that age. And therefore in that account of *Pliny*, of a Deer with a collar about his neck, put on by *Alexander* the Great, and taken alive an hundred years after, with other relations of this nature, we much suspect imposture or mistake. And if we grant their Verity, they are but single relations, and very rare contingencies in individuals, not affording a regular diduction upon the species. For though *Ulysses* his Dog lived unto twenty, and the *Athenian* Mule unto fourscore years, yet do we not measure their dayes by those years; or usually say They live thus long. Nor can the three hundred years of *John* oftentimes, or *Nestor*, overthrow the assertion of *Moses*, or afford a reasonable encouragement beyond septuagenary determination.

The Ground and Authority of this conceit, was first Hieroglyphical, the *Egyptians* expressing longevity by this Animal; but upon what uncertainties, and also convincing falsities they often erected such Emblemes, we have elsewhere delivered. And if that were true which *Aristotle* deli-



vers of his time, and *Pliny* was not affraid to take up long after, the *Egyptians* could make but weak observations herein; for, though it be said that *Aeneas* feasted his followers with Venison, yet *Aristotle* affirms, that neither Deer nor Boar were to be found in *Africa*. And, how far they miscounted the lives and duration of Animals, is evident from their conceit of the Crow, which they presume to live Five hundred years; and from the lives of Hawks, which (as *Elia* delivereth) the *Egyptians* do reckon no less than at Seven hundred.

The second which led the conceit unto the *Grecians*, and probably descended from the *Egyptians*, was Poetical; and that was a passage of *Hesiod*, thus rendred by *Ausonius*.

*Ter binos deciesque novem super exit in annos,  
Iusta senescentum quos implet vita virorum;  
Hos novies superat vivendo garrula cornix;  
Et quater egreditur cornicis sacula cervus;  
Alipedem cervum ter vincit corvus.*

To Ninety six the life of Man ascendeth,  
Nine times as long that of the Chough extendeth,  
Four times beyond, the life of Deer doth go  
And thrice is that surpassed by the Crow.

So that according to this account, allowing Ninety six for the Age of Man, the life of a Deer amounts unto Three thousand, four hundred, fifty six. A conceit so hard to be made out, that many have deserted the common and literal construction. So *Theon* in *Aratus*, would have the number of Nine not taken strictly, but for many years. In others Opinion, the compute so far exceedeth truth, that they have thought it more probable to take the Word *Genea*, that is, a Generation consisting of many years, but for one year, or a single Revolution of the Sun; which is the remarkable measure of time, and within the compass whereof we receive our perfection in the Womb. So, that by this construction, the years of a Deer should be but Thirty six, as is discoursed at large in that Tract of *Plutarch*, concerning the cessation of Oracles; and whereto, in his discourse of the Crow, *Aldrovandus* also inclineth. Others not able to make it out, have rejected the whole account, as may be observed from the words of *Pliny*, *Hesiodus qui primus aliquid de longevitate vita prodidit, fabulose (reor) multa de hominum aeo referens, cornici novem nostras attribuit etates, quadruplum ejus cervus, id triplicatum corvis, & reliqua fabulosa de Phoenice & Nymphis*. And this, how slender soever, was probably the strongest ground Antiquity had for this longevity of Animals; that made *Theophrastus* expostulate with Nature concerning the long life of Crows; that begat the Epithete of Deer in *Opianus*, and that expression of *Juvenal*

*Longa & cervina senectus,*

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The third ground was Philosophical, and founded upon a probable Reason in Nature, that is, the defect of a Gall; which part, (in the opinion of *Aristotle* and *Pliny*), this Animal wanted, and was conceived a cause and reason of their long life; according (say they) as it happeneth unto some few men, who have not this part at all. But this assertion is first defective in the verity concerning the Animal alledged: for, though it be true, a Deer hath no Gall in the Liver, like many other Animals, yet hath it that part in the Guts, as is discoverable by taste and colour: and therefore *Pliny* doth well correct himself, when having affirmed before, It had no Gall; he after saith, Some hold it to be in the Guts; and that, for their bitterness, Dogs will refuse to eat them. It is also deficient in the verity of the Induction or Connumeration of other Animals conjoyned herewith, as having also no Gall; that is, as *Pliny* accounteth, *Equi, Muli, &c.* Horses, Mules, Asses, Deers, Goats, Boars, Camels, Dolphins, have no Gall. Concerning Horses, what truth there is, herein we have declared before; as for Goats, we find not them without it. What Gall the Camel hath, *Aristotle* declareth: that Hogs also have it, we can affirm; and that not in any obscure place, but in the Liver, even as it is seated in Man.

That therefore the *Deer* is no short-liv'd Animal, we will acknowledg: that comparatively, and in some sense long-liv'd, we will concede; and thus much we shall grant, if we commonly account its daies, by thirty six or forty years: for, thereby it will exceed all other cornigerous Animals. But, that it attaineth unto hundreds, or the years delivered by Authors; since we have no authentick experience for it, since we have reason and common experience against it, since the grounds are false and fabulous which do establish it; we know no ground to assent.

Concerning *Deer*, there also passeth another Opinion, that the Males thereof, do yearly lose their Pizzle. For, men observing the decedence of their horns, do fall upon the like conceit of this part, that it annually rotteth away, and successively reneweth again. Now, the ground hereof, was surely the observation of this part in *Deer*, after immoderate venery, and about the end of their Rutt, which sometimes becomes so relaxed and pendulous, it cannot be quite retracted, and being often beset with flies, it is conceived to rot, and at last to fall from the body. But, herein experience will contradict us: for *Deer* which either die or are killed at that time, or any other, are always found to have that part entire. And reason also will correct us: for spermatical parts, or such as are framed from the seminal principles of parents, although homogeneous or similiary, will not admit a Regeneration, much less will they receive an integral restauration, which being organical and instrumental Members, consist of many of those. Now this part, or Animal of *Plato*, consisteth not only of sanguineous and reparable particles, but is made up of veins, nerves, arteries, and in some Animals, of bones: whose reparation



reparation is beyond its own fertility, and a fruit not to be expected from the fructifying part it self. Which faculty, were it communicated unto Animals, whose originals are double, as well as unto Plants, whose seed is within themselves: we might abate the art of *Taliacotines*, and the new in-arching of Noses. And therefore the fancies of Poets have been so modest, as not to set down such renovations, even from the powers of their Deities: for, that the mutilated shoulder of *Pelops* was pieced out with Ivory: and that the limbs of *Hippolytus* were set together, not regenerated by *Æsculapius*, is the utmost assertion of Poetry.

# CHAP. X.

## Of the King-fisher.

THAT a *King-fisher* hanged by the bill, sheweth in what quarter the wind is, by an occult and secret propriety, converting the breast to that point of the Horizon, from whence the wind doth blow, is a received opinion, and very strange; introducing natural Weather-cocks, and extending Magnetical positions as far as Animal Natures. A conceit supported chiefly by present practice, yet not made out by reason or experience.

Unto Reason it seemeth very repugnant, that a Carcass or Body dis-animated, should be so affected with every Wind, as to carry a conformable respect and constant habitude thereto. For, although in sundry Animals, we deny not a kind of natural Meteorology or innate presentation both of wind and weather, yet, that proceeding from sense receiving impressions from the first mutation of the Air, they cannot in reason retain that apprehension after death; as being affections which depend on life, and depart upon disanimation. And therefore with more favourable Reason may we draw the same effect or sympathy upon the *Hedge-hog*; whose presentation of Winds is so exact, that it stoppeth the North or Southern-hole of its Nest, according to pre-notion of these Winds ensuing; which some men observing, have been able to make predictions which way the Wind would turn, and been esteemed hereby wise men in point of Weather. Now, this proceeding from sense in the creature alive, it were not reasonable to hang up an *Hedge-hog* dead, and to expect a conformable Motion unto its living conversion. And, though in sundry Plants, their virtues do live after death, and we know that *Scammony*, *Rhubarb*, and *Senna* will purge without any vital assistance;

Whence it is, that some creatures presage the weather.



stance; yet in Animals and sensible Creatures, many actions are mixt, and depend upon their living form, as well as that of mistion; and, though they wholly seem to retain unto the body, depart upon disunion. Thus Glow-worms alive, project a lustre in the dark; which fulgour notwithstanding ceaseth after death; and thus the *Torpedo* which being alive stupifies at a distance, applied after death, produceth no such effect; which had they retained, in places where they abound, they might have supplied *Opium*, and served as frontals in Phrensies.

As for Experiment: we cannot make it out by any we have attempted; for if a single *King-fisher* be hanged up with untwisted silk in an open room, and where the air is free, it observes not a constant respect unto the mouth of the Wind, but variously converting, doth seldom breast it right. If two be suspended in the same room, they will not regularly conform their breasts, but oft-times respect the opposite Points of Heaven. And if we conceive that, for exact exploration, they should be suspended, where the air is quiet and unmoved, that, clear of impediments, they may more freely convert upon their natural verticity; we have also made this way of inquisition, suspending them in large and capacious Glasses closely stopped; wherein, nevertheless we observe a casual station, and that they rested irregularly upon conversion. Wheresoever they rested, remaining inconverted; and possessing one Point of the Compass, whilst the wind perhaps had passed the two and thirty.

The ground of this popular practice might be the common opinion concerning the vertue Prognostick of these Birds; the natural regard they have unto the Winds, and they unto them again; more especially remarkable in the time of their Nidulation, and bringing forth their young. For at that time, which happeneth about the brumal Solstice, it hath been observed even unto a Proverb, that the Sea is calm, and the Winds do cease, till the young ones are excluded and forsake their Nest, which floateth upon the Sea, and by the roughness of winds might otherwise be overwhelmed. But how far hereby to magnify their prediction we have no certain rule; for, whether out of any particular prenotation, they chuse to sit at this time. or whether it be thus contrived by concurrence of causes, and providence of Nature, securing every species in their production, is not yet determined. Surely, many things fall out by the design of the general motor, and undreamt of contrivance of Nature, which are not imputable unto the intention or knowledge of the particular Actor. So though the feminality of *Ivy* be almost in every Earth, yet that it ariseth and groweth not, but where it may be supported; we cannot ascribe the same unto the distinction of the seed; or conceive any science therein, which suspends and conditions its eruption. So if, as *Pliny* and *Plutarch* report, the *Crocodiles* of *Egypt*, so aptly lay their Eggs, that the Natives thereby are able to know



know how high the flood will attain ; it will be hard to make out, how they should divine the extent of the in-undation, depending on causes so many miles remote, that is, the measure of showers in *Aethiopia* ; and whereof, as *Athanasius* in the life of *Anthony* delivers, the Devil himself upon demand could make no clear prediction. So are there likewise many things in Nature, which are the Fore-runners or Signs of future Effects, whereto they neither concur in causality or prenotation ; but are secretly ordered by the providence of causes, and concurrence of actions collateral to their signations.

It was also a Custom of old to keep these Birds in Chests, upon opinion that they prevented Moths. Whether it were not first hang'd up in Rooms to such effects, is not beyond all doubt. Or whether we mistake not the posture or suspension ; hanging it by the Bill, whereas we should do it by the Back, that by the Bill it might point out the Quarters of the Wind ; for so hath *Kircherus* described the Orbis, and the Sea-Swallow. But the eldest custom of hanging up these Birds was founded upon a tradition that they would renew their Feathers every year as though they were alive. In expectation whereof, four hundred years ago *Albertus magnus* was deceived.

## CHAP. XI.

## Of Griffins.

THAT there are Griffins in Nature, that is, a mixt and dubious Animal in the fore-part resembling an Eagle, and behind, the shape of a Lion with directed Ears, four Feet, and a long Tail, many affirm and most, I perceive, deny not. The same is averred by *Ælian*, *Solinus*, *Me'a*, and *Herodotus*, countenanced by the Name sometimes found in Scripture, and was an Hieroglyphick of the *Egyptians*.

Notwithstanding, we find most diligent enquirers to be of a contrary assertion. For beside that *Albertus* and *Pliny*, have disallowed it, the learned *Aldrovandus*, hath in a large discourse rejected it ; *Mathias Michovius*, who writ of those Northern Parts, wherein men place these Griffins, hath positively concluded against it ; and if examined by the Doctrine of Animals, the Invention is Monstrous, nor much inferior unto the figment of Sphinx, Chimæra, and Harpies ; for though there be some flying Animals of mixed and participating Natures, that is, between Bird, and Quadruped ; yet are their Wings and Legs so set together, that they seem to make

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each



each other; there being a commixtion of both, rather than adaptation or cement of prominent parts unto each other; as is observable in the Bat, whose Wings and Fore-legs are contrived in each other. For though some species there be, of middle and participating Natures, that is, of Bird and Beast, as Bats and some few others; yet are their parts so conformed and set together, that we cannot define the beginning or end of either; there being a commixtion of both in the whole, rather than an adaptation or cement of the one unto the other.

Revol. II.

Now for the word *γρυψ* or *Gryps* sometimes mentioned in Scripture, and frequently in humane Authors, properly understood, it signifies some kind of Eagle or Vulture; from whence the Epithete *Grypus* for an hooked or Aquiline Nose. Thus when the Septuagint makes use of this word, *Tremelins* and our Translation hath rendered it the Ossifrage; which is mentioned of the Eagle. And although the Vulgar Translation, and that annexed unto the Septuagint retain the word *Gryps*, which in ordinary and school-construction is commonly rendred a Griffin; yet cannot the Latine assume any other then the Greek, from whence it is borrowed. And though the Latine *Gryphes* be altered somewhat by the addition of an h, or aspiration of the letter π, yet is not this unusual; so what the Greeks call *τέτραπαιον*, the Latines will call *Trophæum*, and that person which in the Gospel is named *Κλεόπας*, the Latine will render *Cleophas*. And therefore the quarrel of Origen was unjust, and his conception erroneous, when he conceived the food of Griffins forbidden by the Law of Moses: that is, Poetical Animals, and things of no existence. And therefore when in the Hecatombs and mighty oblations of the Gentiles, it is delivered, they sacrificed Gryphes or Griffins; hereby we may understand some stronger sort of Eagles. And therefore also when it is said in *Virgil* of an improper Match, or *Mopsus* marrying *Nysa*, *Jungentur jam Gryphes equis*; we need not Hunt after other sense, than that strange unions shall be made, and different natures be joined together.

As for the Testimonies of ancient Writers, they are but derivative, and terminate all in one *Aristeus* a Poet of *Proconsus*; who affirmed that neer the *Arimaspi*, or one-eyed Nation, Griffins defended the Mines of Gold. But this, as *Herodotus* delivereth, he wrote by hear-say; and *Michovius* who hath expressly written of those parts, plainly affirmeth, there is neither Gold nor Griffins in that countrey, nor any such animal extant; for so doth he conclude, *Ego vero contra veteres auctores, Gryphes nec in illa Se p'entrionis, nec in aliis orbis partibus inveniri affirmarim.*

Lastly, Concerning the Hieroglyphical Authority, although it neereſt approacheth the truth, it doth not infer its existency. The conceit of the Griffin properly taken being but a symbolical phancy; in so intolerable a shape including allowable morality. So doth it well make out the properties of a Guardian, or any person intrusted; the ears implying attention, the wings celerity of execution, the Lion-like shape, courage and audacity, the



the hooked Bill, reservance and tenacity. It is also an Embleme of valour and magnanimity, as being compounded of the Eagle and Lion, the noblest Animals in their kinds; and so is it appliable unto Princes, Presidents, Generals, and all Heroick Commanders; and so it is also born in the Coat-arms of many noble Families of *Europe*.

But the Original Invention seems to be Hieroglyphical, derived from the *Egyptians*, and of an higher signification. By the mystical Conjunction of Hawk and Lion, implying either the Genial or the syderous Sun, the great Celerity thereof, and the strength and vigour in its operations. And therefore under such Hieroglyphicks, *Osiris* was described; and in ancient Coins, we meet with Gryphins conjointly with *Apollo's*, *Trippodes* and Chariot Wheels, and the marble Gryffins at *St. Peters* in *Rome*; as learned Men conjecture, were first translated from the Temple of *Apollo*. Whether hereby were not also mystically implied the activity of the Sun in *Leo*, the power of God in the Sun, or the influence of the Coelestial *Osiris*, by *Mopha* the Genius of *Nilus*, might also be considered. And, than the learned *Kircherus* no man were likely to be a better *Oedipus*.

## CHAP. XII.

## Of the Phoenix.

THAT there is but one Phoenix in the World, which after many hundred years burneth it self, and from the ashes thereof ariseth up another, is a conceit not new nor altogether popular, but of great Antiquity; not only delivered by humane Authors, but frequently expressed by holy Writers; by *Cyriel*, *Epiphanius* and others, by *Ambrose* in his *Hexameron*, and *Tertullian* in his Poem *de judicio Domini*, but more agreeably unto the present sense, in his excellent Tract, *de Resurrectione carnis*. *Illum dico alium, Orientis peculiarem, de singularitate famosum, de posteritate monstrosum; qui semetipsum libenter funtrans renovat, natali sine decedens, atque succedens iterum Phoenix. Ubi jam nemo, iterum ipse; quia non jam, alius idem.* The Scriptures also seem to favour it; particularly that of *Job 21*. In the interpretation of *Beda*, *Dicebam in nidulo meo moriar, & sicut Phoenix multiplicabo dies*: and *Psal. 31*. *Σιναιος ὡς περ φοῖνιξ ἀνθήσκει, Vir justus ut Phoenix florebit*, as *Tertullian* renders it, and so also expounds it in his Book before al-  
leadged.

All which notwithstanding, we cannot presume the existence of this Animal; nor dare we affirm there is any Phoenix in Nature. For, first there

Against the  
story of the  
Phoenix.



wants herein the definitive Confirmator and Test of things uncertain, that is, the sense of Man. For though many Writers have much enlarged hereon, yet is there not any ocular Describer, or such as presumeth to confirm it upon aspection. And therefore *Herodotus* that led the story unto the *Greeks*, plainly saith, he never attained the sight of any but only in the picture.

Again, Primitive Authors, and from whom the stream of relations is derivative, deliver themselves very dubiously; and either by a doubtful parenthesis, or a timorous conclusion, overthrow the whole Relation. Thus *Herodotus* in his *Euterpe*, delivering the story hereof, presently interposeth, *ἡμὸν μὲν ἐπίστα λέγοντες*; that is, which account seems to me improbable. *Tacitus* in his *Annals* affordeth a larger story, how the Phoenix was first seen at *Heliopolis* in the reign of *Sesostris*, then in the reign of *Amasis*, after in the dayes of *Ptolemy*, the third of the *Macedonian* Race, but at last, thus determineth, *Sed antiquitas obscura; & nonnulli falsum esse hunc Phœnicem, neque Arabum e terris, credidere*, *Pliny* makes yet a fairer story; that the Phoenix flew into *Egypt* in the Consul-ship of *Quintus Plancius*, that it was brought to *Rome* in the Censor-ship of *Claudius*, in the eight hundred year of the City, and testified also in their Records; but after all concludeth, *Sed quæ falsa nemo dubitavit*, as we read it in the fair and ancient impression of *Brescia*, as *Aldrovandus* hath quoted it, and as it is found in the manuscript Copy, as *Dalechampius* hath also noted.

Moreover, Such as have naturally discoursed hereon, have so diversly, contrarily, or contradictorily delivered themselves, that no affirmative from thence, can reasonably be deduced. For most have positively denied it, and they which affirm and believe it, assign this name unto many, and mistake two or three in one. So hath that Bird been taken for the Phoenix which liveth in *Arabia*, and buildeth its Nest with Cinnamon; by *Herodotus*, called *Cinnamulgus*, and by *Aristotle*, *Cinnamomus*, and as a fabulous conceit is censured by *Scaliger*: Some have conceived that Bird to be the Phoenix, which by a *Persian* name with the *Greeks*, is called *Rhintace*; but how they made this good, we find occasion of doubt; whilst we read in the Life of *Artaxerxes*, that this is a little Bird brought often to their tables, and wherewith *Parasitis* cunningly poisoned the Queen. The *Manucodiata* or Bird of Paradise, hath had the honour of this name, and their Feathers brought from the *Moluccas* do pass for those of the Phoenix. Which though promoted by rarity with us, the *Eastern* Travellers will hardly admit; who know they are common in those parts, and the ordinary plume of *Fanzaries* among the *Turks*. And lastly, the Bird *Semenda* hath found the same appellation, for so hath *Scaliger* observed and refuted; nor will the solitude of the Phoenix allow this denomination; for many there are of that species, and whose trifistulary Bill and Crany, we have beheld our selves. Nor are men only at variance in regard of the Phoenix it self, but very disagreeing in the accidents ascribed thereto: for some affirm it liveth three hundred, some five



five, others six, some a thousand, others no less than fifteen hundred years; some say it liveth in *Aethiopia*, others in *Arabia*, some in *Aegypt*, others in *India*, and some in *Utopia*; for such must that be which is described by *Lactantius*; that is, which neither was singed in the combustion of *Phaeton*, or over-whelmed by the inundation of *Deucalion*.

Lastly, Many Authors who have discoursed hereof, have so delivered themselves, and with such intentions, as we cannot from thence deduce a confirmation. For some have written Poetically, as *Ovid*, *Mantuan*, *Lactantius*, *Claudian*, and others: Some have written Mystically, as *Paracelsus* in his Book *de Azoth*, or *de ligno & linea vite*; and as Hermetical Philosophers, involving therein the Secret of their Elixir, and enigmatically expressing the Nature of their great Work. Some have writ Rhetorically, and Concessively, not controverting, but assuming the Question, which taken as granted, advantaged the illation. So have holy men made use hereof, as far as thereby to confirm the Resurrection; for discoursing with Heathens who granted the story of the Phoenix, they induced the Resurrection from principles of their own, and positions received among themselves. Others have spoken Emblematically and Hieroglyphically; and so did the *Aegyptians*, unto whom the Phoenix was the Hieroglyphick of the Sun. And, this was probably the Ground of the whole Relation; succeeding ages adding fabulous accounts, which laid together built up this singularity, which every pen proclaimeth.

As for the Texts of Scripture, which seem to confirm the conceit, duly perpended, they add not thereunto. For whereas in that of *Job*, according to the Septuagint or Greek Translation we find the word Phoenix, yet can it have no Animal signification; or therein it is not expressed *φοίνιξ* but *σάλαχος φοίνικος*, the Trunk of the Palm-tree, which is also called Phoenix; and therefore the construction will be very hard, if not applied unto some vegetable Nature. Nor can we safely insist upon the Greek expression at all; for though the Vulgar translate it *Palma*, and some retain the word Phoenix, others do render it by a word of different sense; for so hath *Tremellius* delivered: *Dicebam quod apud nidum meum exspirabo, & sicut arenas multiplicabo dies*; so hath the *Geneva* and ours translated it, I said I shall die in my Nest, and shall multiply my dayes, as the sand. As for that in the book of *Psalms*, *Vir justus ut Phoenix florebit*, as *Epiphanius* and *Tertullian* render it, it was only a mistake upon the Homonymy of the Greek word Phoenix, which signifies also a Palm-tree. Which is a fallacy of equivocation, from a community in name inferring a common Nature; and whereby we may as firmly conclude, that *Diaphœnicon* a purging Electuary hath some part of the Phoenix for its ingredient; which receiveth that name from Dates, or the fruit of the Palm-tree, from whence, as *Pliny* delivers, the Phoenix had it name.

Nor do we only arraign the existence of this Animal, but many things are questionable which are ascribed thereto, especially its unity, long life,



and generation. As for its unity, or conceit there should be but one in nature, it seemeth not only repugnant unto Philosophy, but also holy Scripture; which plainly affirms, there went of every sort, two at least into the Ark of *Noah*, according to the Text, Every Fowl after his kind, every Bird of every sort, they went into the Ark, Two and two of all flesh wherein there is the Breath of Life; and they that went in, went in both Male and Female of all Flesh. It infringeth the Benediction of God concerning Multiplication. God blessed them, saying, Be fruitful and multiply, and fill the waters in the Seas, and let Fowl multiply on the Earth; And again, Bring forth with thee, every living Thing, that they may breed abundantly in the Earth, and be fruitful and multiply upon the Earth, which terms are not applicable unto the Phoenix; whereof there is but one in the World, and no more now living then at the first Benediction. For the Production of one, being the destruction of another, although they Produce and generate, they increase not; and must not be said to multiply, who do not transcend an Unity.

That the  
world should  
last but six  
thousand  
years.

As for Longevity, that it liveth a thousand years, or more; besides that from imperfect observations, and rarity of appearance, no confirmation can be made; there may probably be a mistake in the compute. For the tradition being very ancient, and probably Egyptian, the *Greeks* who dispersed the Fable, might sum up the account, by their own numeration of years; whereas the Conceit might have its Original in times of shorter compute. For if we suppose our present Calculation, the Phoenix now in nature will be but the sixt from the Creation; and in the middle of its years; and if the *Rabbins* Prophecies succeed, shall conclude its dayes, not in its own, but the last and general flames, without all hope of Reviviction.

Concerning its Generation, that without all conjunction it begets and re-seminates it self, hereby we introduce a vegetable production in Animals; and unto sensible natures, transferr the Propriety of Plants; that, is to multiply within themselves, according to the Law of the Creation, Let the Earth bring forth Grass, the Herb yeelding Seed, and the Tree yeelding Fruit whose seed is in it self. Which is indeed the natural way of plants, who having no distinction of Sex, and the power of species contained in every *Individuum*, beget and propagate themselves, without commixtion; and therefore their Fruits proceeding from simpler Roots, are not so unlike, or distinguishable from each other, as are the off-springs of sensible Creatures and Prolifications descending from double Originals. But Animal-Generation is accomplished by more; and the concurrence of two sexes is required to the constitution of one. And therefore such as have no distinction of Sex engender not all, as *Aristotle* conceives of Eels, and testaceous Animals. And though Plant-animals do multiply, they do it not by copulation, but in a way analogous unto plants. So *Hermaphrodites* although they include the parts of both Sexes, and may be sufficiently potent in either; yet unto a conception require a separated Sex, and cannot impregnate themselves. And



And so also though *Adam* included all human nature, or was (as some opinion) an *Hermaphrodite*, yet had he no power to propagate himself; and therefore God said, *It is not good that man should be alone, let us make him an help meet for him*; that is, an help unto generation; for as for any other help, it had been fitter to have made another man.

Now, whereas some affirm that from one *Phoenix* there doth not immediately proceed another, but the first corrupteth into a Worm, which after becometh a *Phoenix*, it will not make probable this production. For, hereby they confound the generation of perfect animals with imperfect, sanguineous with exsanguious, vermiparous with oviparous; and erect Anomalies, disturbing the laws of Nature. Nor, will this corruptive production be easily made out in most imperfect generati- Irregularities.  
ons; for, altho' we deny not, that many Animals are vermiparous, begging themselves at a distance, and as it were at the second hand (as generall Insects, and more remarkably Butterflies and Silk-worms) yet, proceeds not this generation from a corruption of themselves, but rather a specifical and seminal diffusion, retaining still the *Idea* of themselves, though it act that part a while in other shapes. And this will also hold in generations equivocal, and such as are not begotten of parents like themselves; so from *Frogs* corrupting, proceed not *Frogs* again; so if there be *Anatiferous* trees, whose corruption breaks forth into *Bernacles*, yet if they corrupt, they degenerate into *Maggots*, which produce not them again. For, this were a confusion of corruptive and seminal Production, and a frustration of that seminal power committed to Animals at the Creation. The Problem might have been spared, Why we love not our Lice as well as our Children? *Noah's* Ark had been needless: the graves of Animals would be the fruitfulest Wombs; for death would not destroy, but empeople the World again.

Since therefore we have so slender grounds to confirm the existence of the *Phoenix*; since there is no ocular witness of it; since, as we have declared by Authors from whom the story is derived, it rather stands rejected; since they who have seriously discoursed hereof, have delivered themselves negatively, diversly, or contrarily; since many others cannot be drawn in to argument, as writing Poetically, Rhetorically, Enigmatically, Hieroglyphically; since holy Scripture alledged for it, duly perpended, doth not advantage it; and lastly, since so strange a generation, unity and long life, hath neither experience nor reason to confirm it; how far to rely on this tradition, we refer unto consideration.

But, surely they were not well-wishers unto parable Physick, or remedies easily acquired, who derived Medecines from the *Phoenix*; as some have done, and are justly condemned by *Pliny*; *Irridere est, vitæ remedia post mille finem annum reditura monstrare*; It is a folly to find out remedies that are not recoverable under a Thousand years; or purpose



De sanitate  
tuenda.  
Heliogabalus.

propose the prolonging of life by that which the Twentieth generation may never behold. More veniable is a dependance upon the Philosophers Stone, potable Gold, or any of those Arcana's, whereby *Paracelsus* that died himself at Forty seven, gloried, that he could make other men Immortal. Which, although extreamly difficult, and *tantum non* infesible, yet, are they not impossible; nor do they (rightly understood) impose any violence on Nature. And therefore, if strictly taken, for the *Phoenix*, very strange is that which is delivered by *Plutarch*, That the brain thereof is a pleasant bit, but that it causeth the head-ach. Which notwithstanding, the luxurious Emperour could never taste; though he had at his Table many a *Phœnicopterus*, yet had he not one *Phoenix*; for though he expected and attempted it, we read not in *Lampridius* that he performed it; and considering the unity thereof, it was a vain design, that is, to destroy any species, or Mutilate the great accomplishment of Six daies. And, although some conceive, and it may seem true, that there is in Man a natural possibility to destroy the World in one Generation, that is, by a general Conspire to know no woman themselves, and disable all others also: yet will this never be effected. And therefore *Cain*, after he had killed *Abel*, were there no other woman living, could not have also destroyed *Eve*: which although he had a natural power to effect, yet, the execution thereof the Providence of God would have resisted: for, that would have imposed another creation upon him, and to have animated a second Rib of *Adam*.

### CHAP XIII.

#### Of Frogs, Toads, and Toad-stone.

Concerning the venomous urine of *Toads*, of the Stone in the *Toads* head, and of the generation of *Frogs*, conceptions are entertained which require consideration. And first that a *Toad* pisseth, and this way diffuseth its venome, is generally received, not only with us, but also in other parts; For so hath *Scaliger* observed in his Comment, *Aversam urinam reddere ob oculos persecutoris perniciosum ruricolis persuasum est*; and *Mathiolus* hath also a passage, that a *Toad* communicates its venom, not only by Urine, but by the humidity and slaver of its mouth: which notwithstanding strictly understood, will not consist with truth. For to speak properly a *Toad* pisseth not: nor do they contain those urinary parts which are found in other Animals, to avoid that serous excretion: for though not only birds, but oviparous quadrupeds and Serpents have Kidneys and Ureters, and some fishes also bladders: yet so



the moist and dry excretion they have one vent and common place of exclusion: and with the same propriety of language, we may ascribe that action unto *Crows*, and *Kites*. And this is not only verified in *Frogs*, and *Toads*, but may be enquired in *Tortoyses*: whether that be strictly true, or to be taken for a distinct and separate miction, when *Aristotle* affirmeth, that no oviparous Animal, that is, which either spawneth, or layeth Eggs, doth Urine, except the *Tortoise*.

The ground or occasion of this expression might from hence arise, that *Toads* are sometimes observed to exclude or spirt out a dark and liquid matter behind: which we have observed to be true, and a venomous condition there may be perhaps therein, but it cannot be called their Urine: not because it is emitted averfly or backward, by both Sexes, but because it is confounded with the intestinal excretions, and Egestions of the Belly.

As for the Stone commonly called a *Toad-stone*, which is presumed to be found in the head of that Animal, we first conceive it not a thing impossible: nor is there any substantial reason, why in a *Toad* there may not be found such hard and lapideous concretions. For the like we daily observe in the heads of *Fishes*, as *Cods*, *Carp*s, and *Pearches*: the like also in *Snails*, a soft and exosseous Animal, whereof in the naked and greater sort, as though she should requite the Defect of a shell on their back, Nature, neer the head, hath placed a flat white stone, or rather testaceous concretion. Which though *Aldrovandus* affirms that, after dissection of many, he found but in some few: yet of the great gray *Snails*, I have not met with any that wanted it: and the same indeed so palpable, that without dissection it is discoverable by the hand.

Again, though it be not impossible, yet it is surely very rare; as we are induced to believe from some enquiry of our own: from the tryal of many who have been deceived; and the frustrated search of *Porta*, who upon the exploremment of many, could scarce find one. Nor is it onely of rarity, but may be doubted whether it be of existency, or really any such stone in the head of a *Toad* at all. For although *Lapidaries* and questuary enquirers affirm it, yet the Writers of Minerals and Natural Speculators, are of another belief: conceiving the stones which bear this name, to be a Mineral concretion: not to be found in Animals, but in fields. And therefore *Boetius* refers it to *Asteria* or some kind of *Lapis stellaris*, and plainly concludeth, *Reperiuntur in agris, quos tamen alii in annosis, ac qui diu Arundinetis inter rubos sentesque delituerunt, br- fons capitibus generari pertinaciter affirmant.*

Lastly, If any such thing there be, yet must it not, for ought I see, be taken as we receive it, for a loose and moveable stone, but rather a concretion or induration of the Crany it self; for being of an earthy temper, living in the Earth, and as some say feeding hereon, such indurations may sometimes happen. Thus when *Brassavolus* after a long



search, had discovered one, he affirms it was rather the fore-head bone petrified, than a stone within the crany: and of this belief was *Gesner*. Which is also much confirmed from what is delivered in *Aldrovandus*, upon experiment of very many Toads; whose Cranies or Skulls in time grew hard, and almost of a stony substance. All which considered, we must with circumspection receive those stones, which commonly bear this name, much less believe the traditions, that in envy to mankind, they are cast out, or swallowed down by the Toad; which cannot consist with *Anatomy*, and with the rest inforced this censure from *Boetius*, *Ab eo tempore pro nugis habui quod de bufonio lapide, ejusque origine traditur.*

What therefore best reconcileth these divided determinations, may be a middle opinion; that of these stones some are mineral and to be found in the Earth; some animal, to be met with in Toads, at least by the induration of their Cranies. The first are many and manifold, to be found in *Germany* and other parts; the last, are fewer in number, and in substance not unlike the stones in Carps heads. This is agreeable unto the determination of *Aldrovandus*, and is also the judgment of learned *Spigelius* in his Epistle unto *Pignorius*.

*De Minerali.*  
*lib. 4.*  
*Musci Calceolariaui. Sect. 3.*

Concerning the generation of *Frogs*, we shall briefly deliver that account which observation hath taught us. By *Frogs* I understand, not such as arising from putrefaction, are bred without copulation, and because they subsist not long, are called *Temporaria*, nor do I mean the little *Frog* of an excellent *Parrot-green*, that usually sits on Trees and Bushes, and is therefore called *Ranunculus viridis*, or *arboreus*; but hereby I understand the *Aquatile* or *Water-Frog*; whereof in Ditches and standing Plishes we may behold many millions, every Spring in *England*. Now these do not as *Pliny* conceiveth, exclude black pieces of flesh, which after become *Frogs*; but they let fall their spawn in the water, of excellent use in Physick, and scarce unknown unto any. In this spawn of a lentous and transparent body, are to be discerned many specks, or little conglobations, which in a small time become of deep black; a substance more compacted and terrestrious than the other; for it riseth not in distillation, and affords a powder, when the white and aqueous part is exhaled. Now of this black or dusky substance is the *Frog* at last formed; as we have beheld, including the spawn with water in a glass, and exposing it unto the Sun. For that black and round substance, in a few dayes began to dilate and grow longer, after a while the head, the eyes, the tail to be discernable, and at last to become that which the Ancients call *Gyrinus*, we a *Powwle* or *Tadpole*. This in some weeks after, becomes a perfect *Frog*, the legs growing out before, and the tail wearing away, to supply the other behind; as may be observed in some, which have newly forsaken the water: for in such, some part of the tail will be seen, but curtail'd and short, not long and finny as before. A part provided them a while to swim and move in the water, that is, untill such time as nature excluding legs, whereby they might be provided not only

to



to swim in the water, but move upon the land; according to the amphibious and mixt intention of Nature, that is, to live in both. So that whoever observeth the first progression of the seed before motion, or shall take notice of the strange indistinction of parts in the Tadpole, even when it moveth about, and how successively the inward parts do seem to discover themselves, untill their last perfection; may easily discern the high curiosity of natures in these inferiour animals, and what a long line is run to make a Frog.

And because many affirm, and some deliver, that in regard it hath Lungs and breatheth, a Frog may be easily drowned; though the reason be probable, I find not the experiment answerable; for fastning one about a span under water, it lived almost six dayes. Nor is it hard to destroy one in water, but difficult also at land: for it will live long after the lungs and heart be out; how long it will live in the seed, or whether the spawn of this year being preserved, will not arise into Frogs in the next, might also be enquired: and we are prepared to trie.

Amphibious  
Animals, such  
as live in both  
elements of  
land and wa-  
ter.

#### CHAP. XIV.

##### *Of the Salamander.*

**T**Hat a Salamander is able to live in flames, to endure and put out fire, is an assertion, not only of great Antiquity, but confirmed by frequent, and not contemptible testimony. The Egyptians have drawn it into their Hieroglyphicks; Aristotle seemeth to imbrace it; more plainly Nicanor, Sareus, Sammonicus, Aelian, and Pliny, who assigns the cause of this effect: An Animal (saith he) so cold that it extinguisheth the fire, like ice. All which notwithstanding, there is on the negative, Authority and Experience; Sexius a Physitian, as Pliny delivereth, denied this effect; Dioscorides affirmed it a point of folly to believe it: Galen that it endureth the fire a while; but in continuance is consumed therein. For experimental conviction, Mathiolus affirmeth: he saw a Salamander burnt in a very short time; and of the like assertion is Amatus Lusitanus; and most plainly Pierius, whose words in his Hieroglyphicks are these; Whereas it is commonly said, that a Salamander extinguisheth fire, we have found by experience, that its so far from quenching hot coals, that it dieth immediately therein. As for the contrary assertion of Aristotle, it is but by hear-say, as common opinion believeth, *Hac enim (ut aiunt) ignem ingrediens, eum extinguit*; and therefore therefore there was no absurdity in Galen, when as a Septical medicine he commended the ashes of a Salamander; and Magicians in vain from the power of this tradition, at the burning of towns or houses expect a relief from Salamanders.

A corruptive  
Medicine de-  
stroying the  
parts like Ar-  
senicke.



The ground of this opinion, might be some sensible resistance of fire observed in the *Salamander*: which being, as *Galen* determineth, cold in the fourth, and moist in the third degree, and having also a mucous humidity above and under the skin, by vertue thereof it may a while endure the flame: which being consumed, it can resist no more. Such an humidity there is observed in *Newts*, or water-*Lizards*, especially, if their skins be perforated or pricked. Thus will *Frogs*, and *Snails* endure the flames: thus will whites of Eggs, Vitreous, or glassie Flegm extinguish a coal: thus are unguents made which protect a while from the fire: and thus beside the *Herpini* there are later stories of Men that have pass'd untoucht through fire. And therefore some truth we allow in the tradition: truth according unto *Galen*, that it may for a time resist the flame, or, as *Scaliger* avers, extinguish or put out a coal: for thus much will many humid bodies perform: but that it perseveres and lives in that destructive Element, is a fallacious enlargement. Nor do we reasonably conclude, because for a time it endureth fire, it subdueth and extinguisheth the same, because by a cold and aluminous moisture, it is able a while to resist it: from a peculiarity of Nature, it subsisteth and liveth in it.

It hath been much promoted by Stories of Incumbustible Napkins and Textures which endure the fire, whose materialls are call'd by the name of *Sal-manders* Wooll. Which many too literally apprehending, conceive some invelling part, or tegument of the *Salamander*: wherein beside that they mistake the condition of this Animal (which is a kind of *Lizard*, a quadruped corticated and depilous, that is, without wool, fur, or hair,) they observe not the method and generall rule of Nature: whereby all quadrupeds oviparous, as *Lizards*, *Frogs*, *Tortoises*, *Camelions*, *Crocodiles*, are without hair, and have no covering part, or hairy investment at all. And, if they conceive that from the skin of the *Salamander*, these incremable pieces are composed; beside the experiments made upon the living, that of *Brassavolus* will step in, who in the search of this truth, did burn the skin of one dead.

Nor, is this *Salamanders* wooll desumed from any Animal, but a Mineral substance Metaphorically so called from this received opinion. For beside *Germanicus* his heart, and *Pyrrhus* his great Toe, which would not burn with the rest of their bodies, There are in the number of Minerals, some bodies incombustible; more remarkably that which the Ancients named *Asbest n*, and *Pancivellus* treats of, in the chapter of *Linum vivum*. Whereof by Art, were weaved Napkins, Shirts, and Coats, inconsumable by fire; and wherein in Ancient times to preserve their Ashes pure, and without commixture, they burnt the bodies of Kings. A Napkin hereof *Pliny* reports that *Nero* had, and the like, saith *Paulus Venetus*, the Emperour of *Tartary* sent unto Pope *Alexander*; and also affirms, that in some part of *Tartary*, there were Mines of Iron whose filaments

Plutarch:  
Suetonius.



filaments were weaved into incombustible Cloth. Which rare manufacture, although delivered for lost by *Pancirollus*, yet *Salmuth* his Commentator affirmeth, that one *Podocaterus* a *Cyprian*, had shewed the same at *Venice*; and his materialls were from *Cyprus*, where indeed *Diascorides* placeth them; the same is also ocularly confirmed by *Vives* upon *Austin*, and *Maiolus* in his Colloquies. And thus in our daies do men practise to make long lasting Snatts for Lamps, out of *Alumen plumosum*; and by the same we read in *Pansanias*, that there alwaies burnt a Lamp before the Image of *Minerva*.

## CHAP. XV.

of the *Amphisbena*.

THAT the *Amphisbena*, that is, a smaller kind of Serpent, which moveth forward, and backward, hath two heads, or one at either extrem, was affirmed first by *Nicander*, and after by many others, by the Author of the Book *de Theriaca ad Pisonem*, ascrib unto *Galen*; more plainly *Pliny*, *Geminum habet caput, tanquam parum esset uno ore effundi venenum*: but *Ælian* most confidently, who referring the conceit of *Chimera*, and *Hydra* unto Fables, hath set down this as an undeniable truth.

Whereunto while men assent, and can believe a bicipitous conformation in any continued species, they admit a gemination of principal parts, not naturally discovered in any Animal. True it is, that other parts in Animals are not equal; for some make their progression with many legs, even to the number of an hundred, as *Juli*, *Scolopendra*, or such as are termed *Centipedes*: some fly with two wings, as birds and many insects, some with four, as all farinacious or mealy-winged Animals, as *Butterflies*, and *Moths*: all vaginipetuous or sheath winged insects, as *Beetles*, and *Dorrs*. Some have three Testicles, as *Aristotle* speaks of the *Buzzard*; and some have four stomachs, as horned and ruminating Animals: but for the principal parts, as Liver, Heart, and especially the Brain, regularly they are but one in any kind, or species whatsoever.

And, were there any such species or natural kind of animal, it would be hard to make good those six positions of body, which according to the three Dimensions are ascribed unto every animal: that is, *infra supra*, *anteretro*, *dextrosum sinistrosam*: for if (as it is determined) that be the anterior and upper part, wherein the senses are placed, and that be the posterior and lower part which is opposite thereunto; there is no inferior



riour or former part in this Animal: for the senses being placed at both extremams, do make both ends Anterior, which is impossible: the terms being Relative, which mutually subsist and are not without each other. And therefore this duplicity was ill contrived to place one head at both extremams; and had been more tolerable to have settled three or four at one. And therefore also Poets have been more reasonable than Philosophers, and *Geryon*, or *Cerberus* less monstrous than *Amphisbena*.

Again, If any such thing there were, it were not to be obtruded by the name of *Amphisbena*, or as an animal of one denomination; for properly the Animal is not one, but multiplicitous or many, which hath a duplicity or gemination of principal parts. And this doth *Aristotle* define, when he affirmeth a Monster is to be esteemed one or many, according to its principal part, which he conceived the heart, whence he derived the Original of Nerves, and thereto ascribed many acts, which Physicians assign unto the Brain: and therefore it cannot be called one, which hath a duplicity of Hearts in his sense; it cannot receive that appellation with a plurallity of heads in ours. And this the practice of Christians hath acknowledged, who hath baptized these geminous birthis, and double *consciencies* with several names; as conceiving in them a distinction of souls, upon the divided execution of their functions; that is, while one wept, the other laughing, while one was silent, the other speaking, while one awaked, the other sleeping; as is declared by three remarkable examples in *Petrarch*, *Vincentius*, and the *Scottish History* of *Buchan*.

It is not denied there have been bicipitous Serpents with the head at each extremam, for an example hereof we find in *Aristotle*, and of the like form in *Aldrovandus* we meet with the Icon of a *Lizzard*; and of this kind perhaps might that *Amphisbena* be, the Picture whereof *Cassianus Pictus* shewed unto the learned *Faber*. Which double formations do often happen unto multiparous generations, more especially, that of Serpents, whose productions being numerous, and their Eggs in chains or links together (which sometimes conjoyn and inoculate into each other) they may unite into various shapes, and come out in mixed formations. But these are monstrous productions, beside the intention of Nature, and the statutes of generation, neither begotten of like Parents, nor begetting the like again, but irregularly produced, do stand as Anomalies in the general book of Nature. Which being shifts and forced pieces, rather than genuine and proper effects, they afford us no illation; nor is it reasonable to conclude, from a monstrosity unto a species, or from accidental effects, unto the regular works of Nature.

Lastly, the ground of the conceit was the figure of this Animal, and motion oft times both wayes; for described, it is to be like a worm, and so equally framed at both extremams, that at an ordinary distance it is no easie



easy matter to determine which is the head; and therefore some observing them to move both ways, have given the appellation of heads unto both extrems, which is no proper and warrantable denomination; for many Animals with one head, do ordinarily perform both different and contrary Motions; *Crabs* move sideling, *Lobsters* will swim swiftly backward, *Worms*, and *Leeches* will move both ways, and so will most of those Animals, whose bodies consist of round and annular fibers, and move by undulation, that is, like the waves of the Sea, the one protruding the other, by inversion whereof they make a backward Motion.

Upon the same ground hath risen the same mistake concerning the *Scolopendra* or hundred-footed Insect, as is delivered by *Rhodiginus* from the Scholiast of *Nicander*: *Dicitur a Nicandro, ἀμφικεφαλῆς, id est, dicephalus aut biceps fictum vero, quoniam retrorsum (ut scribit Aristoteles) arripit*, observed by *Aldrovandus*, but most plainly by *Muffetus*, who thus concludeth upon the Text of *Nicander*: *Tamen pace tanti authoris dixerim, unicum illi duntaxat caput aliisque imposuisse dubito*: that is, Under favour of so great an Author, the *Scolopendra* hath but one head, although with equal facility it moveth forward and backward, which I suspect deceived *Nicander* and others.

## C H A P. XVI.

## Of the Viper.

THAT the young *Vipers* force their way through the bowels of their Dam, or that the female *Viper* in the act of generation bites off the head of the Male, in revenge whereof the young ones eat through the womb and belly of the female, is a very ancient Tradition. In this sense entertained in the Hieroglyphicks of the *Egyptians*, affirmed by *Herodotus*, *Nicander*, *Pliny*, *Plutarch*, *Ælian*, *Jerome*, *Basil*, *Isidore*; and seems countenanced by *Aristotle*, and his Scholar, *Theophrastus*: from hence is commonly assigned, the reason why the Romans punished *Parricides* by drowning them in a sack with a *Viper*; and so perhaps upon the same opinion the men of *Melita* when they saw a *Viper* upon the hand of *Paul*, said presently without conceit of any other sin, No doubt this man is a murderer; who though he have escaped the Sea, yet vengeance suffereth him not to live. That is, he is now paid in his own way, the parricidous Animal and punishment of murderers is upon him. And though the tradition were current among the *Greeks*, to confirm the same the Latine name is introduced, *Vipera quasi vi pariat*; That passage also in the Gospel; *O ye generation of Vipers*, hath found

expositions.



expositions which countenance this conceit. Notwithstanding which authorities, transcribed relations, and conjectures; upon enquiry we find the same repugnant unto experience and reason.

Gen.

And first, it seems not only injurious, unto the providence of Nature, to ordain a way of production which should destroy the producer; or contrive the continuation of the species, by the destruction of the Continuator; but it overthrows and frustrates the great benediction of God, which is expressed, *God blessed them, saying, Be fruitful and multiply.* Now if it be so ordained, that some must regularly perish by multiplication, and these be the fruits of fructifying in the *Viper*, it cannot be said that God did bless, but curse this Animal. Upon thy belly shalt thou go, and dust shalt thou eat all thy life, was not so great a punishment unto the *Serpent* after the Fall, as encrease, *Be fruitful and multiply*, was before. This were to confound the maledictions of God, and translate the Curse of the Woman upon the *Serpent*: that is, *In dolore paries, In sorrow shalt thou bring forth*; which being proper unto the Woman, is verified best in the *Viper*, whose delivery is not only accompanied with pain, but also with death it self. And lastly, it overthrows the careful course, and parental provision of Nature, whereby the young ones newly excluded are sustained by the Dam: and protected until they grow up unto a sufficiency for themselves. All which is perverted in this eruptive generation: for, the *Dam* being destroyed, the *Younglings* are left to their own protection: which is not conceivable they can at all perform, and whereof they afford us a remarkable confirmation many daies after birth. For, the young ones supposed to break through the belly of the *Dam*, will upon any fright for protection run into it; for, then the old one receives them in at her mouth, which way the fright being past, they will return again, which is a peculiar way of refuge; and although it seem strange, is avowed by frequent experience and undeniable testimony.

As for the experiment, although we have thrice attempted it, it hath not well succeeded; for though we fed them with milk, bran, cheese, &c. the females alwaies died before the young ones were mature for this eruption; but rest sufficiently confirmed in the experiments of worthy Enquirers. Wherein to omit the Ancient conviction of *Appollonius*,

That *Vipers* we shall set down some few of modern Writers. The first, of *Amatus Lusitanus* in his Comment upon *Dioscorides*, *Vidimus nos viperas pregnantes inclusas pixidibus parere, quæ inde ex partu nec mortua, nec visceribus perforata manserunt.* The second is that of *Scaliger*, *Viperas ab impatientibus mora setibus numerosissimis rumpl atque interire falsum esse scimus, qui in Vincentii Camerini circulatoris lignea theca vidimus, enatas viperellas, parente salva.* The last and most plain of *Franciscus Bustamantis*, a Spanish Physician of *Alcala de Henares*, whose words in his third *de Animantibus Scriptura*, are these: *Cum vero per me & per alios hæc*

do exclude  
their young  
ones by an  
ordinary passage,  
as other  
viviparous  
creatures.



*hac ipsa disquisissem, servata Viperina progenie, &c.* that is, When by my self and others I had enquired the truth hereof, including *Vipers* in a Glass, and feeding them with cheese and bran; I undoubtedly found that the *Viper* was not delivered by the tearing of her bowels, but I beheld them excluded by the passage of generation, near the orifice of the seidge. Whereto we might also add the ocular confirmation of *Lacuna* upon *Dioscorides*, *Ferdinandus Imperator*, and, that learned Physitian of *Naples*, *Aurelius Severinus*.

Now although the Tradition be untrue, there wanted not many grounds which made it plausibly received. The first was a favourable indulgence and special contrivance of Nature; which was the conceit of *Herodotus*, who thus delivereth himself. Fearful Animals, and such as serve for food, nature hath made more fruitful; but upon the offensive and noxious kind, she hath not conferred fertility. So the *Hare* that becometh a prey unto Man, unto Beasts, and Fowls of the *Ayre* is fruitful even to superfœtation; but the *Lyon* a fierce and ferocious Animal hath young ones but seldome, and also but one at a time; *Vipers* indeed, although destructive, are fruitful; but, lest their number should encrease, providence hath contrived another way to abate it: for in copulation the female bites off the head of the Male, and the young ones destroy the Mother. But this will not consist with reason, as we have declared before. And if we more nearly consider the condition of *Vipers* and noxious Animals, we shall discover an higher provision of Nature: how, although in their paucity she hath not abridged their malignity: yet hath she notoriously effected it by their secession, or latitancy. For, not only offensive insects, as *Hornets*, *Wasps*, and the like; but sanguineous corticated Animals, as *Serpents*, *Toads*, and *Lizzards* do lie hid, and betake themselves to coverts in the Winter. Whereby most Countreys enjoying the immunity of *Ireland* and *Candie*, there ariseth a temporal security from their venoms, and an intermission of their mischiefs, mercifully requiting the time of their activities.

A second ground of this effect, was conceived the Justice of Nature, whereby she compensates the death of the Father by the matricide, or murder of the Mother; and this was the expression of *Nicander*. But the cause hereof is as improbable as the effect; and were indeed an improvident revenge in the young ones, whereby, in consequence, and upon defect of provision, they must destroy themselves. And whereas he expresseth this decollation of the Male by so full a term as *ἀποκόψαι*, that is, to cut or lop off, the act is hardly conceivable; for the Female *Viper*, hath but four considerable teeth, and those so disposed, so slender and Needle-pointed, that they are apter for puncture than any act of incision. And if any like action there be, it may be only some fast retention or sudden compression in the *Orgasmus* or fury of their lust; according as that expression of *Horace* is construed concerning *Lydia* and *Telephus*.



----- Sive puer furens,  
Impressit memorem dente labris notam.

Needle-fish,  
found some-  
times upon  
the sea-shore,  
consisting of  
four lines un-  
to the vent,  
and six from  
thence unto  
the head.

Others ascribe this effect unto the numerous conception of the *Viper*, and this was the opinion of *Theophrastus*. Who though he denieth the exsion or forcing through the Belly, conceiveth nevertheless that upon a full and plentiful impletion there may perhaps succeed a disraption of the Matrix, as it happeneth sometimes in the long and slender fish *Acus*. Now although in hot Countries, and very numerous concep-  
tions, in the *Viper* or other Animals, there may sometimes ensue a disla-  
ceration of the genital parts, yet is this a rare and contingent effect, and not a natural and constant way of exclusion. For the wise Creator hath formed the Organs of Animals unto their operations, and in whom he ordaineth a numerous conception, in them he hath prepared conve-  
nient receptacles, and a sutable way of exclusion.

Others do ground this disraption upon their continued or protracted time of delivery, presumed to last twenty daies, whereat, excluding but one a day, the later brood impatient, by a forcible prorruption anticipate their period of exclusion; and this was the assertion of *Pliny*, *Ceteris tarditatis impatientes prorumpunt latera, occisa parente*; which was occasioned upon a mistake of the Greek text in *Aristotle*, τίττει δὲ ἐν μίᾳ ἡμέρᾳ καὶ ἓν, τίττει δὲ πλείω ἢ ἑξοσίην, which are literally thus translated, *Parit autem una die secundum unum, parit autem plures quam viginti*, and may be thus Englished, She bringeth forth in one day, one by one, and sometimes more than twenty; and so hath *Scaliger* rendred it, *Sigillatim parit, absolvit una die, interdum plures quam viginti*: But *Pliny*, whom *Gaza* followeth, hath differently translated it, *Singulos diebus singulis parit, numero fere viginti*; whereby he extends, the exclusion unto twenty daies, which in the textuary sense is fully accomplished in one.

But what hath most advanced it, is a mistake in another Text of *Aristotle*, which seemeth directly to determine this disraption, τίττει μὲν ἐν ἑνὶ καὶ ἐν ἡμέρᾳ, αἱ περὶ ἡγνόντοι τρίται οἱ, ἐν ἑνὶ καὶ καὶ ἑσάβην δια- γίντα αὐτὰ ἐξέρχεται: which *Gaza* hath thus translated, *Parit catulos abvolutos membranis, qua tertio die rumpuntur; evenit interdum ut qui in utero adhuc sunt abrosis membranis prorumpant*. Now herein very probably *Pliny*, and many since have been mistaken; for the disraption of the membrans or skins, which include the young ones, conceiving a dilaceration of the Matrix and Belly of the *Viper*: and concluding from a casual dilaceration, a regular and constant disraption.

As for the Latin word *Vipera*, which in the Etymology of *Isidore* promoteth this conceit; more properly it may imply, *Vivipara*. For whereas other *Serpents* lay Eggs, the *Viper* excluding living Animals, and though the *Ceastes* be also viviparous, and we have found formed Snakes in the belly of the *Cicilia* or *Slow-worm*; yet may the *Viper* emphatically



tically bear the Name. For the Notation of Etymology is not of necessity adequate unto the name; and therefore though Animal be deduced from *anima*, yet are there many animations beside, and plants will challenge a right therein as well as sensible Creatures.

As touching the Text of Scripture, and compellation of the *Pharisees*, by Generation of *Vipers*; although constructions be made hereof conformable to this Tradition; and it may be plausibly expounded, that out of a viperous condition they conspired against their Prophets, and destroyed their spiritual parents; yet (as *Iansenius* observeth) *Gregory* and *Jerome*, do make another construction; apprehending thereby, what is usually implied by that Proverb, *Mali corvi malum ovum*; that is, Of evil parents, an evil generation; a posterity not unlike their majority; of mischievous progenitors, a venomous and destructive progeny.

And lastly, concerning the Hieroglyphical account, according to the vulgar conception set down by *Orus Apollo*, the Authority thereof is only Emblematical; for were the conception true or false, to their apprehensions, is expressed filial impiety. Which strictly taken, and totally received for truth, might perhaps begin, but surely promote this conception.

## CHAP. XVII.

### Of Hares.

THE double sex, of single *Hares*, or that every *Hare* is both Male and Female, beside the vulgar opinion, was the affirmative of *Archelaus*, of *Plutarch*, *Philostatus*, and many more. Of the same belief have been the Jewish *Rabbins*: The same is likewise confirmed from the Hebrew word; which, as though there were no single Males of that kind, hath only obtained a name of the feminine gender. As also from the Symbolical foundation of its prohibition in the Law, and what vices therein it figured, that is, not only pusillanimity and timidity from its temper, feneration or usury from its fecundity and superfetation; but from this mixture of Sexes, unnatural venery and degenerate effemination. Nor are there hardly any who either treat of mutation, or mixture of Sexes, who have not left some mention of this point; some speaking positively, others dubiously, and most resigning it unto the enquiry of the Reader. Now hereof to speak distinctly, they must be Male and Female by mutation and succession of Sexes; or else by composition, mixture or union thereof.

*Arnobius*

*Levit. 11. 21*



As for the mutation of Sexes, or transition into one another, we cannot deny it in *Hares*, it being observable in Man. For hereof beside *Empedocles* or *Tiresias*, there are not a few examples: and though very few, or rather none which have emasculated or turned Women, yet very many who from an esteem or reality of being Women have infallibly proved Men. Some at the first point of their menstuous eruptions, some in the day of their Marriage, others many years after: which occasioned disputes at Law, and contestations concerning a restore of the do-very. And, that not only Mankind, but many other Animals, may suffer this trans-sexion, we will not deny or hold it at all impossible; although I confess by reason of the postick and backward position of the Feminine parts in quadrupedes, they can hardly admit the substitution of a protrusion, effectual unto Masculine generation; except it be in Retromingents, and such as couple backward.

Nor shall we only concede the succession of Sexes in some, but shall not dispute the transition of reputed Species in others, that is, a transmutation, or (as *Paracelsians* term it) Transplantation of one into another. Hereof in perfect Animals of a congenerous seed, or near affinity of natures, examples are in imperfect kinds, and in such where the discrimination of Sexes is obscure, these transformations are more common: and in some within themselves, without commixion; as particularly in *Caterpillars* or *Silk-worms*, wherein there is a visible and triple transfiguration. But in Plants, wherein there is no distinction of Sex, these transplantations are conceived more obvious than any: as that of Barly into Oats, of Wheat into Darnel; and those grains which generally arise among Corn, as Cockle, Aracus, Egilops, and other degenerations; which come up in unexpected shapes, when they want the support and maintenance of the primary and matter-forms. And the same do some affirm concerning other Plants in less Analogy of Figures; as the mutation of Mint into Cresses, Basil into Serpoil, and Turneps into Radishes. In all which, as *Severinus* conceiveth, there may be equivocal seeds and Hermaphroditical Principles, which contain the radicality and power of different forms: thus in the seed of Wheat there lieth obscurely the feminality of Darnel, although in a secondary or inferiour way, and at some distance of production; which nevertheless if it meet with convenient promotion, or a conflux and conspiration of Causes more powerful than the other; it then beginneth to edifie in chief, and contemning the superintendent form, produceth the signatures of its self.

Now therefore, although we deny not these several mutations, and do allow that *Hares* may exchange their Sex, yet this we conceive doth come to pass but sometimes, and not in that vicissitude or annual alternation as is presumed. That is, from imperfection to perfection, from perfection to imperfection; from female unto male, from male to female



male again, and so in a circle to both without a permanſion in either. For, beſide the inconceivable mutation of temper, which ſhould yearly alternate the ſex; this is injurious unto the order of nature, whoſe operations do reſt in the perfection of their intents: which having once attained, they maintain their accompliſhed ends, and relapſe not again into their progreſſional imperfections. So if in the minority of Natural vigor, the parts of ſeminality take place; when upon the encrease or growth thereof the maſculine appear, the firſt deſign of Nature is atchieved, and thoſe parts are after maintained.

But ſurely it much impeacheth this iterated tranſ-ſeſſion of *Hæres*, if that be true, which *Cardan* and other Phyſitians affirm, That tranſmutation of ſex, is only ſo in opinion; and that theſe tranſſeminated perſons were really men at firſt; although ſucceeding years produced the manifeſto or evidence of their virilities. Which although intended and formed, was not at firſt excluded; and that the examples hereof, have undergone no real or new tranſ-ſeſſion, but were Androgynally born, and under ſome kind of *Hermaphrodites*. For though *Galen* do favour the opinion, that the diſtinctive parts of ſexes are only different in Poſition, that is, inverſion or protruſion; yet will this hardly be made out from the Anatomy of thoſe parts. The Teſticles being ſo ſeated in the female, that they admit not of protruſion; and the neck of the Matrix wanting thoſe parts which are diſcoverable in the organ of virility.

The ſecond and moſt received Acception, is, that *Hæres* are Male and female by conjunction of both ſexes; and ſuch as are found in Mankind, Poetically called *Hermaphrodites*: ſuppoſed to be formed from the equality, or *non-vicarie* of either ſeed; carrying about them, the parts of Man and Woman; although with great variety in perfection, ſite, and ability: not only as *Ariſtotle* conceive, with a conſtant impotency in one; but as latter Obſervers affirm, ſometimes with ability of either Venery. And therefore the providence of ſome Laws have thought good, that at the years of maturity they ſhould elect one ſex, and the errors in the other ſhould ſuffer a ſeverer puniſhment. Whereby, endeavouring to prevent *incontinency*, they unawares enjoined perpetual chaſtity; for being executive in both parts, and confined unto one, they reſtrained a natural Power, and ordained a partial virginity. *Plato* and ſome of the *Rabbins* proceed higher; who conceived the firſt Man an *Hermaphrodite*; and *Marcus Leo* the learned Jew, in ſome ſenſe hath allowed it; affirming, that *Adam* in one Suppoſitum without diviſion, contained both male and female. And therefore where's it is ſaid in the text, That God created Man in his own Image, *In the Image of God created he him, Male and Female created he them*, applying the ſingular and plural unto *Adam*; it might denote, that in one ſubſtance, and in himſelf he included both ſexes, which was after divided, and the female called Woman. The opinion of *Ariſtotle* extendeth further; from whoſe aſſertion, all men ſhould be *Hermaphrodites*; for affirming, that Women do



do not spermatize, and conferr a place or receptacle rather than essential principles of *Generation*, he deductively include both sexes in Mankind; for from the father proceed not only males and females, but from him also must Hermaphroditical and masculo-femine Generation be derived, and a commixtion of both sexes arise from the seed of one. But the School-men have dealt with that sex more hardly than any other, who though they have not much disputed their generation, yet they have controverted their Resurrection, and raisen a query, whether any at the last day should arise in the sex of women; as may be observed in the supplement of *Aquinas*.

Consisting of  
man and wo-  
man

Bacch. de H r-  
maphroditis.

Now as we must acknowledg this Androgynal condition in Man, so can we not deny, the like doth happen in Beasts. Thus do we read in *Pliny*, that *Neroes* Chariot was drawn by four *Hermaphroditical Mares*, and *Cardan* affirms he also beheld one at *Antwerp*. And thus may we also concede, that *Hares* have been of both Sexes, and some have ocularly confirmed it; but that the whole Species or Kind should be bisexual or double-sexed, we cannot affirm, who have found the parts of male and female, respectively distinct and single in any wherein we have enquired: And the like success had *Bacchins* in such as he dissected. And whereas it is conceived, that being an harmless Animal and delectable food unto man, nature hath made them with double sexes, that actively and passively performing, they might numerously increase; we forget an higher providence of nature whereby she especially promotes the multiplication of *Hares*, which is by superfetation; that is, a conception upon a conception, or an improvement of a second fruit before the first be excluded; preventing hereby the usual intermission and vacant time of generation; which is very common and frequently observable in *Hares*, mentioned long ago by *Aristotl.*, *Herodotus*, and *Pliny*; and we have often observed, that after the first cast, there remain successive conceptions, and other yonglings very immature, and far from their term of exclusion.

superfetation  
possible in  
women, and  
that unto a  
direct birth.

Nor need any man to question this in *Hares*, for the same we observe doth sometime happen in Women; for although it be true, that upon conception, the inward Orifice of the Matrix exactly closeth, so that it commonly admitteth nothing after; yet falleth it out sometime, that in the act of coition, the avidity of that part dilateth it self, and receiveth a second burden; which if it happen to be near in time unto the first, they commonly do both proceed unto perfection, and have legitimate exclusions, periodically succeeding each other. But if the superfetation be made with considerable intermission, the latter most commonly proves abortive; for the first being confirmed, engrosseth the aliment from the other. However therefore the project of *Julia* seem very plausible, and that way infallible, when she received not her Passengers, before she had taking in her lading, yet was there a fallibility therein, nor indeed, any absolute security in the policy of adultery, after conception. For the Matrix (which some have called another Animal within us, and which is not subjected unto the Law of our will) after



after the reception of its proper Tenant, may yet receive a strange and spurious inmate. As is confirmable by many examples in *Pliny*; by *Lariffæa* in *Hippocrates*; and that mery one in *Plautus* urged also by *Aristotle*: that is, of *Iphicles* and *Hercules*, the one begat by *Jupiter*, the other by *Amphytryon* on *Alcmena*; as also in those super-conceptions, where one Child was like the Father, the other like the Adulterer, the one favoured the Servant, the other resembled the Master.

Now the Grounds that begat, or much promoted the Opinion of a double sex in Hares, might be some little bags or tumours, at first glarces representing Stones of Testicles, to be found in both sexes about the parts of generation; which men observing in either sex, were induced to believe a masculine sex in both. But to speak properly, these are no Testicles, or Parts official unto generation; but glandulous substances that seem to hold the nature of Emunctories. For herein may be perceived slender perforations, at which may be expressed, a black and fœculent matter. If therefore from these we shall conceive a mixtion of sexes in *Hares*, with fairer reason we may conclude it in Bevers, whereof both sexes, contain a double Bag or Tumour in the groin, commonly called the Cod of *Castor*, as we have delivered before.

Another Ground, were certain holes or cavities observable about the sledge; which being perceived in Males, made some conceive there might be also a fœminine nature in them. And upon this very ground, the same opinion hath been passed upon the *Hiana*, and is declared by *Aristotle*, and thus translated by *Scaliger*; *Quod autem aiunt utriusque sexus habere genitalia, falsum est, quod videtur esse fœmininum sub canda est simile figura fœminino, verum pervium non est*: and thus is it also in Hares, in whom these holes, although they seem to make a deep cavity, yet do they not perforate the skin; nor hold a community with any part of generation; but were (as *Pliny* delivereth) esteemed the marks of their age, the number of those deciding their number of years. In which opinion, what truth there is we shall not contend; for if other Animal there be authentick Notations, if the characters of years be found in the horns of Cows, or in the antlers of Deer, if we conjecture the age of Horses from joints in their Docks, and undeniably presume it from their Teeth; we cannot affirm, there is in this conceit, any affront unto Nature; although, whoever enquireth, shall find no assurance therein.

The last Foundation, was Retro-mingency or Pissing backward; for men observing both sexes to urine backward, or averfly between their legs, they might conceive there was a fœminine part in both; wherein they are deceived by the ignorance of the just and proper site of the Pizel, or part designed unto the Excretion of urine; which in the Hare holds not the common position, but is averfly seated, and in its distention enclines unto the Cocix or Scut. Now from the nature of this position, there ensueth a necessity of Retro-copulation, which also promoteth the conceit: for some observing



ving them to couple without male ascension; have not been able to judge of male and female, or to determinate the proper sex in either. And to speak generally, this way of copulation is not appropriate unto Hares, nor is there one, but many wayes of coition: according to divers shapes and different conformations. For, some couple laterally or side-wise, as Worms: some circularly, or by complication, as Serpents: some pronely, that is, by the contaction of the venereal parts in both, as Apes, Porcupines, Hedge-hogs, and such as are termed *Mollia*, as the Cuttle-fish and the Purple; some mixtly, that is, the Male ascending the Female, or by application of the venereal parts of the one, unto the postick parts of the other, as most Quadrupeds; Some averfly, as also Crustaceous Animals, Lobsters, Shrimps, and Crevises, and all Retromingents, as Panthers, Tygers, and Hares. This is the constant Law of their Coition, this they observe and transgress not: only the vitiosity of Man hath acted the varieties hereof; nor content with a digression from sex or species, hath in his own kind through the Anomalies of Venery, been so bold, not only to act, but represent to view, the irregular wayes of lust.

## CHAP. XVIII.

### Of Moles.

**T**Hat Moles are blind and have no eyes, though a common Opinion, is received with much variety; some affirming only they have no sight, as *Oppianus*, the Proverb *Talpa Cecior*, and the word *παλαχία* or *Talpitars*, which in *Hesychius* is made the same with *Cecitar*: some that they have eyes, but no sight, as the Text of *Aristotle* seems to imply, some neither eyes nor sight, as *Albertus*, *Pliny*, and the vulgar Opinion; some both eyes and sight, as *Scaliger*, *Aldrovandus*, and some others. Of which Opinions the last, with some restriction, is most consonant unto truth; for that they have eyes in their head is manifest unto any that wants them not in his own; and are discoverable, not only in old ones, but as we have observed in young and naked conceptions, taken out of the belly of the *Dam*. And he that exactly enquires into the cavity of their cranies, may perhaps discover some propagation of Nerves communicated unto these parts. But that the humours together with their coats are also distinct (though *Galen* seem to affirm it) transcendeth our discovery; for separating these little Orbs, and inspecting them in Magnifying Glasses, we discern no more, than *Aristotle* mentions,



ons, ὅς ὀφθαλμὸς μέλαινα, that is, a black humour, nor any more if they be broken. That therefore they have eyes, we must of necessity affirm; but that they be comparatively incompleat, we need not to deny: So *Galen* affirm the parts of generation in Women are imperfect, in respect of those of Men, as the eyes of Moles in regard of other Animals: So *Aristotle* terms them *πρημέγους*, which *Gaza* translates *Oblasos*, and *Scaliger*, by a word of imperfection, *inchoatos*.

Now, as that they have eyes is manifest unto Sense, so that they have sight not incongruous unto Reason; if we call not in question the providence of this provision, that is, to assign the Organs, and yet deny the Office, to grant them eyes, and withhold all manner of vision. For, as the inference is fair, affirmatively deduced from the action to the Organ, that they have eyes because they see; so is it also from the Organ to the Action, that they have eyes, therefore some sight designed; if we take the intention of Nature in every species, and except the casual impediments or morbosities in individuals. But, as their eyes are more imperfect than others, so do we conceive of their sight or act of vision; for, they will run against things, and huddling forwards fall from high places. So that they are not blind, nor yet distinctly see; there is in them no Cecity, yet more than a Cecutiency; they have sight enough to discern the light, though not perhaps to distinguish of objects or colours: so are they not exactly blind, for light is one object of vision. And this (as *Scaliger* observeth) might be as full a sight as Nature first intended; for living in darkness under the Earth, they had no further need of eyes than to avoid the light; and to be sensible when ever they lost that darkness of Earth, which was their natural confinement. And therefore however Translators do render the word of *Aristotle* or *Galen*, that is, *imperfectos*, *oblasos*, or *inchoatos*, it is not much considerable; for their eyes are sufficiently begun to finish this action, and competently perfect for this imperfect Vision.

And lastly, although they had neither eyes nor sight, yet could they not be termed blind. For blindness being a privative term unto sight, this appellation is not admittible in propriety of speech, and will overthrow the doctrine of privations; which presuppose positive forms or habits; and are not indefinite negations, denying in all subjects, but such alone wherein the positive habits are in their proper Nature, and placed without repugnancy. So do we improperly say, a *Mole* is blind, if we deny it, the Organs or a capacity of vision from its created Nature; so when the Text of *John* had said, that person was blind from his Nativity, whose Cecity our Saviour cured, it was not warrantable in *Nonnus* to say, he had no eyes at all, as, in the judgment of *Heinsius*, he describeth in his paraphrase; and as some ancient Fathers affirm, that by this Miracle they were created in him. And so, though the sense may be accepted, that Proverb must be candidly interpreted, which maketh Fi-



shes mute; and calls them silent which have no voice in Nature.

Now, this conceit is erected upon a misapprehension or mistake in the symptoms of vision; men confounding abolishment, diminution and depravement, and naming that an abolition of sight, which indeed is but an abatement. For if Vision be abolished, it is called *cecitas*, or blindness; if depraved and receive its objects erroneously, Hallucination; if diminished, *hebetudo visus*, *caligatio*, or dimness. Now, instead of a diminution or imperfect vision in the *Mole*, we affirm an abolition or total privation; instead of a caligation or dimness, we conclude a cecity or blindness. Which hath been frequently inferred concerning other Animals; so some affirm the *Water-Rat* is blind, so *Sammonicus* and *Nicander* do call the *Mus-Aranus*, the *Shrew*, or *Ranny*, blind: And because darkness was before light, the *Egyptians* worshipped the same. So are *Slow-worms* accounted blind, and the like we affirm proverbially of the *Beetle*; although their eyes be evident, and they will fly against lights, like many other Insects; and though also *Aristotle* determines, that the eyes are apparent in all flying Insects, though other senses be obscure, and not perceptible at all. And if from a diminution we may infer a total privation, or affirm, that other Animals are blind which do not acutely see, or comparatively unto others, we shall condemn unto blindness many not so esteemed; for such as have cornuous or horney eyes, as *Lobsters* and crustaceous Animals, are generally dim-sighted; all Insects that have *antennae*, or long horns to feel out their way, as *Butterflies* and *Locusts*, or their fore-legs so disposed, that they much advance before their heads, as may be observed in *Spiders*; and, if the *Eagle* were Judge, we might be blind our selves. The expression therefore of Scripture in the story of *Jacob* is surely with circumspection; And it came to pass when *Jacob* was old, and his eyes were dim, *quando caligârunt oculi*, saith *Jerome* and *Tremellins*, which are expressions of diminution, and not of absolute privation.

## CHAP. XIX.

### of Lampries.

**V**Hether *Lampries* have Nine eyes, as is received, we durst refer it unto *Polyphemus*, who had but one to judge it. An error concerning eyes, occasioned by the Error of eyes, deduced from the appearance of divers cavities or holes on either side, which some call eyes, that carelessly behold them, and is not only refutable by experience, but also repugnant unto reason. For, beside the monstrosity they



they fasten unto Nature, in contriving many eyes, who hath made but two unto any Animal, that is, one of each side, according to the division of the brain; it were a superfluous and inartificial act to place and settle so many in one plane; for the two extreams would sufficiently perform the Office of sight without the help of the intermediate eyes, and behold as much as all seven joyned together. For, the visible base of the object would be defined by these two; and the middle eyes, although they behold the same thing, yet could they not behold so much thereof as these; so were it no advantage unto man to have a third eye between those two he hath already; and the fiction of *Argus* seems more reasonable than this, for though he had many eyes, yet were they placed in circumference and positions of advantage.

Again, these cavities which men call eyes, are seated out of the head, and where the Gills of other Fish are placed; containing no Organs of sight, nor having any communication with the brain. Now all sense proceeding from the brain, and that being placed (as *Galen* observeth) for the fitter situation of the eyes, and conveniency required unto sight, it is not reasonable to imagine that they are any where else; or deserve that name which are seated in other parts. And therefore we relinquish, as fabulous, what is delivered of *Sternophthalmi*, or men with eyes in their breast; and when it is said by *Solomon*, *A wise mans eyes are in his head*, it is to be taken in a second sense, and affordeth no objection. True it is, that the eyes of Animals are seated with some difference, but all whatsoever in the head, and that more forward than the ear or hole of hearing. In quadrupedes, in regard of the figure of their heads, they are placed at some distance; in lati-rostrous and flat-bill'd birds, they are more laterally seated; and therefore when they look intently, they turn one eye upon the object, and can convert their heads to see before and behind, and to behold two opposite points at once. But at a more easie distance are they situated in Man, and in the same circumference with the ear; for if one foot of the Compass be placed upon the Crown, a Circle described thereby will intersect, or pass over both the ears.

The Error in this conceit consists in the ignorance of these cavities, and their proper use in Nature; for this is a particular disposure of parts and a peculiar confirmation whereby these holes and sluices supply the defect of Gills, and are assisted by the conduit in the head; for, like cetaceous Animals and *Whales*, the *Lamprie* hath a fistula, spout, or pipe at the back part of the head, whereat it spurts out water. Nor, is it only singular in this formation, but also in many other; as in defect of bones, whereof it hath not one; and for the spine or back bone, a cartilaginous substance without any spondyles, processes or protuberance whatsoever. As also in the provision which Nature hath made for the heart; which in this Animal is very strangely secured, and lies immu-

To what use  
the nine eyes  
in a *Lamprie*  
do serve.



ed in a cartilage or gristly substance. And lastly, in the colour of the Liver ; which is in the Male of an excellent grass-green ; but of a deeper colour in the Female, and will communicate a fresh and durable verdure.

## CHAP. XX.

### Of Snails.

**T**HAT *Snails* have two eyes, and at the end of their Horns ; beside the assertion of the people, is the opinion of some learned men. Which notwithstanding *Scaliger* terms but imitation of eyes ; which *Pliny* contradicts, and *Aristotle* upon consequence denies, when he affirms that testaceous Animals have no eyes at all. And, for my own part after much enquiry, I am not satisfied that these are eyes, or that those black and atramentous spots which seem to represent them are any ocular realities. For if any object be presented unto them, they will sometime seem to decline it, and sometime run against it. If also these black extremities, or presumed eyes be clipped off, they will notwithstanding make use of these protrusions or horns, and poke out their way as before. Again, if they were eyes or instruments of Vision, they would have their originals in the head, and from thence derive their motive and optick Organs ; but their roots and first extremities are seated low upon the sides of the back, as may be perceived in the whiter sort of Snails when they retract them. And lastly, if we concede they have two eyes, we must also grant they have no less than four ; for not only the two greater extensions above, have these imitations of eyes, but also the two lesser below ; and if they be dextrously dissected, there will be found on either side two black filaments or membranous strings, which extend into the long and shorter cornicle upon protrusion. And therefore if they have two eyes, they have also four ; which will be monstrous, and beyond the affirmation of any.

All sense  
from the  
Brain,

Now, the reason why we name these black strings, eyes, is, because we know not what to call them else, and understand not the proper use of that part ; which indeed is very obscure, and not delivered by any ; but may probably be said to assist the protrusion and retraction of their horns ; which being a weak and hollow body, required some inward establishment, to confirm the length of their advancement ; which we observe they cannot extend without the concurrence hereof. For, if with your finger you apprehend the top of the horn, and draw out this black



black and membranous emission, the horn will be excluded no more; but if you clip off the extremity, or only findge the top thereof with *Aqua fortis*, or other corrosive water, leaving a considerable part behind; they will nevertheless exclude their horns, and therewith explore their way as before. And indeed the exact sense of these extremities is very remarkable; for if you dip a pen in *Aqua fortis*, oyl of *Vitriol* or *Turpentine*, and present it towards these points, they will at a reasonable distance, decline the acrimony thereof, retiring, or distorting them to avoid it; and this they will nimbly perform if objected to the extrems, but slowly or not at all, if approached unto their roots.

What hath been therefore delivered concerning the plurality, paucity, or anomalous scituation of eyes, is either monstrous, fabulous, or, under things never seen, includes good sense or meaning. And so may we receive the figment of *Argus*, who was an Hieroglyphick of Heaven, in those centuries of eyes expressing the Stars; and their alternate waking, the vicissitude of day and night. Which strictly taken cannot be admitted: for the subject of sleep is not the eye, but the common sense, which once asleep, all eyes must be at rest. And therefore what is delivered as an Emblem of vigilancy, that the *Hare* and *Lion* do sleep with one eye open, doth not evince they are any more awake than if they were both closed. For, the open eye beholds in sleep no more, than that which is closed; and no more one eye in them, than two in other Animals that sleep with both open; as some by disease and others naturally which have no eye-lids at all.

As for *Polyphemus*, although the story be fabulous, the monstrosity is not impossible. For the act of Vision may be performed with one eye, and in the deception and fallacy of sight, hath this advantage of two, that it beholds not objects double, or sees two things for one. For, this doth happen, when the axis of the visive cones, diffused from the object, fall not upon the same plane, but that which is conveyed into one eye, is more depressed or elevated, than that which enters the other. So, if beholding a Dandle, we protrude either upward or downward the pupil of one eye, the object will appear double; but if we shut the other eye, and behold it with one, it will then appear but single; and if we abduce the eye unto either corner, the object will not duplicate: for in that position the axis of the cones remain in the same plane, as is demonstrated in the opticks, and delivered by *Galen*, in his tenth *De usu partium*.

How things  
happen to be  
seen as dou-  
ble.

Relations also there are of men that could make themselves invisible, which belongs not to this discourse, but may serve as notable expressions of wise and prudent men, who so contrive their affairs, that although their actions be manifest, their designs are not discoverable. In this acception there is nothing left of doubt, and *Giges* Ring remaineth still amongst us: for vulgar eyes behold no more of wise men than doth the



the Sun: they may discover their exterior and outward wayes, but their interior and inward pieces he only sees, that sees into their Beings.

## CHAP. XXI.

### Of the Cameleon.

Concerning the *Cameleon*, there generally passeth an opinion that it liveth only upon ayr, and is sustained by no other aliment: Thus much in plain terms affirmed by *Solinus*, *Pliny*, and others, and by this periphrasis is the same described by *Ovid*. All which notwithstanding, upon enquiry I find the assertion mainly controvertible, and very much to fail in the three inducements of belief.

And first for its verity, although asserted by some, and traditionally delivered by others, yet is it very questionable. For beside *Ælian*, who is seldom defective in these accounts, *Aristotle* distinctly treating hereof, hath made no mention of this remarkable propriety: which either suspecting its verity, or presuming its falsity, he surely omitted: for that he remained ignorant of this account it is not easily conceivable: it being the common opinion, and generally received by all men. Some have positively denied it, as *Augustinus*, *Niphus*, *Stobæus*, *Dalechampsius*, *Fortunius*, *Licetus*, with many more: others have experimentally refuted it, as namely, *Joannes Landius*, who in the relation of *Scaliger*, observed a *Cameleon* to lick up a *Fly* from his breast: But *Bellonius* hath been more satisfactorily experimental, not only affirming, they feed on *Flies*, *Caterpillars*, *Beetles* and other *Insects*; but upon exenteration he found these Animals in their bellies: whereto we might also add the experimental decisions of the worthy *Peireschius* and learned *Emanuel Vizzanius*, in that *Cameleon* which had been observed to drink water, and delight to feed on *Meal-worms*. And although we have not had the advantage of our own observation, yet have we received the like confirmation from many ocular spectators.

Comment in  
Ocell. Lucan.

As touching the verisimilitude or probable truth of this relation, several reasons there are which seem to overthrow it. For first, there are found in this animal, the Guts, the Stomach, and other parts official unto nutrition; which were its aliment the empty reception of Ayr, their provisions had been superfluous. Now, the wisdom of Nature abhorring superfluities, and effecting nothing in vain, unto the intention of these operations, respectively contriveth the Organs; and therefore where



where we find such instruments, we may with strictness expect their actions, and where we discover them not, we may with safety conclude, the non-intention of their operations. So when we observe that oviparous Animals, as *Lizards*, *Frogs*, *Birds*, and most *Fishes* have neither bladder nor kidneys, we may with reason infer they do not Urine properly. But whereas in the same kind we discover these parts in the *Tortoise*, we cannot deny he exerciseth that excretion; nor was there any absurdity in *Pliny*, when for medicinal uses he commended the Urine of a *Tortoise*. So, when we perceive that *Bats* have teats, it is not unreasonable to infer, they suckle their younglings with milk; but whereas no other flying Animal hath these parts, we cannot from them expect a viviparous exclusion; but either a generation of Eggs, or some vermiparous separation, whose Navel is within it self at first, and its nutrition after not connexedly depending of its original.

Again, Nature is so far from leaving any one part without its proper action, that she oft times imposeth two or three labours upon one: so the Pizel in Animals is both official unto Urine and to Generation, but the first and primary use is Generation, for many Creatures enjoy that part which Urine not, as *Fishes*, *Birds*, and quadrupeds oviparous. But not on the contrary; for the Secondary action subsisteth not alone, but in concomitancy with the other. So the nostrils are useful both for respiration and smelling, but the Principal use is Smelling; for many have nostrils which have no lungs, as *Fishes*, but none have lungs or respiration, which have not some shew, or some analogy of nostrils. Thus we perceive the providence of Nature, that is, the wisdom of God, which disposeth of no part in vain, and some parts unto two or three uses, will not provide any without the execution of its proper office, nor, where there is no digestion to be made, make any parts inservient to that intention.

Nature provides no part without its proper function or office.

Beside the remarkable teeth, the tongue of this Animal is a second argument to overthrow this airy nutrition: and that not only in its proper Nature, but also its peculiar figure. For, of this part properly taken there are two ends; that is, the formation of the voice, and the execution of taste: for the voice, it can have no office in *Cameleons*, for they are mute animals; as beside *Fishes*, are most other sorts of *Lizards*. As for their taste, if their nutriment be ayr, neither can it be an instrument thereof; for the body of that Element is ingulfible, void of all sapidity, and, without any action of the tongue, is by the rough artery or weazon conducted into the lungs. And therefore *Pliny* much forgets the strictness of his assertion, when he alloweth excrements unto that Animal, that feedeth only upon ayr, which notwithstanding, with the Urine of an *As*, he commends as a magical medicine upon our enemies.

The figure of the Tongue seems also to overthrow the presumption



Χαμυδαίων

tion of this aliment, which according to exact delineation, is in this Animal peculiar, and seemeth contrived for prey. For, in so little a creature it is at the least a palm long, and being it self very slow in motion, hath in this part a very great agility; withal its food being flies and such as suddenly escape, it hath in the tongue a mucous and slimy extremity, whereby upon a sudden emission it inviscates and tangleth those Insects. And therefore some have thought its name not unsuitable unto its nature; the nomination in Greek is a little Lion, not so much for the resemblance of shape, as affinity of condition; that is, for vigilancy in its prey, and sudden rapacity thereof, which it performeth not like the *Lion* with its teeth, but a sudden and unexpected ejaculation of the tongue. This exposition is favoured by some, especially the old gloss upon *Leviticus*, whereby in the translation of *Jerome* and the *Septuagint*, this Animal is forbidden; what ever it be, it seems as reasonable as that of *Isidore*, who derives this name a *Camelo & Leone*, as presuming herein resemblance with a *Camel*.

As for the possibility hereof, it is not also unquestionable; and wise men are of opinion, the bodies of Animals cannot receive a proper aliment from Air; for, beside that taste being (as *Aristotle* terms it) a kind of touch; it is required the aliment should be tangible, and fall under the palpable affection of touch; beside also that there is some sapor in all aliments, as being to be distinguished and judged by the gust, which cannot be admitted in Air; Beside these, I say, if we consider the nature of aliment, and the proper use of Air in respiration, it will very hardly fall under the name hereof, or properly attain the act of nutrition.

Requies  
unto Nutriti-  
on.

And first concerning its nature, to make a perfect nutrition into the body nourished, there is required a transmutation of nutriment: now where this conversion or aggeneration is made, there is also required in the aliment a familiarity of matter, and such a community or vicinity unto a living nature, as by one act of the soul may be converted into the body of the living, and enjoy one common soul. Which cannot be effected by Air, it concurring only with our flesh in common principles, which are at the largest distance from life, and common also unto inanimated constitutions. And therefore when it is said by *Fernelius*, and asserted by divers others, that we are only nourished by living bodies, and such as are some way proceeding from them, that is, the fruits, effects, parts, or seeds thereof; they have laid out an object very agreeable unto assimilation; for, these indeed are fit to receive a quick and immediate conversion, as holding some community with our selves, and containing approximate dispositions unto animation.

Secondly, (as is argued by *Aristotle* against the *Pythagoreans*,) Whatsoever properly nourisheth before its assimilation, by the action of natural heat, it receiveth a corpulency or incrassation progressional un-



to its conversion; which notwithstanding cannot be effected upon Air; for the action of heat doth not condense but rarifie that body, and by attenuation rather than nutrition, disposeth it for expulsion.

Thirdly, (Which is the argument of *Hippocrates*) all aliment received into the body, must be therein a considerable space retained, and not immediately expelled. Now Air but momentarily remaining in our bodies, it hath no proportionable space for its conversion; only of length enough to refrigerate the heart; which having once performed, left being it self heated again, it should suffocate that part, it maketh no stay, but hasteth back the same way it passeth in.

Fourthly, the proper use of Air attracted by the lungs, and without which, there is no durable continuation in life, is not the nutrition of parts, but the contemperation of that fervour in the heart, and the ventilation of that fire alwaies maintained in the forge of life; whereby although in some manner it concurrerth unto nutrition, yet can it not receive the proper name of nutriment. And therefore by *Hippocrates* it is termed *Alimentum non-Alimentum*, a nourishment and no nourishment. *De Alimentis* That is, in a large acception, but not in propriety of language, conserving the body, not nourishing the same; not repairing it by assimilation, but preserving it by ventilation; for thereby the natural frame is preserved from extinction, and so the Individuum supported in some way like nutrition. So when it is said by the same Author, *Pulmo contrarium corpori alimentum trahit, reliqua omnia idem*, it is not to be taken in a strict and proper sense; but the quality in the one, the substance is meant in the other. For Air, in regard of our natural heat is cold, and in that quality contrary unto it; but what is properly aliment, of what quality soever, is potentially the same, and in a substantial identity unto it.

Again, some are so far from affirming the Air to afford any nutriment, that they plainly deny it to be any Element, or that it entreth into mixt bodies, as any principle in their compositions, but performeth other offices in the Universe; as to fill all vacuities about the earth or beneath it, to convey the heat of the Sun, to maintain fires and flames, to serve for the flight of volatils, respiration of breathing Animals, and refrigeration of others. And although we receive it as an Element, yet since the transmutation of Elements and simple bodies, is not beyond great question; since also it is no easie matter to demonstrate that Air, is so much as convertible into water; how transmutable it is into flesh, may be of deeper doubt. Wherein vapour is commonly mistaken for Air:

And although the Air attracted may be conceived to nourish the invisible flame of life, in as much as common and culinary flames are nourished by the Air about them; we make some doubt, whether Air is the pabulous supply of fire, much less, that flame is properly Air-kindled. And the same before us, hath been denied by the Lord of *Vernulam*, in his Tract of Life and Death; and also by Dr. *Jordan* in his book of Mi-



neral waters. For that which substantially maintaineth the fire, is the combustible matter in the kindled body, and not the ambient ayr, which affordeth exhalation to its fuliginous Atoms; nor that which causeth the flame properly to be termed ayr, but rather, as he expresseth it, the accension of fuliginous exhalations, which contain an unctuity in them, and arise from the matter of fuel, which opinion is very probable, and will salve many doubts, whereof the common conceit affordeth no Solution.

As first, how Fire is stricken out of Flints? That is, not by kindling the air, from the Collision of two hard Bodies: for then Diamonds should do the like better than flints, but rather from the sulphur and inflammable effluvi-  
viums contained in them. The like, saith *Jorden*, we observe in Canes and Woods, that are unctuous and full of Oyl, which will yeeld fire by Frication or Collision, not by kindling the air about them, but the inflammable Oyl within them. Why the fire goes out without air? That is, because the fuliginous exhalations wanting evaporation, recoil upon the flame and choak it, as is evident in cupping-glasses; and the artifice of Charcoals, where if the air be altogether excluded, the fire goes out. Why some lamps included in close bodies have burned many hundred years, as that discovered in the Sepulcher of *Tullia* the sister of *Cicero*, and that of *Olibius* many years after, near *Padua*? Because whatever was their matter, either a preparation-Gold or *Naptha*, the duration proceeded from the Purity of their Oyl, which yeelded no fuliginous exhalations to suffocate the Fire; for if air had nourished the flame, it had not continued many minutes, for it would have been spent and wasted by the Fire. Why a piece of flax will kindle, although it touch not the flame? Because the fire extendeth further, than indeed it is visible, being at some distance from the week, a pellucide and transparent body, and thinner than the air it self. Why Metals in their liquation, although they intently heat the air above their surface, arise not yet into a flame, nor kindle the air about them? Because their sulphur is more fixed, and they emit not inflammable exhalations. And lastly, why a lamp or candle burneth or ly in the air about it, and inflameth not the air at a distance from it? Because the Flame extendeth not beyond the inflammable Effluence, but closely adheres unto the original of its Inflammation; and therefore it only warmeth, not kindleth the air about it. Which notwithstanding it will do, if the ambient air be impregnate with subtile Inflammabilities, and such as are of quick accension; as experiment is made in a close room, upon an evaporation of spirits of Wine and Camphire; as subterraneous Fires do sometimes happen; and as *Crensa*, and *Alexanders* boy, in the Bath were set on fire by *Naptha*.

Lastly, the Element of air, is so far from nourishing the body, that some have questioned the power of water; many conceiving it enters not the body in the power of aliment; or that, from whence proceeds a substantial supply. For, besides that some creatures drink not at all, unto others it perform the common office of air, and serves for refrigeration of the heart, as unto  
Fishe



fishes, who receive it, and expel it by the Gills. Even unto our selves, and more perfect Animals, though many wayes assistent thereto, it performs no substantial nutrition, serving for refrigeration, dilution of solid aliment, and its elixation in the stomach; which from thence as a vehicle it conveys through lesse accessible cavities into the liver, from thence into the veins, and so in a torid substance through the capillary cavities into every part; which having performed, it is afterward excluded by urine, sweat, and ferrous separations. And this opinion surely possessed the Ancients: for when they so highly commended that water which is suddenly hot and cold, which is without all savour, the lightest, the thinnest, and which will soonest boil Beans or Pease, they had no consideration of *Nutrition*; whereunto had they had respect, they would have surely commended gross and turbid streams, in whose confusion at least, there might be contained some *Nutrimēt*, and not jejune or limpid water, neerer the simplicity of its Element. Although, I confess, our clearest waters, and such as seem simpler unto sense, are much compounded unto reason, as may be observed in the evaporation of large quantities of water; wherein beside a terrecous residence, some salt is also found, as is also observable in rain water, which appearing pure and empty, is full of seminal principles, and carrieth vital Atoms of Plants and Animals in it, which have not perished in the great Circulation of Nature; as may be discovered from several Insects generated in Rain-water, from the prevalent fructification of Plants thereby; and (beside the real Plant of *Cornerius*) from vegetable figurations, upon the sides of glasses, so rarely delineated in Frosts.

A seed of plants and animals contained in rain water.  
Zibavius tom.  
4. Chym.

All which considered, severer heads will be apt enough to conceive the opinion of this Animal, not much unlike that of the *Astomi*, "or men without mouths in *Pliny*; sutable unto the relation of the *Mares* in *Spain*, and heir subventaneous conceptions, from the Western Wind, and in some way more unreasonable than the figment of *Rabican* the famous Horse in *Ariosto*, which being conceived by Flame, and Wind, never tasted Grass, or fed on any grosser Provender than Ayr; for this way of Nutrition was answerable unto the principles of his generation. Which being not airy, but gross and seminal in the *Camelion*, unto its conservation there is required a solid Pasture; and a Food congenerous unto the principles of its Nature.

The Grounds of this Opinion are many: the first observed by *Theophrastus*, was the inflation or swelling of the body, made in this Animal upon aspiration or drawing in its Breath; which people observing, have thought it to feed upon ayr. But this effect is rather occasioned upon the greatness of its Lungs, which in this Animal are very large, and by their backward situation, afford a more observable dilatation; and though their lungs be less, be like inflation is also observable in Toads.

A second is the continued hiation or holding open its Mouth, which men observing, conceive the intention thereof to receive the aliment of Ayr; but



but this is also occasioned by the greatnes of its lungs; for repletion whereof not having a sufficient or ready supply by its nostrils, it is enforced to dilate and hold open the jaws.

The third is the paucity of blood observed in this Animal, scarce at all to be found but in the eye, and about the heart; which defect being observed, inclined some into thoughts, that the Air was a sufficient maintenance for these exsanguious parts. But this defect or rather paucity of blood, is also agreeable unto many other Animals, whose solid Nutriment we do not controvert; as may be observed in other sorts of *Lizards*, in *Frogs*, and divers *Fishes*; and therefore an *Horse leech* will not readily fasten upon every *Fish*; and we do not read of much blood that was drawn from *Frogs* by *Mice*, in that famous battel of *Homer*.

The last and most common ground which begat or promoted this opinion, is the long continuation hereof without any visible food; which some observing, precipitously conclude they eat not any at all. It cannot be denied, it is (if not the most of any) a very abstemious Animal, and such as by reason of its frigitry, paucity of blood, and latitancy in the Winter (about which time the observations are often made) will long subsist without a visible sustentation. But, a like condition may be also observed in many other Animals: for *Lizards* and *Leeches*, as we have made tryal, will live some months without sustenance; and we have included *Snails* in glasses all Winter, which have returned to feed again in the Spring. Now these notwithstanding, are not conceived to pass all their lives without food; for so to argue is fallacious, and is moreover sufficiently convicted by experience. And therefore probably other relations are of the same verity, which are of the like affinity; as is the conceit of the *Rhinoceros* in *Persia*, the *Canis Lewis* of *America*, and the *Manucodonta* or bird of *Paradise* in *India*.

To assign a reason of this abstinence in Animals, or declare how without a supply there ensueth no destructive exhaustion, exceedeth the limits and intention of my discourse. *Fortunius Licetus* in his excellent Tract, *De his qui diu vivunt sine alimento*, hath very ingeniously attempted it; deducing the cause hereof, from an equal conformity of natural heat and moisture, at least no considerable exsuperancy in either; which concurring in an unactive proportion, the natural heat consumeth not the moisture (whereby ensueth no exhaustion) and the condition of natural moisture is able to resist the slender action of heat (whereby it needeth no reparation) and this is evident in *Snakes*, *Lizards*, *Snails*, and divers other Insects latent many months in the year; which being cold creatures, containing a weak heat in a crass or copious humidity, do long subsist without nutrition. For the activity of the agent, being not able to over-master the resistance of the Patient, there will ensue no deperdition. And upon the like grounds it is, that cold and phlegmatick bodies, and (as *Hippocrates* determineth) that old men will

best



best endure fasting. Now, the same harmony and stationary constitution as it happeneth in many Species, so doth it fall out sometimes in Individuals. For, we read of many, who have lived long time without aliment; and beside deceits and impostures, there may be veritable relations of some, who without a miracle, and by a peculiarity of temper, have far out-fasted *Elias*. Which notwithstanding doth not take off the Miracle; for that may be miraculously effected in one, which is naturally causable in another. Some naturally living unto an hundred; unto which age, others notwithstanding could not attain without a Miracle.

## CHAP. XXII.

## of the Ostridge.

THE common opinion of the Ostridge, *Struthio-camelus* or Sparrow-Camel conceives that it digesteth Iron, and this is confirmed by the affirmations of many, beside swarms of others, *Rhodiginus* in his prelections taketh it for granted, *Johannes Largius* in his Epistles pleadeth experiment for it; the common Picture also confirmeth it, which usually describeth this Animal with an Horseshoe in its mouth. Notwithstanding upon enquiry we find it very questionable, and the Negative seems most reasonably entertained, whose verity indeed we do the rather desire, because hereby we shall relieve our ignorance of one occult quality; for in the list thereof it is accounted, and in that notion imperiously obtruded upon us. For my own part, although I have had the sight of this Animal, I have not had the opportunity of its experiment, but have received great occasion of doubt, from learned discourses thereon.

For, *Aristotle* and *Oppianus*, who have particularly treated hereof are silent in this singularity; either omitting it as dubious, or, as the Comment saith, rejecting it as fabulous. *Pliny* speaketh generally, affirming only, the digestion is wonderful in this Animal; *Ælian* delivereth, that it digesteth Stones, without any mention of Iron; *Leo Africanus*, who lived in those Countries wherein they most abound, speaketh diminutively; and but half way into this assertion; *Surdum ac simplex Animal est; quicquid invenit, absque delectu, usque ad ferrum devorat: Fernelius* in his second *De abditis rerum causis*, extenuates it, and *Riclanus* in his Comment thereof positively denies it. Some have experimentally refuted it, as *Albertus Magnus*; and most plainly *Ulysses Aldrovandus*, whose words are these; *Ego ferri frustra devorare, dum Tridenti*  
esset,



*essem, observavi; sed quæ incocta rursus excreveres*, that is, At my being at Trent, I observed the *Oesfridge* to swallow Iron, but yet to exclude it undigested again.

How (possibly) the stomach of the *Oesfridge* may alter Iron.

Now beside Experiment, it is in vain to attempt against it by Philosophical argument, it being an occult quality, which contemns the Law of Reason, and defends it self by admitting no reason at all. As for its possibility, we shall not at present dispute; nor will we affirm that Iron ingested, receiveth in the stomach of the *Oesfridge* no alteration at all; but if any such there be, we suspect this effect rather from some way of corrosion, than any of digestion; not any liquid reduction or tendence to chylication by the power of natural heat, but rather some attrit on from an acid and vitriolous humidity in the Stomach, which may absterse and shave the scorious parts thereof. So, rusty Iron, crammed down the throat of a Cock, will become terse and clear again in its gizzard: So the Counter, which, according to the relation of *Amatus*, remained a whole year in the body of a youth, and came out much consumed at last; might suffer this diminution, rather from sharp and acid humours, than the strength of natural heat, as he supposeth. So Silver swallowed and retained some time in the body, will turn black, as if it had been dipped in *Aqua fortis*, or some corrosive water; but Lead will remain unaltered, for that Metal containeth in it a sweet Salt or Sugar, whereby it resisteth ordinary corrosion, and will not easily dissolve even in *Aqua fortis*. So when, for Medical uses, we take down the filings of Iron or Steel, we must not conceive it passeth unaltered from us; for, though the grosser parts be excluded again, yet are the dissoluble parts extracted, whereby it becomes effectual in de-oppilations; and therefore for speedier operation we make extinctions, infusions, and the like, whereby we extract the salt and active parts of the Medicine; which being in solution, more easily enter the Veins. And this is that the *Chymists* mainly drive at in the attempt of their *Aurum Potabile*; that is, to reduce that indigestible substance into such a form as may not be ejected by siege, but enter the cavities, and less accessible parts of the body, without corrosion.

What the Chymists would have by their *Aurum Potabile*.

The ground of this Conceit is, its swallowing down fragments of Iron, which men observing, by a forward illation, have therefore conceived it digesteth them; which is an inference not to be admitted, as being a fallacy of the consequent, that is, concluding a position of the consequent, from the position of the antecedent. For, many things are swallowed by Animals, rather for condiment, gust, or Medicament, than any substantial nutriment. So Poultreys, and especially the *Turkey*, do of themselves take down stones; and we have found at one time in the gizzard of a *Turkey* no less than seven hundred. Now these rather concur unto digestion, than are themselves digested; for we have found them also in the guts and excrements; but their descent is very slow, for we have given



given them Stones and small pieces of Iron, which, eighteen daies after, we have found remaining in the Gizzard. And therefore the experiment of *Langius*, and others might be mistaken, whilst after the taking they expected it should come down within a day or two after. Thus also we swallow *Cherry-stones*, but void them unconcocted, and we usually say, they preserve us from surfeit; for being hard bodies, they conceive a strong and durable heat in the stomach, and so prevent the cruelties of their fruit: And upon the like reason do culinary operators observe, that flesh boils best, when the bones are boiled with it. Thus *Dogs* will eat grass, which they digest not; Thus *Camels*, to make the water sapid, do raise the Mud with their feet: Thus *Horses* will knable at Walls, *Pidgeons* delight in salt Stones. *Rats* will know Iron, and *Aristotle* saith, the *Elephant* swalloweth Stones. And thus may also the *Oestrige* swallow Iron; not as his proper aliment, but for the ends above expressed, and even as we observe the like in other Animals.

How *Cherry-stones* may be thought to prevent surfeits upon eating *Cherries*.

And whether these fragments of Iron and hard substances swallowed by the *Oestrige*, have not also that use in their stomachs, which they have in other birds, that is, in some way to supply the use of teeth, by commolition, grinding and compression of their proper aliment, upon the action of the strongly conformed Muscles of the Stomack, as the honor'd Dr. *Harvey* discourseth, may also be considered.

What effect therefore may be expected from the Stomack of an *Oestrige* by application alone to further digestion in ours, beside the experimental refute of *Galen*, we refer it unto considerations above alledged; Or whether there be any more credit, to be given unto the Medicine of *Ælian*, who affirms, The Stones they swallow have a peculiar vertue for the eyes, than that of *Hermolans* and *Pliny* drawn from the Urine of this Animal; let them determine, who can swallow so strange a transmutation of qualities, or believe that any Bird or flying Animal doth separately and distinctly Urine, beside the *Bat*.

That therefore an *Oestrige* will swallow and take down Iron, is easily to be granted: that often times they pass entire away, if we admit of ocular testimony, not to be denied. And though some experiment may also plead, that sometimes they are so altered, as not to be found, or excluded in any discernable parts: yet, whether this be not effected by some way of corrosion, from sharp and dissolving humidities, rather than any proper digestion; chylifactive mutation, or alimential conversion, is, with good reason, doubted.



## C H A P. XXIII.

Of *Unicorns-horn*.

Some doubt  
to be made  
what *DN*  
signifieth in  
Scripture.

Great account, and much profit, is made of *Unicorns-horn*, at least of that which beareth the name thereof; wherein notwithstanding, many I perceive suspect an Imposture, and some conceive there is no such Animal extant. Herein therefore to draw up our determinations; beside the several places of Scripture mentioning this Animal (which some may well contend to be only meant of the Rhinoceros) we are so far from denying there is any *Unicorn* at all, that we affirm there are many kinds thereof. In the number of Quadrupeds, we will concede no less than five; that is, the *Indian-Oxe*, the *Indian-Afs*, *Rhinoceros*, the *Oryx*, and that which is more eminently termed *Monoceros* or *Unicornis*. Some in the list of Fishes, as that described by *Olaus*, *Albertus*, and others: and some *Unicorns* we will allow even among Insects; as those four Kinds of nascornous Beetles described by *Mussetus*.

Secondly, Although we concede there be many *Unicorns*, yet are we still to seek; for whereunto to affix this *Horn* in question, or to determine from which thereof we receive this magnified Medicine, we have no assurance, or any satisfactory decision. For although we single out one, and eminently thereto assign the name of the *Unicorn*; yet can we be secure what Creature is meant thereby; what constant shape it holdeth, or in what number to be received? For as far as our indeavours discover, this Animal is not uniformly described, but differently set forth, by those that undertake it. *Pliny* affirmeth it is a fierce and terrible creature; *Vartomannus*, a tame and mansuete Animal: those which *Garcias ab Horto* describeth, about the Cape of *Good-Hope*, were beheld with heads like Horses; those which *Vartomannus* beheld, he described with the head of a Deer; *Pliny*, *Alian*, *Solinus*, and after these from ocular assurance, *Paulus Venetus* affirmeth, the feet of the *Unicorn* are undivided, and like the Elephants: But those two which *Vartomannus* beheld at *Mocha*, were, as he describeth, footed like a Goat. As *Alian* describeth, it is in the bigness of an Horse; as *Vartomannus*, of a Colt; that which *Thevet* speaks of, was not so big as an Heifer; but *Paulus Venetus* affirmeth, they are but little less than Elephants. Which are discriminations very material, and plainly declare, that under the same name, Authors describe not the same Animal; so that the *Unicorns-horn* of one, is not that of another, although we proclaim an equal vertue in all.

Thirdly,



Thirdly, Although we were agreed what Animal this was, or differed not in its description, yet would this also afford but little satisfaction; for the *Horn* we commonly extol, is not the same with that of the Ancients. For that in the discription of *Ælian* and *Pliny* was black: this which is shewed amongst us, is commonly white, none black; and of those five which *Scaliger* beheld, though one spadiceous, or of a light Red, and two enclining to Red, yet was there not any of this complexion among them.

Fourthly, What *Horns* soever they be which pass amongst us, they are not surely the Horns of any one kind of Animal, but must proceed from several sorts of *Unicorns*. For some are wreathed, some not: That famous one which is preserved at St. Dennis near *Paris*, hath wreathy Spires, and chockleary Turnings about it, which agreeth with the description of the *Unicorn's horn* in *Ælian*: Those two in the Treasure of St. *Mark* are plain, and best accord with those of the *Indian-Ash*, or the description of other *Unicorns*; *Albertus Magnus* describeth one ten foot long, and at the Base about thirteen inches compass: And that of *Antwerp* which *Goropius Becanus* describeth, is not much inferiour unto it; which best agree unto the descriptions of *Sea-Unicorns*; for these, as *Olaus* affirmeth, are of that strength and bigness, as able to penetrate the Ribs of ships. The same is more probable, in that it was brought from an Island, from whence, as *Becanus* affirmeth, three others were brought in his dayes. And we have heard of some, which have been found by the Sea-side, and brought unto us from *America*. So that while we commend the *Unicorn's horn*, and conceive it peculiar but unto one Animal; under apprehension of the same vertue, we use very many; and commend that effect from all, which every one confineth unto some one he hath either seen or described.

Fifthly, although there be many *Unicorns*, and consequently many *Horns*, yet many there are that bear that name, and currently pass amongst us, which are no *Horns* at all. Such are those fragments, and pieces of *Lapis Cerauites*, commonly termed *Cornu fossile*, whereof *Bœlius* had no less than twenty several sorts presented him for *Unicorn's-horn*. Hereof in subterraneous Cavities, and under the earth, there are many to be found, in several places of *Germany*; which are but the Lapidescencies and petrifactive mutations of hard bodies; sometime of Horn, of Teeth, of Bones, and Branches of Trees, whereof there are some so imperfectly converted, as to retain the odor and qualities of their Originals; as he relateth of pieces of Ash and Walnut. Again, in most, if not all which pass amongst us, and are extolled for precious *Horns*, we discover not an affection common unto other *Horns*; that is, they mollifie not with fire, they soften not upon decoction or infusion, nor will they afford a Gelly, or mucilaginous Concretion in either; which notwithstanding we may effect in Goats-horn, Sheeps, Cows, and Harts-horn, in the horn of the *Rhinoceros*, the Horn of the *Prifts* or *Sword-fish*. Nor do they become friable or easily pow'erable by Philosophical Calcination, that is, from the vapour or stream of water, but split and rift

A a

contrary



*Unicornus-  
Horn, com-  
monly used in  
England, what  
it is.*

contrary to other Horns. Briefly, that which is commonly received, and whereof there be so many fragments preserved in *England*; is not only no Horn, but a substance harder than a bone; that is, the tooth of a *Morse* or *Sea-horse*: in the midst of the solid part containing a curdled grain, which is not to be found in Ivory. This in *Northern Regions* is of frequent use for hafts of knives, or hilts of Swords, and being burnt, becomes a good remedy for fluxes: but Antidotally used, and exposed for *Unicorns-horn*, it is an insufferable delusion; and with more veniable deceit, it might have been practised in *Harts-horn*.

*De Unicornu.*

The like deceit may be practised in the teeth of other Sea-animals; in the teeth also of the *Hippopotamus*, or great Animal which frequenteth the River *Nilus*: For we read that the same was anciently used instead of *Ivory* or *Elephants-tooth*. Nor is it to be omitted what hath been formerly suspected, but now confirmed by *Olaus Wormius*, and *Thomas Bartholinus*, that those long horns preserved as precious rarities in many places, are but the teeth of *Narwh-Whales*, to be found about *Island*, *Greenland*, and other *Northern Regions*; of many feet long, commonly wreathed, very deeply fastned in the upper jaw, and standing directly forward, graphically described in *Bartholinus*, according unto one sent from a Bishop of *Island*, not seperated from the *Craney*. Hereof *Mercator* hath taken notice in his description of *Island*: some relations hereof there seem to be in *Purchas*, who also delivereth, that the Horn at *Winfor*, was in his second voyage brought hither, by *Frobisher*. These before the *Northern* discoveries, as unknown rarities, were carried by Merchants into all parts of *Europe*, and though found on the Sea-shore, were sold at very high rates; but are now become more common, and probably in time will prove of little esteem; and the bargain of *Julius* the third, be accounted a very hard one, who stuck not to give many thousand crowns for one.

Nor is it great wonder, we may be so deceived in this, being daily gulled in the brother-Antidote *Bezoar*: whereof though many be false, yet one there passeth amongst us of more intolerable delusion; somewhat paler than the true stone, and given by women in the extremity of great diseases, which notwithstanding is no stone, but seems to be the stony seed of some *Lithospermum* or greater *Gammel*; or the *Lobus Echinatus* of *Clusius*, called also the *Bezoar Nut*; for being broken, it discovereth a kernel of a leguminous smell and taste, bitter like a *Lupine*, and will swell and sprout if set in the ground, and therefore more serviceable for issues, than dangerous and virulent Diseases.

Sixthly, although we were satisfied we had the *Unicorns-horn*, yet were it no injury unto reason to question the efficacy thereof, or whether those virtues pretended, do properly belong unto it. For what we observe, (and it escaped not the observation of *Paulus Jovius* many years past) none of the Ancients ascribed any Medicinal or Antidotal virtue unto



unto the *Unicorn-horn*; and that which *Ælian* extolleth, who was the first and only man of the Ancients, who spake of the Medical vertue of any *Unicorn*, was the horn of the *Indian Ass*; whereof, saith he, the Princes of those parts make bowls and drink therein, as preservatives against Poison, Convulsions, and the Falling-sickness. Now the description of that horn is not agreeable unto that we commend; for that (saith he) is red above, white below, and black in the middle; which is very different from ours, or any to be seen amongst us. And thus, though the description of the *Unicorn* be very ancient, yet was there of old no vertue ascribed unto it, and although this amongst us, receive the opinion of the same vertue, yet is it not the same horn, whereunto the Antients ascribed it.

Lastly, although we allow it an Antidotal efficacy, and such as the Ancients commended, yet, are there some vertues ascribed thereto by Moderns not easily to be received; and it hath surely fallen out in this, as other magnified Medicines, whose operations effectual in some diseases, are presently extended unto all. That some Antidotal quality it may have, we have no reason to deny; for, since *Elks* Hoofs and Horns, are magnified for *Epilepsies*, since not only the bone in the heart, but the Horn of a *Deer* is *Alexipharmacal*, and ingredient into the confection of *Hyacinth*, and the Electuary of *Maximilian*; we cannot without prejudice except against the efficacy of this. But when we affirm, it is not only Antidotal to proper venoms, and substances destructive by qualities we cannot express; but that it resisteth also Sublimate, Arsenick, and poysons which kill by second qualities, that is, by corrosion of parts; I doubt we exceed the properties of its nature, and the promises of experiment will not secure the adventure. And therefore in such extremities, whether there be not more probable relief from fat and oily substances, which are the open tyrants over salt and corrosive bodies, then precious and cordial Medicines which operate by secret and disputable proprieties; or whether he that swallowed Lymc, and drank down Mercury-water, did not more reasonably place his cure in milk, butter or oyl, then if he had recurred unto Pearl and Bezoar, common reason at all times, and necessity in the like cases would easily determine.

Since therefore there be many *Unicorns*; since that whereto we appropriate a Horn is so variously described, that it seemeth either never to have been seen by two persons, or not to have been one Animal; Since though they agreed in the description of the Animal, yet is not the Horn we extol the same, with that of the Ancients; Since what Horns soever they be that pass among us, they are not the Horns of one, but several Animals: Since many in common use and high esteem are no Horns at all: Since if there were true Horns, yet might their vertues be questioned: Since though we allowed some vertues, yet were



not others to be received ; with what security may a man rely on this remedy, the mistress of fools hath already instructed some, and to wisdom (which is never too wise to learn) it is not too late to consider.

## C H A P. XXIV.

*That all Animals of the Land, are in their kind in the Sea.*

History of  
Fishes.

**T**Hat all Animals of the Land, are in their kind in the Sea, although received as a principle, is a tenent very questionable, and will admit of restraint. For, some in the Sea are not to be matcht by any enquiry at Land, and hold those shapes, which terrestrious forms approach not ; as may be observed in the *Moon-fish*, or *Orthogoriscus*, the several sorts of *Raia's*, *Torpedo's*, *Oysters*, and many more ; and some there are in the Land, which were never maintained to be in the Sea, as *Panthers*, *Hyena's*, *Camels*, *Sheep*, *Moles*, and others, which carry no name in *Iethyology*, nor are to be found in the exact descriptions of *Rondeletius*, *Gesner*, or *Aldrovandus*.

Again, Though many there be which make out their nominations, as the *Hedge-hog*, *Sea-serpents*, and others ; yet are there also very many that bear the name of Animals at Land, which hold no resemblance in corporal configuration ; in which account we compute *Vulpes*, *Canis*, *Rana*, *Passer*, *Cuculus*, *Asellus*, *Tardus*, *Lipus*, &c. Wherein, while some are called the *Fox*, the *Dog*, the *Sparrow*, or *Frog-fish*, and are known by common names with those at Land ; as their describers attest, they receive not these appellations from a total similitude in figure, but any concurrence in common accidents, in colour, condition, or any single conformation. As for *Sea-horses*, which much confirm this assertion ; in their common descriptions, they are but Crotoscoventions, which fill up empty spaces in Maps, and meer pictoreal inventions, not any Physical shapes ; futable unto those which (as *Pliny* delivereth) *Praxiteles* long ago set out in the Temple of *Domitius*. For that which is commonly called a *Sea-Horse*, is properly called a *Morse*, and makes not out that shape. That which the Antients named *Hippocampus* is a little Animal about six inches long, and not preferred beyond the classis of Insects. That which they termed *Hippopotamus*, an amphibious Animal, about the River *Nile*, so little resembleth an *Horse*, that as *Mathiolus* observeth, in all, except the feet, it better makes out a *Swine*. That which they termed a *Lyon*, was but a kind of *Lobster* : and that they called the *Bear*, was but one kind of *Crab* : and that which they named

*Bor*



*Bos marinus*, was not as we conceive, a fish resembling an *Oxe*, but a *Skate* or *Thornback*, so named from its bigness, expressed by the Greek word *Bous*, which is a prefix of augmentation to many words in that Language.

And therefore, although it be not denied, that some in the water do carry a justifiable resemblance to some at Land; yet are the major part which bear their Names unlike; nor do they otherwise resemble the Creatures on Earth, then they on Earth the Constellations which pass under Animal names in Heaven: nor the *Dog-fish* at Sea much more make out the *Dog* of the Land, then that his Cognominal or name-sake in the Heavens. Now if from a similitude in some, it be reasonable to infer a correspondency in all, we may draw this analogy of Animals upon plants; for Vegetables there are which carry a near and allowable similitude unto Animals. We might also conclude, that Animal shapes were generally made out in Minerals: for, several Stones there are that bear their names in relation to Animals or their parts, as *Lapis anguinus*, *Conchites*, *Echinites*, *Encephalites*, *Agophthalmus*, and many more; as will appear in the Writers of Minerals, and especially in *Bæsius*, and *Aldrovandus*.

*Fab. Columnæ  
de stirp. vario-  
ribus, orbis  
Cercopitheco-  
phora. Anthro-  
pophora.*

Moreover if we concede, that the Animals of one Element, might bear the names of those in the other, yet in strict reason, the watery productions should have the prenomination: and they of the land rather derive their names, then nominate those of the Sea. For the watery Plantations were first existent, and as they enjoyed a priority in form, had also in nature precedent denominations: but falling not under that Nomenclature of *Adam*, which unto terrestrial Animals assigned a name appropriate unto their natures; from succeeding spectators they received arbitrary appellations, and were respectively denominated unto creatures known at Land, who in themselves had independent names, and not to be called after them, which were created before them.

Lastly, By this assertion we restrain the hand of God, and abridge the variety of the Creation; making the Creatures of one Element, but an acting-over those of another, and conjoyning as it were the species of things which stood at distance in the intellect of God; and though united in the *Chaos*, had several seeds of their Creation. For, although in that indistinguish'd Mass, all things seem'd one, yet separated by the voice of God, according to their species, they came out in incommunicated varieties, and irrelative feminalties, as well as divided places; and so although we say the world was made in six daies, yet was there as it were a World in every one; that is, a distinct Creation of distinguish'd Creatures; a distinction in time of creatures divided in nature, and a several approbation and survey in every one.



## C H A P. XXV.

*Concerning the common course of Diet, in making choice of some Animals, and abstaining from eating others.*

**W**Hy we confine our food unto certain Animals, and totally reject some others; how these distinctions crept into several Nations; and whether this practice be built upon solid reason, or chiefly supported by custom or opinion, may admit consideration.

For first, there is no absolute necessity to feed on any; and if we resist not the stream of Authority, and several deductions from Holy Scripture, there was no *Sarcophagie* before the Flood; and without the eating of flesh, our fathers from vegetable aliments, preserved themselves unto longer lives, than their posterity by any other. For, where-

Eating of flesh  
Gen. 1. 29.  
The natural  
virtue of Ve-  
getables im-  
paired by the  
Deluge.  
Gen. 9. 3.

as it is plainly said, *I have given you every Herb, which is upon the face of all the Earth, and every Tree, to you it shall be for meat*; presently after the Deluge, when the same had destroyed or infermed the Nature of Vegetables, by an expression of enlargement, it is again delivered: *Every moving thing that liveth, shall be meat for you, even as the green Herb, have I given you all things.*

And therefore although it be said, that *Abel* was a Shepherd, and it be not readily conceived, the first men would keep Sheep, except they made food thereof; great Expositors will tell us, that it was partly for their skins, wherewith they were cloathed, partly for their milk, whereby they were sustained, and partly for Sacrifices, which they also offered.

And though it may seem improbable, that they offered flesh, yet eat not thereof; and *Abel* can hardly be said to offer the Firstlings of his Flock, and the fat or acceptable part, if men used not to tast the same, whereby to raise such distinctions: some will confine the eating of flesh unto the Line of *Cain*, who extended their luxury, and confined not unto the rule of God. That if at any time the Line of *Seth* eat flesh, it was extraordinary, and only at their Sacrifices; or else (as *Grotius* hinteth) if any such practice there were, it was not from the beginning, but from that time when the waies of men were corrupted, and whereof it is said, that the wickedness of mans heart was great; the more righteous part of mankind probably conforming unto the diet prescribed in *Paradise*, and the state of Innocency. And yet however the practice of men conformed, this was the injunction of God, and might be therefore sufficient, without the food of flesh.

Eating of  
flesh proba-  
bly not so  
common be-  
fore the flood

That they fed not on flesh, at least the faithful party before the flood, may become more probable, because they refrained the same for some time after. For so it is generally delivered of the Golden Age and reign of *Saturn*; which is conceived the time of *Noah*, before the build-  
ing



ing of *Babel*. And he that considereth how agreeable this is unto the tradition of the *Gentiles*; that that age was of one tongue: that *Saturn* devoured all his Sons but three; that he was the Son of *Oceanus* and *Thefis*; that a Ship was his Symbole, that he taught the culture of Vineyards, and the art of husbandry, and was therefore described with a Sickle; may well conceive, these traditions had their original in *Noah*. Nor did this practice terminate in him, but was continued at least in many after; as (beside the *Pythagoreans* of old, and *Bannians* now in *India*, who upon single Opinions refrain the food of flesh) ancient Records do hint, or plainly deliver. Although we descend not so low, as that of *Essepiades* delivered by *Porphyrus*, that men began to feed on flesh in the reign of *Pygmalion* brother of *Dido*, who invented several torments, to punish the eaters of flesh. περί ἀποχῆς.

Nor did men only refrain from the flesh of beasts at first, but as some will have it, beasts from one another. And if we should believe very grave conjectures, carnivorous Animals now, were not flesh-devourers then, according to the expression of the Divine provision for them. Gen. I. 30. To every Beast of the Earth, and to every Fowl of the Air, I have given every green Herb for meat, and it was so. As is also collected from the store laid up in the *Ark*; wherein there seems to have been no fleshy provision for carnivorous Animals. For of every kind of unclean beast there went but two into the *Ark*; and therefore no stock of flesh to sustain them many dayes, much less almost a year.

But when ever it be acknowledged, that men began to feed on flesh, yet how they betook themselves after to particular kinds thereof, with rejection of many others, is a point not clearly determined. As for the distinction of clean and unclean beasts, the Original is obscure, and saveth not our practice. For no Animal is naturally unclean, or hath this Character in Nature; and therefore whether in this distinction there were not some Mystical intention; whether *Moses* after the distinction made of unclean beasts, did not name these so before the Flood by anticipation: Whether this distinction before the Flood, were not only in regard of Sacrifices, as that delivered after, was in regard of food: (for many were clean for food, which were unclean for Sacrifice) or whether the denomination were but comparative, and of beasts less commodious for food, although not simply bad, is not yet resolved.

And as for the same distinction in the time of *Moses*, long after the Flood, from thence we hold no restriction, as being no rule unto Nations besides the *Jews* in dietetical consideration, or natural choice of diet, they being enjoined or prohibited certain foods upon remote and secret intentions. Especially thereby to avoid community with the *Gentiles* upon promiscuous commensality: or to divert them from the Idolatry of *Egypt* whence they came, they were enjoined to eat the Gods of *Egypt* in the food of *Sheep* and *Oxen*. Withal, in this distinction of Animals,

How *Moses* might distinguish Beasts into clean & unclean before the flood.



Animals, the consideration was Hieroglyphical; in the bosom and inward sense implying an abstinence from certain vices symbolically intimated from the nature of those Animals; as may be well made out in the prohibited meat of *Swine, Cony, Oyl*, and many more.

*Inter quadrum  
pedes matrya  
prima Lepus.*

At least the intention was not Medical, or such as might oblige unto conformity, or imitation; For, some we refrain which that Law alloweth, as *Locusts* and many others; and some it prohibiteth, which are accounted good meat in strict and Medical censure: as beside many fishes which have not fins and scales, the *Swine, Cony*, and *Hare*, a dainty dish with the Ancients; as is delivered by *Galen*, testified by *Martial*, as the popular opinion implied; that men grew fair by the flesh thereof: by the diet of *Caro*, that is *Hare* and *Cabbage*; and the *Jus nigrum*, or Black-broath of the *Spartans*, which was made with the blood and bowels of an *Hare*.

And if we take a view of other Nations, we shall discover that they refrained many meats, upon like considerations. For, in some the abstinence was symbolical; so *Pythagoras* enjoined abstinence from *Fish*, that is, luxurious and dainty dishes: So according to *Herodotus*, some *Egyptians* refrained *Swines-flesh*, as an impure and fardid Animal: which whoever but touched, was fain to wash himself.

*Lib. 5. de. belle  
Gall.*

Some abstained superstitiously or upon religious consideration: So the *Syrians* refrained *Fish* and *Pigeons*; the *Egyptians* of old, *Dogs*, *Eels*, and *Crocodiles*; though *Leo Africanus* delivers, that many of late, do eat them with good gust: and *Herodotus* also affirmeth, that the *Egyptians* of *Elephantina* (unto whom they were not sacred) did eat thereof in elder times: and Writers testify, that they are eaten at this day in *India* and *America*. And so, as *Cesar* reports, unto the ancient *Britans* it was piaculous to taste a *Goose*, which dish at present no table is without.

Unto some Nations the abstinence was political, and for some civil advantage: So the *Thessalians* refrained *Storks*, because they destroyed their *Serpents*; and the like in sundry Animals is observable in other Nations.

*Ant. Gel. lib. 4.*

And under all these considerations were some Animals refrained: so the *Jews* abstained from *Swine* at first symbolically, as an Embleme of impurity; and not for fear of the *Leprosie*, as *Tacitus* would put upon them. The *Cretians* superstitiously, upon tradition that *Jupiter* was suckled in that Country by a *Sow*. Some *Egyptians* politically, because they supplied the labour of plowing by rooting up the ground, And upon like considerations, perhaps, the *Phenicians* and *Syrians* fed not on this Animal; and as *Solinus* reports, the *Arabians* also and *Indians*. A great part of mankind refraining one of the best foods, and such as *Pythagoras*, himself would eat; who, as *Aristoxenus* records, refused not to feed on *Pigs*.

More



Moreover, while we single out several dishes and reject others, the selection seems but arbitrary, or upon opinion; for many are commended and cryed up in one age, which are decried and nauseated in another. Thus in the daies of *Mecænas*, no flesh was preferred before young *Asses*; which notwithstanding became abominable unto succeeding appetites. At the Table of *Heliogabalus*, the Combs of *Cocks* were an esteemed service; which Country-Stomacks will not admit at ours. The *Sumen*, or belly and dugs of *Swine* with *Pig*, and sometimes beaten and bruised unto death; the Womb of the same Animal, especially that was barren, or else had cast her young ones, though a tough and membranous part, was magnified by *Roman* Palates; whereunto nevertheless, we cannot persuade our Stomacks. How *Alec*, *Muria*, and *Garum*, would humour our gust, I know not; but surely few there are that could delight in their *Gyceon*; that is, the common draught of Honey, Cheese, parcht Barly flower, Oyl and Wine, which notwithstanding was a commended mixture, and in high esteem among them. We mortifie our selves with the diet of *Fish*, and think we fare coarsly, if we refrain from the flesh of other Animals. But antiquity held another opinion hereof: when *Pythagoras* in prevention of luxury advised, not so much as to tast on *Fish*. Since, the *Rhodians* were wont to call them Clowns that eat *Flesh*: and since, *Plato*, to evidence the temperance of the noble *Greeks* before *Troy*, observed, that it was not found they fed on *Fish*, though they lay so long near the *Hellespont*, and was only observed in the companions of *Menelaus*, that, being almost starved, they betook themselves to Fishing about *Pharos*.

Nor will, I fear, the attest or prescript of *Philosophers*, and *Physicians*, be a sufficient ground to confirm or warrant common practice, as is deducible from ancient Writers, from *Hippocrates*, *Galen*, *Simeon*, *Serhi*: and the late Tracts of *Nonnus*, and *Castellanus*. So *Aristotle* and *Albertus* commend the flesh of young *Hawks*: *Galen*, the flesh of *Foxes* about *Autumn*, when they feed on *Grapes*; but condemneth *Quails*, and ranketh *Geese* but with *Oestriges*: which notwithstanding, present practice and every table extolleth. Men think they have fared hard'y, if in times of extremity they have descended so low as *Dogs*: but *Galen* delivereth, that young, fat, and gelded, they were the food of many Nations; and *Hippocrates* ranketh the flesh of *Whelps* with that of *Birds*: who also commends them against the Spleen, and to promote conception. The opinion in *Galen's* time, which *Pliny* also followeth, deeply condemned *Horse-flesh*, and conceived the very blood thereof destructive; but no diet is more common among the *Tartars*, who also drink their blood. And though this may seem an adventure of Northern-Stomacks, yet, as *Herodotus* tells us, in the hotter clime of *Persia*, the same was a convival dish, and solemnly eaten at the feast of their Nativities: whereat, they dressed whole *Horses*, *Camels*, and *Asses*; contemning the

Certain dishes  
in great re-  
quest with  
the Ancients,  
not so much  
esteemed now

Odys. 40.

Non de re ci-  
baria.  
Cast. de esu  
carnium.  
Gal. Alim. fac.  
lib. 3.  
Gal. Simpl. fac.  
lib. 3.  
Hip. de morbis  
de superfit.



poverty of *Grecian* feasts, as unfurnish'd of dishes sufficient to fill the bellies of their Guests.

Again, while we confine our diet in several places, all things almost are eaten, if we take in the whole Earth: for that which is refused in one Countrey, is accepted in another; and in the collective judgment of the World, particular distinctions are overthrown. Thus were it not hard to shew, that *Tygers*, *Elephants*, *Camels*, *Mice*, *Bats*, and others, are the food of several Countries; and *Lerius* with others delivers, that some *Americans* eat of all kinds, not refraining *Toads*, and *Serpents*: and some have run so high, as not to spare the Flesh of Man: a practice inexcusable, nor to be drawn into example; a diet beyond the rule and largest indulgence of God.

As for the objection against Beasts and Birds of prey, it acquitteth not our practice, who observe not this distinction in *Fishes*; nor regard the same in our diet of *Pikes*, *Perches*, and *Eels*; nor are we excused herein, if we examine the stomachs of *Mackerels*, *Cods*, and *Whitings*. Nor is the foulness of feed sufficient to justify our choice; for (beside that their natural heat is able to convert the same into laudable aliment) we refuse not many whose diet is more impure than some which we reject; as may be considered in *Hogs*, *Ducks*, *Pheasants*, and many more.

Thus we perceive the practice of diet doth hold no certain course, nor solid rule of selection, or confinement; some in an indistinct voracity eating almost any, others out of a timorous pre-opinion refraining very many. Wherein indeed necessity, reason, and Physick, are the best determinators. Surely many Animals may be fed on, like many Plants, though not in alimetal, yet medical considerations: Whereas, having raised Antipathies by prejudgment or education, we often nauseate proper meats, and abhor that diet which disease or temper requir-eth.

A Problem,

Now whether it were not best to conform unto the simple diet of our fore-Fathers; whether pure and simple waters, were not more healthful than fermented liquors; whether there be not an ample sufficiency without all flesh, in the food of honey, oyl, and the several parts of milk: in the varieties of grains, pulses, and all sorts of fruits; since either bread or beverage may be made almost of all? Whether Nations have rightly confined unto several meats? Or whether the common food of one Countrey be not more agreeable unto another? How indistinctly all tempers apply unto the same, and how the diet of youth and old age is confounded: were considerations much concerning health, and might prolong our daies, but must not this discourse.



## CHAP. XXVI.

Of *Sperma-Ceti*, and the *Sperma-Ceti Whale*.

**VV**Hat *Sperma-Ceti* is, men might justly doubt, since the learned *Hofmannus* in his work of thirty years, saith plainly, *Nescio mentis officina* *quid sit*. And therefore need not wonder at the variety of opinions; while some conceived it to be *flos maris*, and many, a bituminous substance floating upon the Sea.

That it was not the spawn of the *Whale*, according to vulgar conceit, or nominal appellation, Philosophers have alwaies doubted; not easily conceiving the feminal humour of Animals, should be inflamable; or of a floating Nature.

That it proceedeth from the *Whale*, beside the relation of *Clusius* and other learned observers, was indubitably determined, not many years since by a *Sperma-Ceti Whale*, cast on our Coast of *Norfolk*. Which, to lead on further enquiry, we cannot omit to inform. It contained no less than Sixty foot in length, the head somewhat peculiar, with a large promineny over the mouth; teeth only in the lower jaw, received into fleshy sockets in the upper. The weight of the largest, about two pound: No gristly substances in the mouth, commonly called *Whale-bones*; only two short fins seated forwardly on the back; the eyes but small, the Pizel large, and prominent. A lesser *Whale* of this kind about twenty years ago was cast up on the same shore.

Near Wells.

The description of this *Whale* seems omitted by *Gesner*, *Rondeletius*, and the first Editions of *Aldrovandus*, but described in the Latin impression of *Pareus*, in the *Exoticks* of *Clusius*, and the natural History of *Nirembergius*; but more amply in the Icons and Figures of *Johnstonus*.

Near Hants.  
stanton.

Mariners (who are not the best Nomenclators) called it a *Jubartas*, or rather *Gibbartas*. Of the same appellation we meet with one in *Rondeletius*, called by the French *Gibbar*, from its round and gibbous back. The name *Gibbartas* we find also given unto one kind of *Greenland Whales*: But this of ours seemed not to answer the *Whale* of that denomination; but more agreeable unto the *Trumpa* or *Sperma-Ceti Whale*: according unto the account of our *Greenland* describers in *Par-chas*. And maketh the third among the eight remarkable *Whales* of that Coast.

Out of the Head of this *Whale*, having been dead divers daies, and under putrifaction, flowed streams of *Oyl*, and *Sperma-Ceti*; which was carefully taken up and preserved by the Coasters. But, upon breaking up, the Magazin of *Sperma-Ceti*, was found in the head lying in foulds and



courses in the bigness of Goose-eggs, encompassed with large flaky substances, as large as a mans head, in form of hony-combs, very white and full of Oyl.

Some resemblance or trace hereof there seems to be in the *Physiter* or *Capidolio* of *Rondeletius*, while he delivers, that a fatness more liquid than Oyl, runs from the brain of that Animal; which being out, the Reliques are like the Scales of *Sardinos* pressed into a Mass, which melting with heat, are again concreted by cold. And this many conceive to have been the *Fish* which swallowed *Ponax*. Although for the largeness of the mouth, and frequency in these Seas, may possibly be the *Lamia*.

Some part of the *Sperma-Ceti* found on the shore was pure, and needed little depuration; a great part mixed with foetid Oyl, needing good preparation, and frequent expression, to bring it to a flaky consistency. And not only the head, but other parts contained in it. For the carnous parts being roasted, the Oyl dropped out, an axungeous and thicker part subsiding; the Oyl it self contained also much in it; and still after many years some is obtained from it.

*Greenland*-Enquirers seldom meet with a *Whale* of this kind: and therefore it is but a contingent commodity, not reparable from any other. It flameth white and candent like *Champhire*, but dissolveth not in *Aqua fortis*, like it. Some lumps containing about two ounces, kept ever since in water, afford a fresh, and flosculous smell. Well prepared and separated from the Oyl, it is of a substance unlikely to decay, and may out-last the Oyl required in the composition of *Matthio's*.

Of the large quantity of Oyl, what first came forth by expression from the *Sperma-Ceti*, grew very white and clear, like that of *Almonds* or *Ben*; what came by decoction, was red. It was found to spend much in the Vessels which contained it: It freezeth or coagulateth quickly with cold, and the newer soonest. It seems different from the Oyl of any other Animal, and very much frustrated the expectation of our *Soap-boilers*, as not incorporating or mingling with their lyes. But it mixeth well with painting colours, though hardly drieth at all. *Combers* of *Wooll* made use hereof, and *Countrey* people for *Cuts*, *Aches*, and hard *Tumours*. It may prove of good Medical use, and serve for a ground in compounded Oyls and Balsoms. Distilled, it affords a strong Oyl, with a quick and piercing Water. Upon Evaporation it gives a Balsom, which is better performed with *Turpentine* distilled with *Sperma-Ceti*.

Had the abominable scent permitted, enquiry had been made into that strange compofure of the head, and hillock of flesh about it. Since, the workmen affirmed, they met with *Sperma-Ceti* before they came to the bone, and the head yet preserved, seems to confirm the same. The *Sphincters* inserving unto the *Fistula* or *Spout*, might have been examined, since they are so notably contrived in other cetaceous Animals, as

also



also the *Larynx* or *Throttles*, whether answerable unto that of *Dolphins* and *Porpoises*, in the strange compofure and figure which it maketh; What figure the ftomack maintained in this Animal of one jaw of teeth, fince in *Porpoises* which abound in both, the venticle is trebly divided, and fince in that formerly taken nothing was found but weeds and a *Loligo*. The heart, lungs, and kidneys, had not efaped; wherein are remarkable differences from Animals of the Land, likewise what humour the bladder contained, but efpecially the feminal parts, which might have determind the difference of that humour, from this which beareth its name.

In vain it was to rake for *Ambergreece* in the panch of this *Levia han*, as *Greenland*-discoverers, and attests of experience dictate, that they fometimes swallow great lumps thereof in the Sea; infufferable fætor denying that enquiry. And yet if, as *Paracelfus* encourageth, *Ordure* makes the beft *Musk*, and from the moft fatid fubftances may be drawn the moft odoriferous Effences; all that had not *Vefpafians* Nose, might boldly fwear, here was a fubject fit for fuch extractions.

Cui dulcis  
odor lucri ex  
re qualibet.

### C H A P. XXVII.

*Compendiously treating of fundry Tenents concerning other Animals, which examined, prove either false or dubious.*

**A**N D firft from great Antiquity, and before the Melody of *Syrens*, the Mufical note of *Swans* hath been commended, and that they fing moft fweetly before their death. For thus we read in *Plato*, that, from the opinion of *Metempsychofis*, or tranfmigration of the Souls of Men into the bodies of Beasts moft fuitable unto their human condition, after his Death, *Orpheus* the Mufitian became a *Swan*. Thus was it the bird of *Apollo* the god of Mufick by the *Greeks*, and an Hieroglyphick of Mufick among the *Egyptians*, from whom the *Greeks* derived the conception; hath been the affirmation of many Latines, and hath not wanted affertors almoft from every Nation.

All which notwithstanding, we find this relation doubtfully received by *Ælian*, as an hear-fay accounted by *Bellonius*, as a false one by *Pliny*, exprefly refuted by *Myndius* in *Athenæus*, and feverely rejected by *Scaliger*; whose words unto *Cardan* are thefe. *De Cygni vero cantu suavis- ing before death.*  
*viffimo quem cum parente mendaciorum Gracia jactare aufus es, ad Luciani tribunal, apud quem novi aliquid dicat, statuo.* Authors alfo that countenance it, fpeak not fatisfactorily of it. Some affirming, they fing not till they die, fome that they fing, yet die not. Some fpeak generally,

as



The figura-  
tion to be  
found in *Elks*  
and not in  
common  
*Swans*.

as though this note were in all ; some but particularly, as though it were only in some ; some in places remote, and where we can have no tryal of it ; others in places where every experience can refute it ; as *Aldrovandus* upon relation, delivered, concerning the Musick of the *Swan*, on the river of *Thames* near *London*.

Now that which countenanceth, and probably confirmeth this opinion, is the strange and unusual conformation of the wind pipe, or vocal Organ in this Animal : observed first by *Aldrovandus*, and conceived by some contrived for this intention. For in its length it far exceedeth the Gullet ; and hath in the chest a sinuous revolution, that is, when it ariseth from the Lungs, it ascendeth out directly unto the Throat, but descending first into a capsulary reception of the breast bone ; by a *Serpentine* and Trumpet recurvation it ascendeth again into the Neck ; and so by length thereof a great quantity of Air is received ; and by the figure thereof a Musical modulation effected. But to speak indifferently, this formation of the *Weazon*, is not peculiar unto the *Swan*, but common also unto the *Platea* or *Shovelard*, a bird of no musical Throat ; And, as *Aldrovandus* confesseth, may thus be contrived in the *Swan* to contain a larger stock of Ayr, whereby being to feed on weeds at the bottom, they might the longer space detain their heads under water. But were this formation peculiar, or had they unto this effect an advantage from this part : yet have they a known and open disadvantage from another ; that is, a flat bill. For no Lati-rostrous Animal (whereof nevertheless there are no slender numbers) were ever commended for their note, or accounted among those Animals which have been instructed to speak.

When therefore we consider the dissention of Authors, the falsity of relations, the indisposition of the Organs, and the immusical note of all we ever beheld or heard of ; if generally taken and comprehending all *Swans*, or of all places, we cannot assent thereto. Surely he that is bit with a *Tarantula*, shall never be cured by this Musick ; and with the same hopes we expect to hear the harmony of the Spheres.

Of the Pea-  
cock

2. That there is a special propriety in the flesh of *Peacocks*, roast or boiled, to preserve a long time incorrupted, hath been the assertion of many ; stands yet confirmed by *Austin*, *De Civitate Dei* ; by *Gygis Sempronius*, in *Aldrovandus* ; and the same experiment we can confirm our selves, in the brawn or fleshy parts of *Peacocks* so hanged up with thred, that they touch no place whereby to contract a moisture : and hereof we have made tryal both in Summer and Winter. The reason, some, I perceive, attempt to make out from the siccity and dryness of its flesh, and some are content to rest in the secret propriety thereof. As for the siccity of the flesh, it is more remarkable in other Animals, as *Eagles*, *Hawks*, and *Birds of prey* ; That it is a propriety or agreeable to none other, we cannot with reason admit : for the same preservation, or rather



rather incorruption we have observed in the flesh of *Turkeys*, *Capons*, *Hares*, *Partridge*, *Venison*, suspended freely in the Ayr, and after a year and a half, *Dogs* have not refused to eat them.

As for the other conceit, that a *Peacock* is ashamed when he looks on his Legs, as is commonly held, and also delivered by *Cardan*; beside what hath been said against it by *Scaliger*; let them believe that hold special deformities; or that any part can seem unhandsome to their eyes, which hath appeared good and beautiful unto their Maker. The occasion of this conceit, might first arise from a common observation, that when they are in their pride, that is, advance their Train, if they decline their neck to the ground, they presently demit, and let fall the same: which indeed they cannot otherwise do; for contracting their body, and being forced to draw in their fore-parts to establish the hinder in the Elevation of the Train; if the fore-parts depart and incline to the ground, the hinder grow too weak, and suffer the same to fall. And the same in some degree is also observable in *Turkeys*.

3. That *Storks* are to be found, and will only live in Republicks or Of the *Stork*, free States, is a pretty conceit to advance the opinion of popular policies, and from Antipathies in Nature, to disparage Monarchial Government. But how far agreeable unto truth, let them consider who read in *Pliny*, that among the *Thessalians*, who were governed by Kings, and much abounded with *Serpents*; it was no less than Capital to kill a *Stork*. That the ancient *Egyptians* honoured them, whose Government was from all times Monarchial. That *Bellonius* affirmeth, Men make them Nests in *France*. That relations make them common in *Persia*, and the dominions of the Great *Turk*. And Lastly, how *Jeremy* the Prophet delivered himself unto his Country-men, whose Government was at that time Monarchial. *The Stork in Heaven knoweth her appointed times, Jer. 8: 7. the Turtle, Crane and Swallow observe the time of their coming, but my People know not the judgment of the Lord.* Wherein to exprobrate their stupidity, he induceth the Providence of *Storks*. Now if the Bird had been unknown, the illustration had been obscure, and the exprobration not so proper.

4. That a *Bitter* maketh that mutigent noise, or as we term it bump- Of the *Bitter*, ing, by putting its bill into a Reed as most believe, or as *Bellonius* and *Aldrovandus* conceive, by putting the same in water or mud, and after a while retaining the Ayr, they suddenly excluding it again, is not so easily made out. For my own part, though after diligent enquiry, I could never behold them in this motion; Notwithstanding by others, whose observations we have expressly requested, we are informed, that some have beheld them making this noise on the shore, their bills being far enough removed from Reed or Water; that is, first strongly attracting the Ayr, and unto a manifest distention of the Neck, and presently after with great contention and violence excluding the same again. As for



for what others affirm of putting their bill in water or mud, it is also hard to make out. For what may be observed from any that walketh the *Fens*, there is little intermission, nor any observable pause, between the drawing in and sending forth of their breath. And the expiration or breathing forth doth not only produce a noise, but the inspiration or haling in of the Ayr, affordeth a sound that may be heard almost a flight-shot.

Now the reason of this strange and peculiar noise, is deduced from the conformation of the wind-pipe, which in this Bird is different from other volatils. For at the upper extreame it hath no fit Larynx, or Throtile, to qualifie the sound; and at the other end, by two branches deriveth it self into the Lungs. Which division consisteth only of Semicircular fibers, and such as attain but half way round the part; by which formation they are dilatable into larger capacities, and are able to contain a fuller proportion of Air; which being with violence sent up the Weazon, and finding no resistance by the Larynx, it issueth forth in a sound like that from *Caverns*, and such as sometimes subterraneous eruptions from hollow Rocks afford. As *Aristotle* observeth in a Problem, and is observable in Pitchers, Bottles, and that Instrument which *Aponensis* upon that Problem describeth, wherewith in *Aristotles* time Gardners affrighted Birds.

Whether the large perforations of the extremities of the Weazon, in the *abdomen*, admitting large quantity of Ayr within the cavity of its membrans, as it doth in *Frogs*: may not much assist this mugieny or boation, may also be considered. For such as have beheld them making this noise out of the water, observe a large distention in their bodies, and their ordinary note is but like that of a *Raven*.

Of whelps.

5 That *Whelps* are blind nine daies, and then begin to see, is the common opinion of all, and some will be apt enough to descend unto Oaths, upon it. But this I find not answerable unto experience; for upon a strict observation of many, I have scarce found any that see the ninth day, few before the twelfth, and the eyes of some not open before the fourteenth day. And this is agreeable unto the determination of *Aristotle*: who computeth the time of their anopsie, or non-vision by that of their gestation. For, some, saith he, do go with their young the sixth part of a year, two daies over or under, that is, about sixty daies or nine weeks; and the *Whelps* of these see not till twelve daies. Some go the fifth part of a year, that is, seventy one daies; and these, saith he, see not before the fourteenth day. Others do go the fourth part of a year, that is, three whole months; and these, saith he, are without sight no less than seventeen daies. Wherein although the accounts be different, yet doth the least thereof exceed the term of nine daies, which is so generally received. And this compute of *Aristotle* doth generally overthrow the common cause alledged for this effect, that is, a precipitation or over-hasty exclusion



Exclusion, before the Birth be perfect, according unto the vulgar Adage, *Festinus canis cacos parit catulos*: for herein the Whelps of longest Gestation, are also the latest in vision. The manner hereof is this. At the first Littering, their Eyes are fastly closed, that is, by coalition or joining together of the eye-lids, and so continue, until about the twelfth day; at which time they begin to separate, and may be easily divelled or parted asunder; they open at the inward Canthis or greater Angle of the eye, and so by degrees dilate themselves quite open. An effect very strange, and the causes of much obscurity, wherein as yet mens Enquiries are Blind, and satisfaction acquirable from no man. Whatever it be, thus much we may observe, those Animals are only excluded without Sight, which are multiparous and multitudinous, that is, which have many at a Litter, and have also their feet divided into many portions. For the Swine, although multiparous, yet being bisulcous, and only cloven hoofed, is not excluded in this manner, but Farrowed with open eyes, as other bisulcous Animals.

6. The Antipathy between a Toad and a Spider, and that they poisonously destroy each other, is very famous, and solemn stories have been written of their Combats; wherein most commonly the victory is given unto the Spider. Of what Toads and Spiders it is to be understood, would be considered. For the Phalangium and deadly Spiders, are different from those we generally behold in England. However the Verity hereof, as also of many others, we cannot but desire; for hereby we might surely be provided of proper Antidotes in cases which require them; but what we have observed herein, we cannot in reason conceal; who having in a Glass included a Toad, with several Spiders; we beheld the Spiders without resistance to sit upon his head and pass over all his body, which at last, upon advantage he swallowed down, and that in few houres, unto the number of seven. And in the like manner will Toads also serve Bees, and are accounted Enemies unto their lives.

7. Whether a Lion be also afraid of a Cock, as is related by many, and believed by most, were very easie in some places to make trial. Although now far they stand in fear of that Animal, we may sufficiently understand, from what is delivered by *Camerarius*, whose words in his Symbols are these; *Nostris temporibus in Aula serenissimi Principis Bavariae, unus ex Leonibus miris saltibus in vicinam cujusdam domus arcem sese demisit, ubi Gallinaceorum cantum aut clamores nihil reformidans, ipsos una cum plurimis gallinis devoravit*; that is, In our time in the Court of the Prince of Bavaria, one of the Lions leaped down into a Neighbour's yard, where, nothing regarding the crowing or noise of the Cocks, he eat them up with many other Hens. And therefore a very unsafe defensative it is against the fury of this Animal (and surely no better then Virginity or Blood-royal) which *Pliny* doth place in Cock-brath: For herewith, saith he, whoever is anointed (especially if Garlick be boiled therein) no Lion or Panther will touch him. But of an higher Nature it were, and more exalted Antipathy, if that

Of a Lyon &  
a Cock.

De sacrificiis  
& magia.



were certain which *Proclus* delivers, that solary *Demons*, and such as appear in the shape of Lions, will disappear and vanish, if a Cock be presented upon them.

8. It is generally conceived, an Earwig hath no Wings, and is reckoned amongst impennous insects by many; but he that shall narrowly observe them, or shall with a needle put aside the short and sheathy cases on their Back, may extend or draw forth two Wings of a proportionable length for flight, and larger than in many Flies. The Experiment of *Pennius* is yet more perfect, who with a Rush or Bristle so pricked them as to make them fly.

Of Wormes.

9. That Worms are exsangueous Animals, and such as have no Blood at all, is the determination of Philosophy, the general Opinion of Scholars, and I know not well to dissent from thence my self. If so, surely we want a proper term whereby to express that humour in them, which so strictly resembleth Blood: and we referr it unto the discernment of others what to determine of that red and sanguineous humour, found more plentifully about the Torquis or carneous circle of great Worms in the Spring, affording in linnen or paper an indiscernable tincture from Blood. Or wherein that differeth from a Vein, which in an apparent Blew runneth along the body, and if dexterously pricked with a Lancet, emitteth a red drop, which pricked on either side it will not readily afford.

In the upper Parts of Worms, there are likewise found certain white and oval glandulosities, which Authors term Egges, and in magnifying Glasses they also represent them; how properly, may also be enquired, since if in them, there be distinction of Sexes, these Eggs are to be found in both. For in that which is presumed to be their coition, that is, their usual Complication or lateral Adhesion above the Ground, dividing suddenly with two Knives the adhering Parts of both, I have found these Eggs in either.

10. That Flies, Bees, &c. do make that Noise or humming Sound by their Mouth, or, as many believe, with their wings only, would be more warily asserted, if we consulted the determination of *Aristotle*, who, as in sundry other places, so more expressly in his Book of Respiration affirmeth, this Sound to be made by the Illision of an inward spirit, upon a Pellicle or little Membrane about the precinct, or pectoral Division of their Body. If we also consider that a Bee or Flie, so it be able to move the body, will buz, though its head be off, that it will do the like if deprived of wings, reserving the Head, whereby the Body may be the better moved. And that some also which are Big and Lively will Hum without either Head or Wing.

Nor is it only the beating upon this little Membrane, by the inward and connatural Spirit, as *Aristotle* determines, or the outward ayr, as *Scaliger* conceiveth, which affordeth this humming noise, but most of the other parts may also concurr hereto; as will be manifest, if while they hum, we lay our finger on the Back or other parts, for thereupon will be felt a ferrous or jarring



arriving motion, like that which happeneth while we blow on the Teeth of a comb through paper; and so if the head or other parts of the trunk be touched with oyl, the sound will be much impaired, if not destroyed; for those being also dry and membranous parts, by attrition of the spirits do help to advance the noise; And therefore also the sound is strongest in dry weather, and very weak in rainy season, and towards Winter; for then the ayr is moist; and the inward spirit growing weak, makes a languid and dumb allusion upon the parts.

11. There is found in the Summer a kind of Spider, called a Tainct, of a red colour, and so little of body, that ten of the largest will hardly outweigh a grain; this by Countrey-people is accounted a deadly poison unto Cows, and Horses; who if they suddenly die, and swell thereon, ascribe their Death hereto, and will commonly say, they have licked a Tainct. Now to satisfy the doubts of men, we have called this Tradition unto experiment; we have given hereof, unto Doggs, Chickens, Calves, and Horses, and not in the singular number; yet could never find the least disturbance ensue. There must be therefore other causes enquired of the sudden Death and Swelling of Cattel; and perhaps this Insect is mistaken, and unjustly accused for some other. For some there are, which from elder-times have been observed pernicious unto Cattel; as the Buprest is or Burst-cow, the Pityocamp or Eruca Pinum, by *Dioscorides*, *Galen*, and *Aetius*, the Staphilin, described by *Aristotle* and others, or those red Phalangious Spiders like Cantharides mentioned by *Muffenus*. Now although the Animal may be mistaken, and the opinion also false, yet in the ground or reason which makes men most to doubt the verity hereof; there may be truth enough, that is, the inconsiderable quantity of this Insect. For that a poison cannot destroy in so small a Bulk, we have no reason to affirm. For if, as *Leo Africanus* reporteth, the tenth part of a grain of the poison of *Nubia* will dispatch a man in two houres; If the Bite of a Viper, and Sting of a Scorpion, is not conceived to impart so much; if the Bite of an Asp, will kill within an Hour, yet the Impression scarce visible, and the Poison communicated not ponderable; We cannot as impossible reject this Way of destruction; or deny the power of Death in so narrow a circumscription.

12. Wondrous Things are promised, from the Glow-worm; thereof perpetual lights are pretended, and Waters said to be distilled which afford a Lustre in the Night; and this is asserted by *Cardan*, *Albertus*, *Gaudentinus*, *Mizaldus*, and many more. But hereto we cannot with reason assent; for the Light made by this Animal, depends upon a living Spirit, and seems by some Vital Irradiation to be actuated into this Lustre. For when they are dead, they shine not, nor alwaies while they live, but are obscure, or light, according to the diffusion of this spirit, and the protrusion of their luminous Parts, as observation will instruct us. For this flammeous light is not over all the body, but only visible on the inward side; in a small white part near the Tail. When this is full and seemeth protruded, there ar



flame of a circular figure, and Emerald-green Colour; which is more discernable in any dark place, than day; but when it falleth and seemeth contracted, the light disappeareth, and the colour of that Part only remaineth. Now this Light, as it appeareth and disappeareth in their Life, so doth it go quite out at their Death. As we have observed in some, which, preserved in fresh Grass, have lived and shined eighteen dayes; but as they declined, their Light grew languid, and at last went out with their Lives. Thus also the *Torpedo*, which alive, hath power to stupifie at a distance, hath none upon contaction being dead, as *Galen* and *Rondeletius*, particularly experimented. And this hath also disappointed the mischief of those intentions, which study the advancement of poisons; and fancie destructive compositions from Asps or Vipers Teeth, from Scorpions or Hornet stings. For these omit their efficacy in the death of the individual, and act but dependantly on their Forms. And thus far also those Philosophers concur with us, which held the Sun and Stars were living Creatures, for they conceived their Lustre depended on their lives; but if they ever died, their light must also perish.

And whether the Light of Animals, which do not occasionally shine from contingent causes, be not of kin unto the light of Heaven; whether the invisible Flame of Life received in a convenient matter, may not become visible, and the diffused Ætherial Light make little stars by Conglobation in idoneous Parts of the Compositum; whether also it may not have some original in the seed and spirit Analogous unto the Element of Stars, whereof some Glimpse is observable in the little resurgent Humour at the first attempts of Formation; Philosophy may yet enquire.

True it is, that a Glow-worm will afford a faint light, almost a dayes space when many will conceive it dead; but this is a mistake in the compute of Death, and term of disanimation; for indeed it is not then dead, but if it be distended will slowly contract it self again, which when it cannot do, it ceaseth to shine any more. And to speak strictly, it is no easie matter to determine the point of Insects, and creatures who have not their vitalities radically confined unto one part; for they are not dead when they cease to move or afford the visible evidences of life; as may be observed in Flies, who when they appear even desperate and quite forsaken of their Forms; by vertue of the Sun or warm ashes will be revoked unto life, and perform its functions again.

Now whether this Lustre, a while remaining after death, dependeth not still upon the first Impression, and Light communicated or raised from an inward spirit, subsisting a while in a moist and apt recipient, nor long continuing in this, or the more remarkable *Indian-Glow-worm*; or whether it be of another nature, and proceedeth from different causes of Illumination; yet seeing since it confessedly subsisteth so a while after their lives, how to make perpetual lights, and sublunary moons thereof as is pretended, we rationally doubt, though not so sharply deny, with *Scaliger* and *Muffetus*.



13. the Wisdom of the Pismire is magnified by all, and in the Panegyrics of their Providence we alwayes meet with this, that, To prevent the growth of Corn which they store up, they bite off the end thereof : And some have conceived that from hence they have their name in Hebrew : *Nemalab a* From whence ariseth a conceit, that Corn will not grow if the extreame ends *Namal circumcidit,* be cut or broken. But herein we find no security to prevent its germination, as having made tryal in Grains, whose ends cut off, have notwithstanding suddenly sprouted, and according to the Law of their Kinds ; that is, the Roots of Barley and Oats at contrary ends, of Wheat and Rye at the same. And therefore some have delivered, that after rainy weather they dry these Grains in the Sun ; which if effectual, we must conceive to be made in a high degree and above the progression of Malt ; for that Malt will grow, this year hath enformed us, and that unto a perfect Ear.

And if that be true, which is delivered by many, and we shall further Experiment, that a decoction of Toad-stoles, if poured upon earth, will produce the same again : If Sow-thistles will abound in places manured with Dung of Hogs, which feed much upon that Plant : If Horse-dung repro- *A natural vicissitude of generation in Homogeneous things.* duceth Oats ; if Winds and Rains will transport the Seminal of Plants ; it will not be easie to determine where the Power of Generation ceaseth. The Forms of things may be deeper then we conceive them ; seminal principles may not be dead in the divided Atoms of Plants ; but, wandering in the Ocean of nature, when they hit upon proportionable materials, may unite, and return to their visible selves again.

But the Prudence of this Animal, is, by Knawing, Piercing, or otherwise, to destroy the little Nebbe, or Principle of Generation. Which notwithstanding is not easily discoverable ; it being no ready business to meet with such grains in Ant-hills ; and he must dig deep, that will seek them in the Winter.

## CHAP. XXVIII.

### *Of some others.*

**T**Hat a Cicken is formed out of the Yelk of the Egg, was the opinion of some Ancient Philosophers. Whether it be not the nutriment of the Pullet, may also be considered : Since umbilical Vessels are carried unto it : Since much of the Yelk remaineth after the Chicken is formed : Since in a Chicken newly hatched, the stomach is tinged yellow, and the Belly full of Yelk, which is drawn in at the Navel or Umbilical Vessels toward the Vent, as may be discerned in Chickens, within a day or two before Exclusion.

Whether



Whether the *Chicken* be made out of the White, or that be not also its aliment, is likewise very questionable: Since an umbilical vessel is derived unto it: Since, after the formation and perfect shape of the *Chicken*, much of the White remaineth.

Whether it be not made out of the *grando*, *gallature*, *germ*, or tread of the *Egg*, as *Aquapendente* and stricter enquiry informeth us, doth seem of lesser doubt: for at the blunter end it is not discovered after the *Chicken* is formed; by this also the yelk and white are continued, whereby it may conveniently receive its nutriment from them both.

Now that from such slender Materials, nature should effect this production, it is no more than is observed in other Animals; and even in grains and kernels, the greatest part is but the nutriment of that generative particle, so disproportionable unto it.

Of Eggs

A greater difficulty in the doctrine of *Eggs*, is, how the sperm of the *Cock* prolificates and makes the Oval conception fruitful, or how it attaineth unto every *EGGE*, since the vitellary or place of the yelk is very high: Since the ovary or part where the white involveth it, is in the second region of the Matrix, which is somewhat long and inverted: Since also a *Cock* will in one day fertilitate the whole racemation or cluster of *Eggs*, which are not excluded in many weeks after.

But these at last, and how in the *Cicatricula* or little pale circle formation first beginneth, how the *Grando* or Tredle, are but the poles and establishing particles of the tender membrans, firmly conserving the floating parts, in their proper places, with many other observables, that ocular Philosopher, and singular discloser of truth, Dr. *Harvey* hath discovered, in that excellent discourse of Generation; So strongly erected upon the two great Pillars of truth, Experience and solid Reason.

That the Sex is discernable from the figure of *Eggs*, or that *Cocks* or *Hens* proceed from long or round ones, as many contend, experiment will easily frustrate.

The *Egyptians* observed a better way to hatch their *Eggs* in ovens, than the *Babylonians* to roast them at the bottom of a sling, by swinging them round about, till heat from motion had concocted them; for that confuseth all parts without any such effect.

Though slight distinction be made between boiled and roasted *Eggs*, yet is there no slender difference, for the one is much drier than the other: the *Egg* expiring less in the elixation or boyling; whereas in the assation or roasting, it will sometimes abate a dragm, that is, threescore grains in weight. So a new laid *Egg* will not so easily be boyled hard, because it contains a greater stock of humid parts; which must be evaporated, before the heat can bring the inexhalable parts into consistence.

Why the *Hen* hatcheth not the *Egg* in her belly, or maketh not at least some



some rudiment thereof within her self, by the natural heat of inward parts, since the same is performed by incubation from an outward warmth after; Why the *Egge* is thinner at one extream? Why there is some cavity or emptiness at the blunter end? Why we open them at that part? Why the greater end is first excluded? Why some *Eggs* are all red, as the *Kestrells*; some only red at one end, as those of *Kites* and *Buzzards*? Why some *Eggs* are not ovall but round, as those of *Fishes*? &c. Are Problems, whose decisions would too much enlarge this discourse.

That *Snakes* and *Vipers* do sting or transmit their mischief by the tail, is a common expression, not easily to be justified; and a determination of their venoms unto a part, wherein we could never find it; the poyson lying about the teeth, and communicated by bite, in such are destructive. And therefore when biting *Serpents* are mentioned in the Scripture, they are not differentially set down from such as mischief by stings; nor can conclusions be made conformable to this opinion, because when the rod of *Moses* was turned into a *Serpent*, God determinately commanded him to take up the same by the tail.

Nor are all *Snakes* of such empoysoning qualities, as common opinion presumeth; as is confirmable from the ordinary green *Snake* with us, from several Histories of domestick *Snakes*, from *Ophiophagous Nations*, and such as feed upon *Serpents*.

Surely the destructive delusion of Satan in this shape, hath much enlarged the opinion of their mischief. Which notwithstanding was not so high with the *Heathens*, in whom the Devil had wrought a better opinion of this Animal, being Sacred unto the *Egyptians*, *Greeks*, and *Romans*, and the common symbol of sanity. In the shape whereof *Esculapius* the God of Health appeared unto the *Romans*, accompanied their Embassadours to *Rome* from *Epidaurus*; and the same did stand in the *Tiberine Isle* upon the Temple of *Esculapius*.

Some doubt many have of the *Tarantula*, or poysonous Spider of *Calabria*, and that Magical cure of the bite thereof by Musick. But since we observe that many attest it from experience: Since the learned *Kircherius* hath positively averred it, and set down the songs and tunes solemnly used for it; Since some also affirm the *Tarantula* it self will dance upon certain stroaks, whereby they set their instruments against its Poyson; we shall not at all question it. X

Much wonder is made of the *Boramez*, that strange Plant-Animal or Vegetable Lamb of *Tartary*, which *Wolves* delight to feed on, which hath the shape of a Lamb, affordeth a bloody juyce upon breaking, and liveth while the Plants be consumed about it. And yet, if all this be no more, than the shape of a Lamb in the flower or seed, upon the top of the stalk, as we meet with the forms of *Bees*, *Flies*, and *Dogs* in some others; he hath seen nothing that shall much wonder at it.

Of Snakes

The Poyson of Vipers is neither in y<sup>e</sup> Teeth, nor in y<sup>e</sup> Tail, nor in y<sup>e</sup> Galls, but in two Venicles or Bladders which cover y<sup>e</sup> Teeth, & when coming to be pressed out y<sup>e</sup> Vipers bite do emit a certain yellowish liquor, which runs along y<sup>e</sup> Teeth & poisons y<sup>e</sup> Wound  
Ph. Tr. N<sup>o</sup> 9

X Neg.

The cure is effected by putting y<sup>e</sup> Body into any violent motion, by promoting Perpiration in a violent degree a Fancied Tune may set us ago, as well as most things, y<sup>e</sup> y<sup>e</sup> is nothing in Tune it self, for it is always y<sup>e</sup> Tune y<sup>e</sup> Patient It Lights in most Cases this Effect over him



It may seem too hard to question the swiftness of *Tigers*, which hath therefore given names unto *Horses*, *Ships*, *Rivers*, nor can we deny what all have thus affirmed; yet cannot but observe, that *Jacobus Bontius* late Physician at *Java* in the *East Indies*, as an ocular and frequent witness is not afraid to deny it; to condemn *Pliny* who affirmeth it, and that indeed it is but a slow and tardigradous Animal, preying upon advantage, and otherwise may be escaped.

Many more there are whose serious enquiries we must request of others, and shall only awake considerations, Whether that common opinion that *Snakes* do breed out of the back or spinal marrow of Man, doth build upon any constant root or seed in nature; or did not arise from contingent generation, in some single bodies remembered by *Pliny* or others, and might be parallel'd since, in living corruptions of the guts and other parts; which regularly proceed not to putrefactions of that nature.

Whether the story of the *Remora* be not unreasonably amplified; whether that of *Bernacles* and *Goof-trees* be not too much enlarged; whether the common history of *Bees* will hold, as large accounts have delivered; whether the brains of *Cats* be attended with such destructive malignities, as *Dioscorides* and others put upon them.

Whether the fasting-spittle of Man be Poyson unto *Snakes* and *Vipers*, as experience hath made us doubt? Whether the *Nightingal's* sitting with her breast against a thorn, be any more than that she placeth some prickles on the outside of her Nest, or roosteth in thorny and prickly places, where *Serpents* may least approach her? Whether *Mice* may be bred by putrification as well as univocal production, as may be easily believed, if that receipt to make *Mice* out of Wheat will hold, which *Helmont* hath delivered. Whether *Quails* from any Idiosyncrasy or peculiarity of constitution, do innocuously feed upon *Hellebore*, or rather sometime but medically use the same; because we perceive that *Stares*, which are commonly said harmlessly to feed on *Hemlock*, do not make good the tradition; and he that observes what *Vertigoes*, *Cramps*, and *Convulsions* follow thereon in these Animals, will be of our belief.

*Helm. Imago fermenti, &c.*

THE





# THE FOURTH BOOK:

*Of many Popular and received Tenents concerning Man; which examined, prove either false or dubious.*

## CHAP. I.

*Of the Erectness of Man.*

**T**hat only Man hath an Erect Figure, apt for to behold and look up toward Heaven, according to that of the Poet,

*Propaque cum spectant animalia cætera terram,  
Os homini sublime dedit, cælumque tuetur  
Iussit, & erectos ad sydera tollere vultus,*

is a doubtful assertion: whose first part may be true; if we take Erectness strictly, and so as hath *Galen* defined it; for they only, saith he, have an Erect Figure, whose Spine and Thigh-bone are carried in right lines, and so indeed of any we yet know Man only is Erect. For the Thighs of other Animals do stand at Angles with their Spine, and have Rectangular positions in *Birds*, and perfect *Quadrupeds*. Nor doth the *Frog*,  
D d though

What Figure in Animals is properly Erect.



though stretched out, or swimming, attain the rectitude of Man, or carry its Thigh without all angularity : And thus it is also true, that man only sitteth, if we define Sitting to be a firmation of the body upon the *Ischias*: wherein if the position be just and natural, the Thigh-bone lyeth at right angles to the Spine, and the Leg-bone or Tibia to the Thigh. For, others when they seem to sit, as *Dogs, Cats, or Lyons* do, make unto their Spine Acute Angles with their Thigh, and acute to the Thigh with their Shank. Thus is it likewise true, what *Aristotle* alledgeth in that Problem; why Man only suffereth pollutions in the night? because Man only lyeth upon his back; if we define not the same by every supine position, but when the Spine is in Rectitude with the Thigh, and both with the Arms lie Parallel to the Horizon: so that a line through their Navel will pass through the Zenith and Centre of the Earth. And so cannot other Animals lie upon their backs; for though the Spine lie Parallel with the Horizon, yet will their Legs incline, and lie at Angles unto it. And upon these three divers Positions in Man, wherein the Spine can only be at right-Lines with the Thigh, arise those remarkable postures, Prone, Supine, and Erect; which are but differenced in Situation, or in Angular postures upon the back, the belly, and the feet.

But if Erectness be popularly taken, and as it is largely opposed unto proneness, or the posture of Animals looking downwards, carrying their venters or opposite part to the Spine, directly towards the Earth, it may admit of question. For though in *Serpents* and *Lizards* we may truly allow a proneness, yet *Galen* acknowledgeth, that perfect Quadrupeds, as *Horses, Oxen, and Camels*, are but partly Prone, and have some part of Erectness. And *Birds*, or flying Animals, are so far from this kind of Proneness, that they are almost Erect; advancing the Head and Breast in their progression, and only Prone in the Act of volitation. And if that be true which is delivered of the *Penguin*, or *Anser Magellanicus*, often described in Maps about those Straits, that they go Erect like Men, and with their Breast and Belly do make one Line, Perpendicular unto the Axis of the Earth; it will make up the exact Erectness of Man. Nor will that insect come very short which we have often beheld, that is, one kind of *Locust* which stands not Prone, or a little inclining upward, but in a large Erectness, elevating alwayes, the two fore-Legs, and sustaining it self in the middle of the other four; by \**Zoographers* called *Mantis*, and by the common people of *Provence, Prega Dio*, the Prophet and praying Locust; as being generally found in the posture of supplication, or such as resembleth ours, when we lift up our hands to Heaven.

As for the end of this Erection, to look up toward Heaven; though confirmed by several testimonies, and the *Greek Etymology* of Man, it is not so readily to be admitted; and as a popular and vain conceit was anciently rejected by *Galen*, who in his third, *De usu partium*, determines that Man is Erect, because he was made with hands, and was therewith

What sci-  
ant or sitting.

ὁ ἄνθρωπος ἵκεται

Observe also  
the *Orias Bel-*  
*lonii* and *Mer-*  
*gus major*.

Describers of  
Animals



herewith to exercise all Arts, which in any other Figure he could not have performed; as he excellently declareth in that place, where he also proves, that Man could have been made neither Quadruped, nor Centaur.

And, for the accomplishment of this intention, that is, to look up, and behold the Heavens; Man hath a notable disadvantage in the Eye-lid; whereof the upper is far greater than the lower, which abridgeth the sight upwards; contrary to those of Birds, who herein have the advantage of Man: Infomuch, that the learned *Plempius* is bold to affirm, that if he had had the formation of the Eye-lids, he would have contrived them quite otherwise.

*Plemp. Oph.  
thalmographia.*

The ground and occasion of this conceit was a literal apprehension of a figurative expression in *Plato*, as *Galen* thus delivers; The opinion that Man is Erect to look up and behold the Heavens, is a conceit only fit for those that never saw the Fish *Uranoscopus*, that is, the Beholder of Heaven; which hath its eyes so placed, that it looks up directly to Heaven; which Man doth not, except he recline, or bend his head backward: and thus to look up to Heaven, agreeth not only unto Men, but Asses; to omit Birds with long necks, which look not only upwards, but round about at pleasure. And therefore Men of this opinion understood not *Plato*, when he said, that Man doth *Sursum aspicere*; for thereby was not meant to gaze, or look upward with the Eye, but to have his thoughts sublime; and not only to behold, but speculate their nature, with the Eye of the understanding.

Now although *Galen* in this place makes instance but in one, yet are there other Fishes, whose Eyes regard the Heavens, as Place; and Cartilaginous Fishes, as *Petlinas*, or such as have their bones made laterally like a Comb; for when they apply themselves to sleep, or rest upon the white side, their Eyes on the other side look upward toward Heaven. For Birds, they generally carry their heads erectly like Man, and have advantage in their upper Eye-lid; and many that have long Necks, and bear their Heads somewhat backward, behold far more of the Heavens, and seem to look above the Equinoctial Circle. And so also in many Quadrupeds, although their progression be partly Prone, yet is the sight of their Eye direct, not respecting the Earth but Heaven; and makes an higher Arch of Altitude than our own. The position of a Frog with his Head above water exceedeth these; for therein he seems to behold a large part of the Heavens, and the acies of his Eye to ascend as high as the Tropick; but he that hath beheld the posture of a *Bittor*, will not deny that it beholds almost the very \* Zenith.

Point of heaven  
over our  
heads



## CHAP. II.

## Of the Heart.

How a Man's  
Heart is plac-  
ed in his body

THAT the Heart of Man is seated in the left side, is an asseveration, which strictly taken, is refutable by inspection; whereby it appears, the Base and Centre thereof is in the midst of the Chest; true it is, that the Mucro or point thereof inclineth unto the left; for by this position it giveth way unto the ascension of the Midriff, and by reason of the hollow vein, could not commodiously deflect unto the right. From which diversion, nevertheless, we cannot so properly say it is placed in the left, as that it consisteth in the middle; that is, where its Centre resteth; for so do we usually say, a Gnomon or Needle is in the middle of a Dial, although the extrems may reflect the North or South, and approach the Circumference thereof.

The ground of this mistake is a general observation from the Pulse or motion of the Heart, which is more sensible on this side; but the reason hereof is not to be drawn from the situation of the Heart, but the site of the left venticle wherein the vital spirits are laboured; and also the great Artery that conveyeth them out; both which are situated on the left. Upon this reason Epithems or cordial applications are justly applied unto the left breast; and the wounds under the fifth rib may be more suddenly destructive, if made on the sinister side; and the speare of the Soldier that pierced our Saviour, is not improperly described, when Painters direct it a little towards the left.

The other ground is more particularly and upon inspection; for in dead bodies especially lying upon the spine, the heart doth seem to incline unto the left. Which happeneth not from its proper site; but, besides its sinistrous gravity, is drawn that way by the great Artery, which then subsideth and haleth the Heart unto it. And therefore strictly taken, the Heart is seated in the middle of the Chest; but after a careless and inconsiderate aspection, or according to the readiest sense of pulsation, we shall not quarrel, if any affirm it is seated toward the left. And in these considerations must Aristotle be salved, when he affirmeth, the Heart of Man is placed in the left side; and thus in a popular acception may we receive the Periphrasis of *Persius*; when he taketh the part under the left Pap for the Heart; and if rightly apprehended, it concerneth not this controversy, when it is said in *Ecclesiastes*; *The heart of a wise man is in the right side, but that in a fool of the left*: for thereby may be implied, that the Heart of a wise Man delighteth in the right way, or in the path of virtue; that of a fool in the left, or road of vice; according to the mystery of the letter of *Pythagoras*, or that expression in

*Jonah*

—Leva in  
parte mamilla.



*Jonah* concerning six score thousand that could not discern between their right hand and their left, or knew not good from evil.

That Assertion also that Man proportionally hath the largest brain, I did, I confess somewhat doubt; and conceive it might have failed in Birds, especially such as have little bodies, have yet large cranies, and seem to contain much brain, as *Snipes*, *Woodcocks*, &c. But upon tryal I find it very true. The brains of a Man, *Archangelus* and *Banbinnus* observe, to weigh four pound, and sometime five and a half. If therefore a Man weigh one hundred and forty pounds, and his brain but five, his weight is twenty seven times as much as his brain, deducting the weight of that five pound which is allowed for it. Now in a *Snipe* which weighed four ounces two drags, I find the brains to weigh but half a drag; so that the weight of the body (allowing for the brain) exceedeth the weight of the brain sixty seven times and an half.

More controvertible, it seemeth in the brains of Sparrows, whose cranies are rounder, and so of larger capacity: and most of all in the heads of Birds, upon the first formation in the Egge, wherein the head seems larger than all the body, and the very eyes, almost as big as either. A Sparrow in the total we found to weigh seven drags and four and twenty grains; whereof the head a drag, but the brain not fifteen grains; which answereth not fully the proportion of the brain of Man. And therefore it is to be taken of the whole head with the brains, when *Scaliger* objecteth that the head of a Man is the fifteenth part of his body; that a Sparrow, scarce the fifth.

*Histor. An-  
ma. lib. 1.*

### CHAP. III.

#### Of Pleurifies.

That *Pleurifies* are only on the left side, is a popular Tenent, not only absurd but dangerous. From the misapprehension hereof, men omitting the opportunity of remedies, which otherwise they would not neglect. Chiefly occasioned by the ignorance of *Anatomy* and the extent of the part affected; which in an exquisite *Pleurise* is determined to be the skin or membrane which investeth the ribs, for so it is defined, *Inflammatio membrana costarum succingentis*; An Inflammation, either simple, consisting only of an hot and sanguineous affluxion, or else denominated from other humours according to the predominancy of melancholy Flegm or Choler. The vessels whereby the Morbifical matter is deriv-

What a *Pleurise* is.



ved unto this membrane, are either the ascending branches of the hollow Vein, which disperse themselves into the four upper ribs; or else the Azygos or *Vena sine pari*, whose furcles are disposed unto the other lower. The membrane thus inflamed, is properly called *Pleura*; from whence the disease hath its name; and this investeth not only one side, but overspreadeth the cavity of the Chest, and affordeth a common coat unto the parts contained therein.

Now therefore the *Pleura* being common unto both sides it is not reasonable to confine the inflammation unto one, nor strictly to determine it is alwayes in the side; but sometimes before and behind, that is, inclining to the Spine or Breast-bone, for thither this coat extendeth; and therefore with equal propriety we may affirm, that Ulcers of the Lungs, or Apostems of the brain do happen only in the left side; or that Ruptures are confiable unto one side, whereas the peritoneum or rim of the belly may be broke, or its perforations relaxed in either.

#### CHAP. IV.

##### *Of the Ring-finger.*

**A**N opinion there is, which magnifies the fourth finger of the left hand; presuming therein a cordial relation, that a particular vessel, nerve, or artery is conferred thereto from the Heart, and therefore that especially hath the honour to bear our Rings. Which was not only the Christian practise in Nuptial contracts, but observed by Heathens, as *Alexander ab Alexandro*, *Hellius*, *Macrobius*, and *Pierius* have delivered, as *Levinus Lemnius* hath confirmed, who affirms this peculiar vessel to be an Artery, and not a Nerve, as antiquity hath conceived it; adding moreover that Rings hereon peculiarly affect the Heart; that in Lypothymies or swooundings he used the frication of this Finger with Saffron and Gold; that the ancient Physitians mixed up their Medicines herewith; that this is seldom or last of all affected with the Gout; and when that becommeth nodous, men continue not long after. Notwithstanding all which, we remain unsatisfied, nor can we think the reasons alledged sufficient to establish the prehemineny of this Finger.

For First, Concerning the practice of antiquity, the custom was not general to wear their rings either on this hand or finger; for it is said, and that Emphatically in *Jeremiah*, *Si fuerit Jeconias filius Joachim regis Jude, annulus in manu dextra mea, inde evellam eum*: Though *Coniah* the Sun of *Joachim* King of *Judah* were the signet on my right hand, yet would



would I pluck thee thence. So is it observed by *Pliny*, that in the portraits of their Gods, the Rings were worn on the Finger next the Thumb; that the Romans wore them also upon their little Finger, as *Nero* is described in *Petronius*: some wore them on the middle Finger, as the ancient Gauls and Britons; and some upon the fore-Finger, as deducible from *Julius Pollux*: who names that Ring *Corionos*.

Again, That the practice of the ancients had any such respect of cordiality or reference unto the Heart, will much be doubted, if we consider their Rings were made of Iron; such was that of *Prometheus* who is conceived the first that brought them in use. So, as *Pliny* affirmeth, for many years the Senators of Rome did not wear any rings of Gold; but the Slaves wore generally Iron Rings, until their manumission or preferment to some dignity. That the Lacedemonians continued their Iron Rings unto his daies, *Pliny* also delivereth; and surely, they used few of Gold; for, beside that *Lycurgus* prohibited that Metall, we read in *Athenaeus*, that having a desire to guild the face of *Apollo*, they enquired of the Oracle where they might purchase so much Gold; and were directed unto *Cræsus* King of *Lydia*.

Moreover whether the Ancients had any such intention, the grounds which they conceived in Vein, Nerve, or Artery, are not to be justified, nor will inspection confirm a peculiar vessel in this finger. For as *Anatomy* informeth the *Basilica*-vein dividing into two branches below the Cubit, the outward sendeth two Surcles unto the Thumb, two unto the fore-Finger, and one unto the middle-Finger in the inward side; the other branch of the *Basilica* sending one surcle unto the outside of the middle finger, two unto the Ring, and as many unto the little-Fingers; so that they all proceed from the *Basilica*, and are in equal numbers derived unto every one. In the same manner are the branches of the Axillary Artery distributed into the hand; for, below the Cubit it divideth into two parts, the one running along the *Radius*, and passing by the wrist or place of the Pulse, is at the fingers subdivided into three branches; whereof the first conveyeth two Surcles unto the Thumb, the second as many to the fore-finger, and the third one unto the middle Finger; the other or lower division of the Artery descendeth by the *Ulna*, and furnisheth the other Fingers; that is the middle with one surcle, and the Ring and little-Fingers with two. As for the Nerves, they are disposed much after the same manner, and have their original from the brain, and not the heart, as many of the ancients conceived; which is so far from affording Nerves unto other parts, that it receiveth very few it self, from the sixth conjugation, or pair of Nerves in the brain.

Lastly, These propagations being communicated unto both hands, we have no greater reason to wear our Rings on the left, than on the right; nor are there cordial considerations in the one, more than the other. And therefore when *Forests* on the stanching of blood makes use

Rings anciently of Iron

Whence the Nerves proceed



use of Medical applications unto the fourth-Finger, he confines not that practice unto the left, but varieth the side according to the nostril bleeding. So in Feavers, where the heart primarily suffereth, we apply Medicines unto the wrists of either arm; so we touch the pulse of both, and judg of the affections of the heart by the one as well as the other. And although in indispositions of liver or spleen, considerations are made in *Phlebotomy* respectively to their situation; yet when the heart is affected, men have thought it as effectual to bleed on the right as the left; and although also it may be thought a nearer respect is to be had of the left, because the great Artery proceeds from the left venticle, and so is nearer that arm; it admits not that consideration. For under the channel-bones the Artery divideth into two great branches, from which trunk or point of division, the distance unto either hand is equal, and the consideration also answerable.

And therefore *Macrobius* discussing the point, hath alledged another reason; affirming that the gestation of Rings upon this hand and finger, might rather be used for their convenience and preservation, than any cordial relation. For at first (saith he) it was both free and usual to wear Rings on either hand; but after that luxury encreased, when precious Gems and rich Insculptures were added, the custom of wearing them on the right hand was translated unto the left; for that hand being less employed, thereby they were best preserved. And for the same reason they placed them on this Finger; for the Thumb was too active a Finger, and is commonly employed with either of the rest: the Index or fore-Finger was too naked whereto to commit their preciousities, and hath the tuition of the Thumb scarce unto the second joynt: the middle and little Finger they rejected as extrems, and too big or too little for their Rings, and of all chose out the fourth, as being least used of any, as being guarded on either side, and having in most this peculiar condition, that it cannot be extended alone and by it self, but will be accompanied by some finger on either side. And to this opinion assenteth *Alexander ab Alexandro*, *Annulum nuptialem prior atas in sinistra ferebat; crediderim ne attulerit.*

Now that which begot or promoted the common opinion, was the common conceit that the heart was seated on the left side; but how far this is verified, we have before declared. The *Egyptian* practice hath much advantaged the same, who unto this Finger derived a Nerve from the Heart, and therefore the Priest anointed the same with precious Oyls before the Altar. But how weak *Anatomists* they were, which were so good Embalmers, we have already shewed. And though this reason took most place, yet had they another which more commended that practice: and that was the number wherof this finger was an Hieroglyphick. For by holding down the fourth Finger of the left hand, while the rest were extended, they signifie the perfect and magnified number of Six. For as

Pierius



*Pierius* hath graphically declared, Antiquity expressed numbers by the Fingers of either Hand: on the left they accounted their digits and articulate numbers unto an hundred; on the right hand hundreds and thousands; the depressing this finger, which in the left hand implyeth but six, in the right indigitated six hundred. In this way of numeration, we may construe that of *Juvenal* concerning *Nestor*,

*Qui per tot secula mortem  
Distulit, atque suos jam dextra computat annos.*

And however it were intended, in this sense it will be very elegant what is delivered of Wisdom, *Prov. 3. Length of daies is in her right hand, and in her left hand riches and honour.*

As for the observation of *Lemnius*, an eminent Physician, concerning the Gout; however it happened in his Country, we may observe it otherwise in ours; that is, that Chirurgical persons do suffer in this Finger as well as in the rest, and sometimes first of all, and sometimes no where else. And for the mixing up Medicines herewith, it is rather an argument of opinion, than any considerable effect; and we as highly conceive of the practice in *Diapalma*, that is, in the making of that plaitter, to stir it with the stick of a Palm.

Hand-gouty  
persons.

## CHAP. V.

### Of the Right and Left-Hand.

IT is also suspicious, and not with that certainty to be received, what is generally believed concerning the right and left hand; That men naturally make use of the right, and that the use of the other is a digression or aberration from that way which nature generally intendeth. We do not deny that almost all Nations have used this hand, and ascribed a preheminance thereto: hereof a remarkable passage there is, *Gen. 48* And Joseph took them both, Ephraim in his right hand towards Israels left hand, and Manasses in his left hand towards Israels right hand; and Israel stretched out his right hand and laid it upon Ephraims head, who was the younger, and his left hand upon Manasses head, guiding his hands wittingly, for Manasses was the first-born; and when Joseph saw that his Father laid his right hand upon the head of Ephraim, it displeased him, and he held up his Fathers hand to remove it from Ephraims head unto Manasses head: and Joseph said, Not so my Father, for this is the First-born, put thy right hand upon



upon his head: The like appeareth from the ordinance of *Moses* in the consecration of their Priests, *Then shalt thou kill the Ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his Sons, and upon the Thumb of the right hand, and upon the great Toe of the right foot, and sprinkle the blood on the Altar round about.* That the *Persians* were wont herewith to plight their faith, is testified by *Diodorus*: That the *Greeks* and *Romans* made use hereof, beside the testimony of divers Authors, is evident from their custom of discumbency at their meals, which was upon their left side, for so their right hand was free, and ready for all service. Nor was this only in use with divers Nations of Men, but was the custom of whole Nations of Women; as is deducible from the *Amazon's* in the amputation of their right breasts, whereby they had the freer use of their Bow. All which do seem to declare a natural preferment of the one unto motion before the other; wherein notwithstanding in submission to future information, we are unsatisfied unto great dubitation.

For first, if there were a determinate prepotency in the right, and such as ariseth from a constant root in nature, we might expect the same in other Animals, whose parts are also differenced by dextrality; where, in notwithstanding we cannot discover a distinct and compying account, for we find not that *Horses*, *Bulls*, or *Mules*, are generally stronger on this side. As for Animals whose fore-legs more sensibly supply the use of Arms, they hold, if not an equality in both, a prevalency oft-times in the other, as *Squirrels*, *Apes*, and *Monkies*; the same is also discernable in *Parrets*; and men observe, that the eye of a Tumbler is biggest, not constantly in one, but in the bearing side.

That there is also in men a natural prepotency in the right, we cannot with constancy affirm, if we make observation in Children; who permitted the freedom of both, do oft-times confine unto the left, and are not without great difficulty restrained from it. And therefore this prevalency is either uncertainly placed in the laterality, or custom determines its indifferency. Which is the resolution of *Aristotle* in that Problem, which enquires, Why the right side being better than the left, is equal in the senses? because, saith he, the right and left do differ, by use and custom, which have no place in the senses. For right and left as parts inservient unto the motive faculty, are differenced by degree from use and assuefaction, according whereto the one grows stronger and oft-times bigger than the other. But in the senses it is otherwise for they acquire not their perfection by use or custom, but at the first we equally hear and see with one eye, as well as with another. And therefore, were this indifferency permitted, or did not institution, but nature determine dextrality, there would be many more *Scevolas* that are delivered in story; nor needed we to draw examples of the left from the sons of the right hand; as we read of seven thousand in the

Whence the  
dextral acti-  
vity in men  
proceeds.

Arm



Army of the *Benjamites*. True it is, that although there be an indifferency in either, or a prevalency indifferent in one, yet is it most reasonable for uniformity, and sundry respective uses, that men should apply themselves to the constant use of one; for there will otherwise arise anomalous disturbances in manual actions, not only in civil and artificial, but also in Military affairs, and the several actions of War.

Secondly, The grounds and reasons alledged for the right, are not satisfactory, and afford no rest in their decision. *Scaliger* finding a defect in the reason of *Aristotle*, introduceth one of no less deficiency, himself; *Ratio materialis* (saith he) *sanguinis crassitudo simul & multitudo*; that is, The reason of the vigour of this side, is the crassitude and plenty of blood: but this is not sufficient; for the crassitude or thickness of blood affordeth no reason why one arm should be enabled before the other; and the plenty thereof, why both not enabled equally. *Fallopins* is of no other conceit, deducing the reason from the *Azygos* or *vena sine pari*, a large and considerable Vein arising out of the *Cava* or hollow vein, before it enters the right ventricle of the Heart, and placed only in the right side. But neither is this perswasory: For the *Azygos* communicates no branches unto the arms or legs on either side, but disperfeth into the Ribs on both, and in its descent doth furnish the left Emulgent with one vein, and the first vein of the loyns on the right side with another; which manner of derivation doth not confer a peculiar addition unto either. *Caelius Rodiginus*, undertaking to give a reason of Ambidexterity and left-handed men, delivereth a third opinion: Men, saith he, are, Ambidexters, and use both hands alike, when the heat of the Heart doth plentifully disperse into the left side; and that of the Liver into the right, and the spleen be also much dilated; but men are left-handed when ever it happeneth that the Heart and Liver are seated on the left-side; or when the Liver is on the right-side, yet so obducted and covered with thick skins, that it cannot diffuse its vertue into the right. Which reasons are no way satisfactory; for, herein the Spleen is unjustly introduced to invigorate the sinister side, which being dilated, it would rather infirm and debilitate. As for any tunics or Skins which should hinder the Liver from enabling the dextral parts; we must not conceive, it diffuseth its vertue by meer irradiation, but by its Veins and proper Vessels, which common skins and teguments cannot impede. And for the seat of the Heart and Liver in one side, whereby men become left-handed, it hapneth too rarely to countenance an effect so common: for, the seat of the Liver on the left-side is very monstrous, and rarely to be met with in the observations of the Physicians. Otherwise not considering ambidextrous and left-handed men, do totally submit unto the efficacy of the Liver; which though seated on the right-side, yet by the subclavian division doth equidistantly communicate its activity unto either arm; nor will it salve the doubts of observation; for many are right-handed whose



Livers are weakly constituted, and many use the left, in whom that part is strongest; and we observe in Apes, and other Animals, whose Liver is in the right, no regular prevalency therein.

And therefore the Brain, especially the spinal-marrow, which is but the Brain prolonged, hath a fairer plea hereto; for, these are the principles of motion, wherein dextrality consists; and are divided within and without the Crany. By which division transmitting Nerves respectively unto either side, according to the indifferency, or original and Nativity-prepotency, there ariseth an equality in both, or prevalency in either side. And so may it be made out, what many may wonder at, Why some most actively use the contrary arm and leg; for the vigour of the one dependeth upon the upper part of the spine, but the other upon the lower.

And therefore many things are Philosophically delivered concerning right and left, which admit of some suspension. That a woman upon a masculine conception advanceth her right leg, will not be found to answer strict observation. That Males are conceived in the right side of the Womb, Females in the left, though generally delivered, and supported by ancient testimony, will make no infallible account; it happening oft-times, that Males and Females do lie on both sides, and Hermaphrodites for ought we know on either. It is also suspicious what is delivered concerning the right and left Testicle, that males are begotten from the one, and females from the other. For though the left seminal vein proceedeth from the Emulgent, and is therefore conceived to carry down a serious and feminine matter; yet the seminal Arteries which send forth the active materials, are both derived from the great Artery. Beside, this original of the left vein was thus contrived, to avoid the pulsation of the great Artery, over which it must have passed to attain unto the Testicle. Nor can we easily infer such different effects from the divers situation of parts which have one end and office; for, in the kidneys which have one office, the right is seated lower than the left, whereby it lyeth free, and giveth way unto the Liver. And therefore also that way which is delivered for masculine generation, to make a straight ligature about the left Testicle, thereby to intercept the evacuation of that part, deserveth consideration. For one sufficeth unto generation, as hath been observed in Semicastration, and oft-times in carnosus Ruptures. Beside, the seminal ejaculation proceeds not immediately from the Testicle, but from the spermatick glandules; and therefore Aristotle affirms

How an Horse (and reason cannot deny) that although there be nothing diffused from the Testicles, an Horse or Bull may generate after castration; that is, from the stock and remainder of seminal matter, already prepared and stored up in the Prostates or glandules of generation.

Thirdly, Although we should concede a right and left in Nature, yet in this common and received account we may err from the proper accep-  
tion



tion; mistaking one side for another; calling that in Man and other Animals the right which is the left, and that the left which is the right, and that in some things right and left which is not properly either.

For first the right and left, are not defined by Philosophers, according to common acception, that is, respectively from one man unto another, or any constant site in each; as though that should be the right in one, which, upon confront or facing, stands a thwart or diagonally upon the other; but were distinguished according to the activity and predominant Loco-motion upon either side. Thus *Aristotle* in his excellent Tract *de incessu animalium*, ascribeth six positions unto Animals, answering the three dimensions; which he determineth not by site or position unto the heavens, but by their faculties and functions; and these are *Imum, Summum, Ante, Retra, Dextra, & Sinistra*: that is the superiour part, where the aliment is received; that the lower extream, where it is last expelled: so he termeth a Man a Plant inverted; for he supposeth the Root of a Tree the head or upper part thereof, whereby it receiveth its aliment, although therewith it respects the Centre of the Earth, but with the other the Zenith; and this position is answerable unto longitude: Those parts are anteriour and measure profundity, where the Senses especially the eyes are placed, and those posterior which are opposite hereunto. The dextrous and sinistrous parts of the body, make up the Latitude; and are not certain and inalterable like the other; for that, saith he, is the right side, from whence the motion of the body beginneth, that is, the active or moving side; but that, the sinister which is the weaker or more quiescent part. Of the same determination were the *Platonicks* and *Pythagoreans* before him; who conceiving the Heavens an animated Body, named the *East*, the right or dextrous part, from whence began their motion: and thus the *Greeks*, from whence the *Latines* have borrowed their appellation, have named this hand *δεξια* denominating it not from the site, but office, from *δεξιμας capio*, that is, the hand which Receiveth, or is usually imployed in t<sup>e</sup> at action.

Now upon these grounds we are most commonly mistaken, defining that by situation which they determined by motion; and giving the term of right hand to that which doth not properly admit it. For first, Many in their Infancy are sinistrously disposed, and divers continue all their life *Apertesi*, that is, left-handed, and have but weak and imperfect use of the right; now unto these that hand is properly the right, and not the other esteemed so by situation. Thus may *Aristotle* be made out, when he affirmeth the right claw of *Crabs* and *Lobsters* is biggest, if we take the right for the most vigorous side, and not regard the Relative situation: for the one is generally bigger than the other, yet not always upon the same side. So may it be verified what is delivered by *Scaliger* in his Comment, that *Palms* do oftneft happen upon the left-side, if understood in this sense; the most vigorous part protecting it self, and protruding the matter



matter upon the weaker and less resistive side. And thus the Law of Common-weals, that cut off the right hand of Malefactors, if Philosophically executed, is impartial; otherwise the amputation not equally punisheth all.

Apt for contention.

Some are *Αμφιδέξιοι*, that is, ambidextrous or right-handed on both sides; which hapneth only unto strong and Athletical bodies, whose heat and spirits are able to afford an ability unto both. And therefore *Hippocrates* saith, that women are not ambidextrous; that is, not so often as men; for some are found, which indifferently make use of both. And so may *Aristotle* say, that only men are ambidexterous; of this constitution was *Asteropæus* in *Homer*, and *Parthenopæus* the *Theban* Captain in *Statius*: and of the same, do some conceive our Father *Adam* to have been as being perfectly framed, and in a constitution admitting least defect. Now in these men the right-hand is on both sides, and that is not the left which is opposite unto the right, according to common acceptation.

Strongly or fit for corporal exercise.

Again, some are *Αμφιπέδεσι*, as *Galen* hath expressed: that is, Ambilævous or left handed on both sides; such as with agility and vigour have not the use of either: who are not Gymnastically composed: nor actively use those parts. Now in these, there is no right hand: of this constitution are many Women, and some Men, who though they accustom themselves unto either hand, do dexterously make use of neither. And therefore although the Political advice of *Aristotle* be very good, that men should accustom themselves to the command of either hand: yet cannot the execution or performance thereof be general: for though there be many found that can use both, yet will there divers remain that can strenuously make use of neither.

Lastly, These lateralities in man are not only fallible, if relatively determined unto each other, but made in reference unto the heavens and quarters of the Globe: for those parts are not capable of these conditions in themselves, nor with any certainty respectively derived from us, nor from them to us again. And first in regard of their proper Nature, the Heavens admit not these sinister and dexter respects; there being in them no diversity or difference, but a simplicity of parts, and æquiformity in motion continually succeeding each other; so that from what point soever we compute, the account will be common unto the whole circularity. And therefore though it be plausible, it is not of consequence hereto what is delivered by *Solinus*, That, man was therefore a Microcosm or little World, because the dimensions of his positions were answerable unto the greater. For, as in the Heavens the distance of the North and Southern Pole, which are esteemed the superiour and inferior Points, is equal unto the space between the East and West, accounted the dextrous and sinister parts thereof; so is it also in Man: for the extent of his fathom or distance betwixt the extremity of the fingers of either



either hand upon expansion, is equal unto the space between the sole of the foot and the Crown. But this doth but petitionarily infer a dextrality in the Heavens, and we may as reasonably conclude a right and left laterality in the *Ark* or Naval edifice of *Noah*. For the length thereof was 300 Cubits, the breadth fifty, and the height or profundity thirty; which well agreeth unto the proportion of Man; whose length, that is, a Perpendicular from the Vertex unto the sole of the foot is sextuple unto his breadth, or a right line drawn from the ribs of one side to another, and decuple unto his profundity, that is, a direct Line between the Breast-bone and the Spine.

Again, They receive not these conditions with any assurance or stability from our selves. For the relative foundations, and points of denomination, are not fixed and certain, but variously designed according to imagination. The Philosopher accounts that East, from whence the Heavens begin their Motion. The Astronomer, regarding the South and Meridian Sun, calls that the dextrous part of Heaven which respects his right hand; and that is the West. Poets respecting the West, assign the name of right unto the North, which regardeth their right hand; and so must that of *Ovid* be explained *Utque dextra Zona totidemque sinistra*. But Augurs or South-sayers turning their face to the East, did make the right in the South; which was also observed by the *Hebrews* and *Caldeans*. Now if we name the quarters of Heaven respectively unto our sides, it will be no certain or invariable denomination. For if we call that the right-side of Heaven which is seated Eastwardly unto us, when we regard the Meridian Sun; the Inhabitants beyond the Equator and Southern Tropick when they face us, regarding the Meridian, will contrarily define it; for unto them, the opposite part of Heaven will respect the left, and the Sun arise to their right.

Declarab

from the ori-

ginal expressi-

on,

*Psalms*. 89. 13.

And thus have we at large declared, that although the right be most commonly used; yet hath it no regular or certain root in nature. Since it is not confirmable from other Animals: Since in Children it seems either indifferent or more favourable in the other, but more reasonable for uniformity in action, that men accustom unto one: Since the grounds and reasons urged for it, do no way support it: Since if there be a right and stronger side in Nature, yet may we mistake in its denomination; calling that the right which is the left, and the left which is the right: Since some have one right, some both, some neither: And Lastly, Since these affections in men are not only fallible in relation unto one another, but made also in reference unto the Heavens; they being not capable of these conditions in themselves, nor with any certainty from us, nor we from them again.

And therefore what admission we owe unto many conceptions concerning right and left, requireth circumspection. That is, how far we ought to rely upon the remedy in *Kiramides*, that is, the left eye of an

Hedg-bog



*Hedg-hog* fried in oyl to procure sleep, and the right foot of a *Frog* in a *Deers* skin for the gout, or that to dream of the loss of right or left tooth, presage the death of Male or Female kindred, according to the doctrine of *Art-midorus*. What verity there is in that numeral conceit in the lateral division of Man by even and odd, ascribing the odd unto the right-side, and even unto the left; and so by parity, or imparity of letters in mens names to determine misfortunes on either side of their bodies, by which account in Greek numeration, *Hephaestus* or *Vulcan* was lame in the right foot, and *Annibal* lost his right-eye. And Lastly, what substance there is in that Auspicial principle, and fundamental doctrine of Ariolation, that the left-hand is ominous, and that good things do pass finittrously upon us, because the left-hand of man respecteth the right-hand of the Gods, which handed their favours unto us.

## CHAP. VI.

## Of Swimming.

THAT Men Swim naturally, if not disturbed by fear; that men being drowned and sunk, do float the ninth day when their Gall breaketh; that women drowned swim prone, but men supine, or upon their backs; are popular affirmations, whereto we cannot assent. And first, that man should swim naturally, because we observe it is no lesson unto other Animals, we cannot well conclude; for other Animals swim in the same manner, as they go, and need no other way of Motion for natation in the water, then for progression upon the land. And this is true whether they move *per latera*, that is, two legs of one side together, which is Tollutation or Ambling; or *per Diametrum*, lifting one foot before, and the cross foot behind, which is succussion or trotting; or whether *per frontem* or *quadratum*, as *Scaliger* terms it, upon a square base the legs of both sides moving together, as *Frogs* and saliant Animals, which is properly called leaping. For by these motions they are able to support and impel themselves in the water, without alteration in the stroak of their legs, or position of their bodies.

But in man it is performed otherwise: for in regard of site, he alters his natural posture and swimmeth prone; whereas he walketh erect. Again, in progression the arms move parallel to the legs, and the arms and legs unto each other; but in Natation both together; all which aptly to perform, and so as to support and advance the body, is a point of Art, and such as some in their young and docile years could never attain.

But



But although it be acquired by art, yet is there somewhat more of nature in it than we observe in other habits, nor will it strictly fall under that definition: for, once obtained, it is not to be removed, nor is there any who from disuse did ever yet forget it.

Secondly, That persons drowned arise and float the ninth day when their Gall breaketh, is a questionable determination, both in the time and cause. For the time of floating, it is uncertain according to the time of putrefaction, which shall retard or accelerate according to the subject and season of the year; for, as we observed, *Cats* and *Mice* will arise unequally, and at different times, though drowned at the same. Such as are fat do commonly float soonest, for their bodies soonest ferment, and that substance approacheth nearest unto ayr: and this is one of *Aristotle's* reasons why dead *Fels* will not float, because saith he, they have slender bellies and little fat.

As for the cause, it is not so reasonably imputed unto the breaking of the gall as the putrefaction or corruptive fermentation of the body, whereby the unnatural heat prevailing, the putrifying parts do suffer a

Why drown-  
ed bodies float  
after a time.

turgescence and inflation, and becoming aery and spumous, affect to approach the Ayr, and ascend unto the surface of the Water. And this is also evidenced in Eggs, whereof the sound ones sink, and such as are addled swim, as do also those which are termed hypenemia or wind-eggs, and this is also a way to separate seeds, whereof such as are corrupted and sterile, swim; and this agreeth not only unto the seed of plants lockt up and capsulated in their husks, but also unto the sperm and seminal humour of man, for such a passage hath *Aristotle* upon the Inquisition and test of its fertility.

That the breaking of the gall is not the cause hereof, experience hath informed us. For, opening the *abdomen*, and taking out the gall in *Cats* and *Mice*, they did notwithstanding arise. And because we had read in *Rhodiginus* of a Tyrant, who, to prevent the emergency of murdered bodies, did use to cut off their Lungs, and found mens minds possessed with this reason; we committed some unto the water without Lungs, which notwithstanding floated with the others, and to compleat the experiment, although we took out the guts and bladder, and also perforated the Cranium, yet would they arise, though in a longer time. From these observations in other Animals, it may not be unreasonable to conclude the same in Man, who is too noble a subject on whom to make them expressly, and the casual opportunity too rare almost to make any. Now if any shall ground this effect from gall or choler, because it is the highest humour and will be above the rest, or being the fiery humour will easiest surmount the water, we must confess in the common putrefaction it may promote Elevation, which the breaking of the bladder of all, so small a part in man, cannot considerably advantage.

Lastly, That Women drowned float prone, that is, with their bellies

Ff

downward,



downward, but Men supine or upward, is an assertion wherein the or point it self is dubious; and were it true, the reason alledged for it, is of no validity. The reason yet currant was first expressed by *Pliny*, *veluti pudori defunctorum parcense natura*, Nature modestly ordaining this position to conceal the shame of the dead; which hath been taken up by *Solinus*, *Rhodiginus*, and many more. This indeed (as *Scaliger* termeth it) is *ratio Civilis non Philosophica*, strong enough for Morality or Rhetoricks, not for Philosophy or Physicks. For first, in nature the concealment of secret parts is the same in both sexes, and the shame of their reveal equal: So *Adam* upon the taste of the Fruit was ashamed of his nakedness as well as *Eve*. And so likewise in *America*, and countries unacquainted with habits, where modesty conceals these parts in one sex, it doth it also in the other; and therefore had this been the intencion of nature, not only Women, but Men also had swimm'd downwards; the posture in reason being common unto both, where the intent is also common.

Again, While herein we commend the modesty, we condemn the wisdom of nature: for that prone position we make her contrive unto the Woman, were best agreeable unto the Man in whom the secret parts are very antierior and more discoverable in a supine and upper posture. And therefore *Scaliger* declining this reason, hath recurred unto another from the difference of parts in both sexes; *Quod ventre vasto sunt mulieres, plenoque intestinis, itaque minus impletur & subsidit, inanius maribus, quibus nates preponderant*: If so, then Men with great bellies will float downward, and only *Callipyga*, and Women largely compos'd behind, upwards. But *Anatomists* observe, that, to make the larger cavity for the Infant, the hanch bones in Women, and consequently the parts apper'd intare more protuberant than they are in Men. They who ascribe the cause unto the breasts of Women, take not away the doubt; for they

Of the cause  
wherof much  
dispute was  
made, and at  
last proved an  
Imposture.

resolve not why children float downward, who are included in that sex, though not in the reason alledged. But hereof we cease to discourse, lest we undertake to afford a reason of the golden Tooth, that is, to invent or assign a cause, when we remain unsatisfied or unassured of the effect. That a *Man* will sooner drown than a *Horse*, though commonly opinion'd, is not I fear experienc'd: nor is the same observed, in the drowning of *Whelps* and *Kittlings*. But that a man cannot shut or open his eyes under water, easie experiment may convict. Whether *Cripples* and mutilated persons, who have lost the greatest part of their thighs, will not sink but float, their lungs being abler to waite up their bodies, which are in others overpoysed by the hinder leggs, we have not made experiment. Thus much we observe that Animals drown downwards, and the same is observable in *Frogs*, when the hinder legs are cut off. But in the ayr most seem to perish headlong from high places; however *Vulcan* thrown from heaven, be made to fall on his feet.



## CHAP. VII.

## Concerning Weight.

**T**Hat Men weigh heavier dead than alive, if experiment hath not failed us, we cannot reasonably grant. For though the tryal hereof cannot so well be made on the body of Man, nor will the difference be sensible in the abate of scruples or drams, yet can we not confirm the same in lesser Animals, from whence the inference is good; and the affirmative of *Pliny* saith, that it is true in all? For exactly weighed and strangling a *Chicken* in the Scales; upon an immediate ponderation, we could discover no sensible difference in weight; but suffering it to lie eight or ten hours, until it grew perfectly cold, it weighed most sensibly lighter; the like we attempted, and verified in *Mice*, and performed their trials in Scales, that would turn upon the eighth or tenth part of a grain.

Now whereas some alledge that spirits are lighter substances, and, naturally ascending, do Elevate and waft the body upward, whereof dead bodies being destitute, contract a greater gravity; although we concede that spirits are light comparatively, unto the body, yet that they are absolutely so, or have no weight at all, we cannot readily allow. For since Philosophy affirmeth, that Spirits are middle substances between the Soul and Body, they must admit of some corporeity, which supposeth weight or gravity. Beside, in carcases warm, and bodies newly disanimated, while transpiration remaineth, there do exhale and breathe out vaporous and fluid parts, which carry away some power of gravitation. Which though we allow, we do not make answerable unto living expiration; and therefore the *Chicken* or *Mice* were not so light being dead, as they would have been after ten hours kept alive; for in that space a man abateth many ounces; Nor if it had slept, for in that space of sleep, a man will sometimes abate forty ounces; Nor if it had been in the middle of Summer, for then a man weigheth some pounds less, then in the height of winter; according to experience, and the statick Aphorisms of *S. netorius*.

Again, Whereas men affirm they perceive an addition of ponderosity in dead bodies, comparing them usually unto blocks and stones, whensoever they lift or carry them; this accessional preponderancy is rather in appearance than reality. For being destitute of any motion, they confer no relief unto the Agents or Elevators; which makes us meet with the same complaints of gravity in animated and living bodies, where the nerves subside, and the faculty loco-motive seems abolished; as may be observed in the lifting or supporting of persons inebriated, Apoplectical, or in Lypothymies and soundings.



Many are also of opinion, and some learned men maintain, that men are lighter after meals than before, and that by a supply and addition of spirits obscuring the gross ponderosity of the aliment ingested; but the contrary hereof we have found in the tryal of sundry persons in different sex and ages. And we conceive men may mistake if they distinguish not the sense of levity unto themselves, and in regard of the Scale or decision of trituration. For, after a draught of wine, a man may seem lighter in himself, from sudden refection, although he be heavier in the ballance, from a corporal and ponderous addition; but a man in the morning is lighter in the scale, because in sleep some pounds have perspired; and is also lighter unto himself, because he is relected.

And to speak strictly, a man that holds his breath is weightier while his Lungs are full, then upon expiration. For a bladder blown is weightier than one empty, and if it contain a quart, expressed and emptied it will abate about a quarter of a grain. And we somewhat mistrust the experiment of a pumice-stone taken up by *Montanus*, in his Comment upon *Avicenna*, where declaring how therarity of parts, and numerosity of pores, occasioneth a lightness in bodies, he affirms that a pumice-stone powdered, is leighter than one intire, which is an experiment beyond our satisfaction; for, beside that abatement can hardly be avoided in the Trituration, if a bladder of good capacity will scarce include a grain of ayr, a Pumice of three or four drams, cannot be presumed to contain the hundred part thereof; which will not be sensible upon the exactest beams we use. Nor is it to be taken strictly, what is delivered by the learned Lord *Verulam*, and referred unto further experiment; That a dissolution of Iron in *agua fortis*, will bear as good weight as their bodies did before, notwithstanding a great deal of waste by a thick vapour that issueth during the working; for we cannot find it to hold neither in Iron nor Copper, which is dissolved with less ebullition; and hereof we made tryal in Scales of good exactness: wherein if there be a defect, or such as will not turn upon quarter grains, there may be frequent mistakes in experiments of this nature. But stranger is that, and by the favourablest way of tryal, will hardly be made out what is delivered by *Hamerus Poppins*, that *Antimony* calcind or reduced to ashes by a burning-glass, although it emit a gross and ponderous exhalation, doth rather exceed than abate its former gravity. Nevertheless, strange it is, how very little and almost insensible abatement there will be sometimes in such operations; or rather some encrease, as in the refining of Metals, in the test of bone-ashes, according to experience; and in a burnt-brick, as *Monsieur de Calve* affirmeth. Mistake may be made in this way of tryal, when the *Antimony* is not weighed immediately upon the calcination; but permitted the ayr, it imbibeth the humidity thereof, and so repaireth its gravity.

*Basilica Antimonii.*

*Des Pierres.*



## CHAP. VIII.

*Of the passage of Meat and Drink.*

THAT there are different passages for Meat and Drink, the Meat or dry aliment descending by the one, the drink or moistning vehicle by the other, is a popular Tenent in our daies, but was the assertion of learned men of old. For the same was affirmed by *Plato*, maintained by *Eustathius* in *Macrobius*, and is deducible from *Eratosthenes*, *Eupolis*, and *Enripides*. Now herein men contradict experience, not well understanding *Anatomy*, and the use of parts. For at the Throat there are two cavities or conducting parts; the one the *Oesophagus* or Gullet, seated next the Spine, a part official unto nutrition, and whereby the aliment both wet and dry is conveyed unto the stomach; the other (by which 'tis conceived the drink doth pass) is the *Weazon*, rough artery, or wind-pipe, a part inservient to voice and respiration; for thereby the ayr descendeth into the lungs, and is communicated unto the heart. And therefore all Animals that breathe or have lungs, have also the *Weazon*; but many have the gullet or feeding channel, which have no lungs or wind-pipe; as *Fishes* which have gills, whereby the heart is refrigerated; for such thereof as have lungs and respiration, are not without the *Weazon*, as *Whales*, and cetaceous Animals.

Again, beside these parts destin'd to divers offices, there is a peculiar provision for the wind-pipe, that is, a cartilaginous flap upon the opening of the *Larynx* or Throttle, which hath an open cavity for the admission of the ayr; but, lest thereby either meat or drink should descend, Providence hath placed the *Epiglottis*, *Ligula*, or flap like an Ivy-leaf, which alwaies closeth when we swallow, or when the meat and drink passeth over it into the gullet. Which part although all have not that breathe, as all cetaceous and oviparous Animals, yet is the *Weazon* secured some other way; and therefore in *Whales* that breathe, lest the water should get into the lungs, an ejection thereof is contrived by a *Fistula* or spout at the head. And therefore also though Birds have no *Epiglottis*, yet can they so contract the rim or chinck of their *Larynx*, as to prevent the admission of wet or dry ingested; either whereof getting in, occasioneth a cough, until it be ejected. And this is the reason why a man cannot drink and breathe at the same time: why, if we laugh while we drink, the drink flies out at the nostrils; why, when the water enters the *Weazon*, men are suddenly drowned; and thus must it be understood, when we read of one that dyed by the seed of a Grape, and another by a hair in milk.

Why a man cannot drink and breathe at once.

*Anacreon* the Poet, if the story be taken literally.

Now if any shall still affirm, that some truth there is in the assertion, upon the experiment of *Hippocrates*, who killing an *Hog* after a red potion, found the tincture thereof in the *Larynx*; if any will urge the same from



from medical practice, because in affections both of Lungs and Weazon Physicians make use of syrups and lambitive medicines; we are not averse to acknowledg, that some may distil and insinuate into the wind-pipe, and Medicines may creep down, as well as the Rheum before them; yet to conclude from hence, that ayr and water have both one common passage, were to state the question upon the weaker side of the distinction, and from a partial or guttulous irrigation, to conclude a total descension.

## CHAP. IX.

## Of Sneezing.

Concerning Sternutation or Sneezing, and the custome of saluting or blessing upon that motion; it is pretended, and generally believed to derive its original from a disease, wherein Sternutation proved mortal, and such as Sneezed, died. And this may seem to be proved from *Carolus Sigonius*, who in his History of *Italy*, makes mention of a Pestilence in the time of *Gregory* the Great, that proved pernicious and deadly to those that Sneezed. Which notwithstanding will not sufficiently determine the grounds hereof; that custom having an elder *Æra*, than this Chronology affordeth.

For although the age of *Gregory* extend above a thousand, yet is this custom mentioned by *Apuleius*, in the fable of the Fuller's wife, who lived Three hundred years before; by *Pliny* in that Problem of his, *Curr Sternutantes saluantur*; and there are also reports, that *Tiberius* the Emperor, otherwise a very sower man, would perform this rite most punctually unto others, and expect the same from others, unto himself, *Petronius Arbi* er, who lived before them both, and was Proconsul of *Bythinia* in the reign of *Nero*, hath mentioned it in these words, *Gyton collectione spiritus plenus, ter continuo ita sternutavit ut grabatum concuteret, ad quem motum Eumolpus conversus. Salvere Gytona jubet. Caelius Rhodiginus* hath an example hereof among the *Greeks*, far ancients than these, that is, in the time of *Cyrus* the younger; when consulting about their retreat, it chanced that one among them Sneezed; at the noise whereof, the rest of the Soldiers called upon *Jupiter Soter*. There is also in the Greek Anthology, a remarkable mention hereof in an Epigram upon one *Pioctus*; the Latine whereof we shall deliver, as we find it often translated.

Collection  
Greek Epi  
ams, Tulo  
δοσθηδης.



*Non potis est Proclus digitis emungere nasum,  
 Namque est pro nasi mole pusillam manus :  
 Non vocat ille Jovem sternutans, gripe nec audit  
 Sternutamentum, tam procul aure sonat.  
 Proclus with his hand his Nose can never wipe,  
 His hand too little is his Nose to gripe ;  
 He Sneezing calls not Jove, for why ? he hears  
 Himself not Sneez, the sound's so far from's ears.*

Nor was this only an ancient custom among the *Greeks* and *Romans*, and is still in force with us, but is received at this day in the remotest parts of *Africa*. For so we read in *Rhodiginus*, that upon a Sneez of the Emperor of *Monomotapa*, there passed acclamations successively through the City. And as remarkable an example there is of the same custom, in the remotest parts of the *East*, recorded in the Travels of *Pinto*.

But, the History will run much higher, if we should take in the *Rabbinical* account hereof, that Sneezing was a mortal sign even from the first man ; until it was taken off by the special supplication of *Jacob*. From whence, as a thankful acknowledgment, this salutation first began ; and was after continued by the expression of *Tobim Chaim*, or *vita bona*, by standers by, upon all occasion of Sneezing.

Now the ground of this ancient custom was probably the opinion the Ancients held of sternutation, which they generally conceived to be a good sign or a bad, and so upon this motion accordingly used, a Salve or *Εὐαῖον* as a gratulation for the one, and a deprecation from the other. Now of the wayes whereby they enquired and determined its signality ; the first was natural, arising from Physical causes, and consequences of tentimes naturally succeeding this motion ; and so it might be justly esteemed a good sign. For, Sneezing being properly a motion of the brain, suddenly expelling through the nostrils what is offensive unto it, it cannot but afford some evidence of its vigour ; and therefore saith *Aristotle*, they that hear it, *προσωνεύειν αὐτὸν ἐστὶν ἄριστον* honour it as somewhat sacred, and a sign of Sanity in the diviner part ; and this he illustrates from the practice of Physicians, who in persons near death, do use Sternutatories, or such medicines as provoke unto Sneezing ; when if the faculty arise, and Sternutation ensueth, they conceive hopes of life, and with gratulation receive the signs of safety. And so is it all of good signality, according to that of *Hippocrates*, that sneezing cureth the hick, and is profitable unto Women in hard labour ; and so is it also good in *Lethargies*, *apoplexies*, *Catalepsies*, and *Coma's*. And in this natural way it is sometime likewise of bad effects or Signs, and may give hints of deprecation, as in diseases of the Chest : for therein *Hippocrates* condemneth it as too much exagitating ; in the beginning of *Catarrhs* according unto *vienna*, as hindring concoction, in new and tender conceptions (as *Pliny* observeth) for then it endange's abortion.

*De rebus Abas-  
 sinorum.*

*Buxt. Lex.  
 Chald.*

*Vhence ster-  
 nutation or  
 Sneezing pr-  
 ceeds.  
 Problem Sect.  
 33.*

*In what cases  
 a sign of good  
 2 King. 4. 25.  
 In what of bad*

The



The second way was superstitious and Augurial, as *Calius Rhodiginus* hath illustrated in testimonies, as ancient as *Theocritus* and *Homer*: as appears from the *Athenian* master, who would have retired, because a boat-man Sneezed; and the testimony of *Austin*, that the ancients were wont to go to bed again if they Sneezed while they put on their shoes. And in this way it was also of good and bad signification; so *Aristotle* hath a Problem, why Sneezing from noon unto midnight was good, but from night to noon unlucky? So *Eustathius* upon *Homer* observes, that Sneezing unto the left hand was unlucky, but prosperous unto the right; so as *Plutarch* relateth, when *Themistocles* sacrificed in his Galley before the Battel of *Xerxes*, and one of the assistants upon the right hand Sneezed; *Euphrantides* the Sooth-sayer, presaged the Victory of the *Greeks*, and the overthrow of the *Persians*.

Thus we may perceive the custom is more ancient than commonly conceived; and these opinions hereof in all ages, not any one disease, to have been the occasion of this salute and deprecation. Arising at first from this vehement and affrighting motion of the Brain, inevitable, observable unto the standers by: from whence some finding dependent effects to ensue; others ascribing hereto as a cause what perhaps but casually or inconnexedly succeeded; they might proceed unto forms of speeches, felicitating the good, or deprecating the evil to follow.

## CHAP. X.

### Of the Jews.

THAT *Jews* stink naturally, that is, that in their race and Nation there is an evil savour, is a received opinion we know not how to admit: though we concede many questionable points, and dispute not the verity of sundry opinions which are of affinity hereto. We will acknowledge that certain odours attend on animals, no less than certain colours; that pleasant smells are not confined unto Vegetables, but found in divers Animals, and some more richly than in Plants. And though the Problem of *Aristotle* enquire, why none smells sweet beside the *Pard*? yet later discoveries add divers sorts of *Monkeys*, the *Civet-Cat*, and *Gazela*, from which our Musk proceedeth. We confess, that, beside the smell of the Spices, there may be individual odours, and every Man may have a proper and peculiar savour; which although not perceptible unto Man, who hath this sense but weak, yet sensible unto *Dogs*, who hereby can single out their Masters in the dark. We will not deny that particular men have sent forth a pleasant savour, as *Theophrastus* and *Plutarch* report



port of *Alexander* the great, and *Tetzel*, and *Cardan* do t. stifie of themselves. That some may also emit an unsavory odour, we have no reason to deny; for this may happen from the quality of what they have taken; the factor whereof may discover it self by Sweat and Urine, as being unmasterable by the natural heat of Man, not to be dulcified by concoction beyond an unsavory condition: the like may come to pass from putrid humours, as is often discoverable in putrid and malignant Feavers. And sometime also in gross and humid bodies even in the latitude of sanity; the natural heat of the parts being insufficient for a perfect and through digestion, and the errors of one concoction not rectifiable by another. But that an unsavory odour is gentilitious or national unto the *Jews*, if rightly understood, we cannot well concede; nor will the information of Reason or Sense induce it.

For first, Upon consult of Reason, there will be found no easie assurance to fasten a material or temperamental propriety upon any Nation; there being scarce any condition (but what depends upon clime) which is not exhausted or obscured from the commixture of introvenient Nations either by commerce or conquest; much more will it be difficult to make out this affection in the *Jews*, whose race however pretended to be pure, must needs have suffered inseparable commixtures with Nations of all sorts; not only in regard of their Profelytes, but their universal dispersion; some being posted from several parts of the Earth, others quite lost, and swallowed up in those Nations where they planted. For the Tribes of *Reuben*, *Gad*, part of *Manasses* and *Naphthali*, which were taken by *Assur*, and the rest at the sacking of *Samarina*, which were led away by *Salmanasser* into *Assyria*, and after a year and half arrived at *Arsereth*, as is delivered in *Esdas*; these, I say, never returned, and are by the *Jews* as vainly expected as their *Messias*. Of those of the Tribe of *Judaah* and *Benjamin*, which were led Captive into *Babylon* by *Nebuchadnezzar*, many returned unto *Zorobabel*; the rest remained, and from thence long after upon Invasion of the *Saracens*, fled as far as *India*, where yet they are said to remain, but with little difference from the *Gentiles*.

The Tribes that returned to *Judea*, were afterward widely dispersed; for beside sixteen thousand which *Titus* sent to *Rome* unto the Triumph of his father *Vespasian*, he sold no less than an Hundred thousand for Slaves. Not many years after *Adrian* the Emperour, who ruined the whole Countrey, transplanted many thousands into *Spain*, from whence they dispersed into divers Countries, as into *France* and *England*; but were banished after, from both. From *Spain* they dispersed into *Africa*, *Italy*, *Constantinople*, and the Dominions of the *Turk*, where they remain as yet in very great numbers. And if (according to good relations) where they may freely speak it, they forbear not to boast that there are at present many thousand *Jews* in *Spain*, *France*, and *England*, and



some dispensed withal, even to the degree of Priesthood; it is a matter very considerable, and could they be smelled out, would much advantage, not only the Church of Christ, but also the coffers of Princes.

Now having thus lived in several Countries, and always in subjection, they must needs have suffered many commixtures; and we are sure they are not exempted from the common contagion of Venery contracted first from Christians. Nor are fornications unfrequent between them both; there commonly passing opinions of invitement, that their Women desire copulation with them, rather than their own Nation, and affect Christian carnality above circumcised venery. It being therefore acknowledged, that some are lost, evident that others are mixed, and not assured that any are distinct, it will be hard to establish this quality upon the *Jews*, unless we also transferr the same unto those whose generations are mixed, whose genealogies are *Jewish*, and naturally derived from them.

Again, If we concede a National unfavouriness in any people, yet shall we find the *Jews* less subject hereto than any, and that in those regards which most powerfully concur to such effects, that is, their Diet and Generation. As for their diet, whether in obedience unto the precepts of reason, or the injunctions of parsimony, therein they are very temperate; seldom offending in ebriety or excess of drink, nor erring in gulosity or superfluity of meats; whereby they prevent indigestion and crudities, and consequently putrescence of humours. They have in abomination all flesh maimed, or the inwards any way vitiated; and therefore eat no meat but of their own killing. They observe not only fasts at certain times, but are restrained unto very few dishes at all times; so few, that whereas Saint *Peters* sheet will hardly cover our tables, their Law doth scarce permit them to set forth a Lordly Feast; nor any way to answer the luxury of our times, or those of our fore-fathers. For of flesh their Law restrains them many sorts, and such as compleat our

*Quanti e? gula, quae sibi toponit Apros!*

*Animal propter convivium natum.*

Peasts. That Animal, *Propter convivium natum*, they touch not, nor any of its preparations or parts, so much in respect at *Roman* Tables; nor admit they unto their board, *Hares*, *Conies*, *Herons*, *Plovers*, or *Swans*. Of *Fishes* they only tast of such as have both fins and scales; which are comparatively but few in number, such only, saith *Aristotle*, whose Egg or Spawn is arenaceous; whereby are excluded all cetaceous and cartilaginous *Fishes*; many Pectinal, whose ribs are Rectilineal; many costal, which have their Ribs embowed; all Spinal, or such as have no Ribs, but only a back-bone, or somewhat analogous thereto, as *Eels*, *Congers*, *Lampries*; all that are testaceous, as *Oysters*, *Cockles*, *Wilks*, *Schollops*, *Muscles*; and likewise all crustaceous, as *Crabs*, *Shrimps*, and *Lobsters*. So that observing a spare and simple diet, whereby they prevent the generation of crudities; and fasting often whereby they might also digest



digest them; they must be less inclinable unto this infirmity than any other Nation, whose proceedings are not so reasonable to avoid it.

As for their generations and conceptions (which are the purer from good diet,) they become more pure and perfect by the strict observance of the Law; upon the injunctions whereof, they severely observe the times of Purification, and avoid all copulation, either in the uncleanness of themselves, or impurity of their Women. A Rule, I fear, not so well observed by Christians; whereby not only conceptions are prevented, but, if they proceed, so vitiated and defiled, that durable iniquities, remain upon the birth. Which, when the conception meets with these impurities, must needs be very potent; since in the purest and most fair conceptions, learned men derive the cause of *Pox* and *Meazels*, from Principles of that nature; that is, the menstrous impurities in the Mothers blood, and virulent tinctures contracted by the Infant, in the nutriment of the Womb.

The Original or material causes of the *Pox*, *Meazels*.

Lastly, Experience will convict it; for this offensive odor is no way discoverable in their Synagogues where many are, and by reason of their number could not be concealed: nor is the same discernable in commerce or conversation with such as are cleanly in apparel, and decent in their Houses. Surely the Viziers and *Turkish* Basha's are not of this opinion; who, as *Sr. Henry Blunt* informeth, do generally keep a *Jew* of their private Counsel. And were this true, the *Jews* themselves do not strictly make out the intention of their Law, for in vain do they scruple to approach the dead, who livingly are cadaverous, or fear any outward pollution, whose temper pollutes themselves. And lastly, were this true, our opinion is not impartial; for unto converted *Jews*, who are of the same seed, no man imputeth this unsavory odor; as though Aromatized by their conversion, they lost their scent with their Religion, and smelt no longer than they favored of the *Jew*.

Now the ground that begat or propagated this assertion, might be the distasteful averseness of the Christian from the *Jew*, upon the villany of that fact, which made them abominable and stink in the nostrils of all men. Which real practise, and metaphorical expression, did after proceed into a literal construction; but was a fraudulent illation; for such an evil favour their Father *Jacob* acknowledged in himself, when he said, *his sons had made him stink in the Land*, *Gen. 34.* that is, to be abominable unto the inhabitants thereof. Now how dangerous it is in sensible things to use metaphorical expressions unto the people, and what absurd conceits they will swallow in their literals; an impatient example we have in our own Profession; who having called an eating *Ulcir* by the name of a *Wolf*, common apprehension conceives a reality therein; and against our selves, ocular affirmations are pretended to confirm it.



The nastiness of that Nation, and fluttish course of life hath much promoted the opinion, occasioned by their servile condition at first, and inferiour ways of parsimony ever since; as is delivered by Mr *Sandys*. They are generally fat, saith he, and rank of the favours which attend upon fluttish corpulency. The *Epithets* assigned them by ancient times, have also advanced the same; for, *Ammianus Marcellinus* describeth them in such language; and *Martial* more ancient, in such a relative expression sets forth unsavory *Bassa*.

*Quod jejunia Sabbatariorum  
Mallem, quàm quod oles, olere Bassa.*

*Nascitur dicitur,  
Jejunia olesc.*

From whence notwithstanding we cannot infer an inward imperfection in the temper of that Nation; it being but an effect in the breath from outward observation, in their strict and tedious fasting, and was a common effect in the breaths of other Nations, became a Proverb among the *Greeks*, and the reason thereof begot a Problem in *Aristotle*.

*De Sterilitate  
Cruc.  
Med. Epist.*

Lastly, if all were true, and were this favour conceded, yet are the reasons alledged for it no way satisfactory. *Hucherius*, and after him *Alsarius Crucius*, imputes this effect unto their abstinence from salt or salt meats; which how to make good in the present diet of the *Jews*, we know not; nor shall we conceive it was observed of old, if we consider they seasoned every Sacrifice, and all oblations whatsoever; whereof we cannot deny a great part was eaten by the Priests. And if the offering were of flesh, it was salted no less than thrice, that is, once in the common chamber of salt, at the footstep of the Altar, and upon the top thereof, as is at large delivered by *Maimonides*. Nor if they refrained all salt, is the illation very urgent; for many there are not noted for ill odours, which eat no salt at all; as all carnivorous Animals, most Children, many whole Nations, and probably our Fathers after the Creation; there being indeed in every thing we eat, a natural and concealed salt, which is separated by digestions, as doth appear in our tears, sweat and urines; although we refrain all salt or what doth seem to contain it.

Another cause is urged by *Campegius*, and much received by Christians; That this ill favour is a Curse derived upon them by Christ, and stands as a badg or brand of a Generation that Crucified their *Salvator*. But this is a conceit without all warrant; and an easie way to take off dispute in what point of obscurity soever. A method of many Writers, which much depreciates the esteem and value of Miracles; that is, therewith to salve not only real verities, but also non-existencies. Thus have elder times not only ascribed the immunity of *Ireland* from any venomous beast, unto the staff or Rod of *Patrick*; but the long tails of *Kent*, unto the malediction of *Austin*.

Thus therefore, although we concede that many opinions are true which hold some conformity unto this, yet in assenting hereto, many difficulties



difficulties must arise: it being a dangerous point to annex a constant property unto any Nation, and much more this unto the *Jews*; since it is not verifiable by observation; since the grounds are feeble that should establish it; and lastly, since if all were true, yet are the reasons alledged for it, of no sufficiency to maintain it.

## CHAP. XI.

## Of Pigmies.

BY *Pigmies* we understand a dwarfish race of People, or lowest diminution of Mankind, comprehended in one cubit, or as some will have it, in two foot or three spans; not taking them single, but nationally considering them, and as they make up an aggregated habitation. Whereof although affirmations be many, and testimonies more frequent than in any other point which wise men have cast into the list of fables; yet that there is, or ever was such a race or Nation, upon exact and confirmed testimonies, our strictest enquiry receives no satisfaction.

I say, exact testimonies: first, In regard of the Authors, from whom we derive the account; for though we meet herewith in *Herodotus*, *Philostrophus*, *Mela*, *Pliny*, *Solinus*, and many more; yet were they derivative Relators, and the Primitive Author was *Homer*; who using often Similies, as well to delight the ear, as to illustrate his matter, in the third of his *Iliads*, compareth the *Trojans* unto *Cranes*, when they descend against the *Pigmies*; which was more largely set out by *Oppian*, *Juvenal*, *Mantuan*, and many Poets since, and being only a pleasant figment in the Fountain, became a solemn story in the Stream, and current still among us.

Again, many Professed enquirers have rejected it; *Strabo* an exact and judicious Geographer, hath largely condemned it as a fabulous story in *Lib. 1*. *Julius Scaliger* a diligent inquirer, accounts thereof, but as a Poetical fiction; *Ulysses Aldrovandus*, a most exact Zoögrapher, in an express discourse hereon, concludes the story, fabulous, and a Poetical account of *Homer*, and the same was formerly conceived by *Eustathius*, his excellent Commentator. *Albertus Magnus* a man oftentimes too credulous, herein was more than dubious; for he affirmeth, if any such dwarfs were ever extant, they were surely some kind of *Apes*: which is a conceit allowed by *Cardan*, and not esteemed improbable by many others.

There are, I confess, two testimonies, which from their authority admit of consideration. The first of *Aristotle*, whose words are these, *de lib. 8. Hist. Animal.*



πρ., &c. That is, *Hic locus est quem incolunt Pygmai, non enim id fabula est, sed pusillum genus, ut aiunt.* Wherein indeed Aristotle plays the Aristotle, that is, the wary and evading assertor; For though with *non est fabula*, he seems at first to confirm it, yet at the last he claps in, *Sciunt aiunt* and shakes the belief he put before upon it. And therefore I observe, Scaliger hath not translated the first; perhaps, supposing it surreptitious or unworthy so great an assertor. And truly for those books of Animals, or work of Eight hundred Talents, as *Athenaus* terms it, although ever to be admired, and contain most excellent truths; yet are many things therein delivered upon relation, and some repugnant unto the history of our Senses; as we are able to make out in some, and Scaliger hath observed in many more, as he hath freely declared in his *Comment* upon that piece.

Ezek. 27. 11. The second testimony is deduced from holy Scripture; thus rendred in the vulgar translation, *Sed & Pigmai, qui erant in turribus tuis, pharetras suas, suspenderunt in muris tuis per gyrum*: from whence notwithstanding we cannot infer this assertion: for first the Translators accord not, and the Hebrew word *Gammadim* is very variously rendred, Though *Aquila Vatablus* and *Lyra* will have it *Pygmai*, yet in the Septuagint, it is no more than Watchmen; and so in the *Arabick* and high *Dutch*. In the *Chalde Cappadocians*, in *Sammachus Medes*, and in the *French*, those of *Gamad*. But in the *Chalde Cappadocians*; in *Symmachus, Medes. Theodoston* of old, and *Tremelius* of late, have retained the Textuary word; and so have the *Italian, Low-Dutch, and English* Translators, that is, The men of *Arvad* were upon thy walls round about, and the *Gammadims* were in thy Towers.

See Mr. Ful-  
lers excellent  
description of  
Palestine.

Nor do men only dissent in the Translation of the word, but in the Exposition of the sense, and meaning thereof; for some by *Gammadims* understand a people of Syria, so called from the City *Gamala*; some hereby understand the *Cappadocians*, many the *Medes*: and hereof *Forcelinus* hath a singular Exposition, conceiving the Watchmen of *Tyre* might well be called *Pigmies*, the Towers of that City being so high, that unto men below, they appeared in a Cubital Stature: Others expounded it quite contrary to common acception, that is, not men of the least, but of the largest size; so doth *Cornelius* construe *Pigmai* or *viri Cubitales*, that is, not men of a Cubit high, but of the largest stature, whose height like that of Giants, is rather to be taken by the Cubit than the Foot, in which Phrase we read the measure of *Goliath*, whose height is said to be six Cubits and a span. Of affinity hereto is also the exposition of *Jerom*; not taking *Pigmies* for Dwarfs, but stout and valiant Champions; not taking the sense of πωγων, which signifies the Cubit measure, but that which expresses *Pugils*; that is, men fit for Combate and the exercise of the fist. Thus can there be no satisfying illation from this Text, the diversity or rather contrariety of Expositions and interpretations, distracting more than confirming the truth of the story.

Again



Again, I say, exact testimonies; in reference unto circumstantial relations so diversly or contrarily delivered. Thus the relation of *Aristotle* placeth them above *Egypt* towards the head of *Nile* in *Africa*; *Philostratus* affirms they are about *Ganges* in *Asia*, and *Pliny* in a third place, that is, *Cerania* in *Scythia*: some write they fight with *Cranes*, but *Menecles* in *Athenaeus* affirms they fight with *Partridges*; some say they ride on *Partridges*, and some on the backs of *Rams*.

Lastly, I say, confirmed testimonies; for though *Paulus Jovius* delivers, there are *Pigmies* beyond *Japhan*; *Pigapheta*, about the *Mulluccas*; and *Olaus Magnus* placeth them in *Greenland*; yet wanting frequent confirmation in a matter so confirmable, their affirmation carrieth but slow perswasion; \* and wise men may think there is as much reality in \* The story of the \* *Pigmies* of *Paracelsus*; that is, his non-Adamical men, or middle *Pigmies* reject-  
ed.

There being thus no sufficient confirmation of their verity, some doubt \* By *Pigmies* may arise concerning their possibility, wherein, since it is not defined intending *Fai-* in what dimensions the Soul may exercise her faculties, we shall not ries and other conclude impossibility; or that there might not be a race of *Pigmies*, as spirits about the earth, as there is sometimes of *Giants*. So may we take in the opinion of *Austin*, and by *Nymphs*, and his Comment *Ludovicus*; but to believe they should be in the stature of a foot or span requires the pre-aspection of such a one as *Philetas* the *alamanders*, spirits of Fire and Water, Poet in *Athenaeus*; who was said to fatten lead unto his feet lest the wind lib. De *Pigme-* should blow him away. Or that other in the same Author, who was is, *Nymphis*, so little ut ad obolum accederet; a story so strange, that we might herein &c. excuse the Printer; did not the account of *Ælian* accord unto it, as *Causabon* hath observed in his learned Animadversions.

Lastly, if any such Nation there were, yet is it ridiculous what men have delivered of them; that they fight with *Cranes* upon the backs of *Rams* or *Partridges*: or what is delivered by *Ctesias*, that they are *Negroes* in the midst of *India*; whereof the King of that Countrey, entertaineth Three thousand Archers for his Guard. Which is a relation below the tale of *Oberon*; nor could they better defend him, than the Emblem saith, they offended *Hercules* whilst he slept, that is, to wound him no deeper, than to awake him.

## CHAP. XII.

*Of the great Climacterical year, that is, Sixty three.*

Certainly the eyes of the understanding, and those of the sense are differently deceived in their greatest objects, the sense apprehending them in lesser magnitudes than their dimensions require; so it be-  
holdeth



holdeth the Sun, the Stars, and the Earth it self. But the understanding, quite otherwise: for that ascribeth unto many things far larger Horizons than their due circumscriptions require: and receiveth them with amplifications which their reality will not admit. Thus hath it fared with many *Heroes* and most worthy persons, who being sufficiently commendable from true and unquestionable merits, have received advancement from falshood and the fruitful stock of Fables. Thus hath it happened unto the Stars, and Luminaries of Heaven: which being sufficiently admirable in themselves, have been set out by effects, no way dependant on their efficiencies, and advanced by amplifications to the questioning of their true endowments. Thus is it not improbable it hath also fared with Number, which though wonderful in it self, and sufficiently magnifiable from its demonstrable affections, hath yet received adjections from the multiplying conceits of men, and stands laden with additions, which its equity will not admit.

The great  
Climaterical,  
Sixty three,  
no such dan-  
gerous year.

And so perhaps hath it happened unto the number of Seven and Nine, which multiplyed into themselves do make up Sixty three, commonly esteemed the great Climaterical of our lives. For the dayes of men are usually cast up by Septenaries, and every seventh year conceived to carry some altering character with it, either in the temper of body, mind, or both. But among all other, three are most remarkable, that is, Seven times seven or forty nine, nine times nine or eighty one, and seven times nine or the year of sixty three; which is conceived to carry with it the most considerable fatality; and consisting of both the other numbers was apprehended to comprise the vertue, of either: is therefore expected and entertained with fear, and esteemed a favour of fate to pass it over. Which notwithstanding many suspect to be but a Panick terrour, and men to fear they justly know not what: and, to speak indifferent, I find no satisfaction: nor any sufficiency in the received grounds to establish a rational fear.

Now herein, to omit Astrological considerations (which are but rarely introduced) the popular foundation whereby it hath continued, is first, the extraordinary power and secret vertue conceived to attend these numbers: whereof we must confess there have not wanted not only especial commendations, but very singular conceptions. Among Philosophers, *Pythagoras* seems to have played the leading part; which was long after continued by his Disciples, and the *Italick* School. The Philosophy of *Plato*, and most of the *Platonists*, abounds in numeral considerations: above all, *Philo*, the learned Jew, hath acted this part even to superstition: bestowing divers pages in summing up every thing, which might advantage this number. Which notwithstanding, when a serious Reader shall perpead, he will hardly find any thing that may convince his judgment, or any further perswade, then the lenity of his belief, or prejudgment of reason inclineth.

For



For first, Not only the number of seven and nine from considerations abstract, have been extolled by most, but all or most of the other digits, have been as Mystically applauded. For the number of One and Three have not been only admired by the *Heathens*; but from adorable grounds, the Unity of God, and the Mystery of the Trinity admired by many Christians. The number of four stands much admired, not only in the quaternity of the Elements, which are the principles of bodies, but in the letters of the Name of God, which in the *Greek, Arabian, Persian, Hebrew and Egyptian*, consisteth of that number; and was so venerable among the *Pythagoreans*, that they swore by the number Four. That of Six hath found many leaves in its favour; not only for the daies of the Creation, but its natural consideration, as being a perfect number, and the first that is compleated by its parts; that is, the six, the half, and the third, 1. 2. 3. Which drawn into a sum, makes six. The number of Ten hath been as highly extolled, as containing even, odd, long, plane, quadrate, and Cubical numbers; and *Aristotle* observed with admiration, that *Barbarians* as well as *Greeks*, did use a numeration unto Ten: which being so general, was not to be judged casual, but to have a foundation in nature. So not only seven and nine, but all the rest have had their Elogies, as may be observed at large in *Rhodiginus*, and in several Writers: since, every one extolling number, according to his subject, and as it advantaged the present discourse in hand.

Again, They have been commended not only from pretended grounds in nature, but from artificial, casual or fabulous foundations: so have some endeavoured to advance their admiration, from the nine Muses, from the seven Wonders of the World, from the seven Gates of *Thebes*: in the seven Cities contending for *Homer*; in that there are seven Stars in *Ursa minor*, &c. seven in *Charles-wayne*, or *Planstrum* of *Ursa major*. Wherein indeed although the ground be natural, yet either from Constellations or their remarkable parts, there is the like occasion to commend any other number; the number five from the Stars in *Sagitta*, three from the girdle of *Orion*, and four from *Equiculus*, *Crusero*, or the feet of the *Centaur*: yet are such as these clapt in by very good Authors, and some not omitted by *Philo*.

Nor are they only extolled from Arbitrary and Poetical grounds, but from foundations and principles, false, or dubious. That Women are menstruent, and Men pubescent at the year of twice seven, is accounted a punctual truth: which period nevertheless we dare not precisely determine, as having observed a variation and latitude in most; agreeably unto the heat of clime or temper; men arising variously unto virility, according to the activity of causes that promote it. *Sanguis menstruofus ad idem, ut plurimum, septimum durat*, saith *Philo*. Which notwithstanding is repugnant unto experience, and the doctrine of *Hippocrates*, who in his book, *de diata*, plainly affirmeth, It is thus but with few Women, and only such as abound with pituitous and watery humours.

It is further conceived to receive addition, in that there are seven heads

H h

of



of Nile, but we have made manifest elsewhere, that by the description of Geographers, they have been sometime more, and are at present fewer.

In that there were seven Wise men of Greece, which though generally received, yet having enquired into the verity thereof, we cannot so readily determine it; for in the life of *Thales*, who was accounted in that number, *Diogenes Laertius* plainly saith, *Magna de eorum numero discordia est*; some holding but four, some ten, others twelve, and none agreeing in their names, though according in their number.

Nuncius Sy-  
derius

In that there are just seven Planets or errant Stars in the lower Orbs of Heaven: but it is now demonstrable unto sense, that there are many more as *Galileo* hath declared, that is two more in the Orb of *Saturn*, and no less than four more in the Sphere of *Jupiter*. And the like may be said of the *Pleiades* or seven Stars, which are also introduced to magnifie this number; for whereas scarce discerning six, we account them seven, by this relation, there are no less than forty.

That the Heavens are encompassed with seven Circles, is also the allegation of *Philo*, which are in his account, the Arctick, Antarctick, the Summer and Winter Tropicks, the Equator, Zodiack, and the Milky Circle: whereas, by Astronomers, they are received in greater number. For though we leave out the Lacteous Circle (which *Aratus*, *Geminus*, and *Proclus* out of him hath numbred among the rest) yet are there more by four than *Philo* mentions; that is, the Horizon, Meridian, and both the Colures; Circles very considerable, and generally delivered, not only by *Ptolomie*, and the Astronomers since his time, but such as flourished long before, as *Hipparchus* and *Eudoxus*. So that for ought I know, if it make for our purpose, or advance the Theme in hand, with equal liberty, we may affirm there were but seven Sybils, or but seven Signs in the Zodiack Circle of Heaven.

Τῆς μακάρες  
Δαίμονος ἑπτά-  
πραχίς.

That verse in *Virgil*, translated out of *Homer*, *O terque, quaterq; beatus* that is, as men will have it, seven times happy, hath much advanced this number in critical apprehensions; yet is not this construction so indubitably to be received, as not at all to be questioned: for, though *Rhodiginus*, *Beroaldus*, and others, from the Authority of *Macrobius* so interpret it, yet *Servius* his ancient Commentator conceives no more thereof than a finite number for indefinite, and that no more is implied than often happy. *Strabo* the ancientest of them all, conceives no more but this in *Homer*, than a full and excessive expression; whereas in common phrase and received Language, he should have termed them thrice happy; herein exceeding that number, he called them four times happy, that is, more than thrice. And this he illustrates by the like expression of *Homer*, in the speech of *Circe*; who to express the dread and terror of the Ocean, sticks not unto the common form of speech in the strict account of its reciprocations, but largely speaking, saith it ebbs and flows no less than thrice a day, *terque die remeavit fluctus*.

iterumq;



*utrumque roborbet.* And so when 'tis said by *Horace, Felices ter & ampli-*  
us, the exposition is sufficient, if we conceive no more than the  
letter fairly beareth, that is, four times, or indefinitely more than  
thrice.

But the main considerations which most set off this number, are ob-  
servations drawn from the motions of the Moon, supposed to be mea-  
sured by sevens; and the critical or decretory daies dependant on that  
number. As for the motion of the Moon, though we grant it to be mea-  
sured by sevens, yet will not this advance the same before its fellow  
numbers; for hereby the motion of other Stars are not measured, the  
fixed Stars by many thousand years, the Sun by Three hundred sixty five  
daies, the superiour Planets by more, the inferiour by somewhat less. And  
if we consider the Revolution of the first Moveable, and the daily moti-  
on from *East to West*, common unto all the Orbs; we shall find it mea-  
sured by another number, for being performed in four and twenty hours,  
it is made up of four times six: and this is the measure and standard of  
other parts of time, of Months, of Years, Olympiads, Lustres, Indicti-  
ons, of Cycle, Jubilifities, &c.

Again, Moneths are not only Lunary, and measured by the Moon, but  
also Solary, and determined by the motion of the Sun; that is, the space  
wherein the Sun doth pass thirty degrees of the Ecliptick. By this moneth  
*Hippocrates* computeth the time of the Infants gestation in the womb;  
for nine times thirty, that is, two hundred seventy days, or compleat nine  
moneths, make up forty weeks, the common compute of Women. And this  
is to be understood, when he saith, two daies makes the fifteenth, and three  
the tenth part of a moneth. This was the moneth of the ancient *Hebrews*  
before their departure out of *Egypt*; and hereby the compute will fall  
out right, and the account concurr, when in one place it is said, *The waters*  
*of the Flood prevailed an hundred and fifty days*; and in another it is deli-  
vered that, *They prevailed from the seventeenth day of the second moneth, unto*  
*the seventeenth day of the seventh.* As for the hebdomadal periods or  
weeks, although in regard of their Sabbaths, they were observed by the  
*Hebrews*, yet it is not apparent, the ancient *Greeks* or *Romans* used any:  
but had another division of their months into Ides, Nones, and Ca-  
lends.

Moreover; Moneths howsoever taken, are not exactly divisible into se-  
ptenaries or weeks, which fully contain seven daies: whereof four times  
do make compleatly twenty eight. For, beside the usual or Calendary  
moneth, there are but four considerable: the moneth of Peragrations, of  
Apparition, of Consecution, and the Medical or Decretorial moneth, wher-  
of some come short, others exceed this account. A moneth of Peragra-  
tion, is the time of the Moon's Revolution from any part of the Zodiack,  
unto the same again: and this containeth but twenty seven dayes, and a-  
bout eight hours: which cometh short to compleat the septenary account.

What a So-  
lary month is.

De octomessie  
partu.



The moneth of Consecution, or, as some will term it, of Progression, is the space between the conjunction of the Moon with the Sun, unto another: and this containeth twenty nine daies and an half: for the Moon returning unto the same point wherein it was kindled by the Sun, and not finding it there again (for in the mean time, by its proper motion it hath passed through two Signes) it followeth after, and attains the Sun in the space of two daies, and four hours more, which added unto the account of Peragrations, makes twenty nine daies and an half: so that this moneth exceedeth the Latitude of Septenaries, and the fourth part comprehendeth more than seven daies. A moneth of Apparition, is the space wherein the Moon appeareth (deducting three daies wherein it commonly disappears, and being in combustion with the Sun, is presumed of less activity,) and this containeth but twenty six daies and twelve hours. The medical moneth not much exceedeth this, consisting of twenty six dayes and twenty two hours, and is made up out of all the other moneths. For, if out of twenty nine and an half, the moneth of Consecution, we deduct three daies of disappearance, there will remain the moneth of Apparition twenty six daies and twelve hours: whereto if we add twenty seven daies and eight hours, the moneth of Peragrations, there will arise fifty three daies and ten hours, which divided by two, makes twenty six daies and twenty two hours, called by Physicians the medical moneth: introduced by *Galen* against *Archigenes*, for the better compute of Decretory or Critical daies.

What a Critical day is.

As for the Critical dayes (such I mean wherein upon a dissertation between the Disease and Nature, there ensueth a sensible alteration, either to life or death) the reasons thereof are rather deduced from Astrology, than Arithmetick: for, accounting from the beginning of the disease, and reckoning on unto the seventh day, the Moon will be in a Tetragonal or Quadrate Aspect, that is, four Signes removed from that wherein the disease began: in the fourteenth day, it will be in an opposite Aspect: and at the end of the third Septenary, Tetragonal again: as will most graphically appear in the figures of Astrologers, especially *Lucas GANTICHS*, *de diebus Decretoriis*.

Again, (Beside that computing by the Medical moneth, the first hebdomade or Septenary consists of six daies, seventeen hours and an half, the second happeneth in thirteen daies and eleven hours, and the third but the twentieth natural day) what *Galen* first, and *Aben-Ezra* since observed in his tract of Critical daies, in regard of Eccentricity and the Epicycle or lesser Orb wherein it moveth, the motion of the Moon is various and unequal; whereby the Critical account must also vary. For though its middle motion be equal, and of thirteen degrees, yet in the other it moveth sometimes fifteen, sometimes less than twelve. For moving in the upper part of its Orb, it performeth its motion more slowly than in the lower; insomuch that being at the height, it arriveth at the Tetragonal and opposite.



posite signs sooner, and the Critical day will be in six, and thirteen; and being at the lowest, the Critical account will be out of the latitude of seven, nor happen before the eighth or ninth day. Which are considerations not to be neglected in the compute of decretory daies, and manifestly declare that other numbers must have a respect herein as well as 7 and 14.

Lastly, Some things to this intent are deduced from holy Scripture; Thus is the year of *Jubile* introduced to magnifie this number, as being a year made out of seven times seven; wherein notwithstanding there may be a misapprehension: for this ariseth not from seven times seven, that is, forty nine; but was observed the fiftieth year, as is expressed, and you shall hallow the fiftieth year, a *Jubile* shall that fiftieth year be unto you. Answerable whereto is the Exposition of the *Jews* themselves, as is delivered by *Ben-Maimon*, that is, The year of *Jubile*, cometh not into the account of the years of seven, but the fourty ninth is the release, and the fiftieth, the year of *Jubile*. Thus is it also esteemed no small advancement unto this number, that the Genealogy of our Saviour is summed up by fourteen, that is, this number doubled; according as is expressed: So all the generations from *Abraham* to *David* are fourteen generations, and from *David* unto the carrying away into *Babylon* are fourteen generations; and from the carrying away into *Babylon* unto *Christ* are fourteen generations. Which nevertheless must not be strictly understood as numeral relations require: for from *David* unto *Jecooniah* are accounted by *Matthew* but fourteen generations; whereas according to the exact account in the History of *Kings*, there were at least seventeen; and three in this account, that is, *Ahazias*, *Joas* and *Amazias* are left out. For so it is delivered by the Evangelist: and *Joram* begat *Ozias*; whereas in the Regal Genealogy there are three successions between: for *Ozias* or *Uzziah* was the Son of *Amazias*, *Amazias* of *Joas*, *Joas* of *Azariah*, and *Azariah* of *Joram*: so that in strict account, *Joram* was the *Abavus* or Grand-father twice removed, and not the father of *Ozias*. And these second omitted Descents made a very considerable measure of time in the Royal Chronology of *Judah*: for though *Azariah* reigned but one year, yet *Joas* reigned fourty, and *Amazias* no less than nine and twenty. However therefore these were delivered by the Evangelist, and carry (no doubt) an incontrollable conformity unto the intention of his delivery: yet are they not appliable unto precise numerality, nor strictly to be drawn unto the rigid test of numbers.

Lastly, Though many things have been delivered by Authors concerning number, and they transferred unto the advantage of their nature, yet are they oft-times otherwise to be understood, than as they are vulgarly received in active and casual considerations. they being many times delivered Hieroglyphically, Metaphorically, Illustratively, and not with reference unto action or causality. True it is, that God made all things in number, weight and measure, yet nothing by them or through

Levit. 15.

Mat. 1.



through the efficacy of either. Indeed our daies, actions and motions being measured by time (which is but motion measured) what ever is observable in any, falls under the account of some number; which notwithstanding cannot be denominated the cause of those Events. So do we justly assign the power of Action even unto time it self; nor do they speak properly, who say, That time consumeth all things; for Time is not effective, nor are bodies destroyed by it, but from the Action and Passion of their Elements in it; whose account it only affordeth: and measuring out their motion, informs us in the Periods and terms of their duration, rather than effecteth or Physically produceth the same.

*De annis Climactericis. De occultis naturae miraculis.*

*Bel. Lib. 5.*

A second Consideration which promoteth this Opinion, are confirmations drawn from Writers, who have made observations, or set down favourable reasons for this Climacterical year; so have *Henricus Ranzovius*, *Baptista*, *Codronchus*, and *Levinus Lemnius* much confirmed the same; but above all, that memorable Letter of *Augustus* sent unto his Nephew *Caius*, wherein he encourageth him to celebrate his Nativity, for he had now escaped Sixty three, the great Climacterical and dangerous year unto man: which notwithstanding rightly perpended, it can be no singularity to question it, nor any new Paradox to deny it.

For first, It is implicitly, and upon consequence denied by *Aristotle* in his Politicks, in that discourse against *Plato*, who measured the vicissitude and mutation of States, by a periodical fatality of number. *Prothomie*, that famous Mathematician, plainly saith, he will not deliver his doctrines by parts and numbers which are ineffectual, and have not the nature of causes; now by these numbers saith *Rhodiginus* and *Mirandula*, he implieth Climacterical years, that is Septenaries, and Novenaries set down by the bare observation of numbers. *Censorinus* an Author of great authority, and sufficient antiquity, speaks yet more amply in his Book *de die Natali*, wherein expressly treating of Climacterical dayes, he thus delivereth himself. Some maintain that seven times seven, that is, forty nine, is most dangerous of any other, and this is the most general opinion; others unto seven times seven, add nine times nine, that is, the year of eighty one, both which consisting of square and quadrate numbers, were thought by *Plato* and others to be of great consideration; as for this year of sixty three or seven times nine, though some esteem it of most danger, yet do I conceive it less dangerous than the other, for, though it containeth both numbers above named, that is, seven and nine, yet neither of them square or quadrate; and as it is different from them both, so is it not potent in either. Nor is this year remarkable in the death of many famous Men. I find indeed that *Aristotle* died this year, but he by the vigour of his mind, along time sustained a natural infirmity of stomach, so that it was a greater wonder he attained unto sixty three, than that he lived no longer. The Psalm of *Moses* hath mentioned a year of



of danger differing from all these : and that is ten times seven or seventy ; for so it is said, *The dayes of man are threescore and ten.* And the very same is affirmed by *Solon*, as *Herodotus* relates in a speech of his unto *Cræsus*, *Ego annis septuaginta humana vita modum definio.* And surely that year must be of great danger, which is the Period of all the rest ; and fewest safely pass thorow that, which is set as a bound for few or none to pass. And therefore the consent of elder times, settling their conceits upon Climacters, not only differing from this of ours but one another ; though several Nations and Ages do fancy unto themselves different years of danger, yet every one expects the same event, and constant verity in each.

Again, Though *Varro* divided the daies of man into five Portions, *Hippocrates* into seven, and *Solon* into ten, yet probably their divisions were to be received with latitude, and their considerations not strictly to be confined unto their last unities. So when *Varro* extendeth *Pueritia* unto fifteen, *Adolescentia* unto thirty, *Juventus* unto thirty five. There is a latitude between the terms, of Periods of compute, and the verity holds good in the accidents of any years between them. So when *Hippocrates* divided our life into seven degrees or stages, and maketh the end of the first, Seven. Of the second, fourteen. Of the third, twenty eight. Of the fourth, thirty five. Of the fifth, forty seven. Of the sixth, fifty six. And of the seventh, the last year when ever it happeneth, herein we may observe, he maketh not his divisions precisely by seven and nine, and omits the great Climacterical ; beside, there is between every one at least the latitude of seven years, in which space or interval, that is, either in the third or fourth year, what ever falleth out is equally verified in the whole degree, as though it had happened in the seventh. *Solon* divided it into ten Septenaries, because in every one thereof, a man received some sensible mutation, in the first is Dedentition or falling of Teeth : in the second, Pubescence ; in the third, the Beard groweth : in the fourth, Strength prevails : in the fifth, Maturity for Issue ; in the sixth moderation of Appetite ; in the seventh Prudence, &c. Now herein there is a tolerable latitude, and though the division proceed by seven, yet is not the total verity to be restrained unto the last year, nor constantly to be expected the Beard should be compleat at twenty one, or wisdom acquired just in forty nine : and thus also though seven times nine, contain one of those septenaries, and doth also happen in our declining years ; yet might the events thereof be imputed unto the whole septenary, and be more reasonably entertained with some latitude, than strictly reduced unto the last number, or all the accidents from fifty six imputed unto sixty three.

Thirdly, Although this opinion may seem confirmed by observation, and men may say it hath been so observed, yet we speak also upon experience and do believe that men from observation will collect no satisfaction. That other years may be taken against it, especially, if they have the



the advantage to precede it; as sixty against sixty three, and sixty three against sixty six. For fewer attain to the later, than the former; and so surely in the first Septenary do most die, and probably also in the very first year; for all that ever lived were in the account of that year; beside, the infirmities that attend it are so many, and the body that receives them so confirmed, we scarce count any alive that is not past it.

*De catena tem-  
poris.*

*Fabritius Paduanus* discoursing of the great Climacterical, attempts a numeration of eminent men, who died in that year; but in so small a number, as not sufficient to make a considerable induction. He mentioneth but four, *Diogenes Cynicus*, *Dionysius Heracleoticus*, *Xenocrates Platonius*, and *Plato*. As for *Dionysius*, as *Censorinus* witnesseth, he finished himself in the eighty second year of his life; *Xenocrates* by the testimony of *Laertius* fell into a Cauldron, and died the same year: and *Diogenes the Cynick* by the same testimony lived almost unto Ninety. The date of *Plato's* death is not exactly agreed on, but all dissent from this which he determineth: *Neanthes* in *Laertius* extendeth his daies unto eighty four, *Suidas* unto eighty two. But *Hermippus* defineth his death in eighty one. And this account seemeth most exact; for if, as he delivereth, *Plato* was born in the eighty eighth *Olympiad*, and died in the first year of the hundred and eight, the account will not surpass the year of eighty one, and so in his death he verified the opinion of his life, and of the life of Man, whose period, as *Censorinus* recordeth, he placeth in the Quadrate of nine or nine times nine, that is, eighty one: and therefore, as *Seneca* delivereth, the *Magicians* at *Athens* did Sacrifice unto him, as declaring in his death somewhat above humanity; because he died in the day of his Nativity, and without deduction justly accomplished the year of eighty one. *Bodin*, I confess, delivers a larger list of men that died, in this year, *Morimur innumerabiles anno sexagesimo tertio*, *Aristoteles*, *Chrysippus*, *Bocanius*, *Bernardus*, *Erasmus*, *Lutherus*, *Melancthon*, *Sylvius*, *Alexander*, *Jacobus Sturmius*, *Nicolaus Cusanus*, *Thomas Linacer*, eodem anno *Cicero* casus est. Wherein, beside that it were not difficult to make a larger Catalogue of memorable persons that died in other years, we cannot but doubt the verity of his induction. As for *Sylvius* and *Alexander*, which of that name he meaneth I know not; but for *Chrysippus*, by the testimony of *Laertius*, he died in the seventy third year, *Bocanius* in the sixty second, *Linacer* the sixty fourth, and *Erasmus* exceeded seventy, as *Paulus Jovius* hath delivered in his Elogy of learned men. And as for *Cicero*, as *Plutarch* in his life affirmeth, he was slain in the year of sixty four; and therefore sure the question is hard set, and we have no easie reason to doubt, when great and entire Authors shall introduce unjustifiable examples, and authorize their assertions by what is not Authentical.

Method Hist.

Fourthly, They which proceed upon strict numerations, and will by such regular and determined wayes measure out the lives of men, and periodically define the alterations of their tempers; conceive a regularity



ty in mutations, with an equality in constitutions; and forget that variety, which Physitians therein discover. For seeing we affirm that Women do naturally grow old before men, that the Cholerick fall short in longævity of the Sanguine, that there is *senium ante senectutem*, and many grow old before they arrive at age; we cannot affix unto them all one common point of danger, but should rather assign a respective fatality unto each. Which is concordant unto the doctrine of the Numerists, and such as maintain this opinion: for they affirm, That one number respecteth Men, another Women, as *Bodin*, explaining that of *Seneca*, *Septimus quisq; annus ætatis signum imprimit*, subjoins, *Hoc de maribus dictum oportuit, hoc primum intueri licet, Perfectum numerum; id est, sextum fœminas, septenarium mares immutare.*

Fifthly, Since we esteem this opinion to have some ground in nature, and that nine times seven Revolutions of the Sun, imprint a dangerous Character on such as arrive unto it; it will leave some doubt behind, in what subjection hereunto were the lives of our forefathers presently after the flood, and more especiall before it; who attaining unto eight or nine hundred years, had not their Climacters computable by digits, or as we do account them: For, the great Climacterical was past unto them before they begat Children, or gave any testimony of their virility; for we read not that any begat children before the age of sixty five. And this may also afford a hint to enquire, what are the Climacters of other animated creatures; whereof the lives of some attain not so far as this of ours, and that of others extend a considerable space beyond.

Lastly, The imperfect accounts that men have kept of time, and the difference thereof both in the same and divers Commonwealths, will much distract the certainty of this assertion. For though there were a fatality in this year, yet divers were, and others might be out in their account, aberring several wayes from the true and just compute, and calling that one year, which perhaps might be another.

For first, They might be out in the commencement or beginning of their account; for every man is many moneths elder than he computeth. For, although we begin the same from our Nativity, and conceive That no arbitrary, but natural term of compute, yet for the duration of life or existence, we participate in the Womb the usual distinctions of time; and are not to be exempted from the account of age and life, where we are subject to diseases, and often suffer death. And therefore *Pythagoras*, *Hippocrates*, *Diocles*, *Avicenna* and others, have set upon us numeral relations and temporal considerations in the Womb; not only affirming the birth of the seventh moneth to be vital, that of the eighth mortal, but the progression thereto, to be measured by rule, and to hold a proportion unto motion and formation. As what receiveth motion in the seventh, to be perfected in the Triplicities; that is, The time of conformation unto motion is double; and that from motion unto the birth, tre-



ble; So, What is formed the thirty fifth day, is moved the seventy, and born the two hundred and tenth day. And therefore if any invisible causality there be, that after so many years doth evidence it self at Sixty three, it will be questionable whether its activity only set out at our Nativity, and begin not rather in the Womb, wherein we place the like considerations. Which doth not only entangle this assertion, but hath already embroyled the endeavours of Astrology in the erection of Schemes, and the judgment of death or diseases; for being not incontrollably determined, at what time to begin, whether at conceptions, animation, or exclusion, (it being indifferent unto the influence of Heaven to begin at either) they have invented another way, that is, to begin *ab Hora questionis*, as *Faly*, *Messaballach*, *Ganivetns*, and *Guido Bonatus* have delivered.

Again, In regard of the measure of time by months, and years, there will be no small difficulty; and, if we shall strictly consider it, many have been, and still may be mistaken. For, neither the motion of the Moon, whereby moneths are computed; nor of the Sun, whereby years are accounted, consisteth of whole numbers, but admits of fractions, and broken parts, as we have already declared concerning the Moon. That of the Sun consisteth of three hundred sixty five daies, and almost six hours, that is, wanting eleven minutes; which six hours omitted, or not taken notice of, will in process of time largely deprave the compute; and this is the occasion of the Bissextile or Leap-year, which was not observed in all times, nor punctually in all Common-Wealths; so that in Sixty three years there may be lost almost eighteen dayes, omitting the intercalation of one day every fourth year, allowed for this quadrant, or six hours supernumerary. And though the same were observed, yet to speak strictly a man may be somewhat out in the account of his age at Sixty three: for although every fourth year we insert one day, and so fetch up the quadrant, yet those eleven minutes whereby the year comes short of perfect six hours, will in the circuit of those years arise unto certain hours; and in a larger progression of time unto certain daies. Whereof at present we find experience in the Calender we observe. For, the *Julian* year of three hundred sixty five daies being eleven minutes larger than the annual revolution of the Sun, there will arise an anticipation in the Equinoxes; and, as *Junetinus* computeth, in every one hundred thirty sixth year they will anticipate almost one day. And therefore those ancient men and *Nestors* of old times, which yearly observed their Nativities, might be mistaken in the day: Nor that to be construed without a grain of Salt, which is delivered by *Moses*; *At the end of four hundred years even the self same day, all the Host of Israel went out of the land of Egypt.* For in that space of time the Equinoxes had anticipated, and the eleven minutes had amounted far above a day. And this compute rightly considered will fall fowler on them who call up the lives of Kingdoms, and sum up their duration by particular numbers: as *Plato* first began, and some have endeavourd

Comment in  
Spharam Job,  
de Sacro bosco.



deavoured since by perfect and spherical numbers, by the square and cube of seven and nine and twelve, the great number of *Plato*. Wherein indeed *Bodine* hath attempted a particular enumeration, but (besides the mistakes committible in the Solary compute of years) the difference of Chronologie disturbs the satisfaction and quiet of his computes; some adding, others detracting, and few punctually according to any other year; whereby indeed such accounts should be made up; for the variation in an Unite destroyes the total illation.

Thirdly, The compute may be unjust not only in a strict acception, of few daies or hours, but in the latitude also of some years; and this may happen from the different compute of years in divers Nations, and even such as did maintain the most probable way of account: their year being not only different from one another, but the civil and common account disagreeing much from the natural year, whereon the consideration is founded. Thus for the testimony of *Herodotus*, *Censorinus*, and others, the *Greeks* observed the Lunary year, that is, twelve revolutions of the Moon, three hundred fifty four daies; but the *Egyptians*, and many others adhered unto the Solary account, that is, three hundred sixty five daies, that is, eleven daies longer. Now hereby the account of the one would very much exceed the other: A man in the one would account himself sixty three, when one in the other would think himself but sixty one; and so, although their Nativities were under the same hour, yet did they at different years believe the verity of that which both esteemed affixed and certain unto one. The like mistake there is, in a tradition of our daies; men conceiving a peculiar danger in the beginning daies of *May*, set out as a fatal period unto Consumptions and Chronical diseases; wherein notwithstanding we compute by Calenders, not only different from our Ancestors, but one another; the compute of the one anticipating that of the other; so that while we are in *April*, others begin *May*, and the danger is past unto one, while it beginneth with another.

Fourthly, Men were not only out in the number of some daies, the latitude of a few years, but might be wide by whole *Olympiads* and divers Decads of years: For as *Censorinus* relateth, the ancient *Arcadians* observed a year of three months, the *Carians* of six, the *Iberians* of four; and, as *Diodorus* and *Xenophon de Equivocis*, alledgeth, the ancient *Egyptians* have used a year of three, two, and one moneth: so that the Climacterical was not only different unto those Nations, but unreasonably distant from ours; for Sixty three will pass in their account, before they arrive so high as ten in ours. Nor, if we survey the account of *Rome* it self, may we doubt they were mistaken; and if they feared Climacterical years, might err in their numeration. For the civil year whereof the people took notice, did sometimes come short, and sometimes exceed the Natural. For, according to *Varro*, *Suetonius*, and *Censorinus*, their year consisted first of ten moneths; which comprehended but 300 and four daies, that is, sixty one less than ours

The Lunary  
year what.

The Solary  
year what.

The different  
account  
or measure of  
a year.



containeth; after by *Numa* or *Tarquine* from a superstitious conceit of imparity were added fifty one daies, which made three hundred fifty five, one day more than twelve revolutions of the Moon. And thus a long time it continued, the civil compute exceeding the natural; the correction whereof, and the due ordering of the Leap-year was referred unto the *Pontifices*; who either upon favour or malice, that some might continue their offices a longer or shorter time; or from the Magnitude of the year that men might be advantaged, or endamaged in their contracts, by arbitrary intercalations depraved the whole account. Of this abuse *Cicero* accused *Verres*; which at last proceeded so far, that when *Julius Caesar* came unto that office, before the redress hereof, he was faine to insert two intercalary moneths unto *November* and *December*, when he had already inserted twenty three daies unto *February*; so that, That year consisted of four hundred forty five daies, a quarter of a year longer than that we observe: and though at the last the year was reformed; yet in the mean time they might be out wherein they summed up Climacterical observations.

Lastly, One way more there may be of mistake, and that not unusual among us, grounded upon a double compute of the year; the one beginning from the twenty fifth of *March*, the other from the day of our birth, unto the same again, which is the natural account. Now hereupon many men frequently miscast their daies; for in their age they deduce the account, not from the day of their birth, but the year of our Lord wherein they were born. So a man that was born in *January* one thousand five hundred eighty two, if he live to fall sick in the latter end of *March*, one thousand six hundred fourty five, will sum up his age, and say, I am now sixty three, and in my Climacterical and dangerous year; for I was born in the year one thousand five hundred eighty two, and now it is one thousand six hundred fourty five, whereas indeed he wanteth many moneths of that year, considering the true and natural account unto his birth; and counteth two moneths for a year; and though the length of time and accumulation of years do render the mistake insensible; yet is it all one, as if one born in *January* one thousand six hundred forty four, should be accounted a year old the twenty fifth of *March* one thousand six hundred forty five.

All which prepended, it may be easily perceived with what insecurity of truth we adhere unto this opinion: ascribing not only effects depending on the natural period of time unto arbitrary calculations, and such as vary at pleasure; but confirming our tenets by the uncertain account of others and our selves. There being no positive or indisputable ground where to begin our compute; that if there were, men have been several waies mistaken; the best in some latitude, others in greater, according to the different compute of divers States, the short and irreconcilable years of some, the exceeding error in the natural frame of others, and the lapses and false deductions of ordinary accounts in most.

Which



Which duly considered, together with a strict account and critical ex-  
 name of reason, will also distract the witty determinations of Astrology.  
 That *Saturn* the enemy of life comes, almost every seventh year, unto the  
 quadrate or malevolent place, unto that where it begun: that as the  
 Moon about every seventh day arriveth unto a contrary Sign, so *Saturn*,  
 which remaineth about as many years, as the Moon doth daies in one Sign,  
 and holdeth the same consideration in years as the Moon in daies; doth  
 cause these periculouse Periods. Which together with other Planets, and  
 profection of the Horoscope, unto the seventh House, or opposite Signs  
 every seventh year; oppresseth living natures, and causeth observable  
 mutations, in the State of Sublunary things.

Further satisfaction may yet be had from the learned discourse of *Sal-*  
*masius* lately published, if any desire to be informed how different the  
 present observations are from those of the ancients; how every one hath  
 different Climactericals; with many other observables, impugning the  
 present opinion.

*De annis Clis-*  
*maclericis.*

### CHAP. XIII.

#### *Of the Canicular or Dog-dayes.*

**V** Hereof to speak distinctly: among the Southern Constellations,  
 two there are which bear the name of the Dog; the one in  
 sixteen degrees of Latitude, containing on the left thigh a Star of the first  
 Magnitude, usually called *Procyon* or *Antecanis*, because, say some, it riseth  
 before the other; which if truly understood, must be restrained unto  
 those habitations, who have Elevation of Pole above thirty two degrees.  
 Mention thereof there is in *Horace*, who seems to mistake or confound the  
 one with the other; and after him in *Galen*, who is willing, the remark-  
 ablest Star of the other should be called by this Name; because it is the  
 first that ariseth in the Constellation; which notwithstanding, to speak  
 strictly, It is not; unless we except one of the third Magnitude in the  
 right paw in his own and our Elevation, and two more on his head in and  
 beyond the degree of sixty. A second and more considerable one there  
 is, and neighbour unto the other, in forty degrees of Latitude, containing  
 eighteen Starrs, whereof that in his mouth of the first Magnitude, the  
*Greeks* call  $\epsilon$ , the *Latins* *Canis major*, and we emphatically the Dog-  
 Star.

*Fam Procyon*  
*fuerit & stella*  
*vesani Leonis.*

What the  
 Dog-star is.

Now from the rising of this Star, not Cosmically, that is, with the Sun,  
 but Heliacally, that is, its emersion from the raies of the Sun, the Ancients  
 computed their Canicular daies; concerning which, there generally  
 passeth an opinion, that, during those daies, all medication or use  
 of



of Physick is to be declined, and the cure committed unto nature. And therefore as though there were any feriatio in nature. or Justitiums imaginable in professions, whose subject is natural, and under no intermissive, but constant way of mutation; this season is commonly termed the Physicians Vacation, and stands so received by most men. Which conceit however general, is not only erroneous, but unnatural, and, subsisting upon foundations either false, uncertain, mistaken, or misapplied, deserves, not of mankind that indubitable assent it findeth.

For first, which seems to be the ground of this assertion, and not to be drawn into question, that is, the magnified quality of this Star conceived to cause, or intend the heat of this season, whereby these daies become more observable than the rest; we find that wiser Antiquity was not of this opinion. For, seventeen hundred years ago it was as a vulgar error rejected by *Geminus*, a learned Mathematician in his Elements of Astronomy; wherein he plainly affirmeth, that common opinion made that a cause, which was at first observed but as a sign. The rising and setting both of this Star and others, being observed by the Ancients, to denote and testifie certain points of mutation, rather than conceived to induce or effect the same. For our fore-fathers, saith he, observing the course of the Sun, and marking certain mutations to happen in his progress, through particular parts of the Zodiack, they registred and set them down in their *Paraepems*, or Astronomical Canons; and being not able to design these times by daies, moneths, or years (the compute thereof, and the beginning of the year being different, according unto different Nations) they thought best to settle a general account unto all; and to determine these alterations by some known and invariable Signes; and such did they conceive the rising and setting of the fixed Stars; not ascribing thereto any part of causality, but notice and signification. And thus much seems implied in that exprellion of *Homer*, when speaking of the *Dog-star*, he concludeth—κακὸν δὲ τὸ σῆμα τέτυκται, *Malum autem signum est*; The same, as *Petavius* observeth, is implied in the word of *Ptolomy*, and the Ancients, *οὗ ἐστὶν μαγιστὸν*, that is, Of the signification of Stars. The term of Scripture also favours it, as that of *Isaiah*, *Nolite timere à signis cœli*; and that in *Genesis*, *Ut sint in signa & tempora*: Let there be Lights in the Firmament, and let them be for signs and for seasons.

*Dionysius Periegesis.*

The Primitive and leading magnifiers of this Star, were the *Egyptians*, the great admirers of *Dogs* in Earth and Heaven. Wherein they worshipped *Anubis* or *Mercurius*, the Scribe of *Saturn*, and Counsellor of *Osyris*, the great inventor of their religious Rites, and Promotor of good unto *Egypt*. Who was therefore translated into this Star: by the *Egyptians* called *Sothis*, and *Siris* by the *Ethiopians*; from whence that *Sirius* or the *Dogs-star* had its name, is by some conjectured.

And this they looked upon, not with reference unto heat, but  
Cœlestial



Cœlestial influence upon the faculties of man, in order to religion and a sagacious invention; and from hence derived the abundance and great fertility of *Egypt*, the overflow of *Nilus* happening about the ascent hereof. And therefore in Hieroglyphical Monuments, *Anubis* is described with a *Dogs-head*, with a *Crocodile* between his legs, with a sphere in his hand, with two Stars, and a water-pot standing by him; implying thereby, the rising and setting of the *Dogs-star*, and the inundation of the River *Nilus*.

But if all were silent, *Galen* hath explained this point unto the life; who expounding the reason why *Hippocrates* declared the affections of the year by the rising and setting of Stars; It was, saith he, because he would proceed on Signs and Principles best known unto all Nations. And upon his words in the first of the *Epidemicks*, *In thâsa Autumno circa Equinoxiu & sub vigilias, pluvia erant multe*, he thus enlargeth; If (saith he) the same compute of times and moneths were observed by all Nations, *Hippocrates* had never made any mention either of *Arcturus*, *Pleiades*, or the *Dog-star*; but would have plainly said, In *Macedonia*, in the moneth *Dion*, thus or thus was the ayr disposed. But for as much as the moneth *Dion* is only known unto the *Macedonians*, but obscure unto the *Athenians* and other Nations; he found more general distinctions of time, and instead of naming moneths, would usually say, at the Equinox, the rising of the *Pleiades*, or the *Dog-star*. And by this way did the Ancients divide the seasons of the year, the *Autumn*, *Winter*, *Spring*, and *Summer*. By the rising of the *Pleiades*, denoting the beginning of *Summer*, and by that of the *Dog-star*, the declination thereof. By this way *Aristotle* through all his Books of Animals, distinguisheth their times of generation, latitancy, migration, sanity and venation. And this were an allowable way of compute, and still to be retained, were the site of the Stars as inalterable, and their ascents as invariable as primitive Astronomy conceived them. And therefore though *Aristotle* frequently mentioneth this Star, and particularly affirmeth that *Fishes* in the *Bosphorus* are best caught from the arise of the *Dog-star*, we must not conceive the same a meer effect thereof. Nor though *Scaliger* from hence be willing to infer the efficacy of this Star, are we induced hereto; except, because the same Philosopher affirmeth, That *Tunny* is fat about the rising of the *Pleiades*, and departs upon *Arcturus*, or that most insects are latent, from the setting of the seven Stars; except, I say, he gives us also leave to infer, that these particular effects and alterations proceed from those Stars; which were indeed but designations of such quarters and portions of the year, wherein the same were observed. Now, what *Pliny* affirmeth of the *Oryx*, that it seemeth to adore this Star, and taketh notice thereof by voice and stertutation; until we be better assured of its verity, we shall not salve the sympathy.

How the Ancients divided the seasons of the year.

Secondly,



What the  
Cosmical.

What the  
Heliacal as-  
cent of Stars  
is.

Secondly, What slender opinion the Ancients held of the efficacy of this Star, is declarable from their compute. For, as *Geminus* affirmeth, and *Petavius* his learned Commentator proveth, they began their account from its Heliacal emersion, and not its Cosmical ascent. The Cosmical ascent of a Star we term that, when it ariseth together with the Sun, or the same degree of the Ecliptick wherein the Sun abideth: and that the Heliacal, when a Star which before, for the vicinity of the Sun, was not visible, being further removed, beginneth to appear. For the annual motion of the Sun from *West* to *East*, being far swifter than that of the fixed Stars, he must of necessity leave them on the *East* whilst he hastneth forward, and obscureth others to the *West*: and so the Moon who performs its motion swifter than the Sun, (as may be observed in their Conjunctions and Eclipses) gets *Eastward* out of his rayes, and appears when the Sun is set. If therefore the *Dog-star* had this effectual heat which is ascribed unto it, it would afford best evidence thereof, and the season would be most fervent, when it ariseth in the probablest place of its activity, that is, the Cosmical ascent; for therein it ariseth with the Sun, and is included in the same irradiation. But the time observed by the Ancients was long after this ascent, and in the Heliacal emersion; when it becomes at greatest distance from the Sun, neither rising with it nor near it. And therefore, had they conceived any more than a bare signality in this Star, or ascribed the heat of the season thereunto; they would not have computed from its Heliacal ascent, which was of inferiour efficacy; nor imputed the vehemency of heat unto those points wherein it was more remiss, and where with less probability they might make out its action.

Bainb. Ca i-  
cularis,

Thirdly, Although we derive the authority of these dayes from observations of the Ancients, yet are our computes very different, and such as confirm not each other. For whereas they observed it Heliacally, we seem to observe it Cosmically; for before it ariseth Heliacally, unto our latitude, the Summer is even at an end. Again, we compute not only from different ascents, but also from divers Stars; they from the greater *Dog-star*, we from the lesser; they from *Orion's*, we from *Cephalus* his *Dog*; they from *Scirius*, we from *Procyon*; for the beginning of the *Dog-daies* with us, is set down the nineteenth of *July*, about which time the lesser *Dog-star* ariseth with the Sun: whereas the Star of the greater *Dog* ascendeth not until after that moneth. And this mistake will yet be larger, if the compute be made stricter, and, as Dr. *Bainbrigg* late Professor of Astronomy in *Oxford*, hath set it down. Who in the year one thousand six hundred twenty nine, computed, that in the Horizon of *Oxford*, the *Dog-star* arose not before the fifteenth day of *August*; when in our Almanack-accounts, those daies are almost ended. So that the common and received time not answering the true compute, it frustrates the observations of our selves. And being also different from the calculations of the Ancients, their observations confirm not ours, nor ours theirs, but rather confute each other.

Nor,



Nor will the computes of the Ancients be so Authentick unto those, who shall take notice, how commonly they applied the Celestial descriptions of other climes, unto their own; wherein the learned *Bainbrigijs* justly reprehendeth *Manilius*, who transferred the *Egyptian* descriptions unto the *Roman* account; confounding the observation of the *Greek* and *Barbarick* Spheres.

Fourthly, (which is the Argument of *Geminus*) were there any such effectual heat in this Star, yet could it not weakly evidence the same in *Summer*; it being about forty Degrees distant from the Sun; and should rather manifest its warming power in the *Winter*, when it remains conjoyned with the Sun in its *Hybernal* conversion. For about the twentieth of *October*; and in the sixteenth of *Scorpius*, and so again in *January*, the Sun performs his Revolution in the same parallel with the *Dog-Star*. Again, If we should impute the heat of this season, unto the co-operation of any Stars with the Sun, it seems more favourable for our times, to ascribe the same unto the Constellation of *Leo*. Where, besides that the Sun is in his proper House, it is conjoyned with many Starrs; whereof two of the first Magnitude; and in the eighth of *August* is corporally conjoyned with *Basiliscus*; a Star of eminent name in *Astrology*, and seated almost in the *Ecliptick*.

Fifthly, If all were granted, that observation and reason were also for it, and were it an undeniable truth, that an effectual fervour proceeded from this Star; yet would not the same determine the opinion now in question; it necessarily suffering such restrictions as take off general illations. For first, in regard of different latitudes, unto some the Canicular daies, are in the *Winter*; as unto such as have no latitude, but live in a right Sphere, that is, under the Equinoctial Line; for unto them it ariseth when the Sun is about the Tropick in *Cancer*; which season unto them is *Winter*, and the Sun remotest from them. Nor hath the same position in the *Summer*, that is, in the Equinoctial points, any advantage from it; for in the one point the Sun is at the Meridian, before the *Dog-Star* ariseth; in the other the Star is at the Meridian, before the Sun ascendeth.

Some latitudes have no Canicular daies at all, as namely all those which have more than Seventy three Degrees of Northern Elevation, as the Territory of *Nova Zembla*, part of *Greenland* and *Tartary*; for unto that habitation the *Dog-Star* is invisible, and appeareth not above the Horizon.

What latitudes have no Dog-daies at all.

Unto such latitudes as it ariseth, it carrieth a various and a very different respect; unto some it ascendeth when *Summer* is over, whether we compute Heliacally or Cosmically; for though unto *Alexandria* it ariseth in *Cancer*, yet it ariseth not unto *Biarmia* Cosmically before it be in *Virgo*, and Heliacally about the Autumnal Equinox. Even unto the latitude of fifty two, the efficacy thereof is not much considerable, whether we consider its ascent, Meridian altitude or abode above



the Horizon. For it ariseth very late in the year, about the eighteenth of *Leo*, that is, the one and thirtieth of *July*. Of Meridian Altitude it hath but twenty three degrees, so that it plaies but obliquely upon us, and as the Sun doth about the twenty third of *January*. And lastly, his abode above the Horizon is not great; for in the eighteenth of *Leo*, the one and thirtieth of *July*, although they arise together; yet doth it set above five hours before the Sun, that is, before two of the Clock, after which time we are more sensible of heat, then all the day before.

What the  
Longitude of  
a Star is.

Secondly, In regard of the variation of the longitude of the Stars, we are to consider (what the Ancients observed not) that the site of the fixed Stars is alterable, and that since elder times they have suffered a large and considerable variation of their longitudes. The longitude of a Star; to speak plainly, is its distance from the first point of Numeration toward the *East*; which first point unto the Ancients was the Vernal Equinox. Now by reason of their motion from *West* to *East*, they have very much varied from this point: the first Star of *Aries* in the time of *Meton* the *Athenian* was placed in the very interfection, which is now elongated and removed Eastward twenty eight Degrees; inso-much, that now the Sign of *Aries* possesseth the place of *Taurus* and *Taurus* that of *Gemini*. Which variation of longitude must very much distract the opinion of the *Dog-star*, not only in our daies, but in times before and after; for since the World began it hath arisen in *Taurus*, and if the World last, may have its ascent in *Virgo*; so that we must place the Canicular dayes, that is, the hottest time of the year in the Spring in the first Age, and in the Autumn in Ages to come.

What the  
declination of  
a Star is.

Thirdly, The Stars have not only varied their longitudes, whereby their ascents have altered; but have also changed their Declinations, whereby their rising at all, that is, their appearing hath varied. The Declination of a Star, we call its shortest distance from the Equator. Now though the Poles of the World and the Equator, be immoveable, yet because the Stars in their proper motion from *West* to *East*, do move upon the Poles of the Ecliptick, distant twenty three Degrees and an half from the Poles of the Equator, and describe circles parallel nor unto the Equator but the Ecliptick; they must be therefore sometimes nearer, sometimes removed further from the Equator. All Stars that have their distance from the Ecliptick Northward not more than twenty three Degrees and an half (which is the greatest distance of the Ecliptick from the Equator) may in progression of time have declination Southward, and move beyond the Equator: but if any Star hath just this distance of twenty three and an half (as hath *Capella* on the back of *Eriethonius*) it may hereafter move under the Equinoctial; and the same will happen respectively unto Stars which have Declination Southward. And therefore many Stars may be visible in our Hemisphere, which are not so at present; and many which are at present, shall take leave of our Horizon, and appear



appear unto Southern habitations. And therefore the time may come that the *Dog-star* may not be visible in our Horizon, and the time hath been, when it hath not shewed it self unto our neighbour Latitudes. So that Canicular dayes there have been none, nor shall be; yet certainly in all times, some season of the year more notably hot than other.

Lastly, We multiply causes in vain; and for the reason hereof, we need not have recourse unto any Star but the Sun, and continuity of its action. For the Sun ascending into the Northern Signs, begetteth first a temperate heat in the ayr; which by his approach unto the Solstice he intendeth; and by continuation increaseth the same even upon Declination. For running over the same Degrees again, that is, in *Leo*, which he hath done in *Taurus*, in *July* which he did in *May*; he augmenteth the heat in the latter which he began in the first; and easily intendeth the same by continuation which was well promoted before. So is it observed, that they which dwell between the Tropicks and the Equator, have their second Summer hotter and more maturative of fruits than the former. So we observe in the day, (which is a short year) the greatest heat about two in the afternoon, when the Sun is past the Meridian (which is his diurnal Solstice) and the same is evident from the *Thermometer* or observations of the Weather-glass. So are the colds of the night sharper in the Summer about two or three after midnight, and the Frosts in Winter stronger about those hours. So likewise in the year we observe the cold to augment, when the daies begin to increase, though the Sun be then ascensive, and returning from the Winter Tropick. And therefore if we rest not in this reason for the Heat in the declining part of Summer, we must discover freezing Stars that may resolve the latter colds of Winter; which whoever desires to invent, let him study the Starrs of *Andromeda*, or the nearer Constellation of *Pegasus* which are about that time Ascendent.

It cannot therefore seem strange, or favour of singularity that we have examined this point, Since the same hath been already denied by some; since the authority and observations of the Ancients rightly understood, do not confirm it; since our present computes are different from those of the Ancients, whereon notwithstanding they depend; since there is reason against it: and, if all were granted, yet must it be maintained with manifold restraints, far otherwise than is received. And lastly, since from plain and natural principles, the doubt may be fairly salved, and not clapt up from petitionary foundations and principles unestablished.

But that which chiefly promoted the consideration of these dayes, and medically advanced the same, was the Doctrine of *Hippocrates*; a Physician of such repute, that he received a testimony from a Christian, that might have been given unto Christ. The first in his book, *de Aere,*



Qui nec falle  
re potest, nec  
falli.

Diseases com-  
monly deter-  
mined, b.  
what seasons.

*Aquis, & locis, Syderum ortus, &c.* That is, we are to observe the rising, of Stars, especially the *Dogstar, Arcturus*, and the setting of the *Pleiades* or seven Stars. From whence notwithstanding we cannot infer the general efficacy of these Stars; or co-efficacy particular in medications. Probably expressing no more hereby, than if he should have plainly said, Especial notice we are to take of the hottest time in *Summer*, of the beginning of *Autumn* and *Winter*; for by the rising and setting of those Stars were these times and seasons defined. And therefore subjoyns this reason, *Quoniam his temporibus morbi finiuntur*, because at these times diseases have their ends; as Physicians well know, and he elsewhere affirmeth, That seasons determine Diseases, beginning in their contraries; as the *Spring* the diseases of *Autumn*, and the *Summer* those of *Winter*. Now (what is very remarkable) whereas in the same place he adviseth to observe the times of notable mutations, as the Equinoxes, and the Solstices, and to decline Medication ten daies before and after; how precisely soever canicular cautions be considered, this is not observed by Physicians, nor taken notice of by the People. And indeed should we blindly obey the restraints both of Physicians and Astrologers, we should contract the liberty of our prescriptions, and confine the utility of Physick unto a very few daies. For, observing the *Dog-daies*, and, as is expressed, some daies before, likewise ten daies before and after the Equinoctial and Solstitial Points; by this observation alone are exempted an hundred daies. Whereunto if we add the two *Egyptian* daies in every moneth, the interlunary and plenilunary exemptions, Eclipses of Sun and Moon, Conjunctions and Oppositions Planetical, the Houses of Planets, and the site of the Luminaries under the signes (wherein some would induce a restraint of Purgation or Phlebotomy) there would arise above an hundred more; so that of the whole year the use of Physick would not be secure much above a quarter. Now, as we do not strictly observe these daies, so need we not the other; and although consideration be made hereof, yet must we prefer the nearer indication, before those which are drawn from the time of the year; or other Cœlestial relations.

The second Testimony is taken out of the last piece of his Age, and after the experience (as some think) of no less than an hundred years, that is, his book of *Aphorisms*, or short and definite determinations in Physick. The *Aphorism* alledged is this, *Sub Cane & ante Canem difficiles sunt purgationes. Sub Cane & Anticane*, say some, including both the *Dog-stars*, but that cannot consist with the *Greek*:  $\epsilon\alpha\delta\ \kappa\upsilon\upsilon\alpha\ \chi\epsilon\ \epsilon\pi\delta\ \kappa\upsilon\upsilon\delta\epsilon$ , nor had that Criticism been ever omitted by *Galen*. Now how true this sentence was in the mouth of *Hippocrates*, and with what restraint it must be understood by us, will already appear from the difference between us both, in circumstantial relations.

And first, Concerning his time and Chronology; he lived in the reign



reign of *Atarxerxes Longimanus*, about the eighty second *Olympiad*, When *Hippocrates* lived, four hundred and fifty years before Christ; and from our times above two thousand. Now since that time (as we have already declared) the Stars have varied their Longitudes, and having made large progressions from West to East, the time of the *Dog-stars* ascent must also very much alter. For it ariseth later now in the year, than it formerly did in the same latitude; and far later unto us who have a greater elevation; for in the daies of *Hippocrates* this Star ascended in *Cancer* which now ariseth in *Leo*; and will in progression of time arise in *Virgo*. And therefore in regard of the time wherein he lived, the Aphorism was more considerable in his daies than in ours, and in times far past than present, and in his Country than ours.

The place of his Nativity, was *Coos*, an Island in the *Myrtoan Sea*, not far from *Rhodes*, described in Maps by the name of *Lango*, and called by the *Turks* who are Masters thereof, *Stangora*; according unto *Ptolemy*, of Northern latitude thirty six degrees. That he lived and writ in these parts is not improbably collected from the Epistles that passed betwixt him and *Artaxerxes*; as also between the Citizens of *Abdera*, and *Coos*, in the behalf of *Democritus*. Which place being seated from our Latitude of fifty two, sixteen degrees Southward, there will arise a different consideration; and we may much deceive our selves if we conform the ascent of Stars in one place unto another, or conceive they arise the same day of the moneth in *Coos* and in *England*. For, as *Petavius* computes in the first *Julian* year, at *Alexandria* of Latitude thirty one, the Star arose Cosmically in the twelfth degree of *Cancer*, Heliacally the twenty sixth; by the compute of *Geminus* about this time at *Rhodes* of Latitude thirty seven, it ascended Cosmically the sixteenth of *Cancer*, Heliacally the first of *Leo*; and about that time at *Rome* of Latitude forty two, Cosmically the twenty second of *Cancer*, and Heliacally the first of *Leo*. For unto places of greater Latitude it riseth ever later; so that in some Latitudes the Cosmical ascent hapneth not before the twentieth Degree of *Virgo*, ten daies before the Autumnal Equinox, and, if they compute Heliacally, after it, in *Libra*.

Again, Should we allow all, and onely compute unto the Latitude of *Coos*; yet would it not impose a total omission of Physick. For if in the hottest season of that Clime, all Physick were to be declined, then surely in many other none were to be used at any time whatsoever; for unto many parts, not only in the *Spring* and *Autumn*, but also in the *Winter* the Sun is nearer, than unto the Clime of *Coos* in the *Summer*.

The third Consideration concerneth Purging Medicines, which are at present far different from those implied in this Aphorism, and such as were commonly used by *Hippocrates*. For three Degrees we make of Purgative Medicines: The first thereof is very benign, nor far removed.

Three Degrees of Purgations.



moved from the nature of Aliment, into which, upon defect of working, it is oft-times converted; and in this form do we account *Manna, Cassia, Tamarindes*, and many more, whereof we find no mention in *Hippocrates*. The second is also gentle, having a familiarity with some humor, into which it is but converted if it fail of its operation: of this sort are *Aloes, Rhabarb, Senna, &c.* whereof also few or none were known unto *Hippocrates*. The third is of a violent and venomous quality, which frustrate of its action, assumes as it were the nature of Poyson; such as are *Scammonium, Colocynthis, Elaterium, Euphorbium, Tithymallus, Laureola, Peplum, &c.* Of this sort it is manifest *Hippocrates* made use, even in *Fevers, Pleurifies, and Quinses*; and that composition is very remarkable which is ascribed unto *Diogenes* in *Aetius*; that is of *Pepper, Sal Armoniack, Euphorbium*, each an ounce, the Dosis whereof four scruples and an half, which whosoever should take, would find in his bowels more than a canicular heat, though in the depth of winter; many of the like nature may be observed in *Aetius*, or in the book *De dinamidiis*, ascribed unto *Galen*, which is the same *verbatim* with the other.

*Tetrab. lib. 1.  
Serm. 3.*

Now in regard of the second, and especially the first degree of Purgatives, the Aphorism is not of force; but we may safely use them, they being benign and of innoxious qualities. And therefore *Lucas Goricius*, who hath endeavoured with many testimonies to advance this consideration, at length concedeth that lenitive Physick may be used, especially when the Moon is well affected in *Cancer*, or in the watery Signs. But in regard of the third Degree the Aphorism is considerable: purgations may be dangerous; and a memorable example there is in the medical Epistles of *Crucius*, of a *Roman Prince* that died upon an ounce of *Dianthion*, taken in this season. From the use whereof we refrain not only in hot seasons, but warily exhibit it at all times in hot diseases: Which when necessity requires, we can perform more safely than the Ancients, as having better wayes of preparation and correction; that is, not only by addition of other bodies, but separation of noxious parts from their own.

But beside these differences between *Hippocrates* and us, the Physicians of these times and those of Antiquity; the condition of the disease, and the intencion of the Physician, hold a main consideration in what time and place soever. For Physick is either curative or preventive; Preventive we call that, which, by purging noxious humours, and the causes of diseases, preventeth sickness in the healthy, or the recourse thereof in the valetudinary; this is of common use at the Spring and Fall, and we commend not the same at this season. Therapeutick or curative Physick, we term that, which restoreth the Patient unto Sanity, and taketh away Diseases actually affecting. Now of diseases some are Chronicall and of long duration, as *quartane Agues, Scurvy, &c.* Wherein because they admit of delay we defer the cure to more advantageous sea-

*Diseases Chronicall and Acute what they be.*

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sons: Others we term Acute, that is, of short duration and danger, as Fevers, Pleurifies, &c. In which, because delay is dangerous, and they arise unto their state before the *Dog-days* determine; we apply present remedies according unto *Indications*; respecting rather the acuteness of the disease, and precipitancy of occasion, than the rising or setting of *Starrs*; the effects of the one being disputable, of the other assured and inevitable.

And although *Astrology* may here put in, and plead the secret influence of this Star; yet *Galen* in his Comment, makes no such consideration; confirming the truth of the Aphorism from the heat of the year; and the operation of Medicines exhibited. In regard that bodies being heated by the *Summer*, cannot so well endure the acrimony of purging Medicines; and because upon purgations contrary motions ensue, the heat of the ayr attracting the humours outward, and the action of Medicine retracting the same inward. But these are readily salved in the distinctions before alledged; and particularly in the constitution of our Climate and divers others, wherein the ayr makes no such exhaustion of spirits. And in the benignity of our Medicines; whereof some in their own natures, others well prepared, agitate not the humours, or make a sensible perturbation.

Nor do we hereby reject or condemn a sober and regulated *Astrology*; we hold there is more truth therein than in *Astrologers*; in some more than many allow, yet in none so much as some pretend. We deny not the Influence of the Stars, but often suspect the due application thereof: for though we should affirm, that all things were in all things; that Heaven were but Earth Celestified, and Earth but Heaven terrestriated, or that each part above had influence upon its divided affinity below: yet how to single out these relations, and duly to apply their actions, is a work oft-times to be effected by some revelation, and *Cabala* from above, rather than any Philosophy, or speculation here below. What power soever they have upon our bodies, it is not requisite they should destroy our Reasons, that is, to make us rely on the strength of Nature, when she is least able to relieve us; and when we conceive the Heaven against us, to refuse the assistance of the Earth created for us. This were to suffer from the mouth of the *Dog* above, what others do from the teeth of *Dogs* below; that is, to be afraid of their proper remedy, and refuse to approach any water, though that hath often proved a cure unto their Disease. There is in wise men a power beyond the Stars; and *Ptolomy* encourageth us, that by fore-knowledge, we may evade their actions; for being but Universal causes, they are determined by particular agents; which being inclined, not constrained, contain within themselves, the casting act, and a power to command the conclusion.

Lately, If all be conceded, and were there in this Aphorism an unrestrained truth, yet were it not reasonable to infer from a Caution a non

*Astrology*  
Strong Pur-  
gations not so  
well given in  
the heat of  
*Summer*, and  
why.

*A Problem,*

Upon the bi-  
ting of a *Mad-*  
*dog* there en-  
sues a *Hydro-*  
phobia or fear  
of water.



non-ufance or abolition, from a thing to be used with discretion, not to be used at all. Because the Apostle bids us beware of Philosophy, heads of extremity will have none at all; an usual fallacy in vulgar and less distinctive brains, who having once overshot the Mean, run violently on, and find no rest but in the Extreame.

A Phyfitian  
Quot Themison  
agros Autumno  
occiderit uno.  
Juvenal.

Now hereon we have the longer insisted, because the Errour is material, and concerns oft-times the life of Man; an Errour to be taken notice of by the State, and provided against by Princes, who are of the opinion of *Solomon*, that their riches consist in the multitude of their subjects. An Errour worse than some reputed *Heresies*, and of greater danger to the Body, than they unto the Soul, which whosoever is able to reclaim, he shall save more in one *Summer* than *Themison* destroyed in any *Autumn*: he shall introduce a new way of cure, preserving by Theory, as well as Practice, and Men not only from death, but from destroying themselves.

THE





THE  
FIFTH BOOK:

*Of many things questionable as they are  
commonly described in Pictures.*

CHAP. I.

*Of the Picture of the Pelican.*

**A**Nd first in every place we meet with the picture of the Pelican, opening her brest with her bill, and feeding her young ones with the blood distilling from her. Thus is it set forth not only in common signs, but in the Crest and Scutcheon of many Noble Families; hath been asserted by many holy Writers, and was an Hieroglyphick of piety and pity among the *Agyptians*; on which consideration, they spared them at their Tables.

Notwithstanding upon enquiry we find no mention hereof in Antient Zodiographers, and such as have particularly discoursed upon Animals, as *Aristotle*, *Elian*, *Pliny*, *Solinus*, and many more; who seldome forget proprieties of such a nature, and have been very punctual in less considerable Records. Some ground hereof I confess we may allow, nor need we deny a remarkable affection in Pelicans toward their young; for *Elian* discoursing of Storks, and their affection toward their Brood, whom they instruct to fly, and unto whom they re-deliver up the provision of their bellies, concludeth at last, that Herons and Pelicans do the like.

As for the testimonies of Antient Fathers, and Ecclesiastical Writers, we may more safely conceive therein some Emblematical than any real Story: so doth *Eucherius* confess it to be the Embleme of Christ. And we



are unwilling literally to receive that account of *Jerome*, that perceiving her young ones destroyed by Serpents, she openeth her side with her bill, by the blood whereof they revive, and return unto life again. By which relation they might indeed illustrate the destruction of man by the old Serpent, and his restorement by the blood of Christ: and in this sense we shall not dispute the like relations of *Austine*, *Isidore*, *Albertus*, and many more: and under an Emblematical intention, we accept it in coat-armour.

As for the Hieroglyphick, of the *Egyptians*, they erected the same upon another consideration, which was parental affection; manifested in the protection of her young ones, when her nest was set on fire. For as for letting out her blood, it was not the assertion of the *Egyptians*, but seems translated unto the Pelican from the Vulture, as *Pierius* hath plainly delivered. *Sed quod Pelicannum (ut etiam aliis plerisque persuasum est) rostro pectus dissecantem pingunt, ita ut suo sanguine filios alant, ab Aegyptiorum historia valde alienum est, illi enim vulturem tantum id facere tradiderant.*

The bigness  
of a Pelican.

Of her Crop.

And lastly, as concerning the picture, if naturally examined, and not Hieroglyphically conceived, it containeth many improprieties, disagreeing almost in all things from the true and proper description. For, whereas it is commonly set forth green or yellow, in its proper colour, it is inclining to white; excepting the extremities or tops of the wing-feathers, which are black. It is described in the bigness of a Hen, whereas it approacheth, and sometimes exceedeth the magnitude of a Swan. It is commonly painted with a short bill; whereas that of the Pelican attaineth sometimes the length of two spans. The bill is made acute, or pointed at the end; whereas it is flat and broad, and somewhat inverted at the extream. It is described like fillipedes, or birds which have their feet or claws divided; whereas it is palmipedous, or fin-footed like Swans and Geese; according to the method of nature, in latirostrous or flat-bill'd birds; which being generally swimmers, the organ is wisely contrived unto the action, and they are framed with fins or oars upon their feet; and therefore they neither light, nor build on trees, if we except Cormorants, who make their nests like Herons. Lastly, There is one part omitted more remarkable than any other, that is, the chowle or crop adhering unto the lower side of the bill, and so descending by the throat: a bag or fachel very observable, and of a capacity almost beyond credit; which notwithstanding, this animal could not want; for therein it receiveth Oysters, Cochels, Scollops, and other testaceous animals; which being not able to break, it retains them untill they open, and vomiting them up, takes out the meat contained. This is that part preserved for a rarity, and wherein (as *Sanctius* delivers) in one detected, a *Negro* child was found.



## CHAP. II.

## Of the Picture of Dolphins.

**T**Hat Dolphins are crooked, is not only affirmed by the hand of the Painter, but commonly conceived their natural and proper figure; which is not only the opinion of our times, but seems the belief of elder times before us. For, beside the expressions of *Ovid* and *Pliny*, their Pourtraicts in some antient Coins are framed in this figure, as will appear in some thereof in *Gesner*, others in *Goltzius*, and *Levinus Hulsius* in his description of Coins, from *Julius Caesar* unto *Rhodolphus* the second.

Notwithstanding, to speak strictly in their natural figure, they are streight, nor have their spine convexed, or more considerably embowed, than *Sharks*, *Porpoises*, *Whales*, and other *Cetaceous* animals, as *Scaliger* plainly affirmeth: *Corpus habet non magis curvum quam reliqui pisces*. As ocular enquiry informeth; and as unto such as have not had the opportunity to behold them, their proper pourtraicts will discover in *Rhondeletius*, *Gesner*, and *Aldrovandus*. And as indeed is deducible from pictures themselves; for though they be drawn repandous, or convexedly crooked in one piece, yet the Dolphin that carrieth *Arion*, is concavously inverted, and hath its spine depressed in another. And answerably hereto may we behold them differently bowed in medals, and the Dolphins of *Tarus* and *Falins* do make another flexure from that of *Commodus* and *Agrippa*.

And therefore what is delivered of their incurvity, must either be taken *Emphatically*, that is, not really, but in appearance; which happeneth when they leap above water, and suddenly shoot down again; which is a fallacy in vision, whereby straight bodies in a sudden motion protraded obliquely downward, appear unto the eye crooked; and this is the construction of *Bellonius*. Or if it be taken really, it must not universally and perpetually; that is, not when they swim and remain in their proper figures, but only when they leap, or impetuously whirl their bodies any way; and this is the opinion of *Gesnerus*. Or lastly, It must be taken neither really nor emphatically, but only emblematically: for being the Hieroglyphick of celerity, and swifter than other animals, men best expressed their velocity by incurvity, and under some figure of a bow: and in this sense probably do *Heralds* also receive it, when from a Dolphin extended, they distinguish a Dolphin embowed.

And thus also must that picture be taken of a Dolphin clasping an Anchor: that is, not really, as is by most conceived out of affection unto man, conveying the Anchor unto the ground: but emblematically, according as *Pierius* hath expressed it, The swiftest animal conjoynd with that heavy body, implying that common moral, *Festina lente*: and that celerity should alwaies be tempered with cunctation.



## CHAP. III.

## Of the Picture of a Grasshopper.

There is also among us a common description and picture of a Grasshopper, as may be observed in the pictures of Emblematists, in the coats of several Families, and as the word *Cicada* is usually translated in Dictionaries. Wherein to speak strictly, if by this word Grasshopper, we understand that animal which is implied by *τρίττις*, with the *Greeks*, and by *Cicada* with the *Latines*; we may with safety affirm the picture is widely mistaken, and that for ought enquiry can inform, there is no such insect in *England*. Which how paradoxical soever, upon a strict enquiry, will prove undeniable truth.

Ps. 30.

For first, That animal which the *French* term *Sauterelle*, we a Grasshopper, and which under this name is commonly described by us, is named *Αγρίς* by the *Greeks*, by the *Latines* *Locusta*, and by our selves in proper speech a *Locust*; as in the diet of *John Baptist*, and in our translation, the *Locusts* have no King, yet go they forth all of them by bands. Again, Between the *Cicada* and that we call a Grasshopper, the differences are very many, as may be observed in themselves, or their descriptions in *Matthioli*, *Aldrovandus* and *Musserus*. For first, They are differently cucullated or capuched upon the head and back, and in the *Cicada* the eyes are more prominent: the *Locusts* have *Antenna* or long horns before, with a long falcation or forcipated tail behind; and being ordained for saltation, their hinder legs do far exceed the other. The *Locust* or our Grasshopper hath teeth, the *Cicada* none at all; nor any mouth according unto *Aristotle*; the *Cicada* is most upon trees; and lastly, the *fritinnitus* or proper note thereof, is far more shrill than that of the *Locust*; and its life so short in Summer, that for provision it needs not have recourse unto the providence of the *Pismire* in Winter.

And therefore where the *Cicada* must be understood, the pictures of *Herbalds* and *Emblematists* are nor exact, nor is it safe to adhere unto the interpretation of Dictionaries; and we must with candour make out our own Translations: for in the plague of *Egypt*, *Exodus* 10. The word *Αγρίς* is translated a *Locust*, but in the same sense and subject, *Wisdom* 16. It is translated a Grasshopper; for them the bitings of Grasshoppers and Flies killed: whereas we have declared before, the *Cicada* hath no teeth, but is conceived to live upon dew; and the possibility of its subsistence is disputed by *Licetus*. Hereof I perceive *Musserus* hath taken notice, dissenting from *Langius* and *Lycosthenes*, while they deliver, the *Cicada*'s destroyed the fruits in *Germany*, where that insect is not found; and therefore concludeth, *Tam ipsos quam alios deceptos fuisse animos, dum locustas cicadas esse vulgari errore crederent.*



And hereby there may be some mistake in the due dispensation of Medicines desumed from this animal; particularly of *Diaterrigon* commended by *Asius* in the affections of the kidneys. It must be likewise understood with some restriction what hath been affirmed by *Isidore*, and yet delivered by many, that *Cicades* are bred out of Cuccow-spittle or Woodsear; that is, that spumous, frothy dew or exudation, or both, found upon Plants, especially about the joynts of Lavender and Rosemary, observable with us about the later end of May. For here the true *Cicada* is not bred, but certain it is, that out of this, some kind of Locust doth proceed; for herein may be discovered a little insect of a festucine or pale green, resembling in all parts a Locust, or what we call a Grasshopper.

Lastly, The word it self is improper, and the term of Grasshopper not applicable unto the *Cicada*; for therein the organs of motion are not contrived for saltation, nor are the hinder legs of such extension, as is observable in salient animals, and such as move by leaping. Whereto the Locust is very well conformed; for therein the legs behind are longer than all the body, and make at the second joynt acute angles, at a considerable advancement above their backs.

The mistake therefore with us might have its original from a defect in our language; for having not the insect with us, we have not fallen upon its proper name, and so make use of a term common unto it and the Locust; whereas other Countreys have proper expressions for it. So the *Italian* calls it *Cicada*, the *Spaniard* *Cigarra*, and the *French* *Cigale*; all which appellations conform unto the Original, and properly express this animal.

#### CHAP. IV.

##### *Of the picture of the Serpent tempting Eve.*

**I**N the Picture of Paradise, and delusion of our first Parents, the Serpent is often described with humane visage; not unlike unto *Cadmus* or his wife, in the act of their Metamorphosis. Which is not a meer pictorial contrivance or invention of the Picturer, but an antient tradition and conceived reality, as it stands delivered by *Beda* and Authors of some antiquity; that is, that Sathan appeared not unto *Eve* in the naked form of a Serpent, but with a Virgins head, that thereby he might become more acceptable, and his temptation find the easier entertainment. Which nevertheless, is a conceit not to be admitted, and the plain and received figure, is with better reason embraced.

For first, as *Pierius* observeth from *Barcephas*, the assumption of humane shape hath proved a disadvantage unto Sathan; affording not only a suspicious amazement in *Eve*, before the fact, in beholding a third humanity beside her self and *Adam*; but leaving some excuse unto the Woman, which



which afterward the man took up with lesser reason; that is, to have been deceived by another like her self.

Again, there was no inconvenience in the shape assumed, or any considerable impediment that might disturb that performance in the common form of a Serpent. For whereas it is conceived, the woman must needs be afraid thereof, and rather flee than approach it; it was not agreeable unto the condition of Paradise and state of innocency therein; if as in that place as most determine, no creature was hurtful or terrible unto man, and those destructive effects they now discover succeeded the curse, and came in with thorns and briars. And therefore *Engubinus* (who affirmeth this Serpent was a Basilisk) incurreth no absurdity, nor need we infer that *Eve* should be destroyed immediately upon that Vision. For noxious animals could offend them no more in the Garden, than *Noah* in the Ark: as they peaceably received their names, so they friendly possessed their natures: and were their conditions destructive unto each other, they were not so unto man, whose constitutions then were antidotes, and needed not fear poisons. And if (as most conceive) there were but two created of every kind, they could not at that time destroy either man or themselves; for this had frustrated the command of multiplication, destroyed a species, and imperfected the Creation. And therefore also if *Cain* were the first man born, with him entred not only the act, but the first power of Murther; for before that time, neither could the Serpent nor *Adam* destroy *Eve*, nor *Adam* and *Eve* each other; for that had overthrown the intention of the World, and put its Creator to act the sixth day over again.

Moreover, Whereas in regard of speech, and vocal conference with *Eve*, it may be thought he would rather assume an humane shape and organs, than the improper form of a Serpent; it implies no material impediment. Nor need we to wonder how he contrived a voice out of the mouth of a Serpent, who hath done the like out of the belly of a Pythonissa, and the trunk of an Oke; as he did for many years at *Dodona*.

Lastly, Whereas it might be conceived that an humane shape was fitter for this enterprise; it being more than probable she would be amazed to hear a Serpent speak; some conceive she might not yet be certain that only man was privileged with speech; and being in the novity of the Creation, and in experience of all things, might not be affrighted to hear a Serpent speak. Beside, she might be ignorant of their natures, who was not versed in their names, as being not present at the general survey of Animals, when *Adam* assigned unto every one a name concordant unto its nature. Nor is this only my opinion, but the determination of *Lombard* and *Tostatus*; and also the reply of *Cyriel* unto the objection of *Julian*, who compared this story unto the fables of the *Greeks*.

Why *Eve*  
wondred not  
at the Serpents  
speaking.

CHAP.



## CHAP. V.

*Of the Picture of Adam and Eve with Navels.*

**A**Nother mistake there may be in the Picture of our first Parents, who after the manner of their posterity, are both delineated with a Navel. And this is observable not only in ordinary and stained pieces, but in the Authentick draughts of *Urbino Angelo* and others: Which notwithstanding cannot be allowed, except we impute that unto the first cause, which we impose not on the second; or what we deny unto nature, we impute unto naturality it self; that is, that in the first and most accomplished piece, the Creator affected superfluities, or ordained parts without use or office.

For the use of the Navel is to continue the Infant unto the Mother, and by the vessels thereof to convey its aliment and sustentation. The vessels whereof it consisteth, are the umbilical vein, which is a branch of the Porta, and implanted in the Liver of the Infant; two Arteries likewise arising from the Illiacal branches, by which the Infant receiveth the purer portion of blood and spirits from the Mother; and lastly, the Urachos or ligamental passage derived from the bottom of the bladder, whereby it dischargeth the waterish and urinary part of its aliment. Now upon the birth, when the Infant forsaketh the womb, although it dilacerate, and break the involving membranes, yet do these vessels hold, and by the mediation thereof, the Infant is connected unto the womb, not only before, but a while also after the birth. These therefore the Midwife cutteth off, contriving them into a knot close unto the body of the Infant; from whence ensueth that tortuosity or complicated nodosity we usually call the Navel; occasioned by the colligation of vessels before mentioned. Now the Navel being a part, not precedent, but subsequent unto generation, nativity or parturition, it cannot be well imagined at the Creation or extraordinary formation of *Adam*, who immediately issued from the Artifice of God; nor also that of *Eve*; who was not solemnly begotten, but suddenly framed, and anomalously proceeded from *Adam*.

And if we be led into conclusions that *Adam* had also this part, because we behold the same in our selves, the inference is not reasonable; for if we conceive the way of his formation, or of the first animals, did carry in all points a strict conformity unto succeeding productions, we might fall into imaginations that *Adam* was made without Teeth, or that he ran through those notable alterations in the vessels of the heart, which the Infant suffereth after birth: we need not dispute whether the egg or bird were first; and might conceive that Dogs were created blind, because we observe they are *littered* so with us. Which to affirm, is to confound, at least to regulate creation unto generation, the first Acts of God, unto the second of Nature; which were determined in that general indulgence, Encrease and Multiply, produce

What the Navel is, and for what use.

That *Adam* and *Eve* had no Navels.



produce or propagate each other; that is, not answerably in all points, but in a prolonged method according to seminal progression. For the formation of things at first was different from their generation after; and although it had nothing to precede it, was aptly contrived for that which should succeed it. And therefore though *Adam* were framed without this part, as having no other womb than that of his proper principles, yet was not his posterity without the same: for the feminality of his fabrick contained the power thereof; and was endued with the Science of those parts whose predestinations upon succession it did accomplish.

All the Navel therefore and conjunctive part we can suppose in *Adam*, was his dependency on his Maker, and the connexion he must needs have unto Heaven, who was the Son of God. For holding no dependence on any preceding efficient but God; in the act of his production there may be conceived some connexion, and *Adam* to have been in a momental Navel with his Maker. And although from his carnality and corporal existence, the conjunction seemeth no nearer than of causality and effect; yet in his immortal and diviner part he seemed to hold a nearer coherence, and an umbilicality even with God himself. And so indeed although the propriety of this part be found but in some animals, and many species there are which have no Navel at all; yet is there one link and common connexion, one general ligament, and necessary obligation of all what ever unto God. Whereby although they act themselves at distance, and seem to be at loose, yet do they hold a continuity with their Maker. Which catenation or conserving union when ever his pleasure shall divide, let go, or separate; they shall fall from their existence, essence, and operations: in brief, they must retire unto their primative nothing, and shrink into their Chaos again.

They who hold the Egg was before the Bird, prevent this doubt in many other animals, which also extendeth unto them: For birds are nourished by umbilical vessels, and the Navel is manifest sometimes a day or two after exclusion. The same is probable in all oviparous exclusions, if the lesser part of eggs must serve for the formation, the greater part for nourishment. The same is made out in the eggs of Snakes; and is not improbable in the generation of Porwiggles or Tadpoles, and may be also true in some vermiparous exclusions: although (as we have observed the daily progress thereof) the whole Maggot is little enough to make a Fly, without any part remaining.



## CHAP. VI.

*Of the Pictures of Eastern Nations, and the Jews at their Feasts, especially our Saviour at the Passeeover.*

Concerning the Pictures of the *Jews*, and Eastern Nations at their Feasts, concerning the gesture of our Saviour at the Passeeover, who is usually described sitting upon a stool or bench at a square table, in the midst of the twelve, many make great doubt; and (though they concede a table-gesture) will hardly allow this usual way of Session.

Wherein restraining no mans enquiry, it will appear that accubation, or lying down at meals, was a gesture used by very many Nations. That the *Persians* used it, beside the testimony of humane Writers, is deducible from that passage in *Esther*. That when the King returned into the place of the banquet of wine, *Haman* was fallen upon the bed whereon *Esther* was. That the *Parthians* used it, is evident from *Athenaus*, who delivereth out of *Possidonius*, that their King lay down at meals, on an higher bed than others. That *Cleopatra* thus entertained *Anthony*, the same Author manifesteth when he saith, she prepared twelve Tricliniums. That it was in use among the *Greeks*, the Word Triclinium implyeth, and the same is also declarable from many places in the Symposiacks of *Plutarch*. That it was not out of Fashion in the daies of *Aristotle*, he declareth in his politicks; when among the Institutionary rules of youth, he adviseth they might not be permitted to hear Jambicks and Tragedies before they were admitted unto discumbency, or lying along with others at their meals. That the *Romans* used this gesture at repast, beside many more, is evident from *Lypsius*, *Mercurialis*, *Salmasius* and *Ciaconius*, who have expressly and distinctly treated hereof.

Now of their accumbing places, the one was called Stibadion and Sigma, carrying the figure of an half Moon, and of an uncertain capacity, where after it received the name of Hexaclinon, Octoclinon, according unto that of *Martial*,

*Accipe Lunata scriptum testudine Sigma:*

*Octo capit, veniat quisquis amicus erit.*

Hereat in several ages, the left and right hour were the principal places, and the most honourable person, if he were not Master of the feast, possessed one of those rooms. The other was termed Triclinium, that is, Three beds encompassing a table, as may be seen in the figures thereof, and particularly in the *Rhamsusian* Triclinium, set down by *Mercurialis*. The customary use hereof was probably deduced from the frequent use of bathing, after which they commonly retired to bed, and relected themselves with repast; and so that custome by degrees changed their cubicular beds into discubitory, and introduced a fashion to go from the baths unto these.

M m

*Merc. De Arte  
Gymnastica.*



The antient  
gesture or po-  
sition of the  
body at feasts.

As for their gesture or position, the men lay down leaning on their left elbow, their back being advanced by some pillow or soft substance: the second lay so with his back towards the first, that his head attained about his bosom; and the rest in the same order. For women, they sat sometimes distinctly with their sex, sometimes promiscuously with men, according to affection or favour, as is delivered by *Juvenal*,

*Gremio jacent nova nupta meriti.*

And by *Suetonius* of *Caligula*, that at his feasts he placed his sisters, with whom he had been incontinent, successively in order below him.

Again, As their beds were three, so the guests did not usually exceed that number in every one; according to the antient Laws, and proverbial observations to begin with the Graces, and make up their feasts with the Muses. And therefore it was remarkable in the Emperour *Lucius Verus*, that he lay down with twelve: which was said *Julius Capitolinus*, *præter exempla majorum*, not according to the custome of his Predecessors, except it were at publick and nuptial suppers. The regular number was also exceeded in this last supper, whereat there were no less than thirteen, and in no place fewer than ten, for, as *Josephus* delivereth, it was not lawful to celebrate the Passeeover with fewer than that number.

Lastly, For the disposing and ordering of the persons: The first and middle beds were for the guests, the third and lowest for the Master of the house and his family; he alwaies lying in the first place of the last bed, that is next the middle bed; but if the wife or children were absent, their rooms were supplied by the *Umbræ*, or hangers on, according to that of *Juvenal*—*Locus est & pluribus Umbris*. For the guests, the honourablest place in every bed was the first excepting the middle or second bed; wherein the most honourable Guest of the feast was placed in the last place, because by that position he might be next the Master of the feast. For the Master lying in the first of the last bed, and the principal guest in the last place of the second, they must needs be next each other; as this figure doth plainly declare, and whereby we may apprehend the feast of *Perpenna* made unto *Sertorius*, described by *Salustius*, whose words we shall thus read with *Salmasius*: *Igitur discentuere, Sertorius inferior in medio lecto, supra Fabius; Antonius in summo; Infra Scriba Sertorii Versus; alter scriba Mæcenat in Imo, medius inter Tarquitium & Dominum Perpennam.*

Who the Um-  
bræ were at  
Banquets.

*Jul. Scalig. A-*  
*miliavim exer-*  
*citationem Pro-*  
*blema 1.*



L. Fabius Locust Vacuus Stertorius			
Medius Letus			
Locus Summus Medius Ultimus Homo- vassissimus.			
Supra			
Infra			
Perpenna	Macrus	Tarquinius	
Dominus	Imus Letus		
Locus Summus	Medius	Ultimus	
Seu Dominus			
Supra			
Antonia	Locus Vacuus	Letus	
Summus			
Primus Locus	Medius	Ultimus	
Seu Summus			
Supra			

At this feast there were but seven; the middle places of the highest and middle bed being vacant; and hereat was *Stertorius* the General and principal guest slain. And so may we make out what is delivered by *Plutarch* in his life, that lying on his back, and raising himself up, *Perpenna* cast himself upon his stomach; which he might very well do, being Master of the feast, and lying next unto him. And thus also from this Tricliniary disposiure, we may illustrate that obscure expression of *Seneca*; That the North-wind was in the middle, the North-East on the higher side, and the North-West on the lower. For as appeareth in the circle of the winds, the North-East will answer the bed of *Antonia*, and the North-West that of *Perpenna*.

That the custome of feasting upon beds was in use among the *Hebrews*, many deduce from *Ezekiel*. Thou satest upon a stately bed, and a table prepared before it. The custome of Discalceation or putting off their shooes at meals, is conceived to confirm the same, as by that means keeping their beds clean, and therefore they had a peculiar charge to eat the Passeeover with their shooes on; which Injunction were needless, if they used not to put them off. However it were in times of high antiquity, probable it is, that in after ages they conformed unto the fashions of the *Affyrians* and Eastern Nations, and lastly of the *Romans*, being reduced by *Pompey* unto a Provincial subjection.



That this discumbency at meals was in use in the daies of our Saviour, is conceived probable from several speeches of his expressed in that phrase, even unto common Auditors, as *Luke 14. Cum invitatus fueris ad nuptias, non discumbas in primo loco*, and besides many more, *Matth. 23*. When reprehending the *Scribes* and *Pharisees*, he saith, *Amant protoclisias, id est, primos recubitus in canis, & protocathedrias, five, primas cathedras, in Synagogis*: wherein the terms are very distinct, and by an Antithesis do plainly distinguish the posture of sitting, from this of lying on beds. The consent of the *Jews* with the *Romans* in other ceremonies and rites of feasting, makes probable their conformity in this. The *Romans* washed, were anointed, and wore a cenatory garment: and that the same was practised by the *Jews*, is deduceable from that expostulation of our Saviour with *Simon*, that he washed not his feet, nor anointed his head with oyl; the common civilities at festival entertainment; and that expression of his concerning the cenatory or wedding garment, and as some conceive of the linnen garment of the young man, or *St. John*, which might be the same he wore the night before at the last Supper.

*Luke 7.*

*Matth. 22.*

*Exod. 12.*

That they used this gesture at the Pasover, is more then probable from the testimony of *Jewish Writers*, and particularly of *Bin-maimon* recorded by *Scaliger De emendatione temporum*. After the second cup according to the Institution: the Son asketh what meaneth of this service? then he that maketh the declaration, saith, How different is this night from all other nights? for all other nights we wash but once, but this night twice; all other we eat leavened or unleavened bread, but this only leavened; all other we eat flesh roasted, boyled or baked, but this only roasted; all other nights we eat together lying or sitting, but this only lying along. And this posture they used as a token of rest and security which they enjoyed, far different from that at the eating of the Pasover in *Egypt*.

That this gesture was used when our Saviour eat the Pasover, is not conceived improbable from the words whereby the Evangelists express the same, that is, ἀναπίνειν, ανακείδαι, κατακείδαι, ἀνακλινθῆναι, which terms do properly signifie, this gesture in *Aristotle*, *Athenens*, *Euripides*, *Sophocles*, and all humane Authors; and the like we meet with in the paraphratical expression of *Nonnus*.

*Matth. 26.*  
*Job. 13.*

Lastly, if it be not fully conceded, that this gesture was used at the Pasover, yet that it was observed at the last supper, seems almost incontrovertible, for at this feast or cenatory convention, learned men make more than one supper, or at least many parts thereof. The first was that legal one of the Pasover, or eating of the Paschal Lamb with bitter herbs, and ceremonies described by *Moses*. Of this it is said, that when the even was come, he sat down with the twelve. This is supposed when it is said, that the supper being ended, our Saviour arose, took a towel, and washed the Disciples feet. The second was common and Domestical, consisting of ordinary and undefined provisions; of this it may be said, that our Saviour took his garment,



ment, and sat down again, after he had washed the Disciples feet, and performed the preparative civilities of Suppers; at this 'tis conceived the sop was given unto *Judas*, the Original word implying some broath or decoction, not used at the Pasover. The third or later part was Eucharistical, which began at the breaking and blessing of the bread, according to that of *Matthew*, and as they were eating, Jesus took bread and blessed it.

Now although at the Pasover or first Supper, many have doubted this Reclining posture, and some have affirmed that our Saviour stood; yet that he lay down at the other, the same men have acknowledged, as *Chrysostom*, *Theophylact*, *Austin*, and many more. And if the tradition will hold, the position is unquestionable; for the very Triclinium is to be seen at *Rome*, brought thither by *Vespasian*, and graphically set forth by *Casalius*.

*D: veterum ritibus.*

Thus may it properly be made out; what is delivered, *John 13. Erat recumbens unus ex Discipulis ejus in sinu Jesu quem diligebat*; Now there was leaning on Jesus bosome one of his Disciples whom Jesus loved; which gesture will not so well agree unto the position of sitting, but is natural, and cannot be avoided in the Laws of accubation. And the very same expression is to be found in *Pliny*, concerning the Emperour *Nerva* and *Veiento* whom he favoured; *Cœnebat Nerva cum paucis, Veiento recumbebat proprias atque etiam in sinu*; and from this custome arose the word *ἰπισήμιος*, that is, a near and bosome friend. And therefore *Cansabon* justly rejecteth *Theophylact*; who not considering the antient manner of decumbency, imputed this gesture of the beloved Disciple unto Rusticity, or an act of incivility. And thus also have some conceived, it may be more plainly made out what is delivered of *Mary Magdalen*. That she stood at Christs feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head. Which actions, if our Saviour fate, she could not perform standing, and had rather stood behind his back, than at his feet. And therefore it is not allowable, what is observable in many pieces, and even of *Raphael Urbin*; wherein *Mary Magdalen* is pictured before our Saviour, washing his feet on her knees; which will not consist with the strict description and letter of the Text.

*Not in Evans*

*Luke 7.*

Now whereas this position may seem to be discountenanced by our Translation, which usually renders it sitting, it cannot have that illation; for the *French* and *Italian* Translations expressing neither position of session or recubation, do only say that he placed himself at the table; and when ours expresseth the same by sitting, it is in relation unto our custome, time, and apprehension. The like upon occasion is not unusual: so when it is said, *Luke 4. ἄλίζας τὸ βιβλίον*, and the Vulgar renders it, *Cum plicasset librum*, ours translateth it, he shut or closed the book; which is an expression proper unto the paginal books of our times, but not so agreeable unto volumes or rolling books in use among the *Jews*, not only in elder times, but even unto this day. So when it is said, the *Samaritan* delivered unto the Host two pence for the provision of the *Levite*; and when our Saviour agreed with the

Labour.



What Denarius, or the penny in the Gospel is,

Ceremonies of the Pasover omitted.

Labourers for a penny a day; in strict translation it should be seven pence half penny; and is not to be conceived our common penny, the sixtieth part of an ounce. For the word in the Original is *Denarius*, in Latin, *denarius*, and with the Romans did value the eighth part of an ounce, which after five shillings the ounce, amounteth unto seven pence half penny of our money.

Lastly, Whereas it might be conceived that they eat the Passeeover standing rather than sitting, or lying down, according to the Institution, *Exod. 12*. Thus shall you eat, with your loins girded, your shooes on your feet, and your staff in your hand; the Jews themselves reply, this was not required of succeeding generations, and was not observed, but in the Passeeover of Egypt. And so also many other injunctions were afterward omitted, as the taking up of the Paschal Lamb, from the tenth day; the eating of it in their houses dispersed; the striking of the blood on the door posts, and the eating thereof in haste. Solemnities and Ceremonies primitively enjoined, afterward omitted; as was also this of station, for the occasion ceasing, and being in security, they applyed themselves unto gestures in use among them.

Now in what order of recumbency Christ and the Disciples were disposed, is not so easily determined. *Casalius* from the Lateran Triclinium will tell us, that there being thirteen, five lay down in the first bed, five in the last, and three in the middle bed; and that our Saviour possessed the upper place thereof. That *John* lay in the same bed, seems plain, because he leaned on our Saviours bosome. That *Peter* made the third in that bed, conjecture is made, because he beckened unto *John*, as being next him, to ask of Christ, who it was that should betray him. That *Judas* was not far off, seems probable, not only because he dipped in the same dish, but because he was so near, that our Saviour could hand the sop unto him.

## CHAP. VII.

### *Of the Picture of our Saviour with long hair.*

ANOTHER Picture there is of our Saviour described with long hair according to the custome of the Jews, and his description sent by *Lentulus* unto the Senate. Wherein indeed the hand of the Painter is not accusable, but the judgement of the common Spectator; conceiving he observed this fashion of his hair, because he was a *Nazarite*, and confounding a *Nazarite* by vow, with those by birth or education.

The *Nazarite* by vow is declared, *Numb. 6*. And was to refrain three things, drinking of Wine, cutting the hair, and approaching unto the dead; and such a one was *Sampson*. Now that our Saviour was a *Nazarite* after this kind, we have no reason to determine; for he drank Wine, and was there-



therefore called by the *Pharisees*, a Wine-bibber; he approached also the dead, as when he raised from death *Lazarus*, and the daughter of *Jarius*.

The other *Nazarite* was a Topical appellation, and applyable unto such as were born in *Nazareth*, a City of *Galilee*, and in the tribe of *Naphtali*. Neither, if strictly taken, was our Saviour in this sense a *Nazarite*; for he was born in *Bethlehem* in the tribe of *Judah*; but might receive that name, because he abode in that City; and was not only conceived therein, but there also passed the silent part of his life, after his return from *Egypt*; as is delivered by *Matthew*. And he came and dwelt in a City called *Nazareth*, that it might be fulfilled which was spoken by the Prophet, He shall be called a *Nazarene*. Both which kinds of *Nazarites*, as they are distinguishable by *Zain* and *Tsadde* in the Hebrew so in the Greek, by *Alpha* and *Omega*; for as *Jansenius* observeth, where the votary *Nazarite* is mentioned, it is written, *Nazapai* as *Levit. 6.* and *Lament. 4.* Where it is spoken of our Saviour, we read it, *Nazopai*, as in *Matthew, Luke* and *John*; only *Mark* who writ his Gospel at *Rome*, did Latinize, and wrote it *Nazapno's*.

### CAAP. VIII.

#### *Of the Picture of Abraham Sacrificing Isaac.*

**I**N the Picture of the Immolation of *Isaac*, or *Abraham* sacrificing his son, *Isaac* is described as a little boy, which notwithstanding is not consentaneous unto the authority of Expositors, or the circumstance of the Text. For therein it is delivered, that *Isaac* carried on his back the wood for the sacrifice: which being an holocaust, or burnt offering to be consumed unto ashes, we cannot well conceive a burthen for a boy; but such a one unto *Isaac*, as that which it typified was unto Christ, that is, the wood or cross whereon he suffered; which was too heavy a load for his shoulders, and was fain to be relieved therein by *Simon* of *Cyrene*.

Again, He was so far from a boy, that he was a man grown, and at his full stature, if we believe *Josephus*, who placeth him in the last of *Adolescence*, and makes him twenty five years old. And whereas in the Vulgar Translation he is termed *puer*, it must not be strictly apprehended (for that age properly endeth in puberty, and extendeth but unto fourteen) but respectively unto *Abraham*, who was at that time above six score. And therefore also herein he was not unlike unto him, who was after led dumb unto the slaughter, and commanded by others who had legions at command; that is, in meekness and humble submission. For had he resisted, it had not been in the power of his aged parent to have enforced; and many at his years have performed such acts, as few besides at any. *David* was too strong for a Lion and a Bear; *Pompey* had deserved the name of Great;

*Alexander*

Men of eminent fame and prowess at 25.



Alexander of the same cognomination was *Generalissimo* of Greece; and Anibal but one year after, succeeded *Asdrubal* in that memorable War against the *Romans*.

## CHAP. IX.

### Of the Picture of Moses with horns.

IN many pieces, and some of antient Bibles, *Moses* is described with horns. The same description we find in a silver Medal; that is upon one side *Moses* horned, and on the reverse the commandment against sculptile Images. Which is conceived to be a coynage of some *Jews*, in derision of Christians, who first began that Pourtract.

Exod. 34. 29.  
35.

The ground of this absurdity, was surely a mistake of the Hebrew Text, in the history of *Moses* when he descended from the Mount; upon the affinity of *Keren* and *Karan*, that is, an horn, and to shine, which is one quality of horn: the Vulgar Translation conforming unto the former. *Ignorabat quod cornuta esset facies ejus. Qui videbant faciem Moses esse cornutam.* But the *Chaldee* paraphrase, translated by *Paulus Fagius*, hath otherwise expressed it. *Moses nesciebat quod multus esset splendor gloria vultus ejus. Et viderunt filii Israel quod multa esset claritas gloria faciei Moses.* The expression of the septuagint is at large, *διὰ τὴν δόξαν τῆς προσώπου τοῦ μεσσωπῶ, Glorificatus est aspectus cutis, seu coloris faciei.*

What kind of Harlot she was read Camar, De vita Elie.

And this passage of the Old Testament is well explained by another of the New; wherein it is delivered, that they could not stedfastly behold the face of *Moses*, *διὰ τὴν δόξαν τῆς προσώπου* that is, for the glory of his countenance. And surely the exposition of one Text is best performed by another; men vainly interposing their constructions, where the Scripture decideth the controversy. And therefore some have seemed too active in their expositions, who in the story of *Rahab* the Harlot, have given notice that the word also signifieth an Hostess; for in the Epistle to the *Hebrews*, she is plainly termed *πορνῶν*, which signifies not an Hostess, but a pecuniary and prostituting Harlot; a term applied unto *Lais* by the *Greeks*, and distinguished from *στράτηγ* or *amica*, as may appear in the thirteenth of *Atheniens*.

And therefore more allowable is the translation of *Tremelius*, *Quod splendida facta esset cutis faciei ejus*; or as *Estius* hath interpreted it, *facies ejus erat radiosa*, his face was radiant, and dispersing beams like many horns and cones about his head; which is also consonant unto the original signification, and yet observed in the pieces of our Saviour and the Virgin *Mary*, who are commonly drawn with scintillations, or radiant Halo's about their head; which after the *French* expression are usually termed, the Glory.

Now



Now if besides this occasional mistake, any man shall contend a propriety in this Picture, and that no injury is done unto Truth by this description, because an horn is the Hieroglyphick of authority, power and dignity, and in this Metaphor is often used in Scripture; the piece I confess in this acception is harmless, and agreeable unto *Moses*; and under such emblematical constructions, we find that *Alexander the Great*, and *Attila King of Huns*, in antient Medals are described with horns. But if from the common mistake, or any solitary consideration we persist in this description; we vilifie the mysterie of the irradiation, and authorize a dangerous piece conformable unto that of *Jupiter Hammon*; which was the Sun, and therefore described with horns; as is delivered by *Macrobius*; *Hammonem quem Deum solem occidentem Lybæ existimant, arietinis cornibus fingunt, quibus id animal valet, sicut radiis sol.* We herein also intimate the Picture of *Pan*, and *Pagan* emblem of Nature. And if (as *Macrobius* and very good Authors concede) *Bacchus* (who is also described with horns) be the same Deity with the Sun; and if (as *Vossius* well contendeth) *Moses* and *Bacchus* were the same person; their descriptions must be relative, or the Tauricornous picture of one, perhaps the same with the other.

*Moses and Bacchus supposed to be the same person, De origine Idolatriæ.*

## CHAP. X.

*Of the Scutcheons of the Tribes of Israel.*

WE will not pass over the Scutcheons of the Tribes of *Israel*, as they are usually described in the Maps of *Canaan* and several other pieces; generally conceived to be the proper coats, and distinctive badges of their several Tribes, So *Reuben* is conceived to bear three Bars wave, *Judah* a Lion Rampant, *Dan* a Serpent nowed, *Simeon* a Sword in pale the point erected, &c. The ground whereof is the last Benediction of *Jacob*, wherein he respectively draweth comparisons from things here represented.

Now herein although we allow a considerable measure of truth, yet whether as they are usually described, these were the proper cognizances, and coat-arms of the Tribes; whether in this manner applyed, and upon the grounds presumed material doubts remain.

For first, They are not strictly made out from the Prophetical blessing of *Jacob*; for *Simeon* and *Levi* have distinct coats, that is, a Sword, and the two Tables, yet are they by *Jacob* included in one Prophecie, *Simeon* and *Levi* are brethren, Instruments of cruelties are in their habitations. So *Joseph* beareth an Oxe, whereof notwithstanding there is no mention in this Prophecie; for therein it is said, *Joseph* is a fruitful bough, even a fruitful bough by a well; by which repetition are intimated the two Tribes descending from him, *Ephraim* and *Manasses*; whereof notwithstanding

N n

*Ephraim*



Deut. 33.

*Ephraim* only beareth an Oxe: True it is, that many years after in the benediction of *Moses*, it is said, of *Joseph*, His glory is like the firstlings of his Ballock; and so we may concede, what *Vossius* learnedly declareth, that the *Agyptians* represented *Joseph* in the Synbole of an Oxe; for thereby was best implied the dream of *Pharaoh*, which he interpreted, the benefit by Agriculture, and provident provision of corn which he performed; and therefore did *Serapis* bear a bushel upon his head.

Again, if we take these two benedictions together, the resemblances are not appropriate, and *Moses* therein conforms not unto *Jacob*, for that which in the Prophecie of *Jacob* is appropriated unto one, is in the blessing of *Moses* made common unto others. So whereas *Judah* is compared unto a Lion by *Jacob*, *Judah* is a Lions whelp, the same is applyed unto *Dan* by *Moses*, *Dan* is a Lions whelp, he shall leap from *Bashan*, and also unto *Gad*, he dwelleth as a Lion.

Thirdly, if a Lion were the proper coat of *Judah*, yet were it not probably a Lion Rampant, as it is commonly described, but rather Couchant or Dormant, as some *Heralds* and *Rabbins* do determine; according to the letter of the Text, *Recumbens dormisti ut Leo*, He couched as a Lion, and as a young Lion, who shall rouse him?

Lastly, when it is said, Every man of the Children of *Israel* shall pitch by his own standard with the Ensign of their fathers house; upon enquiry what these Standards and Ensigns were, there is no small incertainty; and men conform not unto the Prophecie of *Jacob*. Christian Expositors are fain herein to rely upon the *Rabbins*, who notwithstanding are various in their traditions, and confirm not these common descriptions. For as for inferiour Ensigns, either of particular bands or houses, they determine nothing at all; and of the four principal or legionary Standards, that is, of *Judah*, *Reuben*, *Ephraim*, and *Dan* (under every one whereof marched three Tribes) they explain them very variously. *Jonathan* who compiled the Thargum, conceives the colours of these banners to answer the precious stones, in the brest-plate, and upon which the names of the Tribes were engraven. So the standard for the Camp of *Judah* was of three colours, according unto the stones, Chalcedony, Saphir, and Sardonyx; and therein were expressed the names of the three Tribes, *Judah*, *Issachar*, and *Zabulon*, and in the middest thereof was written, Rise up Lord, and let thy enemies be scattered, and let them that hate thee, flee before thee; in it was also the pourtrait of a Lion. The standard of *Reuben* was also of three colours, Sardine, Topaz, and Amethyst; therein were expressed the names of *Reuben*, *Simeon*, and *Gad*, in the middest wast written, Hear O *Israel*, The Lord our God, the Lord is one: Therein was also the pourtraiture of a Hart But *Abenezra* and others, beside the colours of the field, do set down other charges, in *Reubens* the form of a man or mandrake, in that of *Judah* a Lion, in *Ephraims* an Oxe, in *Dan's* the figure of an Aegle.

And thus indeed the four figures in the banners of the principal squadrons

The like also  
P. Fagius upon  
the Thargum  
or Chaldie Pa-  
raphrase of  
Onkelus.  
Num. 2.

Num. 10.

Deut. 6.



drons of *Israel* are answerable unto the Cherubins in the vision of *Ezekiel*; every one carrying the form of all these. As for the likeness of their faces, they four had the likeness of the face of a man, and the face of a Lion on the right side, and they four had the face of an Ox on the left side, they four had also the face of an *Ægle*. And conformable hereunto the pictures of the Evangelists (whose Gospels are the Christian banners) are set forth with the addition of a Man or Angel, an Ox, a Lion, and an *Ægle*. And these symbolically represent the Office of Angels, and Ministers of Gods will; in whom is required understanding, as in a man; courage and vivacity, as in the Lion; service and ministerial officiousness, as in the Ox; expedition or celerity of execution, as in the *Ægle*.

From hence therefore we may observe that these descriptions, the most authentick of any, are neither agreeable unto one another, nor unto the Scutcheons in question. For though they agree in *Ephraim* and *Judah*, that is, the Ox and the Lion, yet do they differ in those of *Dan* and *Reuben*, as far as an *Ægle* is different from a Serpent, and the figure of a Man, Hart, or Mandrake, from three Bars wave. Wherein notwithstanding we rather declare the incertainty of Arms in this particular, then any way question their antiquity; for hereof more antient examples there are, then the Scutcheons of the Tribes, if *Osyris*, *Mizraim* or *Jupiter* the Just, were the Son of *Cham*; for of his two Sons, as *Diodorus* delivereth, the one for his Device gave a Dog, the other a Wolf. And, beside the shield of *Achillis*, and many antient *Greeks*: if we receive the conjecture of *Vossius*, that the Crow upon *Corvinus* his head, was but the figure of that Animal upon his Helmet, it is an example of Antiquity among the *Romans*.

But more widely must we walk, if we follow the doctrine of the *Cabalists*, who in each of the four banners inscribe a letter of the Tetragrammaton, or quadrilateral name of God: and mysterizing their ensigns, do make the particular ones of the twelve Tribes, accommodable unto the twelve signs in the Zodiack, and twelve moneths in the year: But the Tetrarchical or general banners, of *Judah*, *Reuben*, *Ephraim*, and *Dan*, unto the signs of Aries, Cancer, Libra and Capricornus: that is, the four cardinal parts of the Zodiack, and seasons of the year.

The common Pictures of the four Evangelists explained.

The Antiquity of bearing Scutcheons.

Recius de Coelestis Agricultura. lib. 4.



## CAAP. XI.

## Of the Pictures of the Sibyls.

THE Pictures of the Sibyls are very common, and for their Prophecies of Christ in high esteem with Christians, described commonly with youthful faces, and in a defined number. Common pieces making twelve, and many precisely ten; observing therein the account of learned *Vatro*; that is, *Sibylla Delphica, Erythraea, Samia, Cumana, Cumaea, or Cimmeria, Hellepontica, Lybica, Phrygia, Tyburtina, Persica*. In which enumeration, I perceive learned men are not satisfied, and many conclude an irreconcilable incertainty; some making more, others fewer, and not this certain number. For *Suidas*, though he affirm that in divers ages there were ten, yet the same denomination he affordeth unto more; *Boysardus* in his Tract of Divination, hath set forth the Icons of these Ten, yet addeth two others, *Epirotica*, and *Aegyptia*; and some affirm that Prophefying women were generally named *Sibyls*.

Others make them fewer: *Martianus Capella* two; *Pliny* and *Solinus* three; *Alian* four; and *Salmatius* in effect but seven. For discoursing hereof in his *Plinian Exercitations*, he thus determineth; *Ridetur licet hominibus pictores, qui tabulas proponunt Cumanae Cumaeae, & Erythraeae, quasi tria diversa Sibyllarum; cum una eademque fuerit Cumana, Cumaea, & Erythraea, ex plurimum & doctissimorum Authorum sententia*. *Boysardus* gives us leave to opinion there was no more than one; for so doth he conclude, *In tanta Scriptorum varietate liberum relinquitur Lectori credere, an una & eadem in diversis regionibus peregrinata, cognomen sortita sit ab iis locis ubi oracula reddidisse comperitur, an plures existerint*: And therefore not discovering a resolution of their number from pens of the best Writers, we have no reason to determine the same from the hand and pencil of Painters.

As touching their age, that they are generally described as young women, History will not allow; for the Sibyl whereof *Virgil* speaketh, is termed by him *longeva sacerdos*, and *Servius* in his Comment amplifieth the same. The other that sold the books unto *Tarquin*, and whose History is plainer than any, by *Livie* and *Gellius* is termed *Annus*; that is properly, no woman of ordinary age, but full of years, and in the daies of dotage, according to the Etymologie of *Festus*; and consonant unto the History; wherein it is said, that *Tarquin*, though she doted with old age. Which duly perpended, the *Licentia pictoria* is very large; with the same reason they may delineate old *Nestor* like *Adonis*, *Hecuba* with *Helens* face, Time with *Abolous* head. But this absurdity that eminent Artist *Michael Angelo* hath avoided, in the Pictures of the *Cumean* and *Persian* Sibyls, as they stand described from the printed sculptures of *Adam Mantuannus*.

CHAP.

*Annus, quasi  
Aevus, sine me-  
ta*



## CHAP. XII.

*Of the Picture describing the death of Cleopatra.*

**T**He Picture concerning the death of *Cleopatra* with two Asps or venomous Serpents unto her arms, or breasts, or both, requires consideration: for therein (beside that this variety is not excusable) the thing itself is questionable; nor is it indisputably certain what manner of death she dyed. *Plutarch* in the life of *Antony* plainly delivereth, that no man knew the manner of her death; for some affirmed she perished by poyson, which she alwaies carried in a little hollow comb, and wore it in her hair. Beside, there were never any Asps discovered in the place of her death, although two of her maids perished also with her; only it was said, two small and almost insensible pricks were found upon her arm, which was all the ground that *Cæsar* had to presume the manner of her death. *Galen* who was contemporary unto *Plutarch*, delivereth two waies of her death: that she killed her self by the bite of an Asp, or bit an hole in her Arm, and poured poyson therein. *Strabo* that lived before them both, hath also two opinions; that she dyed by the bite of an Asp, or else a poysonous ointment.

We might question the length of the Asps, which are sometimes described exceeding short; whereas the Chersæa or land-Asp, which most conceive she used, is above four cubits long. Their number is not unquestionable; for whereas there are generally two described, *Augustus* (as *Plutarch* relateth) did carry in his triumph the Image of *Cleopatra* but with one Asp unto her arm. As for the two pricks, or little spots in her arm, they rather infer the sex, than plurality: for like the Viper, the female Asp hath four, but the male two teeth; whereby it left this impression, or double puncture behind it.

And lastly, We might question the place; for some apply them unto her brest, which notwithstanding will not consist with the History; and *Petrus Victorinus* hath well observed the same. But herein the mistake was easie, it being the custome in capital malefactors to apply them unto the brest, as the Author *De Theriaca ad Pisonem* an eye witness hereof in *Alexandria*, where *Cleopatra* died, determineth: I beheld, saith he, in *Alexandria*, how suddenly these Serpents bereave a man of life; for when any one is condemned to this kind of death, if they intend to use him favourably, that is, to dispatch him suddenly, they fasten an Asp unto his brest; and bidding him walk about, he presently perisheth thereby.



## CHAP. XIII.

## Of the Pictures of the nine Worthies.

In Splendore  
urbis Antiquæ.

THE Pictures of the nine Worthies are not unquestionable, and to critical spectators, may seem to contain sundry improprieties. Some will enquire why *Alexander* the Great is described upon an Elephant: for, we do not find he used that animal in his Armies, much less in his own person; but his Horse is famous in History, and its name alive to this day. Beside, he fought but one remarkable battel, wherein there were any Elephants, and that was with *Porus* King of *Judia*; in which notwithstanding, as *Christus Arrianus*, and *Plutarch* report, he was on Horse-back himself. And if because he fought against Elephants, he is with propriety set upon their backs; with no less or greater reason is the same description agreeable unto *Judas Maccabeus*, as may be observed from the history of the *Maccabees*; and also unto *Julius Caesar*, whose triumph was honoured with captive Elephants, as may be observed in the order thereof, set forth by *Jacobus Laurus*. And if also we should admit this description upon an Elephant, yet were not the manner thereof unquestionable, that is, in his ruling the beast alone, for beside the Champion upon their back, there was also a guide or ruler, which sat more forward to command or guide the beast. Thus did King *Porus* ride when he was overthrown by *Alexander*; and thus are also the towred Elephants described, *Maccab. 2. 6.* Upon the beasts there were strong towers of wood, which covered every one of them, and were girtfast unto them by devices: there were also upon every one of them thirty two strong men, beside the *Indian* that ruled them.

Others will demand, not only why *Alexander* upon an Elephant, but *Hector* upon an Horse: whereas his manner of fighting, or representing himself in battel, was in a Chariot, as did the noble *Trojans*, who as *Pliny* affirmeth, were the first inventers thereof. The same way of fight is testified by *Diodorus*, and thus delivered by Sir *Walter Rawleigh*. Of the vulgar little reckoning was made, for they fought all on foot, slightly armed, and commonly followed the success of their Captains; who rode not upon Horses, but in Chariots drawn by two or three Horses. And this was also the antient way of fight among the *Britains*, as is delivered by *Diodorus*, *Caesar*, and *Tacitus*; and there want not some who have taken advantage hereof, and made it one argument of their original from *Troy*.

De inventione  
rerum, varia  
lectiones.

Lastly, By any man versed in Antiquity, the question can hardly be avoided, why the Horses of these Worthies, especially of *Caesar*, are described with the furniture of great saddles, and stirrups; for saddles largely taken, though some defence there may be, yet that they had not the use of stirrups, seemeth of lesser doubt; as *Pancirollus* hath observed, as *Polydore Virgil*, and *Petrus Victorinus* have confirmed, expressly discoursing hereon:



hereon : as is observable from *Pliny*, and cannot escape our eyes in the ancient monuments, medals and Triumphant arches of the *Romans*. Nor is there any ancient classical word in Latin to express them. For *Staphia*, *Stapes*, or *Stapeda*, is not to be found in Authors of this Antiquity. And divers words which may be urged of this signification, are either later, or signified not thus much in the time of *Cæsar*. And therefore as *Lipsius* observeth, lest a thing of common use should want a common word, *Franciscus Philephus* named their *Stapedas*, and *Bodinus Subicus*, *Pedaneos*. And whereas the name might promise some Antiquity, because among the three small bones in the Auditory Organ, by Physicians termed *Incus*, *Malleus* and *stapes*, one thereof from some resemblance doth bear this name; these bones were not observed, much less named by *Hippocrates*, *Galen*, or any ancient Physician. But as *Laurentius* observeth, concerning the invention of the stapes or stirrup bone, there is some contention between *Columbus* and *Ingrassius*; the one of *Scicilia*, the other of *Cremona*, and both within the compass of this Century.

The same is also deduceable from very approved Authors: *Polybius* speaking of the way which *Anibal* marched into *Italy*, useth the word *Catapultaria*, that is, saith *Petrus Victorinus*, it was stored with devices for men to get upon their horses, which ascents were termed *Bemata*, and in the life of *Caius Cracchus*, *Plutarch* expresseth as much. For endeavouring to ingratiate himself with the people besides the placing of stones at every miles end; he made at nearer distances certain elevated places, and Scalary ascents, that by the help thereof, they might with better ease ascend or mount their horses. Now if we demand how Cavaliers then destitute of stirrups, did usually mount their horses; as *Lipsius* informeth, the unable and softer sort of men had their *ἀνατοχῆς*, or *Strateres*, which helped them up on horse-back, as in the practise of *Crassus* in *Plutarch*, and *Caracalla* in *Spartianus*, and the later example of *Va.entinianus*, who because his horse riseth before that he could not be settled on his back, cut off the right hand of his Strator. But how the active and hardy persons mounted, *Vegetius* resolves us, that they used to vault or leap up, and therefore they had wooden horses in their houses and abroad: that thereby young men might enable themselves in this action: wherein by instruction and practise they grew so perfect, that they could vault upon the right or left, and that with their sword in hand, according to that of *Virgil*,

*Poscit equos atque arma simul, saltuque superbus*

*Emicat.* And again:

*Infruant alii curris & corpora salta*

*Injiciunt in equos.*

So *Julius Pollux* adviseth to teach horses to incline, dimit and bow down their bodies, that their riders may with better ease ascend them. And thus may it more causally be made out, what *Hippocrates* affirmeth of the *Scythians*, that using continual riding, they were generally molested with the

*Sciatica*

The use of  
stirrups not  
ancient.

De re Milit.



Sciatica or hip-gout. Or what *Suetonius* delivereth of *Germanicus*, that he had slender legs, but encreased them by riding after meals; that is, the humours descending upon their pendulosity, they having no support or supple-  
laneous stability.

Now if any shall say that these are petty errors and minor lapses; not considerably injurious unto truth, yet it is neither reasonable nor safe to condemn inferiour falsities; but rather as between falshood and truth, there is no medium, so should they be maintained in their distances: nor the contagion of the one, approach the sincerity of the other.

#### CHAP. XIV.

##### *Of the Picture of Jephthah sacrificing his daughter.*

That Jephthah  
did not kill his  
daughter. *Judg*  
*11. 39.*

**T**He hand of the Painter confidently setteth forth the Picture of *Jephthah* in the posture of *Abraham*, sacrificing his only daughter: Thus is it commonly received, and hath had the attest of many worthy Writers. Notwithstanding upon enquiry we find the matter doubtfull, and many upon probable grounds to have been of another opinion, conceiving in this oblation not a natural but a civil kind of death, and a separation only unto the Lord. For that he pursued not his vow unto a literal oblation, there want not arguments both from the Text and reason.

For first, it is evident that she deplored her Virginity, and not her death; Let me go up and down the Mountains, and bewail my Virginity, I and my fellows.

Secondly, When it is said, that *Jephthah* did unto her according unto his vow; it is immediately subjoyned, *Et non cognovit virum*, and she knew no man; which as immediate in words, was probably most near in sense unto the vow.

Thirdly, It is said in the Text, that the daughter of *Israel* went yearly to talk with the daughter *Jephthah* four daies in the year; which had she been sacrificed, they could not have done: For whereas the word is sometime translated to lament, yet doth it also signifie, to talk, or have conference with one, and by *Tremellius*, who was well able to judge of the Original, it is in this sense translated: *Ibant filii Israelitarum, ad confabulandum cum filia Jephthaci, quatuor diebus quotannis*: And so it is also set down in the marginal notes of our Translation. And from this annual concourse of the daughters of *Israel*, it is not improbable in future Ages, the daughter of *Jephthah* came to be worshipped as a Deity; and had by the *Samaritans* an annual festivity observed unto her honour, as *Epiphanius* hath left recorded in the Heresie of the *Melchidecians*.

It is also repugnant unto reason; for the offering of mankind was against the



the Law of God, who so abhorred humane sacrifice, that he admitted not the oblation of unclean beasts, and confined his Altars but unto few kinds of Animals, the Ox, the Goat, the Sheep, the Pidgeon, and its kind : In the cleansing of the Leper, there is I confess, mention made of the Sparrow ; but great dispute may be made whether it be properly rendred. And therefore the Scripture with indignation oft-times makes mention of humane sacrifice among the *Gentiles* ; whose oblations scarce made scruple of any Animal ; sacrificing not only Man, but Horses, Lions, Eagles ; and though they come not into holocausts, yet do we read the *Syrians* did make oblations of fishes unto the Goddess *Derceto*. It being therefore a sacrifice so abominable unto God, although he had pursued it, it is not probable the Priests and Wisdome of *Israel* would have permitted it ; and that not only in regard of the subject or sacrifice it self, but also the sacrificator, which the Picture makes to be *Jephthah* ; who was neither Priest, nor capable of that Office ; for he was a *Gileadite*, and as the Text affirmeth, the son also of an Harlot. And how hardly the Priesthood would endure encroachment upon their function, a notable example there is in the story of *Ozias*.

Secondly, The offering up of his daughter was not only unlawful, and entrenched upon his Religion, but had been a course that had much condemned his discretion ; that is, to have punished himself in the strictest observance of his vow, when as the Law of God had allowed an evasion ; that is, by way of commutation or redemption, according as is determined, *Levit.* 27. Whereby if she were between the age of five and twenty, she was to be estimated but at ten shekels, and if between twenty and sixty, not above thirty : A sum that could never discourage an indulgent Parent ; it being but the value of servant slain ; the inconsiderable salary of *Judas* ; and will make no greater noise than three pound fifteen shillings with us. And therefore their conceit is not to be exploded, who say that from the story of *Jephthah* sacrificing his own daughter, might spring the fable of *Agamemnon*, delivering unto sacrifice his daughter *Iphigenia*, who was also contemporary unto *Jephthah* : wherein to answer the ground that hinted it, *Iphigenia* was not sacrificed her self, but redeemed with an Hart, which *Diana* accepted for her.

Lastly, Although his vow run generally for the words, Whatsoever shall come forth, &c. Yet might it be restrained in the sense, for whatsoever was sacrificeable, and justly subject to lawful immolation : and so would not have sacrificed either Horse or Dog, if they had come out upon him. Nor was he obliged by oath unto a strict observation of that which promissorily was unlawful ; or could he be qualified by vow to commit a fact which naturally was abominable. Which doctrine had *Herod* understood, it might have saved *John Baptists* head ; when he promised by oath to give unto *Herodias* whatsoever she would ask ; that is, if it were in the compass of things which he could lawfully grant. For his oath made not that



lawfull vvhich vvas illegal before : and if it vvere unjust to murder *John*, the supervenient Oath did not extenuate the fact, or oblige the Juror unto it.

Now the ground at least which much promoted the opinion, might be the dubious words of the Text, which contain the sense of his vow ; most men adhering unto their common and obvious acception. Whatsoever shall come forth of the doors of my house, shall surely be the Lords, and I will offer it up for a burnt offering. Now whereas it is said, *Erit Jehova, & offeram illud holocaustum*, The word signifyeth both *&* and *aut*, it may be taken disjunctively ; *aut offeram*, that is, it shall either be the Lords by separation, or else, an holocaust by common oblation ; even as our marginal translation adviseth ; and as *Tremelius* rendreth it, *Erit inquam Jehova, aut offeram illud holocaustum* : and for the vulgar translation, it useth often *&*, where *aut* must be presumed, as *Exod. 21. Si quis percusserit patrem & matrem*, that is, not both, but either. There being therefore two waies to dispose of her, either to separate her unto the Lord, or offer her as a sacrifice, it is of no necessity the later should be necessary ; and surely less derogatory unto the sacred Text and history of the people of God, must be the former.

Num. 2.

## CHAP. XV.

### Of the Picture of John the Baptist.

THE Picture of *John* the Baptist, in a Camels skin is very questionable, and many I perceive have condemned it. The ground or occasion of this description are the words of the holy Scripture, especially of *Matthew* and *Mark*, for *Luke* and *John* are silent herein ; by them it is delivered, his garment was of Camels hair, and had a leathern girdle about his loins. Now here it seems the Camels hair is taken, by Painters, for the skin or pelt with the hair upon it. But this Exposition will not so well consist with the strict acception of the words ; for *Mark 1.* It is said, he was *ἐνδύμενος τριχας καμήλου*, and *Matthew 3. εἶχε τὸ ἐνδύμα καὶ τοὺς χιτῶνας καμήλου*, that is, as the vulgar translation, that of *Beza*, that of *Sixtus*, *Quintus*, and *Clement* the eighth hath rendered it, *vestimentum habebat e pilis camelinis* ; which is, as ours translateth it, a garment of Camels hair ; that is, made of some texture of that hair, a course garment ; a cilicious or sack-cloth habit : suitable to the austerity of his life ; the severity of his Doctrine, Repentance ; and the place thereof, the wilderness, his food and diet, locusts and wilde honey. Agreeable unto the example of *Elias*, who is said to be *vir pilosus*, that is, as *Junius* and *Tremelius* interpret, *Veste villosa cinctus*, answerable unto the habit of the antient Prophets, according to that of *Zachary*. In that day the Prophets shall be ashamed, neither shall they wear a rough garment to deceive ; and suitable to the Cilicious and hairy Vests of the

2 Kings 3.18.

Zach. 13.



the strictest Orders of Friars, who derive the institution of their Monastick life from the example of *John* and *Elias*.

As for the wearing of skins, where that is properly intended, the expression of the Scripture is plain; so it is said, *Heb. 11.* They wandered about *ἐν δρυϊδὶς δερμασιν*; that is, in Goats skins; and so it is said of our first Parents, *Gen. 3.* That God made them *χιτῶνας δερματίνες Vestes pelliceas*, or coats of skins; which though a natural habit unto all, before the invention of Texture, was something more unto *Adam*, who had newly learned to dye; for unto him a garment from the dead, was but a dictate of death, and an habit of mortality.

Now if any man will say this habit of *John*, was neither of Camels skin, nor any coarse Texture of its hair, but rather some finer Weave of Camelot, Grograin, or the like, in as much as these stuffs are supposed to be made of the hair of that Animal, or because that *Elia*n affirmeth, that Camels hair of *Persia*, is as fine as *Milesian* wool, wherewith the great ones of that place were clothed, they have discovered an habit, not only unsuitable unto his leathern cincture, and the courseness of his life; but not consistent with the words of our Saviour, when reasoning with the people concerning *John*, he saith, What went you out into the Wilderness to see? a man clothed in soft raiment? Behold, they that wear soft raiment, are in Kings Houses.

## CHAP. XVI.

### *Of the Picture of St. Christopher.*

THE Picture of *St. Christopher*, that is, a man of a Giant-like stature, bearing upon his shoulders our Saviour Christ, and with a staff in his hand, wading thorow the water, is known unto Children, common over all *Europe*, not only as a sign unto houses, but is described in many Churches, and stands *Colossus* like in the entrance of *Nostre Dame* in *Paris*.

Now from hence, common eyes conceive an History suitable unto this description, that he carried our Saviour in his Minority over some River or Water: which notwithstanding we cannot at all make out. For we read not thus much in any good Author; nor of any remarkable *Christopher*, before the reign of *Decius*: who lived 250 years after Christ. This man indeed according unto History suffered as a Martyr in the second year of that Emperour, and in the *Roman* Calender takes up the 21 of *July*.

The ground that begat or promoted this opinion, was first the fabulous adjections of succeeding ages, unto the veritable acts of this Martyr, who in the most probable accounts was remarkable for his staff, and a man of a good stature.

The second might be a mistake, or misapprehension of the Picture, most men conceiving that an History was contrived at first but as an Emblem, or



Lip. De vitis  
Sanctorum.

Symbolical fancy : as from the Annotations of *Baronius* upon the *Roman Martyrologie*, *Lipellous* in the life of *Saint Christopher* hath observed in these words ; *Acta Saint Christopheria multis depravata inveniuntur : quod quidem non aliunde originem sumpsisse certum est : quam quod symbolicas figuras imperiti ad veritatem successu temporis transtulerint : itaque cuncta illa de sancto Christophoro pingi consuevit, symbola potius, quam historia. alienius existimandum est esse expressam imaginem ;* that is, The Acts of *Saint Christopher* are depraved by many ; which surely began from no other ground, then, that in process of time, unskilful men translated symbolical figures unto real verities : and therefore what is usually described in the Picture of *St. Christopher*, is rather to be received as an Emblem, or Symbolical description, then any real History. Now what Emblem this was, or what its signification, conjectures are many ; *Pierius* hath set down one, that is, of the Disciple of *Christ* : for he that will carry *Christ* upon his shoulders, must rely upon the staff of his direction, whereon if he firmeth himself, he may be able to overcome the billows of resistance, and in the vertue of this staff, like that of *Jacob*, pass over the waters of *Jordan*. Or otherwise thus ; He that will submit his shoulders unto *Christ*, shall by the concurrence of his power encrease into the strength of a Giant ; and being supported by the staff of his holy Spirit, shall not be overwhelmed by the waves of the World, but wade thorow all resistance.

Anton. Gastel-  
loni antiqui-  
tates Mediola-  
nenses.

And also the mystical reasons of this pourtraict alledged by *Vida* and *Xerisanus* : and the recorded story of *Christopher*, that before his Martyrdom he requested of God, that where ever his body were, the places should be freed from pestilence and mischiefs, from infection. And therefore his picture or pourtraict, was usually placed in publick waies, and at the entrance of Towns and Churches, according to the received Distich.

*Christophorum videas, postea tuus eris.*

## CHAP. XVII.

### Of the Picture of *St. George*.

THE Picture of *St. George* killing the Dragon, and as most antient draughts do run, with the daughter of a King standing by, is famous amongst Christians. And upon this description dependeth a solemn story, how by this atchievement he redeemed a Kings daughter ; which is more especially believed by the *English*, whose Protector he is : and in which form and history, according to his description in the *English Colledge at Rome*, he is set forth in the Icons or Cuts of Martyrs by *Cevalerius* : and all this according to the *Historia Lombardica*, or golden legend of *Jacobus de Voraign*. Now of what authority soever this piece be amongst us, it is, I perceive,



perceive, received with different beliefs; for some believe the person and the story; some the person, but not the story; and others deny both.

That such person there was, we shall not contend: for besides others, Dr. Heilin hath clearly asserted it in his History of St. George. The indistinction of many in the community of name, or the misapplication of the acts of one unto another, hath made some doubt thereof. For of this name we meet with more than one in History, and so lefs than two conceived of *Cappadocia*. The one an *Arrian* who was slain by the *Alexandrians* in the time of *Julian*; the other a valiant Souldier and Christian Martyr, beheaded in the reign of *Dioclesian*. This is the *George* conceived in this Picture, who hath his day in the *Roman* Calender, on whom so many fables are delivered, whose story is set forth by *Metaphrastes*, and his Miracles by *Turonensis*.

As for the story depending hereon, some conceive as lightly thereof, as of that of *Perseus* and *Andromeda*, conjecturing the one to be the Father of the other; and some too highly assert it. Others with better moderation, do either entertain the same as a fabulous addition unto the true and authentick story of Saint *George*; or else conceive the literal acception to be a misconstruction of the Symbolical expression; apprehending a veritable History, in an Embleme, or piece of Christian Poesie. And this Emblematical construction hath been received by men not forward to extenuate the acts of Saints; as from *Baronius*, *Lipellous* the *Cartusian* hath delivered in the Life of Saint *George*; *Picturam illam Saint Georgii qua effingitur eques armatus, qui hasta cuspidate hostem interficit, juxta quam etiam virgo posita manus supplices tendens, ejus explorat auxilium, Symboli potius quam historia alicujus censenda expressa imago. Consuevit quidem ut equestris militia miles equestri imagine referri*: that is, The Picture of Saint *George*, wherein he is described like a Curassier or horseman compleatly armed, Is rather a symbolical image, than any proper figure.

Now in the Picture of this Saint and Souldier, might be implied the Christian Souldier and true Champion of Christ. A horseman armed *Cap-a-pe*, intimating the *Panoplia*, or compleat armour of a Christian: combating with the Dragon, that is, with the Devil; in defence of the Kings daughter, that is, the Church of God. And therefore although the History be not made out, it doth not disparage the Knights and Noble order of Saint *George*: whose cognisance is honourable in the Embleme of the Souldier of Christ, and is a worthy memorial to conform unto its mysterie. Nor, were there no such person at all, had they more reason to be ashamed, then the Noble order of *Burgundy*, and Knights of the Golden Fleece; whose badge is a confessed fable.



## CHAP. XVIII.

## Of the Picture of Jerom.

Clocks no very antient invention.

A peculiar description and particular construction hereof out of R. Clomer, is set down Cuvius de Cassarel. cap. 9.

Doctrine of circular motions.

THE Picture of *Jerom* usually described at his study, with a Clock hanging by, is not to be omitted; for though the meaning be allowable, and probable it is, that industrious Father did not let slip his time without account; yet must not perhaps that Clock be set down to have been his measure thereof. For Clocks or Automatus organs, whereby we now distinguish of time, have found no mention in any antient Writers: but are of late invention, as *Pancirollus* observeth. And *Polydore Virgil* discoursing of new inventions, whereof the Authors are not known, makes instance in Clocks and Guns. Now *Jerom* is no late Writer, but one of the antient Fathers, and lived in the fourth Century, in the reign of *Theodosius* the first.

It is not to be denied, that before the daies of *Jerom* there were Horologies, and several accounts of time; for they measured the hours not only by drops of water in glasses called *Clepsydræ*, but also by sand in glasses called *Clepsammia*. There were also from great antiquity, Sciote-rical or Sun Dials, by the shadow of a stile or gnomon denoting the hours of the day: an invention ascribed unto *Anaximenes* by *Pliny*. Hereof a memorable one there was in *Campus Martius*, from an obelisk erected, and golden figures placed horizontally about it; which was brought out of *Egypt* by *Augustus*, and described by *Jacobus Laurus*. And another of great antiquity we meet with in the story of *Ezechias*; for so it is delivered in *King. 2. 20.* That the Lord brought the shadow backward ten degrees, by which it had gone down in the Dial of *Ahaz*. That is, say some, ten degrees, not lines; for the hours were denoted by certain divisions or steps in the Dial, which others distinguished by lines, according to that of *Persius*.

*Sertimus indomitum quod dispartare Palernum.*

*Sufficiat, quinta dum linea tangitur umbra.*

That is, the line next the Meridian, or within an hour of noon.

Of later years there succeeded new inventions, and horologies composed by Trochilick, or the artifice of wheels; whereof some are kept in motion by weight, others perform without it. Now as one age instructs another, and time that brings all things to ruine, perfects also every thing; so are these indeed of more general and ready use than any that went before them. By the Water-glasses the account was not regular: for from attenuation and condensation, whereby that Element is altered, the hours were shorter in hot weather than in cold, and in Summer than in Winter. As for Sciote-rical Dials, whether of the Sun or Moon, they are only of use in the actual radiation of those Luminaries; and are of little advantage unto those inha-



inhabitants, which for many moneths enjoy not the Lustre of the Sun.

It is I confess no easie wonder how the horometry of Antiquity discovered not this Artifice; how *Architas* that contrived the moving Dove, or rather the *Helicofophe* of *Archimedes*, fell not upon this way. Surely as in many things, so in this particular, the present age hath far surpassed Antiquity; whose ingenuity hath been so bold not only to proceed below the account of minutes; but to attempt perpetual motions, and engines whose revolutions (could their substance answer the design) might out-last the exemplary mobility, and out-measure time it self. For such a one is that mentioned by *John Dee*, whose words are these in his learned Preface unto *Euclide*: By Wheels strange works and incredible are done: A wondrous example was seen in my time in a certain Instrument, which by the Inventer and Artificer was sold for twenty Talents of Gold; and then by chance had received some injury, and one *Fanelius* of *Cremona* did mend the same, and presented it unto the Emperour *Charles* the fifth. *Jeronimus Cardanus* can be my Witness, that therein was one Wheel that moved in such a rate, that in seven thousand years only his own period should be finished; a thing almost incredible, but how far I keep within my bounds, many men yet alive can tell.

## CHAP. XIX.

### *Of the Pictures of Mermaids, Unicorns, and some others.*

**F**EW eyes have escaped the Picture of *Mermaids*; that is, according to *Horace* his Monster, with womans head above, and fishy extremity below; and these are conceived to answer the shape of the antient *Syrens* that attempted upon *Ulysses*. Which notwithstanding were of another description, containing no fishy compofure, but made up of Man and Bird; the humane mediety variously placed not only above, but below; according unto *Alian*, *Suidas*, *Servius*, *Boccacius* & *Aldrovandus*, who hath referred their description unto the story of fabulous Birds; according to the description of *Ovid*, and the account thereof in *Hyginus*, that they were the daughters of *Melpomene*, and metamorphosed into the shape of man and bird by *Ceres*.

And therefore these pieces so common among us, do rather derive their original, or are indeed the very descriptions of *Dagon*; which was made with humane figure above, and fishy shape below; whose stump, or as *Tremellius* and our margin renders it, whose fleshy part only remained, when the hands and upper part fell before the Ark. Of the shape of *Arctergates*, or *Decreto* with the *Phœnitians*; in whose fishy and feminine mixture, as some conceive, were implied the Moon and the Sea, or the Deity of the Waters; and therefore in their sacrifices, they made oblations of fishes.

From

*Dagon* the Idol, of what form.

1 Sam. 5.



From whence were probably occasioned the Pictures of *Nereides* and *Tritons* among the *Grecians*, and such as we read in *Macrobius*, to have been placed on the top of the Temple of *Saturn*.

We are unwilling to question the Royal Supporters of *England*, that is, the approved descriptions of the *Lion* and the *Unicorn*. Although, if in the *Lion* the position of the pizel be proper, and that the natural situation; it will be hard to make out their retrocopulation, or their coupling and pissing backward, according to the determination of *Aristotle*; All that urine backward do copulate *πυρρὸς κλινάτιμ*, or averfly, as *Lions*, *Hares*, *Linxes*.

As for the *Unicorn*, if it have the head of a *Deer*, and the tail of a *Boar*, as *Vartommanus* describeth it, how agreeable it is in this picture every eye may discern. If it be made bisculous or cloven footed, it agreeth unto the description of *Vartomm*, but scarce of any other; and *Arist.* supposeth that such as divide the hoof, do also double the horn; they being both of the same nature, and admitting division together. And lastly, if the horn have this situation, and be so forwardly affixed, as is described, it will not be easily conceived, how it can feed from the ground; and therefore we observe, that Nature in other cornigerous Animals, hath placed the horns higher and reclining, as in *Bucks*; in some inverted upwards, as in the *Rhinoceros*, the *Indian Ass*, and *Unicornous Beetles*: and thus have some affirmed it is seated in this Animal.

We cannot but observe that in the Picture of *Jonah* and others, *Whales* are described with two prominent spouts on their heads: whereas indeed they have but one in the forehead, and terminating over the wind-pipe. Nor can we over-look the Picture of *Elephants* with Castles on their backs, made in the form of land-Castles, or stationary fortifications, and answerable unto the Arms of *Castile*, or *Sir John Old Castle*: whereas the towers they bore, were made of wood, and girt unto their bodies, as is delivered in the books of *Maccab.* and as they were appointed in the Army of *Antiochus*.

We will not dispute the Pictures of *Retiary Spiders*, and their position in the web, which is commonly made lateral, and regarding the *Horizon*, although it be observed, we shall commonly find it downward, and their heads respecting the Center. We will not controvert the Picture of the seven Stars: although if thereby be meant the *Pleiades*, or subconstellation upon the back of *Taurus*, with what congruity they are described, either in sight or magnitude, in a clear night an ordinary eye may discover, from July unto April. We will not question the tongues of *Adders* and *Vipers*, described like an *Anchor*, nor the Picture of the *Flower de Luce*: though how far they agree unto their natural draughts, let every Spectator determine.

Whether the *Cherubims* about the *Ark* be rightly described in the common Picture, that is, only in humane heads, with two wings: or rather in the shape of *Angels* or young *Men*, or somewhat at least with feet, as the Scripture seems to imply. Whether the *Cross* seen in the air by *Constantine*, were of that figure wherein we represent it; or rather made out of *X* and

Where the seven Stars be situated.

2. Chron. 3. 13.



and P, the two first letters of *Χριστός*. Whether the Cross of Christ did answer the common figure; whether so far advanced above his head; whether the feet were so disposed, that is, one upon another, or separately nailed, as some with reason describe it: we shall not at all contend. Much less whether the house of *Diogenes* were a Tub framed of wood, and after the manner of ours, or rather made of earth, as learned men conceive, and so more clearly make out that expression of *Javenal*. We should be too critical to question the letter Y, or bicornous element of *Pythagoras*, that is, the making of the horns equal: or the left less than the right, and so destroying the Symbolical intent of the figure; confounding the narrow line of virtue, with the larger road of vice; answerable unto the narrow door of heaven, and the ample gates of hell, expressed by our Saviour, and not forgotten by *Homer*, in that Epithete of *Pluto's* house.

Many more there are whereof our pen shall take no notice, nor shall we urge their enquiry; we shall not enlarge with what incongruity, and how dissenting from the pieces of Antiquity, the Pictures of their gods and goddesses are described, and how hereby their symbolical sense is lost; although herein it were not hard to be informed from *Phornutus*, *Fulgentius*, and *Albricus*. Whether *Hercules* be more more properly described strangling than tearing the Lion, as *Victorius* hath disputed, nor how the characters and figures of the Signs and Planets be now perverted, as *Salmasius* hath learnedly declared. We will dispence with Bears with long tails, such as are described in the figures of Heaven; we shall tolerate flying Horses, black Swans, Hydra's Centaur's, Harpies and Satyrs; for these are monstrosities, rarities, or else Poetical fancies, whose shadowed moralities requite their substantial falsities. Wherein indeed we must not deny a liberty; nor is the hand of the Painter more restrainable, than the pen of the Poet. But where the real works of Nature, or veritable acts of story are to be described, digressions are aberrations; and Art being but the Imitator or secondary Representer, it must not vary from the verity of the example; or describe things otherwise than they truly are or have been. For hereby introducing false Ideas of things, it perverts and deforms the face and symmetry of truth.

..... *Dolia*  
*magei nos ar-*  
*dent Cynici,*  
*&c.*

*Ευρυπύλῃς.*

*Phornut. de*  
*natura deorum.*  
*Fulg. mytholo-*  
*gia.*  
*Albric. de dec-*  
*orum imagini-*  
*bis.*



## CHAP. XX.

*Of the Hieroglyphical Pictures of the Egyptians.*

Certainly of all men that suffered from the confusion of *Babel*, the *Egyptians* found the best evasion; for, though words were confounded, they invented a language of things, and spake unto each other by common notions in Nature. Whereby they discoursed in silence, and were intuitively understood from the theory of their Expresses. For they assumed the shapes of animals common unto all eyes; and by their conjunctions and compositions were able to communicate their conceptions, unto any that co-apprehended the Syntaxis of their natures. This many conceive to have been the primative way of writing, and of greater antiquity than letters; and this indeed might *Adam* well have spoken, who understanding the nature of things, had the advantage of natural expressions. Which the *Egyptians* but taking upon trust, upon their own or common opinion; from conceded mistakes they authentically promoted Errors; describing in their Hieroglyphicks, creatures of their own invention; or from known and conceded animals, erecting significations not inferrible from their natures.

And first, Although there were more things in nature than words which did express them; yet even in these mute and silent discourses, to express complexed significations, they took a liberty to compound and piece together creatures of allowable forms into mixtures inexistent. Thus began the descriptions of Griphins, Basilisks, Phoenix, and many more; which Emblematists and Heralds have entertained with significations answering their institutions; Hieroglyphically adding Martegrees, Wiverns, Lion-fishes, with divers others. Pieces of good and allowable invention unto the prudent Spectator, but are look'd on by vulgar eyes as literal truths, or absurd impossibilities, whereas indeed they are commendable inventions, and of laudable significations.

Again, Beside these pieces fictitiously set down, and having no Copy in nature; they had many unquestionably drawn, of inconsequent signification, nor naturally verifying their intention. We shall instance but in few, as they stand recorded by *Orus*. The male sex they expressed by a Vulture, because of Vultures all are females, and impregnated by the wind; which authentically transmitted, hath passed many pens, and became the assertion of *Alian*, *Ambrose*, *Basil*, *Isidore*, *Tzetzes*, *Philes*, and others. Wherein notwithstanding what injury is offered unto the Creation in this confinement of sex, and what disturbance unto Philosophy in the concession of windy conceptions, we shall not here declare. By two drams they thought it sufficient to signifie an heart; because the heart at one year weigheth two drams, that is, a quarter of an ounce, and unto fifty years annually encreaseth the



the weight of one dram, after which in the same proportion it yearly decreaseth; so that the life of a man doth not naturally extend above an hundred. *In his Philosophia Barbarica.* And this was not only a popular conceit, but consentaneous unto their Physical principles, as *Hernicus* hath accounted it.

A woman that hath but one child, they express by a Lioness; for that conceiveth but once. Fecundity they set forth by a Goat, because but seven daies old, it beginneth to use coition. The abortion of a woman they describe by an Horse kicking a Wolf; because a Mare will cast her foal if she tread in the track of that animal. Deformity they signifie by a Bear; and an unstable man by an Hyæna, because that animal yearly exchangeth its sex. A woman delivered of a female child, they imply by a Bull looking over his left shoulder; because if in coition a Bull part from a cow on that side, the Calf will prove a female.

All which, with many more, how far they consent with truth, we shall not disparage our Reader to dispute, and though some way allowable unto wiser conceits, who could distinctly receive their significations: yet carrying the majesty of Hieroglyphicks, and so transmitted by Authors: they crept into a belief with many, and favourable doubt with most. And thus, I fear, it hath fared with the Hieroglyphical Symboles of Scripture: which excellently intended in the species of things sacrificed, in the prohibited meats, in the dreams of *Pharaoh*, *Joseph*, and many other passages: are oft-times wrack'd beyond their symbolizations, and enlarged into constructions disparaging their true intentions.

## CHAP. XXI.

*Compendiously of many questionable Customs, Opinions, Pictures, Practices, and Popular Observations.*

1. IF an Hare cross the high-way, there are few above threescore years that are not perplexed thereat: which notwithstanding is but an Augural terror, according to that received expression, *In Auspicatum dat iter oblatas Lepus*. And the ground of the conceit was probably no greater than this, that a fearful animal passing by us, portended unto us something to be feared, as upon the like consideration, the meeting of a Fox presaged some future imposture, which was a superstitious observation prohibited unto the *Jews*, as is expressed in the Idolatry of *Maimonides*, and is referred unto the sin of an observer of Fortunes, or that abuseth events unto good or bad signs, forbidden by the Law of *Moses*; which notwithstanding sometimes succeeding, according to fears or desires; have left expressions and timorous expectations in credulous minds for ever.

The ground of many vain observations.  
*Deut.* 18.



The Embleme  
of Superstition  
*Iconologia de*  
*Cæsare Ripa.*

2. That Owls and Ravens are ominous appearers, and pre-signifying unlucky events, as Christians yet conceive, was also an Augurial conception. Because many Ravens were seen when *Alexander* entred *Babylon*, they were thought to pre-ominate his death; and because an Owl appeared before the battel, it presaged the ruine of *Crassus*. Which though decrepitate superstitions, and such as had their nativity in times beyond all History, are fresh in the observation of many heads, and by the credulous and feminine party still in some Majesty among us. And therefore the Embleme of Superstition was well set out by *Ripa*, in the Picture of an Owl, an Hare, and an old Woman. And it no way confirmeth the Augurial consideration, that an Owl is a forbidden food in the Law of *Moses*; or that *Jerusalem* was threatened by the Raven and the Owl, in that expression of *Isa.* 34. That it should be a Court for Owls, that the Cormorant and the Bittern should possess it, and the Owl and the Raven dwell in it. For thereby was only implied their ensuing desolation, as is expounded in the words succeeding; He shall draw upon it the line of confusion, and the stones of emptiness.

3. The falling of Salt is an authentick presagement of ill luck, nor can every temper condemn it; from whence notwithstanding nothing can be naturally feared: nor was the same a general prognostick of future evil among the Antients, but a particular omination concerning the breach of friendship. For Salt as incorruptible, was the Symbole of friendship, and before the other service was offered unto their guests; which if it casually fell, was accounted ominous, and their amity of no duration. But whether Salt were not only a Symbole of friendship with man, but also a figure of amity and reconciliation with God, and was therefore observed in sacrifices; is an higher speculation.

4. To break the egg shell after the meat is out, we are taught in our child-hood, and practise it all our lives; which nevertheless is but a superstitious reliet; according to the judgement of *Pliny*, *Huc pertinet ovorum, ut exrobuerit quisque, calices protinus frangi, aut eosdem colearibus perforari*; and the intent hereof was to prevent witchcraft; for lest witches should draw or prick their names therein, and veneficiously mischief their persons, they broke the shell, as *Dalecampius* hath observed.

The true Lovers knot is very much magnified, and still retained in presents of Love among us; which though in all points it doth not make out, had perhaps its original from *Nodus Herculanus*, or that which was called *Hercules* his knot, resembling the snaky complication in the caduceus or rod of *Hermes*: and in which form the Zone or wollen girdle of the Bride was fastened, as *Turnebus* observeth in his *Adversaria*.

6. When our cheek burneth, or ear tingleth, we usually say that some body is talking of us, which is an antient conceit, and ranked among superstitious opinions by *Pliny*. *Absentes tinnitu aurium presentire sermones de se receptum est*, according to that distick noted by *Dalecampius*.

GATTHA



*Garrula quid totis resonas mihi noctibus auris?*

*Nescio quem dicis nunc meminisse mei.*

Which is a conceit hardly to be made out without the concession of a signifying Genius, or universal Mercury; conducting sounds unto their distant subjects, and teaching us to hear by touch.

7. When we desire to confine our words, we commonly say they are spoken under the Rose; which expression is commendable, if the Rose from any natural property may be the Symbole of silence, as *Nazianze* seems to imploy in these translated verses:

The Original  
of the proverb  
under the Rose  
be it, &c.

*Utque latet Rosa Verna suo putamine clausa,  
Sic os vincla ferat, validisque arctetur habenis,  
Indicatque suis proluxa silentia labris:*

And is also tolerable, if by desiring a secrecy to words spoke under the Rose, we only mean in society and compotation, from the antient custome in Symposiack meetings, to wear chaplets of Roses about their heads: and so we condemn not the *Germane* custome, which over the Table describeth a Rose in the feeling. But more considerable it is, if the original were such as *Lemnius*, and others have recorded; that the Rose was the flower of *Venus*, which *Cupid* consecrated unto *Harpocrates* the God of silence, and was therefore an Embleme thereof, to conceal the pranks of *Venerie*; as is declared in this Tetrastick,

*Est Rosa flus veneris, cuius quo facta laterent.  
Harpocrati matris, dona dicavit Amor;  
Inde Rosam mensis hospes suspendit Amicis,  
Conviviæ ut sub ea dicta tacenda sciant.*

8. That smoak doth follow the fairest, is an usual saying with us, and in many parts of *Europe*; whereof although there seem no natural ground, yet is it the continuation of a very antient opinion, as *Petrus Victorius* and *Cassan* have observed from a passage in *Athenaus*: wherein a *Parasite* thus describeth himself.

*To every Table first I come,  
Whence Porridge I am call'd by some  
A Capaneus at staves I am,  
To enter any Room a Ram;  
Like whips and thongs to all I ply,  
Like smoke unto the fair I fly.*

9. To sit cross legg'd, or with our fingers pectinated or shut together, is accounted bad, and friends will perswade us from it. The same conceit religiously possessed the Antients, as is observable from *Pliny*. *Poplites alternis genibus*



*genibus imponere nefas olim*; and also from *Athenaus*, that it was an old veneficious practice, and *Juno* is made in this posture to hinder the delivery of *Alcmena*: And therefore, as *Pierius* observeth, in the Medal of *Julia Pia*, the right hand of *Venus* was made extended with the inscription of *Venus Genetrix*: for the complication or pectination of the fingers was an Hieroglyphick of impediment, as in that place he declareth.

2 Chron. 35.

10. The set and statary times of pairing of nails, and cutting of hair, is thought by many a point of consideration; which is perhaps but the continuation of an antient superstition. For piaculous it was unto the *Romans* to pare their nails upon the *Nundinæ*, observed every ninth day; and was also feared by others in certain daies of the week; according to that of *Ansonius*, *Ungues, Mercurio, Barbam Jove, Cypride, Crines*; and was one part of the wickedness that filled up the measure of *Manasses*, when 'tis delivered that he observed times.

11. A common fashion it is to nourish hair upon the moults of the face; which is the perpetuation of a very antient custome; and though innocently practised among us, may have a superstitious original, according to that of *Pliny*, *Nevos in facie condere religiosum habent nunc multi*. From the like might proceed the fears of poling Elvelocks, or complicated hairs of the head, and also of locks longer than the other hair; they being votary at first, and dedicated upon occasion, preserved with great care, and accordingly esteemed by others, as appears by that of *Apuleius*, *Adjuro per dulcem capilli tui nodulum*.

12. A custome there is in most parts of *Europe* to adorn Aqueducts, Spouts, and Cisterns with Lions heads: which thought no illaudable ornament, is of an *Egyptian* geneologie, who practised the same under a symbolical illation. For because the Sun being in *Leo*, the flood of *Nilus* was at the full, and water became conveyed into every part, they made the spouts of their Aqueducts through the head of a Lion. And upon some celestial respects it is not improbable the great Mogull or *Indian* King doth bear for his Arms a Lion and the Sun.

Symbolical  
significations  
of the girdles.

Isa. 11.

13. Many conceive there is somewhat amiss, and that as we usually say, they are unblest untill they put on their girdle. Wherein (although most know not what they say) there are involved unknown considerations. For by a girdle or cincture are symbolically implied Truth, Resolution, and readiness unto action, which are parts and virtues required in the service of God. According whereto we find that the *Israelites* did eat the Paschal Lamb with their loins girded; and the Almighty challenging *Job*, bids him gird up his loins like a man. So runneth the expression of *Peter*, Gird up the loins of your minds, be sober and hope to the end; so the high Priest was girt with the girdle of fine linnen: so is it part of the holy habit to have our loins girt about with truth; and so is it also said concerning our Saviour, Righteousness shall be the girdle of his loins; and faithfulness the girdle of his reins.

More-



Moreover by the girdle, the heart and parts which God requires, are divided from the inferiour and epithumetrical organs; implying thereby a memento unto purification and cleanness of heart, which is commonly defiled from the concupiscence and affection of those parts; and therefore unto this day the *Jews* do bless themselves when they put on their zone or cincture. And thus may we make out the doctrine of *Pythagoras*, to offer sacrifice with our feet naked, that is, that our inferiour parts, and farthest removed from reason might be free, and of no impediment unto us. Thus *Achilles*, though dipped in *Styx*, yet having his heel untouched by that water; although he were fortified elsewhere, he was slain in that part, as only vulnerable in the inferiour and brutal part of Man. This is that part of *Eve* and her posterity the devil still doth bruise; that is, that part of the soul which adhereth unto earth, and walks in the paths thereof. And in this secondary and symbolical sense it may be also understood, when the Priests in the Law washed their feet before the sacrifice; when our Saviour washed the feet of his Disciples, and said unto *Peter*, If I wash not thy feet, thou hast no part in me. And thus is it symbolically explainable, and implyeth purification and cleanness, when in the burnt offerings the Priest is commanded to wash the inwards and legs thereof in water; and in the peace and sin-offerings, to burn the two kidneys, the fat which is about the flanks, and as we translate it, the Caul above the Liver. But whether the *Jews* when they blessed themselves, had any eye unto the words of *Jeremy*, *Jer. 13.* wherein God makes them his Girdle; or had therein any reference unto the Girdle, which the Prophet was commanded to hide in the hole of the rock of *Enphrates*, and which was the type of their captivity, we leave unto higher conjecture.

14. The Picture of the Creator, or God the Father in the shape of an old Man, is a dangerous piece, and in this Fecundity of sects, may revive the Anthropomorphites. Which although maintained from the expression of *Daniel*, I beheld where the Antient of daies did sit, whose hair of his head was like the pure wool; yet may it be also derivative from the Hieroglyphical description of the *Egyptians*; who to express their Eneph, or Creator of the World, described an old man in a blew mantle, with an egg in his mouth; which was the Embleme of the World. Surely those Heathens, that notwithstanding the exemplary advantage in Heaven, would endure no pictures of Sun or Moon, as being visible unto all the World, and needing no representation, do evidently accuse the practice of those pencils that will describe invisibles. And he that challenged the boldest hand unto the picture of an Echo, must laugh at this attempt, not only in the description of invisibility, but circumscription of Ubiquity, and fetching under lines incomprehensible circularity.

The pictures of the *Egyptians* were more tolerable, and in their sacred letters more veniably expressed the apprehension of Divinity. For though they implied the same by an eye upon a Scepter, by an *Aegles* head, a

Croco-

Concupiscen-  
tial.

Certain Here-  
ticks who as-  
cribed humane  
figure unto  
God after  
which they  
conceived he  
created man  
in his likeness.



Crocodile, and the like: yet did these manual descriptions pretend no corporal representations; nor could the people misconceive the same unto real correspondencies. So though the Cherub carried some apprehension of Divinity, yet was it not conceived to be the shape thereof: and so perhaps because it is metaphorically predicated of God, that he is a consuming fire, he may be harmlessly described by a flaming representation; Yet if, as some will have it, all mediocrity of folly is foolish, and because an unrequitable evil may ensue, an indifferent convenience must be omitted; we shall not urge such representations; we could spare the holy Lamb for the picture of our Saviour, and the Dove or fiery Tongues to represent the Holy Ghost.

15. The Sun and Moon are usually described with humane faces; whether herein there be not a *Pagan* imitation, and those visages at first implied *Apollo* and *Dianna*, we may make some doubt, and we find the statua of the Sun was framed with raies about the head, which were the indiciduous and unshaven locks of *Apollo*. We should be too Iconomical to question the pictures of the winds, as commonly drawn in humane heads, and with their cheeks distended, which notwithstanding we find condemned by *Minutius*, as answering poetical fancies, and the gentle description of *Eolus*, *Boreas*, and the feigned Deities of winds.

16. We shall not, I hope, disparage the resurrection of our Redeemer, If we say the Sun doth not dance on Easter day. And though we would willingly assent unto any sympathetical exultation, yet cannot conceive therein any more than a Tropical expression. Whether any such motion there were in that day wherein Christ arised, Scripture hath not revealed, which hath been punctual in other Records concerning solary miracles: and the *Areopagite* that was amazed at the Eclipse, took no notice of this. And if metaphorical expressions go so far, we may be bold to affirm, not only that one Sun danced, but two arose that day: That light appeared at his nativity, and darkness at his death, and yet a light at both; for even that darkness was a light unto the *Gentiles*, illuminated by that obscurity. That 'twas the first time the Sun set above the Horizon; that although there were darkness above the earth, there was light beneath it, nor dare we say that hell was dark if he were in it.

17. Great conceits are raised of the involution of membranous covering, commonly called the Silly-how, that sometimes is found about the heads of children upon their birth, and is therefore preserved with great care, not only as medical in diseases, but effectual in success, concerning the Infant and others; which is surely no more than a continued superstition. For hereof we read in the life of *Antonius* delivered by *Spartianus*, that children are born sometimes with this natural cap; which Mid-wives were wont to sell unto credulous Lawyers, who had an opinion it advantaged their promotion.

But to speak strictly, the effect is natural, and thus to be conceived; Animal conceptions have three teguments, or membranous films which cover them

Or quarrel-  
some with Pi-  
ctures. Dion.  
Ep. 7. a. ad Po-  
licar. & Pet.  
Hail not, is  
vit. S. Dionys.



them in the womb, that is, the Corion, Amnios, and Allantois; the Corion is the outward membrane wherein are implanted the Veins, Arteries and umbilical vessels, whereby its nourishment is conveyed: the Allantois a thin coat seated under the Corion, wherein are received the watery separations conveyed by the Urachus, that the acrimony thereof should not offend the skin. The Amnios is a general investment, containing the sudorous or thin serosity perspirable through the skin. Now about the time when the Infant breaketh these coverings, it sometime carrieth with it about the head a part of the Amnios or nearest coat; which saith *Spiegelius*, either proceedeth from the toughness of the membrane, or weakness of the Infant that cannot get clear thereof. And therefore herein significations are natural and concluding upon the Infant, but not to be extended unto magical signalities, or any other person.

18. That 'tis good to be drunk once a moneth, is a common flattery of sensuality, supporting it self upon Physick, and the healthfull effects of inebriation. This indeed seems plainly affirmed by *Avicenna*, a Physitian of great authority, and whose Religion prohibiting Wine, could less extenuate ebriety. But *Averroes* a man of his own faith was of another belief; restraining his ebriety unto hilarity, and in effect making no more thereof than *Seneca* commendeth, and was allowable in *Caro*; that is, a sober incalescence and regulated astuation from wine; or what may be conceived between *Joseph* and his brethren, when the text expresseth they were merry, or drank largely; and whereby indeed the commodities set down by *Avicenna*, that is, alleviation of spirits, resolution of superfluities, provocation of sweat and urine may also ensue. But as for dementation, sopition of reason, and the diviner particle from drink, though *American* Religion approve, and *Pagan* piety of old hath practised it, even at their sacrifices, Christian morality and the doctrine of Christ will not allow. And surely that Religion which excuseth the fact of *Nab*, in the aged surprisal of six hundred years, and unexpected inebriation from the unknown effects of Wine, will neither acquit ebriosity, nor ebriety in their known and intended perversions.

And indeed, although sometimes effects succeed which may relieve the body, yet if they carry mischief or peril unto the soul, we are therein restrainable by Divinity, which circumscribeth Physick, and circumstantially determines the use thereof. From natural considerations, Physick commendeth the use of venery; and happily, incest, adultery, or stupration may prove as Physically advantagious, as conjugal copulation, which notwithstanding must not be drawn into practise. And truly effects, consequents, or events which we commend, arise oft-times from waies which we all condemn. Thus from the fact of *Lot*, we derive the generation of *Ruth*, and blessed Nativity of our Saviour; which notwithstanding did not extenuate the incestuous ebriety of the generator. And if, as is commonly urged, we think to extenuate ebriety from the benefit of vomit oft succeed-



ing, *Egyptian* sobriety will condemn us, who purged both waies twice a moneth, without this perturbation: and we foolishly contemn the liberal hand of God, and ample field of medicines which soberly produce that action.

Why the Devil is commonly said to appear with a cloven foot.

Levit. 17.

In his Demoni-  
omania.

19. A conceit there is, that the Devil commonly appeareth with a cloven hoof, wherein although it seem excessively ridiculous, there may be somewhat of truth; and the ground thereof at first might be his frequent appearing in the shape of a Goat, which answers that description. This was the opinion of antient Christians concerning the apparition of Panites, Fauns and Satyrs; and in this form we read of one that appeared unto *Antony* in the wilderness. The same is also confirmed from expositions of holy Scripture; for whereas it is said, Thou shalt not offer unto Devils, the Original word is *Seghnirim*, that is, rough and hairy Goats, because in that shape the Devil most often appeared; as is expounded by the *Rabbins*, as *Tremellius* hath also explained; and as the word *Ascimab*, the god of *Emath* is by some conceived. Nor did he only assume this shape in elder times, but commonly in later daies, especially in the place of his worship: If there be any truth in the confession of Witches, and as in many stories it stands confirmed by *Rodinus*. And therefore a Goat is not improperly made the Hieroglyphick of the Devil, as *Pierius* hath expressed it. So might it be the Embleme of sin, as it was in the sin-offering; and so likewise of wicked and sinfull men, according to the expression of Scripture in the method of the last distribution; when our Saviour shall separate the Sheep from the Goats, that is, the sons of the Lamb from the children of the Devil.

## CHAP. XXII.

### Of some others.

De uarietate  
sermonum.

1. **T**hat temperamental dignotions, and conjecture of prevalent humours, may be collected from spots in our nails, we are not averse to concede. But yet not ready to admit sundry divinations, vulgarly raised upon them. Nor do we observe it verified in others, what *Cardan* discovered as a property in himself: to have found therein some signs of most events that ever happened unto him. Or that there is much considerable in that doctrine of Cheiromancy, that spots in the top of the nails do signifie things past: in the middle, things present; and at the bottom, events to come. That white specks presage our felicity, blew ones our misfortunes. That those in the nail of the thumb, have significations of honour; those in the fore-finger, of riches; and so respectively in other fingers, (according to Planetical relations, from whence they receive their names) as *Tricassus* hath taken up, and *Picciolus* well rejecteth.

We shall not proceed to querie, what truth there is in Palmestrie, or divina-



divination from those lines in our hands, of high denomination. Although if any thing be therein, it seems not confinable unto man; but other creatures are also considerable; as is the fore-foot of the Mool, and especially of the Monkey; wherein we have observed the table line, that of life, and of the liver.

2. That Children committed unto the school of Nature, without institution, would naturally speak the primitive language of the World, was the opinion of antient heathens, and continued since by Christians: who will have it our *Hebrew* tongue, as being the language of *Adam*. That this were true, were much to be desired, not only for the easie attainment of that useful tongue, but to determine the true and primitive *Hebrew*. For whether the present *Hebrew*, be the unconfounded language of *Babel*, and that which remained in *Heber* was continued by *Abraham* and his posterity, or rather the language of *Phenicia* and *Canaan*, wherein he lived, some learned men, I perceive, do yet remain unsatisfied. Although, I confess, probability stands fairest for the former: nor are they without all reason, who think that at the confusion of tongues, there was no constitution of a new speech in every family: but a variation and permutation of the old, out of one common language raising several Dialects; the primitive tongue remaining still intire. Which they who retained, might make a shift to understand most of the rest. By vertue whereof in those primitive times and greener confusions, *Abraham* of the family of *Heber* was able to converse with the *Chaldeans*, to understand *Mesopotamians*, *Chananites*, *Philistins*, and *Egyptians*: whose several Dialects he could reduce unto the Original and primitive tongue, and so to be able to understand them.

How *Abraham* might understand the language of several Nations.

3. Though useless unto us, and rather of molestation, we commonly refrain from killing Swallows, and esteem it unlucky to destroy them: whether herein there be not a *Pagan* relique, we have some reason to doubt. For we read in *Ellian*, that these birds were sacred unto the *Penates* or household gods of the antients, and therefore were preserved. The same they also honoured as the nuncio's of the spring; and we find the *Rhodians* had a solemn song to welcome in the Swallow.

The same is extant in the 8 th. of *Athenæus*.

4. That Candles and Lights burn dim and blew at the apparition of spirits, may be true, if the ambient air be full of sulphurous spirits, as it happeneth oft-times in mines; where damps and acide exhalations are able to extinguish them. And may be also veresied, when spirits do make themselves visible by bodies of such effluvioms. But of lower consideration is the common foretelling of strangers, from the fungous parcels about the wicks of Candles: which only signifyeth a moist and pluvius air about them, hindering the avolation of the light and favillous particles: whereupon they are forced to settle upon the Snaf.

Why candles may burn blew, before the apparition of a spirit.

5. Though Coral doth properly preserve and fasten the Teeth in men, yet is it used in Children to make an easier passage for them: and for that intent is worn about their necks. But whether this custome were not super-

sitionously



Lib. 32.

stitutionally founded, as presumed an amulet or defensative against fascination, is not beyond all doubt. For the same is delivered by *Pliny*. *Aruspices religiosum Coralli gestamen amolendis periculis arbitrantur; & surculi infantia alligati, tutelam habere creduntur.*

De re metalli-  
ca, lib. 2.

6. A strange kind of exploration and peculiar way of Rhabdomancy, is that which is used in mineral discoveries; that is, with a forked hazel, commonly called *Moses* his Rod, which freely held forth, will stir and play if any mine be under it. And though many there are who have attempted to make it good, yet untill better information, we are of opinion with *Agri-cola*, that in it self it is a fruitless exploration, strongly scenting of *Pagan* derivation, and the *virgula divina* proverbially magnified of old. The ground whereof were the Magical rods in Poets, that of *Pallas* in *Homer*, that of *Mercury* that charmed *Argus*, and that of *Circe* which transformed the followers of *Ulysses*. Too boldly usurping the name of *Moses* rod, from which notwithstanding, and that of *Aaron*, were probably occasioned the fables of all the rest. For that of *Moses* must needs be famous unto the *Egyptians*; and that of *Aaron* unto many other Nations, as being preserved in the Ark untill the destruction of the Temple built by *Solomon*.

Hosea 4.

7. A practise there is among us to determine doubtful matters, by the opening of a book, and letting fall a staff; which notwithstanding are ancient fragments of *Pagan* divinations. The first an imitation of *Sortes Homerica*, or *Virgiliana*, drawing determinations from verses casually occurring. The same was practised by *Severus*, who entertained ominous hopes of the Empire, from that verse in *Virgil*, *Tu regere imperio populos Romane memento*; and *Cordianus* who reigned but few daies, was discouraged by another, that is, *Ostendunt terris hunc tantum fata, nec ultra esse sistent*. Nor was this only performed in heathen Authors, but upon the sacred Text of Scripture, as *Gregorius Turonensis* hath left some account, and as the practise of the Emperour *Heraclius*, before his expedition into *Asia minor*, is delivered by *Cedrenus*.

Ezek. 24.

As for the Divination or decision from the staff; it is an Augurial relique, and the practise thereof is accused by God himself; My people ask counsel of their stocks; and their staff declareth unto them. Of this kind of Rhabdomancy was that practised by *Nebuchaddonoser* in that *Caldean* miscellany, delivered by *Ezekiel*; The King of *Babylon* stood at the parting of the way, at the head of two waies to use divination, he made his arrows bright, he consulted with Images, he looked in the Liver; at the right hand were the divinations of *Jerusalem*. That is, as *Estius* expounded it, the left way leading unto *Rabbah*, the chief City of the *Ammonites*, and the right unto *Jerusalem*, he consulted *Idols* and entrails, he threw up a bundle of arrows to see which way they would light; and falling on the right hand, he marched towards *Jerusalem*. A like way of Belomancy or Divination by Arrows hath been in request with *Scythians*, *Alanes*, *Germans*, with the *Africans* and *Turks* of *Algier*. But of another nature was that



that which was practised by *Elisha*, when by an Arrow shot from an Eastern window, he pre-signified the destruction of *Syria*; or when according unto the three strokes of *Joash*, with an Arrow upon the ground, he foretold the number of his victories. For thereby the spirit of God particular'd the same; and determined the strokes of the King, unto three, which the hopes of the Prophet expected in twice that number.

We are unwilling to enlarge concerning many other; only referring unto Christian considerations, what natural effects can reasonably be expected, when to prevent the Ephialtes or night-Mare, we hang up an hollow stone in our stables; when for amulets against Agues, we use the chips of Gallows and places of execution. When for Warts, we rub our hands before the Moon, or commit any maculated part unto the touch of the dead. Swarms hereof our learned *Selden* and critical Philologers might illustrate; whose abler performances our adventures do but sollicit. Mean while I hope they will plausibly receive our attempts, or candidly correct our misconceptions.

8. We cannot omit to observe, the tenacity of antient customs, in the nominal observation of the several daies of the week, according to *Gentile* and *Pagan* appellations: for the Original is very high, and as old as the antient *Egyptians*, who named the same according to the seven Planets, the admired stars of Heaven, and reputed Deities among them. Unto every one assigning a several day; not according to their celestial order, or as they are disposed in heaven; but after a diatefferon or musical fourth. For beginning Saturday with Saturn, the supremest Planet, they accounted by Jupiter and Mars unto Sol, making Sunday. From Sol in like manner by Venus and Mercury unto Luna, making Munday; and so through all the rest. And the same order they confirmed by numbering the hours of the day unto twenty four, according to the natural order of the Planets. For beginning to account from Saturn, Jupiter, Mars, and so about unto twenty four, the next day will fall unto Sol, whence accounting twenty four, the next will happen unto Luna, making Munday. And so with the rest, according to the account and order observed still among us.

The *Jews* themselves in their Astrological considerations, concerning Nativities, and planetary hours, observe the same order upon as witty foundations. Because by an equal interval, they make seven triangles, the bases whereof are the seven sides of a septilateral figure, described within a circle. That is, if a figure of seven sides be described in a circle, and at the angles thereof the names of the Planets be placed, in their natural order on it: if we begin with Saturn, and successively draw lines from angle to angle, until seven equicrural triangles be described, whose bases are the seven sides of the septilateral figure; the triangles will be made by this order. The first being made by Saturn, Sol and Luna, that is, Saturday, Sunday, and Munday; and so the rest in the order still retained.

But thus much is observable, that however in celestial considerations they

2 King 13. 17

Dion Cassii.  
lib. 37.

Cujus Icon a-  
pud doct. Jaf-  
farel, chap. 11.  
Et Fabrit. Pa-  
diantum.



Blasphem.  
Negab.

they embraced the received order of the Planets, yet did they not retain either characters, or names in common use among us; but declining humane denominations, they assigned them names from some remarkable qualities; as is very observable in their Stars and splendid Planets, that is, of Mars and Venus. But the change of their names disparaged not the considerations of their natures; nor did they thereby reject all memory of these remarkable Stars; which God himself admitted in his Tabernacle, if conjecture will hold concerning the Golden Candlestick; whose shaft resembled the Sun, and six branches the Planets about it.

*Disce, sed ira cadat naso, rugosquo sanna,  
Dum veteres avias tibi de pulmone revello.*

The



THE  
SIXTH BOOK:

*Of sundry common opinions Cosmographical  
and Historical.*

The first Discourse comprehended in several Chapters.

CHAP. I.

*Concerning the beginning of the World, that the time thereof is not precisely to be known, as men generally suppose: Of mens enquiries in what season or point of the Zodiack it began. That as they are generally made they are in vain, and as particularly applied uncertain. Of the division of the seasons and four quarters of the year, according to Astronomers and Physicians. That the common compute of the Ancients, and which is yet retained by most, is unreasonable and erroneous. Of some Divinations and ridiculous deductions from one part of the year to another. And of the Providence and wisdom of God in the sight and motion of the Sun.*



Concerning the World and its temporal circumscriptions, whoever shall strictly examine both extremes, will easily perceive there is not only obscurity in its end, but its beginning; That as its period is inscrutable, so is its nativity indeterminable: That as it is presumption to enquire after the one, so is there no rest or satisfactory decision in the other: and hereunto we shall more readily assent, if we examine the informations, and take a view of the several difficulties in this point; which we shall more easily do, if we consider the different conceits of men, and duly perpend the imperfections of their discoveries.

And first, The histories of the *Gentiles* afford us slender satisfaction, nor

The age of  
the World not  
certainly de-  
terminable.



can they relate any story, or affix a probable point to its beginning. For some thereof (and those of the wisest among them) are so far from determining its beginning, that they opinion and maintain it never had any at all; as the doctrine of *Epicurus* implyeth, and more positively *Aristotle* in his books *De Caelo* declareth. Endeavouring to confirm it with arguments of reason, and those appearingly demonstrative; wherein his labours are rational, and uncontrollable upon the grounds assumed, that is, of Physical generation, and a Primary or first matter, beyond which no other hand was apprehended. But herein we remain sufficiently satisfied from *Moses*, and the doctrine delivered of the Creation; that is, a production of all things out of nothing, a formation not only of matter, but of form, and a materialization even of matter it self.

Why the Athenians did wear a golden Insect upon their head.

Others are so far from defining the Original of the World, or of mankind, that they have held opinions not only repugnant unto Chronologie, but Philosophie; that is, that they had their beginning in the soil where they inhabited; assuming or receiving appellations conformable unto such conceits. So did the *Athenians* term themselves *αὐτόχθονες* or *Aborigines*, and in testimony thereof did wear a golden Insect on their heads; the same name is also given unto the Inlanders, or *Midland* Inhabitants of this Island by *Cæsar*. But this is a conceit answerable unto the generation of the Giants; not admittable in Philosophie, much less in Divinity, which distinctly informeth we are all the seed of *Adam*, that the whole World perished unto eight persons before the flood, and was after peopled by the Colonies of the sons of *Noah*. There was therefore never any *Autochthon*, or man arising from the earth but *Adam*; for the woman being formed out of the rib, was once removed from earth, and framed from that Element under incarnation. And so although her production were not by copulation, yet was it in a manner seminal: For if in every part from whence the seed doth flow, there be contained the Idea of the whole; there was a feminality and contracted *Adam* in the rib, which by the information of a soul, was individuated into *Eve*. And therefore this conceit applyed unto the Original of man, and the beginning of the World, is more justly appropriable unto its end. For then indeed men shall rise out of the earth: the graves shall shoot up their concealed seeds, and in that great Autumn, men shall spring up, and awake from their Chaos again.

Diador.  
Justin.

Others have been so blind in deducing the Original of things, or delivering their own beginnings, that when it hath fallen into controversie, they have not recurred unto Chronologie, or the Records of time: but betaken themselves unto probabilities, and the conjecturalities of Philosophie. Thus when the two antient Nations, *Egyptians* and *Scythians* contended for Antiquity, the *Egyptians* pleaded their Antiquity from the fertility of their soil, inferring that men there first inhabited, where they were with most facility sustained; and such a land did they conceive was *Egypt*.

The *Scythians*, although a cold and heavier Nation, urged more acutely, deducing



deducing their Arguments from the two active Elements and Principles of all things, fire and water. For if of all things there was first an union, and that fire over-ruled the rest: surely that part of earth which was coldest, would first get free, and afford a place of habitation. But if all the earth were first involved in water, those parts would surely first appear, which were most high, and of most elevated situation, and such was theirs. These reasons carried indeed the Antiquity from the *Agyptians*, but confirmed it not in the *Scythians*: for as *Herodotus* relateth from *Pargitans* their first King unto *Darius*, they accounted but two thousand years.

As for the *Agyptians*, they invented another way of tryal: for as the same Author relateth, *Psammetichus* their King attempted this decision by a new and unknown experiment, bringing up two Infants with Goats, and where they never heard the voice of man; concluding that to be the ancientest Nation, whose language they should first deliver. But herein he forgot that speech was by instruction, not instinct, by imitation, not by nature, that men do speak in some kind but like Parrats, and as they are instructed, that is, in simple terms and words, expressing the open notions of things; which the second act of Reason compoundeth into propositions, and the last into Syllogisms and forms of ratiocination. And howsoever the account of *Manethon* the *Agyptian* Priest run very high, and it be evident that *Mizraim* peopled that Countrey (whose name with the *Hebreus* it beareth unto this day) and there be many things of great Antiquity related in Holy Scripture, yet was their exact account not very antient; for *Ptolomy* their Country-man beginneth his Astronomical compute no higher than *Nabonasser*, who is conceived by some the same with *Salmanasser*. As for the Argument deduced from the fertility of the soil, duly enquired, it rather overthroweth than promoteth their antiquity; for that Countrey whose fertility they so advance, was in antient times no firm or open land, but some vast lake or part of the Sea, and became a gained ground by the mud and limous matter brought down by the River *Nilus*, which settled by degrees into a firm land. According as is expressed by *Strabo*, and more at large by *Herodotus*, both from the *Agyptian* tradition and probable inducements from reason, called therefore *fluvii donum*, an accession of earth, or tract of land acquired by the River.

Lastly, Some indeed there are, who have kept Records of time, and of a considerable duration, yet do the exactest thereof afford no satisfaction concerning the beginning of the World, or any way point out the time of its creation. The most Authentick records and best approved Antiquity are those of the *Chaldeans*; yet in the time of *Alexander* the Great, they attained not so high as the flood. For as *Simplicius* relateth, *Aristotle* required of *Calisthenes*, who accompanied that Worthy in his expedition, that at his arrive at *Babylon*, he would enquire of the Antiquity of their Records; and those upon compute he found to amount unto 1903 years; which account notwithstanding ariseth no higher than 95 years after the flood. The

That men  
speak not by  
natural in-  
stinct, but by  
instruction  
and imitation.



*Arcadians* I confess, were esteemed of great Antiquity, and it was usually said they were before the Moon, according unto that of *Seneca*, *Sydus post veteres Arcades editum*; and that of *Ovid*, *Luna gens prior illa fuit*. But this as *Censorinus* observeth, must not be taken grossly, as though they were existent before that Luminary; but were so esteemed, because they observed a set course of year, before the *Greeks* conformed their year unto the course and motion of the Moon.

Different accounts upon Scripture concerning the Age of the World.

Thus the Heathens affording no satisfaction herein, they are most likely to manifest this truth, who have been acquainted with holy Scripture, and the sacred Chronologie delivered by *Moses*, who distinctly sets down this account, computing by certain intervals, by memorable *Eras*, *Epoches*, or terms of time. As from the Creation unto the flood, from thence unto *Abraham*, from *Abraham* unto the departure from *Aegypt*, &c. Now in this number have only been *Samaritans*, *Jews* and *Christians*. For the *Jews* they agree not in their accounts, as *Bodine* in his method of History hath observed out of *Baal Seder*, *Rabbi Nassom*, *Gersom*, and others; in whose compute the age of the World is not yet 5400 years. The same is more evidently observable from two most learned *Jews*, *Philo* and *Josephus*; who very much differ in the accounts of time, and variously sum up these intervals assented unto by all. Thus *Philo* from the departure out of *Aegypt* unto the building of the Temple, accounts but 920 years, but *Josephus* sets down 1062. *Philo* from the building of the Temple to its destruction 440. *Josephus* 470: *Philo* from the Creation to the destruction of the Temple 3373. but *Josephus* 3513. *Philo* from the Deluge to the destruction of the Temple 1718, but *Josephus* 1913. In which computes there are manifest disparities, and such as much divide the concordance and harmony of times.

For the *Samaritans*; their account is different from these or any others; for they account from the creation to the deluge, but 1302 years; which cometh to pass upon the different account of the ages of the Patriarchs set down when they begat children. For whereas the Hebrew, Greek and Latine texts account *Jared* 162 when he begat *Enoch*, they account but 62, and so in others. Now the *Samaritans* were no incompetent judges of times and the Chronologie thereof; for they embraced the five books of *Moses*, and as it seemeth, preserved the Text with far more integrity than the *Jews*; who as *Tertullian*, *Chrysostom*, and others observe, did several waies corrupt the same, especially in passages concerning the prophecies of Christ; So that as *Jerome* professeth, in his translation he was fain sometime to relieve himself by the *Samaritane* Pentateuch; as amongst others in that Text, *Deuteronomie* 27. *Maledictus omnis qui non permanserit in omnibus quae scripta sunt in libro Legis*. From hence Saint *Paul* inferreth there is no justification by the Law, and urgeth the Text according to the Septuagint. Now the *Jews* to afford a latitude unto themselves, in their copies expunged the word *כל* or Syncategorematical term *omnis*: wherein lieth the strength of the Law, and of the Apostles argument: but the *Samaritan*



maritan Bible retained it right, and answerable unto what the Apostle had urged.

As for Christians from whom we should expect the exactest and most concurring account, there is also in them a manifest disagreement, and such as is not easily reconciled. For first, the Latines accord not in their account; to omit the calculation of the Antients, of *Austin*, *Bede*, and others, the Chronologie of the Moderns doth manifestly dissent. *Josephus Scaliger*, whom *Helvicus* seems to follow, accounts the Creation in 765 of the *Julian* period; and from thence unto the Nativity of our Saviour alloweth 3947 years; But *Dionysius Petavius* a learned Chronologer dissenteth from this compute almost 40 years; placing the Creation in the 730 of the *Julian* period, and from thence unto the Incarnation accounteth 3983 years.

For the Greeks; their accounts are more anomalous; for if we recur unto antient computes, we shall find that *Clemens Alexandrinus*, an antient Father and Preceptor unto *Origen*, accounted from the Creation unto our Saviour 5604 years; for in the first of his *Stromaticks*, he collecteth the time from *Adam* unto the death of *Commodus* to be 5858 years; now the death of *Commodus* he placeth in the year after Christ 194, which number deducted from the former, there remaineth 5664. *Theophilus* Bishop of *Antioch* accounteth unto the Nativity of Christ 5515, deduceable from the like way of compute, for in his first book *ad Antiochum*, he accounteth from *Adam* unto *Aurelius Verus* 5695 years; now that Emperor died in the year of our Lord 180, which deducted from the former sum, there remaineth 5515. *Julius Africanus* an antient Chronologer, accounteth somewhat less, that is, 5500. *Eusebius*, *Orosius* and others dissent not much from this, but all exceed five thousand.

The later compute of the Greeks, as *Petavius* observeth, hath been reduced unto two or three accounts. The first accounts unto our Saviour 5501, and this hath been observed by *Nicephorus*, *Theophanes*, and *Maximus*. The other accounts 5509; and this of all at present is generally received by the Church of *Constantinople*, observed also by the Muscovite, as I have seen in the date of the Emperors letters; wherein the year of ours 1645, was from the year of the World 7154, which doth exactly agree unto this last account 5509, for if unto that sum be added 1645, the product will be 7154, by this Chronologie are many Greek Authors to be understood; and thus is *Martinus Crusius* to be made out, when in his *Turcogræcian* history he delivers, the City of *Constantinople* was taken by the Turks in the year 6961, that is, 6961. Now according unto these Chronologists, the Prophecie of *Elias* the Rabbin, so much in request with the *Jews*, and in some credit also with Christians, that the World should last but six thousand years; unto these I say, it hath been long and out of memory disproved, for the Sabbatical and 7000 year wherein the World should end (as did the Creation on the seventh day) unto them is long ago expired; they are

By what account the World hath lasted 7154 years.



proceeding in the eight thousand year, and numbers exceeding those dayes which men have made the types and shadows of these. But certainly what *Marcus Leo* the Jew conceiveth of the end of the Heavens, exceedeth the account of all that ever shall be; for though he conceiveth the Elemental Frame shall end in the Seventh or Sabbatical Millenary, yet cannot he opinion the Heavens and more durable part of the Creation shall perish before seven times seven, or 49, that is, the quadrant of the other seven, and perfect Jubilee of thousands.

Thus may we observe the difference and wide dissent of mens opinions, and thereby the great uncertainty in this establishment. The Hebrews not only dissenting from the Samaritans, the Latines from the Greeks, but every one from another. Insomuch that all can be in the right it is impossible; that any one is so, not with assurance determinable. And therefore as *Petravins* confesseth, to effect the same exactly without inspiration it is impossible, and beyond the Arithmetick of any but God himself. And therefore also what satisfaction may be obtained from those violent Disputes, and eager Enquiries in what day of the month the world began, either of March or October; likewise in what Face or Position of the Moon, whether at the prime or full, or soon after, let our second and serious considerations determine.

The cause of  
so different  
Accounts  
about the Age  
of the World.

Corruption  
even in the  
Hebrew Text  
of the Bible.

Now the reason and ground of this dissent, is the unhappy difference between the Greek and Hebrew Editions of the Bible, for unto these two Languages have all Translations conformed; the holy Scripture being first delivered in Hebrew, and first translated into Greek. For in the Hebrew; it is incontrovertibly the primitive and surest Text to rely on, and to preserve the same entire and uncorrupt, there hath been used the highest Caution Humanity could invent. For as *R. Ben. Maimon* hath declared, if in the Copying thereof one Letter were written twice, or if one Letter but touched another, that Copy was not admitted into their Synagogues, but only allowable to be read in Schools and private Families. Neither were they carefull only in their exact number of their Sections of the Law, but had also the curiosity to number every word, and affixed the Account unto their several Books. Notwithstanding all which, divers corruptions ensued, and several depravations slipt in, arising from many and manifest grounds, as hath been exactly noted by *Morinus* in his Preface to the Septuagint.

As for the Septuagint, it is the first and most ancient Translation; and of greater Antiquity then the Chaldee version; occasioned by the request of *Ptolomens Philadelphus* King of Egypt, for the ornament of his memorable Library; unto whom the High Priest addressed six Jews out of every Tribe, which amounteth unto 72; and by these was effected that Translation we usually term the Septuagint, or Translation of seventy. Which name, however it obtain from the number of their persons, yet in respect of one common Spirit, it was the Translation but as it were of one man. For as the story relateth, although they were set apart and severed from each other, yet

were



were their Translations found to agree in every point, according as is related by *Philo* and *Iosephus*; although we find not the same in *Aristas*, who hath expressly treated thereof.

This Translation in antient times was of great authority; by this many of the Heathens received some notions of the Creation and the mighty works of God; This in express terms is often followed by the Evangelists, by the Apostles, and by our Saviour himself in the Quotations of the Old Testament. This for many years was used by the *Jews* themselves, that is, such as did Hellenize and dispersedly dwelt out of Palestine with the Greeks; and this also the succeeding Christians and antient Fathers observed; although there succeeded other Greek versions, that is, of *Aquila*, *Theodosius*, and *Symmachus*; for the Latine Translation of *Jerom* called now the Vulgar, was about 800 years after the Septuagint; although there was also a Latine Translation before, called the Italick version. Which was after lost upon the general reception of the Translation of *S. Jerome*. Which notwithstanding (as he himself acknowledgeth) had been needless, if the Septuagint Copies had remained pure, and as they were first translated. But, (beside that different Copies were used, that *Alexandria* and *Egypt* followed the Copy of *Hesychius*; *Antioch* and *Constantinople* that of *Lucian* the Martyr, and others that of *Origen*) the Septuagint was much depraved, not only from the errors of Scribes, and the emergent corruptions of time, but malicious contrivance of the *Jews*; as *Justin Martyr* hath declared, in his learned Dialogue with *Tryphon*, and *Morinus* hath learnedly shewn from many confirmations.

Whatsoever Interpretations there have been since, have been especially affected with reference unto these, that is, the Greek and Hebrew Text, the Translators sometimes following the one, sometimes adhering unto the other, according as they found them consonant unto Truth, or most correspondent unto the Rules of Faith. Now however it commeth to pass, these two are very different in the enumeration of Genealogies, and particular accounts of time; for in the second Interval, that is, between the Flood and *Abraham*, there is by the Septuagint introduced one *Cainan* to be the Son of *Arphaxad* and Father of *Salab*; whereas in the Hebrew there is no mention of such a person, but *Arphaxad* is set down to be the Father of *Salab*. But in the first Interval, that is, from the Creation unto the Flood, their disagreement is more considerable: for therein the Greek exceedeth the Hebrew, and common account almost 600 years. And 'tis indeed a thing not very strange, to be at the difference of a third part, in so large and collective an account, if we consider how differently they are set forth in minor and less mistakable numbers. So in the Prophecie of *Jonah*, both in the Hebrew and Latine Text, it is said, Yet forty dayes and *Nineveh* shall be overthrown: But the Septuagint saith plainly, and that in letters at length, *τρεῖς ἡμέραι*, that is, yet three dayes and *Nineveh* shall be destroyed. Which is a difference not newly crept in, but an ob-

The Credit of the Septuagint Translation.

*Aristas ad Philocratorem de 72 interpretibus.*

*Prefat. in Paralipom.*

*De Hebraei & Graeci Textus sinceritate.*

servation



servation very antient, discussed by *Austin*, and *Theodoret*, and was conceived an error committed by the Scribe. Men therefore have raised different computes of time, according as they have followed their different Texts; and so have left the History of times far more perplexed then Chronology hath reduced.

Again, However the Texts were plain, and might in their numerations agree, yet were there no small difficulty to set down a determinable Chronology, or establish from hence any fixed point of time. For the doubts concerning the time of the Judges are inexplicable; that of the Reigns and Succession of Kings is as perplexed; it being uncertain whether the years both of their Lives and Reigns ought to be taken as compleat, or in their beginning and but current accounts. Nor is it unreasonable to make some doubt whether in the first Ages, and long Lives of our Fathers, *Moses* doth not sometime account by full and round numbers, whereas strictly taken they might be some few years above or under; as in the Age of *Noah*, it is delivered to be just five hundred when he begat *Sem*; whereas perhaps he might be somewhat above or below that round and compleat number. For the same way of speech is usual in divers other expressions: Thus do we say the Septuagint, and using the full and articulate number, do write the Translation of Seventy; whereas we have shewn before, the precise number was Seventy Two. So is it said that Christ was three dayes in the grave; according to that of *Matthew*, as *Jonas* was three dayes and three nights in the Whales belly, so shall the Son of Man be three dayes and three nights in the Heart of the Earth: which notwithstanding must be taken Synecdochically; or by understanding a part for an whole day; for he remained but two nights in the grave; for he was buried in the Afternoon of the first day, and arose very early in the morning on the third; that is, he was interred in the Eve of the Sabbath, and arose the morning after it.

Moreover, although the number of years be determined and rightly understood, and there be without doubt a certain truth herein; yet the Text speaking obscurely or dubiously, there is oft-times no slender difficulty at what point to begin or terminate the account. So when it is said *Exod. 12.* the Sojourning of the Children of *Israel* who dwelt in *Egypt* was 430 years, it cannot be taken strictly, from their first arrival into *Egypt*, for their Habitation in that Land was far less; but the account must begin from the Covenant of God with *Abraham*; and must also comprehend their sojourning in the Land of *Canaan*, according as is expressed, *Gal. 3.* The Covenant that was confirmed before of God in Christ, the Law which was 430 years after cannot disanul. Thus hath it also hapned in the account of the 70 years of their Captivity, according to that of *Jeremy*, Chap. 20. This whole Land shall be a desolation, and these Nations shall serve the King of *Babylon* 70 years. Now where to begin or end this Compute, ariseth no small difficulty; for there were three remarkable Captivities and deportations of the Jews. The first was in the third or fourth year of *Joachim*, and first of *Nabuchodonosor*, when *Daniel* was carried away; the second

in



in the Reign of *Jeconiah*, and the eighth year of the same King; the third and most deplorable in the Reign of *Zedechias*, and in the nineteenth year of *Nabuchodonozor*, whereat both the Temple and City were burned. Now such is the different conceit of these times, that men have computed from all; but the probablest account and most concordant unto the intention of *Jeremy*, is from the first of *Nabuchodonozor* unto the first of King *Cyrus* over *Babylon*; although the Prophet *Zachary* accounteth from the last. O Lord of Hosts, How long! Wilt thou not have mercy on *Jerusalem*, against which thou hast had indignation these threescore and ten years? for he maketh this Exposition in the second year of *Darius Hystaspes*; where-in he prophesied, which is about eighteen years in account after the other.

Thus also although there be a certain truth therein, yet is there no easie doubt concerning the seventy weeks, or seventy times seven years of *Daniel*: whether they have reference unto the Nativity or Passion of our Saviour, and especially from whence, or what point of time they are to be computed. For thus is it delivered by the Angel *Gabriel*: Seventy weeks are determined upon thy people; and again in the following verse: Know therefore and understand, that from the going forth of the Commandment to restore and to build *Jerusalem* unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks, the street shall be built again, and the wall even in troublesome times; and after threescore and two weeks shall Messiah be cut off. Now the going out of the Commandment to build the City, being the point from whence to compute, there is no slender Controversie when to begin. For there are no less then four several Edicts to this effect; the one in the first of *Cyrus*, the other in the second of *Darius*, the third or fourth in the seventh, and in the twentieth of *Artaxerxes Longimanus*; although as *Petavius* accounteth, it best accordeth unto the twentieth year of *Artaxerxes*, from whence *Nehemiah* deriveth his Commission. Now that computes are made uncertainly with reference unto Christ, it is no wonder, since I perceive the time of his Nativity is in controversy, and no less his Age at his Passion: For *Clemens* and *Tertullian* conceive he suffered at Thirty; but *Irenaus* a Father nearer his time, is further off in his Account, that is, between Forty and Fifty.

*Longomontanus* a late Astronomer, endeavors to discover this secret from Astronomical grounds, that is, the Apogee of the Sun conceiving the Excentricity invariable, and the Apogee yearly to move one scruple, two seconds, fifty thirds, &c. Wherefore if in the time of *Hipparchus*, that is in the year of the *Julian* period 4557 it was in the fifth degree of *Gemini*, and in the dayes of *Tycho Brahe*, that is in the year of our Lord 1588, or of the world 5554. the same was removed unto the fifth degree of *Cancer*; by the proportion of it's motion, it was at the Creation first in the beginning of *Aries*, and the Perigee or nearest point in *Libra*. But this Conceit how ingenious or subtile soever, is not of satisfaction; it being not determinable, or yet agreed in what time precisely the Apogee absolveth one degree, as *Petavius* hath also delivered.

Lastly,

Chap. 1. 12.

The difficulties of *Daniel's* 70 Weeks.

Of our B. Saviours Age at his Passion.



Lastly, However these or other difficulties intervene, and that we cannot satisfy our selves in the exact compute of time, yet may we sit down with the common and usual account; nor are these differences derogatory unto the Advent or passion of Christ, unto which indeed they all do seem to point; for the Prophecies concerning our Saviour were indefinitely delivered before that of *Daniel*; so was that pronounced unto *Eve* in Paradise, that after *Balaam*, those of *Isaiah* and the Prophets, and that memorable one of *Jacob*, the Scepter shall not depart from *Israel* untill *Shilo* come; which time notwithstanding it did not define at all. In what year therefore soever, either from the destruction of the Temple, from the re-edifying thereof, from the flood, or from the Creation he appeared, certain it is, that in the fulness of time he came. When he therefore came, is not so considerable, as that he is come: in the one there is consolation, in the other no satisfaction. The greater Quere is, when he will come again; and yet indeed it is no Quere at all: for that is never to be known, and therefore vainly enquired: 'tis a professed and authentick obscurity, unknown to all but to the omniscience of the Almighty. Certainly the ends of things are wrapt up in the hands of God, he that undertakes the knowledge thereof, forgets his own beginning, and disclaims his principles of earth. No man knows the end of the World, nor assuredly of any thing in it: God sees it, because unto his Eternity it is present; he knoweth the ends of us, but not of himself: and because he knows not this, he knoweth all things, and his knowledge is endless, even in the object of himself.



## CHAP. II.

*Of mens Enquiries in what season or Point of the Zodiack it began; that as they are generally made, they are in vain, and, as particularly, uncertain.*

Concerning the Seasons, that is, the Quarters of the year; some are ready to enquire, others to determine, in what Season, whether in the Autumn, Spring, Winter or Summer, the World had its beginning. Wherein we affirm, that as the question is generally, and in respect of the whole Earth proposed, it is with manifest injury unto reason in any particular determined; because when ever the World had its beginning, it was created in all these four. For, as we have elsewhere delivered, whatsoever signe the Sun possesseth (whose recess or vicinity defineth the quarters of the year) those four Seasons were actually existent; it being the nature of that Luminary to distinguish the several seasons of the year; all which it maketh at one time in the whole Earth, and successively in any part thereof. Thus if we suppose the Sun created in Libra, in which sign unto some it maketh Autumn; at the same time it had been Winter unto the Northern-pole, for unto them at that time the Sun beginneth to be invisible, and to shew it self again unto the pole of the South. Unto the position of a right Sphere, or directly under the Equator, it had been Summer; for unto that situation the Sun is at that time vertical. Unto the latitude of Capricorn, or the Winter-Solstice, it had been Spring; for unto that position it had been in a middle point, and that of ascent, or approximation; but unto the latitude of Cancer or the Summer Solstice it had been Autumn; for then had it been placed in a middle point, and that of descent or elongation.

The world began in all the four quarters of the year.

And if we shall take it literally what *Moses* described popularly, this was also the constitution of the first day. For when it was evening unto one longitude, it was morning unto another; when night unto one, day unto another. And therefore that question, whether our Saviour shall come again in the twilight (as is conceived he arose) or whether he shall come upon us in the night, according to the comparison of a Thief, or the Jewish tradition, that he will come about the time of their departure out of *Egypt*, when they eat the Pasover, and the Angel passed by the doors of their houses; this Query, I say, needeth not further dispute. For if the Earth be almost every where inhabited, and his coming (as divinity affirmeth) must needs be unto all; then must the time of his appearance be both in the day and night. For if unto *Jerusalem*, or what part of the world soever he shall appear in the night, at the same time unto the *Antipodes*, it must be day; if twilight unto them, broad day unto the *Indians*; if noon unto them, yet night unto the *Americans*; and so with variety according unto various ha-

bitation



Νυχ θήμερον.

bitations, or different positions of the Sphere, as will be easily conceived by those who understand the affections of different habitations, and the conditions of *Anteci*, *Perieci*, and *Antipodes*. And so although he appear in the night, yet may the day of Judgment or Doom-day well retain that name; for that implieth one revolution of the Sun, which maketh the day and night, and that one natural day. And yet to speak strictly, if (as the Apostle affirmeth) we shall be changed in the twinkling of an eye (and as the Schools determine) the destruction of the world shall not be successive but in an instant; we cannot properly apply thereto the usual distinctions of time; calling that twelve hours, which admits not the parts thereof, or use at all the name of time, when the nature thereof shall perish.

But if the enquiry be made unto a particular place, and the question determined unto some certain Meridian; as namely, unto *Mesopotamia* wherein the seat of Paradise is presumed, the Query becomes more reasonable, and is indeed in nature also determinable. Yet positively to define that season, there is no slender difficulty; for some contend that it began in the Spring; as (beside *Eusebius*, *Ambrose*, *Bede*, and *Theodoret*) some few years past *Henrico Philippi* in his Chronologie of the Scripture, others are altogether for Autumn; and from hence do our Chronologers commence their compute; as may be observed in *Helvicus*, *Jos. Scaliger*, *Calvisius*, and *Petavius*.

## CHAP. III.

*Of the Divisions of the Seasons and four Quarters of the year, according unto Astronomers and Physicians: that the common compute of the Ancients, and which is still retained by some, is very questionable.*

Between the  
Tropicks two  
Summers in  
year.

AS for the divisions of the year, and the quartering out this remarkable standard of time, there have passed especially two distinctions; the first in frequent use with Astronomers, according to the cardinal intersections of the Zodiack, that is, the two *Equinoctials* and both the *Solstitial* points; defining that time to be the Spring of the year, wherein the Sun doth pass from the *Equinox* of Aries unto the *Solstice* of Cancer; the time between the *Solstice* and the *Equinox* of Libra, Summer; from thence unto the *Solstice* of Capricornus, Autumn; and from thence unto the *Equinox* of Aries again, Winter. Now this division although it be regular and equal, is not universal; for it includeth not those latitudes which have the Seasons of the year double; as have the Inhabitants under the *Equator*, or else between the Tropicks. For unto them the Sun is vertical twice a year, making to distinct Summers in the different points of verticality.



tically. So unto those which live under the Æquator, when the Sun is in the Æquinox it is Summer, in which points it maketh Spring or Autum unto us; and unto them it is also Winter, when the Sun is in either Tropick; whereas unto us it maketh alwayes Summer in the one. And the like will happen unto those habitations, which are between the Tropicks and the Æquator.

A second and more sensible division there is observed by *Hypocrates*, and most the ancient *Greeks*, according to the rising and setting of divers Stars; dividing the year, and establishing the account of seasons from usual alterations, and sensible mutations in the Air, discovered from the rising and setting of those Stars, accounting the Spring from the Æquinoxial point of Aries; from the rising of the Pleiades, or the several Stars on the back of Taurus, Summer; from the rising of Arcturus, a Star between the thighs of Bootes, Autumn; and from the setting of the Pleiades, Winter. Of these divisions because they were unequal, they were fain to subdivide the two larger portions, that is of the Summer and Winter quarters; the first part of the Summer they named *ἔσρος*, the second unto the rising of the Dog-star, *ἔσρος* from whence unto the setting of Arcturus, *πύργος*. The Winter they divided also into three parts; the first part, or that of seed time they named *σποράδην*, the middle or proper Winter, *χειμῶν*, the last, which was their planting or grafting time *ἐπιχρίαν*. This way of division was in former ages received, is very often mentioned in Poets, translated from one Nation to another; from the *Greeks* unto the *Latines*, as is received by good Authors; and delivered by Physicians, even unto our times.

Now of these two, although the first in some latitude may be retained, yet is not the other in any to be admitted. For in regard of time (as we declare in the Chap. of canicular dayes) the Stars do vary their longitudes, and consequently the times of their ascension and descension. That star which is the term of numeration, or point from whence we commence the account, altering his site and longitude in process of time, and removing from West to East, almost one degree in the space of 72 years, so that the same Star, since the age of *Hypocrates* who used this account, is removed in consequence about 27 degrees. Which difference of their longitudes, doth much diversifie the times of their ascents, and rendreth the account unstable which shall proceed thereby.

Again, In regard of different latitudes, this cannot be a settled rule, or reasonably applyed unto many Nations. For whereas the setting of the Pleiades or seven Stars, is designed the term of Autumn, and the beginning of Winter; unto some latitudes these Stars do never set, as unto all beyond 67 degrees. And if in several and far distant latitudes we observe the same Star as a common term of account unto both, as we shall fall upon an unexpected, but an unsufferable absurdity; and by the same account it will be Summer unto us in the North, before it be so unto those, which unto us are Southward, and many degrees approaching nearer the Sun. For if



we consult the Doctrine of the Sphere, and observe the ascension of the Pleiades, which maketh the beginning of Summer, we shall discover that in the latitude of 40. These Stars arise in the 16 degree of Taurus; but in the latitude of 50, they ascend in the eleventh degree of the same sign, that is, 5 days sooner; so shall it be Summer unto London, before it be unto Toledo, and begin to scorch in England, before it grow hot in Spain.

This is therefore no general way of compute, nor reasonable to be derived from one Nation unto another; the defect of which consideration hath caused divers errors in Latine Poets, translating these expressions from the Greeks; and many difficulties even in the Greeks themselves; which living in divers latitudes, yet observed the same compute. So that to make them out, we are fain to use distinctions; sometime computing Cosmically what they intended Heliacally; and sometime in the same expression the rising Heliacally, the setting Cosmically. Otherwise it will be hardly made out, what is delivered by approved Authors; and is an observation very considerable unto those which meet with such expressions, as they are very frequent in the Poets of elder times, especially *Hesiod*, *Aratus*, *Virgil*, *Ovid*, *Manilius*; and Authors Geoponical, or which have treated *de re rustica*, as *Constantine*, *Marcus Cato*, *Columella*, *Palladius*, and *Varro*.

Lastly, The absurdity in making common unto many Nations those considerations, whose verity is but particular unto some, will more evidently appear, if we examine the Rules and Precepts of some one climate, and fall upon consideration with what incongruity they are transferrible unto others: Thus is it advised by *Hesiod*.

*Pleiadibus Atlante natus orientibus  
Incipe messem, Arationem vero occidentibus.*

Implying hereby the Heliacal ascent and Cosmical descent of those Stars. Now hereby he setteth down a Rule to begin Harvest at the arise of the Pleiades; which in his time was in the beginning of May. This indeed was consonant unto the clime wherein he lived, and their Harvest began about that season: but is not applicable unto our own, for therein we are so far from expecting an Harvest, that our Barley-seed is not ended. Again, correspondent unto the Rule of *Hesiod*, *Virgil* affordeth another,

*Ante tibi Ege Atlantides abscondantur,  
Debita quam sulcis committas semina—.*

Understanding hereby their cosmical descent, or their setting when the Sun ariseth, and not their Heliacal obscuration, or their inclusion in the lustre of the Sun, as *Servius* upon this place would have it; for at that time these Stars are many signs removed from that luminary. Now herein he strictly adviseth, not to begin to sow before the setting of these stars; which



notwithstanding without injury to agriculture, cannot be observed in *England*; for they set unto us about the 12 of November, when our Seed-time is almost ended.

And this diversity of clime and celestial observations, precisely observed unto certain stars and moneths, hath not only overthrown the deductions of one Nation to another, but hath perturbed the observation of festivities and statary Solemnities, even with the *Jews* themselves. For unto them it was commanded, that at their entrance into the Land of *Canaan*, in the fourteenth of the first moneth (that is *Abib* or *Nisan*, which is Spring with us) they should observe the celebration of the Pasover; and on the morrow after, which is the fifteenth day, the feast of unleavened bread; and in the sixteenth of the same moneth, that they should offer the first sheaf of the Harvest. Now all this was feasible, and of an easy possibility in the Land of *Canaan*, or latitude of *Jerusalem*; for so it is observed by several Authors in later times; and is also testified by holy Scripture in times very far before. For when the Children of *Israel* passed the River *Jordan*, it is delivered (by way of Parenthesis) that the River overfloweth its banks in the time of Harvest, which is conceived the time wherein they passed; and it is after delivered, that in the fourteenth day they celebrated the Pasover: which according to the Law of *Moses* was to be observed in the first moneth, or moneth of *Abib*.

Josh. 8.

Josh. 9.

And therefore it is no wonder, what is related by *Luke*, that the Disciples upon the *Deuteroproton*, as they passed by, plucked the ears of Corn. For the *Deuteroproton*, or the second first Sabbath, was the first Sabbath after the Deutera or second of the Pasover, which was the sixteenth of *Nisan* or *Abib*. And this is also evidenced from the received construction of the first and later rain. I will give the rain of your Land in his due season, the first rain and the later rain. For the first rain fell upon the seed-time about October, and was to make the seed to root, the later was to fill the ear, and fell in *Abib* or March, the first moneth: according as is expressed, And he will cause to come down for you the rain, the former rain and the later rain in the first moneth; that is, the moneth of *Abib* wherein the Pasover was observed. This was the Law of *Moses*, and this in the Land of *Canaan* was well observed, according to the first institution: but since their dispersion and habitation in Countries, whose constitutions admit not such tempestivity of harvests; and many not before the later end of Summer; notwithstanding the advantage of their Lunary account, and intercalary moneth *Veader* affixed unto the beginning of the year, there will be found a great disparity in their observation; nor can they strictly and at the same season with their forefathers observe the commands of God.

What the Sabbathon Deuteroproton, *Luk.* 6. was.

Deut. 11.

Josh. 2.

To add yet further, those Geoponical Rules and Precepts of Agriculture which are delivered by divers Authors, are not to be generally received; but respectively understood unto climes whereto they are determined. For whereas one adviseth to sow this or that at one season, a second to set this or that

that



that at another, it must be conceived relatively, and every Nation must have its Country Farm: For herein we may observe a manifest and visible difference, not only in the seasons of harvest, but in the grains themselves. For with us Barley-harvest is made after Wheat-harvest, but with the *Israelites* and *Egyptians* it was otherwise; so is it expressed by way of priority, *Ruth* the 2. So *Ruth* kept fast by the Maidens of *Bone* to glean unto the end of Barley-harvest and of Wheat-harvest; which in the plague of hail in *Aegypt* is most plainly delivered, *Exod.* 9. And the Flax and the Barley were smitten, for the Barley was in the ear, and the Flax was balled, but the Wheat and the Rye were not smitten, for they were not grown up.

And thus we see the account established upon the arise or descent of the Stars can be no reasonable rule unto distant Nations at all, and by reason of their retrogression but temporary unto any one. Nor must these respective expressions be entertained in absolute considerations, for so distinct is the relation, and so artificial the habitude of this inferior Globe unto the superior, and even of one thing in each unto the other: that general rules are dangerous; and applications most safe that run with security of circumstance. Which rightly to effect, is beyond the subtilty of sense, and requires the artifice of reason.

#### CHAP. IV.

*Of some computation of dayes and diductions of one part of the year unto another.*

That the days  
increase and  
decrease une-  
qually.

**F**ourthly, There are certain vulgar opinions concerning days of the year, and conclusions popularly deduced from certain dayes of the moneth: men commonly believing the dayes increase and decrease equally in the whole year: which notwithstanding is very repugnant unto truth. For they increase in the moneth of March, almost as much as in the two moneths of January and February: and decrease as much in September, as they do in July and August. For the days increase or decrease, according to the declination of the Sun, that is, its deviation Northward or Southward from the Equator. Nor this digression is not equal, but near the Equinoxial intersections, it is right and greater, near the Solstices more oblique and lesser: So from the eleventh of March the vernal Equinox, unto the eleventh of April the Sun declineth to the North twelve degrees, from the eleventh of April unto the eleventh of May but eight, from thence unto the fifteenth of June, or the Summer Solstice but three and a half: all which make twenty two degrees and an half, the greatest declination of the Sun.

And this inequality in the declination of the Sun in the Zodiack or line of life, is correspondent unto the growth or declination of man. For setting out from infancy we increase not equally, or regularly attain to our state



or perfection : nor when we descend from our state, is our declination equal, or carrieth us with even paces unto the grave. For, as *Hypocrates* affirmeth, a man is hottest in the first day of his life, and coldest in the last : his natural heat setteth forth most vigorously at first, and declineth most sensibly at last. And so though the growth of man end not perhaps until twenty one, yet in his stature more advanceth in the first septenary then in the second, and in the second, more then in the third, and more indeed in the first seven years, then in the fourteen succeeding ; for, what stature we attain unto at seven years, we do sometimes but double, most times comes short of at one and twenty. And so do we decline again : For in the later age upon the Tropick and first descension from our solstice, we are scarce sensible of declination : but declining further, our decrement accelerates, we set apace, and in our last days precipitate into our graves. And thus are also our progressions in the womb, that is, our formation, motion, our birth or exclusion. For our formation is quickly effected, our motion appeareth later, and our exclusion very long after : if that be true which *Hypocrates* and *Avicenna* have declared, that the time of our motion is double unto that of formation, and that of exclusion treble unto that of motion. As if the Infant be formed at thirty five days, it moveth at seventy, and is born the two hundred and tenth day, that is, the seventh moneth ; or if it receives not formation before forty five days, it moveth the ninetieth day, and is excluded in the two hundred and seventy, that is, the ninth moneth.

The natural proportion of humane growth, &c. In the world.

And in the womb.

There are also certain popular prognosticks drawn from festivals in the Calender, and conceived opinions of certain days in moneths, so is there a general tradition in most parts of Europe, that inferreth the coldness of succeeding winter from the shining of the Sun upon *Candelmas* day, or the Purification of the Virgin *Mary*, according to the proverbial distich.

*Si Sol splendescat Maria purificante.*

*Major erit glacies, post festum quam fuit ante.*

So is it usual amongst us to qualifie and conditionate the twelve moneths of the year answerably unto the temper of the twelve days in Christmas ; and to ascribe unto March certain borrowed days from April ; all which men seem to believe upon annual experience of their own, and the received traditions of their fore-fathers.

Now it is manifest, and most men likewise know, that the Calenders of these computers, and the accounts of these dayes are very different ; the Greeks dissenting from the Latines, and the Latines from each other, the one observing the *Julian*, or ancient account, as great *Brittain* and part of *Germany* ; the other adhering to the *Gregorian*, or new account, as *Italy*, *France*, *Spain*, and the United Provinces of the Netherlands. Now this later account by ten days at least anticipateth the other ; so that before the one beginneth the account, the other is past ; yet in the several calculations, the same



same events seem true, and men with equal opinion of verity, expect and confess a confirmation from them all. Whereby is evident the Oraculous authority of tradition, and the easie seduction of men, neither enquiring into the verity of the substance, nor reforming upon repugnance of circumstance.

And thus may divers easily be mistaken, who superstitiously observe certain times, or set down unto themselves an observation of unfortunate moneths, or dayes, or hours; As did the *Egyptians*, two in every moneth, and the *Romans*, the days after the Nones, Ides and Calends. And thus the Rules of Navigators must often fail, setting down, as *Rhodiginus* observeth, suspected and ominous days in every moneth, as the first and seventh of March; the fifth and sixth of April; the sixth, the twelfth and fifteenth of February. For the accounts hereof in these moneths are very different in our days, and were different with several Nations in Ages past; and how strictly soever the account be made, and even by the self-same Calender, yet is it possible that Navigators may be out. For so were the *Hollanders*, who passing Westward through *fretumle Mayre*, and compassing the Globe, upon their return into their own Country, found that they had lost a day. For if two men at the same time travel from the same place, the one Eastward, the other Westward round about the earth, and meet in the same place from whence the first set forth; it will so fall out, that he which hath moved Eastward against the diurnal motion of the Sun, by anticipating daily something of its circle with his own motion, will gain one day; but he that travelleth Westward, with the motion of the Sun, by seconding its revolution, shall lose or come short a day. And therefore also upon these grounds that *Delos* was seated in the middle of the earth, it was no exact decision, because two Eagles let fly East and West by *Jupiter*, their meeting fell out just in the Island *Delos*.

## CHAP. V.

*A Digression of the wisdom of God in the site and motion of the Sun,*

HAVING thus beheld the ignorance of man in some things, his error and blindness in others, that is, in the measure of duration both of years and seasons, let us a while admire the Wisdom of God in this distinguisher of times; and visible Deity (as some have termed it) the Sun; which though some from its glory adore, and all for its benefits admire, we shall advance from other considerations, and such as illustrate the artifice of its Maker. Nor do we think we can excuse the duty of our knowledge, if we only bestow the flourish of Poetry hereon, or those commendatory conceits which popularly set forth the eminency of this Creature; except we ascend unto subtler considerations, and such as, rightly understood, convincingly declare the wisdom of the Creator. Which since a Spanish Physician hath begun, we will enlarge



enlarge with our deductions; and this we shall endeavour from two considerations its proper situation, and wisely ordered motion.

And first we cannot pass over his providence, in that it moveth at all; for had it stood still, and were it fixed like the earth, there had been no distinction of times; either of day or year, of Spring, of Autumn, of Summer, or of Winter: for these seasons are defined by the motions of the Sun; when that approacheth nearest our Zenith or vertical point, we call it Summer, when furthest off, Winter; when in the middle spaces, Spring or Autumn, whereas remaining in one place these distinctions had ceased, and consequently the generation of all things depending on their vicissitudes; making in one hemisphere a perpetual Summer, in the other a deplorable and comfortless Winter. And thus had it also been continual day unto some, and perpetual night unto others; for the day is defined by the abode of the Sun above the Horizon, and the night by its continuance below; so should we have needed another Sun, one to illustrate our Hemisphere, a second to enlighten the other; which inconvenience will ensue in what site soever we place it, whether in the Poles, or the Æquator, or between them both; no spherical body of what bigness soever illuminating the whole sphere of another, although it illuminate something more than half of a lesser, according unto the doctrine of the Opticks.

What the natural day is.

His wisdom is again discernable, not only in that it moveth at all, and in its bare motion, but wonderful in contriving the line of its revolution; which is so prudently effected, that by a vicissitude in one body and light it sufficeth the whole earth, affording thereby a possible or pleasurable habitation in every part thereof; and that is the line Ecliptick; all which to effect by any other circle it had been impossible. For first, if we imagine the Sun to make his course out of the Ecliptick, and upon a line without any obliquity, let it be conceived within that Circle, that is either on the Æquator, or else on either side: (for if we should place it either in the Meridian or Colours, beside the subversion of its course from East to West, there would ensue the like incommodities. Now if we conceive the Sun to move between the obliquity of this Ecliptick in a line upon one side of the Æquator, then would the Sun be visible but unto one pole, that is the same which was nearest unto it. So that unto the one it would be perpetual day, unto the other perpetual night; the one would be oppressed with constant heat, the other with insufferable cold; and so the defect of alternation would utterly impugn the generation of all things, which naturally require a vicissitude of heat to their production, and no less to their increase and conservation.

Every part of the Earth is habitable.

But if we conceive it to move in the Æquator; first unto a parallel sphere, or such as have the pole for their Zenith, it would have made neither perfect day nor night. For being in the Æquator, it would intersect their Horizon, and be half above and half beneath it: or rather it would have made perpetual night to both; for though in regard of the rational Horizon,

T t

which



which bisebeth the Globe into equal parts, the Sun in the *Æquator* would intersect the Horizon: yet in respect of the sensible Horizon (which is defined by the eye) the Sun would be visible unto neither. For if as ocular witnesses report, and some also write, by reason of the convexity of the Earth, the eye of man under the *Æquator* cannot discover both the poles; neither would the eye under the poles discover the Sun in the *Æquator*. Thus would there nothing fructifie either near or under them: The Sun being Horizontal to the poles, and of no considerable altitude unto parts a reasonable distance from them. Again, unto a right Sphere, or such as dwell under the *Æquator*, although it made a difference in day and night, yet would it not make any distinction of seasons: for unto them it would be constant Summer, it being always vertical, and never deflecting from them: So had there been no fructification at all, and the Countries subjected would be as uninhabitable, as indeed antiquity conceived them.

Lastly, It moving thus upon the *Æquator*, unto what position soever, although it had made a day, yet could it have made no year: for it could not have had those two motions now ascribed unto it, that is, from East to West, whereby it makes the day, and likewise from West to East, whereby the year is computed. For according to Astronomy, the poles of the *Æquator* are the same with those of the *Primum Mobile*. Now it is impossible that on the same circle, having the same poles, both these motions from opposite terms, should be at the same time performed; all which is salved, if we allow the Sun an obliquity in his annual motion, and conceive him to move upon the Poles of the *Zodiack*, distant from these of the world 23 degrees and an half. Thus may we discern the necessity of its obliquity, and how inconvenient its motion had been upon a circle parallel to the *Æquator*, or upon the *Æquator* it self.

Now with what Providence this obliquity is determined, we shall perceive upon the ensuing inconveniences from any deviation. For first, if its obliquity had been less (as instead of twenty three degrees, twelve or the half thereof) the vicissitude of seasons appointed for the generation of all things, would surely have been too short; for different seasons would have huddled upon each other; and unto some it had not been much better then if it had moved on the *Æquator*. But had the obliquity been greater then now it is, as double, or of 40 degrees; several parts of the earth had not been able to endure the disproportionable differences of seasons, occasioned by the great recess, and distance of the Sun. For unto some habitations the Summer would have been extream hot, and the Winter extream cold; likewise the Summer temperate unto some, but excessive and in extremity unto others, as unto those who should dwell under the Tropick of Cancer, as then would do some part of *Spain*, or ten degrees beyond, as *Germany*, and some part of *England*; who would have Summers, as now the *Moors* of *Africa*. For the Sun would sometime be vertical unto them: but they would have Writers like those beyond the Arctick Circle; for in that season the Sun



Sun would be removed above 80 degrees from them. Again, it would be temperate to some habitations in the Summer, but very extream in the Winter: temperate to those in two or three degrees beyond the Artick Circle, as now it is unto us; for they would be equidistant from that Tropick, even as we are from this at present. But the Winter would be extream, the Sun being removed above an hundred degrees, and so consequently would not be visible in their Horizon, [no position of sphere discovering any Star distant above 90 degrees, which is the distance of every Zinth from the Horizon. And thus if the obliquity of this Circle had been less, the vicissitude of seasons had been so small as not to be distinguished; if greater, so large and disproportionable as not to be endured.

Now for its situation, although it held this Ecliptick line, yet had it been seated in any other Orb, inconveniencies would ensue of condition like the former; for had it been placed in the lowest sphere of the Moon, the year would have consisted but of one moneth; for in that space of time it would have passed through every part of the Ecliptick: so would there have been no reasonable distinction of seasons required for the generation and fructifying of all things; contrary seasons which destroy the effects of one another so suddenly succeeding. Besides, by this vicinity unto the earth, its heat had been intollerable: for if (as many affirm) there is a different iense of heat from the different points of its proper Orb, and that in the Apogee or highest point (which happeneth in Cancer) is not so hot under that Tropick, on this side the Equator, as unto the other side in the Perigee or lowest part of the Eccentrick (which happeneth in Capricornus) surely being placed in an Orb far lower, its heat would be unsufferable, nor needed we a fable to set the world on fire.

A competent distinction of Seasons necessary, and why.

But had it been placed in the highest Orb, or that of the eighth Sphere, there had been none but *Platoes* year, & a far less distinction of Seasons: for one year had then been many, and according unto the slow revolution of that Orb which absolveth not his course in many thousand years, no man had lived to attain the account thereof. These are the inconveniencies ensuing upon its situation in the extream Orbs, and had it been placed in the middle Orbs of the Planets, there would have ensued absurdities of a middle nature unto them.

Now whether we adhere unto the Hypothesis of *Copernicus*, affirming the Earth to move, and the Sun to stand still; or whether we hold, as some of late have concluded, from the spots in the Sun, which appear and disappear again; that besides the revolution it maketh with its Orbs, it hath also a diurnal motion, and rowls upon its own poles: whether, I say, we affirm these or no, the illatitions before mentioned are not thereby infringed. We therefore conclude this contemplation, and are not afraid to believe, it may be literally said of the wisdom of God, what men will have figuratively spoken of the works of Christ; that if the wonders thereof were duly described, the whole world, that is, all within the last circumference, would not contain



them. For as his Wisdom is infinite, so cannot the due expressions thereof be finite, and if the World comprise him not, neither can it comprehend the story of him.

## CHAP. VI.

*Concerning the Vulgar Opinion, that the Earth was slenderly peopled before the Flood.*

**B**Eside the slender consideration men of later times do hold of the first Ages, it is commonly opinioned, and at first thought generally imagined, that the Earth was thinly inhabited, at least not remotely planted before the Flood; so that some conceiving it needless to be universal, have made the deluge particular, and about those parts where *Noah* built his Ark. Which opinion, because it is not only injurious to the Text, humane History, and common Reason, but also derogatory unto that great Work of God, the universal inundation; we shall not passe over without strict inquisition. And (although predetermined by opinion) whether many might not suffer in the first Flood, as they shall in the last Flame, that is, who knew not *Adam* nor his offence; and many perish in the deluge, who never heard of *Noah*, or the Ark of his preservation.

Now for the true enquiry thereof, the means are obscure as the matter, which being naturally to be explored by History, Humane or Divine, receiveth thereby no small addition of obscurity. For as for Humane relations, they are so fabulous in *Deucalions* Flood, that they are of little credit about *Ogyges* and *Noahs*. For the Heathens (as *Varro* accounteth) make three distinctions of time: the first from the beginning of the world unto the general Deluge of *Ogyges*, they term *Adelon*, that is, a time not much unlike that which was before time, immanifest and unknown; because thereof there is almost nothing or very obscurely delivered: for though divers Authors have made some mention of the Deluge, as *Manethon* the Egyptian Priest, *Xenophon de Aquicosis*, *Fabius Pictor de Aureo seculo*, *Mar*, *Cato de Originibus*, and *Archilochus* the Greek, who introduceth also the Testimony of *Moses* in his fragment *de temporibus*: yet have they delivered no account of what preceded or went before. *Josephus*, I confess, in his discourse against *Appion* induced the antiquity of the Jews unto the flood, and before from the Testimony of Humane Writers insisting especially upon *Maseas* of *Damascus*, *Jeronimus Aegyptius*, and *Berosus*; and confirming the long duration of their lives, not only from these, but the authority of *Hesiod*, *Eratosthenes*, *Hellanicus*, and *Agasilas*. *Berosus* the Chaldean Priest, writes most plainly, mentioning the City of *Enos*, the name of *Noah* and his Sons, the building of the Ark, and also the place of its landing. And *Diodorus Siculus* hath in his third Book, a passage, which examined, advanceth as high as

*Adam*:



*Adam*: for the *Chaldeans*, saith he, derive the Original of their Astronomy and letters forty three thousand years before the Monarchy of *Alexander* the Great: now the years whereby they computed the Antiquity of their letters, being, as *Xenophon* interprets to be, accounted Lunary: the compute will arise unto the time of *Adam*. For forty three thousand Lunary years make about three thousand six hundred thirty four years, which answereth the Chronology of time from the beginning of the world unto the reign of *Alexander*, as *Annus* of *Viterbo* computeth in his Comment upon *Berosus*.

The second space or interval of time is accounted from the flood unto the first Olympiad, that is, the year of the World 3174. which extendeth unto the days of *Isaiab* the Prophet, and some 20 years before the foundation of *Rome*: this they term *Mythicon* or fabulous, because the account thereof, especially of the first part, is fabulously or imperfectly delivered. Hereof some things have been briefly related by the Authors above-mentioned: more particularly by *Dares Phrygius*, *Dicys Cretensis*, *Herodotus*, *Diodorus Siculus*, and *Trogus Pompeius*; the most famous Greek Poets lived also in this Interval, as *Orpheus*, *Linus*, *Museus*, *Homer*, *Hesiod*; and herein are comprehended the grounds and first inventions of Poetical fables, which were also taken up by historical Writers, perturbing the *Chaldean* and *Egyptian* Records with fabulous additions; and confounding their names and stories, with their own inventions.

The third time succeeding until their present Ages, they term *Historicon*, that is, such wherein matters have been more truly historified, and may therefore be believed. Of these times also have been written *Herodotus*, *Thucydides*, *Xenophon*, *Diodorus*; and both of these and the other preceding such as have delivered universal Histories or Chronologies; as (to omit *Philo*, whose Narrations concern the *Hebrews*), *Eusebius*, *Julius Africanus*, *Orosius*, *Ado* of *Vienna*, *Marianus Scotus*, *Historia tripartita*, *Uspersensis*, *Carion*, *Pineda*, *Salian*, and with us *Sir Walter Rawleigh*.

Now from the first hereof that most concerneth us, we have little or no assistance: the fragments and broken records enforcing not at all our purpose. And although some things not usually observed, may be from thence collected, yet do they not advantage our discourse, nor any way make evident the point in hand. For the second, though it directly concern us not, yet in regard of our last Medium and some illustrations therein, we shall be constrained to make some use thereof. As for the last, it concerns us not at all; for treating of times far below us, it can no way advantage us. And though divers in this last Age have also written of the first, as all that have delivered the general Accounts of time, yet are their Tractates little Auxiliary unto ours, nor afford us any light to detenebrate and clear the Truth.

As for holy Scripture and divine relation, there may also seem therein but slender information, there being only left a brief narration hereof by *Moses*, and such as affords no determination. For the Text delivereth but two Genealogies, that is, of *Cain* and *Seth*; in the line of *Seth* there are only ten descents,



That the earth  
was generally  
peopled before  
the Flood.

descents, in that of *Cain* but seven, and those in a right line with mention of father and son; excepting that of *Lamech*, where is also mention of wives, sons, and a daughter. Notwithstanding if we seriously consider what is delivered therein, and what is also deducible, it will be probably declared what is by us intended, that is, the populous and ample habitation of the earth before the flood. Which we shall labour to induce not from postulates and entreated Maxims, but undeniable principles declared in holy Scripture: that is, the length of mens lives before the Flood, and the large extent of time from Creation thereunto.

We shall only first crave notice, that although in the relation of *Moses* there be very few persons mentioned, yet are there many more to be presumed; nor when the Scripture in the line of *Seth* nominates but ten persons, are they to be conceived all that were of this generation; The Scripture singly delivering the holy line, wherein the world was to be preserved, first in *Noah*, and afterward in our Saviour. For in this line it is manifest there were many more born then are named; for it is said of them all, that they begat sons and daughters. And whereas it is very late before it is said they begat those persons which are named in the Scripture, the soonest at 65. it must not be understood that they had none before; but not any in whom it pleased God the holy line should be continued. And although the expression that they begat sons and daughters be not determined to be before or after the mention of these, yet must it be before in some; for before it is said that *Adam* begat *Seth* at the 130. year, it is plainly affirmed that *Cain* knew his wife, and had a son; which must be one of the daughters of *Adam*, one of those whereof it is after said, he begat sons and daughters. And for ought can be disproved there might be more persons upon earth then are commonly supposed, when *Cain* slew *Abel*; nor the fact so hainously to be aggravated in the circumstance of the fourth person living. And whereas it is said upon the Nativity of *Seth*. God hath appointed me another seed in stead of *Abel*, it doth not imply he had no other all this while; but not any of that expectation, or appointed (as his name implies) to make a progression in the holy line; in whom the world was to be saved, and from whom he should be born, that was mystically slain in *Abel*.

Now our first ground to induce the numerosity of people before the flood, is the long duration of their lives, beyond 7, 8, and 9 hundred years. Which how it conduceth unto populousity we shall make but little doubt, if we consider there are two main causes of numerosity in any kind or species, that is, a frequent and multiparous way of breeding, whereby they fill the world with others, though they exist not long themselves; or a long duration and subsistence, whereby they do not only replenish the world with a new annumeration of others, but also maintain the former account in themselves. From the first cause we may observe examples in creatures oviparous, as Birds and Fishes; in vermiparous, as Flies, Locusts, and Goats; in animals also viviparous, as Swine and Conies. Of the first there is a great example in the herd  
of



of Swine in *Galilee*, although an unclean Beast, and forbidden unto the *Jews*. Of the other a remarkable one in *Athenaeus*, in the Isle *Astipalea*, one of the *Cyclades* now called *Stampalia*, wherein from two that were imported, the number so increased, that the Inhabitants were constrained to have recourse unto the Oracle of *Delpbos*, for an invention how to destroy them.

Others there are which make good the paucity of their breed with the length and duration of their days, whereof they want not examples in animals uniparous; First, in bisulcous or cloven-hoof't, as Camels and Beeves, whereof there is above a million annually slain in *England*. It is also said of *Job*, that he had a thousand yoke of Oxen, and six thousand Camels, and of the children of *Israel* passing into the land of *Canaan*, that they took from the *Midianites* threescore and ten thousand Beeves; and of the Army of *Semiramis*, that there were therein one hundred thousand Camels. For Solipeds or firm-hoofed animals, as Horses, Asses, Mules, &c. they are also in mighty number, so is it delivered that *Job* had a thousand she-Asses: that the *Midianites* lost sixty one thousand Asses. For Horses it is affirmed by *Diodorus*, that *Ninus* brought against the *Bactrians* two hundred eighty thousand Horses; after him *Semiramis* five hundred Horses, and Chariots one hundred thousand. Even in creatures steril, and such as do not generate, the length of life conduceth much unto the multiplicity of the species; for the number of Mules which live far longer then their Dams or Sires, in Countrys where there are bred, is very remarkable, and far more common then Horses.

A Million of  
Beeves yearly  
killed in Eng-  
land.

For Animals multifidous, or such as are digitated, or have several divisions in their feet; there are but two that are uniparous, that is, Men and Elephants, who though their productions be but single, are notwithstanding very numerous. The Elephant (as *Aristotle* affirmeth) carrieth the young two years, and conceiveth not again (as *Adwardus Lopez* affirmeth) in many after, yet doth their Age require this disadvantage; they living commonly 100, sometime 200 years. Now although they be rare with us in *Europe*, and altogether unknown unto *America*, yet in the two other parts of the world they are in great abundance, as evidently appears by the relation of *Gorcias ab Horto*, Physician to the Vice-Roy at *Goa*; who relates, that at one venation the King of *Sian* took 4000; and is of opinion they are in other parts in greater number then herds of Beeves in *Europe*. And though this delivered from a *Spaniard*, unacquainted with our Northern droves, may seem very far to exceed; yet must we conceive them very numerous, if we consider the number of Teeth transported from one Country to another; they having only to great teeth, and those not falling or renewing.

As for man, the disadvantage in his single issue is the same with these, and in the lateness of his generation somewhat greater then any: yet in the continual and not interrupted time thereof, and the extent of his days, he becomes at present, if not then any other species, at least more numerous then these before-mentioned. Now being thus numerous at present, and in the measure of threescore, fourscore, or an hundred years, if their days extended  
unto



The term for  
that person  
from whom  
consanguineal  
relations are  
accounted, as  
in the *Arbor ci-  
vilis*.  
*Mater ait nata  
dic nate filia,  
&c.*

unto six, seven, or eight hundred, their generations would be proportionably multiplied; their times of generation being not only multiplied, but their subsistence continued. For though the great Grand-child went on, the *Pertruncus* and first Original would subsist and make one of the world; though he out-lived all the terms of consanguinity, and became a stranger unto his proper progeny. So by compute of Scripture *Adam* lived unto the ninth generation, unto the days of *Lamech* the father of *Noah*; *Methuselah* unto the year of the flood; and *Noah* was contemporary unto all from *Enoch* unto *Abraham*. So that although some died, the father beholding so many descents, the number of Survivors must still be very great; for if half the men were now alive, which lived in the last Century, the Earth would scarce contain their number. Whereas in our abridged and Septuagesimal Ages, it is very rare, and deserves a Distick to behold the fourth generation, *Xerxes* complaint still remaining; and what he lamented in his Army, being almost deplorable in the whole world; men seldom arriving unto those years whereby *Methuselah* exceeded nine hundred, and what *Adam* came short of a thousand, was defined long ago to be the age of man.

Now although the length of days conduceth mainly unto the numerosity of mankind, and it be manifest from Scripture they lived very long, yet is not the period of their lives determinable, and some might be longer livers, then we account that any were. For (to omit that conceit of some, that *Adam* was the oldest man, in as much as he is conceived to be created in the maturity of mankind, that is, at 60. (for in that age it is set down they begat children) so that adding this number unto his 930, he was 21 years older then any of his posterity) that even *Methuselah* was the longest liver of all the children of *Adam*, we need not grant; nor is it definitively set down by *Moses*. Indeed of those ten mentioned in Scripture, with their several Ages it must be true, but whether those seven of the line of *Cain*, and their progeny, or any of the sons or daughters posterity after them out-lived those, is not expressed in holy Scripture; and it will seem more probable, that of the line of *Cain*, some were longer liv'd then any of *Setb*; if we concede, that seven generations of the one lived as long as nine of the other. As for what is commonly alledged, that God would not permit the life of any unto a thousand, because (alluding unto that of *David*) no man should live one day in the sight of the Lord; although it be urged by divers, yet is it methinks an inference somewhat Rabbinical; and not of power to perswade a serious Examiner.

Having thus declared how powerfully the length of lives conduced unto populousity of those times, it will be easily acknowledged if we descend to particularities, and consider how many in seven hundred years might descend from one man; wherein considering the length of their days, we may conceive the greatest number to have been alive together. And this, that no reasonable spirit may contradict, we will declare with manifest disadvantage; for whereas the duration of the world unto the flood was above 1600 years, we will make our compute in less then half that time. Now will we begin with  
the



the first man, but allow the earth to be provided of women fit for marriage the second or third first Centuries; and only take as granted, that they might beget children at sixty, and at an hundred years have twenty, allowing for that number forty years. Nor will we herein single out *Methuselah*, or account from the longest livers, but make choice of the shortest of any we find recorded in the Text, excepting *Enoch*; who after he had lived as many years as there be days in the year, was translated at 365. And thus from one stock of seven hundred years, multiplying still by twenty, we shall find the product to be one thousand, three hundred forty seven millions, three hundred sixty eight thousand, four hundred and twenty.

Century	1	20.
	2	400.
	3	8000.
	4	160,000.
	5	3,200,000.
	6	46,000,000.
	7	1,280,000,000.

The Product 1 1,347,368,420

Now had we computed by *Methuselah*, the sum had exceeded five hundred thousand millions. As large a number from one stock as may be conceived in *Europe*? especially if in *Constantinople*, the greatest City thereof, there be no more then *Botero* accounteth? seven hundred thousand souls. Which duly considered, we shall rather admire how the earth contained its Inhabitants, then doubt its inhabitation? and might conceive the deluge not simply penal, but in some way also necessary, as many have conceived of translations, if *Adam* had not sinned, and the race of man had remained upon earth immortal.

Now whereas some to make good their longevity, having imagined that the years of their compute were Lunary; unto these we must reply: That if by a Lunary year they understand twelve revolutions of the Moon, that is 354 days, eleven fewer then in the Solary year, there will be no great difference; at least not sufficient to convince or extenuate the question. But if by a Lunary year they mean one revolution of the Moon, that is, a moneth, they first introduce a year never used by the Hebrews in their Civil accompts; and what is delivered before of the Chaldean years, (as *Xenophon* gives a caution) was only received in the Chronology of their arts. Secondly, they contradict the Scripture, which makes a plain enumeration of many moneths in the account of the Deluge; for so it is expressed in the Text. In the tenth moneth, in the first day of the moneth were the tops of the Mountains seen: Concordant whereunto is the relation of humane Authors: *Inundationes plures fuere, prima novimestris inundatio terrarum sub prisco Ogyge. Meminisse hoc loco par est post primum diluvium Ogygi temporibus notatum cum nomen & amplius*

*Constantinople*  
the greatest  
City of *Europe*.

*Xenophon de*  
*Aquarum.*  
*Solinus.*



*amplius mensibus diem continua nox inumbrasset, Delon ante omnes terras  
radio solis illuminatum sortitumque ex eo nomen.* And lastly, they fall upon  
an absurdity, for they make *Enoch* to beget children about six years of age.  
For whereas it is said, he begat *Methuselah* at 65, if we shall account every  
moneth a year, he was at that time some six years and an half, for so many  
moneths are contained in that space of time.

Having thus declared how much the length of mens lives conduced unto  
the populousity of their kind, our second foundation must be the large extent  
of time, from the Creation unto the Deluge, that is (according unto received  
computes about 1655 years) a longer time then hath passed since the Na-  
tivity of our Saviour: and this we cannot but conceive sufficient for a very  
large encrease, if we do but affirm what reasonable enquiries will not deny:  
That the earth might be as populous in that number of years before the flood,  
as we can manifest it was in the same number after. And whereas there may  
be conceived some disadvantage, in regard that at the Creation the original  
of mankind was in two persons, but after the Flood their propagation issued  
at least from six; against this we might very well set the length of their lives  
before the Flood, which were abbreviated after, and in half this space con-  
tracted into hundreds and threescores. Notwithstanding to equalize accounts,  
we will allow three hundred years, and so long a time as we can manifest  
from the Scripture, There were four men at least that begat children, *Adam*,  
*Cain*, *Seth*, and *Enos*; so shall we fairly and favourably proceed, if we affirm  
the World to have been as populous in sixteen hundred and fifty years be-  
fore the Flood, as it was in thirteen hundred after. Now how populous and  
largely inhabited it was in within this period of time, we shall declare from  
probabilities, and several testimonies of Scripture and humane Authors.

And first, To manifest the same near those parts of the earth where the  
Ark is presumed to have rested, we have the relation of holy Scripture ac-  
counting the genealogy of *Japhet*, *Cham*, and *Sem*, and in this last, four de-  
scents unto the division of the earth in the dayes of *Peleg*, which time al-  
though it were not upon common compute much above an hundred years,  
yet were they at this time mightily encreased. Nor can we well conceive it  
otherwise, if we consider that they began already to wander from their first  
habitation, and were able to attempt so mighty a work as the building of a  
City and a Tower, whose top should reach unto the Heavens. Whereunto  
there was required no slender number of persons, if we consider the magni-  
tude thereof, expressed by some, and conceived to be *Turris Babel* in *Herodotus*;  
and the multitudes of people recorded at the erecting of the like or  
inferiour Structures: for at the building of *Solomons* Temple there were  
threescore and ten thousand that carried burdens, and fourscore thousand  
hewers in the Mountains, beside the chief of his Officers three thousand and  
three hundred; and at the erecting of the Pyramides in the Reign of King  
*Cheops*, as *Herodotus* reports, there were *decem myriades*, that is, an hundred  
thousand men. And though it be said of the *Ægyptians*, *Porum & caepe nefas*  
violare



*violare & frangere morsa*; yet did the sums expended in Garlick, and Onions, amount to no less then one thousand six hundred Talents.

The first Monarchy or Kingdom of *Babylon* is mentioned in Scripture under the foundation of *Nimrod*, which is also Recorded in Humane History; as beside *Berosus*, in *Diodorus* and *Justine*, for *Nimrod* of the Scriptures is *Belus* of the Gentiles, and *Assur* the same with *Ninus* his Successor. There is also mention of divers Cities, particularly of *Nineveh* and *Resen* expressed emphatically in the Text to be a great City.

That other Countrys round about were also peopled, appears by the War of the Monarchs of *Assyria* with the *Bactrians*, *Indians*, *Scythians*, *Ethiopians*, *Armenians*, *Hyrcanians*, *Parthians*, *Persians*, *Susians*; they vanquishing (as *Diodorus* relateth) *Egypt*, *Syria*, and all *Asia Minor*, even from *Bosphorus* unto *Tanais*. And it is said, that *Semiramis* in her expedition against the *Indians*, brought along with her the King of *Arabia*. About the same time of the *Assyrian* Monarchy, do Authors place that of *Sycionians* in *Greece*, and soon after that of the *Argives*, and not very long after, that of the *Athenians* under *Cecrops*, and within our period assumed are historified many memorable actions of the Greeks, as the expedition of the *Argonautes*, with the most famous Wars of *Thebes* and *Troy*.

That *Canaan* also and *Egypt* were well peopled far within this period, besides their plantation by *Canaan* and *Misraim*, appeareth from the History of *Abraham*, who in less then 400 years after the Flood, journeyed from *Mesopotamia* unto *Canaan* and *Egypt*, both which he found well peopled and policied into Kingdoms: wherein also in 430 years, from threescore and ten persons which came with *Jacob* into *Egypt*, he became a mighty Nation; for it is said, at their departure, there journeyed from *Rhamsis* to *Succoth* about six hundred thousand on foot, that were men, besides children. Now how populous the Land from whence they came was, may be collected not only from their ability in commanding such subjections and mighty powers under them, but from the several accounts of that Kingdom delivered by *Herodotus*. And how soon it was peopled, is evidenced from the pillar of their King *Osiris*, with this Inscription in *Diodorus*; *Mihi pater est Saturnus deorum junior, sum vero Osiris rex qui totum peragravi orbem usq; ad Indiarum fines, ad eos quoq; sum profectus qui septentrioni subjacent usq; ad Istri fontes, & alias partes usq; ad Oceanum*. Now according unto the best determinations *Osiris* was *Misraim*, and *Saturnus* *Egyptius* the same with *Cham*; after whose name *Egypt* is not only called in Scripture the Land of *Hams*, but thus much is also testified by *Plutarch*; for in his Treatise de *Osyride*, he delivereth that *Egypt* was called *Chamia* a *Chamo* *Noe filio*, that is from *Cham* the Son of *Noah*. And if according to the consent of ancient Fathers, *Adam* was buried in the same place where Christ was crucified, that is Mount *Calvary*, the first man ranged far before the Flood, and laid his bones many miles from that place, where its presumed he received them. And this migration was the greater, if the Text expresseth, he was cast out of the East-side

Who *Nimrod*  
and *Assur* were.

Who *Osiris*  
and *Saturnus*  
*Egyptius* were.



of Paradise to till the ground, and as the Position of the Cherubims implyeth, who were placed at the East-end of the Garden to keep him from the Tree of life.

That the extream and remote parts of the Earth were in this time inhabited is also inducible from the like testimonies; for (omitting the numeration of *Josephus*, and the genealogies of the Sons of *Noah*) that *Italy* was inhabited, appeareth from the Records of *Livie* and *Dionysius*, *Halicarnassens*, the story of *Aeneas*, *Evander*, and *Janus*, whom *Annius* of *Viterbo*, and the Chorographers of *Italy* do make to be the same with *Noah*. That *Sicilie* was also peopled, is made out from the frequent mention thereof in *Homer*, the Records of *Diodorus* and others, but especially from a remarkable passage touched by *Arctius* and *Ranzanus* Bishop of *Lucerium*, but fully explained by *Thomas Fazelli* in his accurate History of *Sicilie*; that is, from an ancient inscription in a stone at *Panormo*, expressed by him in its proper Characters, and by a Syrian thus translated, *Non est alius Deus prater unum Deum, non est alius potens prater eundem Deum, neque est alius victor prater eundem quem colimus Deum: Hujus turris praefectus est Sapha filius Eliphar, filii Esau, fratris Jacob, filii Isaac, filii Abraham: & turri quidem ipse nomen est Baych, sed turri huic proxime nomen est Pharath.* The Antiquity of the inhabitation of *Spain* is also confirmable, not only from *Berosus* in the plantation of *Tubal*, and a City continuing yet in his name; but the story of *Gerion*, the travels of *Hercules* and his pillars, and especially a passage in *Strabo*, which advanceth unto the time of *Ninus*, thus delivered in his fourth Book. The *Spaniards* (saith he) affirm, that they have had Laws and Letters above six thousand years. Now the *Spaniards* or *Iberians* observing (as *Xenophon* hath delivered) *Annum quadrimestrem*, four moneths unto a year, this compute will make up 2000 solaty years, which is about the space of time from *Strabo*, who lived in the days of *Augustus*, unto the Reign of *Minus*.

That *Mauritania* and the Coast of *Africa* were peopled very soon, is the conjecture of many wise men, and that by the *Phenicians*, who left their Country upon the invasion of *Canaan* by the *Israelites*. For beside the conformity of the *Punick* or *Carthaginian* language with that of *Phenicia*, there is a pregnant and very remarkable testimony hereof in *Procopius*, who in his second *de bello vandalico*, recordeth, that in a Town of *Mauritania Tingitana*, there was to be seen upon two white Columns in the *Phenician* language these ensuing words; *Nos Maurici sumus qui fugimus a facie Jebos-ebae filii Nunis praeatoris.* The fortunate Islands or *Canaries* were not unknown? for so doth *Strabo* interpret that speech in *Homer* of *Proteus* unto *Menelaus*.

*Sed te qua terra postremus terminus extat,  
Elysum in Campum caelestia numina ducunt.*

The like might we affirm from credible Histories both of *France* and *Germany*, and probably also out of our own Country. For omitting the fabulous and *Trojan* original delivered by *Jeofrey* of *Monmouth*, and the exprefs Text of



of Scripture; that the race of *Japhet* did people the Isles of the Gentiles; the *Brittish* Original was so obscure in *Cæsars* time, that he affirmeth the Inland Inhabitants were *Ab origine*, that is, such as reported that they had their beginning in the Island. That *Ireland* our neighbour-Island was not long time without Inhabitants, may be made probable by sundry accounts; although we abate the Tradition of *Bartholomæus* the *Scythian*, who arrived there three hundred years after the Flood, or the relation of *Giraldus*; that *Casaria* the Daughter of *Noah* dwelt there before.

Now should we call in the learned account of *Bochartus*, deducing the ancient names of Countrys from *Phenicians*, who by their plantations, discoveries, and sea-negotiations, have left unto very many Countries, *Phenician*-denominations, the enquiry would be much shorter, and if *Spain* in the *Phenician*-Original be but the region of *Conies*, *Lusitania*, or *Portugal* the Country of Almonds, if *Britannica* were at first *Baratanaca*, or the Land of Tin, and *Ibernia* or *Ireland*, were but *Ibernae*, or the farthest habitation; and these names imposed and dispersed by *Phenician*-Colonies in their several navigations; the Antiquity of habitations might be more clearly advanced.

*Bochart. Geog. Sacra. part 2.*

Thus though we have declared how largely the world was inhabited within the space of 1300 years, yet must it be conceived more populous then can be clearly evinced; for a greater part of the earth hath ever been peopled, then hath been known or described by Geographers, as will appear by the discoveries of all Ages. For neither in *Herodotus* or *Thucydides* do we find any mention of *Rome*, nor in *Ptolomy* of many parts of *Europe*, *Asia* or *Africa*. And because many places we have declared of long plantation, of whose populousity notwithstanding or memorable actions we have no ancient story, if we may conjecture of these by what we find related of others, we shall not need many words, nor assume the half of 1300 years. And this we might illustrate from the mighty acts of the *Assyrians* performed not long after the Flood; recorded by *Justine* and *Diodorus*, who makes relation of expeditions by Armies more numerous then have been ever since. For *Ninus* King of *Assyria* brought against the *Bactrians* 700000 Foot, 200000 Horse, 10600 Chariots. *Semiramis* his Successor led against the *Indians* 1300000 Foot, 500000 Horse, 100000 Chariots, and as many upon Camels; And it is said, *Stanrobates* the *Indian* King met her with greater Forces then she brought against him. All which was performed within less then four hundred years after the Flood.

Now if any imagine the unity of their language did hinder their dispersion before the Flood, we confess it some hindrance at first, but not much afterward. For though it might restrain their dispersion, it could not their populousity; which necessarily requireth transmigration and emission of Colonies, as we read of *Romans*, *Greeks*, *Phenicians* in ages past, and have beheld examples thereof in our days. We may also observe, that after the flood, before the confusion of Tongues, men began to disperse: for it is said, they journeyed towards the East; and the Scripture it self expresseth a necessity conceived of their



their dispersion, for the intent of erecting the Tower is so delivered in the Text, Lest we be scattered abroad upon the face of the Earth.

Whether any  
Islands before  
the Flood.

Again, if any imagine the plantation of the Earth more easie in regard of Navigation and Shipping discovered since the Flood, whereby the Islands and divided parts of the Earth are now inhabited; he must consider that whether there were Islands or no before the Flood, is not yet determined, and is with probability denied by very learned Authors.

Lastly, if we shall fall into apprehension that it was less inhabited, because it is said in *Gen. 6.* about a 120 years before the Flood, and it came to pass that when men began to multiply upon the face of the Earth. Beside, that this may be only meant of the race of *Cain*, it will not import they were not multiplied before, but that they were at that time plentifully encreased; for so is the same word used in other parts of Scripture. And so is it afterward in the 9. *Chapter* said, that *Noah* began to be an Husbandman, that is, he was so, or earnestly performed the acts thereof: so it is said of our Saviour, that he began to cast them out that bought and sold in the Temple, that is, he actually cast them out, or with alacrity effected it.

Thus have I declared my private and probable conceptions in the enquiry of this truth; but the certainty hereof let the Arithmetick of the last determine; and therefore expect no further belief then probability and reason induce. Onely desire men would not swallow dubiosities for certainties; and receive as principles points mainly controvertible; for we are to adhere unto things doubtful in a dubious and opinative way. It being reasonable for every man to vary his opinion according to the variance of his reason, and to affirm one day what he denied another. Wherein although at last we miss of truth; we die notwithstanding in harmless and inoffensive errors, because we adhere unto that, whereunto the examen of our reasons, and honest enquiries induce us.

## CHAP. VII.

### Of East and West.

**T**He next shall be of East and West; that is, the proprieties and conditions ascribed unto Regions respectively unto those situations; which hath been the obvious conception of Philosophers and Geographers, magnifying the condition of *India*, and the Eastern Countries, above the setting and occidental Climates, some ascribing hereto the generation of gold, precious Stones and spices, others the civility and natural endowments of men; conceiving the bodies of this situation to receive a special impression from the first Salutes of the Sun, and some appropriate influence from his ascendent and oriental radiations. But these proprieties affixed unto bodies, upon considerations deduced from East, West, or those observable points of the Sphere, how specious and plausible soever, will not upon enquiry be justified from such foundations.

For



For so speak strictly, there is no East and West in nature, nor are those absolute and invariable, but respective and mutable points, according unto different longitudes, or distant points of habitation, whereby they suffer many and considerable variations. For first, unto some the same part will be East or West in respect of one another, that is, unto such as inhabit the same parallel, or differently dwell from East to West. Thus as unto *Spain, Italy* lieth East, unto *Italy Greece*, unto *Greece Persia*, and unto *Persia China*; so again unto the Country of *China, Persia* lieth West, unto *Persia Greece*, unto *Greece Italy*, and unto *Italy Spain*. So that the same Country is sometimes East and sometimes West; & *Persia* though East unto *Greece*, yet is it West unto *China*.

Unto other habitations the same point will be both East and West; as unto those that are Antipodes, or seated in points of the Globe diametrically opposed. So the Americans are Antipodal unto the Indians, and some part of *India* is both East and West unto *America*, according as it shall be regarded from one side or the other, to the right or to the left; and setting out from any middle point, either by East or West, the distance unto the place intended is equal, and in the same space of time in nature also performable.

To a third that have the Poles for their vertex, or dwell in the position of a parallel Sphere, there will be neither East nor West, at least the greatest part of the year. For if (as the name Oriental implyeth) they shall account that part to be East where ever the Sun ariseth, or that West where the Sun is occidental or setteth; almost half the year they have neither the one nor the other. For half the year it is below their Horizon, and the other half it is continually above it, and circling round about them intersecteth not the Horizon, nor leaveth any part for this compute. And if (which will seem very reasonable) that part should be termed the Eastern point, where the Sun at Equinox, and but once in the year ariseth, yet will this also disturb the cardinal accounts, nor will it with propriety admit that appellation. For that surely cannot be accounted East, which hath the South on both sides; which notwithstanding this position must have. For if unto such as live under the Pole, that be only North which is above them, that must be Southerly which is below them; which is all the other portion of the Globe, beside that part possessed by them. And thus these points of East and West being not absolute in any, respective in some, and not at all relating unto others, we cannot hereon establish so general considerations, nor reasonably erect such immutable assertions upon so unstable foundations.

Now the ground that begat or promoted this conceit, was first a mistake in the apprehension of East and West, considering thereof as of the North and South, and computing by these as invariably as by the other; but herein, upon second thoughts there is a great disparity. For the North and Southern Pole, are the invariable terms of that Axis where on the heavens do move; and are therefore incommunicable and fixed points; whereof the one is not apprehensible in the other. But with East and West it is quite otherwise; for the resolution of the Orbs being made upon the Poles of North and South,

What the Northern and Southern Poles be.

all



all other points about the Axis are mutable; and wheresoever therein the East point be determined; by succession of parts in one revolution every point becometh East. And so if where the Sun ariseth, that part be termed East, every habitation differing in longitude will have this point also different; in as much as the Sun successively ariseth unto every one.

The second ground, although it depend upon the former, approacheth nearer the effect; and that is the efficacy of the Sun, set out and divided according to priority of ascent; whereby his influence is conceived more favourable unto one Country then another, and to felicitate *India* more then any after. But hereby we cannot avoid absurdities, and such as infer effects controule by our senses. For first, by the same reason that we affirm the *Indian* richer then the *American*, the *American* will also be more plentiful then the *Indian*, and *England* or *Spain* more fruitful then *Hispaniola*, or golden *Castle*; in as much as the Sun ariseth unto the one sooner then the other, and so accountably unto any Nation subjected unto the same parallel, or with a considerable diversity of longitude from each other.

Secondly, an unsufferable absurdity will ensue: for thereby a Country may be more fruitful then it self: For *India* is more fertile then *Spain*, because more East, and that the Sun ariseth first unto it: *Spain* likewise by the same reason more fruitful then *America*, and *America* then *India*: so that *Spain* is less fruitful then that Country, which a less fertile Country then it self excelleth.

Lastly, If we conceive the Sun hath any advantage by priority of ascent, or makes thereby one Country more happy then another, we introduce unjustifiable determinations, and impose a natural partiality on that Luminary, which being equidistant from the earth, and equally removed in the East as in the West, his Power and Efficacy in both places must be equal, as *Boetius* hath taken notice, and *Scaliger* hath graphically declared. Some have therefore forsaken this refuge of the Sun, and to salve the effect, have recurred unto the influence of the Stars, making their activities National, and appropriating their Powers unto particular Regions. So *Cardan* conceiveth the tail of *Ursa Major* peculiarly respecteth *Europe*: whereas indeed once in 24 hours it hath also absolveth its course over *Asia* and *America*. And therefore it will not be easie to apprehend those Stars peculiarly glance on us, who must of necessity carry a common eye and regard unto all Countries, unto whom their revolution and verticity is also common.

The effects therefore or different productions in several Countrys, which we impute unto the action of the Sun, must surely have nearer and more immediate causes then that Luminary. And these if we place in the propriety of clime, or condition of soil wherein they are produced, we shall more reasonably proceed, then they who ascribe them unto the activity of the Sun. Whose revolution being regular, it hath no power nor efficacy peculiar from its orientality, but equally disperseth his beams, unto all which equally, and in the same restriction, receive his lustre. And being an universal and indefinite

De gemmis  
exercitat.



definite agent, the effects or productions we behold, receive not their circle from his causality, but are determined by the principles of the place, or qualities of that Region which admits them. And this is evident not only in gems, minerals, and mettals, but observable in plants and animals; whereof some are common unto many Countrys, some peculiar unto one, some not communicable unto another. For the hand of God that first created the earth, hath with variety disposed the principles of all things; wisely contriving them in their proper seminaries, and where they best maintain the intention of their species, whereof if they have not a concurrence, and be not lodged in a convenient matrix, they are not excited by the efficacy of the Sun; or failing in particular causes, receive a relief or sufficient promotion from the universal. For although superior powers co-operate with inferior activities, & may (as some conceive) carry a stroke in the plastick and formative draught of all things, yet do their determinations belong unto particular agents, and are defined from their proper principles. Thus the Sun which with us is fruitful in the generation of Frogs, Toads and Serpents, to this effect proves impotent in our neighbour Island; wherein as in all other carrying a common aspect, it concurrerth but unto predisposed effects; and only suscitates those forms, whose determinations are seminal, and proceed from the *Idea* of themselves.

Now whereas there be many observations concerning East, and divers considerations of Art which seem to extol the quality of that point, if rightly understood they do not really promote it. That the *Astrologer* takes account of Nativities from the Ascendent, that is, the first house of the Heavens, whose beginning is toward the East, it doth not advangate the conceit. For, he establisheth not his Judgment upon the orientality thereof, but considereth therein his first ascent above the Horizon; at which time its efficacy becomes observable, and is conceived to have the signification of life, and to respect the condition of all things, which at the same arise from their causes, and ascend to the Horizon with it. Now this ascension indeed falls out respectively in the East: but as we have delivered before, in some positions there is no Eastern point from whence to compute these ascensions. So is it in a parallel Sphere: for unto them six houses are continually depressed, and six never elevated: and the Planets themselves, whose revolutions are of more speed, and influences of higher consideration, must find in that place a very imperfect regard; for half their period they absolve above, and half beneath the Horizon. And so for six years, no man can have the happiness to be born under *Jupiter*: and for fifteenth together all must escape the ascendent dominion of *Saturn*.

That *Aristotle* in his Politicks, commends the situation of a City which is open towards the East, and admitteth the rayes of the rising Sun, thereby is implied no more particular efficacy then in the West: But that position is commended, in regard the damps and vaporous exhalations ingendred in the absence of the Sun; are by his returning rays the sooner dispelled; and

X x

men

Whence proceed the different commodities of several Countries.

Why Astrological judgments upon Nativities be taken from the Ascendent.



De re Rustica.

men thereby the more early enjoy a clear and healthy habitation. Upon the like consideration it is, that *Marcus Varro* commendeth the same situation, and exposeth his Farm unto the *Æquinoctial* ascent of the Sun, and that *Palladius* adviseth the Front of his Edifice should so respect the South, that in the first angle it receive the rising rayes of the winter Sun, and decline a little from the winter setting thereof. And concordant hereunto is the instruction of *Columella*, *De positione villæ*: which he contriveth into Summer and Winter habitations, ordering that the Winter lodgings regard the Winter ascent of the Sun, that is South-East; and the rooms of repast at Supper, the *Æquinoctial* setting thereof, that is the West: that the Summer lodgings regard the *Æquinoctial* Meridian: but the rooms of cænation in the Summer, he obverts unto the Winter ascent, that is, South-East; and the Balnearies, or bathing-places, that they may remain under the Sun until evening, he exposeth unto the Summer setting, that is, North-West, in all which, although the Cardinal points be introduced, yet is the consideration Solary, and only determined unto the aspect or visible reception of the Sun.

Dan. 6.

Jews and Mahometans in these and our neighbour parts are observed to use some gestures towards the East, as at their benediction, and the killing of their meat. And though many ignorant Spectators, and not a few of the Actors conceive some Magick or mystery therein, yet is the Ceremony only Tropical, and in a memorial relation unto a place they honour. So the Jews do carry a respect, and cast an eye upon *Jerusalem*: for which practice they are not without the example of their Fore-fathers, and the encouragement of their wise King; For so it is said that *Daniel* went into his house, and his windows being opened towards *Jerusalem*, he kneeled upon his knees three times a day, and prayed. So it is expressed in the prayer of *Solomon*, What prayer or Supplication soever be made by any man, which shall spread forth his hands towards this house: if thy people go out to battel, and shall pray unto the Lord towards the City which thou hast chosen, and towards the house which I have chosen to build for thy Name, then hear thou in heaven their prayer and their supplication, and maintain their cause. Now the observation hereof, unto the Jews that are dispersed Westward, and such as most converse with us, directeth their regard unto the East: But the words of *Solomon* are applicable unto all quarters of Heaven: and by the Jews of the East and South must be regarded in a contrary position. So *Daniel* in *Babylon* looking toward *Jerusalem*, had his face toward the West. So the Jews in their own Land looked upon it from all quarters. For the Tribe of *Judab* beheld it to the North: *Manasses*, *Zabulon*, and *Neptali* unto the South: *Reuben* and *Gad* unto the West; only the Tribe of *Dan* regarded it directly, or to the due East. So when it is said, when you see a Cloud rise out of the West, you say there cometh a shower, and so it is; the observation was respective unto *Judea*: nor is this a reasonable illation in all other Nations whatsoever: For the Sea lay West unto that Country, and the winds brought rain from that quarter: But this consideration cannot be transferred unto

Luke 12.

India.



*India* or *China*, which have a vast Sea Westward, and a vaster Continent toward the West. So likewise when it is said in the vulgar Translation, Gold cometh out of the North; it is no reasonable inducement unto us and many other Countrys, from some particular mines septentrional unto his situation, to search after that metal in cold and Northern Regions, which we most plentifully discover in hot and Southern habitations.

For the Mahometants, as they partake with all Religions in something, so they imitate the Jew in this. For in their observed gestures, they hold a regard unto *Mecba* and *Medina Talnabi*, two Cities in *Arabia felix*; where their Prophet was born and buried; whither they perform their pilgrimages; and from whence they expect he should return again. And therefore they direct their faces unto these parts; which unto the Mahometans of *Barbary* and *Egypt* lie East, and are in some point thereof unto many other parts of *Turky*. Wherein notwithstanding there is no Oriental respect; for with the same devotion on the other side they regard these parts toward the West, and so with variety wherefoever they are seated, conforming unto the ground of their conception.

Fourthly, Whereas in the ordering of the Camp of *Israel*, the East quarter is appointed unto the Noblest Tribe, that is, the Tribe of *Judah*, according to the command of God. In the East-side, toward the rising of the Sun, shall the Standard of the Tribe of *Judah* pitch: it doth not peculiarly extol that point. For herein the East is not to be taken strictly, but as it signifieth or implyeth the foremost place; for *Judah* had the Van, and many Countrys through which they passed were seated Easterly unto them. Thus much is implied by the Original, and expressed by Translations which strictly conform thereto: So *Tremelius* and *Junius*, *Castra habentium ab anteriore parte Orientem versus, vexillum esto castrorum Judae*; so hath *R. Solomon Farchi* expounded it, the foremost, or before, is the East quarter, and the West is called behind. And upon this interpretation may all be salved that is alleged against it. For if the Tribe of *Judah* were to pitch before the Tabernacle at the East, and yet to march first, as is commanded, *Numb. 10.* there must ensue a disorder in the Camp, nor could they conveniently observe the execution thereof; For when they set out from *Mount Sinab* where the Command was delivered, they made Northward unto *Rithmah*; from *Rissah* unto *Eziongaber*, about fourteen stations they marched South: From *Almon Diblathaim* through the Mountains of *Yabarin* and plains of *Moab* towards *Jordan*, the face of their march was West: So that if *Judah* were strictly to pitch in the East of the Tabernacle, every night he encamped in the Rear: And if (as some conceive) the whole Camp could not be less than twelve miles long, it had been preposterous for him to have marched foremost; or set out first who was most remote from the place to be approached.

Fifthly, That Learning, Civility and Arts had their beginning in the East, it is not imputable either to the action of the Sun, or its Orientality, but the first plantation of man in those parts, which unto *Europe* do carry the respect of



Where the Ark  
rested as some  
think,

East. For on the Mountains of *Ararat*, that is part of the hill *Taurus*, between the East-Indies and *Scythia*, as Sir *W. Raleigh* accounts it, the Ark of *Noah* rested; from the East they travelled that built the Tower of *Babel*: from thence they were dispersed and successively enlarged, and Learning good Arts, and all Civility communicated. The progression whereof was very sensible; and if we consider the distance of time between the confusion of *Babel*, and the Civility of many parts now eminent therein, it travelled late and slowly into our quarters. For notwithstanding the learning of *Bardes* and *Druides* of elder times, he that shall peruse that work of *Tacitus de moribus Germanorum*, may easily discern how little Civility two thousand years had wrought upon that Nation: the like he may observe concerning our selves from the same Author in the life of *Agricola*, and more directly from *Strabo*, who to the dishonour of our Predecessors, and the disparagement of those that glory in the antiquity of their Ancestors, affirm the Britains were so simple, that though they abounded in Milk, they had not the Artifice of Cheese.

Lastly, That the Globe it self is by Cosmographers divided into East and West, accounting from the first Meridian, it doth not establish this conceit. For that division is not naturally founded, but artificially set down, and by agreement; as the aptest terms to define or commensurate the longitude of places. Thus the ancient Cosmographers do place the division of the East and Western Hemisphere, that is, the first term of longitude in the Canary or fortunate Islands; conceiving these parts the extreamest habitations Westward: But the Moderns have altered that term, & translated it unto the Azores or Islands of Saint *Michael*, and that upon a plausible conceit of the small or insensible variation of the Compass in those parts, wherein nevertheless, and though upon second invention, they proceed upon a common and no appropriate foundation; for even in that Meridian farther North or South the Compass observably varieth; and there are also other places wherein it varieth not, as *Alphonso* and *Rodoriges de Lago* will have it about *Capo de las Aguas* in *Africa*, as *Manrolycus* affirmeth in the shore of *Peloponnesus* in *Europe*: and as *Gilbertus* averreth, in the midst of great Regions, in most parts of the earth.

## CHAP. VIII.

### Of the River Nilus.

Hereof uncontrollably and under general consent many opinions are passant, which notwithstanding upon due examination, do admit of doubt or restriction. It is generally esteemed, and by most unto our dayes received, that the River *Nilus* hath seven offiaries; that is, by seven Channels disburdneeth it self into the Sea. Wherein notwithstanding, beside that we find no concurrent determination ages past, and a positive and undeniable



ble refute of these present; the affirmative is mutable, and must not be received without all limitation.

For some, from whom we receive the grearest illustrations of Antiquity, have made no mention hereof: So *Homer* hath given no number of its Channels, nor so much as the name thereof in use with all Historians. *Eratosthenes* in his description of *Agypt* hath likewise passed them over. *Aristotle* is so indistinct in their names and numbers, that in the first of *Meteors* he plainly affirmeth the Region of *Agypt* (which we esteem the ancientest Nation in the world) was a meer gained ground, and that the settling of mud and limous matter brought down by the River *Nilus*, that which was at first a continued Sea, was raised at last into a firm and habitable Country. The like opinion he held of *Meotis Palus*, that by the floods of *Tanaïs* and earth brought down, thereby it grew observably shallower in his days, and would in process of time become a firm land. And though his conjecture be not as yet fulfilled, yet is the like observable in the River *Gibon*, a branch of *Euphrates* and River of Paradise, which having in former Ages discharged it self in the Persian Sea, doth at present fall short; being lost in the Lakes of *Chaldea*, and hath left between the Sea, a large considerable part of dry land.

How *Agypt*  
first became  
dry land.

Others expressly treating hereof, have diversly delivered themselves; *Herodotus* in his *Euterpe* makes mention of seven; but carelessly of two thereof; that is, *Bolbitinum* and *Buclicum*; for these, saith he, were not the natural currents, but made by Art for some occasional convenience. *Strabo* in his Geography naming but two, *Pelusiacum* and *Canopicum*, plainly affirmeth there were many more then seven; *Inter hæc alia quinque, &c.* There are (saith he) many remarkable Towns within the currents of *Nile*, especially such which have given the names unto the Ostiaries thereof, not unto all, for they are eleven, and four besides, but unto seven and most considerable: that is *Canopicum*, *Bolbitinum*, *Selenneticum*, *Sebenneticum*, *Pharniticum*, *Mendesum*, *Taniticum* and *Pelusium*; wherein to make up the number, one of the artificial channels of *Herodotus* is accounted. *Ptolomy* an *Agyptian*, and born at the *Pelusian* mouth of *Nile*, in his Geography maketh nine: and in the third Map of *Africa*, hath unto their mouths prefixed their several Names; *Heracleoticum*, *Bolbitinum*, *Sebenneticum*, *Pineptum*, *Diolcos*, *Pathmeticum*, *Mendesum*, *Taniticum*, *Pelusiacum*: wherein notwithstanding there are no less then three different names from those delivered by *Pliny*. All which considered, we may easily discern that Authors accord not either in name or number; and we must needs confirm the Judgment of *Maginus*, *de Ostiorum Nili numero & nominibus, valde antiqui scriptores discordant.*

Modern Geographers and Travellers do much abate of this number, for as *Maginus* and others observe, there are now but three or four moneths thereof; as *Gulielmus Tyrinus* long ago, and *Bellonius* since, both ocular enquirers with others have attested, For below *Cairo*, the River divides it self into four branches, whereof two make the chief and navigable streams, the one running to *Pelusium* of the Ancients, and now *Damiata*; the other unto *Canopicum*,



*Sasid. Relation.* *nopium*, and now *Roscetta*; the other two, saith Mr. *Sandys*, do run between these; but poor in water. Of those seven mentioned by *Herodotus*, and those nine by *Ptolomy*, these are all I could either see or hear of. Which much confirmeth the testimony of the Bishop of *Tyre*, a diligent and ocular Enquirer; who in his holy war doth thus deliver himself. We wonder much at the Ancients, who assigned seven months unto *Nilus*: which we can no otherwise salve, then that by process of time, the face of places is altered, and the River hath lost his channels; or that our fore-fathers did never obtain a true account thereof.

*Isa. 11. 15, 16.* And therefore when it is said in holy Scripture, The Lord shall utterly destroy the Tongue of the *Agyptian Sea*, and with his mighty wind he shall shake his hand over the River, and shall smite it in the seven streams, and make men go over dry-shod. If this expression concerneth the River *Nilus*, it must only respect the seven principal streams. But the place is very obscure, and whether thereby be not meant the River *Euphrates*, is not without good controversie, as is collectible from the subsequent words; And there shall be an high way for the remnant of his people, that shall be left from *Assyria*, and from the bare name *River*, emphatically signifying *Euphrates*, and thereby the division of the *Assyrian Empire* into many fractions, which might facilitate their return: as *Grotius* hath observed; and is more plainly made out, if the *Apocrypha* of *Esdra*s, and that of the *Apocalyps* have any relation hereto.

*Gr. Not. in*  
*Isaiam.*  
*Esd. 2. 13, 43.*  
*47.*  
*Apoc. 16. 12.*

Lastly, Whatever was or is their number, the *Contrivers* of *Charts* and *Maps* afford us no assurance or constant description therein. For whereas *Ptolomy* hath sent forth nine, *Hondius* in his Map of *Africa*, makes but eight, and in that of *Europe* ten. *Ortelius* in the Map of the *Turkish Empire*, setteth down eight, in that of *Egypt* eleven; and *Maginus* in his Map of that Country hath observed the same number. And if we enquire farther, we shall find the same diversity and discord in divers others.

Thus may we perceive that this account was differently related by the Ancients, that it is undeniably rejected by the Moderns, and must be warily received by any. For if we receive them all into account, they were more then seven, if only the natural sluices, they were fewer; and however we receive them, there is no agreeable and constant description thereof. And therefore how reasonable it is to draw continual and durable deductions from alterable and uncertain foundations; let them consider who make the gates of *Thebes*, and the mouths of this River a constant and continued periphrasis for this number, and in their Poetical expressions do give the River that Epithete unto this day.

The same River is also accounted the greatest of the earth, called therefore *Fluviorum Pater*, and *Totius Orbis Maximus*, by *Ortelius*: if this be true, many Maps must be corrected, or the relations of divers good Authors renounced.

For first, in the delineations of many Maps of *Africa*, the River *Niger* exceedeth



exceedeth it about ten degrees in length, that is, no less then six hundred miles. For arising beyond the Æquator, it maketh Northward almost 15 degrees, and deflecting after Westward, without Meanders, continueth a strait course about 40 degrees; and at length with many great Currents disburdeneth it self into the Occidental Ocean. Again, if we credit the descriptions of good Authors, other Rivers excel it in length, or breadth, or both. *Arrianus* in his history of *Alexander*, assigneth the first place unto the River *Ganges*; which truly according unto later relations, if not in length, yet in breadth and depth may be granted to excel it. For the magnitude of *Nilus* consisteth in the dimension of longitude, and is inconsiderable in the other; what stream it maintaineth beyond *Syene* or *Asna*, and so forward unto its original, relations are very imperfect; but below these places, and farther removed from the head, the current is but narrow, and we read in the History of the *Turks*, the *Tartar* horsemen of *Selimus*, swam over the *Nile* from *Cairo*, to meet the forces of *Tonombens*. *Baptista Scottia* expressly treating hereof, preferreth the River of *Plato* in *America*; for that as *Massenus* hath delivered, falleth into the Ocean in the latitude of forty leagues; and with that source and plenty that men at Sea do taste fresh water, before they approach so near as to discover the land. So is it exceeded by that which by *Cardan* is termed the greatest in the world, that is the River *Oregliana* in the same Continent; which, as *Maginus* delivereth, hath been navigated 6000 miles; and opens in a channel of ninety leagues broad; so that, as *Acosta*, an ocular witness, recordeth, they that sail in the middle, can make no land of either side.

Now the ground of this Assertion was surely the magnifying esteem of the Antients, arising from the indiscovery of its head. For as things unknown seem greater then they are, and are usually received with amplifications above their nature; so might it also be with this River, whose head being unknown, and drawn to a proverbial obscurity, the opinion thereof became without bounds; and men must needs conceit a large extent of that to which the discovery of no man had set a period. And this is an usual way to give the superlative unto things of eminency in any kind; and when a thing is very great, presently to define it to be the greatest of all. Whereas indeed Superlatives are difficult; whereof there being but one in every kind, their determinations are dangerous, and must not be made without great circumspection. So the City of *Rome* is magnified by the *Latines* to be the greatest of the earth; but time and Geography inform us, that *Cairo* is bigger, and *Quinsay* in *China* far exceedeth both. So is *Olympus* extolled by the *Greeks*, as an hill attaining unto heaven; but the enlarged Geography of after-times makes slight account thereof, when they discourse of *Andes* in *Peru*, or *Teneriffa* in the *Canaries*. So have all Ages conceived, and most are still ready to swear, the *Wren* is the least of Birds; yet the discoveries of *America*, and even of our own Plantations have shewed us one far less; that is, the *Humbrid*, not much exceeding a Beetle. And truly, for the least and greatest,

De natura & incremento [Ni-  
li.

Rio de la Plata

the Amazon  
discovered by  
Oregliana

The greatest  
Cities of the  
World.

The highest  
Hills.

Tomineio.

the

Humming Bird



the highest and the lowest of every kind, as it is very difficult to define them invisible things; so is it to understand in things invisible. This is no easie lesson to comprehend the first matter, and the affections of that which is next neighbour unto nothing, but impossible truly to comprehend God, who indeed is all things. For things as they arise unto perfection, and approach unto God, or descend to imperfection, and draw nearer unto nothing, fall both imperfectly into our apprehensions, the one being too weak for our conception, our conception too weak for the other.

Thirdly, divers conceptions there are concerning its increment or inundation. The first unwarily opinions, that this encrease or annual overflowing is proper unto *Nile*, and not agreeable unto any other River; which notwithstanding is common unto many currents of *Africa*. For about the same time the River *Niger* and *Zaire* do overflow; and so the Rivers beyond the Mountains of the Moon, as *Suama*, and *Spirito Santo*. And not only these in *Africa*, but some also in *Europe* and *Asia*, for so it is reported of *Menan* in *India*, and so doth *Botero* report of *Duina* in *Livonia*; and the same is also observable in the River *Jordan* in *Judea*; for so is it delivered, that *Jordan* overfloweth all his banks in the time of harvest.

Josh. 3.

The cause of  
the overflowing  
of *Nilus*.

The effect indeed is wonderful in all, and the causes surely best resolvable from observations made in the Countys themselves, the parts through which they pass, or whence they take their Original. That of *Nilus* hath been attempted by many, and by some to that despair of resolution, that they have only referred it unto the Providence of God, and his secret manuduction of all things unto their ends. But divers have attained the truth, and the causes alledged by *Diodorus*, *Seneca*, *Strabo*, and others, it is allowable; that the inundation of *Nilus* in *Egypt* proceeded from the rains in *Ethiopia*, and the mighty source of waters falling towards the fountains thereof. For this inundation unto the *Egyptians* happeneth when it is Winter unto the *Ethiopians*, which habitations, although they have no cold Winter, (the Sun being no farther removed from them in Cancer, then unto us in Taurus) yet is the fervour of the Air so well remitted, as it admits a sufficient generation of vapours, and plenty of snowres ensuing thereupon. This Theory of the Ancients is since confirmed by experience of the Moderns; by *Eranciscus Alvarez*, who lived long in those parts, and left a description of *Ethiopia*; affirming that from the middle of *June* unto *September*, there fell in his time continual rains. As also *Antonius Ferdinandus*, who in an Epistle written from thence, and noted by *Codignus*, affirmeth, that during the Winter, in those Countys there passed no day without rain.

Now this is also usual, to translate a remarkable quality into a propriety, and where we admire an effect in one, to opinion there is not the like in any other. With these conceits do common apprehensions entertain the antidotal and wondrous condition of *Ireland*; conceiving only in that land an immunity from venomous Creatures: but unto him that shall further enquire, the same will be affirmed of *Creta*, memorable in ancient stories, even unto fabulous causes, and benediction from the birth of *Jupiter*. The same



is also found in *Ebusus* or *Evisa*, an Island near *Majorca* upon the Coast of *Spain*. With these apprehensions do the eyes of neighbour-Spectators behold *Atna*, the flaming mountain in *Sicilia*; but Navigators tells there is a burning mountain in Island; a more remarkable one in *Teneriffa* of the *Canaries*, and many *Vulcano's* or fiery Hills elsewhere. Thus *Crocodiles* were thought to be peculiar unto *Nile*, and the opinion so possessed *Alexander*, that when he had discovered some in *Ganges*, he fell upon conceit he had found the head of *Nilus*; but latter discoveries affirm, that they are not in *Asia* and *Africa*, but very frequent in some Rivers of *America*.

Another opinion confineth its Inundation, and positively affirmeth, it constantly encreaseth the 17th. day of *June*; wherein perhaps a larger forme of speech were safer, then that which punctually prefixeth a constant day thereto. For this expression is different from that of the Ancients, as *Herodotus*, *Diodorus*, *Seneca*, &c. delivering only that it happeneth about the entrance of the Sun into *Cancer*; wherein they warily deliver themselves, and reserve a reasonable latitude. So when *Hypocrates* saith, *Sub Cane & ante Canem difficiles sunt purgationes*: There is a latitude of days comprised therein; for under the dog-star he containeth not only the day of its ascent, but many following, and some ten days preceding. So *Aristotle* delivers the affections of Animals, with the wary terms of *Circa & magna ex parte*: and when *Theodorus* translateth that part of his, *Coeunt Thunni & Scombri mense Februario post Idus, pariunt Junio ante Nonas*; *Scaliger* for *ante Nonas*, renders it *Junii initio*; because that exposition affordeth the latitude of divers days: For affirming it happeneth before the Nones: he alloweth but one day, that is, the Calends; for in the *Roman Account*, the second day is the fourth of the Nones of *June*.

Again, were the day definitive, it had prevented the delusion of the devil, nor could he have gained applause by its prediction; who notwithstanding (as *Athanasius* in the life of *Anthony* relateth) to magnifie his knowledge in things to come, when he perceived the rains to fall in *Ethiopia*, would preface unto the *Egyptians* the day of its inundation. And this would also make useless that natural experiment observed in earth or sand about the River; by the weight whereof (as good Authors report) they have unto this day a knowledge of its encrease.

Lastly, it is not reasonable from variable and unstable causes, to derive a fixed and constant effect, and such are the causes of this inundation; which cannot indeed be regular, and therefore their effects not prognosticable like *Eclipses*. For depending upon the clouds and descent of showers in *Ethiopia*, which have their generation from vaprous exhalations, they must submit their existence unto contingencies, and endure anticipation and recession from the movable condition of their causes. And therefore some years there hath been no increase at all, as some conceive in the years of famine under *Pharoah*, as *Seneca*, and divers relate of the eleventh year of *Cleopatra*; nor nine years together, as is testified by *Calisthenes*. Some years it hath also



retarded, and came far later then usually it was expected, as according to *Sozomen* and *Nicephorus* it happened in the days of *Theodosius*; whereat the people were ready to mutiny, because they might not sacrifice unto the River, according to the custome of their Predecessors.

Now this is also an usual way of mistake, and many are deceived who too strictly construe the temporal considerations of things. Thus books will tell us, and we are made to believe that the fourteenth year males are seminifical and pubescent; but he that shall inquire into the generality, will rather adhere unto the cautelous assertion of *Aristotle*, that is, *his septem annis exaltis*, and thence but *magna ex parte*. That Whelps are blind nine days, and then begin to see, is generally believed, but as we have elsewhere declared, it is exceeding rare, nor do their eye-lids usually open until the twelfth, and sometimes not before the fourteenth day. And to speak strictly, an hazardable determination it is unto fluctuating and indifferent effects, to affix a positive type or period. For in effects of far more regular casualities, difficulties do often arise, and even in time it self, which measureth all things, we use allowance in its commensuration. Thus while we conceive we have the account of a year in 365 days, exact Enquirers and Computists will tell us, that we escape 6 hours, that is, a quarter of a day. And so in a day which every one accounts 24 hours, or one revolution of the Sun; in strict account we must allow the addition of such a part as the Sun doth make in his proper motion, from West to East, whereby in one day he describeth not a perfect Circle.

Fourthly, it is affirmed by many, and received by most, that it never raineth in *Egypt*, the River supplying that defect, and bountifully requiting it in its inundation; but this must also be received in a qualified sense, that is, that it rains but seldom at any time in the Summer, and very rarely in the Winter. But that great showres do sometimes fall upon that Region, beside the Assertion of many Writers, we can confirm from honourable and ocular testimony, and that not many years past, it rained in *Grand Cairo* divers days together.

That *Egypt*  
hath rain.  
Sir William Pa-  
ston, Baronet.

The same is also attested concerning other parts of *Egypt*, by *Prosper Alpinus*, who living long in that Country, and hath left an accurate Treaty of the medical practice thereof. *Cyri raro decidunt pluvie, Alexandria, Pelusique & in omnibus locis mari adjacentibus, pluit largissimo & saepe*; that is, it raineth seldom at *Cairo*, but at *Alexandria*, *Damiata*, and places near the Sea, it raineth plentifully and often. Whereby we might add the later testimony of Learned Mr. *Greaves*, in his accurate description of the *Pyramids*.

Excd. &

Beside, Men hereby forget the relation of holy Scripture, *Behold I will cause it to rain a very great hail, such as hath not been in Egypt since the foundation thereof, even until now*. Wherein God threatening such a rain as had not happened, it must be presumed they had been acquainted with some before, and were not ignorant of the substance, the menace being made in the circumstance. The same concerning hail is inferrible from *Prosper Alpinus*, *Rarissima nix, grando* it seldome snoweth or hailleth. Whereby we must concede that



that snow and hail do sometimes fall, because they happen seldom.

Now this mistake ariseth from a disapplication of the bounds or limits of time, and an undue transition from one to another; which to avoid, we must observe the punctual differences of time, and so distinguish thereof, as not to confound or lose the one in the other. For things may come to pass, *Semper*, *Plerumque*, *Sæpe*, aut *Nunquam*, *Aliquando* & *Raro*; that is, Always, or Never, for the most part, or Sometimes, Oft-times, or Seldom. Now the deception is usual which is made by the mis-application of these; men presently concluding that to happen often, which happeneth but sometimes: that never, which happeneth but seldom; and that alway, which happeneth for the most part. So is it said, the Sun shines every day in *Rhodes*, because for the most part it faileth not. So we say and believe that a Camelion never eateth, but liveth only upon Air, whereas indeed it is seen to eat very seldom: but many there are who have beheld it to feed on flies. And so it is said, that children born in the eighth moneth live not, that is, for the most part, but not to be concluded always; nor it seems in former ages in all places: for it is otherwise recorded by *Aristotle* concerning the births of *Egypt*.

Lastly, it is commonly conceived that divers Princes have attempted to cut the Isthmus or tract of land which parteth the *Arabian* and *Mediterranean* Sea: but upon enquiry, I find some difficulty concerning the place attempted; many with good authority affirming, that the intent was not immediately to unite these Seas, but to make a navigable channel between the Red sea and the Nile, the marks whereof are extant to this day; it was first attempted by *Sesostris*, after by *Darius*, and in a fear to drown the Country, deserted by them both; but was long after re-attempted, and in some manner effected by *Philadelphus*. And so the Grand Signior, who is Lord of the Country, conveyeth his Gallies into the Red Sea by the Nile; for he bringeth them down to Grand *Cairo*, where they are taken in pieces, carried upon Camels backs, and rejoined together at *Sues*, his Port and Naval station for that Sea, whereby in effect he acts the design of *Cleopatra*, who after the battel of *Actium* in a different way would have conveyed her Gallies into the Red Sea.

And therefore that proverb to cut an *Isthmus*, that is, to take great pains, and effect nothing, alludeth not unto this attempt; but is by *Erasmus* applied unto several other, as that undertaking of *Cnidians* to cut their Isthmus, but especially that of *Corinth* so unsuccessfully attempted by many Emperours. The *Cnidians* were deterred by the peremptory dissuasion of *Apollo*, plainly commanding them to desist; for if God hath thought it fit, he would have made that Country an Island at first. But this perhaps will not be thought a reasonable discouragement unto the activity of those spirits which endeavour to advantage Nature by Art, and upon good grounds to promote any part of the Universe; nor will the ill success of some be made a sufficient detriment unto others, who know that many learned men affirm, that Islands were not from the beginning: that many have been made since by

*Lingua maris  
Egyptii.  
Isa. xi. 15.*

*Isthmus per-  
dere.*



Art, that some Isthumes have been eat through by the Sa, and others cut by the Spade; And if policy would permit, that of *Panama* in *America* were most worthy the attempt: fit being but few miles over, and would open a shorter cut unto the *East-Indies* and *China*.

## CHAP. IX.

## Of the Red Sea.

What the Red Sea is.

Contrary apprehensions are made of the *Erythraean* or *Red Sea*; most apprehending a material redness therein, from whence they derive its common denomination; and some so lightly conceiving hereof, as if it had no redness at all, are fain to recur unto other originals of its appellation. Wherein to deliver a distinct account, we first observe that without consideration of colour it is named the *Arabian Gulph*: The Hebrews who had best reason to remember it; do call it *Zuph*, or the weedy Sea, because it was full of sedge, or they found it so in their passage; the *Mahometans*, who are now Lords thereof, do know it by no other name then the *Gulph of Mecha* a City of *Arabia*.

The stream of Antiquity deriveth its name from King *Erythrus*; so slightly conceiving of the nominal deduction from redness, that they plainly deny there is any such accident in it. The words of *Curtius* are plain beyond evasion, *Ab Erythro rege inditum est nomen, propter quod ignari rubere aquas credunt*: Of no more obscurity are the words of *Philostratus*, and of later times, *Sabellius*; *Stulte persuasum est vulgo rubras alicubi esse maris aquas, quia ab Erythro rege nomen pelago inditum*. Of this opinion was *Andreas Corsalius*, *Pliny*, *Solinus*, *Dio Cassius*, who although they denied not all redness, yet did they telie upon the Original from King *Erythrus*.

Others have fallen upon the like, or perhaps the same conceit under another appellation; deducing its name not from King *Erythrus*, but *Esau* or *Edom*, whose habitation was upon the coasts thereof. Now *Edom* is as much as *Erythrus*, and the *Red Sea* no more then the *Idumean*; from whence the posterity of *Edom* removing towards the *Mediterranean coast*; according to their former nomination by the Greeks were called *Phenicians* or red men: and from a plantation and colony of theirs, an Island near *Spain*, was by the Greek-describers termed *Erythra*, as is declared by *Strabo* and *Solinus*.

Very many omitting the nominal derivation, do rest in the gross and literal conception thereof, apprehending a real redness and constant colour of parts. Of which opinion are also they which hold the Sea receiveth a red and minious tincture from Springs, wells, and currents that fall into it; and of the same belief are probably many Christians, who conceiving the passage of the *Israelites* through this Sea to have been the type of Baptism, according to that of the Apostle, All were baptised unto *Moses* in the cloud, and in the Sea: for the better resemblance of the blood of Christ, they willingly received it in the apprehension of redness, and a colour agreeable unto its mystery.

More exactly hereof Bochartus and Mr. Dickenson.

Prideaux's  
Conceit of  
Opinion

2 Cor. 10. 2.



tery : according to that of *Austin*, *Significat mare illud rubrum Baptismum Christi* ; unde nobis *Baptismus Christi nisi sanguine Christi consecratus* ? *Aug. in Johanne.*

But divers Moderns not considering these conceptions ; and appealing unto the Testimony of sense, have at last determined the point, concluding a redness herein, but not in the sense received, Sir *Walter Rawleigh* from his own and *Portugal* observations, doth place the redness of the Sea, in the reflection of the red Islands, and the redness of the earth at the bottome ; wherein Coral grows very plentifully, and from whence in great abundance it is transported into *Europe*. The observations of *Alberquerque*, and *Stephanus de Gama* (as from *Johannes de Barros*, *Fernandus de Cordova* relateth) derive this redness from the colour of the sand & argillous earth at the bottom ; for being a shallow Sea, while it rowleth to and fro, there appeareth a redness upon the water ; which is most discernable in sunny and windy weather. But that this is no more then a seeming redness, he confirmeth by an experiment ; for in the reddest part taking up a vessel of water, it differed not from the complexion of other Seas. Nor is this colour discoverable in every place of that Sea, for as he also observeth, in some places it is very green, in others white and yellow, according to the colour of the earth or sand at the bottome. And so may *Philostratus* be made out, when he saith, this Sea is blew ; or *Bellonius* denying this redness, because he beheld not that colour about *Sues* ; or when *Corfalius* at the mouth thereof could not discover the same.

Now although we have enquired the ground of redness in this Sea, yet are we not fully satisfied : for what is forgot by many, and known by few, there is another Red Sea, whose name we pretend not to make out from these principles ; that is, the *Persian Gulph* or Bay, which divideth the *Arabian* and *Persian* shore, as *Pliny* hath described it, *Mare rubrum in duos dividitur sinus, is qui ab Oriente est Persicus appellatur* ; or as *Solinus* expresseth it, *Qui ab Oriente est Persicus appellatur, ex adverso unde Arabia est, Arabicus* ; whereto assenteth *Suidas*, *Ortelius*, and many more. And therefore there is no absurdity in *Strabo*, when he delivereth that *Tigris* and *Euphrates* do fall into the Red Sea, and *Fernandus de Cordova*, justly defendeth his Countryman *Seneca* in that expression.

*Et qui renatum prorsus excipiens diem.*

*Tepidum Rubenti Tigrin immiscet freto.*

Nor hath only the *Persian* Sea received the same name with the *Arabian*, but what is strange and much confounds the distinction, the name thereof is also derived from the King *Erythrus* ; who was conceived to be buried in an Island of this Sea, as *Dionysius*, *Afer*, *Curtius*, and *Suidas* do deliver. Which were of no less probability then the other, if (as with the same Authors *Strabo* affirmeth) he was buried near *Caramania* bordering upon the *Persian* Gulph. And if his Tomb was seen by *Nearchus*, it was not so likely to be in the *Arabian* Gulph ; for we read that from the River *Indus* he came unto *Alexander* at *Babylon*, some few days before his death. Now *Babylon* was seated



seated upon the River *Euphrates*, which runs into the *Persian* Gulph. And therefore however the Latine expresseth it in *Strabo*, that *Nearchus* suffered much in the *Arabian Sinus*, yet is the original *κόλπος πέρσικος* that is, the Gulph of *Persia*.

That therefore the Red Sea or *Arabian* Gulph received its name from personal derivation, though probable, is but uncertain; that both the Seas of one name should have one common denominator, less probable; that there is a gross and material redness in either, not to be affirmed: that there is an emphatical or appearing redness in one, not well to be denied. And this is sufficient to make good the Allegory of the Christians: and in this distinction may we justify the name of Black Sea, given unto *Pontus Euxinus*: the name of *Xanthus*, or the yellow River of *Phrygia*: and the name of *Mar Vermelho*, or the Red Sea in *America*.

## CHAP. X.

### Of the Blackness of Negroes.

The Principles  
of Colour ac-  
cording to the  
Chymist.

IT is evident not only in the general frame of Nature, that things most manifest unto sense, have proved obscure unto the understanding: But even in proper and appropriate objects, wherein we affirm the sense cannot err, the faculties of reason most often fail us. Thus of colours in general, under whose gloss and vernish all things are seen, no man hath yet beheld the true nature; or positively set down their incontrollable causes. Which while some ascribe unto the mixture of the Elements, others to the graduality of Opacity and Light; they have left our endeavours to grope them out by twilight, and by darkness almost to discover whose existence is evidenced by Light. The *Chymists* have laudably reduced their causes unto Sal, Sulphur, and Mercury; and had they made it out so well in this, as in the objects of smell and taste, their endeavours had been more exceptable: For whereas they refer Sapor unto Salt, and Odor unto Sulphur, they vary much concerning Sulphur; some reducing it unto Mercury, some to Sulphur; others unto Salt. Wherein indeed the last conceit doth not oppress the former; and though Sulphur seem to carry the master-stroke, yet Salt may have a strong co-operation. For beside the fixed and terrestrious Salt, there is in natural bodies a *Salniter*, referring unto Sulphur; there is also a volatile or Armoniack Salt, retaining unto Mercury; by which Salts the colours of bodies are sensibly qualified, and receive degrees of lustre or obscurity, superficiality or profundity, fixation or volatility.

Their general or first Natures being thus obscure, there will be greater difficulties in their particular discoveries; for being farther removed from their simplicities, they fall into more complexed considerations; and so require a subtiler act of reason to distinguish and call forth their natures. Thus although a man understood the general nature of colours, yet were it no easie  
Probleme



Probleme to resolve, Why Grass is green? Why Garlick, Molyes and Porrets have white roots, deep green leaves, and black seeds? Why several Docks and sorts of Rhubarb with yellow roots, sends forth purple-flowers? Why also from Lactary or milky-plants which have a white and lacteous juyce dispersed through every part, there arise flowers blew and yellow? Moreover, beside the specifical and first digressions ordained from the Creation, which might be urged to salve the variety in every species; Why shall the marvail of *Pern* produce its flowers of different colours, and that not once, or constantly, but very day, and variously? Why Tulips of one colour produce some of another, and running through almost all, should still escape a blew? And lastly, Why some men, yea and they a mighty and considerable part of mankind, should first acquire and still retain the gloss and tincture of blackness? Which whoever strictly enquires, shall find no less of darkness in the cause, then blackness in the effect it self; there arising unto examination no such satisfactory and unquarrellable reasons, as may confirm the causes generally received; which are but two in number. The heat and scorch of the Sun; or the curse of God on *Cham* and his Posterity.

The first was generally received by the Ancients, who in obscurities had no higher recourse then unto Nature, as may appear by a discourse concerning this point in *Strabo*. By *Aristotle* it seems to be implied in those Problemes which enquire why the Sun makes men black, and not the fire? Why it whitens wax, yet blacks the skin? By the word *Aethiops* it self, applied to the memorable Nations of *Negroes*, that is of a burnt and torrid countenance. The fancy of the fable infers also the Antiquity of the opinion; which deriveth the complexion from the deviation of the Sun, and the conflagration of all things under *Phaeton*. But this opinion through generally imbraced, was, I perceive, rejected by *Aristobolus* a very ancient Geographer; as is discovered by *Strabo*. It hath been doubted by several modern Writers, particularly by *Ortelius*; but amply and satisfactorily discussed as we know by no man. We shall therefore endeavour a full delivery hereof, declaring the grounds of doubt, and reasons of denial, which rightly understood, may, if not overthrown, yet shrowdly shake the security of this Assertion.

And first, Many which countenance the opinion in this reason, do tacitly and upon consequence overthrow it in another. For whilst they make the River *Senaga* to divide and bound the *Moors*, so that on the Southside they are black, on the other only tawny; they imply a secret causality herein from the Air, Place or River; and seem not to derive it from the Sun. The effects of whole activity are not precipitously abrupted, but gradually proceed to their cessations.

Secondly, if we affirm that this effect proceeded, or as we will not be backward to concede, it may be advanced and fomented from the fervour of the Sun; yet do we not hereby discover a principle sufficient to decide the question concerning other animals; nor doth he that affirmeth the heat makes man black, afford a reason why other animals in the same habitations maintain



tain a constant and agreeable hue unto those in other parts, as Lyons, Elephants, Camels, Swans, Tygers, Estriges. Which though in *Athiopia*, in the disadvantage of two Summers, and perpendicular Rayes of the Sun, do yet make good the complexion of their species, and hold a colourable correspondence unto those in milder Regions. Now did this complexion proceed from heat in man, the same would be communicated unto other animals which equally participate the influence of the common Agent. For thus it is in the effects of gold, in Regions far removed from the Sun; for therein men are not only of fair complexions, gray-eyed, and of light hair, but many creatures exposed to the air, deflect in extremity from their natural colours; from brown, russet & black, receiving the complexion of Winter, and turning perfect white. Thus *Olaus Magnus* relates, that after the Autumnal *Æquinox*, Foxes begin to grow white; thus *Michovius* reporteth, and we want not ocular confirmation, that Hares and Partridges turn white in the Winter; and thus a white Crow, a proverbial rarity with us, is none unto them; but that inseparable accident of *Porphyrie* is separated in many hundreds.

Thirdly, if the fervour of the Sun, or intemperate heat of clime did solely occasion this complexion, surely a migration or change thereof might cause a sensible, if not a total mutation; which notwithstanding experience will not admit. For *Negroes* transplanted, although into cold and flegmatick habitations, continue their hue both in themselves, and also their generations; except they mix with different complexions; whereby notwithstanding there only succeeds a remission of their tinctures; there remaining unto many descents a strong shadow of their Originals; and if they preserve their copulations entire, they still maintain their complexions. As is very remarkable in the Dominions of the Grand Signior, and most observable in the *Moors* in *Brasilia*, which transplanted about an hundred years past, continue the tinctures of their fathers unto this day. And so likewise fair or white people translated into hotter Countries, receive not impressions amounting to this complexion, as hath been observed in many *Europeans*, who have lived in the land of *Negroes*: and as *Edwards Leopes* testifieth of the *Spanish* Plantations, that they retained their native complexions unto his days.

Fourthly, If the fervour of the Sun were the sole cause hereof in *Athiopia*, or any land of *Negroes*, it were also reasonable that Inhabitants of the same latitude, subjected unto the same vicinity of the Sun, the same diurnal arch, and direction of its rayes, should also partake of the same hue and complexion, which notwithstanding they do not. For the Inhabitants of the same latitude in *Asia* are of a different complexion, as are the Inhabitants of *Cambogia* and *Java*, insomuch that some conceive the *Negro* is properly a native of *Africa*, and that those places in *Asia* inhabited now by *Moors*, are but the intrusions of *Negroes* arriving first from *Africa*, as we generally conceive of *Madagascar*, and the adjoyning Islands, who retain the same complexion unto this day. But this defect is more remarkable in *America*, which although subjected unto both the Tropicks, yet are not the Inhabitants black between,



or near, or under either; neither to the South-ward in *Brasilia*, *Chili*, or *Peru*; nor yet to the Northward in *Hispaniola*, *Castilia*, *del Oro*, or *Nicaragua*. And although in many parts thereof there be at present swarms of *Negroes* serving under the *Spaniard*, yet were they all transported from *Africa*, since the discovery of *Columbus*; and are not indigenous or proper native of *America*.

Fifthly, We cannot conclude this complexion in Nations from the vicinity or habitude they hold unto the Sun; for even in *Africa* they be *Negroes* under the Southern Tropick, but are not all of this hue either under or near the Northern. So the people of *Gualata*, *Agades*, *Garamantes*, and of *Goaga*, all within the Northern Tropicks are not *Negroes*; but on the other side about *Capo Negro*, *Cafala*, and *Madagascar*, they are of a jetty black.

Now if to solve this Anomaly, we say the heat of the Sun is more powerful in the Southern Tropick, because in the sign of Capricorn falls out the Perigeum, or lowest place of the Sun in his Excentrick, whereby he becomes nearer unto them then unto the other in Cancer, we shall not absolve the doubt. And if any insist upon such nicities, and will presume a different effect of the Sun, from such a difference of place or vicinity; we shall ballance the same with the concernment of it motion, and time of revolution, and say he is more powerful in the Northern Hemisphere, and in the Apogee; for therein his moration is slower, and so his heat respectively unto those habitations, as of duration, so also of more effect. For, though he absolve his revolution in 365 days, odd hours and minutes, yet by reason of Excentricity, his motion is unequal, and his course far longer in the Northern Semicircle, then in the Southern; for the later he passeth in a 178, that is, eleven days more. So is his presence more continued unto the Northern Inhabitants; and the longest day in Cancer is longer unto us, then that in Capricorn unto the Southern Habitor. Beside, hereby we only infer an inequality of heat in different Tropicks, but not an equality of effects in other parts subjected to the same. For, in the same degree, and as near the earth he makes his revolution unto the *American*, whose Inhabitants notwithstanding partake not of the same effect. And if herein we seek a relief from the Dog-star, we shall introduce an effect proper unto a few, from a cause common unto many; for upon the same grounds that Star should have as forcible a power upon *America* and *Asia*; and although it be not vertical unto any part of *Asia*, but only passeth by *Beach*, in terra incognita; yet is it so unto *America*, and vertically passeth over the habitations of *Peru* and *Brasilia*.

Sixthly, And which is very considerable, there are *Negroes* in *Africa* beyond the Southern Tropick, and some so far removed from it, as Geographically the climate is not intemperate, that is, near the Cape of good hope, in 36 of the Southern Latitude. Whereas in the same elevation Northward, the Inhabitants of *America* are fair; and they of *Europe* in *Candy*, *Sicily*, and some parts of *Spain*, deserve not properly so low a name as *Tawny*.

Lastly, Whereas the *Africans* are conceived to be more peculiarly scorched



The driness of  
*Lybia.*

ed and torrifed from the Sun, by addition of driness from the soil, from want and defect of water; it will not excuse the doubt. For the parts which the *Negroes* possess, are not so void of Rivers and moisture, as is presumed; for on the other side of the mountains of the Moon, in that great tract called *Zanzibar*, there are the mighty Rivers of *Suama*, and *Spirito Santo*; on this side the great River *Zaire*, the mighty *Nile* and *Niger*; which do not only moisten and temperate the Air by their exhalations, but refresh and humectate the earth by their annual Inundations. Beside, in that part of *Africa*, which with all disadvantage is most dry, that is, in situation between the Tropicks, defect of Rivers and Inundations, as also abundance of sands, the people are not esteemed *Negroes*; and that is *Lybia*, which with the *Greeks* carries the name of all *Africa*. A Region so desert, dry and sandy, that Travellers (as *Leo* reports) are fain to carry water on their Camels; whereof they find not a drop sometime in six or seven dayes. Yet is this Country accounted by Geographers no part of *terra Nigritarum*, and *Ptolomy* placeth herein the *Leuco Ethiopes*, or pale and Tawny Moors.

Now the ground of this opinion might be the visible quality of blackness observably produced by heat, fire and smoak; but especially with the Ancients the violent esteem they held of the heat of the Sun, in the hot or torrid Zone; conceiving that part inhabitable, and therefore that people in the vicinities or frontiers thereof, could not escape without this change of their complexions. But how far they were mistaken in this apprehension, modern Geography hath discovered; And as we have declared, there are many within this Zone whose complexions descend not so low as unto blackness. And if we should strictly insist hereon, the possibility might fall into question; that is, whether the heat of the Sun, whose fervour might swart a living part, and even black a dead or dissolving flesh; can yet in animals, whose parts are successive, and in continual flux, produce this deep and perfect gloss of Blackness.

The particular  
causes of the  
*Negroes* black-  
ness probably.

Thus having evinced, at least made dubious, the Sun is not the Author of this Blackness; how, and when this tincture first began is yet a Riddle, and positively to determine, it surpasseth my presumption. Seeing therefore we cannot discover what did effect it, it may afford some piece of satisfaction to know what might procure it. It may be therefore considered, whether the inward use of certain waters or fountains of peculiar operations, might not at first produce the effect in question. For, of the like we have Records in *Aristotle*, *Strabo*, and *Pliny*, who hath made a collection hereof, as of two fountains in *Boeotia*, the one making sheep white, the other black; of the water of *Siberia* which made Oxen black, and the like effect it had also upon men, dying not only the skin, but making their hairs black and curled. This was the conceit of *Aristobolus*, who received so little satisfaction from the other, or that it might be caused by heat, or any kind of fire, that he conceived it as reasonable to impute the effect unto water.

Secondly, It may be perpended whether it might not fall out the same way



way that *Jacobs* Cattel became speckled, spotted and ring-straked, that is, by the Power and Efficacy of Imagination; which produceth effects in the conception correspondent unto the phancy of the Agents in generation; and sometimes assimilates the Idea of the Generator into a reality in the thing ingendred. For, hereof there pass for current many indisputed examples; so in *Hypocrates* we read of one, that from the view and intention of a Picture conceived a *Negro*; And in the History of *Heliodore* of a Moorish Queen, who upon aspersion of the Picture of *Andromeda*, conceived and brought forth a fair one. And thus perhaps might some say it was the beginning of this complexion; induced first by imagination, which having once impregnated the seed, found afterward concurrent co-operations, which were continued by Climes, whose constitution advantaged the first impression. Thus *Plotinus* conceiveth white Peacocks first came in: Thus many opinion that from aspersion of the Snow, which lyeth long in Northern Regions, and high Mountains, Hawks, Kites, Bears, and other Creatures become white; And by this way *Austin* conceiveth the Devil provided, they never wanted a white spotted Ox in *Egypt*; for such an one they worshipped, and called *Apis*.

*Vide plura apud  
Tho. Fledum,  
circa imaginis  
generationis.*

*Why Bears,  
&c. white in  
hot places.*

Thirdly, It is not indisputable whether it might not proceed from such a cause, and the like foundation of Tincture, as doth the black Jaundies, which meeting with congenerous causes, might settle durable inclinations, and advance their generations unto that hue, which were naturally before but a degree or two below it. And this transmission we shall the easier admit in colour, if we remember the like hath been effected in organical parts and figure; the Symmetry whereof being casually or purposely perverted; their morbidities have vigorously descended to their Posterities, and that in durable deformities. This was the beginning of *Macrocephali*, or people with long heads, whereof *Hypocrates* hath clearly delivered himself: *Cum primum editus est Infans, caput ejus tenellum manibus effingunt, & in longitudine adolere cogunt; hoc institutum primum hujusmodi, natura dedit vitium, successu vero temporis in naturam abiit, ut proinde instituto nihil amplius opus esset; semen enim genitale ex omnibus corporis partibus provenit, ex sanis quidem sanum, ex morbofis morbosum. Si igitur ex calvis calvi, ex cecis cecii, & ex distortis, ut plurimum, distorti gignantur, eademque in ceteris formis valet ratio, quid prohibet cur non ex macrocephalis macrocephali gignantur?* Thus as *Aristotle* observeth, the Deers of *Arginusa* had their ears divided; occasioned at first by slitting the ears of Deer. Thus have the *Chineses* little feet, most *Negroes* great Lips and flat Noses; And thus many *Spaniards* and *Mediterranean* Inhabitants, which are of the Race of *Barbary Moors* (although after frequent commixture) have not worn out the *Camrys* Nose unto this day.

*De Aere, aquis  
& Locis.*

*Flat Nose.*

Artificial *Negroes*, or *Gypsies* acquire their complexion by anointing their bodies with Bacon and fat substances, and so exposing them to the Sun. In *Guinie Moors*, and others, it hath been observed, that they frequently moisten their skins with fat and oily materials, to temper the irksome driness thereof



thereof from the parching rayes of the Sun. Whether this practise at first had not some efficacy toward this complexion, may also be considered.

Lastly, If we still be urged to particularities, and such as declare how, and when the seed of *Adam* did first receive this tincture; we may say that men became black in the same manner that some Foxes, Squirrels, Lyons, first turned of this complexion, whereof there are a constant sort in divers Countries; that some Chaughes came to have red legs and bills, that Crows became pyed; All which mutations however they began, depend on durable foundations; and such as may continue for ever. And it as yet we must farther define the cause and manner of this mutation, we must confess, in matters of Antiquity, and such as are decided by History, if their Originals and first beginnings escape a due relation, they fall into great obscurities, and such as future Ages seldom reduce unto a resolution. Thus if you deduct the administration of Angels, and that they dispersed the Creatures into all parts after the flood, as they had congregated them into *Noah's* Ark before; it will be no easie question to resolve, how several sorts of animals were first dispersed into Islands, and almost how any into *America*; How the venereal contagion began in that part of the earth, since History is silent, is not easily resolved by Philosophy. For whereas it is imputed unto Anthropophagy, or the eating of mans flesh; that cause hath been common unto many other Countrys, and there have been Canibals or Men-eaters in the three other parts of the world, if we credit the relations of *Ptolomy*, *Strabo* and *Pliny*. And thus if the favourable pen of *Moses* had not revealed the confusion of Tongues, and positively declared their division at *Babel*, our disputes concerning their beginning had been without end; and I fear we must have left the hopes of that decision unto *Elias*.

And if any will yet insist, and urge the question farther still upon me. I shall be enforced unto divers of the like nature, wherein perhaps I shall receive no greater satisfaction. I shall demand how the Camels of *Bactria* came to have two bunches on their backs, whereas the Camels of *Arabia* in all relations have but one? How Oxen in some Countrys began and continue gibbous or bunch-back'd? what way those many different shapes, colours, hairs, and natures of Dogs came in? how they of some Countrys became depilous, and without any hair at all, whereas some sorts in excess abound therewith? How the Indian Hare came to have a long tail, whereas that part in others attains no higher then a scut? How the Hogs of *Ibrya* which *Aristotle* speaks of, became solipedes or whole-hoofed, whereas in other parts they are bifalcons, and described cloven-hoofed by God himself? All which with many others must needs seem strange unto those that hold there were but two of the unclean sort in the Ark; and are forced to reduce these varieties to unknown original since.

However therefore this complexion was first acquired, it is evidently maintained by generation, and by the tincture of the skin as a spermatrical part traduced from Father unto Son; so that they which are strangers contract

How sundry  
kinds of Ani-  
mals come to  
be found in  
Islands.

*Elias cum ve-  
nerit solvet  
dubium.*

How the com-  
plexion of the  
Negroes may  
be propagated.



tract it not, and the Natives which transmigrate, omit it not without commixture, and that after divers generations. And this affection (if the story were true) might wonderly be confirmed, by what *Maginus* and others relate of the Emperour of *Athiopia*, or *Prester John*, who derived from *Solomon*, is not yet descended into the hue of his Country, but remains a *Mulatto*, that is, of a Mongril complexion unto this day. Now although we conceive this blackness to be seminal, yet are we not of *Herodotus* conceit, that their seed is black. An opinion long ago rejected by *Aristotle*, and since by sense and enquiry. His assertion against the Historian was probable, that all seed was white; that is without great controversie in viviporous Animals, and such as have Testicles, or preparing vessels wherein it receives a manifest deal-bation. And not only in them, but (for ought I know) in Fishes not abating the seed of Plants, whereof though the skin and covering be black, yet is the seed and fructifying part not so: as may be observed in the seeds of *Onions*, *Pyonie*, and *Basil*. Most controvertible it seems in the spawn of Frogs and Lobsters, whereof notwithstanding at the very first the spawn is white, contracting by degrees a blackness, answerable in the one unto the colour of the shell, in the other unto the Porwidge or Tadpole; that is, that Animal which first proceedeth from it. And thus may it also be in the generation and sperm of Negroes, that being first and in its naturals white, but upon separation of parts, accidents before invisible become apparent: there arising a shadow or dark efflorescence in the outside; whereby not only their legitimate and timely births, but their abortions are also dusky, before they have felt the scorch and fervour of the Sun.

## CHAP. XI.

## Of the same.

A Second opinion there is, that this complexion was first a curse of God derived unto them from *Cham*, upon whom it was inflicted, for discovering the nakedness of *Noah*. Which notwithstanding is sooner affirmed than proved, and carrieth with it sundry improbabilities. For first, if we derive the curse on *Cham*, or in general upon his Posterity, we shall denigrate a greater part of the Earth then was ever so conceived; and not only paint the Ethiopians and reputed Sons of *Cush*, but the people also of *Egypt*, *Arabia*, *Assyria*, and *Chaldea*; for by this Race were these Countrys also peopled. And if concordantly unto *Berosus*, the fragment of *Cato de Origini-bus*, some things of *Halicarnassens*, *Macrobius*, and of them of *Leandro* and *Annias*, we shall conceive of the Travels of *Chamse* or *Cham*; we may introduce a generation of *Negroes* as high as *Italy*; which part was never culpable of deformity, but hath produced the magnified examples of beauty.

Secondly, the curse mentioned in Scripture was not denounced upon *Cham*, but *Canaan* his youngest Son, and the reasons thereof are divers.

The



The first, from the Jewish Tradition, whereby it is conceived, that *Canaan* made the discovery of the nakedness of *Noah*, and notified it unto *Cham*. Secondly, to have cursed *Cham*, had been to curse all his Posterity, whereof but one was guilty of the fact. And lastly, he spared *Cham*, because he had blessed him before. Now if we confine this curse unto *Canaan*, and think the same fulfilled in his posterity; then do we induce this complexion on the Sidonians; then was the promised land a tract of Negroes. For from *Canaan* were descended the *Canaanites*, *Jebusites*, *Amorites*, *Gergezites*, and *Hivites*, which were possessed of that land.

Thirdly, although we should place the original of this curse upon one of the sons of *Cham*, yet were it not known from which or them to derive it. For the particularity of their descents is imperfectly set down by Accountants, nor is it distinctly determinable from whom thereof the *Ethiopians* are proceeded. For whereas these of *Africa* are generally esteemed to be the issue of *Chus*, the elder son of *Cham*, it is not so easily made out. For the land of *Chus*, which the Septuagint translates *Athiopia*, makes no part of *Africa*, nor is it the habitation of Blackmores, but the Country of *Arabia*, especially the Happy and Stony possessions and colonies of all the sons of *Chus*, excepting *Nimrod* and *Havilah*; possessed and planted wholly by the children of *Chus*, that is, by *Sabtab* and *Raamath*, *Sabtaba*, and the sons of *Raamath*, *Dedan* and *Sheba*, according unto whose names the Nations of those parts have received their denominations, as may be collected from *Pliny* and *Protony*; and as we are informed by credible Authors, they do hold a fair Analogy in their names, even unto our days. So the wife of *Moses* translated in Scripture an *Ethiopian*, and so confirmed by the fabulous relation of *Josephus*, was none of the daughters of *Africa*, nor any Negroe of *Athiopia*, but the daughter of *Jethro*, Prince and Priest of *Madian*, which was a part of *Arabia* the stony, bordering upon the Red Sea. So the Queen of *Sheba* came unto *Solomon* out of *Athiopia*, but from *Arabia*, and that part thereof which bore the name of the first Planter, the son of *Chus*. So whether the Eunuch which *Philip* the Deacon baptized, were servant unto *Candace* Queen of the *African Athiopia* (although *Damianus a Goes Codignus*, and the Ethiopick relations avert) is yet by many, and with strong suspicions doubted. So that Army of a million, which *Zerah* King of *Athiopia* is said to bring against *Asa*, was drawn out of *Arabia*, and the Plantations of *Chus*; not out of *Athiopia*, and the remote habitations of the Moors. For it is said, that *Asa* pursuing his Victory, took from him the City *Gerar*; now *Gerar* was no City in or near *Athiopia*, but a place between *Cadesh* and *Zar*, where *Abraham* formerly sojourned. Since therefore these *African Ethiopians* are not convinced by the common acception to be the sons of *Chus*, whether they be not the Posterity of *Phut* or *Mizraim*, or both, it is not assuredly determined, For *Mizraim*, he possessed *Egypt*, and the East parts of *Africa*. From *Lubym* his son came the *Lybians*, and perhaps from them the *Ethiopians*. *Phut* possessed *Mauritania*, and the Western parts of *Africa*, and



and from these perhaps descended the Moors of the West, of *Mandinga*, *Melegutte* and *Guinie*. But from *Canaan*, upon whom the curse was pronounced, none of these had their original, for he was restrained unto *Canaan* and *Syria*; although in after-Ages many Colonies dispersed, and some thereof upon the coasts of *Africa*, and prepossessions of his elder brothers.

Fourthly, to take away all doubt, or any probable divarication, the curse is plainly specified in the Text, nor need we dispute it, like the mark of *Cain*; *Servus servorum erit fratribus suis*, Cursed be *Canaan*, a servant of servants shall he be unto his brethren; which was after fulfilled in the Conquest of *Canaan*, subdued by the *Israelites*, the Posterity of *Sem*. Which Prophecy *Abraham* well understanding, took an Oath of his Servant not to take a wife for his Son *Isaac* out of the Daughters of the *Canaanites*; and the like was performed by *Isaac* in the behalf of his Son *Jacob*. As for *Cham* and his other Sons, this curse attained them not; for *Nimrod* the son of *Chus* set up his Kingdom in *Babylon*, and erected the first great Empire; *Mizraim* and his Posterity grew mighty Monarchs in *Egypt*; and the Empire of the *Ethiopians* hath been as large as either. Nor did the curse descend in general upon the posterity of *Canaan*: for the *Sidonians*, *Arkites*, *Hamathites*, *Sinities*, *Arwadites*, and *Zemerites* seem exempted. But why there being eleven Sons, five only were condemned, and six escaped the malediction, is a secret beyond discovery.

Lastly, Whereas men affirm this colour was a Curse, I cannot make out the propriety of that name, it neither seeming so to them, nor reasonably unto us, for they take so much content therein, that they esteem deformity by other colours, describing the Devil, and terrible objects, white. And if we seriously consult the definitions of beauty, and exactly perpend what wise men determine thereof, we shall not apprehend a curse, or any deformity therein. For first, some place the essence thereof in the proportion of parts, conceiving it to consist in a comely commensurability of the whole unto the parts, and the parts between themselves: which is the determination of the best and learned Writers. Now hereby the Moors are not excluded from beauty: there being in this description no consideration of colours, but an apt connexion and frame of parts and the whole. Others there be, and those most in number, which place it not only in proportion of parts, but also in grace of colour. But to make Colour essential unto Beauty, there will arise no slender difficulty; For *Aristotle* in two definitions of pulchritude, and *Galen* in one, have made no mention of colour, Neither will it agree unto the beauty of Animals, wherein notwithstanding there is an approved pulchritude. Thus Horses are handsome under any colour, and the symmetry of parts obscures the consideration of complexions. Thus in concolour Animals and such as are confined unto one colour, we measure not their Beauty thereby; for if a Crow or Black-bird grow white, we generally account it more pretty; And in almost a monstrosity descend to opinion of deformity. By this way likewise the Moors escape the curse of deformity: there concurring no stationary colour, and sometimes not any unto Beauty. The



The Platonick contemplators reject both these descriptions founded upon parts and colours, or either; as *M. Leo* the Jew hath excellently discoursed in his Genealogy of love; defining beauty a formal grace, which delights and moves them to love which comprehend it. This grace, say they, discoverable outwardly, is the Resplendor and Ray of some interiour and invisible Beauty, and proceedeth from the forms of compositions amiable. Whose faculties if they can aptly contrive the matter, they beget in the subject an agreeable and pleasing beauty; if over-ruled thereby, they evidence not their perfections, but run into deformity. For seeing that out of the same materials, *Thersites* and *Paris*, Beauty and Monstrosity may be contrived; the forms and operative faculties introduce and determine their perfections. Which in natural bodies receive exactness in every kind, according to the first *Idea* of the Creator, and in contrived bodies the fancy of the Artificer. And by this consideration of Beauty, the Moors also are not excluded, but hold a common share therein with all Mankind.

Lastly, in whatsoever its *Theory* consisteth, or if in the general, we allow the common conceit of symmetry, and of colour, yet to descend into singularities, or determine in what symmetry and colour it consisted, were a slippery designation. For Beauty is determined by opinion, and seems to have no essence that holds on notion withall; that seeming beauteous unto one, which hath no favour with another; and that unto every one, according as custome hath made it natural, or sympathy and conformity of Minds shall make it seem agreeable. Thus flat Noses seem comely unto the Moor, an Aquiline or hawked one unto the *Persian*, a large and prominent Nose unto the *Roman*; but none of all these are acceptable in our opinion. Thus some think it most ornamental to wear their Bracelets on their Wrists, others say it is better to have them about their Ancles; some think it most comely to wear their Rings and Jewels in the Ear, others will have them about their Privities; a third will not think they are compleat, except they hang them in their lips, cheeks or noses. Thus *Homer* to set off *Minerva*, calleth her *γλαυῶπις*, that is, gray or light blew-eyed; now this unto us seems far less amiable then the black. Thus we that are of contrary complexions accuse the blackness of the Moors as ugly; But the Spouse in the *Canticles* excuseth this conceit, in that description of hers, I am black, but comely. And howsoever *Cerberus*, and the furies of Hell be described by the Poets under this complexion, yet in the Beauty of our Saviour blackness is commended, when it is said, His Locks are bushy, and black as a Raven. So that to infer this as a curse, or to reason it is a deformity, is no way reasonable; the two foundations of Beauty, Symmetry and Complexion, receiving such various apprehensions; that no diviation will be expounded so high as a curse or undeniable deformity, without a manifest and confessed degree of monstrosity.

Lastly, it is a very injurious method unto Philosophy, and perpetual promotion of ignorance, in points of obscurity; nor open unto easie considerations,



rations, to fall upon a present refuge unto Miracles: or recur unto immediate contrivance from the unsearchable hands of God. Thus in the conceit of the evil odor of the Jews, Christians without a farther research into the verity of the thing, or enquiry into the cause, draw up a judgment upon them from the passion of their Saviour. Thus in the wondrous effects of the clime of Ireland, and the freedome from all venomous Creatures, the credulity of common conceit imputes this immunity upon the benediction of S. Patrick, as Beda and Gyraldus hath left recorded. Thus the Ass having a peculiar mark of a crosse made by a black list down his back, and another athwart, or at right angles down his shoulders; common opinion ascribes this figure unto a peculiar signation; since that Beast had the honour to bear our Saviour on his back. Certainly this is a course more desperate then Antipathies, Sympathies, or occult qualities, wherein by a final and satisfactive discernment of Faith, we lay the last and particular effects upon the first and general cause of all things, whereas in the other, we do but palliate our determinations; until our advanced endeavours do totally reject, or partially salve their evasions.

## CHAP. XII.

*A Digression concerning Blackness.*

There being therefore two opinions repugnant unto each other, it may not be presumptive or skeptical to doubt of both. And because we remain imperfect in the general Theory of colours, we shall deliver at present a short discovery of blackness; wherein although perhaps we afford no greater satisfaction then others, yet shall our attempts exceed any; for we shall Empirically and sensibly discourse hereof; deducing the causes of Blackness from such Originals in nature, as we do generally observe things are denigrated by Art. And herein I hope our progression will not be thought unreasonable; for Art being the imitation of Nature, or Nature at the second hand; it is but a sensible expression of effects dependant on the same, though more removed causes: and therefore the works of the one may serve to discover the other.

And first, Things become black by a sooty and fuliginous matter proceeding from the Sulphur of bodies torrifed; not taking *fuligo* strictly, but in opposition unto *ἀτμός*, that is, any kind of vaporous or madeifying excretion; and comprehending *ἀναδυμί αἶμα*, that is, as *Aristotle* defines it, a separation of moist and dry parts made by the action of heat or fire, and colouring bodies objected; Hereof in his *Meteors*, from the qualities of the subject he raised three kinds; the exhalations from ligneous and lean bodies, as bones, hair, and the like, he calleth *ἄνθραξ*, *sumus*, from fat bodies, and such as have not their fatness conspicuous or separated he termeth *λίγυρ*, *fuligo*, as wax, rosin, pitch, or turpentine; that from unctuous bodies, and such whose oilynesse is evident, he nameth *κρίνας* or *nidor*. Now every one of these do

A a a

black



black bodies objected unto them, and are to be conceived in the sooty and fuliginous matter expressed.

I say, proceeding from the sulphur of bodies torrifed, that is the oily fat, and unctuous parts wherein consist the principles of flammability. Nor pure and refined sulphur, as in the spirits of wine often rectified; but containing terrestrious parts, and carrying with it the volatile salt of the body, and such as is distinguishable by taste in soot, nor vulgar and usual sulphur; for that leaves none or very little blackness, except a metalline body receive the exhalation.

I say, torrifed, singed, or suffering some impression from fire; thus are bodies casually or artificially denigrated, which in their naturals are of another complexion: thus are Charcoals made black by an infection of their own suffitus, so is it true what is affirmed of combustible bodies. *Adusta nigra, perusta alba*; black at first from the fuliginous tincture, which being exhaled they become white, as is perceptible in ashes. And so doth fire cleanse and purifie bodies, because it consumes the sulphureous parts, which before did make them foul: and therefore refines those bodies which will never be mundified by water. Thus Camphire of a white substance, by its *fuligo* affordeth a deep black. So is Pitch black, although it proceed from the same Tree with Rosin, the one distilling forth, the other forced by fire. So of the suffitus of a torch, do Painters make a Velvet-black: so is Lamp-black made: so of burnt Harts-horne a sable: so is Bacon denigrated in Chimneys: so in Feavers and hot distempers from choler adust is caused a blackness in our tongues, teeth and excretions: so are ustilago, brant-corn and trees black by blasting; so parts cauterized, gangrenated, siderated and mortified become black, the radical moisture, or vital sulphur suffering an extinction, and smothered in the part affected. So not only actual, but potential fire: not burning fire, but also corroding water will induce a blackness. So are Chimneys and Furnaces generally black, except they receive a clear and manifest sulphur: for the smoke of sulphur will not black a Paper, and is commonly used by Women to whiten Tiffinies, which it performeth by an acide vitriolous, and penetrating spirit ascending from it, by reason whereof it is not apt to kindle any thing: nor will it easily light a Candle, untill that spirit be spent, and the flame approacheth the match. This is that acide and piercing spirit which with such activity and compunction invadeth the brains and nostrils of those that receive it. And thus when *Pellonius* affirmeth, that Charcoals made out of the wood of Oxycedar are white, Dr. *Jordan* in his judicious discourse of mineral waters yieldeth the reason, because their vapours are rather sulphureous than of any other combustible substance. So we see that *Tinby* coals will not black Linnen being hanged in the smoak thereof, but rather whiten it, by reason of the drying and penetrating quality of sulphur, which will make red Roses white. And therefore to conceive a general blackness in Hell, and yet therein the pure and refined flames of Sulphur, is no Philosophical conception, nor will twell consist with the real effects of its nature. There

Why the  
smoke of pure  
Sulphur blacks  
not.



These are the advenient and artificial wayes of denigration, answerably whereto may be the natural progress. These are the wayes whereby culinary and common fires do operate, and correspondent hereunto may be the effects of fire elemental. So may Bitumen, Coales, Jet, Black-lead, and divers mineral earths become black; being either fuliginous concretions in the earth, or suffering a scorch from denigrating Principles in their formation. So men and other animals receive different tinctures from constitution and complexional efflorescences, and descend still lower, as they partake of the fuliginous and denigrating humour. And so may the *Aethiopians* or *Negroes* become coal-black, from fuliginous efflorescences and complexional tinctures arising from such probabilities, as we have declared before.

The second way whereby bodies become black, is an Atramentous condition or mixture, that is a vitriolate or copperose quality conjoyning with a terrestrious and astringent humidity; for so is *Atramentum Scriptorium*, or writing-Ink commonly made by copperose, cast upon a decoction or infusion of galls. I say a vitriolous or copperous quality; for vitriol is the active or chief ingredient in Ink, and no other salt that I know will strike the colour with galls; neither Almon, Sal-gem, Nitre, nor Armoniack. Now artificial copperose, and such as we commonly use, is a rough and acrimonious kind of salt drawn out of ferreous and eruginous earths, partaking chiefly of Iron and Copper; the blew of Copper, the green most of Iron: Nor is it unusual to dissolve fragments of Iron in the liquor thereof, for advantage in the concretion. I say, a terrestrious or astringent humidity; for without this there will ensue no tincture; for Copperose in a decoction of Lettuce or Mallovs afford no black, which with an astringent mixture it will do, though it be made up with Oyl, as in printing and painting Ink. But whereas in this composition we use only Nut-galls, that is an excrescence from the Oak, wherein we follow and beat up the old receipt; for any plant of austere and sliptick parts will suffice, as I have experimented in *Bristort*, *Myrobalans*, *Myrtus Brabantica*, *Balaustium* and Red-Roses. And indeed, most decoctions of astringent plants, of what colour soever, do leave in the Liquor a deep and Muscadine red: which by addition of vitriol descends into a black: And so *Dioscorides* in his receipt of Ink, leaves out gall, and with copperose makes use of foot.

Now if we enquire in what part of vitriol this Atramental and denigrating condition lodgeth, it will seem especially to lye in the more fixed salt thereof; For the phlegm or aqueous evaporation will not denigrate; nor yet spirits of virriol, which carry with them volatile and nimbler Salt: For if upon a decoction of Copperose and Gall, be poured the spirits or oyl of vitriol, the liquor will relinquish his blacknesse; the gall and parts of the copperose precipitate unto the bottom, and the Ink grow clear again; which indeed it will not so easily do in common Ink, because that gum is dissolved therein, which hindereth the separation. But Colcothar or vitriol burnt, though unto a redness containing the fixed salt, will make good Ink; and so will the Lixivium, or Lye made thereof with warm water; but the Terra or In-

What the common Copperose is.



lipid earth remaining, affords no black at all, but serves in many things for a grosse and useful red. And though Spirits of vitriol, projected upon a decoction of galls, will not raise a black, yet if these spirits be any way fixed; or return into vitriol again, the same will not act their former parts and denigrate as before.

And if we yet make a more exact enquiry, by what this salt of vitriol more peculiarly gives this colour, we shall find it to be from a metalline condition, and especially an Iron Property or ferreous participation. For blew Copperose which deeply partakes of the copper will do it but weakly, Verdigrise which is made of Copper will not do it at all; But the filings of Iron infused in Vinegar, will with a decoction of galls make good Ink, without any Copperose at all; and so will infusion of Load-stone, which is of affinity with Iron. And though more conspicuously in Iron, yet such a Calcanthous or Artamentous quality, we will not wholly reject in other mettals, whereby we often observe black tinctures in their solutions. Thus a Lemon, Quince, or sharp Apple cut with a knife becomes immediately black: And from the like cause, Artichokes; so sublimate beat up with whites of eggs, if touched with a knife, becomes incontinently black. So *Aqua fortis*, whose ingredient is vitriol, will make white bodies black. So Leather dressed with the bark of Oak, is easily made black by a bare solution of Copperose. So divers Mineral waters, and such as participate of Iron, upon an infusion of galls, become of a dark colour, and entring upon black. So steel infused, makes not only the liquor dusky, but in bodies wherein it concurs with proportionable tinctures makes also the excretions black. And so also from this vitriolous quality *Mercurius dulcis*, and vitriol vomitive occasion black erections. But whether this denigrating quality in Copperose proceedeth from an Iron participation, or rather in Iron from a vitriolous communication; or whether black tinctures from metallical bodies be not from vitriolous parts contained in their sulphur, since common sulphur containeth also much vitriol, may admit consideration. However in this way of tincture, it seemeth plain, that Iron and Vitriol are the powerful Denigrators.

Such a condition there is naturally in some living Creatures. Thus that black humour by *Aristotle* named *Σέλῳ*, and commonly translated *Atramentum*, may be occasioned in the Cattle. Such a condition there is naturally in some Plants, as Black-berries, Walnut-rindes, Black-cherries; whereby they extinguish inflammations, corroborate the stomach, and are esteemed specifical in the Epilepsie. Such an Atramentous condition there is to be found sometime in the blood, when that which some call *Acetum*, others *Vitriolum*, concurs with parts prepared for this tincture. And so from these conditions the *Moors* might possibly become *Negroes*, receiving Atramentous impressions in some of those ways, whose possibility is by us declared.

Nor is it strange that we affirm there are vitriolous parts, qualities, and even at some distance Vitriol it self in living bodies; for there is a sower sliprick salt diffused through the Earth, which passing a concoction in plants, becometh

How a vitriolous quality may be in living bodies.



becometh milder and more agreeable unto the sense, and this is that vegetable vitriol, whereby divers plants contain a grateful sharpness, as Lemmons, Pomegranates, Cherries, or an austere and inconcocted roughness, as Sloes, Meldars and Quinces. And that not only vitriol is a cause of blackness, but that the salts of natural bodies do carry a powerful stroke in the tincture and vernish of all things, we shall not deny, if we contradict not experience, and the visible arts of Dyars, who advance and graduate their colours with Salts. For the decoction of simples which bear the vible colours of bodies decocted, are dead and evanid, without the commixion of Alum, Argol, and the like. And this is also apparent in Chymical preparations. So Cinabar becomes red by the acide exhalation of sulphur, which otherwise presents a pure and niveous white. So spirits of Salt upon a blew paper make an orient red. So Tartar or Vitriol upon an infusion of Violets affords a delightful Crimson. Thus it is wonderful what variety of colours in the spirits of Salt-peter, and especially, if they be kept in a glass while they pierce the sides thereof; I say, what Orient greens they will project: from the like spirits in the earth the plants thereof perhaps acquire their verdure. And from such solarity irradiations may those wondrous varieties arise, which are observable in Animals, as Mallards heads, and Peacocks feathers, receiving intention or alteration according as they are presented unto the light. Thus Salt-peter, Ammoniack and Mineral spirits emit delectable and various colours; and common *Aqua fortis* will in some green and narrow mouthed glasses, about the verges thereof, send forth a deep and Gentianella blew.

Whence the  
colours of  
Planes, &c.  
may arise.

Thus have we at last drawn our conjectures unto a period; wherein if our contemplations afford no satisfaction unto others, I hope our attempts will bring no condemnation on our selves, (for besides that adventures in knowledge are laudable, and the assayes of weaker heads affords oftentimes improveable hints unto better) although in this long journey we miss the intended end; yet are there many things of truth disclosed by the way; and the collateral verity, may unto reasonable speculations, require the capital indiscovery.

### CHAP. XIII.

#### Of Gypsies.

Much wonder it is not we are to seek in the original of *Aethiopians* and natural *Negroes*, being also at a loss concerning the Original of *Gypsies* and counterfeit *Moors*, observable in many parts of *Europe*, *Asia*, and *Africa*.

Common opinion deriveth them from *Egypt*, and from thence they derive themselves, according to their own account hereof, as *Munster* discovered



Opinions con-  
cerning the o-  
riginal of  
Gypsies.

vered in the Letters and Pass which they obtained from *Sigismund* the Emperour, that they first came out of lesser *Agypt*, that having defected from the Christian Rule, and relapsed unto Pagan rites, some of every family were enjoined this penance to wander about the world; or as *Aventinus* delivereth, they pretend for this vagabond course, a judgment of God upon their Forefathers, who refused to entertain the Virgin *Mary* and Jesus, when she fled into their Country.

*Fernand. de Cordus. didascal. multipl.*

Which account notwithstanding is of little probability: for the general stream of Writers, who enquire into their original, insist not upon this; and are so little satisfied in their descent from *Agypt*, that they deduce them from several other Nations. *Polodore Virgil* accounting them originally *Syrians*, *Philippus Bergomas* fetcheth them from *Chaldea*, *Aneas Sylvius* from some part of *Tartary*, *Bellonius* no further then *Walachia* and *Bulgaria*, not *Aventinus* then the confines of *Hungaria*.

*Observat. l. 2.*

That they are no *Agyptians*, *Bellonius* maketh evident: who met great droves of Gypsies in *Agypt*, about Grand Cairo, Matærea, and the Villages on the banks of *Nilus*, who notwithstanding were accounted strangers unto that Nation, and wanders from forreign parts, even as they are esteemed with us.

Gypsies first known in Germany.

That they came not out of *Agypt* is also probable, because their first appearance was in *Germany*, since the year 1400. nor were they observed before in other parts of *Europe*, as is deducible from *Munster*, *Genebrard*, *Crantzius* and *Ortelius*.

But that they first set out not far from *Germany*, is also probable from their language, which was the Sclavonian Tongue; and when they wandred afterward into *France*, they were commonly called *Bohemians*, which name is still retained for Gypsies. And therefore when *Crantzius* delivereth, they first appeared about the Baltick Sea, when *Bellonius* deriveth them from *Bulgaria* and *Walachia*, and others from about *Hungaria*, they speak not repugnantly hereto: for the language of those Nations was Sclavonian, at least some dialect thereof.

*Bellon. observat. l. 2.*

What use the Grand Signior maketh of Gypsies.

But of what Nation soever they were the first, they are now almost of all; associating unto them some of every Country where they wander; when they will be lost, or whether at all again, is not without some doubt: for unsettled Nations have out-lasted others of fixed habitations: and though Gypsies have been banished by most Christian Princes, yet have they found some countenance from the Great Turk, who suffereth them to live and maintain publike Stews near the Imperial City in *Pera*, of whom he often maketh a politick advantage, employing them as Sypes in other Nations, under which title they were banished by *Charles the Fifth*.



## CHAP. XIV.

## Of some others.

WE commonly accuse the fancies of elder times in the improper figures of heaven assigned unto Constellations, which do not seem to have been commonly committed by Geographers and Historians, in the figural resemblances of several Regions on earth; While by *Li-  
vy* and *Julius Rusticus* the Island of *Britain* is made to resemble a long dish or two-edged axe; *Italy* by *Numatians* to be like an Oak-leaf: and *Spain* an Ox-hide, while the phancy of *Strabo* makes the inhabited earth like a Cloak, *Dionysius Afer* will have it like a sling: with many others observable in good Writers, yet not made out from the letter or signification, acquitting Astronomy in their figures of the Zodiack: wherein they are not justified unto strict resemblances, but rather made out from the effects of Sun or Moon in these several portions of heaven, or from peculiar influences of those constellations, which some way make good their names.

*Tacit. de vita,  
Jul. Agric.*

*Justin. in Sph.  
l. de Sacro bos-  
co cap. 2.*

Which notwithstanding being now authentick by prescription, may be retained in their naked acceptions, and names translated from substances known on earth. And therefore the learned *Hevelius* in his accurate Sel-nography, or description of the Moon, hath well translated the known ap-pellations of Regions, Seas and Mountains, unto the parts of that Luminary: and rather then use invented names or humane denominations, with witty congruity hath placed *Mount Sinai*, *Taurus*, *Mæotis Palus*, the Mediter-ranean Sea, *Mauritania*, *Sicily* and *Asia minor* in the Moon.

More hardly can we find the Hebrew letters in the heavens, made out of the greater and lesser Stars, which put together, do make up words, wherein Cabalistical Speculators conceive they read the events of future things; and how from the Stars in the head of *Medusa*, to make out the word *Charab*; and thereby desolation presignified unto *Greece* or *Favan*, numerally cha-racterized in that word, requireth no rigid Reader.

*The Cabala  
of the Stars.*

*Goeffavel out of  
R. Chomer.*

It is not easie to reconcile the different accounts of longitude, while in modern Tables the hundred and eighty degree is more then thirty degrees beyond that part, where *Ptolemy* placeth an 180. Nor will the wider and more Western term of Longitude, from whence the Moderns begin their commensuration, sufficiently save the difference. The ancients began the measure of Longitude from the fortunate Islands or Canaries, the Mo-derns from the Azores or Islands of *S. Michael*; but since the Azores are but fifteen degrees more West, why the Moderns should reckon 180. where *Ptolemy* accounteth above 220. or though they take in 15 degrees at the West; they should reckon 30 at the East, beyond the same measure, is yet to be determined; nor would it be much advantaged, if we should conceive that the compute of *Ptolemy* were not to agreeable unto the Canaries, as the Hesperides or Islands of *Cabo Verde*.

*Atban. Kircher  
in proximo.*

*Rebertus Hues  
de globis.*

Whether



*H. vel Selenog.  
cap. 9.  
When the  
Moon will be  
seen on the first  
day of the  
change.  
Why the Sun  
is seen after it  
is set, or natu-  
rally under the  
Horizon.*

Whether the compute of moneths from the first appearance of the Moon, which divers Nations have followed, be not a more perturbed way, then that which accounts from the conjunction, may seem of reasonable doubt, not only from the uncertainty of its appearance in foul and cloudy weather, but unequal time in any, that is sooner or later, according as the Moon shall be in the signs of long descension, as *Pisces, Aries, Taurus*, in the Perigeum or swiftest motion, and in the Northern Latitude: whereby sometimes it may be seen the very day of the change, as will observably happen 1654. in the moneths of *April* and *May*? or whether also the compute of the day be exactly made from the visible arising or setting of the Sun, because the Sun is sometimes naturally set, and under the Horizon, when visibly it is above it; from the causes of refraction, and such as make us behold a piece of silver in a Basin, when water is put upon it, which we could not discover before, as under the verge thereof.

Whether the Globe of the earth be but a point, in respect of the stars and firmament, or how if the rayes thereof do fall upon a point, they are received in such variety of Angels, appearing greater or lesser from differences of refraction?

*To what the  
motion of the  
Heavens ser-  
veth. Met. Lib.*

Whether if the motion of the Heavens should cease a while, all things would instantly perish? and whether this assertion doth not make the frame of sublunary things, to hold too loose a dependency upon the first and conserving cause? at least impute too much unto the motion of the heavens, whose eminent activities are by heat, light and influence, the motion it self being barren, or chiefly serving for the due application of celestial virtues unto sublunary bodies, as *Cabeus* hath learnedly observed.

Whether Comets or Blazing Stars be generally of such terrible effects, as elder times have conceived them; for since it is found that many, from whence these Predictions are drawn, have been above the Moon; why they may not be qualified from their positions, and aspects which they hold with stars of favourable natures; or why since they may be conceived to arise from the effluvijs of other Stars, they may not retain the benignity of their Originals; or since the natures of the fixed Stars, are Astrologically differenced by the Planets, and are esteemed Martial or Jovial, according to the colours whereby they answer these Planets; why although the Red Comets do carry the portensions of Mars, the bright-white should not be of the Influence of Jupiter or Venus, answerably unto *Cer Scorpii* and *Arcturus*; is not absurd to doubt.





# THE SEVENTH BOOK:

*Concerning many Historical Tenents  
generally received, and some deduced  
from the History of Holy Scripture.*

## CHAP. I.

### *Of the Forbidden Fruit.*

**T**Hat the Forbidden Fruit of Paradise was an Apple, is commonly believed, confirmed by Tradition, perpetuated by Writings, Verses, Pictures; and some have been so bad *Profodians*, as from thence to derive the Latine word *malum*, because that Fruit was the first occasion of evil; wherein notwithstanding determinations are presumptuous, and many, I perceive, are of another belief. For some have conceived it a Vine; in the mystery of whose fruit lay the expiation of the transgression: *Goropius Becanus* reviving the conceit of *Barcephus*, peremptorily concludeth it to be the *Indian Fig-tree*, and by a witty Allegory labours to confirm the same. Again, some fruits pass under the name of *Adams Apples*, which in common acception admit not that appellation; the one described by *Masbiolus* under the name of *Pomum Adami*; a very fair Fruit, and not unlike a Citron, but somewhat rougher, chopt and cranied, vulgarly conceived the marks of *Adams* teeth. Another, the fruit of that plant which *Serapion* termeth *Musa*, but the Eastern Christians commonly the Apples of Paradise; not resembling an Apple in figure, and in taste a Melon or Cucumber. Which fruits although they have received appellations suitable unto the Tradition, yet can we not

Opinions, of  
what kinde the  
Forbidden  
Fruit was.

B b b

from



from thence infer they were this fruit in question : No more then *Arbor vite*, so commonly called to obtain its name from the Tree of Life in Paradise, or *Arbor Jude*, to be the same which supplied the Gibbet unto *Judas*.

Again, therein no determination in the Text ; wherein is only particularized that it was the fruit of a Tree good for food, and pleasant unto the eye, in which regards many excell the Apple ; and therefore Learned men do wisely conceive it inexplicable : and *Philo* puts determination unto despair, when he affirmeth the same kinde of Fruit was never produced since. Surely were it not requisite to have been concealed, it had not passed unspecified ; nor the Tree revealed which concealed their nakedness, and that concealed which revealed it ; for in the same Chapter mention is made of Fig-leaves. And the like particulars, although they seem uncircumstantial, are oft set down in holy Scripture ; so it is specified that *Elias* sat under a Juniper-tree, *Absalom* hanged by an Oak, and *Zaobens* got up into a Sycomore.

*Jacobs Sciatica,*  
See Gen.  
31. 25, 31, 32.

*Pis cedrus est,*  
*truncus cypres-*  
*fus, solivis supre-*  
*mum, palmosq;*  
*transversum*  
*Christi sum in*  
*cruce lignum.*

And although to condemn such Indeterminables unto him that demanded on what hand *Venus* was wounded, the Philosopher thought it a sufficient resolution to re-enquire upon what leg King *Philip* halted ; and the *Jews* not undoubtedly resolved of the Sciatica side of *Jacob*, do cautelously in their diet abstain from the sinews of both : yet are there many nice particulars which may be authentically determined. That *Peter* cut off the right ear of *Malchus*, is beyond all doubt. That our Saviour eat the Passeeover in an upper room, we may determine from the Text. And some we may concede which the Scripture plainly defines not. That the Dyal of *Abaz* was placed upon the West-side of the Temple, we will not deny, or contradict the description of *Adricomius*. That *Abrahams* servant put his hand under his right thigh, we shall not question ; and that the Thief on the right hand was saved, and the other on the left reprobated, to make good the Method of the last judicial dismissal, we are ready to admit. But surely in vain we enquire of what wood was *Moses* rod, or the Tree that sweetened the waters. Or though Tradition or humane History might afford some light, whether the Crown of thorns was made of *Paliurus* ; whether the Crosse of Christ were made of those four woods in the Distick of *Durantes*, or only of Oak, according unto *Lipsius* and *Goropius*, we labour not to determine. For though hereof prudent Symbols and pious Allegories be made by wiser Conceivers ; yet common heads will flie unto superstitious applications, and hardly avoid miraculous or magical expectations.

Now the ground of reason that occasioned this expression by an Apple, might be the community of this fruit, and which is often taken for any other. So the Goddess of Gardens is termed *Pomona* ; so the Proverb expresseth it to give apples to *Alcinous* ; so the fruit which *Paris* decided was called an Apple ; so in the Garden of *Hesperides*, (which many conceive a fiction drawn from Paradise) we read of golden Apples guarded by the Dragon.

And



And to speak strictly in this appellation, they placed it more safely then any other; for beside the great variety of Apples, the word in Greek comprehendeth Orenge, Lemmons, Citrons, Quinces; and as *Ruellius* defineth, such Fruits as have no stone within, and a soft covering without; excepting the Pomegranate. And will extend much farther in the acception of *Spigelius*, who comprehendeth all round fruits under the name of Apples, not excluding Nuts and Plumbs.

*Ruel. de stir-  
pium natura.  
Isagoge in vena  
Herbariam.*

It hath been promoted in some constructions from a passage in the *Canticles*, as it runs in the vulgar Translation, *Sub arbore malo suscitavi te, ibi corrupta est mater tua, ibi violata est genetrix tua.* Which words notwithstanding parabolically intended, admit no literal inference, and are of little force in our Translation, I raised thee under an Apple-tree, there thy mother brought thee forth, there she brought thee forth that bare thee. So when from a basket of Summer-fruits or Apples, as the Vulgar rendereth them. God, by *Amos* foretold the destruction of his people, we cannot say they had any reference unto the fruit of Paradise, which was the destruction of man; but thereby was declared the propinquity of their desolation; and that their tranquility was of no longer duration then those horary or soon decaying fruits of Summer. Nor when it is said in the same Translation, *Poma desiderii anime tue discesserunt a te*, the Apples that thy soul lusted after are departed from thee, is there any allusion therein unto the fruit of Paradise. But thereby is threatened unto *Babylon*, that the pleasures and delights of their Palate should forsake them. And we read in *Pierius*, that an Apple was the Hieroglyphick of love, and that the *Statua* of *Venus* was made with one in her hand. So the little Cupids in the figures of *Philostratus* do play with Apples in a Garden; and there want not some who have symbolized the Apple of Paradise unto such constructions.

*Fructus Horæ.*

*Philostr.  
figur. 6. De  
amoribus.*

Since therefore after this fruit, curiosity fruitlessly enquireth, and confidence blindly determineth, we shall surcease our Inquisition; rather troubled that it was tasted, then troubling our selves in its decision; this onely we observe, when things are left uncertain, men will assure them by determination. Which is not only verified concerning the fruit, but the Serpent that perswaded; many defining the kind or species thereof. So *Benaventure* and *Comestor* affirm it was a Dragon, *Engubinus* a Basilisk, *Delrio* a Viper, and others a common Snake. Wherein men still continue the delusion of the Serpent, who having deceived *Eve* in the main, sets her posterity on work to mistake in the circumstance, and endeavours to propagate errors at any hand. And those he surely most desireth which concern either God or himself; for they dishonour God who is absolute truth and goodness; but for himself, who is extremely evil, and the worst she can conceive, by aberration of conceit they extenuate his depravity; and ascribe some goodness unto him.

*Opinions of  
what kinde  
the Serpent  
was, &c.*



## CHAP. II.

*That a Man hath one Rib less then a Woman.*

**T**Hat a Man hath one Rib less then a Woman, is a common conceit derived from the History of *Genesis*, wherein it stands delivered, that *Eve* was framed out of a Rib of *Adam*; whence it is concluded the sexe of Man still wants that Rib our Father lost in *Eve*. And this is not only passant with the many, but was urged against *Columbus* in an Anatomy of his at *Pisa*, where having prepared the Scheleton of a Woman that chanced to have thirteen ribs on one side, there arose a party that cryed him down, and even unto oaths affirmed, that this was the Rib wherein a woman exceeded. Were this true, it would ocularly silence that dispute out of which side *Eve* was framed; it would determine the Opinion of *Oleaster*, that she was made out of the ribs of both sides, or such as from the expression of the Text maintain there was a plurality of ribs required, and might indeed decry the parabolical exposition of *Origen*, *Cajetan*, and such as fearing to concede a monstrosity, or mutilate the integrity of *Adam*, preventively conceive the Creation of thirteen ribs.

*Os ex ossibus  
meis.*

How many  
ribs common-  
ly in men and  
women.

But this will not consist with reason or inspection. For if we survey the Scheleton of both Sexes, and therein the compage of bones, we shall readily discover that men and women have four and twenty ribs, that is, twelve on each side, seven greater annexed unto the Sternon, and five lesser which come short thereof. Wherein if it sometimes happen that either Sex exceed, the confirmation is irregular, deflecting from the common rate or number, and no more inferrible upon mankind, then the monstrosity of the son of *Rapha*, or the vitious excess in the number of fingers and toes. And although some difference there be in figure, and the female *os inominatum* be somewhat more protuberant, to make a fairer cavity for the Infant; the coccyx sometime more reflected to give the easier delivery, and the ribs themselves seem a little flatter, yet are they equal in number. And therefore while *Aristotle* doubteth the relations made of Nations, which had but seven ribs on a side, and yet delivereth, that men have generally no more then eight, as he rejecteth their history, so can we not accept of his Anatomy.

Again, although we concede there wanted one rib in the Scheleton of *Adam*, yet were it repugnant unto reason and common observation, that his posterity should want the same. For we observe, that mutilations are not transmitted from father unto son; the blinde begetting such as can see; men with one eye, children with two; and cripples mutilate in their own persons do come out perfect in their generations. For the seed conveyeth with it not only the extraat and single Idea of every part, whereby it transmits



mits their perfections and infirmities; but double and over again; whereby sometimes it multipliciously delineates the same, as in Twins, in mixed and numerous generations. And to speak more strictly, parts of the seed do seem to contain the Idea and power of the whole; so Parents deprived of hands, beget manual issues, and the defect of those parts is supplied by the Idea of others. So in one grain of corne appearing similiary and insufficient for a plural germination, there lieth dormant the virtuality of many other, and from thence sometimes proceed above an hundred ears. And thus may be made out the cause of multiparous productions; for though the seminal materials disperse and sepearate in the Matrix, the formative operator will not delineate a part, but endeavour the formation of the whole; effecting the same as far as the matter will permit, and from dividing materials, attempt entireformation. And therefore, though wondrous strange, it may not be impossible what is confirmed at *Lausdun* concerning the Countesse of *Holland*, nor what *Albertus* reports of the birth of an hundred and fifty. And if we consider the magnalities of generation in some things, we shall not controvert its possibilities in others: nor easily question that great work, whose wonders are only second unto those of the Creation, and a close apprehension of the one, might perhaps afford a glimmering light, and crepusculous glance of the other.

That every part of the seed contains the Idea of the whole Animate.

## CHAP. III.

## Of Methuselah.

What hath been every where opinioned by all men, and in all times, is more than Paradoxical to dispute, and so that *Methuselah* was the longest liver of all the posterity of *Adam*, we quietly beleeve; but that he must needs be so, is perhaps below Paralogy to deny. For hereof there is no determination from the Text; wherein it is only particularized he was the longest Liver of all the Patriarchs whose age is there expressed, but that he out-lived all others, we cannot well conclude. For of those nine whose death is mentioned before the flood, the text expresseth that *Enoch* was the shortest Liver; who saw but 365. years. But to affirm from hence, none of the rest, whose age is not expressed, did dye before that time, is surely an illation whereto we cannot assent.

Again, Many persons there were in those dayes of longevity, of whose age notwithstanding there is no account in Scripture; as of the race of *Cain*, the Wives of the nine Patriarchs, with all the sons and daughters that every one begat; whereof perhaps some persons might out-live *Methuselah*; the Text intending only the masculine line of *Seth*, conduceable unto the Genealogy of our Saviour, and the antediluvian Chronology. And therefore



therefore we must not contract the lives of those which are left in silence by *Moses*; for neither is the age of *Abel* expressed in the Scripture, yet is he conceived far elder then commonly opinioned; and if we allow the conclusion of his Epitaph as made by *Adam*, and so set down by *Salian*, *Posuit merens pater, cui a filio justius positum foret, Anno ab ortu rerum 130. Ab Abele nato 129.* We shall not need to doubt. Which notwithstanding *Cajetan* and others confirm; nor is it improbable, if we conceive that *Abel* was born in the second year of *Adam*, and *Seth* a year after the death of *Abel*: for so it being said, that *Adam* was an hundred and thirty years old when he begat *Seth*, *Abel* must perish the year before, which was one hundred twenty nine.

And if the account of *Cain* extend unto the Deluge, it may not be improbable that some thereof exceeded any of *Seth*. Nor is it unlikely in life, riches, power and temporal blessings, they might surpass them in this world, whose lives related unto the next. For so when the seed of *Jacob* was under affliction and captivity, that of *Ismael* and *Esau* flourished and grew mighty, there proceeding from the one twelve Princes, from the other no less then fourteen Dukes and eight Kings. And whereas the age of *Cain* and his posterity is not delivered in the Text, some do save it from the secret method of Scripture, which sometime wholly omits, but seldom or never delivers the entire duration of wicked and faithless persons, as is observable in the history of *Esau*, and the Kings of *Israel* and *Judah*. And therefore when mention is made that *Ismael* lived 137 years, some conceive he adhered unto the faith of *Abraham*; for so did others who were not descended from *Jacob*; for *Job* is thought to be an *Idumean*, and of the seed of *Esau*.

Job thought  
by some to be  
of the race of  
*Esau*.

Lastly (although we rely not thereon) we will not omit that conceit urged by learned men, that *Adam* was elder then *Metuselah*, inasmuch as he was created in the perfect age of man, which was in those dayes 50 or 60 years, for about that time we read that they begat children; so that if unto 930 we add 60 years, he will exceed *Metuselah*. And therefore if not in length of dayes, at least in old age he surpassed others; he was older then all, who was never so young as any. For though he knew old age, he was never acquainted with puberty, youth or Infancy; and so in a strict account he begat children at one year old. And if the usual compute will hold, that men are of the same age which are born within compass of the same year; *Eve* was as old as her husband and Parent *Adam*, and *Cain* their son coetaneous unto both.

Now that conception, that no man did ever attain unto a thousand years, because none should ever be one day old in the sight of the Lord, unto whom according to that of *David*, A thousand years are but one day; doth not advantage *Metuselah*. And being deduced from a popular expression, which will not stand a *Metaphysical* and strict examination, is not the force to divert a serious enquirer. For unto God a thousand years are no more



more than one moment, and in his sight *Methuselah* lived no nearer one day than *Abel*, for all parts of time are alike unto him, unto whom none are referrible; and all things present, unto whom nothing is past or to come. And therefore, although we be measured by the Zone of time, and the flowing and continued instants thereof, do weave at last a line and circle about the eldest: yet can we not thus commensurate the sphere of *Trismegistus*, or sum up the unsuccessive and stable duration of God.

## CHAP. IV.

*That there was no Rain-bow before the Flood.*

**T**HAT there shall no Rain-bow appear forty years before the end of the World, and that the preceding drought unto that great flame shall exhaust the materials of this Meteor; was an assertion grounded upon no solid reason: but that there was not any in sixteen hundred years, that is, before the flood, seems deduceable from holy Scripture, *Gen. 9.* I do set my bow in the clouds, and it shall be for a token of a Covenant between me and the earth. From whence notwithstanding we cannot conclude the non-existence of the Rain-bow; nor is that Chronology naturally established, which computeth the antiquity of effects arising from physical and settled causes, by additional impositions from voluntary determinators. Now by the decree of reason and Philosophy, the Rain-bow hath its ground in nature, and caused by the rayes of the Sun, falling upon a toride and opposite cloud: whereof some reflected, others refracted, beget that semi-circular variety we generally call the Rain-bow; which must succeed upon concurrence of causes and subjects aptly predisposed. And therefore, to conceive there was no Rain-bow before, because God chose this out as a token of the Covenant, is to conclude the existence of things from their signalities, or of what is objected unto the sense, a co-existence with that which is internally presented unto the understanding. With equal reason we may infer there was no water before the institution of Baptism, nor bread and wine before the holy Eucharist.

Again, while men deny the Antiquity of one Rain-bow, they anciently concede another. For, beside the solary Iris which God shewed unto *Noah*, there is another Lunary, whose efficient is the Moon, visible only in the night, most commonly at full Moon, and some degrees above the Horizon. Now the existence hereof men do not controvert, although effected by a different Luminary in the same way with the other. And probably appeared later, as being of rare appearance and rarer observation, and many there are which think there is no such thing in nature. And therefore by casual

specta-

That there is  
a Rain-bow  
of the Moon,



spectators they are lookt upon like prodigies, and significations made, not signified by their natures.

Lastly, We shall not need to conceive God made the Rain-bow at this time, if we consider that in its created and predisposed nature, it was more proper for this signification than any other Meteor or celestial appearancy whatsoever. Thunder and Lightning had too much terrour to have been tokens of mercy; Comets or Blazing Stars appear too seldome to put us in mind of a Covenant to be remembred often: and might rather signifie the world should be once destroyed by fire, then never again by water. The Calaxia or milky Circle had been more probable; for (beside that unto the latitude of thirty, it becomes their Horizon twice in four and twenty hours, and unto such as live under the *Æquator*, in that space the whole Circle appeareth) part thereof is visible unto any situation; but being only discoverable in the night, and when the Air is clear, it becomes of unfrequent and comfortless signification. A fixed Star had not been visible unto all the Globe, and so of too narrow a signality in a Covenant concerning all. But Rain-bows are seen unto all the world, and every position of sphere. Unto our own elevation they may appear in the morning, while the Sun hath attained about forty five degrees above the Horizon (which is conceived the largest semidiameter of any Iris) and so in the afternoon when it hath declined unto that altitude again, which height the Sun not attaining in winter, Rain-bows may happen with us at Noon or any time. Unto a right position of sphere they may appear three hours after the rising of the Sun, and three before its setting; for the Sun ascending fifteen degrees an hour, in three attaineth forty five of a latitude. Even unto a parallel sphere, and such as live under the pole, for half a year some segments may appear at any time and under any quarter, the Sun not setting, but walking round about them.

The natural  
signification  
of the Rain-  
bow.

But the propriety of its Election most properly appeareth in the natural signification and prognostick of it self; as containing a mixt signality of rain and fair weather: For being in a roride cloud and ready to drop, it declarereth a pluvius dispose in the ayr, but because when it appears, the Sun must also shine, there can be no universal showres, and consequently no Deluge. Thus when the windows of the great deep were open, in vain men lookt for the Rain-bow: for at that time it could not be seen, which after appeared unto *Noah*. It was therefore existent before the flood, and had in nature some ground of its addition. Unto that of Nature God superadded an assurance of his Promise, that is, never to hinder its appearance, or so to replenish the Heavens again, as that we should behold it no more. And thus without disparaging the promise, it might rain at the same time when God shewed it unto *Noah*; thus was there more therein then the Heathens understood, when they called it the *Nuncia* of the gods, and the laugh of weeping Heaven; and thus may it be elegantly said, I put my bow, not my arrow in the clouds, that is, in the menace of rain the mercy of fair weather.

Cabalistical

*Risus plorantis  
Olympi.*



Cabalistical heads, who from that expression in *Eſay*, do make a book of *Iſa.* 34. 4. Heaven, and read therein the great concernments of Earth, do literally play on this, and from its ſemicircular figure, reſembling the Hebrew letter *ץ* Caph, whereby is ſignified the uncomfortable number of twenty, at which *Joſeph* was ſold, which *Jacob* lived under *Laban*, and at which men were to go to war: do note a propriety in its ſignification; as thereby declaring the diſmal time of the Deluge. And Chriſtian conceits do ſeem to ſtrain as high, while from the irradiation of the Sun upon a cloud, they apprehend the myſtery of the Son of Righteouſneſſe in the obſcurity of fleſh, by the colours green and red, the two deſtructions of the world by fire and water; or by the colours of blood and water, the myſteries of Baptiſm, and the holy Eucharift.

Laudable therefore is the Cuſtome of the *Jewes*, who upon the appearance of the Rain-bow, do magnifie the fidelity of God in the memory of his Covenant; according to that of *Syracides*, look upon the Rain-bow, and praise him that made it. And though ſome pious and Chriſtian pens have only ſymbolized the ſame from the myſtery of its colours, yet are there other affections which might admit of Theological alluſions. Nor would he find a more improper ſubject, that ſhould conſider that the colours are made by refraction of Light, and the ſhadows that limit that light; that the Center of the Sun, the Rain-bow, and the eye of the Beholder muſt be in one right line, that the Spectator muſt be between the Sun and the Rain-bow, that ſometime three appear, ſometime one reverſed. With many others, conſiderable in Meteorological Divinity, which would more ſenſibly make out the Epithite of the Heathens; and the expreſſion of the ſon of *Syrach*. Very beautiful is the Rain-bow, it compaſſeth the Heaven about with a glorious circle, and the hands of the moſt High have bended it.

## CHAP. V.

## Of Sem, Ham, and Japhet.

Concerning the three Sons of *Noah*, *Sem*, *Ham*, and *Japhet*, that the order of their Nativity was according to that of numeration, and *Japhet* the youngſt ſon, as moſt believe, as *Auſtin* and others account, the ſons of *Japhet*, and *Europeans* need not grant: nor will it ſo well concord unto the letter of the Text, and its readieſt Interpretations. For ſo is it ſaid in our Translation, *Sem* the father of all the ſons of *Heber*, the brother of *Japhet* the elder: ſo by the Septuagint, and ſo by that of *Tremelius*. And therefore when the Vulgar reads it, *Fratre Japhet majore*, the miſtake, as *Junius* obſerveth, might be committed by the neglect of the Hebrew accent; which occaſioned *Jerom* ſo to render it, and many after to believe



it. Nor is that Argument contemptible which is deduced from their Chronology; for probable it is that *Noah* had none of them before, and begat them from that year when it is said he was five hundred years old, and begat *Sem*, *Ham*, and *Japhet*. Again, it is said he was six hundred years old at the flood, and that two years after *Sem* was but an hundred; therefore *Sem* must be born when *Noah* was five hundred and two, and some other before in the year of five hundred and one.

Gen. 11.  
Gen. 28.

In divine Benedictions the younger of ten perfected.

Now whereas the Scripture affordeth the priority of order unto *Sem*, we cannot from thence infer his primogeniture. For in *Sem* the holy line was continued: and therefore however born, his genealogy was most remarkable. So is it not unusual in holy Scripture to nominate the younger before the elder: so is it said, That *Tarah* begat *Abraham*, *Nachor* and *Haram*; whereas *Haram* was the eldest. So *Rebecca* is termed the Mother of *Jacob* and *Esau*. Nor is it strange the younger should be first in nomination, who have commonly had the priority in the blessings of God, and been first in his benediction. So *Abel* was accepted before *Cain*; *Isaac* the younger preferred before *Ishmael* the elder; *Jacob* before *Esau*; *Joseph* was the youngest of twelve, and *David* the eleventh son and minor cadet of *Jesse*.

Lastly, though *Japhet* were not elder then *Sem*, yet must we not affirm that he was younger then *Cham*; for it is plainly delivered, that after *Sem* and *Japhet* had covered *Noah*, he awaked, and knew what his youngest son had done unto him, *vids o vedres*, is the expression of the Septuagint, *Filius minor* of *Jerom*, and *minimus* of *Tremelius*. And upon these grounds perhaps *Josephus* doth vary from the Scripture enumeration, and nameth them, *Sem*, *Japhet*, and *Cham*; which is also observed by the *Annian Berosus*; *Noah cum tribus filiis, Semo, Japeto, Chem*. And therefore although in the priority of *Sem* and *Japhet*, there may be some difficulty, though *Cyrl*, *Epiphanius*, and *Austin*, have accounted *Sem* the elder, and *Salian* the *Annalist*, and *Petavius* the *Chronologist* contend for the same; yet *Cham* is more plainly and confessedly named the youngest in the Text.

That *Noah* and *Saturn* were the same person. *Gen. 9.22.* Reading *Veieggad & abscidit*, for *Veieggad & nunciavit*. *Bochartus de Geographia sacra.*

And this is more conformable unto the Pagan History and Gentile account hereof, unto whom *Noah* was *Saturn*, whose symbol was a Ship, as relating unto the Ark, and who is said to have divided the world between his three sons. *Ham* is conceived to be *Jupiter*, who was the youngest son, worshipped by the name of *Hamon*, which was the *Agyptian* and *African* name for *Jupiter*, who is said to have cut off the genitals of his father, derived from the history of *Ham*, who beheld the nakedness of his, and by no hard mistake might be confirmed from the Text, as *Bochartus* hath well observed.



## CHAP. VI.

*That the Tower of Babel was erected against a second Deluge.*

**A**N Opinion there is of some generality, that our Fathers after the flood attempted the Tower of *Babel* to secure themselves against a second Deluge. Which however affirmed by *Josaphus* and others, hath seemed improbable unto many who have discoursed hereon. For (beside that they could not be ignorant of the promise of God never to drown the World again, and had the Rain-bow before their eyes to put them in mind thereof) it is improbable from the nature of the Deluge; which being not possibly causable from natural showers above, or watery eruptions below, but requiring a supernatural hand, and such as all acknowledge irresistible; we must disparage their knowledge and judgement in so successful attempts.

Again, They must probably hear, and some might know, that the waters of the flood ascended fifteen cubits above the highest mountains. Now, if as some define, the perpendicular altitude of the highest mountains be four miles; or as others, but fifteen furlongs, it is not easily conceived how such a structure could be effected. Although we allowed the description of *Herodotus* concerning the Tower of *Belus*, whose lowest story was in height and breadth one furlong, and seven more built upon it; abating that of the *Annian Berosus*, the traditional relation of *Jerom*, and fabulous account of the *Jews*. Probable it is that what they attempted was feasible, otherwise they had been amply fooled in fruitless success of their labours, nor needed God to have hindered them, saying, Nothing will be restrained from them, which they begin to do.

It was improbable from the place, that is a plain in the land of *Shinar*. And if the situation of *Babylon* were such at first as it was in the daies of *Herodotus*; it was rather a seat of amenity and pleasure, than conducing unto this intention. It being in a very great plain, and so improper a place to provide against a general Deluge by Towers and eminent Structures, that they were fain to make provisions against particular and annual inundations by ditches and trenches, after the manner of *Egypt*. And therefore Sir *Walter Rawleigh* accordingly objecteth: If the Nations which followed *Nimrod*, still doubted the surprise of a second flood, according to the opinions of the ancient *Hebrews*, it soundeth ill to the ear of Reason, that they would have spent many years in that low and over-flown valley of *Mesopotamia*. And therefore in this situation, they chose a place more likely to have secured them from the Worlds destruction by fire, then another Deluge of water: and as *Pierius* observeth) some have conceived that this was their intention.

Lastly, The reason is delivered in the Text. Let us build us a City and a Tower, whose top may reach unto Heaven, and let us make a name, lest

History of the  
World.



we be scattered abroad upon the whole earth; as we have already began to wander over a part. These were the open ends proposed unto the people; but the secret design of *Nimrod*, was to settle unto himself a place of dominion and rule over his Brethren, as it after succeeded, according to the delivery of the Text, the beginning of his Kingdom was *Babel*.

## CHAP. VII.

### Of the Mandrakes of *Leah*.

**WE** shall not omit the Mandrakes of *Leah*, according to the history of *Genesis*. And *Reuben* went out in the daies of Wheat-harvest, and found Mandrakes in the field, and brought them unto his Mother *Leah*, then *Rachel* said unto *Leah*, give me, I pray thee, of thy Sons Mandrakes: and she said unto her, it is a small matter that thou hast taken my husband, and wouldst thou take my sons Mandrakes also? And *Rachel* said, Therefore he shall lye with thee this night for thy sons Mandrakes. From whence hath risen a common conceit, that *Rachel* requested these plants as a medicine of fecundation, or whereby she might become fruitful. Which notwithstanding is very questionable, and of incertain truth.

For first from the comparison of one Text with another, whether the Mandrakes here mentioned, be the same plant which holds that name with us, there is some cause to doubt. The word is used in another place of Scripture, when the Church inviting her beloved into the fields, among the delightful fruits of Grapes and Pomegranates, it is said, The Mandrakes give a smell, and at our gates are all manner of pleasant fruits. Now instead of a smell of Delight, our Mandrakes afford a papaverous and unpleasant odour, whether in the leaf or apple, as is discoverable in their simplicity or mixture. The same is also dubious from the different interpretations: for though the Septuagint and *Iosephus* do render it the Apples of Mandrakes in this Text, yet in the other of the *Canticles*, the *Chaldy* Paraphrase termeth it Balsame. *R. Solomon*, as *Drusius* observeth, conceives it to be that plant the *Arabians* named *Jesemin*. *Oleaster*, and *Georgius Venetus*, the Lilly, and that the word *Dudaim*, may comprehend any plant that hath a good smell, resembleth a womans brest, and flourisheth in Wheat-harvest. *Junius* and *Tremelius* interpret the same for any amiable flowers of a pleasant and delightful odour: but the *Geneva* Translators have been more wary then any: for although they retain the word Mandrake in the Text, they in effect retract it in the Margin: wherein is set down the word in the Original is *Dudaim*, which is a kind of fruit or flower unknown.

Nor shall we wonder at the dissent of exposition, and difficulty of definition



nition concerning this Text, if we perpend how variously the vegetables of Scripture are expounded, and how hard it is in many places to make out the species determined. Thus are we at variance concerning the plant that covered *Jonas*; which though the Septuagint doth render *Colocynthus*, the Spanish *Calabaca*, and ours accordingly a Gourd: yet the vulgar translates it *Hedera* or Ivy; and as *Grotius* observeth, *Jerom* thus translated it, not as the same plant, but best apprehended thereby. The Italian of *Diodati*, and that of *Tremelius* have named it *Ricinus*, and so hath ours in the Margin, for *Palma Christi* is the same with *Ricinus*. The Geneva Translators have herein been also circumspect, for they have retained the original word *Kikalon*, and ours hath also affixed the same unto the Margin.

Nor are they indeed alwaies the same plants which are delivered under the same name, and appellations commonly received amongst us. So when it is said of *Solomon*, that he writ of plants from the Cedar of *Lebanus*, unto the Hyssop that groweth upon the wall, that is, from the greatest unto the smallest, it cannot be well conceived our common Hyssop; for neither is that the least of vegetables, nor observed to grow upon walls, but rather as *Lemnius* well conceiveth, some kind of the Capillaries, which are very small plants, and only grow upon walls and stony places. Nor are the four species in the holy ointment, Cinnamon, Myrthe, Calamus and Cassia, nor the other in the holy perfume, Frankincense, Staete, Onycha, and Galbanum, so agreeably expounded unto those in use with us, as not to leave considerable doubts behind them. Nor must that perhaps be taken for a simple unguent, which *Matthew* only termeth a precious ointment; but rather a composition, as *Mark* and *John* imply by pistick *Nard*, that is faithfully dispensed, and as may be that famous composition described by *Dioscorides*, made of oyl of Ben, Malabathrum, *Juncus Odoratus*, *Coslus*, *Amomum*, Myrthe, Balsam and *Nard*; which *Galen* affirmeth to have been in use with the delicate Dames of *Rome*; and that the best thereof was made at *Laodicea*, from whence by Merchants it was conveyed unto other parts. But how to make out that Translation concerning the Tythe of Mint, Anise and Cumin, we are still to seek; for we find not a word in the Text that can properly be rendred Anise, the Greek being *ανιδον*, which the Latines call *Anethum*, and is properly Englished Dill. Lastly, What Meteor that was that fed the Israelites so many years, they must rise again to inform us. Nor do they make it out, who will have it the same with our Manna, nor will any one kind thereof, or hardly all kinds we read of, be able to answer the qualities thereof, delivered in the Scripture; that is, to fall upon the ground, to breed worms, to melt with the Sun, to taste like fresh oyl, to be grounded in mills, to be like Coriander-feed, and of the colour of *Bdellium*.

Again, It is not deducible from the Text or concurrent sentence of Comments, that *Rachel* had any such intention, and most do rest in the determination of *Austin*, that she desired them for rarity, pulchritude or suavity.

Nor

The vegeta-  
bles in H.  
Scripture how  
variously ex-  
pounded.

V. *Matthiol.*  
*Epist.*

V. *Doctissimus*  
*Chrysostom.*  
*Magnum de*  
*Manna.*



Nor is it probable she would have resigned her bed unto *Leah*, when at the same time she had obtained a medicine to fructifie her self. And therefore *Erasmus* who hath expressely and favourably treated hereof, is so far from conceding this intention, that he plainly concludeth, *Hoc quo modo illis in mentem venerit conijcere nequeo*; how this conceit fell into mens minds, it cannot fall into mine; for the Scripture delivereth it not, nor can it be clearly deduced from the Text.

Thirdly, If *Rachel* had any such intention, yet had they no such effect, for she conceived not many years after of *Joseph*; whereas in the mean time *Leah* had three children, *Isachar*, *Zabulon*, and *Dinah*.

Lastly, Although at that time they failed of this effect, yet is it mainly questionable whether they had any such vertue either in the opinions of these times, or in their proper nature. That the opinion was popular in the land of *Canaan*, it is improbable, and had *Leah* understood thus much, she would not surely have parted with fruits of such a faculty, especially unto *Rachel*, who was no friend unto her. As for its proper nature, the Ancients have generally esteemed it Narcotick or stupefactive, and is to be found in the List of Poysons, set down by *Dioscorides*, *Galen*, *Atius*, *Agineta*, and several Antidotes delivered by them against it. It was I confels from good Antiquity, and in the daies of *Theophrastus* accounted a Philtre, or plant that conciliates affection; and so delivered by *Dioscorides*. And this intent might seem most probable, had they not been the Wives of holy *Jacob*: had *Rachel* presented them unto him, and not requested them for her self.

Now what *Dioscorides* affirmeth in favour of this effect, that the grains of the apples of Mandrakes mundifie the Matrix, and applyed with Sulphur, stop the fluxes of women, he overthrows again by qualities destructive unto conception; affirming also that the juice thereof purgeth upward like Helibore, and applyed in pessaries, provokes the menstruous flowes, and procures abortion. *Petrus Aispanus*, or Pope *John* the twentieth, speaks more directly in his *Thesaurus pauperum*: wherein among the receipts of fecundation, he experimentally commendeth the wine of Mandrakes given with *Triphera magna*. But the soul of the medicine may lye in *Triphera magna*, an excellent composition, and for this effect commended by *Nicolaus*. And whereas *Levinus Lemnius* that eminent Physitian doth also concede this effect, it is from manifest causes and qualities elemental occasionally producing the same. For he imputeth the same unto the coldness of that simple, and is of opinion that in hot climates, and where the uterine parts exceed in heat, by the coldness hereof they may be reduced into a conceptive constitution, and Crasis accommodable unto generation; whereby indeed we will not deny the due and frequent use may proceed unto some effect, from whence notwithstanding we cannot infer a fertilitating condition or property of fecundation. For in this way all vegetables do make fruitful according unto the complexion of the Matrix; if that excel in heat, plants exceeding



exceeding in cold do rectifie it; if it be cold, simples that are hot reduce it; if dry, moist, if moist, dry correct it; in which division all plants are comprehended. But to distinguish thus much, is a point of Art, and beyond the Method of *Rachels* or feminine Physick. Again, Whereas it may be thought that Mandrakes may fecundate, since *Poppy* hath obtained the Epithite of fruitful, and that fertility was Hieroglyphically described by *Venus* with an head of *Poppy* in her hand; the reason hereof was the multitude of seed within it self, and no such multiplying in humane generation. And lastly, whereas they may seem to have this quality, since *Opium* it self is conceived to extimulate unto venery, and for that intent is sometimes used by *Turks*, *Persians*, and most oriental Nations; although *Winclerus* doth seem to favour the conceit, yet *Amatus Lusitanus*, and *Rodericus a Castro* are against it; *Garcias ab horto* refutes it from experiment; and they speak probably who affirm the intent and effect of eating *Opium*, is not so much to invigorate themselves in coition, as to prolong the act, and spin out the motions of carnality.

## CHAP. VIII.

Of the three Kings of *Collein*.

A Common conceit there is of the three Kings of *Collein*, conceived to be the wise men that travelled unto our Saviour by the direction of the Star, wherein ( omitting the large discourses of *Raronius*, *Peinda*, and *Montacutius* ) that they might be Kings, beside the antient Tradition and authority of many fathers, the Scripture also implyeth. The Gentiles shall come to thy light, and Kings to the brightness of thy rising. The Kings of *Tharsis* and the Isles, the Kings of *Arabia* and *Saba* shall offer gifts, which places most Christians and many *Rabbins* interpret of the *Messiah*. Not that they are to be conceived potent Monarchs, or mighty Kings, but Toparks, Kings of Cities or narrow Territories; such as were the Kings of *Sodom* and *Gomorrhah*, the Kings of *Jericho* and *Ai*, the one and thirty which *Joshuah* subdued, and such as some conceive the friends of *Job* to have been.

But although we grant they were Kings, yet can we not be assured there were three. For the Scripture maketh no mention of any number, and the number of their presents, Gold, Myrre, and Frankincense, concludeth not the number of their persons, for these were the commodities of their Countrey, and such as probably the Queen of *Sheba* in one person had brought before unto *Solomon*. So did not the Sons of *Jacob* divide the present unto *Joseph*; but are conceived to carry one for them all, according to the expression of their Father; Take of the best fruits of the land in your vessels,

The Magi are  
wise men.  
(Mat. 2.)  
What manner  
of Kings they  
were.



Gaspar fert  
myrrham, &c.

vessels, and carry down the man a present. And therefore their number being uncertain, what credit is to be given unto their names, *Gaspar, Melchior, Balthazar*, what to the charm thereof against the Falling-sickness, or what unto their habits, complexions, and corporal accidents, we must relye on their uncertain story, and received pourtraits of *Collein*.

Lastly, Although we grant them Kings, and three in number, yet could we not conceive that they were Kings of *Collein*. For though *Collein* were the chief City of the *Ubi*, then called *Ubiopolis*, and afterwards *Agrippina*, yet will no history inform us there were three Kings thereof. Beside, these being Rulers in their Countreys, and returning home, would have probably converted their subjects: but according unto *Munster*, their conversion was not wrought until seventy years after by *Maternus* a Disciple of *Peter*. And lastly, it is said that the wise men came from the East, but *Collein* is seated West-ward from *Jerusalem*; for *Collein* hath of longitude thirty four degrees, but *Jerusalem* seventy two.

And why of  
*Collein*.

The ground of all this was. These wise men, or Kings, were probably of *Arabia*, and descended from *Abraham* by *Keturah*, who apprehending the mysterie of this Star, either by the Spirit of God, the prophesie of *Balaam*, the prophesie which *Suetonius* mentions, received and constantly believed through all the East, that out of *Jury* one should come that should rule the whole World: or the divulged expectancy of the Jews from the expiring prediction of *Daniel*, were by the same conducted unto *Judea*, returned into their Countrey, and were after baptized by *Thomas*. From whence about three hundred years after, by *Helena* the Empress, their bodies were translated to *Constantinople*, from whence by *Eusstatius* unto *Milane*, and at last by *Renatus* the Bishop unto *Collein*: where they are believed at present to remain, their Monuments shewn unto strangers, and having lost their Arabian titles, are crowned Kings of *Collein*.

## CHAP. IX.

### Of the food of John Baptist, Locusts and Wild-honey.

Concerning the food of *John Baptist* in the Wilderness, Locusts and Wilde-honey, lest popular opiniatry should arise, we will deliver the chief opinions. The first conceiveth the Locusts here mentioned, to be that fruit the Greeks name *καρπίδιον*, mentioned by *Luke* in the diet of the prodigal son, the Latins *Siliqua*, and some *Panis Sancti Johannis*; included in a broad Cod, and indeed of taste almost as pleasant as honey. But this opinion doth not so truly impugne that of the Locusts: and might rather call into controversie the meaning of Wild-honey.

The



The second affirmeth they were the tops or tender crops of trees: for so *Locusta* also signifieth: which conceit is plausible in Latine, but will not hold in *Greek*, wherein the word is *ἀκρίδα*, except for *ἀκρίδες*, we read *ἀκρόδρυα*, or *ἀκρόμυρα*, which signifie the extremities of trees, of which belief have divers been: more confidently *Isidore Pelusiota*, who in his Epistles plainly affirmeth they think unlearnedly who are of another belief. And this so wrought upon *Baronius*, that he concludeth in neutrality: *Hac enim scribat Isidorus definiendum nobis non est, & totum relinquimus lectoris arbitrio; nam constat Græcam dictionem ἀκρίδες, & Locustam, insecti genus, & arborum summitates significare. Sed fallitur, saith Montacutius, nam constat contrarium, ἀκρίδα apud nullum authorem classicum ἀκρόδρυα significare.* But above all, *Paracelsus* with most animosity promoteth this opinion, and in his book *de Melle*, spareth not his friend *Erasmus*. *Hoc a nonnullis ita explicatur ut dicant Locustas aut cicadas Johanni pro cibo fuisse: sed hi stultitiam dissimulare non possunt, veluti Jeronimus, Erasmus, & alii Prophetæ Neoterici in Latinitati immortui.*

Opinions concerning *ἀκρίδες*, or the Locusts of St. John Baptist.

A third affirmeth that they were properly Locusts: that is, a sheath-winged and six-footed Insect, such as is our Grasshopper. And this opinion seems more probable than the other. For beside the authority of *Origen*, *Jerome*, *Chrysostome*, *Hilary* and *Ambrose* to confirm it; this is the proper signification of the word, thus used in Scripture by the Septuagint, Greek vocabularies thus expound it. *Suidas* on the word *ἀκρίς* observes it to be that animal whereon the Baptist fed in the desert; in this sense the word is used by *Aristotle*, *Dioscorides*, *Galen*, and several humane Authors. And lastly, there is no absurdity in this interpretation, or any solid reason why we should decline it, it being a food permitted unto the Jews, whereof four kinds are reckoned up among clean meats. Beside, not only the Jews, but many other Nations long before and since, have made an usual food thereof. That the *Ethiopians*, *Mauritanians*, and *Arabians*, did commonly eat them, is testified by *Diodorus*, *Strabo*, *Solinus*, *Ælian* and *Pliny*: that they still feed on them is confirmed by *Leo*, *Gadamustus*, and others. *John* therefore as our Saviour saith, came neither eating nor drinking: that is, far from the diet of *Jerusalem*, and other riotous places: but fared coarsely and poorly according unto the apparel he wore, that is, of Camels hair: the place of his abode, the Wilderness; and the doctrine he preached, humiliation and repentance.

The more probable what.



## CHAP. X.

*That John the Evangelist should not die.*

John 21.

**T**He conceit of the long-living, or rather not dying of *John* the Evangelist, although it seem inconsiderable, and not much weightier than that of *Joseph* the wandering Jew: yet being deduced from Scripture, and abetted by Authors of all times, it shall not escape our enquiry. It is drawn from the speech of our Saviour unto *Peter* after the prediction of his Martyrdom? *Peter* saith unto Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry until I come, what is that to thee? Follow thou me; Then went this saying abroad among the Brethren, that this Disciple should not die.

12.

Now the apprehension hereof hath been received either grossly and in the general, that is not distinguishing the manner or particular way of this continuation, in which sense probably the grosser and undiscerning party received it. Or more distinctly apprehending the manner of his immortality; that is, that *John* should never properly die, but be translated into Paradise, there to remain with *Enoch* and *Elias* until about the coming of Christ; and should be slain with them under Antichrist, according to that of the Apocalyps. I will give power unto my witnesses, and they shall prophesie a thousand two hundred and threescore daies clothed in sackcloth, and when they shall have finished their testimony, the Beast that ascendeth out of the bottomless-pit, shall make war against them, and shall overcome them, and kill them. Hereof, as *Baronius* observeth, within three hundred years after Christ, *Hippolytus* the Martyr was the first assertor, but hath been maintained by many since; by *Metaphrastes*, by *Freculphus*, but especially by *Georgius Trapezuntius*, who hath expressly treated upon this Text, and although he lived but in the last Centaury, did still affirm that *John* was not yet dead.

As for the gross opinion that he should not dye, it is sufficiently refuted by that which first occasioned it, that is the Scripture it self, and no further off, than the very subsequent verse: Yet Jesus said unto him, he should not dye, but if I will that he tarry till I come, What is that to thee? And this was written by *John* himself, whom the opinion concerned; and is conceived many years after, when *Peter* had suffered and fulfilled the prophecy of Christ.

The death of  
St. John Evan-  
gelist, where  
and when.  
De Scriptor.  
Ecclesiast. De  
anima.

For the particular conceit, the foundation is weak, nor can it be made out from the Text alledged in the Apocalyps: for beside that therein two persons are only named, no mention is made of *John*, a third Actor in this Tragedy. The same is overthrown by History, which recordeth not only the death of *John*, but assigneth the place of his burial, that is *Ephesus*, a City in *Asia* minor, whither after he had been banished into *Patmos* by Do-

nitian.



mitian, he returned in the reign of *Nerva*, there deceased, and was buried in the daies of *Trajan*. And this is testified by *Jerome*, by *Tertullian*, by *Chrysostom* and *Eusebius*, in whose daies his Sepulchre was to be seen; and by a more antient Testimony alledged also by him, that is of *Polycrates* Bishop of *Ephesus*, not many successions after *John*; whose words are these in an Epistle unto *Victor* Bishop of *Rome*; *Johannes ille qui supra pectus Domini recambebat, Doctor optimus, apud Ephesum dormivit*; many of the like nature are noted by *Baronius*, *Jansenius*, *Estius*, *Lipellons*, and others.

Now the main and primitive ground of this error, was a gross mistake in the words of *Christ*, and a false apprehension of his meaning; understanding that positively which was but conditionally expressed, or receiving that affirmatively, which was but concessively delivered. For the words of our Saviour run in a doubtfull strain, rather reprehending than satisfying the curiosity of *Peter*; as though he should have said, Thou hast thy own doom, why enquirest thou after thy Brothers? What relief unto thy affliction, will be the society of anothers? Why pryest thou into the secrets of Gods Judgements? If he stay untill I come, what concerneth it thee, who shalt be sure to suffer before that time? And such an answer probably he returned, because he fore-knew *John* should not suffer a violent death, but go unto his grave in peace. Which had *Peter* assuredly known, it might have cast some water on his flames, and smothered those fires which kindled after unto the honour of his Master.

Now why among all the rest *John* only escaped the death of a Martyr, the reason is given; because all others fled away, or withdrew themselves at his death, and he alone of the Twelve beheld his passion on the Cross. Wherein notwithstanding, the affliction that he suffered, could not amount unto less than Martyrdome: for if the naked relation, at least the intente consideration of that passion, be able still, and at this disadvantage of time, to rend the hearts of pious Contemplators; surely the near and sensible vision thereof must needs occasion agonies beyond the comprehension of flesh; and the trajections of such an object more sharply pierce the martyred soul of *John*, then afterward did the nails the crucified body of *Peter*.

Again, They were mistaken in the Emphatical apprehension, placing the consideration upon the words, If I will: whereas it properly lay in these, When I come. Which had they apprehended, as some have since, that is, not for his ultimate and last return, but his coming in Judgement and destruction upon the Jews; or such a coming, as it might be said, that that generation should not pass before it was fulfilled; they needed not, much less need we suppose such diuturnity. For after the death of *Peter*, *John* lived to behold the same fulfilled by *Vespasian*: nor had he then his *Nunc dimittis*, or went out like unto *Simeon*, but old in accomplish'd obscurities, and having seen the expire of *Daniels* prediction, as some conceive, he accomplished his Revelation.

Of all the Apostles, *S. John* only is thought to have suffered a natural death: And why?



Thes. 2.

Saint John,  
how long sur-  
viving our B.  
Saviour.

But besides this original and primary foundation, divers others have made impressions according unto different ages and persons by whom they were receiv'd. For some established the conceit in the Disciples and Brethren, which were contemporary unto him, or lived about the same time with him; and this was first the extraordinary affection our Saviour bare unto his Disciple, who hath the honour to be called the Disciple whom Jesus loved. Now from hence they might be apt to believe their Master would dispence with his death, or suffer him to live to see him return in glory, who was the only Apostle that beheld him to die in dishonour. Another was the belief and opinion of those times, that Christ would suddenly come; for they held not generally the same opinion with their successors, or as descending ages after so many Centuries; but conceived his coming would not be long after his passion, according unto several expressions of our Saviour grossly understood, and as we find the same opinion not long after reprehended by St. Paul: and thus conceiving his coming would not be long, they might be induced to believe his favourite should live unto it. Lastly, the long life of John might much advantage this opinion; for he survived the other twelve, he was aged 22 years when he was called by Christ, and 25 that is the age of Priesthood at his death, and lived 93 years, that is 68 after his Saviour, and died not before the second year of Trajan. Now having out-lived all his fellows, the World was confirmed he might live still, and even unto the coming of his Master.

The grounds which promoted it in succeeding ages, were especially two. The first his escape of Martyrdome: for whereas all the rest suffered some kind of forcible death, we have no history that he suffered any; and men might think he was not capable thereof: For as History informeth, by the command of Domitian he was cast into a Caldron of burning oyl, and came out again unsinged. Now future ages apprehending he suffered no violent death, and finding also the means that tended thereto could take no place, they might be confirmed in their opinion, that death had no power over him, that he might live alwaies who could not be destroyed by fire, and was able to resist the fury of that element which nothing shall resist. The second was a corruption crept into the Latine Text, reading for *Si, Sic cum manere volo*; whereby the answer of our Saviour becometh positive, or that he will have it so; which way of reading was much received in former ages, and is still retained in the vulgar Translation; but in the Greek and Original, the word is *εἰ*, signifying *Si* or *if*, which is very different from *ὅτι*, and cannot be translated for it: and answerable hereunto is the translation of Junius and Tremelius, and that also annexed unto the Greek by the authority of Sixtus Quintus.

The third confirmed it in ages farther descending, and proved a powerfull argument unto all others following; because in his Tomb at Ephesus, there was no corps or relique thereof to be found; whereupon aised divers doubts, and many suspicious conceptions; some believing he was not buried,



buried, some that he was buried, but risen again, others that he descended alive into his Tomb, and from thence departed after. But all these proceeded upon unveritable grounds, as *Baronius* hath observed, who alledgeth a letter of *Celestine* Bishop of *Rome*, unto the Council of *Ephesus*, wherein he declareth the reliques of *John* were highly honoured by that City; and a passage also of *Chrysostome* in the Homilies of the Apostles, That *John* being dead, did cures in *Ephesus*, as though he were still alive. And so I observe that *Esthins* discussing this point, concludeth hereupon, *Quod corpus ejus nunquam reperiatur, hoc non dicerent si veterum scripta diligentur perlustrassent.*

Now that the first ages after Christ, those succeeding, or any other should proceed into opinions so far divided from reason, as to think of immortality after the fall of *Adam*, or conceit a man in these later times should out-live our fathers in the first; although it seem very strange, yet is it not incredible. For the credulity of men hath been deluded into the like conceits; and as *Irenius* and *Tertulian* mention, one *Menander* a *Samaritan* obtained belief in this very point; whose Doctrine it was, that Death should have no power on his Disciples, and such as received his Baptism, should receive immortality therewith. 'Twas surely an apprehension very strange, nor usually falling either from the absurdities of melancholy or vanities of ambition. Some indeed have been so affectedly vain, as to counterfeit immortality, and have stoln their death, in a hope to be esteemed immortal; and others have conceived themselves dead; but surely few or none have fallen upon so bold an error, as not to think that they could die at all. The reason of those mighty ones, whose ambition could suffer them to be called gods, would never be flattered into immortality: but the proudest thereof have by the daily dictates of corruption, convinced the impropriety of that appellation. And surely, although delusion may run high, and possible it is, that for a while a man may forget his nature, yet cannot this be durable. For the inconcealable imperfections of our selves, or their daily examples in others, will hourly prompt us our corruption, and loudly tell us we are the sons of earth.



## CHAP. XI.

More compendiously of some others.

Exod. 30.

Exod. 38.

What the Attick  
drachm is.  
What the didrachmum  
and the stater,  
Mat. 17. 27.

Many others there are which we resign unto Divinity, and perhaps deserve not controverſie. Whether *David* were puniſhed only for pride of heart in numbering the people, as moſt do hold, or whether as *Joſephus* and many maintain, he ſuffered alſo for not performing the Commandment of God concerning capitation; that when the people were numbred, for every head they ſhould pay unto God a ſhekel, we ſhall not here contend. Surely, if it were not the occaſion of this plague, we muſt acknowledge the omiſſion thereof was threatned with that puniſhment, according to the words of the Law. When thou takeſt the ſum of the children of *Iſrael*, then ſhall they give every man a ranſome for his ſoul unto the Lord, that there be no plague amongſt them. Now how deeply hereby God was defrauded in the time of *David*, and opulent State of *Iſrael*, will eaſily appear by the ſums of former Illuſtrations. For in the firſt, the ſilver of them that were numbred was an hundred Talents, and a thouſand ſeven hundred threeſcore and fifteen ſhekels; a Bekah for every man, that is, half a ſhekel, after the ſhekel of the Sanctuary; for every one from twenty years old and upwards, for fix hundred thouſand, and three thouſand and five hundred and fifty men. Answerable whereto we read in *Joſephus*, *Vefpaſian* ordered that every man of the Jews ſhould bring into the Capitol two dragms; which amounts unto fifteen pence, or a quarter of an ounce of ſilver with us, and is equivalent unto a Bekah, or half a ſhekel of the Sanctuary. For an Attick drachm is ſeven pence half-peny, or a quarter of a ſhekel, and a didrachmum or double drachm, is the word uſed for Tribute money, or half a ſhekel; and a ſtater the money found in the fiſhes mouth was two Didrachmums, or an whole ſhekel, and tribute ſufficient for our Saviour and for *Peter*.

We will not queſtion the Metamorphoſis of *Lots* wife, or whether ſhe were transformed into a real Statua of Salt: though ſome conceive that expreſſion Metaphorical, and no more thereby than a laſting and durable column, according to the nature of Salt, which admitteth no corruption: in which ſenſe the Covenant of God is termed a Covenant of Salt; and it is alſo ſaid, God gave the Kingdom unto *David* for ever, or by a Covenant of Salt.

That *Aſſalom* was hanged by the hair of the head, and not caught up by the neck, as *Joſephus* conceiveth, and the common argument againſt long hair affirmeth, we are not ready to deny. Although I confeſs a great and learned party there are of another opinion; although if he had his Motion or Helmet on, I could not well conceive it; although the tranſlation of *Jerome* or *Trimelius* do not prove it, and our own ſeems rather to overthrow it.

That



That *Judas* hanged himself, much more, that he perished thereby, we shall not raise a doubt. Although *Jansenius* discoursing the point, produceth the testimony of *Theophylact* and *Euthymius*, that he died not by the Gallows, but under a cart-wheel; and *Baronius* also delivereth, this was the opinion of the *Greeks*, and derived as high as *Papias*, one of the Disciples of *John*. Although how hardly the expression of *Matthew* is reconcilable unto that of *Peter*, and that he plainly hanged himself, with that, that falling headlong, he burst asunder in the midst, with many other, the learned *Grotius* plainly doth acknowledge. And lastly, Although as he also urgeth, the word ἀνέχετο in *Matthew*, doth not only signify suspension or pendulous illaqueation, as the common picture describeth it, but also suffocation, strangulation, or interception of breath, which may arise from grief, despair, and deep dejection of spirit, in which sense it is used in the History of *Tobit* concerning *Sara*, ἐλυπήθη σφόδρα, ὥστε ἀνέχεσθαι. *Ita tristata est ut strangulatione premeretur*, saith *Junius*; and so might it happen from the horror of mind unto *Judas*. So do many of the *Hebrews* affirm, that *Achitophel* was also strangled, that is, not from the rope, but passion. For the Hebrew and Arabick word in the Text, not only signifies suspension, but indignation, as *Grotius* hath also observed.

How *Judas*  
might die,

Strangulat in  
clusus dolor,

Many more there are of indifferent truths, whose dubious expositions, worthy Divines and Preachers do often draw into wholesome and sober uses, whereof we shall not speak; with industry we decline such Paradoxes, and peaceably submit unto their received acceptations.

## CHAP. XII.

### Of the cessation of Oracles.

THAT oracles ceased, or grew mute at the coming of Christ, is best understood in a qualified sense, and not without all latitude, as though precisely there were none after, nor any decay before. For (what we must confess unto relations of Antiquity) some pre-decay is observable from that of *Cicero*, urged by *Baronius*; *Cui isto modo jam oracula Delphis non eduntur, non modo nostra aetate, sed jam diu, ut nihil possit esse contemptius*. That during his life they were not altogether dumb, is deduceable from *Suetonius* in the life of *Tiberius*, who attempting to subvert the Oracles adjoining unto *Rome*, was deterred by the Lots or Chances which were delivered at *Preneſte*. After his death we meet with many; *Suetonius* reports, that the Oracle of *Antium* forewarned *Caligula* to beware of *Cassius*, who was one that conspired his death. *Plutarch* enquiring why the Oracles of *Greece* ceased, excepteth that of *Lebadia*; and in the same place De-

scribitis



*metrius* affirmeth the Oracles of *Mopsus* and *Amphilochus* were much frequented in his daies. In brief, Histories are frequent in examples, and there want not some even to the reign of *Julian*.

What therefore may consist with History, by cessation of Oracles with *Montacutius*, we may understand their intercision, not abscission or consummate desolation; their rare delivery, not total dereliction, and yet in regard of divers Oracles, we may speak strictly, and say there was a proper cessation. Thus may we reconcile the accounts of times, and allow those few and broken divinations, whereof we read in story and undeniable Authors. For that they received this blow from Christ, and no other causes alledged by the heathens, from oraculous confession they cannot deny, whereof upon record there are some very remarkable. The first that Oracle of *Delphos* delivered unto *Augustus*.

*Mo puer Hebrews Divos Deus ipse gubernans  
Cedere sede jubet, tristemq; redire sub orcum;  
Aris ergo dehinc tacitus discedito nostris.*

An Hebrew Childe, a God all gods excelling,  
To hell again commands me from this dwelling:  
Our Altars leave in silence, and no more  
A Resolution e're from hence implore.

A second recorded by *Plutarch*, of a voice that was heard to cry unto Mariners at the Sea, *Great Pan is dead*, which is a relation very remarkable, and may be read in his defect of Oracles. A third reported by *Eusebius* in the life of his magnified *Constantine*, that about that time *Apollo* mourned, declaring his Oracles were false, and that the righteous upon earth did hinder him from speaking truth. And a fourth related by *Theodoret*, and delivered by *Apollo Daphneus* unto *Julian* upon his *Persian* expedition, that he should remove the bodies about him before he could return an answer; and not long after his Temple was burnt with Lightning.

All which were evident and convincing acknowledgements of that Power which shuts his lips, and restrained that delusion which had reigned so many Centuries. But as his malice is vigilant, and the sins of men do still continue a toleration of his mischiefs, he resteth not, nor will he ever cease to circumvent the sons of the first deceived. And therefore expelled from Oracles, and solemn Temples of delusion, he runs into corners, exercising minor trumperies, and acting his deceits in Witches, Magicians, Diviners, and such inferiour seducers. And yet (what is deplorable) while we apply our selves thereto, and affirming that God hath left to speak by his Prophets, expect in doubtful matters a resolution from such spirits, while we say the Devil is mute, yet confess that these can speak, while we deny the substance, yet practise the effect, and in the denied solemnity, maintain the

The devils re-  
ceat when ex-  
pelled the  
Oracles.



the equivalent efficacy, in vain we cry that Oracles are down; *Apollo's* Altar still doth smoke; nor is the fire of *Delphos* out unto this day.

Impertinent it is unto our intention to speak in general of Oracles, and many have well performed it. The plainest of others was that recorded by *Herodotus*, and delivered unto *Cræsus*, who as a tryal of his omniscience sent unto distant Oracles; and so contrived with the messengers, that though in several places, yet at the same time they should demand what *Cræsus* was then a doing. Among all others, the Oracle of *Delphos* only hit it, returning answer, he was boyling a Lamb with a Tortoise, in a brazen vessel, with a cover of the same metal. The stile is haughty in Greek, though somewhat lower in Latine.

*Equoris est spatium & numerus mihi notus arene,  
Mutum percipio, sanctis nihil audio vocem.  
Venit ad hos sensus nidor testudinis acris,  
Qua semel agnina coquitur cum carne labete,  
Aere infra strato, & stratum cui desuper as est.*

I know the space of Sea, the number of the sand,  
I hear the silent, mute I understand.  
A tender Lamb joyned with a Tortoise flesh,  
Thy Master, King of *Lydia*, now doth dress.  
The scent thereof doth in my nostrils hover,  
From brazen pot closed with brazen cover.

Hereby indeed he acquired much wealth, and more honour, and was reputed by *Cræsus* as a Deity: and yet not long after, by a vulgar fallacy he deceived his Favourite and greatest friend of Oracles into an irreparable overthrow by *Cyrus*. And surely, the same success are likely all to have that relie or depend upon him. 'Twas the first play he practised on mortality; and as time hath rendred him more perfect in the Art, so hath the inveterateness of his malice more ready in the execution. 'Tis therefore the sovereign degree of folly, and a crime not only against God, but also our own reasons, to expect a favour from the devil; whose mercies are more cruel than those of *Polyphemus*; for he devours his Favourites first, and the nearer a man approacheth, the sooner he is scorched by *Moloch*. In brief, his favours are deceitful and double-headed, he doth apparent good, for real and convincing evil after it; and exalteth us up to the top of the Temple, but to tumble us down from it.



## CHAP. XIV.

## Of the death of Aristotle.

**T**hat Aristotle drowned himself in *Enripus*, as despairing to resolve the cause of its reciprocation, or ebb and flow seven times a day, with this determination, *Si quidem ego non capio te, tu capies me*, was the Assertion of *Procopius*, *Nazianzen*, *Iustin Martyr*, and is generally believed amongst us. Wherein, because we perceive men have but an imperfect knowledge, some conceiving *Enripus* to be a River, others not knowing where, or in what part to place it, we first advertise, it generally signifieth any strait, fret, or channel of the Sea, running between two Shores, as *Julius Pollux* hath defined it; as we read of *Enripus Hellepontiacus*, *Pyrrhæus*; and this whereof we treat, *Enripus Euboicus* or *Chalcidicus*, that is, a narrow passage of Sea dividing *Attica*, and the Island of *Eubæa*, now called *Golfo de Negroponte*, from the name of the Island and chief City thereof; famous in the Wars of *Antiochus*, and taken from the *Venetians* by *Mahomet* the Great.

Now that in this *Enripe* or fret of *Negropont*, and upon the occasion mentioned, *Aristotle* drowned himself, as many affirm, and almost all believe, we have some room to doubt. For without any mention of this, we finde two waies delivered of his death by *Diogenes Laertius*, who expressly treateth thereof; the one from *Eumolus* and *Phavorinus*, that being accused of impiety for composing an Hymn unto *Hervius* (upon whose Concubine he begat his son *Nischomachus*) he withdrew into *Chalcis*, where drinking poyson, he died; the Hymn is extant in *Laertius*, and the fifteenth book of *Athenæus*. Another by *Apollodorus*, that he died at *Chalcis* of a natural death, and languishment of stomach, in his sixty three, or great Climacterical year, and answerable hereto is the account of *Suidas* and *Censorinus*. And if that were clearly made out, which *Rabbi ben Joseph* affirmeth, he found in an *Egyptian* book of *Abraham Sapiens Perizel*; that *Aristotle* acknowledged all that was written in the Law of *Moses*, and became at last a *Proselyte*; it would also make improbable this received way of his death.

Again, beside the negative of Authority; it is also deniable by reason; nor will it be easie to obtrude such desperate attempts upon *Aristotle*, from unsatisfaction of reason, who so often acknowledged the imbecillity thereof. Who in matters of difficulty, and such which were not without abstrusities, conceived it sufficient to deliver conjecturalities. And surely, he that could sometimes sit down with high improbabilities, that could content himself, and think to satisfie others, that the variegation of birds was from their living in the Sun, or erection made by deliberation of the Te-

Articles.

What an *Enripus* is generally.

Touching the death of *Aristotle*.

*Licetus de questionibus* ep. 2.



sticles; would not have been dejected unto death with this. He was so well acquainted with *ἤντι*, and *πότερον ἤντι*, and *An Quia*, as we observe in the Queries of his Problems: which *ἤντι* and *ἐν τῷ πολῷ*, *fortasse* and *plerumque*, as is observable through all his Works; had certainly rested with probabilities, and glancing conjectures in this: Nor would his resolutions have ever run into that mortal Antanaclasis, and desperate piece of Rhetorick, to be compriz'd in that he could not comprehend. Nor is it indeed to be made out he ever endeavoured the particular of *Euripus*, or so much as to resolve the ebb and flow of the Sea. For, as *Vicomercatus* and others observe, he hath made no mention hereof in his Works, although the occasion present it self in his *Meteors*: wherein he disputeth the affections of the Sea; nor yet in his *Problems*, although in the twenty third Section, there be no less than one and forty Queries of the Sea. Some mention there is indeed in a work of the propriety of Elements, ascribed unto *Aristotle*, which notwithstanding is not reputed genuine, and was perhaps the same whence this was urged by *Plutarch*.

Lastly, the thing it self whereon the opinion dependeth, that is, the variety of the flux and the reflux of *Euripus*, or whether the same do ebb and flow seven times a-day, is not incontrovertible; For though *Pomponius Mela*, and after him *Solinus* and *Pliny* have affirmed it, yet I observe *Thucydides*, who speaketh often of *Eubæa*, had omitted it. *Pansanius* an ancient Writer, who hath left an exact description of *Greece*, and in as particular a way as *Leandro* of *Italy*, or *Cambden* of great *Brittain* describing not only the Countrey, Towns, and Rivers, but Hills, Springs, and Houses hath left no mention hereof. *Æschines* in *Ctesiphon* only alludeth unto it; and *Strabo* that accurate Geographer speaks warily of it, that is, *ὡς ποιεῖ*, and as men commonly reported. And so doth also *Maginus*, *Velocis ac varii fluctus est mare ubique in die, aut septies, ut alii dicunt, reciprocantur æstus*. Botero more plainly, *Il mar cresce e cala con un impeto mirabile quanta volte il dì, ben che comunemente si dica sette volte, &c.* This Sea with wondrous impetuosity ebbeth and floweth four times a day, although it be commonly said seven times, and generally opinioned, that *Aristotle* despairing the reason, drowned himself therein. In which description by four times a day, it exceeds not in number the motion of other Seas, taking the words properly, that is, twice ebbing and twice flowing in four and twenty hours. And is no more than what *Thomaso Porrethacci* affirmeth in his description of famous Islands, that twice a-day it hath such an impetuous flood, as is not without wonder, *Livy* speaks more particularly, *Haud facile infestior classi statio est & fretum ipsum Euripi, non septies die (sicut fama fert) temporibus certis reciprocatur, sed temere in modum venti, nunc huc, nunc illuc verso mari, velat monte præcipiti devolutus terrenus rapitur*. There is hardly a worse harbour, the fret or channel of *Euripus* not certainly ebbing or flowing seven times a day, according to common report; but being uncertainly, and in the manner of a winde carried hither and thither, is

De placitis  
Philosophorum



whirled away as a torrent down a hill. But the experimental testimony of *Gillius* is most considerable of any, who having beheld the course thereof, and made enquiry of Millers that dwelt upon its shore, received answer, that it ebb'd and flow'd four times a day, that is, every six hours, according to the Law of the Ocean; but that indeed sometimes it observed not that certain course. And this irregularity, though seldome happening, together with its unruly and tumultuous motion, might afford a beginning unto the common opinion. Thus may the expression in *Ctesiphon* be made out. And by this may *Aristotle* be interpreted, when in his Problems he seems to borrow a Metaphor from *Euripus*: while in the five and twentieth Section he enquireth, why in the upper parts of houses the air doth Euripize, that is, is whirled hither and thither.

Now that which gave life unto the assertion, might be his death at *Chalcis*, the chief City of *Eubœa*, and seated upon *Euripus*, where 'tis confessed by all he ended his daies. That he emaciated and pined away in the too anxious enquiry of its reciprocations, although not drowned therein, as *Rhodiginus* relateth, some conceived, was a half confession thereof not justifiable from Antiquity. Surely the Philosophy of flux and reflux was very imperfect of old among the Greeks and Latins; nor could they hold a sufficient Theory thereof, who only observed the Mediterranean, which in some places hath no ebb, and not much in any part. Nor can we affirm our knowledge is at the height, who have now the Theory of the Ocean and narrow Seas beside. While we refer it unto the Moon, we give some satisfaction for the Ocean, but no general salve for Greeks, and Seas which know no flood; nor resolve why it flows three or four foot at *Venice* in the bottom of the Gulf, yet scarce at all at *Ancona*, *Durazzo*, or *Cercyra*, which lye but by the way. And therefore old abstrusities have caused new inventions; and some from the Hypothesis of *Copernicus*, or the Diurnal and annual motion of the earth, endeavour to salve the flows and motions of these Seas, illustrating the same by water in a boal, that rising or falling to either side, according to the motion of the vessel; the conceit is ingenious, salves some doubts, and is discovered at large by *Galileo*.

But whether the received principle and undeniable action of the Moon may not be still retained, although in some difference of application, is yet to be perpended; that is, not by a simple operation upon the surface or superiour parts, but excitation of the nitro-sulphureous spirits, and parts disposed to intumescency at the bottom; not by attenuation of the upper part of the Sea, (whereby Ships would draw more water at the flow than at the ebb) but intumescencies caused first at the bottom, and carrying the upper part before them: subsiding and falling again, according to the motion of the Moon from the Meridian, and languor of the exciting cause: and therefore Rivers and Lakes who want these fermenting parts at the bottom, are not excited unto affluations, and therefore some Seas flow higher than others, according to the plenty of these spirits, in their submarine

Reg. Bac. doctif.  
Cabeus Met. 2.  
How the Moon  
may cause the  
ebbing and  
flowing of Sea.  
Why Rivers  
and Lakes ebb  
and flow not.  
Why some  
Seas flow  
higher than  
others, and  
continue longer;  
Whence the violent  
flows proceed  
in some Estuaries  
and Rivers.



marine constitutions. And therefore also the periods of flux and reflux are various, nor their encrease or decrease equal: according to the temper of the terreous parts at the bottom: who as they are more hardly or easily moved, do variously begin, continue or end their intumescencies.

From the peculiar disposition of the earth at the bottom, wherein quick excitations are made, may arise those Agars and impetuous flows in some æstuaries and Rivers, as is observable about *Trent* and *Humber* in *England*, which may also have some effect in the boisterous tides of *Euripus*, not only from ebullitions at the bottom, but also from the sides and lateral parts, driving the streams from either side, which arise or fall according to the motion in those parts, and the intent or remiss operation of the first exciting causes, which maintain their activities above and below the Horizon: even as they do in the bodies of plants and animals, and in the commotion of *Catarrhes*.

However therefore *Aristotle* died, what was his end, or upon what occasion, although it be not altogether assured; yet that his memory and worthy name shall live, no man will deny, nor grateful Scholar doubt: and if according to the Elegie of *Solon*, a man may be only said to be happy after he is dead, and ceaseth to be in the visible capacity of beatitude, or if according unto his own Ethicks, sense is not essential unto felicity, but a man may be happy without the apprehension thereof; surely in that sense he is pyramidally happy; nor can he ever perish but in the *Euripe* of Ignorance, or till the Torrent or Barbarism overwhelm all.

A like conceit there passeth of *Melissigenes* alias *Homer*, the Father Poet, that he pined away upon the Riddle of the Fishermen. But *Herodotus* who wrote his life, hath cleared this point; delivering, that passing from *Samos* unto *Athens*, he went sick ashore upon the Island *Jos*, where he died, and was solemnly interred upon the Sea side, and so decidedly concludeth, *Ex hoc agitudine extremum diem clausit Homerus in Jo, non, ut arbitrantur aliqui, Anigmatis perplexitate enectus, sed morbo.* HOMERS Death.



## CHAP. XIV.

## Of the wish of Philoxenus.

**T**Hat relation of *Aristotle*, and conceit generally received concerning *Philoxenus*, who wisheth the neck of a Crane, that thereby he might take more pleasure in his meat, although it pass without exception, upon enquiry I find not only doubtful in the story, but absurd in the desire or reason alledged for it. For though his wish were such as is delivered, yet had it not perhaps that end, to delight his gust in eating, but rather to obtain advantage thereby in singing, as is declared by *Mirandula*. *Aristotle* (saith he) in his *Ethicks* and *Problems*, accuseth *Philoxenus* of sensuality, for the greater pleasure of gust desiring the neck of a Crane; which desire of his, assenting unto *Aristotle*, I have formerly condemned: But since I perceive that *Aristotle* for this accusation hath been accused by divers Writers. For *Philoxenus* was an excellent Musician, and desired the neck of a Crane, not for any pleasure at meat, but fancying thereby an advantage in singing or warbling, and dividing the notes in musick. And many Writers there are which mention a Musician of that name, as *Plutarch* in his book against Usury, and *Aristotle* himself in the eighth of his *Politicks*, speaks of one *Philoxenus* a Musician, that went off from the Dorick Dithyrambicks unto the Phrygian Harmony.

Again, be the story true or false, rightly applyed or not, the intention is not reasonable, and that perhaps neither one way nor the other. For if we rightly consider the organ of taste, we shall finde the length of the neck to conduce but little unto it. For the tongue being the instrument of taste, and the tip thereof the most exact distinguisher, it will not advantage the gust to have the neck extended; wherein the Gullet and conveying parts are only seated, which partake not of the nerves of gustation, or appertaining unto sapor, but receive them only from the sixth pair; whereas the nerves of taste descend from the third and fourth propagations, and so diffuse themselves into the tongue. And therefore Cranes, Herons and Swans have no advantage in taste beyond Hawks, Kites, and others of shorter necks.

Nor, if we consider it, had nature respect unto the taste in the different contrivance of necks, but rather unto the parts contained, the composure of the rest of the body, and the manner whereby they feed. Thus animals of long legs, have generally long necks; that is, for the conveniency of feeding, as having a necessity to apply their mouths unto the earth. So have Horses, Camels, Dromedaries long necks, and all tall animals, except the Elephant, who in defect thereof is furnished with a Trunk, without which he could not attain the ground. So have Cranes, Herons, Storks and

Shove-



Shovelards long necks : and so even in man, whose figure is erect, the length of the neck followeth the proportion of other parts ; and such as have round faces or broad chests and shoulders, have very seldome long necks. For, the length of the face twice exceedeth that of the neck, and the space betwixt the throat-pit and the navel, is equal unto the circumference thereof. Again, animals are framed with long necks, according unto the course of their life or feeding : so many with short legs have long necks, because they feed in the water, as Swans, Geese, Pelicans, and other fin-footed animals. But Hawks and birds of prey have short necks and trussed legs ; for that which is long, is weak and flexible, and a shorter figure is best accommodated unto that intention. Lastly, the necks of animals do vary, according to the parts that are contained in them, which are the weazen and the gullet. Such as have no weazen and breath not, have scarce any neck, as most sorts of fishes ; and some none at all, as all sorts of pectinals, Soals, Thornback, Flounders ; and all crustaceous animals, as Crevises, Crabs and Lobsters.

All which considered, the Wish of *Philoxenus* will hardly consist with reason. More excusable had it been to have wished himself an Ape, which if common conceit speak true, is exacter in taste than any. Rather some kind of granivorous bird than a Crane, for in this sense they are so exquisite, that upon the first peck of their bill, they can distinguish the qualities of hard bodies ; which the sense of man discerns not without mastication. Rather some ruminating animal, that he might have eat his meat twice over, or rather, as *Theophilus* observed in *Athenus*, his desire had been more reasonable, had he wished himself an Elephant, or an Horse ; for in these animals the appetite is more vehement, and they receive their viands in large and plenteous manner. And this indeed had been more suitable, if this were the same *Philoxenus* whereof *Plutarch* speaketh, who was so uncivilly greedy, that to engross the messe, he would preventively deliver his nostrils in the dish.

As for the musical advantage, although it seem more reasonable, yet do we not observe that Cranes and birds of long necks have any musical, but harsh and clangous throats. But birds that are canorous, and whose notes we most commend, are of little throats and short necks, as Nightingales, Finches, Linnets, Canary birds and Larks. And truly, although the weazon, throat and tongue be the instruments of voice, and by their agitations do chiefly concur unto these delightful modulations, yet cannot we assign the cause unto any particular formation ; and I perceive the best thereof, the Nightingale, hath some disadvantage in the tongue, which is not acuminate and pointed as in the rest, but seemeth as it were cut off, which perhaps might give the hint unto the fable of *Philomela*, and the cutting off her tongue by *Terens*.



## CHAP. XV.

## Of the Lake Asphaltites.

Concerning the Lake *Asphaltites*, the Lake of *Sodom*, or the dead Sea, that heavy bodies cast therein, sink not, but by reason of a salt and bituminous thickness in the water float and swim above, narrations already made are of that variety, we can hardly from thence deduce a satisfactory determination; and that not only in the story it self, but in the cause alledged. As for the story, men deliver it variously; some I fear too largely; as *Pliny*, who affirmeth that bricks will swim therein. *Mandevil* goeth further, that iron swimmeth, and feathers sink. *Munster* in his *Cosmography* hath another relation, although perhaps derived from the Poem of *Tertullian*, that a candle burning swimmeth, but if extinguished, sinketh. Some more moderately, as *Iosephus*, and many other: affirming only that living bodies float, nor peremptorily averring they cannot sink, but that indeed they do not easily descend. Most traditionally, as *Galen*, *Pliny*, *Solinus* and *Strabo*, who seems to mistake the Lake *Serbonis* for it. Few experimentally, most contenting themselves in the experiment of *Vespasian*, by whose command some captives bound were cast therein, and found to float as though they could have swimm'd: divers contradictorily, or contrarily, quite overthrowing the point. *Aristotle* in the second of his *Meteors* speaks lightly thereof, ἀσπερ μολογῶσι, which word is variously rendred, by some as a fabulous account, by some as a common talk. *Biddulphus* divideth the common accounts of *Judea* into three parts, the one, saith he, are apparent truths, the second apparent falsehoods, the third are dubious, or between both; in which form he ranketh the relation of this Lake. But *Andrew Thevet* in his *Cosmography* doth ocularly overthrow it; for he affirmeth he saw an *Ass* with his Saddle cast therein, and drowned. Now of these relations so different or contrary unto each other, the second is most moderate and safest to be embraced, which saith, that living bodies swim therein, that is, they do not easily sink: and this, until exact experiment further determine, may be allowed, as best consistent with this quality, and the reasons alledged for it.

As for the cause of this effect, common opinion conceives it to be the salt and bituminous thickness of the water. This indeed is probable, and may be admitted as far as the second opinion concedeth. For certain it is, that salt-water will support a greater burden than fresh; and we see an egg will descend in salt water, which will swim in brine. But that iron should float therein, from this cause is hardly granted; for heavy bodies will only swim in that liquor, wherein the weight of their bulk exceedeth not the weight of so much water as it occupieth or taketh up. But surely no water is

heavy

Biddulphi itinerarium Anglice.



heavy enough to answer the ponderosity of iron, and therefore that metal will sink in any kind thereof, and it was a perfect Miracle which was wrought this way by *Elisba*. Thus we perceive that bodies do swim or sink in different liquors, according unto the tenuity or gravity of those liquors which are to support them. So salt water beareth that weight which will sink in vinegar, vinegar that which will fall in fresh water, fresh water that which will sink in spirits of Wine, and that will swim in spirits of Wine, which will sink in clear oyl; as we made experiment in Globes of wax pierced with light sticks to support them. So that although it be conceived an hard matter to sink in oyl, I believe a man should find it very difficult, and next to flying, to swim therein. And thus will Gold sink in Quick-silver, wherein iron and other metals swim; for the bulk of Gold is only heavier than that space of Quick-silver which it containeth: and thus also in a solution of one ounce of Quick-silver in two of *Aqua-fortis*, the liquor will bear Amber, Horn, and the softer kinds of stones, as we have made tryal in each.

But a private opinion there is which crosseth the common conceit maintained by some of late, and alledged of old by *Strabo*, that the floating of bodies in this Lake proceeds not from the thickness of the water, but a bituminous ebullition from the bottom, whereby it wafts up bodies injected, and suffereth them not easily to sink. The verity thereof would be enquired by ocular exploration, for this way is also probable. So we observe, it is hard to wade deep in baths where springs arise; and thus sometime are balls made to play upon a spouting stream.

And therefore, until judicious and ocular experiment confirm or distinguish the assertion, that bodies do not sink herein at all, we do not yet believe; that they not easily, or with more difficulty descend in this than other water, we shall readily assent. But to conclude an impossibility from a difficulty, or affirm whereas things not easily sink, they do not drown at all; beside the fallacy, is a frequent addition in humane expression, and an amplification not unusual as well in opinions as relations; which oftentimes give indistinct accounts of proximities, and without restraint transcend from one another. Thus, forasmuch as the torrid Zone was conceived exceeding hot, and of difficult habitation, the opinions of men so advanced its constitution, as to conceive the same uninhabitable, and beyond possibility for man to live therein. Thus, because there are no Wolves in *England*, nor have been observed for divers generations, common people have proceeded into opinions, and some wise men into affirmations, they will not live therein, although brought from other Countreys. Thus most men affirm, and few here will believe the contrary, that there be no Spiders in *Ireland*; but we have beheld some in that Countrey; and though but few, some Cob-webs we behold in Irish wood in *England*. Thus the Crocodile from an egg growing up to an exceeding magnitude, common conceits, and divers Writers



deliver, it hath no period of encrease, but groweth as long as it liveth. And thus in brief, in most apprehensions the conceits of men extend the considerations of things, and dilate their notions beyond the propriety of their natures.

## CHAP. XVI.

### Of divers other Relations.

1. **T**He relation of *Averroes*, and now common in every mouth, of the woman that conceived in a bath, by attracting the sperm or seminal effluxion of a man admitted to bath in some vicinity unto her, I have scarce faith to believe; and had I been of the Jury, should have hardly thought I had found the father in the person that stood by her. 'Tis a new and unseconded way in History to fornicate at a distance, and much offendeth the rules of Physick, which say, there is no generation without a joynt emission, nor only a virtual, but corporal and carnal contactation. And although *Aristotle* and his adherents cut off the one, who conceive no effectual ejaculation in women, yet in defence of the other, they cannot be introduced. For, if as he delivereth, the inordinate longitude of the organ, though in its proper recipient, may be a means to improlificate the seed; surely the distance of place, with the commixture of an aqueous body, must prove an effectual impediment, and utterly prevent the success of a conception. And therefore that conceit concerning the daughters of *Lois*, that they were impregnated by their sleeping father, or conceived by seminal pollution received at distance from him, will hardly be admitted. And therefore what is related of devils, and the contrived delusions of spirits, that they steal the seminal emissions of man, and transmit them into their votaries in lection, is much to be suspected, and altogether to be denied, that there ensue conceptions thereupon; however husbanded by *Art*, and the wisest menagery of that most subtle impostor. And therefore also that our magnified *Merlin* was thus begotten by the devil, is a groundless conception; and as vain to think from thence to give the reason of his prophetic spirit. For if a generation could succeed, yet should not the issue inherit the faculties of the devil, who is but an Auxiliary, and no univocal Actor; nor will his nature substantially concur to such productions.

And although it seems not impossible, that impregnation may succeed from seminal spirits, and vaporous irradiations containing the active principle, without material and gross emissions; as it happeneth sometimes in imper-

Generations by  
the devil very  
improbable.



imperfected persons, and rare conceptions of some much under puberty or fourteen. As may be also conjectured in the coition of some insects, wherein the female makes intrusion into the male; and as some would have it, from the continued occasion in Hens, from one single tread of a Cock, and little stock laid up near the vent, sufficient for durable procreation; yet will not the same suffice to support the story in question, wherein no corpulent emission is acknowledged, answerable unto the fable of the *Talmudists*, in the story of *Benzira*, begotten in the same manner on the daughter of the Prophet *Jeremie*.

2. The Relation of *Lucilius*, and now become common, concerning *Crassus* the Grandfather of *Marcus* the Wealthy *Romane*, that he never laughed but once in all his life, and that was at an Assle eating thistles, is something strange. For, if an indifferent and unridiculous object could draw his habitual austereness unto a smile; it will be hard to believe he could with perpetuity resist the proper motives thereof. For the Act of Laughter, which is a sweet contraction of the muscles of the face, and a pleasant agitation of the vocal Organs, is not merely voluntary, or totally within the jurisdiction of our selves: but as it may be constrained by corporal contact in any, and hath been enforced in some even in their death, so the new unusual or unexpected jucundities, which present themselves to any man in his life, at some time or other will have activity enough to excitate the earthiest soul, and raise a smile from most composed tempers. Certainly the times were dull when these things hapned, and the wits of those Ages short of these of ours; when men could maintain such immutable faces, as to remain like statues under the flatteries of wit, and persist unalterable at all efforts of Jocularity. The spirits in hell, and *Pluto* himself, whom *Lucian* makes to laugh at passages upon earth, will plainly condemn these Saturnines, and make ridiculous the magnified *Heracitus*, who wept preposterously, and made a hell on earth; for rejecting the consolations of life, he passed his daies in tears, and the uncomfortable attendments of hell.

Laughter,  
what kind of  
Passion it is.

3. The same conceit there passeth concerning our blessed Saviour, and is sometimes urged as an high example of gravity. And this is opinioned, because in holy Scripture it is recorded he sometimes wept, but never that he laughed. Which howsoever granted, it will be hard to conceive how he passed his younger years and childhood without a smile, if as Divinity affirmeth, for the assurance of his humanity unto men, and the concealment of his Divinity from the devil, he passed this age like other children, and so proceeded untill he evidenced the same. And surely herein no danger there is to affirm the act or performance of that, whereof we acknowledge the power and essential property; and whereby indeed he most nearly convinced the doubt of his humanity. Nor need we be afraid to ascribe that unto the incarnate Son, which sometimes is attributed unto the uncaruate Father;



ther; of whom it is said, He that dwelleth in the Heavens, shall laugh the wicked to scorn. For a laugh there is of contempt or indignation, as well as of mirth or Jocosity; And that our Saviour was not exempted from the ground hereof, that is, the passion of anger, regulated and rightly ordered by Reason, the schools do not deny: and besides the experience of the money-changers and Dove-sellers in the Temple, is testified by St. *John*, when he saith, the speech of *David* was fulfilled in our Saviour.

*Zelus domus  
tue comedit me.*

Only in the  
vulgar Latine.  
*Ju'g. 9. 53.*

Now the Alogie of this opinion consisteth in the illation; it being not reasonable to conclude from Scripture negatively in points which are not matters of faith, and pertaining unto Salvation. And therefore although in the description of the creation there be no mention of fire, Christian Philosophy did not think it reasonable presently to annihilate that element, or positively to decree there was no such thing at all. Thus whereas in the brief Narration of *Moses* there is no record of wine before the flood, we cannot satisfactorily conclude that *Noah* was the first that ever tasted thereof. And thus because the word *Brain* is scarce mentioned once, but *Hearts* above an hundred times in holy Scripture; Physicians that dispute the principality of parts, are not from hence induced to bereave that animal Organ of its pricity. Wherefore the Scriptures being serious, and commonly omitting such Parergies, it will be unreasonable from hence to condemn all laughter, and from considerations inconsiderable to discipline a man out of his nature. For this is by a rustical severity to banish all urbanity, whose harmless and confined condition, as it stands commended by morality, so is it consistent with Religion, and doth not offend Divinity.

4. The custome it is of Popes to change their name at their creation; and the Author thereof is commonly said to be *Bocca di porco*, or swines face; who therefore assumed the stile of *Sergius* the second, as being ashamed so foul a name should dishonour the chair of *Peter*; wherein notwithstanding, from *Montacutius* and others I find there may be some mistake. For *Massonius* who writ the lives of Popes, acknowledgeth he was not the first that changed his name in that Sea; nor as *Platina* affirmeth, have all his Successors precisely continued that custome; for *Adrian* the sixth, and *Marcellus* the second, did still retain their Baptismal denominations. Nor is it proved, or probable, that *Sergius* changed the name of *Bocca di Porco*, for this was his surname or gentilitious appellation: nor was it the custome to alter that with the other; but he commuted his Christian name *Peter* for *Sergius*, because he would seem to decline the name of *Peter* the second. A scruple, I confess, not thought considerable in other Seas, whose Originals and first Patriarchs have been less disputed; nor yet perhaps of that reality as to prevail in points of the same nature. For the names of the Apostles, Patriarchs and Prophets have been assumed even to affectation; the name of *Jesus* hath not been appropriate, but some in precedent ages have born that name, and many since have not refused the Christian



Christian name of *Emanuel*. Thus are there few names more frequent than *Moses* and *Abraham* among the Jews; The *Turks* without scruple affect the name of *Mahomet*, and with gladness receive so honourable cognomination.

And truly in humane occurrences there ever have been many well directed intentions, whose rationalities will never bear a rigid examination, and though in some way they do commend their Authors, and such as first began them, yet have they proved insufficient to perpetuate imitation in such as have succeeded them. Thus was it a worthy resolution of *Godfrey*, and most Christians have applauded it, That he refused to wear a Crown of gold, where his Saviour had worn one of thorns. Yet did not his Successors durably inherit that scruple, but some were anointed, and solemnly accepted the Diadem of regality. Thus *Julius*, *Augustus*, and *Tiberius*, with great humility or popularity refused the name of *Imperator*, but their Successors have challenged that title, and retain the same even in its titularity. And thus to come nearer our subject, the humility of *Gregory* the Great, would by no means admit the stile of universal Bishop, but the ambition of *Boniface* made no scruple thereof, nor of more queasie resolutions have been their Successors ever since.

5. That *Tamerlane* was a Scythian Shepherd, from *M. Knolls* and others, from *Alhazen* a learned Arabian who wrote his life, and was Spectator of many of his exploits, we have reason to deny. Not only for his birth, for he was of the blood of the *Tartarian* Emperors, whose father *Og* had for his possession the Countrey of *Sagathy*; which was no slender Territory, but comprehended all that tract wherein were contained *Racetrana*, *Sogdiana*, *Margiana*, and the Nation of the *Massagetes*, whose capital City was *Samarcand*; a place though now decayed, of great esteem and trade in former ages. But from his regal Inauguration, for it is said, that being about the age of fifteen, his old father resigned the Kingdom, and men of War unto him. And also from his education, for as the story speaks it, he was instructed in the Arabian learning, and afterward exercised himself therein. Now Arabian learning was in a manner all the liberal Sciences, especially the Mathematicks, and natural Philosophy, wherein not many Ages before him there flourished *Avicenna*, *Averroes*, *Avenzoar*, *Geber*, *Almanzor*, and *Alhazen*, cognominal unto him that wrote his History, whose Chronologie indeed, although it be obscure, yet in the opinion of his Commentator, he was contemporary unto *Avicenna*, and hath left sixteen books of Opticks, of great esteem with ages past, and textuary unto our daies.

Now the ground of this mistake was surely that which the Turkish historian declareth. Some, saith he, of our historians will needs have *Tamerlane* to be the son of a Shepherd. But this they have said, not knowing at all the custome of their Countrey; wherein the principal Revenues of the King and Nobles consisteth in cattel; who despising gold and silver, abound

in



Description of  
the Turkish  
Seraglio, since  
printed. The  
daily provision  
of the Seraglio.

in all sorts thereof. And this was the occasion that some men call them Shepherds, and also affirm this Prince descended from them. Now, if it be reasonable, that great men whose possessions are chiefly in cattle, should bear the name of Shepherds, and fall upon so low denominations; then may we say that *Abraham* was a Shepherd, although too powerful for four Kings: that *Job* was of that condition, who beside Camels and Oxen, had seven thousand sheep: and yet is said to be the greatest man in the East. Thus was *Mesha* King of *Moab* a Shepherd, who annually paid unto the Crown of *Israel*, an hundred thousand lambs, and as many Rams. Surely it is no dishonourable course of life which *Moses* and *Jacob* have made exemplary: 'tis a profession supported upon the natural way of acquisition, and though contemned by the *Egyptians*, much countenanced by the Hebrews, whose sacrifices required plenty of Sheep and Lambs. And certainly they were very numerous; for, at the consecration of the Temple, beside two and twenty thousand Oxen, King *Solomon* sacrificed an hundred and twenty thousand sheep, and the same is observable from the daily provision of his house: which wax ten fat Oxen, twenty Oxen out of the pastures, and an hundred Sheep, beside row-buck, fallow-deer, and fatted Fowls. Wherein notwithstanding (if a punctual relation thereof do rightly inform us) the Grand Seignior doth exceed: the daily provision of whose Seraglio in the Reign of *Achmet*, beside Beeves, consumed two hundred sheep; lambs and kids when they were in season one hundred; calves ten; geese fifty; hens two hundred; chickens one hundred; pigeons an hundred pair.

And therefore this mistake concerning the Noble *Tamerlane*, was like that concerning *Demosthenes*, who is said to be the Son of a Black-smith, according to common conceit, and that handsome expression of *Juvenal*.

*Quem pater ardentis massa fuligine lippus,  
A carbone & forcipibus, gladiosq; parante  
Incende, & luteo Fulcano ad Rhetoræ misit.*

But *Plutarch* who writ his life, hath cleared this conceit, plainly affirming he was most nobly descended, and that this report was raised, because his father had many slaves that wrought Smiths work, and brought the profit unto him.

CHAP.



## CHAP. XVII.

## Of some Others.

I. **WE** are sad when we read the story of *Belisarius* that worthy Chief-tain of *Justinian*, who, after the victories of Vandals, Goths, Persians, and his Trophies in three parts of the World, had at last his eyes put out by the Emperour, and was reduced to that distress, that he begged relief on the high way, in that uncomfortable petition, *Date obolum Belisario*. And this we do not only hear in Discourses, Orations and Themes, but find it also in the leaves of *Petrus Crinitus*, *Volaterranus* and other worthy Writers.

But, what may somewhat console all men that honour virtue, we do not discover the later Scene of his misery in Authors of Antiquity, or such as have expressly delivered the story of those times. For, *Suidas* is silent herein, *Cedrenus* and *Zonarus*, two grave and punctual Authors, delivering only the confiscation of his goods, omit the history of his mendication. *Panlus Diaconus* goeth farther, not only passing over this act, but affirming his goods and dignities were restored. *Agathinus* who lived at the same time, declareth he suffered much from the envie of the Court: but that he descended thus deep into affliction, is not to be gathered from his pen. The same is also omitted by *Procopius* a contemporary and professed enemy unto *Justinian* and *Belisarius*, who hath left an opprobrious book against them both.

*Ανεδότος* or  
*Arcana historia.*

And in this opinion and hopes we are not single, but *Andreas Alciatus* the Civilian in his *Parerga*, and *Franciscus de Cordua* in his *Didascalia*, have both declaratorily confirmed the same, which is also agreeable unto the judgement of *Nicolaus Alemannus*, in his notes upon that bitter history of *Procopius*. Certainly sad and Tragical stories are seldome drawn within the circle of their verities; but as their Relators do either intend the hatred or pity of the persons, so are they set forth with additional amplifications. Thus have some suspected it hath hapned unto the story of *Oedipus*; and thus do we conceive it hath fared with that of *Judas*, who having sinned beyond aggravation, and committed one villany which cannot be exasperated by all other; is yet charged with the murder of his reputed brother, parricide of his father, and incest with his own mother, as *Florilegus* or *Matthew of Westminster* hath at large related. And thus hath it perhaps betallen the noble *Belisarius*, who, upon instigation of the Empress, having contrived the exile, and very hardly treated Pope *Serverius*; Latine pens, as a judgement of God upon this fact, have set forth his future sufferings: and omitting



Procop. bell.  
Persic. 1.  
ἄπτον ἢ ὀβρο-  
λόν αὐτίκα.

omitting nothing of amplification, they have also delivered this: which notwithstanding *Johannes* the Greek, makes doubtful, as may appear from his *Jambicks* in *Baronius*, and might be a mistake or misapplication: translating the affliction of one man upon another, for the same befel unto *Johannes Cappadox*, contemporary unto *Belisarius*, and in great favour with *Justinian*; who being afterward banished into *Egypt*, was said to beg relief on the high way.

2. That *fluctus Decumannus*, or the tenth wave is greater and more dangerous than any other, some no doubt will be offended if we deny; and hereby we shall seem to contradict Antiquity; for, answerable unto the literal and common acception, the same is averred by many Writers, and plainly described by *Ovid*.

*Qui venit hic fluctus, fluctus supereminet omnes,  
Posterior nono est, undecimoque prior..*

Which notwithstanding is evidently false; nor can it be made out by observation, either upon the shore or the Ocean, as we have with diligence explored in both. And surely in vain we expect a regularity in the waves of the Sea, or in the particular motions thereof, as we may in its general reciprocations, whose causes are constant; and effects therefore correspondent. Whereas its fluctuations are but motions subservient; which winds, storms, shores, shelves, and every interjacency irregulates. With semblable reason we might expect a regularity in the winds; whereof though some be statary, some anniversary, and the rest do tend to determinate points of Heaven, yet do the blasts and undulary breaths thereof maintain no certainty in their course: nor are they numerally feared by Navigators.

Of affinity hereto is that conceit of *Ovum Decumanum*, so called, because the tenth egg is bigger than any other, according unto the reason alledged by *Festus*, *Decumana ova dicuntur, quia ovum decimum majus nascitur*. For the honour we bear unto the Clergie, we cannot but wish this true; but herein will be found no more of verity than in the other: and surely few will assent hereto without an implicate credulity, or Pythagorical submission unto every conception of number.

For, surely the conceit is numeral, and though not in the sense apprehended, relateth unto the number of ten, as *Franciscus Sylvius* hath most probably declared. For, whereas amongst simple numbers or digits, the number of ten is the greatest: therefore whatsoever was the greatest in every kind, might in some sense be named from this number. Now, because also that which was the greatest, was metaphorically by some at first called *Decumanus*; therefore whatsoever passed under this name, was literally conceived by others to respect and make good this number.

The



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In y<sup>e</sup> E India & in y<sup>e</sup> K of Quamby in China, there is found a Stone  
y<sup>e</sup> Head of certain Serpents (w<sup>h</sup> they call by y<sup>e</sup> name Signifying Living  
Serpents) w<sup>h</sup> heals y<sup>e</sup> Biting of y<sup>e</sup> same Serpent, y<sup>t</sup> else w<sup>d</sup> kill in 24  
This Stone is round, white in y<sup>e</sup> middle, & abt y<sup>e</sup> edges blew or greenish. If  
applied to y<sup>e</sup> wound, it adheres to it of it self, & falls not off, but after  
suckt y<sup>e</sup> Poison: Then they wash it in Milk, wherein its left a while  
it return to its natural vishon. It is a rare Stone, for if it be p  
2<sup>d</sup> time upon y<sup>e</sup> wound, & stick to it, tis a sign it had n<sup>t</sup> suckt a  
Venom during y<sup>e</sup> first Application; but if it stick n<sup>t</sup>, tis a Mar  
all y<sup>e</sup> Payson was drawn out at first. P Trans. n<sup>o</sup> 6



The conceit is also Latine; for the Greeks to express the greatest wave, do use the number of three, that is, the word *τριφυμία*, which is a concurrence of three waves in one, whence arose the proverb *τριφυμία κακῶν*, or a trifluatation of evils, which *Erasmus* doth render *Malorum fluctus Decemmanus*. And thus, although the terms be very different, yet are they made to signifie the self-same thing; the number of ten to explain the number of three, and the single number of one wave, the collective concurrence of more.

3. The poyson of *Parysatis*, reported from *Ctesias* by *Plutarch* in the life of *Artaxerxes*, whereby anointing a knife on the one side, and therewith dividing a bird; with the one half she poysoned *Statira*, and safely fed her self on the other, was certainly a very subtil one, and such as our ignorance is well content it knows not. But surely we had discovered a poyson that would not endure *Pandoraes* box, could we be satisfied in that which for its coldness nothing could contain but an *Asses* hoof, and therewith some report that *Alexander* the great was poysoned. Had men derived so strange an effect from some occult or hidden qualities, they might have silenced contradiction; but ascribing it unto the manifest and open qualities of cold, they must pardon our belief; who perceive the coldest and most Stygian waters may be included in glasses; and by *Aristotle* who saith, that glass is the perfectest work of Art, we understand they were not then to be invented.

And though it be said that poyson will break a Venice-glass, yet have we not met with any of that nature. Were there a truth herein, it were the best Preservative for Princes and Persons exalted unto such fears; and surely far better than divers now in use. And though the best of China dishes, and such as the Emperour doth use, be thought by some of infallible virtue unto this effect; yet will they not, I fear, be able to elude the mischief of such intentions. And though also it be true, that God made all things double, and that if we look upon the works of the most High, there are two and two, one against another; that one contrary hath another, and poyson is not without a poyson unto it self; yet hath the curse so far prevailed, or else our industry defected, that poysons are better known than their Antidotes, and some thereof do scarce admit of any. And lastly, although unto every poyson men have delivered many Antidotes, and in every one is promised an equality unto its adversary, yet do we often finde they fail in their effects: Moly will not resist a weaker Cup than that of *Circe*; a man may be poysoned in a Lemnian dish; without the miracle of *John*, there is no confidence in the earth of *Paul*; and if it be meant that no poyson could work upon him, we doubt the story, and expect no such success from the diet of *Mithridates*.

A story there passeth of an Indian King, that sent unto *Alexander* a fair woman fed with *Aconites* and other poysons, with this intent, either by

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converse

In what sense  
God Almighty  
hath created  
all things dou-  
ble.

Terra Melita.



Hemlock.

stol and w  
quidm bod  
housen dlan  
Vale quid mo-  
raris? Ego ra-  
do, tu autem  
morare donec  
venis.

converse or copulation complexionally to destroy him. For my part, although the design were true, I should have doubted the success. For, though it be possible that poysons may meet with tempers whereto they may become Aliments, and we observe from fowls that feed on fishes, and others fed with garlick and onions, that simple aliments are not alwaies concocted beyond their vegetable qualities; and therefore that even after carnal conversion, poysons may yet retain some portion of their natures; yet are they so refracted, cicurated and subdued, as not to make good their first and destructive malignities. And therefore the Stork that eateth Snakes, and the Stare that feedeth upon Hemlock, though no commendable aliments, are not destructive poysons. For, animals that can impoxiously digest these poysons, become antidotal unto the poyson digested. And therefore whether their breath be attracted, or their flesh ingested, the poysonous reliques go still along with their antidote, whose society will not permit their malice to be destructive. And therefore also animals that are not mischieved by poysons which destroy us, may be drawn into Antidote against them; the blood or flesh of Storks against the venom of Serpents, the Quail against Hellebore, and the diet of Starlings against the drought of *Socrates*. Upon like grounds are some parts of Animals Alexipharmagal unto others; and some veins of the earth, and also whole regions, not only destroy the life of venomous creatures, but also prevent their productions. For though perhaps they contain the seminals of Spiders and Scorpions, and such as in other earths by fuscitation of the Sun may arise unto animation; yet lying under command of their Antidote, without hope of emergence they are poysoned in their matrix by powers easily hindring the advance of their originals, whose confirmed forms they are able to destroy.

5. The story of the Wandering Jew is very strange, and will hardly obtain belief; yet is there a formal account thereof set down by *Mattheu Paris*, from the report of an Armenian Bishop; who came into this Kingdom about four hundred years ago, and had often entertained this Wanderer at his Table. That he was then alive, was first called *Cariaphilus*, was Keeper of the Judgement Hall, whence thrusting out our Saviour with expostulation for his stay, was condemned to stay until his return; was after baptized by *Ananias*, and by the name of *Joseph*; was thirty years old in the daies of our Saviour, remembered the Saints that arised with him, the making of the Apostles Creed, and their several peregrinations; Surely were this true, he might be an happy arbitrator in many Christian controversies; but must impardonably condemn the obstinacy of the Jews, who can contemn the Rhetorick of such miracles, and blindly behold so living and lasting conversions.

6. Clearer confirmations must be drawn for the history of Pope *Joan*, who succeeded *Leo* the fourth, and preceded *Benedict* the third, then many we



we yet discover. And since it is delivered with *aiunt* and *ferunt* by many; since the learned *Leo Allatius* hath discovered, that antient copies of *Mar-*  
*tinus Polonus*, who is chiefly urged for it, had not this story in it; since  
 not only the stream of Latine Historians have omitted it, but *Photius* the  
 Patriarch, *Metrophanes Smyrneus*, and the exasperated Greeks have made  
 no mention of it, but conceded *Benedict* the third Successor unto *Leo* the  
 fourth, he wants not grounds that doubts it.

Many things historical which seem of clear concession, want not affir-  
 mations and negations, according to divided pens: as is notoriously ob-  
 servable in the story of *Hildebrand* or *Gregory* the seventh, repugnantly de-  
 livered by the Imperial and Papal party. In such divided records, par-  
 tiality hath much depraved history, wherein if the equity of the Reader do  
 not correct the inquiry of the Writer, he shall be much confounded with  
 repugnancies, and often find in the same person, *Numa* and *Nero*. In things  
 of this nature, moderation must intercede; and so charity may hope, that  
 Roman Readers will construe many passages in *Bolsch*, *Fayus*, *Schlusfeld-*  
*berg*, and *Cochlaus*.

7. Every ear is filled with the story of Fryer *Bacon*, that made a brazen  
 head to speak these words, *Time is*, Which though there want not the like  
 relations, is surely too literally received, and was but a mystical fable con-  
 cerning the Philosophers great work, wherein he eminently laboured. Im-  
 plying no more by the copper head, than the vessel wherein it was wrought,  
 and by the words it spake, then the opportunity to be watched about the  
*Tempus ortus*, or birth of the mystical child, or Philosophical King of *Lul-*  
*lius*: the rising of the *Terra foliata* of *Arnoldus*, when the earth sufficient-  
 ly impregnated with the water, ascendeth white and splendent. Which  
 not observed, the work is irrecoverably lost; according to that of *Petrus*  
*Bonus*. *Ibi est operis perfectio aut annihilatio; quoniam ipsa die, immo ho-*  
*ra, oriuntur elementa simplicia depravata, quae egent statim compositione, an-*  
*tequam valent ab igne.*

Now letting slip this critical opportunity, he missed the intended trea-  
 sure. Which had he obtained, he might have made out the tradition of  
 making a brazen wall about *England*. That is, the most powerful defence,  
 and strongest fortification which Gold could have effected.

8. Who can but pity the virtuous *Epicurus*, who is commonly con-  
 ceived to have placed his chief felicity in pleasure and sensual delights, and  
 hath therfore left an infamous name behind him? How true, let them de-  
 termine who read that he lived seventy years, and wrote more books than  
 any Philosopher but *Chrysippus*, and no less than three hundred, without  
 borrowing from any Author. That he was contented with bread and water,  
 and when he would dine with *five*, and pretend unto epulation, he de-  
 sired no other addition than a piece of *Cytheridian* cheese. That shall  
 consider the words of *Seneca*, *Non dico, quod periq; nostrorum, sectans*

Confutatio fa-  
 bulae de Joana  
 Papissa cum  
 Nibisio.

Of Luther,  
 Calvin, &c.

Rog. Bacon  
 minorita. Ox-  
 oniensis vir  
 doctissimus.

Margarita  
 pretiosa.



*Epicuri flagitiorum magistrum esse: sed illud dico male audit infamis est, & immerito.* Or shall read his Life, his Epistles, his Testament in *Laertius*, who plainly names them Calumnies, which are commonly said against them.

*De vita & moribus Epicuri.*

The ground hereof seems a misapprehension of his opinion, who placed his felicity not in the pleasures of the body, but the mind, and tranquility thereof, obtained by wisdom and virtue, as is most clearly determined in his Epistle unto *Manecius*. Now how this opinion was first traduced by the *Stoicks*, how it afterwards became a common belief, and so taken up by Authors of all ages, by *Cicero*, *Plutarch*, *Clemens*, *Ambrose* and others; the learned Pen of *Gassendus* hath discovered.

## CHAP. XVIII.

*More briefly of some others.*

**O**ther relations there are, and those in very good Authors, which though we do not positively deny, yet have they not been unquestioned by some, and at least as improbable truths have been received by others. Unto some it hath seemed incredible what *Herodotus* reporteth of the great Army of *Xerxes*, that drank whole Rivers dry. And unto the Author himself it appeared wondrous strange, that they exhausted not the provision of the Countrey, rather than the waters thereof. For as he maketh the account, and *Budens de Aff.* correcting the mis-compute of *Valla*, delivereth it; if every man of the Army had had a chenix of Corn a day, that is, a sextary and half; or about two pints and a quarter, the Army had daily expended ten hundred thousand and forty Medimna's, or measures containing six Bushels. Which rightly considered, the *Abderites* had reason to bless the Heavens, that *Xerxes* eat but one meal a day; and *Pythius* his noble Host, might with less charge and possible provision entertain both him and his Army. And yet may all be salved, if we take it hyperbolically, as wise men receive that expression in *Job*, concerning *Behemoth* the Elephant; Behold, he drinketh up a River, and hasteth not, he trusteth that he can draw up *Jordan* into his mouth.

2. That *Annibal* eat or brake through the Alpes with Vinegar, may be too grossly taken, and the Author of his life annexed unto *Plutarch* affirmeth only, he used this artifice upon the tops of some of the highest mountains. For as it is vulgarly understood, that he cut a passage for his Army through those mighty mountains, it may seem incredible, not only in the greatness of



of the effect, but the quantity of the efficient: and such as behold them, may think an Ocean of Vinegar too little for that effect. 'Twas a work indeed rather to be expected from earthquakes and inundations, than any corrosive waters, and much condemneth the Judgement of *Xerxes*, that wrought through Mount *Arbo*, with Mattocks.

3. That *Archimedes* burnt the ships of *Marcellus*, with speculums of parabolical figures, at three furlongs, or as some will have it, at the distance of three miles, sounds hard unto reason, and artificial experience: and therefore justly questioned by *Kircherus*, who after long enquiry, could find but one made by *Manfredus Septalins*, that fired at fifteen paces. And therefore more probable it is, that the ships were nearer the shore, or about some thirty paces, at which distance notwithstanding the effect was very great. But whereas men conceive the ships were more easily set on flame, by reason of the pitch about them, it seemeth no advantage. Since burning-glasses will melt pitch, or make it boyl, not easily set it on fire.

4. The story of the *Fabii*, whereof three hundred and six marching against the *Veientes*, were all slain, and one child alone to support the family remained; is surely not to be parallel'd, nor easie to be conceived, except we can imagine, that of three hundred and six, but one had children below the service of war; that the rest were all unmarried, or the wife but of one impregnated.

5. The received story of *Milo*, who by daily lifting a Calf, attained an ability to carry it being a Bull, is a witty conceit, and handsomely sets forth the efficacy of Assuefaction. But surely the account had been more reasonably placed upon some person not much exceeding in strength, and such a one as without the assistance of custome, could never have performed that act; which some may presume that *Milo* without precedent artifice or any other preparative, had strength enough to perform. For as relations declare, he was the most pancratical man of *Greece*, and as *Gallen* reporteth, and *Mercurialis* in his *Gymnasticks* representeth, he was able to persist erect upon an oyled plank, and not to be removed by the force or protrusion of three men. And if that be true which *Athenens* reporteth, he was little beholding to custome for this ability. For in the Olympick games, for the space of a furlong, he carried an Oxe of four years upon his shoulders; and the same day he carried it in his belly: for as it is there delivered, he eat it up himself. Surely he had been a proper guest at *Grandgousiers* feast, and might have match'd his throat that eat six pilgrims for a Salad.

6. It much disadvantage the Panegyrick of *Synesius*, and is no small disparagement unto baldness, if it be true what is related by *Alian* concerning *Eschilus*, whose bald-pate was mistaken for a rock, and so was brained by a Tortoise which an Eagle let fall upon it. Certainly it was a very great mistake in the perspicacity of that Animal. Some men critically disposed,

De luce &  
umbra.

In Rabelais.

Who writ in  
the praise of  
baldness.



An Argument  
or instance a-  
gainst the mo-  
tion of the  
earth.

disposed, would from hence confute the opinion of *Copernicus*, never con-  
ceiving how the motion of the earth below, should not wave from a knock  
perpendicularly directed from a body in the air above.

7. It crosseth the Proverb, and *Rome* might well be built in a day; if  
that were true which is traditionally related by *Strabo*, that the great Ci-  
ties *Anchiale* and *Tuscanus* were built by *Sardanapalus* both in one day, ac-  
cording to the inscription of his monument, *Sardanapalus Anchendaraxi-  
sius, Anchialen & Tarsum una die edificavi, Tu autem hospes Ede, Lude,  
Bile, &c.* which if strictly taken, that is, for the finishing thereof, and not  
only for the beginning; for an artificial or natural day, and not one of *Da-  
niel's* weeks, that is, seven whole years; surely their hands were very hea-  
vy that wasted thirteen years in the private house of *Solomon*: it may be  
wondered how forty years were spent in the erection of the Temple of *Jeru-  
salem*, and no less than an hundred in that famous one of *Ephesus*. Cer-  
tainly it was the greatest Architecture of one day, since that great one of  
six; an Art quite lost with our Mechanicks, a work not to be made out, but  
like the walls of *Thebes*, and such an Artificer as *Amphion*.

The *Syracusia*  
or King *Hie-  
ro's* Gallies,  
of what Bulk.

8. It had been a sight only second unto the Ark, to have beheld the great  
*Syracusia*, or mighty ship of *Hiero*, described in *Athenens*; and some have  
thought it a very large one, wherein were to be found ten Stables for hor-  
ses, eight Towers, besides Fish-ponds, Gardens, Tricliniums, and many  
fair rooms paved with Agath, and precious stones. But nothing was im-  
possible unto *Archimides*, the learned Contriver thereof; nor shall we  
question his removing the earth, when he finds an immoveable base to place  
his Engine upon it.

A List of some  
historical Er-  
rata's in this  
and the follow-  
ing Sections.

9. The relation of *Plutarch* of a youth of *Sparta*, that suffered a Fox  
concealed under his robe to tear out his bowels, before he would either by  
voice or countenance betray his theft; and the other of the Spartan *Lid*,  
that with the same resolution suffered a coal from the Altar to burn his arm,  
although defended by the Author that writes his life, is I perceive mistrusted  
by men of Judgement, and the Author with an *aiunt*, is made to salve him-  
self. Assuredly it was a Noble Nation that could afford an hint to such in-  
ventions of patience, and upon whom, if not such verities, at least such ve-  
risimilitudes of fortitude were placed. Were the story true, they would have  
made the only Disciples for *Zeno* and the *Stoicks*, and might perhaps have  
been perswaded to laugh in *Phaleris* his Bull.

10. If any man shall content his belief with the speech of *Balaams* Ass,  
without a belief of that of *Mahomet's* Camel, or *Livies* Oxe: if any man  
make a doubt of *Giges* ring in *Justinus*, or conceives he must be a *Jen* that  
believes the Sabbatical river in *Josephus*. If any man will say he doth not  
apprehend how the tail of an *African* Weather out-weigheth the body of  
a good Calf, that is, an hundred pound, according unto *Leo Africanus*, or  
desires before belief, to behold such a creature as is the Ruck in *Paulus*



*Venus*, for my part I shall not be angry with his incredulity.

11. If any one shall receive as stretch'd or fabulous accounts what is delivered of *Cotys*, *Sarvoia* and *Curtius*, the sphere of *Archimedes*, the story of the *Amazons*, the taking of the City of *Babylon*, not known to some therein in three daies after; that the Nation was deaf which dwelt at the fall of *Nilus*, the laughing and weeping humour of *Heracitus* and *Democritus*, with many more, he shall not want some reason, and the authority

*Farfalloni Historici.*

12. If any man doubt of the strange Antiquities delivered by Historians, as of the wonderful corps of *Anteus* untomb'd a thousand years after his death by *Senlorius*. Whether there were no deceit in those fragments of the Ark so common to be seen in the daies of *Barsas*; whether the Pillar which *Josephus* beheld long ago; *Tertullian* long after, and *Baribolomius de Silignice*, and *Borchardus* long since, be the same with that of *Lot's Wife*; whether this were the hand of *Paul*, or that which is commonly shew'd the head of *Peter*, if any doubt, I shall not much dispute with their suspicions.

If any man shall not believe the Turpentine betwixt *Jerusalem* and *Bethlehem*, under which the Virgin suckled our Saviour, as she pass'd between those Cities; or the figtree of *Bethany* shew'd to this day, whereon *Zachens* ascended to behold our Saviour; I cannot tell how to enforce his belief, nor do I think it requisite to attempt it. For, as it is no reasonable proceeding to compel a Religion, or think to enforce our own belief upon another, who cannot without the concurrence of Gods spirit, have any indubitable evidence of things that are obtruded. So is it also in matters of common belief, whereunto neither can we indubitably assent, without the co-operation of our sense and reason, wherein consists the principles of persuasion. For, as the habit of Faith in Divinity is an argument of things unseen, and a stable assent unto things inevident, upon authority of the Divine Revealer; So the belief of man which depends upon humane testimony, is but a staggering assent unto the affirmative, not without some fear of the negative. And as there is required the Word of God, or infused inclination unto the one, so must the actual sensation of our senses, at least the non-opposition of our reasons procure our assent and acquiescence in the other. So when *Enslbins* an holy Writer affirmeth, there grew a strange and unknown plant near the statue of Christ, erected by his Hemorrhoidal patient in the Gospel, which attaining unto the hem of his vesture, acquired a sudden faculty to cure all diseases. Although he saith he saw the Statua in his daies, hath it found in many men so much as humane belief? Some believing, others opinioning, a third suspecting it might be otherwise. For indeed, in matters of belief the understanding assenting unto the relation, either for the authority of the person, or the probability of the object, although there may be a confidence of the one, yet if there be not a satisfaction in the other, there will arise suspensions; nor can we properly believe

To compel Religion, somewhat contrary to reason.



lieve until some argument of reason, or of our proper sense convince or determine our dubitations.

And thus it is also in matters of certain and experimented truth: for if unto one that never heard thereof, a man should undertake to persuade the affections of the Load-stone, or that Jett and Amber attracteth straws and light bodies, there would be little Rhetorick in the authority of *Aristotle*, *Pliny*, or any other. Thus although it be true that the string of a Lute or Viol will stir upon the stroak of an Unison or Diapazon in another of the same kind; that Alcanna being green, will suddenly infect the nails and other parts with a durable red; that a candle out of a Musket will pierce through an Inch-board, or an urinal force a nail through a Plank; yet can few or none believe thus much without a visible experiment. Which notwithstanding falls out more happily for knowledge; for these relations leaving unsatisfaction in the Hearers, do stir up ingenuous dubiosities unto experiment; and by an exploration of all, prevent delusion in any.

#### CHAP. XIX.

##### Of some Relations whose truth we fear.

**L**ASTLY, As there are many Relations whereof we can assent, and make doubt thereof; so there are divers others whose verities we fear, and heartily wish there were no truth therein.

1. It is an unsufferable affront unto filial piety, and a deep discouragement unto the expectation of all aged Parents, who shall but read the story of that barbarous Queen; who after she had beheld her Royal Parents ruine, lay yet in the arms of his assassine, and caroused with him in the skull of her Father. For my part, I should have doubted the operation of Antimony, where such a potion would not work; 'twas an act methinks beyond Anthropophagy, and a cup fit to be served up only at the table of *Atrous*.

2. While we laugh at the story of *Pigmalion*, and receive as a fable that he fell in love with a Statue; we cannot but fear it may be true, what is delivered by *Herodotus* concerning the *Egyptian* Pollinctors, or such as anointed the dead; that some thereof were found in the act of carnality with them. From wits that say 'tis more than incontinency for *Hylas* to sport with *Heceba*, and youth to flame in the frozen embraces of age, we require a name for this: wherein *Petronius* or *Martial* cannot relieve us. The tyranny of *Mezentius* did never equal the violence of this *Incubus* that

Who tyed  
dead and li-  
ving bodies  
together.



could embrace corruption, and make a Mistress of the grave; that could not resist the dead provocations of beauty, whose quick invitations scarce excuse submission. Surely, if such depravities there be yet alive, deformity need not despair; nor will the eldest hopes be ever superannuated, since death hath spurs, and carcases have been courted.

3. I am heartily sorry, and wish it were not true, what to the dishonour of Christianity is affirmed by the *Italian*; who after he had inveigled his enemy to disclaim his faith for the redemption of his life, did presently poynard him, to prevent repentance, and assure his eternal death. The villany of this Christian exceeded the persecution of Heathens, whose malice was never so Longimanous as to reach the soul of their enemies; or to extend unto the exile of their *Elysiums*. And though the blindness of some ferities have savaged on the bodies of the dead, and been so injurious unto worms, as to disenter the bodies of the deceased; yet had they therein no design upon the soul; and have been so far from the destruction of that, or desires of a perpetual death, that for the satisfaction of their revenge, they wish'd them many souls, and were it in their power, would have reduced them unto life again. It is a great depravity in our natures, and surely an affection that somewhat savoureth of hell, to desire the society, or comfort our selves in the fellowship of others that suffer with us; but to procure the miseries of others in those extremities, wherein we hold an hope to have no society our selves, is me-thinks a strain above *Lucifer*, and a project beyond the primary seduction of hell.

4. I hope it is not true, and some indeed have probably denied, what is recorded of the Monk that poisoned *Henry* the Emperour, in a draught of the holy Eucharist. 'Twas a scandalous wound unto Christian Religion, and I hope all Pagans will forgive it, when they shall read that a Christian was poisoned in a cup of Christ, and received his bane in a draught of his salvation. Had he believed Transubstantiation, he would have doubted the effect; and surely the sin it self received an aggravation in that opinion. It much commendeth the innocency of our Fore-fathers, and the simplicity of those times, whose Laws could never dream so high a crime as parricide: whereas this at the least may seem to out-reach that fact, and to exceed the regular distinctions of murder. I will not say what sin it was to act it; yet may it seem a kind of martyrdom to suffer by it. For, although unknowingly, he died for Christ his sake, and lost his life in the ordained testimony of his death. Certainly, had they known it, some noble zeals would scarcely have refused it; rather adventuring their own death, than refusing the memorial of his.

Many other accounts like these we meet sometimes in history, scandalous unto Christianity, and even unto humanity; whose verities not only, but whose relations honest minds do deprecate. For of sins heteroclital, and such as want either name or president, there is oft-times a sin even in their histories. We desire no records of such enormities, sins should be ac-

H h h

counted

Long-handed.

*Hujus farinae  
multi in histo-  
ria horribilia.*



counted new, that so they may be esteemed monstrous. They omit of monstrosity as they fall from their rarity; for, men count it venial to erre with their fore-fathers, and foolishly conceive they divide a sin in its society. The pens of men may sufficiently expatiate without these singularities of villany; For, as they encrease the hatred of vice in some, so do they enlarge the Theory of wickedness in all. And this is one thing that may make later ages worse than were the former; For, the vicious examples of ages past, poyson the curiosity of these present, affording a hint of sin unto seduceable spirits, and soliciting those unto the imitation of them, whose heads were never so perversly principled as to invent them. In this kind we commend the wisdom and goodness of *Galen*, who would not leave unto the World too subtil a Theory of poysons; unarming thereby the malice of venomous spirits, whose ignorance must be contented with Sublimate and Arsenick. For, surely there are subtiler venenations, such as will invisibly destroy, and like the Basilisks of heaven. In things of this nature silence commendeth history; 'tis the veniable part of things lost; wherein there must never rise a *Pancirollus*, nor remain any Register but that of hell.

Who writ *De Antiquis deperditis*, or of inventions lost.

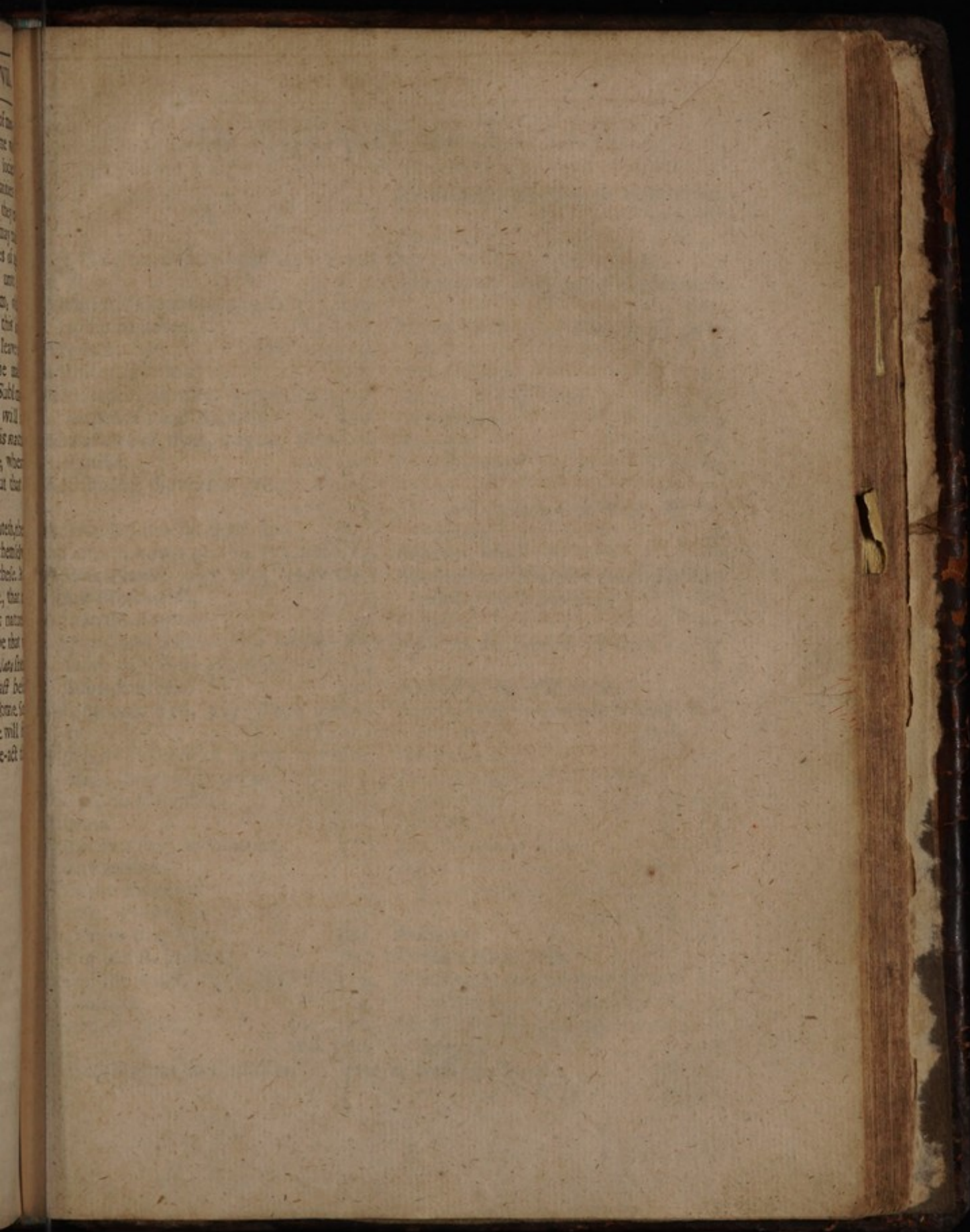
And yet, if as some Stoicks opinion, and *Seneca* himself disputeth, these unruly affections that make us sin such prodigies, and even sins themselves be animals; there is an history of *Africa* and story of Snakes in these. And if the transanimation of *Pythagoras* or method thereof were true, that the souls of men transmigrated into species answering their former natures: some men must surely live over many Serpents, and cannot escape that very brood whose fire *Satan* entred. And though the objection of *Plato* should take place, that bodies subjected unto corruption, must fail at last before the period of all things, and growing fewer in number, must leave some souls apart unto themselves; the spirits of many long before that time will find but naked habitations: and meeting no assimilables wherein to re-act their natures, must certainly anticipate such natural desolations.

## LACTANT.

*Primus sapientiae gradus est, falsa intelligere.*

## FINIS.







**A** Bel, b  
Abilities, (t  
no be imp  
Abraham.  
Absalom, b  
Abstinence  
larged in  
Abundance  
signific.  
Accusation.

Achitophel  
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age of the  
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E.  
Christus Ma



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*En Sum quod digitis Quinque Levatur onus propter :*



HYDRIOTAPHIA,  
URN-BURIAL;

OR,

A DISCOURSE of the  
Sepulchral Urns

lately found in

N O R F O L K.

Together with

THE GARDEN OF CYRUS;

OR,

THE QUINCUNCIAL LOZENGE,  
Or Net-work Plantations of the Ancients,  
Artificially, Naturally, Mystically considered :  
With fundry Observations.

---

By *Thomas Browne*, D<sup>r</sup> of Physick.

---

L O N D O N,

Printed for *Henry Brome*, at the *Star* in *Little-Britain*, 1669.



HYDROLYPTIC  
LIRI-BURIAL

OR  
A DISCOURSE OF THE

SEPOLCHRAL URNS

lately found in

N O R F O L K

Together with

THE GARDEN OF CTRUS;

OR,

THE QUINCUNCTAL FENCE,

OF NET-WORK PLANTATIONS OF THE ANCIENTS;

Artificially, Naturally, & Physically considered;

With sundry Observations.

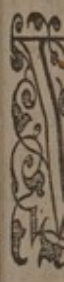
By Thomas Browne, D. of Physick.

L O N D O N

Printed for Henry Browne at the Star in Little Britain, 1682.



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T O M Y  
Worthy and Honoured Friend,  
*T H O M A S   L e   G R O S*  
of *Croftwick*, Esquire.



When the Funeral Pyre was out, and the last Valediction over, men took a lasting Adieu of their interred Friends, little expecting the curiosity of future Ages should comment upon their Ashes, and having no old experience of the duration of their Reliques, held no opinion of such after-considerations.

But who knows the fate of his Bones, or how often he is to be buried? who hath the Oracle of his Ashes, or whether they are to be scattered? The Reliques of many lie, like the Ruines of (*a*) *Pompey's*, in all parts of the Earth: And when they arrive at your hands, these may seem to have wandred far, who in a direct (*b*) and Meridian Travell have but few miles of known Earth between your self and the Pole.

That the Bones of *Theseus* should be seen again (*c*) in *Athens*, was not beyond conjecture and hopefull expectation; but that these should arise so opportunely to serve your self, was an hit of Fate, and honour beyond prediction.

We cannot but wish these Urns might have the effect of Theatrical Vessells, and the great (*d*) *Hippodrome*-Urns in *Rome*, to resound the acclamations and honour due unto you. But these are sad and sepulchral Pitchers, which have no joyfull voices; silently expressing old Mortality, the Ruines of

<sup>a</sup> *Pompeios juvenes Asia atque Europa, sed ipsam Terra tegit Libyes.*

<sup>b</sup> Little directly but Sea between your house and *Greenland*.

<sup>c</sup> Brought back by *Cimon*. *Plutarch.*

<sup>d</sup> The great Urns in the *Hippodrome* at *Rome* conceived to resound the voices of people at their Shows.



## The Epistle Dedicatory.

forgotten times, and can onely speak with life, how long in this corruptible frame some parts may be uncorrupted; yet able to out-last Bones long unborn, and the noblest Pyle (e) among us.

\* Worthily  
possessed by  
that true  
Gentleman  
Sir Horatio  
Townshend,  
my honoured  
Friend.

† Abilit ad  
plures.

‡ Which  
makes the  
world so ma-  
ny years old.

We present not these as any strange sight or spectacle unknown to your eyes, who have beheld the best of Urns, and noblest variety of Ashes; who are your self no slender Master of Antiquities, and can daily command the view of so many Imperial Faces: which raiseth your thoughts unto old things, and consideration of Times before you, when even living men were Antiquities; when the living might exceed the dead, and to depart this world could not be properly said to go unto the (f) greater numbers; and so runs up your thoughts upon the Ancient of days, the Antiquaries truest object, unto whom the eldest parcels are young, and Earth it self an Infant, and without (g) *Ægyptian* Account makes but small noise in thousands.

We were hinted by the occasion, not caught the opportunity to write of old things, or intrude upon the Antiquary. We are coldly drawn unto discourses of Antiquities, who have scarce time before us to comprehend new things, or make out learned Novelties. But seeing they arose as they lay, almost in silence among us, at least in short account suddenly passed over; we were very unwilling they should die again, and be buried twice among us.

Beside, to preserve the living, and make the dead to live, to keep men out of their Urns, and discourse of humane Fragments in them, is not impertinent unto our Profession; whose study is Life and Death, who daily behold examples of Mortality, and of all men least need artificial Memento's, or Coffins by our bed-side, to minde us of our Graves.

§ Wherin  
Mr. Dugdale  
hath excel-  
lently well  
endeavoured,  
and is worthy  
to be counte-  
nanced by in-  
genious and  
noble per-  
sons.

'Tis time to observe Occurrences, and let nothing remarkable escape us. The Supinuity of elder days hath left so much in silence, or time hath so martyred the Records, that the most (h) industrious Heads do finde no easie work to erect a new *Britannia*.

'Tis opportune to look back upon old Times, and contemplate our Forefathers. Great examples grow thin, and are to be fetched from the passed world. Simplicity flies away, and Iniquity comes at long strides upon us. We have enough to

doe



## The Epistle Dedicatory.

doe to make up our selves from present and passed Times, and the whole stage of things scarce serveth for our instruction. A compleat piece of Vertue must be made up from the *Cento's* of all Ages; as all the Beauties of *Greece* could make but one handsome *Venus*.

When the Bones of King *Arthur* were digged up (i), the old Race might think they beheld therein some Originals of themselves. Unto these of our Urns none here can pretend relation; and can onely behold the Reliques of those persons, who in their life giving the Laws unto their predecessors, after long obscurity now lie at their mercies. But remembring the early Civility they brought upon these Countries, and forgetting long-passed mischiefs; we mercifully preserve their Bones, and piss not upon their Ashes.

In the offer of these Antiquities we drive not at ancient Families, so long out-lasted by them; we are far from erecting your Worth upon the pillars of your Fore-fathers, whose merits you illustrate. We honour your old Vertues, conformable unto times before you, which are the noblest Armory. And having long experience of your friendly Conversation, void of empty Formality, full of Freedome, constant and generous Honesty, I look upon you as a Gemm of the (k) old Rock, and must profess my self even to Urn and Ashes,

Norwich,

May 1.

Your ever-faithfull Friend

and Servant,

Thomas Browne.

<sup>i</sup> In the time  
of Henry the  
second.  
Cambden.

<sup>k</sup> *Adamus de  
rape veteri  
præstantissi-  
mus.*

T.O.





TO MY  
 Worthy and Honoured Friend,  
 N I C H O L A S B A C O N  
 of Gillingham, Esquire.

<sup>a</sup> Plompus,  
 Cabens, &c.  
<sup>b</sup> Dr. Harvey.



Ad I not observed that (a) Purblind men have discoursed well of Sight, and some (b) without Issue excellently of Generation; I, that was never Master of any considerable Garden, had not attempted this Subject. But the Earth is the Garden of Nature, and each fruitfull Countrey a Paradise. Dioscorides made most of his Observations in his March about with Antonius; and Theophrastus raised his Generalities chiefly from the Field.

<sup>c</sup> Bessleri Hortus Eystetensis.  
<sup>d</sup> Bauhini Theatrum Botanicum, &c.

<sup>e</sup> My worthy Friend M. Goodier, an ancient and learned Botanist.

<sup>f</sup> As in London and divers parts, whereof we mention none, lest we seem to omit any.

Beside, we write no Herball, nor can this Volume deceive you, who have handled the (c) massiest thereof; who know that three (d) Folio's are yet too little, and how New Herbals fly from America upon us: from persevering Enquirers, and (e) old in those singularities, we expect such Descriptions; wherein (f) England is now so exact, that it yields not to other Countreys.

We pretend not to multiply vegetable divisions by Quincuncial and Reticulate Plants, or erect a new Phytology. The Field of Knowledge hath been so traced, it is hard to spring any thing new. Of old things we write something new: if Truth may receive addition, or Envy will have any thing new; since the Ancients knew the late Anatomical discoveries, and Hippocrates the Circulation.

You have been so long out of trite Learning, that 'tis hard to finde a Subject proper for you; and if you have met with a Sheet upon this, we have missed our intention. In this multiplicity of writing, bye and barren Themes are best fitted for Invention; Subjects so often discoursed confine the Imagination, and fix our conceptions unto the Notions of Fore-writers. Beside, such Discourses allow excursions, and venially admit of collateral Truths, though at some distance from their principals. Wherein if we  
 Sometimes



## The Epistle Dedicatory.

sometimes take wide liberty, we are not single, but erre by great (g) example.

<sup>g</sup> Hippocrates  
de Superfuta-  
tione, de Den-  
titione.

He that will illustrate the excellency of this Order, may easily fail upon so spruce a Subject, wherein we have not affrighted the common Reader with any other Diagramms then of it self, and have industriously declined illustrations from rare and unknown Plants.

Your discerning Judgement, so well acquainted with that Study, will expect herein no Mathematicall Truths, as well understanding how few Generalities and (h) U finita's there are in nature. How Scaliger hath found exceptions in most Universals of Aristotle and Theophrastus. Now Botanicall Maximes must have fair allowance, and are tolerably currant, if not intolerably over-balanced by Exceptions.

<sup>h</sup> Rules with-  
out excepti-  
ons.

You have wisely ordered your Vegetable delights beyond the reach of exception. The Turks, who pass their days in Gardens here, will have Gardens also hereafter, and delighting in Flowers on Earth, must have Lilies and Roses in Heaven. In Garden-Delights it is not easie to hold a Mediocrity; that insinuating pleasure is seldome without some extremity. The Ancients venially delighted in flourishing Gardens; many were Florists that knew not the true use of a Flower; and in Plinie's days none had directly treated of that Subject. Some commendably affected Plantations of venomous Vegetables, some confined their delights unto single Plants, and Cato seemed to dote upon Cabbage: while the ingenuous delight of Tulipists stands saluted with hard language, even by their own (i) Professors.

<sup>i</sup> Tulipomania,  
Nauvœcruijd,  
Laurenberg.  
Pet. Hondius  
in lib. Belg.

That in this Garden-Discourse we range into extraneous things, and many parts of Art and Nature, we follow herein the example of old and new Plantations; wherein noble spirits contented not themselves with Trees, but by the attendance of Aviaries, Fish-Ponds, and all variety of Animals, they made their Gardens the Epitome of the Earth, and some resemblance of the Secular Shows of old.

That we conjoyn these parts of different Subjects, or that this should succeed the other, your judgement will admit without impute of incongruity; since the delightfull World comes after Death, and Paradise succeeds the Grave; since the verdant state of things is the Symbol of the Resurrection, and to flourish in the state of Glory, we must first be sown in Corruption. Beside the ancient  
practice



## The Epistle Dedicatory.

practice of Noble Persons, to conclude in Garden-Graves, and Urns themselves of old, to be wrapt up in Flowers and Garlands.

Nullum sine venia placuisse eloquium, is more sensibly understood by Writers then by Readers; nor well apprehended by either, till Works have hanged out like Apelles his Pictures; wherein even common eyes will finde something for emendation.

<sup>a</sup> Of the most  
worthy Sr  
Edmund Ba-  
con, prime  
Baronet,  
my true and  
noble Friend.

To wish all Readers of your abilities, were unreasonably to multiply the number of Scholars beyond the temper of these Times. But unto this ill-judging Age, we charitably desire a portion of your Equity, Judgement, Candour, and Ingenuity; wherein you are so rich, as not to lose by diffusion. And being a flourishing Branch of that (k) Noble Family unto which we owe so much observance, you are not new set, but long rooted in such Perfection; whereof having had so lasting confirmation in your worthy Conversation, constant Amity and expression, and knowing you a serious Student in the highest Arcana of Nature, with much excuse we bring these low Delights and poor Maniples to your Treasury.

Normich, May 1.

Your affectionate Friend  
and Servant,

Thomas Browne.

HYDRIO





# HYDRIOTAPHIA. Urn-Burial;

O R,

A brief Discourse of the Sepulchral  
Urns lately found in

N O R F O L K.

## CHAP. I.

**I**N the deep discovery of the Subterranean world, a shallow part would satisfy some Enquirers; who, if two or three yards were open about the Surface, would not care to rack the Bowels of *Potosi* (a), and the Regions towards the Centre. Nature hath furnished one part of the Earth, and Man another. The Treasures of Time lie high, in Urns, Coyns, and Monuments, scarce below the Roots of some Vegetables. Time hath endless Rarities, and Shows of all varieties; which reveals old things in Heaven, makes new discoveries in Earth, and even Earth it self a discovery. That great Antiquity *America*

B

<sup>a</sup> The rich  
Mountain of  
*Pern.*

lay



lay buried for a thousand years ; and a large part of the Earth is still in the Urn unto us.

Though if *Adam* were made out of an Extract of the Earth, all parts might challenge a Restitution ; yet few have returned their Bones far lower then they might receive them ; not affecting the graves of Giants under hilly and heavy coverings, but, content with less then their own depth, have wished their Bones might lie soft, and the earth be light upon them. Even such as hope to rise again would not be content with central Interrment, or so desperately to place their Reliques as to lie beyond discovery, and in no way to be seen again : which happy contrivance hath made communication with our Fore-fathers, and left unto our view some parts which they never beheld themselves.

Though Earth hath ingrossed the name, yet Water hath proved the smartest Grave, which in forty days swallowed almost Mankind and the living Creation ; Fishes not wholly escaping, except the salt Ocean were handsomely contempered by a mixture of the fresh Element.

Many have taken voluminous pains to determine the state of the Soul upon Dis-union ; but men have been most phantastical in the singular contrivances of their Corporal dissolution : whilst the soberest Nations have rested in two ways, of simple Inhumation, and Burning.

That carnal Interrment or Burying was of the elder date, the old examples of *Abraham* and the Patriarchs are sufficient to illustrate ; and it were without competition, if it could be made out that *Adam* was buried near *Damascus* or Mount *Calvary*, according to some Tradition. God himself, that buried but one, was pleased to make choice of this way, as is collectible from Scripture-expression, and the hot Contest between Satan and the Arch-angel about discovering the Body of *Moses*. But the practice of Burning was also of great Antiquity, and of no slender extent. For (not to derive the same from *Hercules*) noble descriptions there are hereof in the *Græcian* Funerals of *Homer*, in the formal Obsequies of *Patroclus* and *Achilles* ; and somewhat elder in the *Theban* War, and the solemn Combustion of *Menæceus* and *Archemorus*, contemporary unto *Jair* the eighth Judge of *Israel*. Confirmable also among the *Trojans*, from the Funeral Pyre of *Hector*, burnt before the gates of *Troy*, and the (b) burning of *Penthesilea* the *Amazonian* Queen ; and long continuance of that practice in the inward Countries of *Asia*, while, as low as the Reign of *Julian*, we finde that the King of *Chionia* (c) burnt the Body of his Son, and interred the Ashes in a silver Urn.

<sup>b</sup> Q. Calaber lib. 1.

<sup>c</sup> Ammianus Marcellinus. Gumbates

King of *Chionia*, a Country near *Persia*.

\* Arnold.

Montan. Not.

in Cæf. Com-mentar. L. Gyraldus, Kirckmannus.

The same practice extended also far West \*, and besides *Herulians*, *Getes* and *Thracians*, was in use with most of the *Celts*, *Sarmatians*, *Germans*, *Gauls*, *Danes*, *Swedes*, *Norwegians* ; not to omit some use thereof among *Carthaginians* and *Americans* : Of greater antiquity among the *Romans* then most opinion, or *Pliny* seems to allow. For (beside the old



Table-Laws of Burning (d) or Burying within the City, of making the Funeral-fire with plained wood, or quenching the Fire with Wine ) *Manlius* part. 1. de fu-  
the Consul burnt the Body of his Son; *Numa*, by special clause of his Will, was not burnt, but buried; and *Remus* was solemnly buried, according to the description of *Ovid* (e). d 12 Tabul.  
part. 1. de fu-  
re sacro. Ho-  
minem mortu-  
um in urbe nō  
sepelito, nēve

*avito*, tom. 2. *Rogum asciā nēposito*, tom. 4. Item *Vigeneri Annotat. in Livium*, & *Alex. ab Alex. caus*  
*Tiraquello*, *Roscinius cum Dempstero*. <sup>c</sup> *ultima prolato subdita flamma rogo*. *Fast. lib. 4. cum Car. Ne-*  
*apol. anaptyxi*.

*Cornelius Sylla* was not the first whose Body was burned in *Rome*, but of the *Cornelian* Family, which being indifferently, not frequently, used before, from that time spread and became the prevalent practice; not totally pursued in the highest run of Cremation; for when even Crows were funerally burnt, *Poppea* the Wife of *Nero* found a peculiar Grave-interrment.

Now as all Customs were founded upon some bottom of Reason, so there wanted not grounds for this; according to several apprehensions of the most rational Dissolution. Some being of the opinion of *Thales*, that Water was the Original of all things, thought it most equal to submit unto the Principle of Putrefaction, and conclude in a moist Relentment. Others conceived it most natural to end in Fire, as due unto the Master-principle in the Composition, according to the doctrine of *Heracitus*; and therefore heaped up large Piles, more actively to waft them toward that Element, whereby they also declined a visible degeneration into Worms, and left a lasting parcel of their Composition.

Some apprehended a purifying virtue in Fire, refining the grosser Com-mixture, and firing out the Æthereal particles so deeply immersed in it. And such as by Tradition or rational conjecture held any hint of the final Pyre of all things, or that this Element at last must be too hard for all the rest, might conceive most naturally of the Fiery dissolution. Others, pretending no natural grounds, politickly declined the malice of Enemies upon their buried Bodies. Which consideration led *Sylla* unto this practice, who having thus served the Body of *Marius*, could not but fear a Retaliation upon his own; entertained after in the Civil Wars and revengefull Contentions of *Rome*.

But as many Nations embraced, and many left it indifferent, so others too much affected, or strictly declined this practice. The *Indian Brachmans* seemed too great friends unto Fire, who burnt themselves alive; and thought it the noblest way to end their days in Fire; according to the expression of the *Indian* burning himself at *Athens* (f), in his last words upon the Pyre unto the amazed Spectatours, *Thus I make my self immortal*. And there-  
fore the In-  
scription of  
his Tomb was  
made accord-  
dingly. Nic.  
Damasc.

But the *Chaldeans*, the great Idolaters of Fire, abhorred the Burning of their Carkasses, as a pollution of that Deity. The *Persian Magi* declined it upon the like scruple, and being onely solicitous about their Bones, exposed their Flesh to the prey of Birds and Dogs. And the *Perstes* now



in *India*, which expose their Bodies unto Vultures, and endure not so much as *Feretra* or Beers of Wood, the proper Fuell of Fire, are led on with such niceties. But whether the ancient *Germans*, who buried their dead, held any such fear to pollute their Deity of *Herthus*, or the Earth; we have no authentick conjecture.

The *Egyptians* were afraid of Fire, not as a Deity, but a devouring Element, mercilessly consuming their Bodies, and leaving too little of them; and therefore by precious Embalmments, Depositure in dry earths, or handsome inclosure in Glasses, contrived the notablest ways of integral Conservation. And from such *Egyptian* scruples imbibed by *Pythagoras*, it may be conjectured that *Numa* and the *Pythagorical* Sect first waved the fiery Solution.

The *Scythians*, who swore by Winde and Sword, that is, by Life and Death, were so far from Burning their Bodies, that they declined all Interrment, and made their Graves in the Air: And the *Ichthyophagi*, or fish-eating Nations about *Egypt*, affected the Sea for their Grave; thereby declining visible corruption, and restoring the debt of their Bodies. Whereas the old Heroes in *Homer* dreaded nothing more than Water or Drowning; probably upon the old Opinion of the fiery substance of the Soul, onely extinguishable by that Element: And therefore the Poet emphatically implieth the total destruction in this kind of death which happened to *Ajax Oilens* (g).

\* Which *Ma-*  
gius reads  
ἐξ αὐτῶν.  
\* *Diodorus*  
*Siculus*.  
\* *Ramusius* is  
*Navigat*.

The old \* *Balearians* had a peculiar mode, for they used great Urns and much Wood, but no Fire, in their Burials; while they bruised the Flesh and Bones of the dead, crowded them into Urns, and laid heaps of Wood upon them. And the \* *Chinois*, without Cremation or urnial Interrment of their Bodies, make use of Trees and much burning, while they plant a Pine-tree by their Grave, and burn great numbers of printed draughts of Slaves and Horses over it; civilly content with their companies in effigie, which barbarous Nations exact unto reality.

*Martialis* the  
Bishop, Cy-  
prius.

Christians abhorred this way of Obsequies, and though they stick not to give their Bodies to be burnt in their lives, detested that mode after death; affecting rather a Depositure than Absumption, and properly submitting unto the sentence of God, to return, not unto Ashes, but unto Dust again; conformable unto the practice of the Patriarchs, the Interrment of our Saviour, of *Peter*, *Paul*, and the ancient Martyrs; and so far at last declining promiscuous Interrment with Pagans, that some have suffered Ecclesiastical Censures for making no scruple thereof.

The *Musselman*-believers will never admit this Fiery resolution: For they hold a present Trial from their black and white Angels in the Grave, which they must have made so hollow, that they may rise upon their knees.

The *Jewish* Nation, though they entertained the old way of Inhumation, yet sometimes admitted this practice, (for the men of *Jabesh* burnt the Body

Body



Body of *Saul* :) and by no prohibited practice, to avoid Contagion or Pollution, in time of Pestilence, burnt the Bodies of their Friends (b). <sup>b</sup> Amos 6. 10. And when they burnt not their dead Bodies, yet sometimes they used great Burnings near and about them, as is deducible from the expressions concerning *Jehoram*, *Sedechias*, and the sumptuous Pyre of *Asa*. And they were so little averse from (i) Pagan Burning, that the *Jews* lamenting the death of *Cesar* their Friend, and revenger on *Pompey*, frequented the place where his Body was burnt for many nights together. And as they raised noble Monuments and *Mausoleums* for their own Nation (k), so they were not scrupulous in erecting some for others; according to the practice of *Daniel*, who left that lasting sepulchral Pyle in *Ecbatana* for the *Median* and *Persian* Kings (l).

<sup>i</sup> Sueton. in vita Jul. Cæs.

<sup>k</sup> As that magnificent sepulchral Monument erected by *Simon*,

1 Macc. 13. 27. &c.

<sup>l</sup> Κατ' ἐξοχὴν οὖν Σαυίαντι οὐ μνηστέον, whereof a Jewish Priest

had always the custody unto *Josephus* his days.

*Jos. lib. 10. Antiq.*

But even in times of Subjection and hottest use they conformed not unto the *Roman* practice of Burning; whereby the Prophecy was secured concerning the Body of *Christ*, that it should not see corruption, or a Bone should not be broken; (which we believe was also providentially prevented from the Soldiers Spear, and Nails, that pass by the little Bones both in his hands and feet: not of ordinary contrivance, that it should not corrupt on the Cross, according to the Law of *Roman* Crucifixion) or an hair of his head perish, though observable in *Jewish* Customs, to cut the Hairs of Malefactors.

Nor in their long Co-habitation with the *Agyptians*, crept they into a custome of their exact Embalming, wherein deeply slashing the Muscles, and taking out the Brains and Entrails, they had broken the subject of so entire a Resurrection, nor fully answered the Types of *Enoch*, *Elijah*, or *Jonah*; which yet to prevent or restore was of equal facility unto that rising Power, able to break the Fasciations and bands of death, to get clear out of the Cere-cloth and an hundred pounds of ointment, and out of the Sepulchre before the stone was rolled from it.

But though they embraced not this practice of Burning, yet entertained they many Ceremonies agreeable unto *Greek* and *Roman* Obsequies. And he that observeth their Funeral-Feasts, their Lamentations at the Grave, their Musick and weeping Mourners, how they closed the eyes of their Friends, how they washed, anointed, and kissed the dead; may easily conclude these were not mere Pagan Civilities. But whether that mournfull burthen and treble calling out after *Abalom* had any reference to the last Conclamation and triple Valediction used by other Nations, we hold but a wavering conjecture.

Civilians make Sepulture but of the Law of Nations: others do naturally find it and discover it also in Animals. They that are so thick-skinned as still to credit the story of the *Phoenix*, may say something for Animal-burning: More serious conjectures finde some examples of Sepulture in Elephants, Cranes, the Sepulchral Cells of Pismires and practice of Bees; which civil Society carrieth out their dead, and hath Exequies, if not Interments.



## C H A P. II.

THE Solemnities, Ceremonies, Rites of their Cremation or Interriment, so solemnly delivered by Authours, we shall not disparage our Reader to repeat. Onely the last and lasting part in their Urns, collected Bones and Ashes, we cannot wholly omit, or decline that Subject which occasion lately presented in some discovered among us.

In a Field of old *Walsingham*, not many months past, were digged up between forty and fifty Urns, deposited in a dry and sandy soil, not a yard deep, not far from one another; not all strictly of one Figure, but most answering these described; some containing two pounds of Bones, distinguishable in Skulls, Ribs, Jaws, Thigh-bones, and Teeth, with fresh impressions of their Combustion; besides the extraneous substances, like pieces of small Boxes, Combs handsomely wrought, Handles of small brass instruments, brazen Nippers, and in one some kinde of *Opale* \*.

\* In one sent  
me by my  
worthy  
Friend  
Dr. Thomas  
Whittherley of  
*Walsingham*.

Near the same plot of ground, for about six yards compass were digged up Coals and incinerated substances; which begat conjecture that this was the *Ustrina* or place of Burning their Bodies, or some Sacrificing-place unto the *Manes*, which was properly below the surface of the ground, as the *Are* and Altars unto the Gods and Heroes above it.

That these were the Urns of *Romans*, from the common custome and place where they were found is no obscure Conjecture, not far from a *Roman* Garrison, and but five mile from *Brancafter*, set down by ancient Record under the name of *Brannodunum*; and where the adjoining Town, containing seven Parishes, in no very different sound, but *Saxon* termination, still retains the name of *Burnham*: which being an early Station, it is not improbable the neighbour-parts were filled with Habitations either of *Romans* themselves, or *Britans Romanized*, which observed the *Roman* Customs.

Nor is it improbable that the *Romans* early possessed this Country. For though we meet not with such strict particulars of these parts before the new Institution of *Constantine*, and military charge of the Count of the *Saxon* shoar, and that about the *Saxon* Invasions the *Dalmatian* Horsemen were in the Garrison of *Brancafter*: yet in the time of *Claudius*, *Vespasian* and *Severus*, we finde no less then three Legions dispersed through the Province of *Britain*. And as high as the Reign of *Claudius*, a great Overthrow was given unto the *Iceni* by the *Roman* Lieutenant *Ostorius*. Not long after the Country was so molested, that in hope of a better state *Prasutagus* bequeathed his Kingdom unto *Nero* and his Daughters; and *Boadicea* his Queen fought the last decisive Battel with *Paulinus*. After which time, and the Conquest of *Agricola* the Lieutenant of *Vespasian*, probable it is they wholly possessed this Countrey, ordering it into Garrisons or Habitations  
best



best suitable with their securities. And so some Roman Habitations not improbable in these parts as high as the time of *Vespasian*, where the *Saxons* after seated, in whose thin-fill'd Maps we yet find the Name of *Walsingham*. Now if the *Iceni* were but *Gammadims*, *Anconians*, or men that lived in an Angle, Wedge or Elbow of *Britain*, according to the original Etymology; this Country will challenge the Emphatical appellation, as most properly making the Elbow or Iken of *Icenia*.

That *Britain* was notably populous is undeniable, from that expression of *Caesar* (a). That the *Romans* themselves were early in no small numbers, Seventy thousand with their Associates slain by *Boadicea* affords a sure account: And though many Roman Habitations are not known; yet some by old Works, Rampiers, Coyns and Urns do testify their possessions. Some Urns have been found at *Castor*, some also about *Sowbreeke*, and not many years past no less than ten in a Field at *Buxtone* (b), not near any recorded Garrison. Nor is it strange to find Roman Coyns of Copper and Silver among us, of *Vespasian*, *Trajan*, *Adrian*, *Commodus*, *Antoninus*, *Severus*, &c. but the greater number of *Diocletian*, *Constantine*, *Constans*, *Valens*, with many of *Victorinus*, *Posthumus*, *Tetricus*, and the thirty Tyrants in the Reign of *Gallienus*; and some as high as *Adrianus* have been found about *Thetford* or *Sitomagus*, mentioned in the Itinerary of *Antoninus*, as the way from *Venta* or *Castor* unto *London* (c). But the most frequent discovery is made at the two *Castors* by *Normich* and *Yarmouth* (d), at *Burgh-castle* and *Brancafter* (e).

\* *Homini in finitâ multitudine est, creveruntque ædificia, ferè Gallicis cõsimilia.* *Cæs. de Bello Gal. l. 5.*

b In the ground of my worthy Friend

*Rob. Jeger Esq;* wherein some things contained were preserved by the most worthy Sir William Paston B<sup>t</sup>.

c From *Castor* to *Thetford* the *Romans* accounted thirty two miles, and from thence observed not our common Road to *London*, but pass'd by *Combretonium*, ad *Ansum*, *Canoninum*, *Cæsariomagus*, &c. by *Byctenham*, *Coggeshall*, *Chelmsford*, *Barnwood*, &c. d Most at *Castor* by *Yarmouth*, found in a place called *East-blondy-burgh-farlog*, belonging to Mr. *Thomas Wood*, a person of civility, industry and knowledge in this way, who hath made observations of remarkable things about him, and from whom we have received divers Silver and Copper Coyns. e Belonging to that noble Gentleman and true example of worth, Sir *Ralph Hare*, Baronet, my honoured Friend.

Besides the *Norman*, *Saxon* and *Danish* pieces of *Cuthred*, *Canons*, *William*, *Matilda* (f), and others, some *British* Coyns of Gold have been dispersedly found; and no small number of Silver-pieces (g) near *Normich*, with a rude Head upon the Obverse, and with an ill-formed Horse on the Reverse, with Inscriptions *Id. Duro T.* whether implying *Iceni*, *Durotriges*, *Tascia*, or *Trinobantes*, we leave to higher conjecture. Vulgar Chronologie will have *Normich-Castle* as old as *Julius Caesar*; but his distance from these parts, and its *Gothick* form of Structure, abridgeth such Antiquity. The *British* Coyns afford conjecture of early habitation in these parts, though the City of *Normich* arose from the Ruines of *Venta*, and, though perhaps not without some Habitation before, was enlarged, builded and nominated by the *Saxons*. In what bulk or populousitie it stood in the old *East-Angle* Monarchy, Tradition and History are silent. Considerable it was in the *Danish* Irruptions, when *Sueno* burnt *Thetford* and

f A piece of *Ætand* the Emper's said to be found in *Buckenham Castle* with this Inscription, *Elle n'a elle.*

g At *Thorp*.

Nor-



<sup>b</sup> Brampton,  
Abbas Jormal-  
ensis.

<sup>c</sup> Plut. in vita  
Lycurg.

*Norwich* (*b*), and *Mifketel* the Governour thereof was able to make some resistance, and after endeavoured to burn the *Danish* Navy.

How the *Romans* left so many Coyns in Countries of their Conquests seems of hard resolution; except we consider how they buried them under ground, when upon barbarous Invasions they were fain to desert their Habitations in most part of their Empire, and the strictness of their Laws forbade to transfer them to any other uses: wherein the (*i*) *Spartans* were singular, who, to make their Copper-money useless, contempered it with Vinegar. That the *Britans* left any, some wonder; since their Money was Iron and Iron-rings before *Cæsar*; and those of after-stamp by permission, and but small in bulk and bigness: That so few of the *Saxons* remain, because overcome by succeeding Conquerours upon the place, their Coyns by degrees passed into other Stamps, and the marks of after-Ages.

Then the time of these Urns deposited, or precise Antiquity of these Reliques, nothing of more uncertainty. For since the Lieutenant of *Claudius* seems to have the first progress into these parts, since *Boadicea* was overthrown by the Forces of *Nero*, and *Agricola* put a full end to these Conquests; it is not probable the Country was fully garrisoned or planted before; and therefore, how-ever these Urns might be of later date, not likely of higher Antiquity.

And the succeeding Emperours desisted not from their Conquests in these and other parts, as is testified by History and Medall-inscription yet extant; the Province of *Britain*, in so divided a distance from *Rome*, beholding the faces of many Imperial persons, and in large account, no fewer then *Cæsar*, *Claudius*, *Britannicus*, *Vespasian*, *Titus*, *Adrian*, *Severus*, *Commodus*, *Geta*, and *Caracalla*.

*Stow's Sur-  
vey of Lon-  
don.*

A great obscurity herein, because no Medall or Emperour's Coyn enclosed, which might denote the dates of their Interrments. Observable in many Urns, and found in those of *Spittle-Fields* by *London*, which contained the Coyns of *Claudius*, *Vespasian*, *Commodus*, *Antoninus*, attended with Lacrymatories, Lamps, Bottles of Liqueur, and other appurtenances of affectionate Superstition, which in these rural Interrments were wanting.

Some uncertainty there is from the period or term of Burning, or the cessation of that practice. *Macrobius* affirmeth it was disused in his days. But most agree, though without authentick Record, that it ceased with the *Antonini*: most safely to be understood after the Reign of those Emperours which assumed the name of *Antoninus*, extending unto *Heliogabalus*; not strictly after *Marcus*; for about fifty years later we finde the magnificent Burning and Consecration of *Severus*. And if we so fix this period or cessation, these Urns will challenge above thirteen hundred years.

But whether this practice was onely then left by Emperours and great persons, or generally about *Rome*, and not in other Provinces, we hold no authentick account. For after *Tertullian*, in the days of *Minucius*, it was obvi-



obviously objected upon Christians, that they condemned the practice of Burning (k). And we finde a passage in *Sidonius* (l), which asserteth that practice in *France* unto a lower account. And perhaps 'twas not fully disused till Christianity fully established, which gave the final extinction to these Sepulchral Bonafires.

<sup>k</sup> *Exsecrantur  
vagos, & dam-  
nant ignium  
sepulturam.  
Min. in Oct.  
<sup>l</sup> Sidon. A-  
pollinaris.*

Whether they were the Bones of Men, or Women, or Children, no authentic decision from ancient Custome in distinct places of Burial. Although not improbably conjectured, that the double Sepulture or Burying-place of *Abraham* had in it such intension. But from exility of Bones, thinness of Skulls, smalness of Teeth, Ribs and Thigh-bones, 'tis not improbable that many thereof were persons of minor age, or Women. Confirmable also from things contained in them: In most were found substances resembling Combs, Plates like Boxes fastened with Iron pins, and handsomely over-wrought like the Necks or Bridges of Musical Instruments, long brais Plates over-wrought like the Handles of neat Implements, brazen Nippers to pul away Hair, & in one a kind of *Opale*, yet maintaining a blewish colour.

Now that they accustomed to burn or bury with them things wherein they excelled, delighted, or which were dear unto them, either as farewells unto all Pleasure, or vain apprehension that they might use them in the other world, is testified by all Antiquity. Observable from the Gemme or Beryll-Ring upon the finger of *Cynthia*, the Mistress of *Propertius*, when after her Funeral Pyre her Ghost appeared unto him. And notably illustrated from the Contents of that *Roman* Urn preserved by Cardinal *Farnese* (m), wherein, besides great number of Gemms with Heads of Gods and Goddeses, were found an Ape of Agath, a Grasshopper, an Elephant of Amber, a Crystal Ball, three Glasses, two Spoons, and six Nuts of Crystal. And beyond the content of Urns, in the Monument of *Childerick* the first (n), and fourth King from *Pharamond*, casually discovered three years past at *Tournay*, restoring unto the world much Gold richly adorning his Sword, two hundred Rubies, many hundred Imperial Coyns, three hundred Golden Bees, the Bones and Horse-shoe of his Horse interred with him, according to the barbarous magnificence of those days in their Sepulchral Obsequies. Although if we steer by the conjecture of many, and Septuagint expression, some trace thereof may be found even with the ancient *Hebreus*, not onely from the Sepulchral Treasure of *David*, but the Circumcision-knives which *Josuah* also buried.

<sup>m</sup> *Vigeneri  
Annot. in 4.  
Liv.*

<sup>n</sup> *Chifflet. in  
Anast. Chil-  
der.*

Some men, considering the Contents of these Urns, lasting pieces and Toys included in them, and the Custome of Burning with many other Nations, might somewhat doubt whether all Urns found among us were properly *Roman* Reliques, or some not belonging unto our *British*, *Saxon* or *Danish* Fore-fathers.

In the form of Barial among the ancient *Britans* the large Discourses of *Caesar*, *Tacitus* and *Strabo* are silent: For the discovery whereof, with other particulars, we much deplore the loss of that Letter which *Cicero* expected



\* Dionis ex-  
cerpta per Xi-  
philin. in Se-  
v. 79.

expected or received from his Brother *Quintus*, as a resolution of *British* Customs; or the Account which might have been made by *Scribonius Lar-gus* the Physician, accompanying the Emperour *Claudius*, who might have also discovered that frugal Bit (o) of the Old *Britans*, which in the bigness of a Bean could satisfy their Thirst and Hunger.

But that the *Druids* and ruling Priests used to burn and bury, is expres-sed by *Pomponius*. That *Bellinus*, the Brother of *Trennus*, and King of *Britans*, was burnt, is acknowledged by *Polydorus*, as also by *Amandus Zie-rixensis* in his *Historia*, and *Pineda* in his *Univerſa hiſtoria* Spanish. That they held that practice in *Gallia*, *Cæſar* expreſſy delivereth. Whether the *Britans* (probably deſcended from them, of like Religion, Language and Manners) did not ſometimes make uſe of Burning; or whether at leaſt ſuch as were after civilized unto the *Roman* life and manners conformed not unto this practice, we have no hiſtorical aſſertion or denial. But ſince from the account of *Tacitus* the *Romans* early wrought ſo much Civility up-on the *British* Stock, that they brought them to build Temples, to wear the Gown, and ſtudy the *Roman* Laws and Language; that they conformed alſo unto their Religious Rites and Customs in Burials ſeems no improba-ble conjecture.

Roiſold,  
Brendetiide,  
Ild tiide.

That Burning the dead was uſed in *Sarmatia*, is affirmed by *Gaguinus*: that the *Sueons* and *Gothlanders* uſed to burn their Princes and great per-ſons, is delivered by *Saxo* and *Olaus*: that this was the old *German* practice, is alſo aſſerted by *Tacitus*. And though we are bare in hiſtorical particu-lars of ſuch Obſequies in this Iſland, or that the *Saxons*, *Jutes* and *Angles* burnt their dead; yet came they from parts where 'twas of ancient pra-ctice; the *Germans* uſing it, from whom they were deſcended. And even in *Fuſland* and *Sieſwick*, in *Anglia Cimbrica*, Urns with Bones were found not many years before us.

But the *Daniſh* and Northern Nations have raiſed an *Era* or point of Compute from their Cuſtome of Burning their dead; ſome deriving it from *Unguinus*, ſome from *Frotho* the Great, who ordained by Law, that Princes and chief Commanders ſhould be committed unto the Fire, though the com-mon ſort had the common Grave-interrment. So *Starkaterras* that old *Meroc* was burnt, and *Ringo* royally burnt the Body of *Harald* the King ſlain by him.

What time this Cuſtome generally expired in that Nation, we diſcern no aſſured period: whether it ceaſed before Chriſtianity, or upon their Conversion by *Aufgurius* the *Gaul* in the time of *Ludovicus Pius*, the Son of *Charles* the Great, according to good Computes; or whether it might not be uſed by ſome perſons, while for a hundred and eighty years Paganism and Chriſtianity were promiſcuouſly embraced among them, there is no aſſured concluſion. About which times the *Danes* were buſie in *England*, and particularly infeſted this Countrey; where many Caſtles and ſtrong Holds were built by them, or againſt them, and a great number of Names and



and Families still derived from them. But since this Custome was probably disused before their Invasion or Conquest, and the Romans confessedly practised the same since their possession of this Island, the most assured account will fall upon the Romans, or Britans Romanized.

However certain it is that Urns, conceived of no Roman Original, are often digged up both in Norway and Denmark, handsomely described and graphically represented by the learned Physician Wormius (p); and in some parts of Denmark in no ordinary number, as stands delivered by Authours exactly describing those Countreys (q). And they contained not onely Bones, but many other substances in them, as Knives, pieces of Iron, Brasses and Wood; and one of Norway a brass gilded Jews-harp.

Nor were they confused or careless in disposing the Noblest sort, while they placed large Stones in circle about the Urns or Bodies which they interred: somewhat answerable unto the Monument of Rollrich-stones in England (r), or Sepulchral Monument probably erected by Rollo, who after conquered Normandy; where 'tis not improbable somewhat might be discovered. Meanwhile to what Nation or person belonged that large Urn found at Ashbury (s), containing mighty Bones and a Buckler; what those large Urns found at little Massingham (t); or why the Anglesea Urns are placed with their mouths downward; remains yet undiscovered.

<sup>p</sup> Olai Wormii Monumenta & Antiquitat. Dan.  
<sup>q</sup> Adolphus Cyprius, in Annal. Sleswic. Urnis aded abussabat collis, &c.  
<sup>r</sup> In Oxfordshire. Cambden.  
<sup>s</sup> In Cheshire. Twinus de rebus Albioniciis.  
<sup>t</sup> In Norfolk. Hollinghead.

### CHAP. III.

Plastered and whited Sepulchres were anciently affected in cadaverous and corruptive Burials; and the rigid Jews were wont to (a) garnish the Sepulchres of the righteous. Ulysses in Hecuba (b) cared not how meanly he lived, so he might finde a noble Tomb after death. Great Princes affected great Monuments, and the fair and larger Urns contained no vulgar Ashes; which makes that disparity in those which time discovereth among us. The present Urns were not of one Capacity, the largest containing above a Gallon, some not much above half that measure; nor all of one Figure, wherein there is no strict conformity in the same or different Countreys; observable from those represented by Casalius, Bosio, and others, though all found in Italy: while many have Handles, Ears, and long Necks, but most imitate a Circular figure, in a spherical and round compofure; whether from any mystery, best duration, or capacity, were but a conjecture. But the common form with Necks was a proper figure, making our last Bed like our first, nor much unlike the Urns of our Nativity, while we lay in the neather part of the earth (c), and inward vault of our Microcosm. Many Urns are red, these but of a black colour, somewhat smooth, and dully sounding; which begat some doubt whether they were burnt, or

<sup>a</sup> Matt. 23. 29.  
<sup>b</sup> Euripides.

<sup>c</sup> Psal. 139.



onely baked in Oven or Sun; according to the ancient way in many Bricks, Tiles, Pots, and testaceous works; and as the word *Testa* is properly to be taken, when occurring without addition; and chiefly intended by *Pliny*, when he commendeth Bricks and Tiles of two years old, and to make them in the Spring. Nor onely these concealed pieces, but the open magnificence of Antiquity ran much in the Artifice of Clay. Hereof the House of *Mausolus* was built; thus old *Jupiter* stood in the Capitol; and the *Statua* of *Hercules*, made in the Reign of *Tarquinius Priscus*, was extant in *Pliny's* days. And such as declined Burning or Funeral Urns, affected Coffins of Clay, according to the mode of *Pythagoras*, a way preferred by *Varro*. But the spirit of great ones was above these circumscriptions, affecting Copper, Silver, Gold, and Porphyrie Urns, wherein *Severus* lay, after a serious view and sentence on that which should contain him (d). Some of these Urns were thought to have been silvered over, from sparklings in several Pots with small Tinsel parcells; uncertain whether from the Earth, or the first mixture in them.

Among these Urns we could obtain no good account of their Coverings; onely one seemed arched over with some kinde of Brick-work. Of those found at *Buxton* some were covered with Flints, some in other parts with Tiles; those at *Yarmouth Caſter* were closed with *Roman* Bricks. And some have proper Earthen Covers adapted and fitted to them. But in the *Homeric* Urn of *Patroclus*, what-ever was the solid Tegument, we finde the immediate Covering to be a purple piece of Silk. And such as had no Covers might have the Earth closely pressed into them; after which disposure were probably some of these, wherein we found the Bones and Ashes half mortered unto the Sand and sides of the Urn, and some long roots of Quich or Dogs-grass wreathed about the Bones.

No Lamps, included Liquours, Lacrymatories or Tear-Bottles attended these rural Urns, either as sacred unto the *Manes*, or passionate expressions of their surviving Friends; while with rich Flames and hired Tears they solemnized their Obsequies, and in the most lamented Monuments made one part of their Inscriptions (e). Some finde Sepulchral Vessels containing Liquours, which time hath incrassated into Jellies. For beside these Lacrymatories, notable Lamps, with Vessels of Oils and Aromaticall Liquours, attended noble Ossuaries; and some yet retaining a \* *Vinosity* and Spirit in them, which if any have tasted they have far exceeded the Palates of Antiquity. Liquours not to be computed by years of annual Magistrates, but by great Conjunctions and the fatal periods of Kingdoms (f). The draughts of Consular date were but crude unto these, and *Opimian* (g) Wine but in the muste unto them.

In sundry Graves and Sepulchres we meet with Rings, Coyns, and Chalice: Ancient Frugality was so severe, that they allowed no Gold to attend the Corps, but onely that which served to fasten their Teeth (h). Whether the *Opaline* Stone in this Urn were burnt upon the Finger of the dead,

d X-pi-  
a-  
o-  
Dion.

\* Cum lacry-  
mis posuere.  
\* Lazius.  
f About five  
h undred  
years. Plato.  
g Vinam Opi-  
mianum an-  
norum centum.  
Petron.  
h 12 Tabul.  
i. xi. de Jure  
sacro. Nève  
aurum addito,  
est quod amro  
dentes vincti  
erant, in cum  
illo sepelire  
et were se  
fraude esto.



dead, or cast into the Fire by some affectionate Friend, it will consist with either Custome. But other incinerable substances were found so fresh, that they could feel no finge from Fire. These upon view were judged to be Wood, but sinking in water and tried by the fire we found them to be Bone or Ivory. In their hardness and yellow colour they most resembled Box, which in old expressions found the Epithete (i) of *Eternal*, and perhaps in such Conservatories might have passed uncorrupted.

<sup>i</sup> Plin. l. 16.  
Inter ἑὸν αὐτὸν  
καὶ πρὸς ἀθάνατον  
Theophrast.  
<sup>k</sup> Surlus.

That Bay-leaves were found green in the Tomb of *S. Humbert* (k), after an hundred and fifty years, was looked upon as miraculous. Remarkable it was unto old Spectators, that the Cypress of the Temple of *Diana* lasted so many hundred years. The Wood of the Ark and Olive-rod of *Aaron* were older at the Captivity. But the Cypress of the Ark of *Noah* was the greatest vegetable Antiquity, if *Josephus* were not deceived by some Fragments of it in his days. To omit the Moor-logs and Fir-trees found under ground in many parts of *England*, the undated ruines of Winds, Flouds or Earthquakes; and which in *Flanders* still shew from what Quarter they fell, as generally lying in the North-East position (l).

<sup>l</sup> Gorop. Becanus, in Nicloscopio.

But though we found not these pieces to be Wood, according to first apprehension, yet we missed not altogether of some woody substance; for the Bones were not so clearly pick'd, but some Coals were found amongst them. A way to make Wood perpetual, and a fit associate for Metall, whereon was laid the foundation of the great *Ephesian* Temple, and which were made the lasting Tests of old Boundaries and Land-marks. Whilest we look on these, we admire not observations of Coals found fresh after four hundred years (m). In a long-deserted habitation (n) even Egg-shells have been found fresh, not tending to corruption.

<sup>m</sup> Of Berin-  
guccio, nella  
Pyrotechnia.  
<sup>n</sup> At Elmham.

In the Monument of King *Childerick*, the iron Reliques were found all rusty and crumbling into pieces. But our little Iron-pins, which fastned the ivory works, held well together, and lost not their Magneticall quality, though wanting a tenacious moisture for the firmer union of parts: although it be hardly drawn into Fusion, yet that metall soon submitteth unto rust and dissolution. In the Brazen pieces we admired not the duration, but the freedom from rust and ill savour upon the hardest attrition: but now exposed unto the piercing Atoms of Air, in the space of a few months they begin to spot and betray their green Entrals. We conceive not these Urns to have descended thus naked as they appear, or to have entred their Graves without the old habit of Flowers. The Urn of *Philopæmen* was so laden with Flowers and Ribbands, that it afforded no sight of it self. The rigid *Lycurgus* allowed Olive and Myrtle. The *Athenians* might fairly except against the practice of *Democritus*, to be buried up in Honey, as fearing to imbezzle a great Commodity of their Coantry, and the best of that kinde in *Europe*. But *Plato* seemed too frugally politick, who allowed no larger Monument then would contain four Heroick verses, and designed the most barren ground for Sepulture.

Though



Though we cannot commend the goodness of that Sepulchral ground which was set at no higher rate than the mean Salary of *Judas*. Though the Earth had confounded the Ashes of these Ossuaries, yet the Bones were so smartly burnt, that some thin Plates of Brass were found half melted among them: whereby we apprehended they were not of the meanest Carcasses, perfunctorily fired; as sometimes in military, and commonly in Pestilence-Burnings; or after the manner of abject Corps huddled forth and carelessly burnt without the *Esquiline* Port at *Rome*: which was an Affront continued upon *Tiberius*, while they but half burnt his Body\*, and in the Amphitheater, according to the custome in notable Malefactors: whereas *Nero* seemed not so much to fear his Death, as that his Head should be cut off, and his Body not burnt entire.

\* *Sueton. in vita Tib. & in Amphitheatro semivultu- dum. Not. Casanb.*

† *Sueton. in vita Domitian.*

‡ So the most learned and worthy Mr. *M. Casanbon* upon *Asterius*.

§ *Sic erimus cuncti, &c. Ergo dum vivimus, vivamus.*

¶ *Alpharab. relat. A barbarous Pastime at Feasts,*

when men stood upon a rolling Globe, with their Necks in a Rope, and a Knife in their hands, ready to cut it when the Stone was rolled away, wherein if they failed, they lost their lives, to the Laughter of their Spectators. *Athenæus.*

\* *Dius Mar- tinus.*

† *Bosio.*

Some, finding many fragments of Skulls in these Urns, suspected a mixture of Bones. In none we searched was there cause of such conjecture, though sometimes they declined not that practice. The Ashes of (o) *Domitian* were mingled with those of *Julia*; of *Achilles* with those of *Patroclus*: All Urns contained not single Ashes; without confused Burnings they affectionately compounded their Bones, passionately endeavouring to continue their living Unions. And when distance of death denied such Conjunctions, unsatisfied affections conceived some satisfaction to be neighbours in the Grave, to lie Urn by Urn, and touch but in their names. And many were so curious to continue their living Relations, that they contrived large and Family-Urns, wherein the Ashes of their nearest Friends and Kindred might successively be received (p), at least some parcels thereof, while their collateral memorials lay in minor Vessels about them.

Antiquity held too light thoughts from Objects of Mortality, while some drew provocatives of Mirth from Anatomies (q), and Jugglers shewed tricks with Skeletons: when Fiddlers made not so pleasant mirth as Fencers, and men could sit with quiet stomachs while (r) Hanging was plaid before them. Old considerations made few *Memento's* by Skulls and Bones upon their Monuments. In the *Egyptian* Obelisks and Hieroglyphical Figures it is not easie to meet with Bones. The Sepulchral Lamps speak nothing less than Sepulture; and in their literal draughts prove often obscene and antick pieces. Where we finde *D. M.* (s) it is obvious to meet with sacrificing *Patera's* and Vessels of Libation upon old Sepulchral Monuments. In the *Jewish* Hypogæum (t) and subterranean Cell at *Rome* was little observable beside the variety of Lamps, and frequent draughts of the holy Candlestick. In authentick draughts of *Antony* and *Jerome*, we meet with Thigh-bones and Death's-heads: but the cometerial Cells of ancient Christians and Martyrs were filled with draughts of Scripture-Stories; not declining the Flourishes of Cypress, Palms and Olive, and the mystical Figures of Peacocks, Doves and Cocks; but iterately affecting the Pourtraicts of *Enoch*, *Lazarus*, *Jonas*, and the Vision of *Ezekiel*, as hopefull



hopefull draughts, and hinting imagery of the Resurrection, which is the life of the Grave, and sweetens our habitations in the Land of Moles and Pismires.

Gentile Inscriptions precisely delivered the extent of mens Lives, seldom the manner of their Deaths, which History it self so often leaves obscure in the Records of memorable persons. There is scarce any Philosopher but dies twice or thrice in *Laertius*; nor almost any Life without two or three Deaths in *Plutarch*: which makes the tragical Ends of noble Persons more favourably resented by compassionate Readers, who finde some relief in the Election of such differences.

The certainty of Death is attended with uncertainties in Time, Manner, Places. The variety of Monuments hath often obscured true Graves, and Cenotaphs confounded Sepulchres. For beside their real Tombs, many have found honorary and empty Sepulchres. The variety of *Homer's* Monuments made him of various Countries. *Enripides* (v) had his Tomb in *Africa*, but his Sepulture in *Macedonia*. And *Severus* (x) found his real Sepulchre in *Rome*, but his empty Grave in *Gallia*.

He that lay in a golden Urn (y) eminently above the Earth was not like to finde the quiet of these Bones. Many of these Urns were broke by a vulgar discoverer in hope of inclosed Treasure. The Ashes of *Marcellus* (z) were lost above-ground, upon the like account. Where Profit hath prompted, no Age hath wanted such Miners: For which the most barbarous Expilators found the most civil Rhetorick. Gold once out of the Earth is no more due unto it; what was unreasonably committed to the ground is reasonably resumed from it. Let Monuments and rich Fabricks, not Riches, adorn mens Ashes. The Commerce of the living is not to be transferred unto the dead. It is not injustice to take that which none complains to lose; and no man is wronged where no man is Possessor.

What virtue yet sleeps in this *Terra damnata* and aged Cinders, were petty Magick to experiment: These crumbling Reliques and long-fired particles superannuate such expectations. Bones, Hairs, Nails and Teeth of the dead were the treasures of old Sorcerers. In vain we revive such practices. Present Superstition too visibly perpetuates the folly of our Fore-fathers, wherein unto (a) old Observation this Island was to compleat, that it might have instructed *Persia*.

*Plato's* Historian of the other world lies twelve days incorrupted, while his Soul was viewing the large stations of the Dead. How to keep the Corps seven days from Corruption by Anointing and Washing, without Exenteration, were an hazardable piece of art in our choicest practice. How they made distinct Separation of Bones and Ashes from fiery admixture, hath found no historical solution; though they seemed to make a distinct Collection, and overlooked not *Pyrrhus* his Toe. Some provision they might make by fictile Vessels, Coverings; Tiles, or flat Stones, upon and about the Body; and in the same Field, not far from these Urns, many

Stones

\* Pausan. in Atticis.

\* Lamprid. in vit. Alexand. Severi.

\* Trajanus.

Dion.

\* Plut. in vit. Marcellæ.

The Commission of the Gothic King Theodoric for finding out Sepulchral Treasure, Cassiodor.

Vat. l. 4.

\* Britannia hodie cum atrocitate celebrat tantis Ceremoniis, ut delisse Persis videri possit. Plin. l. 29.



<sup>b</sup> Topographia  
Romana. ex  
Martiano.  
Erat & Vas  
ustrinum ap-  
pellatum, quod  
in eo cadavera  
comburentur.  
Cap. de Cam-  
po Esquilio.

To be seen  
in Licet. de  
reconstritis ve-  
terum lucer-  
nis.

<sup>d</sup> Old Bones,  
according to  
Lysurus.  
Those of  
young per-  
sons not tall  
nor fat, ac-  
cording to  
Columbus.

<sup>e</sup> In vita  
Gracc.

<sup>f</sup> Thucydides.

<sup>g</sup> Laurent.

Valla.  
<sup>h</sup> Regis mundi  
in du. g. in du.

<sup>i</sup> Speran. Alb.  
ovor.

<sup>k</sup> The Brain.  
Hippocrates.

<sup>l</sup> Amos 2. 1.

<sup>m</sup> As Artemi-  
sia of her  
Husband  
Manfilius.

Stones were found under ground : as also by carefull separation of extrane-ous matter, composing and raking up the burnt Bones with Forks, observable in that notable Lump of *Galvanus Martianus* (<sup>b</sup>), who had the sight of that *Vas ustrinum*, or Vessel wherein they burnt the dead, found in the *Esquiline* Field at *Rome*; which might have afforded clearer solution. But their insatisfaction herein begat that remarkable invention in the Funeral Pyres of some Princes, by incombustible Sheets made with a texture of *Asbestos*, incremable Flax, or Salamander's wool, which preserved their Bones and Ashes (<sup>c</sup>) incommixed.

How the bulk of a man should sink into so few pounds of Bones and Ashes may seem strange unto any who considers not its Constitution, and how slender a mass will remain, upon an open and urging Fire, of the carnal composition. Even Bones themselves reduced into Ashes do abate a notable proportion; and, consisting much of a volatile Salt, when that is fired out, make a light kinde of Cinders: although their bulk be disproportion-able to their weight, when the heavy principle of Salt is fired out, and the Earth almost onely remaineth; observable in Sallow, which makes more Ashes then Oak, and discovers the common Fraud of selling Ashes by measure, and not by ponderation.

Some Bones make best Skeletons (<sup>d</sup>), some Bodies quick and speediest Ashes. Who would expect a quick flame from Hydriopical *Heraclitus*? The poisoned Souldier, when his Belly brake, put out two Pyres, in *Plu-tarch* (<sup>e</sup>). But in the Plague of *Athens* (<sup>f</sup>) one private Pyre served two or three Intruders; and the *Saracens* burnt in large heaps by the King of *Castile* (<sup>g</sup>) shewed how little Fewel sufficeth. Though the Funeral Pyre of *Patroclus* took up an hundred foot (<sup>h</sup>), a piece of an old Boat burnt *Pompey*. And if the burthen of *Isaac* were sufficient for an Holocaust, a man may carry his own Pyre.

From Animals are drawn good burning Lights, and good medicines (<sup>i</sup>) against Burning. Though the seminal humour seems of a contrary nature to Fire, yet the Body compleated proves a combustible lump, wherein Fire findes flame even from Bones, and some fewel almost from all parts; though the (<sup>k</sup>) Metropolis of Humidity seems least disposed to it, which might render the Skulls of these Urns less burned then other Bones. But all flies or sinks before fire almost in all Bodies: When the common Ligament is dissolved, the attenuable parts ascend, the rest subside in Coal, Calx, or Ashes.

To burn the Bones of the King of (<sup>l</sup>) *Edom* for Lime, seems no irrational Ferity: But to drink of the Ashes of dead Relations (<sup>m</sup>), a passionate Prodigality. He that hath the Ashes of his Friend hath an everlasting Treas-ure. Where Fire taketh leave, Corruption slowly enters. In Bones well burnt, Fire makes a Wall against it self; experimented in Copels and Tests of Metalls, which consist of such ingredients. What the Sun compoundeth, Fire analyseth, not transmuteth. That devouring Agent leaves almost always a morsel for the Earth, whereof all things are but a Colony; and which, if

time



time permits, the Mother-Element will have in their primitive mass again.

He that looks for Urns and old Sepulchral Reliques, must not seek them in the Ruines of Temples, where no Religion anciently placed them. These were found in a Field, according to ancient Custome, in noble or private Burial; the old practice of the *Canaanites*, the Family of *Abraham*, and the Burying-place of *Josua*, in the Borders of his possessions: and also agreeable unto *Roman* practice to bury by High-ways, whereby their Monuments were under eye, Memorials of themselves, and *Memento's* of Mortality unto living Passengers; whom the Epitaphs of Great ones were said to beg to stay and look upon them. A language though sometimes used, not so proper in Church-Inscriptions (*n*). The sensible Rhetorick of the dead to Exemplarity of good life first admitted the Bones of pious men and Martyrs within Church-walls, which in succeeding Ages crept into promiscuous practice; while *Constantine* was peculiarly favoured to be admitted unto the Church-Porch, and the first thus buried in *England* was in the days of *Cuthred*.

Christians dispute how their Bodies should lie in the Grave. In Urnal Interment they clearly escaped this Controversie. Though we decline the Religious consideration, yet in cometerial and narrower Burying-places, to avoid confusion and cross position, a certain posture were to be admitt'd; which even Pagan civility observed. The *Persians* lay North and South; the *Megareans* and *Phœnicians* placed their Heads to the East; the *Athenians*, some think, towards the West, which Christians still retain. And *Beda* will have it to be the posture of our Saviour. That he was crucified with his face towards the West, we will not contend with Tradition, and probable account: But we applaud not the hand of the Painter, in exalting his Cross so high above those on either side; since hereof we finde no authentick account in History, and even the Crosses found by *Helena* pretend no such distinction from longitude or dimension.

To be knav'd out of our Graves, to have our Skulls made Drinking-bowls and our Bones turned into Pipes, to delight and sport our Enemies, are Tragical Abominations, escaped in burning Burials.

Urnal Interments and burnt Reliques lie not in fear of Worms; or to be an Heritage for Serpents: In carnal Sepulture Corruptions seem peculiar unto parts, and some speak of Snakes out of the Spinal Marrow. But while we suppose common Worms in Graves, 'tis not easie to finde any there; few in Church-yards above a foot deep, fewer or none in Churches, though in fresh-decayed Bodies. Teeth, Bones and Hair give the most lasting defiance to Corruption. In an Hydrotical Body ten years buried in a Church-yard we met with a fat concretion, where the Nitre of the Earth and the salt and lixivious Liquour of the Body had coagulated large lumps of Fat into the consistence of the hardest Castile-soap; whereof part remaineth with us. After a Battel with the *Persians*, the *Roman* Corps decayed in few days, while the *Persian* Bodies remained dry

*n* Siste, vi-  
ator.

Kirkman-  
nus de Faver.



<sup>o</sup> Of *Thomas* Marquess of *Dorset*, whose Body being buried 1530, was 1608 upon the cutting open of the Cerecloth found perfect, and nothing corrupted, the Flesh not hardened, but in colour, proportion and softness like an ordinary Corps newly to be interred. *Barrow's* Description of *Leicestershire*.

<sup>p</sup> In his Map of *Russia*.

<sup>q</sup> The Poet *Dante*, in his view of Purgatory, found

Gluttons so meagre and extenuated, that he conceived them to have been in the Siege of *Jerusalem*, and that it was easie to have discovered *Homo* or *Omo* in their Faces: *M* being made by the two lines of their Cheeks, arching over the Eye-brows to the Nose, and their sunk eyes making *O O*, which makes up *Omo*. *Paradiso gli occhiare, avella senza gemme, Che nel viso de gli huomini legge huomo; Ben havria quivi conosciuto lemmi.*

and uncorrupted. Bodies in the same ground do not uniformly dissolve, nor Bones equally moulder; whereof in the opprobrious Disease we expect no long duration. The Body of the Marquess of *Dorset* seemed sound and handsomely Cerecloth'd, that after seventy eight years was found uncorrupted (<sup>o</sup>). Common Tombs preserve not beyond Powder: A firmer consistence and compage of parts might be expected from Arefaction, deep Burial, or Charcoal. The greatest Antiquities of mortal Bodies may remain in petrified Bones; whereof, though we take not in the Pillar of *Lot's* wife, or Metamorphosis of *Ortelius* (<sup>p</sup>), some may be older then Pyramids, in the petrified Reliques of the general Inundation. When *Alexander* opened the Tomb of *Cyrus*, the remaining Bones discovered his proportion; whereof Urnal Fragments afford but a bad conjecture, and have this disadvantage of Grave-Interrments, that they leave us ignorant of most personal discoveries. For since Bones afford not onely Rectitude and Stability, but Figure, unto the Body; it is no impossible Physiognomy to conjecture at fleshly Appendences, and after what shape the Muscles and Carnous parts might hang in their full consistences. A full-spread *Cariola* shews a well-shaped Horse behind; handsome-formed Skulls give some Analogy of Flesh-resemblance; a critical view of Bones makes a good distinction of Sexes. Even Colour is not beyond conjecture; since it is hard to be deceived in the distinction of *Negro's* Skulls. (<sup>q</sup>) *Dante's* Characters are to be found in Skulls as well as Faces. *Hercules* is not onely known by his Foot: Other parts make out their proportions, and inferences upon whole or parts. And since the dimensions of the Head measure the whole Body, and the Figure thereof gives conjecture of the principal Faculties; Physiognomy out-lives our selves, and ends not in our Graves.

Severe Contemplators, observing these lasting Reliques, may think them good Monuments of persons past, little advantage to future beings; and considering that Power which subdueth all things unto it self, that can resume the scattered Atomes, or identifie out of any thing, conceive it superfluous to expect a Resurrection out of Reliques. But the Soul subsisting, other matter clothed with due accidents may salve the Individuality. Yet the Saints, we observe, arose from Graves and Monuments about the holy City. Some think the ancient Patriarchs so earnestly desired to lay their Bones in *Canaan*, as hoping to make a part of that Resurrection, and though thirty miles from Mount *Calvary*, at least to lie in that Region which should produce the first-fruits of the dead. And if, according to learned conjecture, the Bodies of men shall rise where their greatest Reliques,



liques remain, many are not like to erre in the Topography of their Resurrection, though their Bones or Bodies be after translated by Angels into the field of *Ezekiel's* Vision, or, as some will order it, into the Valley of Judgement, or *Jebosaphat*.

Tirin. in E-  
zek.

## CHAP. IV.

Christians have handsomely glossed the deformity of Death, by careful consideration of the Body, and civil Rites, which take off brutal terminations: and though they conceived all repairable by a Resurrection, cast not off all care of Interrment. And since the Ashes of Sacrifices burnt upon the Altar of God were carefully carried out by the Priests, and deposited in a clean field; since they acknowledged their Bodies to be the Lodging of *Christ* and Temples of the Holy Ghost; they devolved not all upon the sufficiency of Soul-existence: and therefore with long Services and full Solemnities concluded their last Exequies, wherein (a) to all distinctions the *Greek* Devotion seems most pathetically ceremonious.

Christian invention hath chiefly driven at Rites which speak hopes of another life, and hints of a Resurrection. And if the ancient Gentiles held not the Immortality of their better part, and some subsistence after Death; in several Rites, Customs, actions and expressions, they contradicted their own Opinions: wherein *Democritus* went high, even to the thought of a Resurrection (b), as is scoffingly recorded by *Pliny*. What can be more express then the expression of *Phocylides* (c)? Or who would expect from *Lucretius* (d) a sentence of *Ecclesiastes*? Before *Plato* could speak, the Soul had wings in *Homer*, which fell not, but flew out of the Body into the mansions of the dead: he also observed that handsome distinction of *Demas* and *Soma*, for the Body conjoyned to the Soul and the Body separated from it. *Lucian* spoke much truth in jest, when he said, that part of *Hercules* which proceeded from *Alcmena* perished, that from *Jupiter* remained immortal. Thus (e) *Socrates* was content that his Friends should bury his Body, so they would not think they buried *Socrates*; and regarding onely his immortal part, was indifferent to be burnt or buried. From such considerations *Diogenes* might condemn Sepulture, and, being satisfied that the Soul could not perish, grow careless of corporal Interrment. The *Stoicks*, who thought the Souls of wise men had their habitation about the Moon, might make slight account of subterraneous deposition: whereas the *Pythagoreans* and transcorporating Philosophers, who were to be often buried, held great care of their Interrment. And the *Platonicks* rejected not a due care of the Grave, though they put their Ashes to unreasonable expectations in their tedious term of Return and long-set Revolution.

a Rituale  
Græcum operâ  
J. Goar, in  
officio Exe-  
quiarum.

b Similis re-  
viviscendi  
promissa De-  
mocrito vani-  
tas, qui non  
revixit ipse.  
Quæ (ma-  
lum!) ista de-  
mentia est, ite-  
rari vitam  
mortis? Plin.  
l. 7. c. 55.

c Καὶ τὰ καὶ  
δ' ἐν γαίῃ  
ἐκ τῆς γαίης  
ἐκ τῆς γαίης  
ἐκ τῆς γαίης  
ἐκ τῆς γαίης  
ἐκ τῆς γαίης  
ἐκ τῆς γαίης

d Ceterum enim  
retro de terra  
quod fuit ante  
in terram,  
Ecce. Lucret.

e Plato is  
Phæd.



Men have lost their Reason in nothing so much as their Religion, where-  
in Stones and Clouts make Martyrs; and since the Religion of one seems  
Madness unto another, to afford an account or rational of old Rites re-  
quires no rigid Reader. That they kindled the Pyre averſely, or turning  
their face from it, was an handſom Symbole of unwilling Miniſtration.  
That they waſhed their Bones with Wine and Milk; that the Mother  
wrapt them in Linen, and dried them in her Boſome, the firſt foſtering  
part and place of their Nouriſhment; that they opened their eyes to-  
wards Heaven before they kindled the Fire, as the place of their hopes or  
original; were no improper Ceremonies. Their laſt Valediction (f) thrice  
uttered by the Attendants was alſo very ſolemn, and ſomewhat answered  
by Chriſtians, who thought it too little, if they threw not the earth thrice  
upon the interred Body. That in ſtrewing their Tombs the Romans affec-  
ted the Roſe, the Greeks *Amaranthus* and Myrtle; that the Funeral Pyre  
conſiſted of ſweet ſewel, Cypreſs, Firre, Larix, Yew, and Trees perpetually  
verdant; lay ſilent expreſſions of their ſurviving Hopes: wherein Chriſ-  
tians, which deck their Coffins with Bays, have found a more elegant Em-  
bleme. For that Tree, ſeeming dead, will reſtore it ſelf from the Root,  
and its dry and exſuccous Leaves reſume their verdure again; which, if  
we miſtake not, we have alſo obſerved in Furze. Whether the planting of  
Yew in Church-yards hold not its original from ancient Funeral-Rites,  
or as an Embleme of Reſurrección from its perpetual Verdure, my alſo  
admit conjecture.

They made uſe of Muſick to excite or quiet the Affections of their  
Friends, according to different Harmonies. But the ſecret and ſymboli-  
cal hint was the Harmonical nature of the Soul, which delivered from the  
Body went again to enjoy the primitive Harmony of Heaven, from whence  
it firſt deſcended; which, according to its progreſs traced by Antiquity,  
came down by *Cancer*, and aſcended by *Capricornus*.

They burnt not Children before their Teeth appeared, as apprehending  
their Bodies too tender a morſel for Fire, and that their griftly Bones  
would ſcarce leave ſeparable Reliques after the pyral Combution. That  
they kindled not Fire in their houſes for ſome days after, was a ſtrict me-  
morial of the late afflicting Fire. And mourning without hope, they had  
an happy fraud againſt exceſſive Lamentation, by a common opinion, that  
deep Sorrows diſturbed their Ghoſts (g).

That they buried their dead on their Backs, or in a ſupine poſition, ſeems  
agreeable unto profound Sleep and common poſture of dying, contrary  
to the moſt natural way of Birth; nor unlike our pendulous poſture in  
the doubtful ſtate of the Womb. *Diogenes* was ſingular, who preferred a  
prone ſituation in the Grave: and ſome Chriſtians (h) like neither, who  
declined the figure of Reſt, and made choice of an erect poſture.

That they carried them out of the world with their Feet forward, was  
not inconſonant unto Reaſon; as contrary unto the native poſture of  
Man,

f Vale, vale,  
vale, vos te  
ordine quo  
Natura per-  
mittit ſeque-  
ratur.

g Tumores  
ne, lade meos.

h Ruſſianus,  
Ec.



Man, and his production first into it; and also agreeable unto their Opinions, while they bid adieu unto the world, not to look again upon it: whereas *Asabonians*, who think to return to a delightful life again, are carried forth with their Heads forward, and looking towards their houses.

They closed their Eyes, as parts which first die, or first discover the sad effects of Death. But their iterated Clamations to excitate their dying or dead Friends, or revoke them unto life again, was a vanity of Affection; as not presumably ignorant of the critical Tests of Death by apposition of Feathers, Glasses, and reflexion of Figures, which dead Eyes represent not, which how-ever not strictly verifiable in fresh and warm Cadavers, could hardly elude the Test in Corps of four or five days.

That they sucked in the last Breath of their expiring Friends, was surely a practice of no medical Institution, but a loose opinion that the Soul passed out that way; and a fondness of Affection from some \* *Pythagorical* foundation, that the Spirit of one Body passed into another; which they wished might be their own.

\* Francesco  
Perucci,  
*Pompe funebri*

That they poured Oyl upon the Pyre, was a tolerable practice, while the intention rested in facilitating the Ascension: But to place good Omens in the quick and speedy Burning, to sacrifice unto the Winds for a dispatch in this office, was a low form of Superstition.

The Archimime or Jester attending the Funeral Train, and imitating the speeches, gesture and manners of the deceased, was too light for such Solemnities, contradicting their funeral Orations, and dolefull Rites of the Grave.

That they buried a piece of Money with them, as a Fee of the *Elysian* Ferryman, was a practice full of folly. But the ancient custome of placing Coyns in considerable Urns, and the present practice of burying Medals in the noble Foundations of *Europe*, are laudable ways of Historical discoveries in Actions, Persons, Chronologies; and posterity will applaud them.

We examine not the old Laws of Sepulture, exempting certain persons from Burial or Burning: But hereby we apprehend that these were not the Bones of persons Planet-struck or burnt with fire from Heaven; no Reliques of Traitors to their Countrey, Self-killers, or Sacrilegious malefactors; persons in old apprehension unworthy of the Earth, condemned unto the *Tartarus* of Hell, and bottomless pit of *Pluto*, from whence there was no redemption.

Nor were onely many Customes questionable in order to their Obsequies, but also sundry Practices, Fictions, and Conceptions, discordant or obscure, of their state and future beings. Whether unto eight or ten Bodies of Men to add one of a Woman, as being more inflammable, and unctuously constituted for the better pyral Combustion, were any rational



practice; or whether the complaint of *Periander's* Wife be tolerable, that wanting her Funeral Burning she suffered intolerable cold in Hell, according to the constitution of the Infernal house of *Pluto*, wherein Cold makes a great part of their Tortures; it cannot pass without some question.

Why the Female-Ghosts appear unto *Ulysses* before the Heroes and masculine spirits; why the *Psyche* or Soul of *Tiresias* is of the masculine gender, who being blinde on Earth sees more then all the rest in Hell; why the Funeral Suppers consisted of Eggs, Beans, Smallage and Lettuce, since the dead are made to eat *Asphodels* about the *Elysian* meadows; why, since there is no Sacrifice acceptable, nor any Propitiation for the Covenant of the Grave, men set up the Deity of *Morta*, and fruitlessly adored Divinities without Ears; it cannot escape some doubt.

The dead seem all alive in the humane *Hades* of *Homer*; yet cannot they speak, prophesie, or know the living, except they drink Bloud, wherein is the Life of man. And therefore the Souls of *Penelope's* Paramours conducted by *Mercury* chirped like Bats, and those which followed *Hercules* made a noise but like a flock of Birds.

The departed Spirits know things past and to come, yet are ignorant of things present. *Agamemnon* foretells what should happen unto *Ulysses*, yet ignorantly enquires what is become of his own Son. The Ghosts are afraid of Swords in *Homer*; yet *Sibylla* tells *Aeneas* in *Virgil*, the thin habit of Spirits was beyond the force of Weapons. The Spirits put off their Malice with their Bodies, and *Cesar* and *Pompey* accord in *Latine* Hell; yet *Ajax* in *Homer* endures not a Conference with *Ulysses*. And *Deiphobus* appears all mangled in *Virgil's* Ghosts, yet we meet with perfect Shadows among the wounded Ghosts of *Homer*.

Since *Charon* in *Lucian* applauds his condition among the dead, whether is it handsomely said of *Achilles*, that living contemner of Death, that he had rather be a Plowman's servant then Emperour of the dead? How is *Hercules* his Soul in Hell, and yet in Heaven, and *Julius* his Soul in a Star, yet seen by *Aeneas* in Hell? except the Ghosts were but Images and Shadows of the Soul, received in higher mansions, according to the ancient division of Body, Soul, and Image or *Simulachrum* of them both. The particulars of future Beings must needs be dark unto ancient Theories, which Christian Philosophy yet determines but in a Cloud of Opinions. A Dialogue between two Infants in the womb concerning the state of this world might handsomly illustrate our ignorance of the next, whereof methinks we yet discourse in *Plato's* Den, and are but Embryon Philosophers.

*Del Inferno,*  
*Lib. 4.*

*Pythagoras* escapes in the fabulous Hell of *Dante* (i) among that swarm of Philosophers, wherein whilest we meet with *Plato* and *Socrates*, *Cato* is to be found in no lower place then Purgatory. Among all the set,

*Epicurus*



*Epicurus* is most considerable, whom men make honest without an *Elysium*, who contemned life without encouragement of Immortality, and making nothing after Death, yet made nothing of the King of terrors.

Were the Happiness of the next World as closely apprehended as the Felicities of this, it were a Martyrdome to live; and unto such as consider none hereafter, it must be more then Death to die: which makes us amazed at those Audacities that durst be Nothing, and return into their Chaos again. Certainly such spirits as could contemn Death when they expected no better Being after, would have scorned to live had they known any. And therefore we applaud not the judgement of *Ma-chiavel*, that Christianity makes men Cowards, or that with the confidence of but half dying, the despised Vertues of Patience and Humility have abased the spirits of men, which Pagan Principles exalted; but rather it hath regulated the wildness of Audacities in the attempts, grounds, and eternal sequels of Death, wherein men of the boldest spirits are often prodigiously temerarious. Nor can we extenuate the Valour of ancient Martyrs, who contemned Death in the uncomfortable scene of their lives, and in their decrepit Martyrdomes did produce, not many months of their days, or parted with Life when it was scarce worth the living. For (beside that long time past holds no consideration unto a slender time to come) they had no small disadvantage from the constitution of Old age, which naturally makes men fearfull, and complexionally superannuated from the bold and couragious thoughts of Youth and fervent years. But the contempt of Death from corporal animosity promoteth not our Felicity. They may sit in the *Orchestra* and noblest Seats of Heaven, who have held up shaking hands in the Fire, and humanely contended for Glory.

Meanwhile *Epicurus* lies deep in *Dante's* Hell, wherein we meet with Tombs enclosing Souls which denied their Immortalities. But whether the vertuous Heathen, who lived better then he spake, or erring in the Principles of himself, yet lived above Philosophers of more specious Maxims, lie so deep as he is placed, at least so low as not to rise against Christians, who, believing or knowing that Truth, have lastingly denied it in their practice and conversation, were a Quere too sad to insist on.

But all or most apprehensions rested in Opinions of some future Being, which ignorantly or coldly believed beget those perverted Conceptions, Ceremonies, Sayings, which Christians pity or laugh at. Happy are they which live not in that disadvantage of time, when men could say little for Futurity but from Reason; whereby the noblest mindes fell often upon doubtful Deaths and melancholick Dissolutions. With these hopes *Socrates* warmed his doubtful spirits against that cold Potion; and *Cato*, before he durst give the fatal stroak, spent part of the night in reading the Immortality of *Plato*, thereby confirming his wavering hand unto the animosity of that attempt.



It is the heaviest stone that Melancholy can throw at a man, to tell him he is at the end of his Nature; or that there is no farther State to come, unto which this seems progressional, and otherwise made in vain. Without this accomplishment the natural expectation and desire of such a State were but a fallacy in nature: unsatisfied Considerators would quarrel the justice of their Constitutions, and rest content that Adam had fallen lower, whereby, by knowing no other Original and deeper Ignorance of themselves, they might have enjoyed the Happiness of inferiour Creatures; who in tranquillity possess their Constitutions, as having not the apprehension to deplore their own Natures; and being framed below the circumference of these Hopes, or cognition of better being, the Wisdom of God hath necessitated their contentment. But the superiour ingredient and obscured part of our selves, whereunto all present Felicities afford no resting contentment, will be able at last to tell us we are more than our present selves, and evacuate such Hopes in the fruition of their own Accomplishments.

## CHAP. V.

NOW since these dead Bones have already out-last the living ones of *Meibuselab*, and in a yard under Ground and thin walls of Clay out-worn all the strong and specious Buildings above it, and quietly rested under the Drums and Trappings of three Conquests; what Prince can promise such diuturnity unto his Reliques, or might not gladly say,

\* *Tribullus.*

\* *Sie ego componi versus in ossa velim?*

Time, which antiquates Antiquities, and hath an Art to make Dust of all things, hath yet spared these minor Monuments. In vain we hope to be known by open and visible Conservatories, when to be unknown was the means of their Continuation, and obscurity their Protection. If they died by violent hands, and were thrust into their Urns, these Bones became considerable, and some old Philosophers would honour (a) them, whose Souls they conceived most pure, which were thus snatched from their Bodies, and to retain a stronger propension unto them: whereas they weariedly left a languishing Corps, and with faint desires of Re-union. If they fell by long and aged decay, yet wrapt up in the bundle of Time they fell into indistinction, and made but one blot with Infants. If we begin to die when we live, and long life be but a prolongation of death, our Life is a sad composition; we live with Death, and die not in a moment. How many Pulses made up the life of *Meibuselab*, were work for *Archimedes*:  
Common

\* *Oracula  
Chaldaica  
cum Scholiis  
Pselii &  
Plethonis.  
Βίη ἀπὸ τῶν  
οὐρανῶν φυχὰς  
καὶ σώματα.  
Vt corpus  
relinquentium  
animæ praesenti  
ma.*



Common Counters sum up the life of *Moses* his name (b). Our days become considerable like petty sums by minute accumulations; where numerous Fractions make up but small round Numbers, and our days of a Span long make not one little Finger (c).

If the nearness of our last necessity brought a nearer conformity unto it, there were a happiness in Hoary hairs, and no calamity in Half senses. But the long habit of living indisposeth us for dying; when Avarice makes us the sport of Death; when *David* grew politickly Cruel, and *Solomon* could hardly be said to be the Wisest of men. But many are too early old, and before the date of age. Adversity stretcheth our days, Misery makes *Alemana's* nights, and Time hath no wings unto it. But the most tedious being is that which can unwish it self, content to be nothing, or never to have been; which was beyond the Male-content of *Job*, who cursed not the day of his Life, but his Nativity; content to have so far been, as to have a title to future being; although he had lived here but in an hidden state of life, and as it were an Abortion.

What Song the *Sirens* sang, or what name *Achilles* assumed when he hid himself among Women, though puzzling Questions, are not beyond all conjecture. What time the persons of these Ossuaries entred the \* famous Nations of the dead, and slept with Princes and Counsellors, might admit a wide Solution. But who were the proprietaries of these Bones, or what Bodies these Ashes made up, were a question above Antiquarism, not to be resolved by man, nor easily perhaps by Spirits, except we consult the Provincial Guardians, or Tutelary Observators. Had they made as good provision for their Names as they have done for their Reliques, they had not so grossly erred in the art of Perpetuation. But to subsist in Bones, and be but pyramidally extant, is a fallacy in Duration. Vain Ashes, which, in the oblivion of Names, Persons, Times and Sexes, have found unto themselves a fruitless Continuation, and onely arise unto late Posterity as Emblems of mortal Vanities, Antidotes against Pride, Vain-glory, and madding Vices! Pagan Vain-glories, which thought the World might last for ever, had encouragement for Ambition, and finding no *Atropos* unto the immortality of their Names, were never damp't with the necessity of Oblivion. Even old Ambitions had the advantage of ours in the attempts of their Vain-glories, who acting early, and before the probable Meridian of Time, have by this time found great accomplishment of their Designs, whereby the ancient Heroes have already out-lasted their Monuments and Mechanical Preservations. But in this latter Scene of Time we cannot expect such Mummies unto our Memories, when Ambition may fear the Prophecie of *Elias* (e); and *Charles* the fifth can never hope to live within two *Methuselah's* of *Hector* (f).

thousand years. \* *Hector's* fame lasting above two lives of *Methuselah* before that famous Prince was extant.

And therefore restless inquietude for the diuturnity of our Memories

E

unto

<sup>b</sup>In the Psalm of *Moses*.

<sup>c</sup>According to the ancient Arithmetick of the Hand, wherein the little Finger of the right Hand contracted signified an Hundred.

*Pierius* in Hieroglyph.

\* One night as long as three.

The puzzling Questions of *Tiberius* unto *Grammarians*. *Marcel. Donatus* in *Suet.*

\* *Κλοδὶς Ἰβρίων*, *Hom.* *Job*.

<sup>e</sup>That the world may last but six



unto present considerations seems a Vanity almost out of date, and a superannuated piece of Folly. We cannot hope to live so long in our names as some have done in their persons: one Face of *Janus* holds no proportion to the other. 'Tis too late to be Ambitious. The great Mutations of the World are acted, or time may be too short for our Designs. To extend our Memories by Monuments, whose death we daily pray for, and whose duration we cannot hope without injury to our expectations in the advent of the last Day, were a contradiction to our Beliefs. We, whose Generations are ordained in this setting part of Time, are providentially taken off from such imaginations; and, being necessitated to eye the remaining particle of Futurity, are naturally constituted unto thoughts of the next World, and cannot excusably decline the consideration of that Duration which maketh Pyramids Pillars of snow, and all that's past a Moment.

⊙ The character of Death.

Old ones being taken up, and other Bodies laid under them. *Gruteri Inscriptiones antiquæ.*

*Cupere non tam esse quod sit, non opto ut sciatur qualis sit. Card. in vita propria.*

Circles and Right lines limit and close all Bodies, and the mortal right-lined Circle (*g*) must conclude and shut up all. There is no Antidote against the *Opium* of Time, which temporally considereth all things. Our Fathers finde their Graves in our short Memories, and sadly tell us how we may be buried in our Survivors. Grave-stones tell truth scarce forty years (*h*). Generations pass while some Trees stand, and old Families last not three Oaks. To be read by bare Inscriptions, like many in *Gruter* (*i*), to hope for Eternity by Enigmatical Epithets or first letters of our Names, to be studied by Antiquaries who we were, and have new Names given us like many of the Mummies, are cold Consolations unto the Students of Perpetuity, even by everlasting Languages.

To be content that Times to come should onely know there was such a man, not caring whether they knew more of him, was a frigid Ambition in *Cardan* (*k*), disparaging his horoscopol inclination and judgement of himself. Who cares to subsist like *Hippocrates's* Patients, or *Achilles's* Horses in *Homer*, under naked Nominations, without Deserts and noble acts, which are the balm of our Memories, the *Enselechia* and Soul of our Subsistences. To be nameless in worthy deed exceeds an infamous History. The *Canaanitish* woman lives more happily without a name, then *Herodias* with one. And who had not rather have been the good Thief, then *Pilate*?

But the iniquity of Oblivion blindly scattereth her Poppy, and deals with the Memory of men without distinction to merit of Perpetuity. Who can but pity the Founder of the Pyramids? *Herostratus* lives that burnt the Temple of *Diana*; he is almost lost that built it. Time hath spared the Epitaph of *Adrian's* Horse, confounded that of himself. In vain we compute our Felicities by the advantage of our good Names, since bad have equal durations; and *Thersites* is like to live as long as *Agamemnon*, without the favour of the everlasting Register. Who knows whether the best of men be known? or whether there be not more remarkable persons forgot, then any that stand remembered in the known account.



account of Time? The first man had been as unknown as the last, and *Methuselah's* long life had been his onely Chronicle.

Oblivion is not to be hired: The greater part must be content to be as though they had not been, to be found in the Register of God, not in the Record of Man. Twenty seven names make up the first Story, and the recorded names ever since contain not one living Century. The number of the dead long exceedeth all that shall live. The Night of Time far surpasseth the Day, and who knows when was the *Æquinox*? Every hour adds unto that current Arithmetick, which scarce stands one moment. And since Death must be the *Lucina* of Life, and even Pagans could doubt whether thus to live were to die; since our longest Sun sets at right descensions, and makes but Winter Arches, and therefore it cannot be long before we lie down in Darknes, and have our light in Ashes; since the Brother of Death daily haunts us with dying *Memento's*, and Time, that grows old it self, bids us hope no long Duration: Diuturnity is a Dream and folly of expectation.

Darkness and Light divide the course of Time, and Oblivion shares with Memory a great part even of our living Beings; we slightly remember our Felicities, and the smartest stroaks of Affliction leave but short smart upon us. Sense endureth no extremities, and Sorrows destroy us or themselves. To weep into Stones are Fables. Afflictions induce callosities, Miseries are slippery, or fall like Snow upon us, which notwithstanding is no Stupiditie. To be ignorant of evils to come, and forgetfull of evils past, is mercifull provision in Nature, whereby we digest the mixture of our few and evil days, and our delivered Senses not relapsing into cutting remembrances, our Sorrows are not kept raw by the edge of repetitions. A great part of Antiquity contented their hopes of subsistency with a Transmigration of their Souls. A good way to continue their Memories, while having the advantage of plural successions, they could not but act something remarkable in such variety of Beings, and enjoying the same of their passed selves, make accumulation of glory unto their last Durations. Others, rather then be lost in the uncomfortable night of Nothing, were content to recede into the common Being, and make one particle of the publick Soul of all things, which was no more then to return into their unknown and divine Original again. *Aegyptian* ingenuity was more unsatisfied, contriving their Bodies in sweet Consistences to attend the return of their Souls. But all was vanity, feeding \* the winde, and folly. The *Aegyptian* Mummies, which *Cambyses* or Time hath spared, Avarice now consumeth. Mummie is become Merchandise, *Mizraim* cures Wounds, and *Pharaoh* is sold for Balsams.

In vain do Individuals hope for Immortality, or any patent from Oblivion, in preservations below the Moon: Men have been deceived even in their flatteries above the Sun, and studied conceits to perpetuate their names in Heaven. The various Cosmographie of that part hath already

\* Omnia vanitas & passio venti, regni diuini, Cœloni, ut olim Aquila & Symmachus.  
17. Druf. Eccl.



varied the names of contrived Constellations; *Nimrod* is lost in *Orion*, and *Osiris* in the Dog-star. While we look for incorruption in the Heavens, we finde they are but like the Earth; durable in their main Bodies, alterable in their Parts: whereof, beside Comets and new Stars, Perspectives begin to tell tales; and the Spots that wander about the Sun, with *Phaethon's* favour, would make clear conviction.

There is nothing strictly immortal but Immortality; what-ever hath no Beginning may be confident of no End: (all others have a dependent Being, and within the reach of destruction) which is the peculiar of that necessary Essence that cannot destroy it self; and the highest strain of Omnipotency, to be so powerfully constituted, as not to suffer even from the power of it self. But the sufficiency of Christian Immortality frustrates all earthly glory, and the quality of either state after death makes a folly of posthumous memory. God, who can onely destroy our Souls, and hath assured our Resurrection, either of our Bodies or Names hath directly promised no duration; wherein there is so much of Chance, that the boldest expectants have found unhappy frustration; and to hold long subsistence, seems but a scape in Oblivion. But man is a noble Animal, splendid in Ashes, and pompous in the Grave, solemnizing Nativities and Deaths with equal lustre, nor omitting Ceremonies of Bravery in the infamy of his nature.

Life is a pure Flame, and we live by an invisible Sun within us. A small Fire sufficeth for life, great Flames seemed too little after death, while men vainly affected precious Pyres, and to burn like *Sardanapalus*. But the wisdom of Funeral Laws found the folly of prodigal Blazes, and reduced undoing Fires unto the rule of sober Obsequies, wherein few could be so mean as not to provide Wood, Pitch, a Mourner, and an Urn.

Five Languages secured not the Epitaph of *Gordianus*. The man of God lives longer without a Tomb than any by one, invisibly interred by Angels, and adjudged to obscurity, though not without some marks directing humane discovery. *Enoch* and *Elias*, without either Tomb or Burial, in an anomalous state of being, are the great examples of Perpetuity in their long and living Memory, in strict account being still on this side Death, and having a late Part yet to act upon this Stage of Earth. If in the decreitory term of the world we shall not all die, but be changed, according to received Translation, the last Day will make but few Graves; at least quick Resurrections will anticipate lasting Sepultures: Some Graves will be opened before they be quite closed, and *Lazarus* be no wonder, when many that feared to die shall groan that they can die but once. The dismal state is the second and living Death, when Life puts despair on the damned; when men shall wish the coverings of Mountains, not of Monuments, and Annihilation shall be courted.

While some have studied Monuments, others have studiously declined them; and some have been so vainly boisterous, that they durst not acknowledge



knowledge their Graves: wherein (l) *Alaricus* seems most subtle, who had a River turned to hide his Bones at the bottom. Even *Sylla*, that thought himself safe in his Urn, could not prevent revenging Tongues, and Stones thrown at his Monument. Happy are they whom Privacy makes innocent; who deal so with men in this world, that they are not afraid to meet them in the next; who, when they die, make no commotion among the dead, and are not touch'd with that poetical taunt of *Isaiah* (m).

<sup>l</sup> Jornandes  
de rebus Geti-  
cis.

<sup>m</sup> Isa. 14. 9. &c.

Pyramids, Arches, Obelisks, were but the irregularities of Vain-glory, and wilde enormities of ancient Magnanimity. But the most magnanimous resolution rests in the Christian Religion, which trampleth upon Pride, and sits on the neck of Ambition, humbly pursuing that infallible Perpetuity unto which all others must diminish their Diameters, and be poorly seen in Angles of contingency (n).

<sup>n</sup> Angulus con-  
tingentie the  
least of An-  
gles.

Pious spirits, who pass their days in raptures of Futurity, made little more of this world than the world that was before it, while they lay obscure in the Chaos of Preordination, and night of their Fore-beings. And if any have been so happy as truly to understand Christian Annihilation, *Ecstasis*, Exsolution, Liquefaction, Transformation, the Kiss of the Spouse, Gustation of God, and Ingression into the Divine shadow, they have already had an handsome anticipation of Heaven; the glory of the World is surely over, and the Earth in Athes unto them.

To subsist in lasting Monuments, to live in their productions, to exist in their Names, and predicament of *Chimera's*, was large satisfaction unto old expectations, and made one part of their *Elyziums*. But all this is nothing in the Metaphysicks of true Belief. To live indeed is to be again our selves, which being not onely an hope, but an evidence, in noble Believers, 'tis all one to lie in *St. Innocent's* (o) Church-yard, as in the Sands of *Egypt*; ready to be any thing, in the ecstasie of being ever, and as content with six foot as the *Moles* of *Adrianus* (p).

<sup>o</sup> In *Paris*,  
where Bodies,  
soon con-  
sume.  
<sup>p</sup> A stately  
St. Angelo.

*Mausoleum* or sepulchral Pile built by *Adrianus* in *Rome*, where now standeth the Castle of *St. Angelo*.

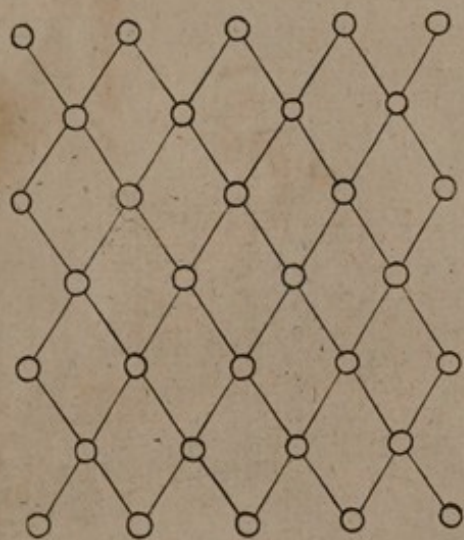
Lucan.

—*Tabesne cadavera solvat,*  
*An rogus, haud refert.*—









Quid Quincunce Speciosius, qui, in  
quam cunq; partem Spectaueris,  
rectus est: Quintilian; //







THE  
Garden of Cyrus;  
OR, THE  
QUINCUNCIAL LOZENGE,  
OR

Net-work Plantations of the ANCIENTS,  
Artificially, Naturally, Mystically  
considered.

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By THO. BROWN D. of Physick.

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L O N D O N,  
Printed in the Year 1668.



THE  
Garden of Cyrus;

OR  
QUINTESSENTIAL FOUNTAIN

NEWLY PLANTED OF THE ANCIENTS  
NATURALLY, MYSTICALLY  
CONSIDERED.

By T. BROWN, D. of Physick.

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T H E  
**Garden of Cyrus,**  
 O R, T H E  
**QUINCUNCIAL LOZENGE,**  
 O R  
 Net-work Plantations of the Ancients,  
 Artificially, Naturally, Mystically considered.

C H A P. I.



**T**HAT *Vulcan* gave Arrows unto *Apollo* and *Diana* the fourth day after their Nativities, according to Gentile Theology, may pass for no blind apprehension of the Creation of the Sun and Moon in the work of the fourth day; when the diffused Light contracted into the Orbs and shooting Rays of those Luminaries. Plainer Descriptions there are from Pagan pens of the creatures of the Fourth day: While the (a) divine Philosopher unhappily omitteth the noblest part of the Third; and *Ovid*, (whom many conceive to have borrowed his Description from *Moses*) coldly deserting the remarkable account of the Text, in three words (b) describeth this work of the Third day, the Vegetable creation, and first ornamental Scene of Nature, the primitive Food of Animals, and first story of Physick, in Dietetical conservation.

For though Physick may plead high, from the medicial act of God in casting so deep a Sleep upon our first Parent; and Chirurgery (c) finde its whole Art in that one passage concerning the Rib of *Adam*: yet is there no rivalry with Garden-contrivance and Herbary. For if Paradise were

<sup>a</sup> Plato in *Ti-  
maeo.*

<sup>b</sup> *Fronde regi  
sylvas.*

<sup>c</sup> *Scalpers*,  
in opening  
the Flesh;  
*Scalpers*,  
in taking out  
the Rib;  
*Scalpers*,  
in closing up  
the part a-  
gain.



## Cyrus's Garden, or, The Quincunx.

planted the third day of the Creation, as wiser divinity concludeth, the Nativity thereof was too early for Horoscopia; Gardens were before Gardeners, and but some hours after the Earth.

Of deeper doubt is its Topography and Local designation: yet being the primitive Garden, and without much (d) controversie seated in the East; it is more then probable the first Curiosity and Cultivation of Plants most flourished in those quarters. And since the Ark of Noah first touch'd upon some Mountains of Armenia, the Planting Art arose again in the East, and found its Revolution not far from the place of its Nativity, about the Plains of those Regions. And if Zoroaster were either Cham, Chus, or Mizraim, they were early Proficients therein, who left (as Pliny delivereth) a work of Agriculture.

However, the account of the pensil or hanging Gardens of Babylon, if made by Semiramis, the third or fourth from Nimrod, is of no slender antiquity; which being not framed upon ordinary level of ground, but raised upon Pillars admitting under-passages, we cannot accept as the first Babylonian Gardens, but a more eminent progress and advancement in that Art then any that went before it; somewhat answering or hinting the old Opinion concerning Paradise it self, which many conceptions elevated above the plane of the Earth.

Nabuchodonosor, whom some will have to be the famous Syrian King of Diodorus, beautifully repaired that City, and so magnificently built his (e) hanging Gardens, that from succeeding Writers he had the honour of the first Authour. From whence over-looking Babylon, and all the Region about it, he found no circumscription to the eye of his Ambition, till over-delighted with the Bravery of this Paradise, in his melancholick Metamorphosis he found the folly of that Delight, and a proper punishment in the contrary habitation, in wilde Plantations and Wanderings of the Fields.

The Persian Gallants, who destroyed this Monarchy, maintained their Botanicall Bravery. Unto whom we owe the very name of Paradise: wherewith we meet not in Scripture before the time of Solomon; and it is conceived originally Persian. The word for that disputed Garden expressing in the Hebrew no more then a Field enclosed, which from the same Root is content to derive a Garden and a Buckler.

Cyrus the elder, brought up in Woods and Mountains, when time and power enabled, pursued the dictate of his Education, and brought the Treasures of the Field into Rule and circumscription; so nobly beautifying the hanging Gardens of Babylon, that he was also thought to be the Authour thereof.

Abasuerus (whom many conceive to have been Artaxerxes Longimanus) in the (f) Country and City of Flowers, and in an open Garden, entertained his Princes and people; while Vasthi more modestly treated the Ladies within the Palace thereof.

But if (as some opinion) King Abasuerus were Artaxerxes Mnemon, that

<sup>d</sup> For some there is from the ambiguity of the word *Mikkedem*, whether *ab oriente*, or *à principio*.

<sup>e</sup> Josephus.

<sup>f</sup> *Susban* in *Susiana*. *Pantarch* in the life of *Artaxerxes*.



that found a Life and Reign answerable unto his great Memorie, our magnified *Cyrus* was his second Brother; who gave the occasion of that memorable work, and almost miraculous Retreat of *Xenophon*. A person of high spirit and honour, naturally a King, though fatally prevented by the harmless chance of Post-geniture: not onely a Lord of Gardens, but a manual Planter thereof, disposing his Trees, like his Armies, in regular ordination. So that while old *Laertes* hath found a name in *Homer* for pruning Hedges, and clearing away Thorns and Briars; while King *Attalus* lives for his poisonous plantations of Aconites, Henbane, Hellebore, and Plants hardly admitted within the walls of Paradise; while many of the Ancients do poorly live in the single names of Vegetables; all Stories do look upon *Cyrus* as the splendid and regular Planter.

According whereto *Xenophon* describeth his gallant Plantation at *Sardis*, thus rendred by *Strebens*; (g) *Arbores pari intervallo sitas, rectos ordines, & omnia perpulchre in Quincuncem directa*. Which we shall take for granted, as being accordingly rendred by the most elegant of the (h) *Latines*, and by no made term, but in use before by *Varro*. That is, The Rows and Orders so handsomely disposed, or five Trees so set together, that a regular Angularity and through Prospect was left on every side. Owing this name not onely to the quintuple number of Trees, but the Figure declaring that number, which being doubled at the Angle makes up the Letter  $\chi$ , that is the emphatical Decussation, or fundamental Figure.

Now though in some ancient and modern practice the *Area* or decussated Plot might be a perfect Square, answerable to a *Tuscan* Pedestal, and the *Quinquernio* or Cinque-point of a Die, wherein by Diagonal lines the Interfection was regular, accommodable unto Plantations of large-growing Trees, and we must not deny our selves the advantage of this Order; yet shall we chiefly insist upon that of (i) *Curius* and *Porta*, in their brief description hereof, wherein the *Decussis* is made within a longilateral Square, with opposite Angles acute and obtuse at the Interfection, and so upon progression making a *Rhombus* or Lozenge figuration, which seemeth very agreeable unto the original Figure: Answerable whereunto we observe the decussated characters in many Consulatory Coins, and even in those of *Constantine* and his Sons, which pretend their pattern in the Sky; the crucigerous Ensign carried this Figure, not transversely or rectangularly interiected, but in a Decussation, after the form of an *Andean* or *Burgundian* Cross, which answereth this description.

Where by the way we shall decline the old Theme, so traced by Antiquity, of Crosses and Crucifixion; whereof some being right, and of one single piece, without Traversion or Transome, do little advantage our subject. Nor shall we take in the mystical *Tau*, or the Cross of our Blessed Saviour, which, having in some descriptions an *Empedon* or crossing Footstay, made not one single Transversion. And since the learned *Lipinus* hath made some doubt even of the Cross of *St. Andrew*, since some Mar-

<sup>s</sup> *Xenophon in Oeconomico, καλὰ δὲ τὰ δίδωται, δι' ὅσων ἢ τὰ περὶ τὴν μὲν, ὅσον ἢ εἰς ἑξῆς τῶν δίδωται, δι' ὅσων ἢ πάλιν καλὰ.*  
<sup>b</sup> *Cicero in Cat. major.*

<sup>i</sup> *Benedict. Curius de Hortis. Bapt. Porta in villa.*



\* Of Marius,  
Alexander.  
Roma Sotter-  
vata.

tyrological Histories deliver his death by the general name of a Cross, and *Hippolytus* will have him suffer by the Sword; we should have enough to make out the received Cross of that Martyr. Nor shall we urge the *Labarum* and famous Standard of *Constantine*, or make farther use thereof, then as the first letters in the Name of our Saviour *Christ*, in use among Christians before the days of *Constantine*, to be observed in (k) Sepulchral Monuments of Martyrs in the Reigns of *Adrian* and *Anoninus*, and to be found in the Antiquities of the Gentiles before the Advent of *Christ*, as in the Medal of King *Ptolemy* signed with the same Characters, and might be the beginning of some word or name which Antiquaries have not hit on.

We will not revive the mysterious Crosses of *Egypt*, with Circles on their heads, in the Breast of *Serapis*, and the hands of their Genial spirits, nor unlike the Character of *Venus*, and looked on by ancient Christians with relation unto *Christ*: since, how-ever they first began, the *Agyptians* thereby expressed the process and motion of the Spirit of the World, and the diffusion thereof upon the Celestial and Elemental nature, implied by a Circle and right-lined Interfection; a Secret in their Telefins and magical Characters among them. Though he that considereth the (l) plain Cross upon the head of the Owl in the *Laterane* Obelisk, or the (m) Cross erected upon a Pitcher diffusing streams of water into Basins with sprinkling Branches in them, and all described upon a two-footed Altar, as in the Hieroglyphicks of the brazen Table of *Bembus*, will hardly decline all thought of Christian signality in them.

Wherein the lower part is somewhat longer, as defined by *Upton*, *De studio militari*, and *Johannes de Badg Anreo*, cum *Comment. clariss. & doctiss. Bissai*.  
Casal. de *Ritibus*.  
*Bosio nella Trionfante Croce*.

We shall not call in the *Hebrew Tenapha*, or ceremony of their Oblations waved by the Priest unto the four Quarters of the World, after the form of a Cross; as in the Peace-offerings. And if it were clearly made out, what is remarkably delivered from the Traditions of the Rabbins, that as the Oil was poured coronally or circularly upon the head of Kings, so the High-Priest was anointed decussatively or in the form of an X; though it could not escape a typical thought of *Christ* from mystical Considerations, yet being the conceit is *Hebrew*, we should rather expect its verification from Analogy in that Language, then to confine the same unto the unconcerned Letters of *Greece*, or make it out by the characters of *Cadmus* or *Palamedes*.

Of this Quincuncial Ordination the Ancients practised much, discoursed little; and the Moderns have nothing enlarged: which he that more nearly considereth in the form of its square *Rhombus* and Decussation, with the several commodities, mysteries, parallelisms and resemblances both in Art and Nature, shall easily discern the elegance of this Order.

\* Decussatio ipsa sacrum ac perame-  
um conspe-  
ctum prae-  
Curt. Horr.  
l. 6.

That this was in some ways of practice in divers and distant Nations, hints or deliveries there are from no slender Antiquity. In the hanging-Gardens of *Babylon*, from *Abydenus*, *Eusebius*, and others, (n) *Curtius* describeth this rule of Decussation. In the memorable Garden of *Alcinous*, anciently conceived an original phancy from *Paradise*, mention there is

of



of well-contrived Order; for so have *Didymus* and *Eustathius* expounded the emphatical word. *Diomedes*, describing the rural possessions of his Father, gives account in the same Language of Trees orderly planted. And *Ulysses* being a Boy was promised by his Father forty Fig-trees, and fifty (o) Rows of Vines producing all kind of grapes.

That the Eastern Inhabitants of *India* made use of such Order, even in open Plantations, is deducible from *Theophrastus*; who, describing the Trees whereof they made their Garments, plainly delivereth that they were planted *καὶ ὁρχυς*, and in such order that at a distance men would mistake them for Vineyards. The same seems confirmed in *Greece* from a singular expression in (p) *Aristotle* concerning the Order of Vines, delivered by a military term representing the Orders of Souldiers; which also confirmeth the antiquity of this form yet used in Vineal plantations.

That the same was used in *Latine* Plantations is plainly confirmed from the commending pen of *Varro*, *Quintilian*, and handsome Description of (q) *Virgil*.

That the first Plantations not long after the Flood were disposed after this manner, the generality and antiquity of this Order observed in Vineyards and Vine-plantations affordeth some conjecture. And since, from judicious enquiry, *Saturn*, who divided the world between his three Sons, who beareth a Sickle in his hand, who taught the Plantations of Vines, the setting, grafting of Trees, and the best part of Agriculture, is discovered to be *Noah*; whether this early-dispersed Husbandry in Vineyards had not its Original in that Patriarch, is no such Paralogical doubt.

And if it were clear that this was used by *Noah* after the Flood, I could easily believe it was in use before it; not willing to fix such ancient inventions to higher original then *Noah*; nor readily conceiving those aged Heroes, whose diet was vegetable, and onely or chiefly consisted in the Fruits of the earth, were much deficient in their splendid Cultivations, or after the experience of fifteen hundred years left much for future discovery in Botanical Agriculture; nor fully perswaded that Wine was the invention of *Noah*; that fermented Liquours, which often make themselves, so long escaped their Luxury or experience; that the first sin of the new world was no sin of the old; that *Cain* and *Abel* were the first that offered Sacrifice; or, because the Scripture is silent, that *Adam* or *Isaac* offered none at all.

Whether *Abraham*, brought up in the first planting Countrey, observed not some rule hereof when he planted a Grove at *Beer-sheba*, or whether at least a like Ordination were not in the Garden of *Solomon*, probability may contest; answerably unto the wisdom of that eminent Botanologer, and orderly disposer of all his other works: especially since this was one piece of Gallantry wherein he pursued the specious part of Felicity, according to his own description; *I made me Gardens and Orchards, and planted Trees in them of all-kind of fruit. I made me Pools of*

ορχυς, σίγη  
διμήλου, οὐ-  
τὴν σίγη, ἢ  
καὶ μέγιστον  
τέλει.  
Phavorinus:  
Philoxenus.

ἢ σελήνη δὲ  
μήνην. Πολύ. 7.

Indulge or-  
diabus; nec  
secus omnis in  
ingnem, Ar-  
boribus positus,  
secto via lim-  
te quadret.  
Georg. 2.

Eccl. 2.



water, to water therewith the wood that bringeth forth Trees; which was no ordinary Plantation, if, according to the *Targum*, or *Chaldee Paraphrase*, it contained all kinds of Plants, and some fetched as far as *India*, and the extent thereof were from the wall of *Jerusalem* unto the water of *Siloah*.

And if *Jordan* were but *Jaar Eden*, that is, the River of *Eden*, *Geneser* but *Gansar*, or the priace of Gardens; and it could be made out, that the Plain of *Jordan* were watered not comparatively, but causally, and because it was the Paradise of God, as the learned (r) *Abramas* hinteth; he was not far from the Prototype and original of Plantations. And since even in Paradise itself the Tree of Knowledge was placed in the middle of the Garden, what-ever was the ambient Figure, there wanted not a Centre and rule of Decussation. Whether the Groves and sacred Plantations of Antiquity were not thus orderly placed, either by *Quaternio's* or quintuple Ordinations, may favourably be doubted. For since they were so methodical in the constitutions of their Temples, as to observe the due situation, aspect, manner, form and order in Architectonical relations, whether they were not as distinct in their Groves and Plantations about them in form and species respectively unto their Deities, is not without probability of conjecture. And in their Groves of the Sun this was a fit number, by multiplication to denote the Days of the Year; and might hieroglyphically speak as much as the mystical *Statua* of (s) *Janns* in the Language of his Fingers. And since they were so critical in the number of his Horses, the strings of his Harp, and Rays about his Head, denoting the Orbs of Heaven, the Seasons and Months of the Year; witty Idolatry would hardly be flat in other appropriations.

Ver. Testa-  
menti Pha-  
rus.

Which  
King *Numa*  
set up with  
his Fingers  
so disposed,  
that they nu-  
merically de-  
noted 365.  
*Pliny*.

## CHAP. II.

NOR was this onely a form of practice in Plantations, but found imitation from high Antiquity in sundry Artificial Contrivances and manual Operations. For, to omit the position of Squared Stones *cuneatim* or wedge-wise in the Walls of *Roman* and *Gothick* Buildings, and the *Lithostrota* or figured Pavements of the Ancients, which consisted not all of Square stones, but were divided into triquetrous Segments, Honey-combs, and sexangular Figures, according to *Vitruius*; the squared Stones and Bricks in ancient Fabricks were placed after this order, and two above or below conjoynd by a middle-stone or *Plinthus*, observable in the Ruins of *Forum Nervæ*, the *Mausoleum* of *Augustus*, the Pyramid of *Cestius*, and the sculpture-draughts of the larger Pyramids of *Egypt*. And therefore in the draughts of eminent Fabricks Painters do commonly imitate this Order in the lines of their description.

In



In the Laureat draughts of Sculpture and Picture the Leaves and foliate works are commonly thus contrived, which is but in imitation of the *Pulvinaria* and ancient Pillow-work, observable in *Ionick* pieces about Columns, Temples and Altars. To omit other Analogies in Architectonical Draughts; which Art it self is founded upon (a) Fives, as having its Subject and most gracefull pieces divided by this Number.

<sup>a</sup> Of a Structure five parts, *Fundamentum*.

*mentum*, *Parietes*, *Aperturæ*, *Compartitio*, *Tectum*, *Leo Alberti*: Five Columns, *Tuscan*, *Doric*, *Ionick*, *Corinthian*, *Compound*: Five different Intercolumniations, *Pycnostylos*, *Diastylos*, *Systylos*, *Areostylos*, *Eustylos*. *Vitruv.*

The Triumphal, Oval, and Civical Crowns of Laurel, Oak, and Myrtle, when fully made, were plaited after this order. And, to omit the Crossed Crowns of Christian Princes, of what figure that was which *Anastasinus* described upon the Head of *Leo* the third, or who first brought in the Arched Crown; that of *Charles* the Great (which seems the first remarkably-closed Crown) was framed after this (b) manner, with an Intersection in the middle from the main crossing Bars, and the Interspaces unto the Frontal circle continued by handsome Network-plaits, much after this order. Whereon we shall not insist, because from greater Antiquity, and practice of Consecration, we meet with the Radiated and Starry Crown upon the Head of *Augustus*, and many succeeding Emperours; since the *Armenians* and *Parthians* had a peculiar Royal Cap, and the *Grecians* from *Alexander* another kinde of Diadem. And even Diadems themselves were but Fasciations and handsome Ligatures about the Heads of Princes; not wholly omitted in the Mitral Crown, which common Picture seems to set too upright and forward upon the Head of *Aaron*; worn sometimes singly or doubly by Princes, according to their Kingdomes, and no more to be expected from two Crowns at once upon the Head of *Ptolemy*. And so easily made out when Historians tell us, some bound up wounds, some hanged themselves with Diadems.

<sup>b</sup> *ut constat ex pergamena apud Chifflet. in B. R. Bruxellis, & Icon. Fam. Stradae.*

The Beds of the Ancients were corded somewhat after this fashion; that is, not directly, as ours at present, but obliquely, from side to side, and after the manner of Network; whereby they strengthened the *Spondæ* or Bed-sides, and spent less Cord in the work, as is demonstrated by (c) *Blancanus*.

<sup>c</sup> *Aristot. de cibis, quest.*

And as they lay in crossed Beds, so they sat upon seeming crosse-legg'd Seats; in which form the noblest thereof were framed; observable in the Triumphal Seats, the *Sella Curulis* or *Adile* Chair, in the Coins of *Cæsius*, *Sylla*, and *Julius*. That they sat also crosse-legg'd many noble Draughts declare; and in this figure the sitting Gods and Goddesses are drawn in Medalls and Medallions. And beside this kinde of work in Reti-  
arie and hanging Tectures, in Embroideries and eminent Needle-works, the like is obvious unto every eye in Glass-windows: nor onely in Glassie contrivances, but also in Lattice and Stone-work, conceived in the Temple of *Solomon*, wherein the Windows are termed *Fenestra reticulatæ*, or Lights framed

*de domo, l. framed*



Cant. 2. 9.

framed like Nets; and agreeable unto the Greek expression concerning Christ in the (d) Canticles looking through the Nets, which ours hath rendered, *He looketh forth at the windows, shewing himself through the Lattice*, that is, partly seen and unseen, according to the visible and invisible side of his nature. To omit the noble Reticulate work in the Chapters of the Pillars of Solomon, with Lillies and Pomegranates upon a Network-ground; and the Craticula or Grate through which the Ashes fell in the Altar of Burnt-offerings.

That the Networks and Nets of Antiquity were little different in the from from ours at present, is confirmable from the Nets in the hands of the Retiarie Gladiators, the proper Combatants with the *Secutores*. To omit the ancient Canopeion or Gnat-net of the *Agyptians*, the inventors of that Artifice; the rushy Labyrinths of *Theocritus*; the Nofegay-nets, which hung from the Head under the Nostrils of Princes; and that uneasy metaphor of *Reticulum Jecoris*, which some expound the Lobe, we the Caul above the Liver. As for that famous Network of *Vulcan*, which inclosed *Mars* and *Venus*, and caused that unextinguishable Laugh in Heaven; since the Gods themselves could not discern it, we shall not pried into it: although why *Vulcan* bound them, *Neptune* loosed them, and *Appollo* should first discover them, might afford no vulgar Mythologie. Heralds have not omitted this Order or imitation thereof, whiles they symbolically adorn their Scutcheons with Mascles, Fusils and Saltirs, and while they dispose the figures of Ermins and varied Coats in this Quincuncial method.

Arβer. G. d.  
as' enālo p.  
lat. Hom.

De Armis  
scaccatis, ma-  
sculatis, inve-  
llis, fuselatis,  
vide Spelm.  
Aspiloz. &  
Upton. cum  
erudit. Biffæo.

As in the  
contention  
between Mi-  
nerva and A-  
rachne.

The same is not forgot by Lapidaries, while they cut their Gemms pyramidally, or by æquicrural Triangles. Perspective Pictures, in their Base, Horizon, and lines of Distances, cannot escape these Rhomboidal Decussations. Sculptors in their strongest Shadows after this order do draw their double Haches: And the very *Americans* do naturally fall upon it in their neat and curious Textures, which is also observed in the elegant Artifices of *Europe*. But this is no law unto the Woof of the neat Retiarie Spider, which seems to weave without Transversion, and by the union of Right lines to make out a continued Surface; which is beyond the common Art of Textury, and may still nettle *Minerva*, the Goddess of that Myserie. And he that shall hatch the little Seeds, either found in small Webs or white round Eggs carried under the bellies of some Spiders, and behold how at their first production in Boxes they will presently fill the same with their Webs, may observe the early and untaught finger of Nature, and how they are natively provided with a stock sufficient for such Texture.

The rural Charm against Dodder, Tetter, and strangling Weeds, was contrived after this Order, while they placed a chalked Tile at the four corners, and one in the middle of their Fields; which though ridiculous in the intention, was rational in the contrivance, and a good way



way to diffuse the Magick through all parts of the *Area*.

Somewhat after this manner they ordered the little Stones in the old Game of *Pentalithismus*, or casting up five Stones to catch them on the back of their hand. And with some resemblance hereof the *Proci* or prodigal Paramours disposed their men, when they played (e) *Penelope*: For being themselves an hundred and eight, they set fifty four Stones on either side, and one in the middle, which they called *Penelope*, which he that hit was Master of the Game.

<sup>e</sup> In *Eustathius*.

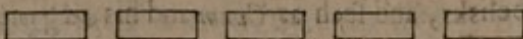
In Chess-boards and Tables we yet finde Pyramids and Squares: I wish we had their true and ancient description, far different from ours, or the *Chec-mate* of the *Persians*, and might continue some elegant remarkables, as being an invention as high as *Hermes* the Secretary of *Osiris*, figuring the whole World, the Motion of the Planets, with Eclipses of Sun and Moon.

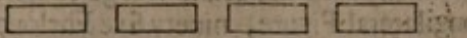
*Plato*.

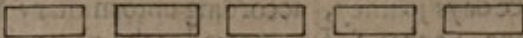
Physicians are not without the use of this Decussation in several Operations, in Ligatures and Union of dissolved Continuities. Mechanicks make use hereof in forcipal Organs and Instruments of Incision: wherein who can but magnifie the power of Decussation, inservient to contrary ends, Solution and Consolidation, Union and Division, illustre from *Aristotle* in the old *Nucifragium* or Nut-cracker, and the Instruments of Evulsion, Compression or Incision; which consisting of two *Veckes* or Arms converted towards each other, the innitency and streffs being made upon the *Hypomochlion* or Fulcrum in the Decussation, the greater Compression is made by the Union of two Impulsors?

The *Roman* (f) *Battalia* was ordered after this manner, whereof, as sufficiently known, *Virgil* hath left but an hint and obscure intimation. For thus were the Maniples and Cohorts of the *Hastati*, *Principes* and *Triarii* placed in their Bodies, wherein consisted the strength of the

<sup>f</sup> In the disposition of the Legions in the Wars of the Republick, before the division of the Legion into ten Cohorts by the Emperours. *Salmasius* in his *Epistola ad Montanum de Peiresce, de Romanorum*.

Hast. 

Pr. 

Tri. 

*Roman Battel*. By this Ordination they readily fell into each other: the *Hastati* being pressed, handsomely retired into the Intervalls of the *Principes*, these into that of the *Triarii*; which making as it were a new Body, might joyntly renew the Battel, wherein consisted the secret of their Successes. And therefore it was remarkably (g) singular in the Battel of *Africa*, that *Scipio*, fearing a Rout from the Elephants of the Enemy,

<sup>g</sup> *Polybius*. *Appianus*.



lest not the *Principes* in their alternate distances, whereby the Elephants passing the Vacuities of the *Hastati* might have run upon them, but drew his Battel into right order, and leaving the passages bare, defeated the mischief intended by the Elephants. Out of this Figure were made two remarkable forms of Battel, the *Cuneus* and *Forceps*, or the Shear and Wedge-Battels, each made of half a *Rhombus*, and but differenced by position. The Wedge invented to break or work into a Body, the *Forceps* to environ and defeat the power thereof, composed out of the selectest Souldiery, and disposed into the form of an V, wherein receiving the Wedge, it inclosed it on both sides. After this form the famous (h) *Narfes* ordered his Battel against the *Franks*; and by this Figure the *Almans* were enclosed, and cut in pieces.

<sup>b</sup> Agathias.  
Ammianus.

The *Rhombus* or Lozenge-figure, so visible in this Order, was also a remarkable form of Battel in the *Græcian* (i) Cavalry, observed by the *Thes-salians* and Philip King of *Macedon*; and frequently by the *Parthians*, as being most ready to turn every way, and best to be commanded, as having its Ductors or Commanders at each Angle.

<sup>c</sup> Elian. Tact.

The *Macedonian Phalanx* (a long time thought invincible) consisted of a long Square. For though they might be sixteen in rank and file, yet when they shut close, so that the sixth Pike advanced before the first, though the number might be square, the Figure was oblong, answerable unto the Quincuncial Quadrate of *Curius*. According to this Square *Thucydides* delivers the *Athenians* disposed their Battel against the *Lacedæmonians*, (k) Brick-wise; and by the same word the learned *Gnollus* expoundeth the Quadrat of (l) *Virgil*, after the form of a Brick or Tile.

<sup>e</sup> is *quadrato*.  
<sup>f</sup> Sesto virgilio  
mito quadret.  
Comment. in  
Virg.

And as the first Station and position of Trees, so was the first Habitation of men; not in round Cities, as of later foundation; for the form of *Babylon*, the first City, was square, and so shall also be the last, according to the description of the Holy City in the *Apocalyps*. The famous Pillars of *Seth* before the Flood had also the like Foundation, if they were but Antidiluvian Obelisks, and such as *Cham* and his *Agyptian* race imitated after the Flood.

<sup>g</sup> Diod. Sic.

But *Ninive*, which Authours acknowledge to have exceeded *Babylon*, was of a (m) longilateral Figure, ninety five Furlongs broad, and an hundred and fifty long, and so making about sixty miles in circuit, which is the measure of three days journey, according unto military Marches, or castrensial Mansions. So that if *Jonas* entred at the narrower side, he found enough for one day's walk to attain the Heart of the City, to make his Proclamation. And if we imagine a City extending from *Ware* to *London*, the expression will be moderate of sixscore thousand Infants, although we allow Vacuities, Fields, and Intervalls of habitation; as there needs must be, when the Monument of *Ninus* took up no less then ten Furlongs.

And though none of the seven Wonders, yet a noble piece of Antiquity, and



and made by a Copy exceeding all the rest, had its principal parts disposed after this manner, that is, the Labyrinth of *Crete*, built upon a long Quadrate, containing five large Squares, communicating by right Inflexions terminating in the Centre of the middle Square and Lodging of the *Minotaur*, if we conform unto the description of the elegant Medal thereof in (n) *Agostino*. And though in many accounts we reckon grossly by the Square, yet is that very often to be accepted as a long-sided Quadrate; which was the figure of the Ark of the Covenant, the Table of the Shewbread, and the Stone wherein the names of the twelve Tribes were engraved, that is, three in a row, naturally making a longilateral Figure, the perfect Quadrate being made by nine.

\* Antonio  
Agostino  
delle Me-  
daglie.

What Figure the Stones themselves maintained, Tradition and Scripture are silent; yet Lapidaries in precious Stones affect a Table or long Square, and in such proportion, that the two lateral and also the three inferiour Tables are equal unto the superiour, and the Angles of the lateral Tables contain and constitute the *Hypotenuse* or broader sides subtending.

That the Tables of the Law were of this Figure, general imitation and Tradition hath confirmed: yet are we unwilling to load the shoulders of *Moses* with such massie Stones as some Pictures lay upon them, since 'tis plainly delivered that he came down with them in his hand; since the word strictly taken implies no such massie hewing, but cutting and fashioning of them into shape and surface; since some will have them Emeralds, and if they were made of the materials of Mount *Sina*, it is not improbable that they were Marble; since the Words were not many, the Letters short of five hundred, and the Tables written on both sides required no such capacity.

The Beds of the Ancients were different from ours at present, which are almost square, being framed oblong, and about a double unto their breadth; not much unlike the *Area* or Bed of this Quincuncial Quadrate. The single Beds of *Greece* were (o) six foot and a little more in length, three in breadth. The Giant-like Bed of *Og*, which had four Cubits of breadth, nine and a half in length, varied not much from this proportion. The Funeral-Bed of King *Cheops*, in the greater Pyramid, which holds seven in length, and four foot in breadth, had no great difformity from this measure: And whatsoever were the breadth, the length could hardly be less of the tyrannical Bed of *Procrustes*, since in a shorter measure he had not been fitted with persons for his cruelty of Extension. But the old Sepulchral Bed or *Amazonian* (p) Tomb in the Market-place of *Megara* was in the form of a Lozenge, readily made out by the composition of the Body. For the Armes not lying fasciated or wrapt up after the *Græcian* manner, but in a middle diffension, the including lines will strictly make out that Figure.

\* Aristot.  
Meteor.

\* Plut. in  
vita Thef.



## C H A P. III.

NOW although this elegant ordination of Vegetables hath found coincidence or imitation in sundry works of Art; yet is it not also destitute of Natural examples, and, though overlooked by all, was elegantly observable in severall works of Nature.

Could we satisfie our selves in the position of the Lights above, or discover the wisdom of that Order so invariably maintained in the fixed Stars of Heaven; could we have any light, why the Stellary part of the first Mass separated into this Order, that the Girdle of *Orion* should ever maintain its line, and the two Stars in *Charles's Wain* never leave pointing at the Pole-Star; we might abate the *Pythagorical* Musick of the Spheres, the sevenfold Pipe of *Pan*, and the strange Cryptography of *Gassarel* in his Starry Book of Heaven.

But not to look so high as Heaven, or the single *Quincunx* of the *Hyades* upon the neck of *Taurus*, the Triangle and remarkable *Cruzero* about the foot of the *Centaur*; observable rudiments there are hereof in subterraneous Concretions and Bodies in the earth; in the *Gypsum* or *Talcum Rhomboïdes*, in the *Favaginites* or Honey-comb-stone, in the *Asteria* and *Astroites*, and in the crucigerous Stone of *S. Jago* of *Gallicia*.

The same is observably effected in the *Iulus*, Catkins, or pendulous Excrescencies of several Trees, of Walnuts, Alders and Hazels, which hanging all the Winter, and maintaining their Net-work close, by the expansion thereof are the early foretellers of the Spring; discoverable also in long Pepper, and elegantly in the *Iulus* of *Calamus aromaticus*, so plentifully growing with us in the first Palms of Willows, and in the Flowers of Sycamore, *Petalites*, *Asphodelus*, and *Blattaria*, before explication. After such order stand the flowry Branches in our best-spread *Verbascum*, and the Seeds about the spicous head or torch of *Tapsus barbarus*, in as fair a regularity as the circular and wreathed order will admit, which advanceth one side of the Square, and makes the same Rhomboidal.

In the squamous Heads of *Scabious*, *Knapweed*, and the elegant *Jacea Pinan*, and in the scaly composure of the Oak-rose, which some years most aboundeth. After this Order hath Nature planted the Leaves in the head of the common and prickled Artichok, wherein the black and shining Flies do shelter themselves, when they retire from the purple Flower about it. The same is also found in the Pricks, Sockets and impressions of the Seeds, in the Pulp or bottom thereof; wherein do elegantly stick the Fathers of their Mother. To omit the Quincuncial Specks on the top of the Mistle-berry, especially that which grows upon the *Tilia* or

*Capitula squamata*  
*Querc. Bauh.*  
*hini*, whereof  
though he  
saith *perravo*  
*reperitur*,  
*his tantum*  
*invenimus*,  
yet we finde  
them com-  
monly with  
us, and in  
great num-  
bers.



or Lime-Tree; and the remarkable disposure of those yellow Fringes about the purple Pestill of *Aron*, and elegant clusters of Dragons, so peculiarly secured by Nature with an *Umbrella* or skreening Leaf about them.

The spongy Leaves of some Sea-wrecks, *Fucus*, Oaks in their severall kindes, found about the Shoar with ejectments of the Sea, are overwrought with Net-work elegantly containing this Order; which plainly declareth the naturality of this Texture, and how the Needle of Nature delighteth to work even in low and doubtfull Vegetations.

The *Arbustetum* or Thicket on the head of the Teazil may be observed in this Order: And he that considereth that Fabrick so regularly palisado'd and stemm'd with Flowers of the royal colour, in the house of the solitary Maggot may find the Seraglio of *Solomon*; and contemplating the calicular Shafts and uncous disposure of their extremities, so accommodable unto the office of Absterfion, not condemna as wholly improbable the conceit of those who accept it for the herb (*a*) *Borith*. Where by the way we could with much inquiry never discover any transfiguration in this abstemious Insect, although we have kept them long in their proper Houses and Boxes, where some, wrapt up in their Webs, have lived upon their own Bowels from *September* unto *July*.

In such a Grove do walk the little Creepers about the head of the Barre. And such an order is observed in the aculeous prickly Plantation upon the heads of severall common Thistles, remarkably in the notable Palisadoes about the flower of the Milk-thistle: And he that inquireth into the little bottom of the Globe-thistle, may find that gallant Bush arise from a Scalp of like disposure.

The white *Umbrella* or medecall bush of Elder is an Epitome of this Order, arising from five main Stemms Quincuncially disposed, and tolerably maintained in their subdivisions. To omit the lower observations in the seminal Spike of *Mercurie* wild and *Plantane*.

Thus hath Nature ranged the Flowers of *Santfoyn* and *French Hony-suckle*; and somewhat after this manner hath ordered the bush in *Jupiter's Beard*, or *House-leek*, which old Superstition set on the tops of houses as a defensive against Lightning and Thunder. The like in *Fenny Seagreen*, or the Water- (*b*) *Souldier*; which, though a military name from *Greece*, makes out the *Roman* Order.

A like ordination there is in the savaginous Sockets and Lozenge-seeds of the noble Flower of the Sun, wherein in Lozenge-figured Boxes Nature shuts up the Seeds and Balsame which is about them.

But the Firre and Pine-tree from their Fruits do naturally dictate this position: the Rhomboidal protuberances in Pine-apples maintaining this Quincuncial Order unto each other, and each *Rhombus* in it self. Thus are also disposed the triangular Foliations in the conicall Fruit of the Firre-tree, orderly shadowing and protecting the winged Seeds below them.

The like so often occurreth to the curiosity of Observers, especially in

*Anthol. Grec.*  
*in Epigrammata*  
*περὶ δένδρων, Ἐρδὸν ἐμὴν λαοὶ γίνουσι μάλιστα ἰσὺν παλίστα.*  
Especially the *Porus ceratius Imperatius*, *Spavosa*, *Alga* *πυλὸς κηρύς* *Bauhini*.

*Jer. 2. 22.*

*Strabon.*



spicated Seeds and Flowers, that we shall not need to take in the single Quincunx of *Fuchsius* in the growth of the male Fern, the seedy dispose of *Gramen Ischamon*, and the Trunk or neat Reticulate work in the Cod of the Sachell-palm.

For even in very many round-stalked Plants the Leaves are set after a quintuple Ordination, the first Leaf answering the fifth in lateral disposition; wherein the Leaves successively rounding the Stalk, in four at the farthest the Compass is absolved, and the fifth Leaf or Sprout returns to the position of the other fifth before it; as in accounting upward is often observable in furre-Pelitory, Ragweed, the Sprouts of Oaks, and Thorns upon Pollards, and very remarkable in the regular dispose of the rugged excrescencies in the yearly Shoots of the Pine.

But in square-stalked Plants the Leaves stand respectively unto each other, either in crofs or decussation to those above or below them, arising at crofs positions; whereby they shadow not each other, and better resist the force of Winds, which in a parallel situation and upon square Stalks would more forcibly beat upon them.

And to omit, how Leaves and Sprouts which compass not the Stalk are often set in a Rhomboïdes, and, making long and short Diagonals, do stand like the Legs of Quadrupedes when they go; nor to urge the thwart enclosure and fardling of Flowers and Blossomes before explication, as in the multiplied Leaves of Pionie; and the *Chiasmus* in five-leaved Flowers, while one lies wrapt about the staminous Beards, the other four obliquely shutting and closing upon each other; and how even Flowers which consist of four Leaves stand not ordinarily in three and one, but two and two crofs-wise unto the *Stylus*: even the Autumnal Buds, which await the return of the Sun, do after the Winter Solstice multiply their calicular Leaves, making little *Rhombus's* and Network-figures, as in the Sycamore and Lilac.

The like is discoverable in the original production of Plants, which first putting forth two Leaves, those which succeed bear not over each other, but shoot obliquely or crofs-wise, untill the Stalk appeareth, which sendeth not forth its first Leaves without all order unto them: and he that from hence can discover in what position the two first Leaves did arise, is no ordinary Observer.

Where, by the way, he that observeth the rudimental Spring of Seeds, shall find strict rule, although not after this order. How little is required unto effectual Generation, and in what diminutives the Plastick Principle lodgeth, is exemplified in Seeds, wherein the greater mass affords so little comproduction. In Beans the Leaf and Root sprout from the Germen; the main sides split and lie by; and in some pull'd up near the time of Blooming we have found the pulpous sides intire or little wasted. In Acorns the Neb dilating splitteth the two sides, which sometimes lie whole when the Oak is sprouted two handfuls. In Lupins these pulpy sides do sometimes



sometimes arise with the Stalk in a resemblance of two fat Leaves. Wheat and Rie will grow up, if, after they have shot some tender Roots, the adhering Pulp be taken from them. Beans will prosper though a part be cut away, and so much set as sufficeth to contain and keep the Germen close. From this superfluous Pulp, in unkindly and wet years, may arise that multiplicity of little Insects which infest the Roots and Sprouts of tender Grains and Pulses.

In the little Neb or fructifying principle the motion is regular, and not transvertible, as to make that ever the Leaf which Nature intendeth the Root; observable from their Conversion untill they attain their right position, if Seeds be set inverfedly.

In vain we expect the production of Plants from different parts of the Seed; from the same *Corculum* or little original proceed both Germinations: and in the power of this slender particle lie many Roots, that though the same be pull'd away, the generative particle will renew them again, and proceed to a perfect Plant: And Malt may be observed to grow, though the Cooms be fallen from it.

The Seminal Neb hath a defined and single place, and not extended unto both extremes. And therefore many too vulgarly conceive that Barley and Oats grow at both ends; for they arise from one *panculus* or generative Neb, and the Spear, sliding under the Husk, first appeareth nigh the top. But in Wheat and Rie, being bare, the Sprouts are seen together. If Barley unhulled would grow, both would appear at once. But in this and Oat-meal the Neb is broken away; which makes them the milder food, and less apt to raise Fermentation in Decoctions.

Men taking notice of what is outwardly visible, conceive a sensible priority in the Root. But as they begin from one part, so they seem to start and set out upon one signal of Nature. In Beans yet soft, in Pease while they adhere unto the Cod, the rudimental Leaf and Root are discoverable. In the Seeds of Rocket and Mustard, sprouting in Glasses of water, when the one is manifest, the other is also perceptible. In muddy waters, apt to breed Duck-weed and Perwinkles, if the first and rudimental strokes of Duck-weed be observed, the Leaves and Root anticipate not each other. But in the Date-stone the first Sprout is neither Root nor Leaf distinctly, but both together: For the Germination being to pass through the narrow Navel and hole about the midst of the Stone, the generative Germ is fain to inlengthen it self, and shooting out about an inch, at that distance divideth into the ascending and descending portion.

And though it be generally thought that Seeds will root at that end where they adhere to their Originals, and observable it is that the Neb sits most often next the Stalk, as in Grains, Pulses, and most small Seeds; yet is it hardly made out in many greater Plants. For in Acorns, Almonds, Pistachios, Walnuts, and acuminate Shells, the Germ puts forth at the remotest part of the Pulp. And therefore to set Seeds in that posture wherein



wherein the Leaf and Roots may shoot right without contortion or forced circumvolution, which might render them strongly rooted and straighter, were a Criticism in Agriculture. And Nature seems to have made some provision hereof in many from their Figure, that as they fall from the Tree they may lie in positions agreeable to such advantages.

Beside the open and visible Testicles of Plants, the seminal Pores lie in great part invisible, while the Sun finds Polypody in Stone-walls, the little stinging Nettle and Nightshade in barren sandy High-ways, Scurvy-grass in *Greenland*, and unknown Plants brought in earth from remote Countreys. Beside the known longevity of some Trees, what is the most lasting Herb or Seed seems not easily determinable. Mandrakes upon known account have lived near an hundred years. Seeds found in Wild-Fowls Gizzards have sprouted in the earth. The Seeds of Marjoram and *Stramonium*, carelessly kept, have grown after seven years. Even in Garden-plots long fallow, and digged up, the Seeds of *Blattaria* and yellow Henbane after twelve years buriall have produced themselves again.

In met. cam  
Cabeo.

That Bodies are first Spirits *Paracelsus* could affirm, which in the maturation of Seeds and Fruits seems obscurely implied by *Aristotle*, when he delivereth that the spirituous parts are converted into Water, and the Water into Earth; and attested by observation in the maturative progress of Seeds, wherein at first may be discerned a flatuous distention of the Husk, afterwards a thin Liqueur, which longer time digesteth into a Pulp or Kernell, observable in Almonds and large Nuts; and someway answered in the progressionall perfection of animal Semination, in its spermaticall maturation from crude pubescency unto perfection. And even that Seeds themselves in their rudimentall discoveries appear in foliaceous Surcles or Sprouts within their Coverings, in a diaphanous Jellie, before deeper incrassation, is also visibly verified in Cherries, Acorns, Plums.

From Seminal considerations, either in reference unto one another, or distinction from animal production, the Holy Scripture describeth the Vegetable creation; and while it divideth Plants but into Herb and Tree, though it seemeth to make but an accidental Division from magnitude, it tacitly containeth the natural distinction of Vegetables observed by Herbarists, and comprehending the four kinds. For since the most natural distinction is made from the production of Leaf or Stalk, and Plants after the two first seminal Leaves do either proceed to send forth more Leaves, or a Stalk; the folious and stalky emission distinguisheth Herbs and Trees, and stand authentically differenced but from the accidents of the Stalk.

The equivocal production of things under undiscerned Principles makes a large part of Generation, though they seem to hold a wide Univocacy in their set and certain Originals, while almost every Plant breeds its peculiar Insect, most a Butterfly, Moth or Fly; wherein the Oak seems to contain the largest Seminality, while the *Iulus*, Oak-Apple, Dill, woolly Tuft, foraminous Roundles upon the Leaf, and Grapes under ground, make a Fly with



with some difference. The great variety of Flies lies in the variety of their Originals. In the Seeds of Caterpillars or Cankers there lieth not onely a Butterfly or Moth, but, if they be steril or untimely cast, their production is often a Fly; which we have also observed from corrupted and mouldred Eggs both of Hens and Fishes. To omit the generation of Bees out of the Bodies of dead Heifers, or, what is strange, yet well attested, the production of Eels in the backs of living Cods and Perches.

Schoneveldus  
de Pisc.

The exiguity and smalness of some Seeds extending to large productions is one of the Magnalities of Nature, somewhat illustrating the work of the Creation, and vast production from Nothing. The true (c) Seeds of Cypress and Rampions are indistinguishable by old eyes. Of the Seeds of Tobacco a thousand make not one grain. The disputed Seeds of Harts-tongue and Maiden-hair require a greater number. From such undiscernible Seminalities arise spontaneous Productions. He that would discern the rudimentall stroak of a Plant, may behold it in the Original of Duckweed, at the bigness of a pin's point, from convenient water in Glasses; wherein a watchfull eye may also discover the puncticular Originals of Perwincles and Gnats.

c Doffissm.  
Laurenburg.  
Hort.

That Seeds of some Plants are less than any Animals seems of no clear decision. That the biggest of Vegetables exceedeth the biggest of Animals in full bulk and all dimensions admits exception in the Whale, which in length and above-ground measure will also contend with tall Oaks. That the richest Odour of Plants surpasseth that of Animals may seem of some doubt, since animal-Musk seems to excell the vegetable, and we finde so noble a sent in the Tulip-Fly and (d) Goat-Beetle.

d The long  
and tender  
green Capri-  
cornus, rarely  
found: we  
could never  
meet with  
but two.

Now whether seminal Nebs hold any sure proportion unto seminal Enclosures; why the form of the Germ doth not answer the figure of the enclosing Pulp; why the Neb is seated upon the solid and not the chanel'd side of the Seed, as in Grains; why, since we often meet with two Yolks in one Shell, and sometimes one Egg within another, we do not oftener meet with two Nebs in one distinct Seed; why, since the Eggs of a Hen laid at one course do commonly out-weigh the Bird, and some Moths coming out of their Cafes, without assistance of food, will lay so many Eggs as to outweigh their Bodies, Trees rarely bear their Fruit in that gravity or proportion; whether in the germination of Seeds, according to Hippocrates, the lighter part ascendeth and maketh the Sprout, the heaviest tending downward frameth the Root, since we observe that the first Shoot of Seeds in water will sink or bow down at the upper and leafing end; whether it be not more rational Epicurism to contrive whole dishes out of the Nebs and spirited particles of Plants, then from the Gallatures and Treddles of Eggs, since that part is found to hold no seminal share in Oval Generation: are Quere's which might enlarge, but must conclude this Digression.

And though not in this Order, yet how Nature delighteth in this Number, and what consent and coordination there is in the Leaves and parts of



Flowers, it cannot escape our observation in no small number of Plants. For the calicular or supporting and closing Leaves do answer the number of the Flowers, especially in such as exceed not the number of Swallows Eggs; as in Violets, Stitchwort Blossomes: and Flowers of one Leaf have often five divisions, answered by a like number of calicular Leaves; as *Gentianella*, *Convolvulus*, Bell-flowers. In many the Flowers, Blades, or staminous Shoots and Leaves are all equally five; as in Cockle, Mullein, and *Blattaria*, wherein the Flowers before explication are pentagonally wrapped up, with some resemblance of the *Blatta* or Moth, from whence it hath its name. But the contrivance of Nature is singular in the opening and shutting of Bindeweeds, performed by five inflexures, distinguishable by pyramidical figures and also different colours.

The Rose at first is thought to have been of five Leaves, as it yet groweth wilde among us; but in the most luxuriant the calicular Leaves do still maintain that number. But nothing is more admired then the five Brethren of the Rose, and the strange disposeure of the Appendices or Beards in the calicular Leaves thereof; which, in despair of resolution, is tolerably saved from this contrivance, best ordered and suited for the free closure of them before explication. For those two which are smooth and of no Beard are contrived to lie undermost, as without prominent parts, and fit to be smoothly covered; the other two which are beset with Beards on either side stand outward and uncovered; but the fifth or half-bearded Leaf is covered on the bare side, but on the open side stands free, and bearded like the other.

Besides a large number of Leaves have five divisions, and may be circumscribed by a Pentagon or figure of five Angles, made by right lines from the extremity of their Leaves; as in Maple, Vine, Fig-Tree. But five-leaved Flowers are commonly disposed circularly about the *Stylus*; according to the higher Geometry of Nature, dividing a Circle by five *Radii*, which concur not to make Diameters, as in quadrilateral and sexangular Intersections.

Now the number of Five is remarkable in every Circle, not onely as the first spherical Number, but the measure of spherical Motion. For spherical Bodies move by Fives; and every globular Figure, placed upon a Plane, in direct volutation returns to the first point of Contaction in the first touch, accounting by the Axes of the Diameters or Cardinal Points of the four quarters thereof: and before it arriveth unto the same Point again, it maketh five Circles equal unto it self, in each progress from those quarters absolving an equal Circle.

By the same Number doth Nature divide the Circle of the Sea-star, and in that order and number disposeth those elegant Semi-circles or dental Sockets and Eggs in the Sea-Hedge-hog. And no mean Observation hereof there is in the Mathematicks of the neatest Retiary Spider, which concluding in forty four Circles, from five Semidiameters beginneth that elegant Texture.

And



Cyrus's Garden, or, The Quincunx Naturally considered.

51

And after this manner doth lay the foundation of the circular Branches of the Oak, which being five-cornered in the tender annual Sprouts, and manifesting upon incision the signature of a Star, is after made circular, and swell'd into a round Body. Which practice of Nature is become a point of Art, and makes two Problems in *Euclide*. But the Briar, which sends forth Shoots and Prickles from its Angles, maintains its pentagonal Figure, and the unobserved signature of a handsome Porch within it. To omit the five small Buttons dividing the Circle of the Ivy-berry, and the five characters in the Winter-stalk of the Wall-nut, with many other Observables, which cannot escape the eyes of signal Discerners; such as know where to finde *Ajax* his name in *Gallitricum*, or *Aaron's Mitre* in *Henbane*. Elem. li. 4.

Quincuncial forms and Ordinations are also observable in Animal Figurations. For to omit the *Hyoides* or Throat-bone of Animals; the *Furcula* or Merry-thought in Birds, which supporteth the *Scapula*, affording a passage for the Winde-pipe and the Gullet; the Wings of Flies, and disposure of their Legs in their first formation from Maggots, and the position of their Horns, Wings and Legs in their *Aurelian* Cases and Swadling-clouts: the back of the *Cimex arboreus*, found often upon Trees and lesser Plants, doth elegantly discover the *Burgundian* Decussation. And the like is observable in the Belly of the *Notonecton* or Water-Beetle, which swimmeth on its back; and the handsome *Rhombus'es* of the Sea-poult or Werrell, on either side the Spine.

The sexangular Cells in the Honey-combs of Bees are disposed after this Order. Much there is not of wonder in the confused Houses of Pismires, though much in their busie life and actions: more in the edificial Palaces of Bees those Monarchical spirits, who make their Combs six-corner'd, declining a Circle, whereof many stand not close together, and compleatly fill the *Area* of the place; but rather affecting a six-sided Figure, whereby every Cell affords a common side unto six more, and also a fit receptacle for the Bee it self, which, gathering into a Cylindrical Figure, aptly enters its sexangular house, more nearly approaching a circular Figure then either doth the Square or Triangle. And the Combs themselves are so regularly contrived, that their mutual Intersections make three Lozenges at the bottom of every Cell; which severally regarded make three Rows of neat Rhomboidal Figures, connected at the Angles, and so continue three several Chains throughout the whole Comb.

As for the *Favago* found commonly on the Sea-shoar, though named from an Honey-comb, it but rudely makes out the resemblance, and better agrees with the round Cells of Humble-bees. He that would exactly discern the shop of a Bee's mouth needs observing eyes, and good augmenting-Glasses, wherein is discoverable one of the neatest pieces in Nature; and must have a more piercing eye then mine, who findes out the shape of Bull's heads in the Guts of Drones pressed out behinde, according



Gom.de Sale. cording to the experiment of *Gomphus*; wherein notwithstanding there seemeth somewhat which might incline a plain fancy to credulity of similitude.

A resemblance hereof there is in the orderly and rarely-disposed Cells made by Flies and Insects, which we have often found fastened about small Sprigs; and in those cottonary and woolly pillows which sometimes we meet with fastened unto Leaves, there is included an elegant Net-work Texture, out of which come many small Flies. And some resemblance there is of this Order in the Eggs of some Butterflies and Moths, as they stick upon Leaves and other substances; which being dropped from behinde, nor directed by the eye, doth neatly declare how Nature Geometrizeth, and observeth Order in all things.

A like correspondency in Figure is found in the Skins and outward Teguments of Animals, whereof a regardable part are beautifull by this Texture. As the Backs of several Snakes and Serpents, elegantly remarkable in the *Aspis* and the Dart-snake, in the *Chiasmus* and larger Decussations upon the Back of the Rattle-snake, and in the close and finer Texture of the *Mater formicarum*, or Snake that delights in Ant-hills; whereby, upon approach of outward injuries, they can raise a thicker Phalanx on their Backs, and handsomely contrive themselves into all kinds of Flexures: whereas their Bellies are commonly covered with smooth semicircular divisions, as best accommodable unto their quick and gliding motion.

This way is followed by Nature in the peculiar and remarkable Tail of the Bever, wherein the scaly particles are disposed somewhat after this order; which is the plainest resolution of the wonder of *Bellonius*, while he saith, with incredible Artifice hath Nature framed the Tail or Oar of the Bever. Whereby the way we cannot but wish a model of their Houses, so much extolled by some Describers: wherein since they are so bold as to venture upon three Stages, we might examine their Artifice in the Contignations, the rule and order in the Compartitions; or whether that magnified Structure be any more then a rude rectangular Pile or meer Hovel-building.

Thus works the hand of Nature in the feathery Plantation about Birds; observable in the Skins of the \* Breast, Legs and Pinions of Turkies, Geese and Ducks, and the Oars or finny Feet of Water-Fowl; and such a natural Net as the scaly covering of Fishes, of Mallets, Carps, Tenches, &c. even in such as are excoriable and consist of smaller Scales, as Bretts, Soals, and Flounders. The like Reticulate grain is observable in some *Russian* Leather. To omit the ruder Figures of the *Ostracion*, the triangular or Cunny-fish, or the pricks of the Sea-Porcupine.

The same is also observable in some part of the Skin of Man, in Habits of neat Texture, and therefore not unaptly compared unto a Net. We shall not affirm that from such grounds the *Egyptian* Embalmers imitated this

\* Elegantly conspicuous on the inside of the striped Skins of Dive-Fowl, of the Cormorant, Goshander, Weasell, Loon, &c.



this Texture: yet in their linen folds the same is still observable among their neatest Mummies, in the Figures of *Isis* and *Osiris*, and the Tutelary spirits in the *Bembine* Table. Nor is it to be overlooked how *Orus*, the Hieroglyphick of the World, is described in a Net-work covering from the shoulder to the foot. And (not to enlarge upon the cruciated Character of *Trismegistus*, or handed Crosses so often occurring in the Needles of *Pharaoh* and Obelisks of Antiquity) the *Statue Isiacæ*, Teraphims and little Idols found about the Mummies, do make a Decussation or *Jacob's Cross* with their Armes, like that on the head of *Ephraim* and *Manasses*: and this *Decussis* is also graphically described between them.

This Reticulate or Net-work was also considerable in the inward parts of Man, not onely from the first *Subtegmen* or Warp of his formation, but in the netty Fibres of the Veins and Vessels of life; wherein, according to common Anatomie, the right and transverse Fibres are decussated by the oblique Fibres, and so must frame a Reticulate and Quincuncial Figure by their Obliquations, emphatically extending that Elegant expression of Scripture, *Thou hast curiously embroidered me, thou hast wrought me up after the finest way of Texture, and as it were with a Needle.*

Nor is the same observable onely in some Parts, but in the whole Body of Man, which upon the extension of Arms and Legs doth make out a Square, whose Intersection is at the Genitals. To omit the phantastical Quincunx in *Plato* of the first Hermaphrodite or Double man, united at the Loins, which *Jupiter* after divided.

A rudimental resemblance hereof there is in the cruciated and rugged folds of the *Reticulum* or Net-like Ventricle of ruminating horned Animals, which is the second in order, culinarily called the Honey-comb: for many divisions there are in the Stomack of several Animals. What number they maintain in the *Scarus* and ruminating Fish, common description or our own experiment hath made no discovery. But in the Ventricle of *Porpusses* there are three divisions; in many Birds a Crop, Gizzard, and little Receptacle before it. But in Cornigerous Animals, which chew the Cud, there are no less then four of distinct position and office.

The *Reticulum* by these crossed Cells makes a farther Digestion in the dry and exsuccous part of the Aliment received from the first Ventricle. For at the bottome of the Gullet there is a double Orifice: What is first received at the Mouth descendeth into the first and greater Stomack, from whence it is returned into the Mouth again; and after a fuller Mastication and salivous mixture, what part thereof descendeth again in a moist and succulent body, it slides down the softer and more permeable Orifice into the *Omasus* or third Stomack; and from thence conveyed into the fourth, receives its last Digestion. The other dry and exsuccous part, after Rumination by the larger and stronger Orifice, beareth into the first Stomack, from thence into the *Reticulum*, and so progressively



into the other divisions. And therefore in Calves newly calved there is little or no use of the two first Ventricles, for the milk and liquid aliment slippeth down the softer Orifice into the third Stomack; where making little or no stay, it passeth into the fourth, the seat of the *Coagulum* or Runnet, or that division of Stomack which seems to bear the name of the whole in the *Greek* translation of the Priest's Fee in the Sacrifice of Peace-offerings.

As for those Rhomboidal Figures made by the Cartilagineous parts of the Wezon in the Lungs of great Fishes and other Animals, as *Rondeletius* discovered, we have not found them so to answer our Figure as to be drawn into illustration. Something we expected in the more discernable texture of the Lungs of Frogs, which notwithstanding being but two curious Bladders, not weighing above a grain, we found interwoven with Veins, not observing any just order. More orderly situated are those cretaceous and chalky Concretions found sometimes in the bigness of a small Vetch on either side their Spine; which being not agreeable unto our order, nor yet observed by any, we shall not here discourse on.

\* 1652. described in our *Pseudo-Epidem.* Edit. 3.

But had we found a better account and tolerable Anatomy of that prominent Jowl of the (e) *Sperma-Ceti*-Whale, then questuary operation or the stench of the last cast upon our Shoar permitted; we might have perhaps discovered some handsome order in those Net-like Seats and Sockets, made like Honey-combs, containing that medecall matter.

Lastly, The Incession or Local motion of Animals is made with analogy unto this Figure, by decussative Diametrals, Quincuncial Lines and Angles. For, to omit the enquiry how Butterflies and Breezes move their four Wings, how Birds and Fishes in aire and water move by joynt stroaks of opposite Wings and Fins, and how salient Animals in jumping forward seem to arise and fall upon a square Base; as the Station of most Quadrupedes is made upon a long Square, so in their Motion they make a Rhomboides, their common Progression being performed diametrically by Decussation and cross advancement of their Legs; which not observed, begot that remarkable absurdity in the position of the Legs of *Castor's* Horse in the Capitol. The Snake, which moveth circularly, makes his Spires in like order, the convex and concave Spirals answering each other at alternate distances. In the motion of Man the Arms and Legs observe this thwarting position; but the Legs alone do move Quincuncially by single Angles, with some resemblance of an V, measured by successive advancement from each Foot, and the Angle of Indenture great or less, according to the extent or brevity of the Stride.

Studious Observators may discover more Analogies in the orderly Book of Nature, and cannot escape the Elegancy of her hand in other Correspondencies. The Figures of Nails and Crucifying appurtenances are but precariously made out in the *Granadilla* or Flower of *Christ's* Passion; and we despair to behold in these parts that handsome draught of Crucifixion



cifixion in the fruit of the *Barbado Pine*. The feminal Spike of *Phalaris*, or great Shaking-grass, more nearly answers the Tail of a Rattle-Snake than many Resemblances in *Portia*: And if the (f) Man-*Orchis* of *Orchis Ant.*  
*Columna* be well made out, it excelleth all Analogies. In young Walnuts *thryopophora*  
 cut athwart it is not hard to apprehend strange Characters; and in those *Fabii Co-*  
 of somewhat elder growth, handsome ornamental draughts about a plain *lumnæ*.  
 Cross. In the Root of *Osmond*, or Water-fern, every eye may discern  
 the form of a Half-Moon, Rain-bow, or half the Character of *Pisces*.  
 Some finde *Hebrew*, *Arabick*, *Greek* and *Latine* Characters in Plants: In  
 a common one among us we seem to reade *Acaia*, *Vivian*, *Lilil*.

Right lines and Circles make out the bulk of Plants: In the parts  
 thereof we finde Helicall or spirall Roundles, *Voluta*'s, conicall Sections,  
 circular Pyramids and Frustums of *Archimedes*; and cannot over-  
 look the orderly hand of Nature, in the alternate succession of the flat  
 and narrower sides in the tender Shoots of the *Ash*, or the regular in-  
 equality of bigness in the five-leaved Flowers of *Henbane*, and some-  
 thing-like in the calicular Leaves of *Tutsan*: How the Spots of *Perfi-*  
*caria* do manifest themselves between the sixth and tenth Rib; how the  
 triangular Cap in the Stem or *Stylus* of Tulips doth constantly point at  
 three outward Leaves; that spicated Flowers do open first at the Stalk;  
 that white Flowers have yellow Thrums or Knops; that the Nebs of Beans  
 and Pease do all look downward, and so press not upon each other; and  
 how the Seeds of many pappous or downy Flowers lock up in Sockets,  
 after a Gomphosis or mortis-articulation diffuse themselves circularly in-  
 to Branches of rare order, observable in *Tragopogon* or Goat's-beard, con-  
 formable to the Spider's web, and the *Radii* in like manner telarly inter-  
 woven.

And how in Animal natures even Colours hold correspondencies and  
 mutual correlations. That the colour of the Caterpillar will shew again  
 in the Butterfly, with some latitude is allowable. Though the regular Spots  
 in their Wings seem but a mealie adhesion, and such as may be wiped a-  
 way; yet since they come in this variety out of their Cases, there must be  
 regular Pores in those parts and Membranes defining such Exudations.

That (g) *Augustus* had native Notes on his Body and Belly, after the or-  
 der and number in the Star of *Charles-wain*, will not seem strange unto  
 Astral Physiognomy, which accordingly considereth Moles in the Body of  
 Man, or Physicall Observators, who from the position of Moles in the Face,  
 reduce them to rule and correspondency in other Parts. Whether after the  
 like method medicall conjecture may not be raised upon Parts inwardly  
 affected, since parts about the Lips are the criticall seats of Pustules dis-  
 charged in Agues, and scrophulous Tumours about the Neck do so often  
 speak the like about the Mesentery; may also be considered.

The russet Neck in young Lambs seems but adventitious, and may  
 owe its tincture to some contact in the Womb: But that if Sheep have  
 any



any black or deep Rufflet in their Faces, they want not the same about their Legs and Feet; that black Hounds have mealy Mouths and Feet; that black Cows, which have any white in their Tails, should not miss of some in their Bellies; and if all white in their Bodies, yet if black-mouth'd, their Ears and Feet maintain the same colour: are correspondent Tinctures not ordinarily failing in Nature, which easily unites the accidents of extremities, since in some Generations she transmutes the Parts themselves, while in the *Aurelian Metamorphosis* the Head of the Canker becomes the Tail of the Butterfly. Which is in some way not beyond the contrivance of Art, in Submersions and Inlays inverting the extremes of the Plant, and fetching the Root from the Top; and also imitated in handsome Columnary work, in the inversion of the extremes, wherein the Capitle and the Base hold such near correspondency.

In the Motive parts of Animals may be discovered mutual proportions; not onely in those of Quadrupedes, but in the Thigh-bone, Leg, Foot-bone, and Claws of Birds. The Legs of Spiders are made after a sesquitercian proportion, and the long Legs of some Locusts double unto some others. But the internodial parts of Vegetables, or spaces between the Joynts, are contrived with more uncertainty; though the Joynts themselves in many Plants maintain a regular Number.

In Vegetable Composure the union of prominent parts seems most to answer the *Apophyses* or Processes of Animal Bones, whereof they are the produced parts or prominent Explantations. And though in the parts of Plants which are not ordained for Motion we do not expect correspondent Articulations; yet in the setting on of some Flowers and Seeds in their Sockets, and the lineal commissure of the Pulp of several Seeds, may be observed some shadow of the Harmony, some show of the *Gomphosis* or *mortis-articulation*.

As for the *Diarthrosis* or motive Articulation, there is expected little Analogy: though long-stalked Leaves do move by long lines, and have observable Motions; yet are they made by outward impulsions, like the motion of pendulous Bodies, while the parts themselves are united by some kinde of *Symphysis* unto the Stock.

But standing Vegetables, void of motive Articulations, are not without many Motions. For beside the motion of Vegetation upward, and of Radiation unto all quarters, that of Contraction, Dilatation, Inclination and Contortion, is discoverable in many Plants. To omit the Rose of *Jericho*, the ear of Rie which moves with change of weather, and the Magical Spit, made of no rare Plants, which windes before the fire, and roasts the Bird without turning.

Even Animals near the Classis of Plants seem to have the most restless Motions. The Summer-worm of Ponds and Plashees makes a long waving Motion; the Hair-worm seldom lies still. He that would behold a very anomalous Motion, may observe it in the tortile and tiring strokes of (b) Gnat-worms.

\*Found often in some form of red Maggot in the standing waters of Cisterns in the Chamber.



## CHAP. IV.

AS for the Delights, Commodities, Mysteries, with other concerns of this Order, we are unwilling to fly them over in the short deliveries of *Virgil*, *Varro*, or others, and shall therefore enlarge with additional ampliations.

By this Position they had a just proportion of Earth to supply an equality of Nourishment; the Distance being ordered, thick or thin, according to the magnitude or vigorous attraction of the Plant, the goodness, leanness, or propriety of the Soil; and therefore the rule of *Solon* concerning the Territory of *Athens* not extendible unto all, allowing the distance of six foot unto common Trees, and nine for the Fig and Olive.

They had a due diffusion of their Roots on all or both sides, whereby they maintained some proportion to their height in Trees of large radicaton. For that they strictly make good their profundeur or depth unto their height, according to common conceit, and that expression of (a) *Virgil*, though confirmable from the Plane-tree in *Pliny*, and some few examples, is not to be expected from the generation of Trees almost in any kinde, either of side-spreading or tap-roots; except we measure them by lateral and opposite diffusions; nor commonly to be found in minor or herby Plants, if we except Sea-holly, Liquorish, Sea-rush, and some others.

*Quantum  
vertice ad au-  
ras Aethere-  
as, tantum ra-  
dice ad tartara  
tendit.*

They had a commodious radiation in their growth, and a due expansion of their Branches for shadow or delight. For Trees thickly planted do run up in height and branch with no expansion, shooting unequally, or short and thin, upon the neighbouring side. And therefore Trees are inwardly bare, and spring and leaf from the outward and Sunny side of their Branches.

Whereby they also avoided the perill of *συνολοθισμός* or one Tree perishing with another, as it happeneth oftentimes from the sick *Effluviūms* or entanglements of Roots, falling foul with each other; observable in Elmes set in Hedges, where if one dieth, the neighbouring Tree prospereth not long after.

In this situation, divided into many intervalls, and open unto six passages, they had the advantage of a fair perflation from windes, brushing and cleansing their surfaces, relaxing and closing their Pores unto due perspiration. For that they afford large *Effluviūms*, perceptible from Odours diffused at great distances, is observable from Onions out of the Earth, which though dry, and kept untill the Spring, as they shoot forth large and many Leaves, do notably abate of their weight: and Mint growing in Glasses of water, untill it arriveth unto the weight of an ounce, in a shady place, will sometimes exhaust a pound of water.

And as they send forth much, so may they receive somewhat in: For



beside the common way and road of reception by the Root, there may be a refectation and imbibition from without; for gentle Showrs refresh Plants, though they enter not their Roots, and the good and bad *Effluvia* of Vegetables promote or debilitate each other. So *Epithymum* and Dodder, rootless and out of the ground, maintain themselves upon Thyme, Savory, and Plants whereon they hang. And Ivy divided from the Root, we have observed to live some years by the cirous parts, commonly conceived but as renacles and hold-fasts unto it. The Stalks of Mint cropt from the Root stripped from the Leaves, and set in Glasses with the Root-end upward, and out of the water, we have observed to send forth Sprouts and Leaves without the aid of Roots; and *Scordium* to grow in like manner, the Leaves set downward in water. To omit severall Sea-plants, which grow on single Roots from stones, although in very many there are Side-shoots and Fibres beside the fastening Root.

By this open Position they were fairly exposed unto the rays of Moon and Sun, so considerable in the growth of Vegetables. For though Poplars, Willows, and severall Trees, be made to grow about the brinks of *Acheron* and dark habitations of the Dead; though some Plants are content to grow in obscure Wells, wherein also old Elme-pumps afford sometimes long bushy Sprouts, not observable in any above ground; and large fields of Vegetables are able to maintain their Verdure at the bottome and shady part of the Sea: yet the greatest number are not content without the actual rays of the Sun; but bend, incline, and follow them; as large lifts of Solisequous and Sun-following Plants. And some observe the method of its motion in their own growth and conversion, twining towards the West by the South, as Briony, Hops, Woodbine, and severall kinds of Bindweed; which we shall more admire, when any can tell us they observe another Motion and Twist by the North at the *Antipodes*. The same Plants rooted against an erect North-wall full of holes will finde a way through them to look upon the Sun. And in tender Plants, from Mustard-seed sown in the Winter, and in a plot of earth placed inwardly against a South-window, the tender Stalks of two Leaves arose not erect, but bending towards the Window, nor looking much higher then the Meridian Sun. And if the Pot were turned, they would work themselves into their former declinations, making their conversion by the East. That the Leaves of the Olive and some other Trees solstitially turn, and precisely tell us when the Sun is entred *Cancer*, is scarce expectable in any Climate; and *Theophrastus* warily observes it: Yet somewhat thereof is observable in our own, in the Leaves of Willows and Sallows, some weeks after the Solstice. But the great *Convolutus* or white-flowered Bindweed observes both motions of the Sun; while the Flower twists *Æquinoctially* from the left hand to the right, according to the Daily revolution, the Stalk twinneth *Ecliptically*, from the right to the left, according to the Annual conversion.

Some



Some commend the exposure of these orders unto the Western gales, as the most generative and fructifying breath of Heaven. But we applaud the Husbandry of Solomon, whereto agreeth the doctrine of *Theophrastus*, *Arise, O North-winde, and blow thou South, upon my Garden, that the Spices thereof may flow out*: For the North-winde closing the Pores and shutting up the *Effluvia*, when the South doth after open and relax them, the Aromatic Gums do drop, and sweet Odours fly actively from them. And if his Garden had the same situation which Maps and Charts afford it, on the East-side of *Jerusalem*, and having the wall on the West; these were the Winds unto which it was well exposed.

By this way of Plantation they encreased the number of their Trees, which they lost in *Quaternio's* and Square-orders; which is a commodity insisted on by *Varro*, and one great intent of Nature, in this position of Flowers and Seeds in the elegant formation of Plants, and the former Rules observed in natural and artificial Figurations.

Whether in this order, and one Tree in some measure breaking the cold and pinching gusts of Winds from the other, Trees will not better maintain their inward Circles, and either escape or moderate their excentricities, may also be considered. For the Circles in Trees are naturally concentricall, parallel unto the Bark and unto each other, till Frost and piercing Winds contract and close them on the weather-side, the opposite Semicircle widely enlarging, and at a comely distance; which hindereth oftentimes the beauty and roundness of Trees, and makes the Timber less serviceable, whiles the ascending Juyce, not readily passing, settles in Knots and Inequalities. And therefore it is no new course of Agriculture, to observe the native position of Trees according to North and South in their Transplantations.

The same is also observable under ground in the Circinations and spherical rounds of Onions, wherein the Circles of the Orbs are oftentimes larger, and the Meridional lines stand wider upon one side then the other. And where the largeness will make up the number of planetical Orbs, that of *Luna* and the lower Planets exceed the dimensions of *Saturn* and the higher. Whether the like be not verified in the Circles of the large Roots of *Briony* and *Mandrakes*, or why in the Knots of *Deal* or *Firre* the Circles are often eccentricall, although not in a plane, but vertical and tight position; deserves a farther enquiry.

Whether there be not some irregularity of Roundness in most Plants according to their position; whether some small compression of Pores be not perceptible in parts which stand against the current of waters, as in *Reeds*, *Bull-rushes*, and other Vegetables; toward the prevailing quarter, may also be observed; and therefore *Indras* are long and weak here commonly contrived into a Roundness of Figure, whereby the water presseth less, and slippeth more smoothly from them; and even in *Flags* or flat figured Leaves, the greater part obvert their sharper sides unto the Current in Ditches.



But whether Plants which float upon the surface of the water be for the most part of cooling qualities, those which shoot above it of heating virtues, and why; whether *Sargasso* for many miles floating upon the Western Ocean, or Sea-Lettuce and *Phaegonium* at the bottome of our Seas, make good the like qualities; why Fenny waters afford the hottest and sweetest Plants, as *Calamus*, *Cyperus*, and Crowfoot, and Mad cast out of Ditches most naturally produceth Arse-smart; why Plants so greedy of Water so little regard Oil; why, since many Seeds contain much Oil within them, they endure it not well without, either in their growth or production; why, since Seeds shoot commonly under ground and out of the air, those which are let fall in shallow Glasses, upon the surface of the water, will sooner sprout then those at the bottom, and if the water be covered with Oil, those at the bottom will hardly sprout at all; we have not room to conjecture.

Whether Ivy would not less offend the Trees in this clean Ordination and well-kept paths, might perhaps deserve the question. But this were a Quere onely unto some Habitations, and little concerning *Cyrus* or the *Babylonian* Territory, wherein by no industry *Hurpalas* could make Ivy grow; and *Alexander* hardly found it about those parts to imitate the Pomp of *Bacchus*. And though in these Northern Regions we are too-much acquainted with one Ivy, we know too little of another; whereby we apprehend not the expressions of Antiquity, the (b) Splenetick medicine of *Galen*, and the Emphasis of the Poet in the (c) beauty of the white Ivy.

\* *Galen. de med. secunda loc.*  
 \* *Hederá formosior alba.*

The like concerning the growth of Mistletoe, which dependeth not onely of the Species or kinde of Tree, but much also of the Soil; and therefore is common in some places, not readily found in others; frequent in *France*, not so common in *Spain*, and scarce at all in the Territory of *Ferrara*; nor easily to be found where it is most required upon Oaks, less on Trees continually verdant. Although in some places the Olive escapes it not, requiting its detriment in the delightfull view of its read Berries; as *Clusius* observed in *Spain*, and *Bellonius* about *Hierusalem*. But this Parasitical Plant suffers nothing to grow upon it by any way of art, nor could we ever make it grow where Nature had not planted it; as we have in vain attempted by Inoculation and Infision upon its native or foreign Stock; and though there seem nothing improbable in the Seed, it hath not succeeded by Sation in any manner of ground; wherein we had no reason to despair, since we read of vegetable Horns, and how Rams-horns will root about *Gon*.

Linschoten.

But besides these rural Commodities, it cannot be meanly delectable in the variety of Figures which these Orders open and closed do make: whilst every Inclosure makes a *Rhombus*, the Figures obliquely taken a *Rhomboides*; the Intervalls bounded with parallel lines, and each Intersection built upon a Square, affording two Triangles or Pyramids vertically conjoynd, which in the strict Quincuncial Order do oppositely make acute and blunt Angles.

And



And though therein we meet not with right Angles, yet every *Rhombus* containing four Angles equal unto two right, it virtually contains two right in every one. Nor is this strange unto such as observe the natural Lines of Trees, and parts disposed in them. For neither in the Root doth nature affect this Angle, which shooting downward for the stability of the Plant doth best effect the same by Figures of Inclination; nor in the Branches and stalky Leaves, which grow most at acute Angles, as declining from their Head the Root, and diminishing their Angles with their altitude: Verified also in lesser Plants, whereby they better support themselves, and bear not so heavily upon the Stalk; so that while near the Root they often make an Angle of seventy parts, the Sprouts near the top will often come short of thirty. Even in the Nerves and Master-veins of the Leaves the acute Angle ruleth; the obtuse is but seldom found, and in the backward part of the Leaf, reflecting and arching about the Stalk. But why oftentimes one side of the Leaf is unequal unto the other, as in Hazell and Oaks; why on either side the Master-vein the lesser and derivative Channels are not directly opposite, nor at equal Angles respectively unto the adverse side, but those of one part do often exceed the other, as the Walnut and many more; deserves another enquiry.

Now if for this Order we affect coniferous and tapering Trees, particularly the Cypress, which grows in a conical Figure, we have found a Tree not onely of great Ornament, but in its Essentials of affinity unto this Order; a solid *Rhombus* being made by the conversion of two *Equicrural* Cones, as *Archimedes* hath defined. And these were the common Trees about *Babylon* and the East, whereof the Ark was made; and *Alexander* found no Trees so accommodable to build his Navy. And this we rather think to be the Tree mentioned in the *Canticles*, which stricter Botany will hardly allow to be Camphire.

And if Delight or ornamental view invite a comely Disposure by circular Amputations, as is elegantly performed in Haw-thorns, then will they answer the Figures made by the conversion of *Rhombus*, which maketh two concentric Circles; the greater Circumference being made by the lesser Angles, the lesser by the greater.

The Cylindrical Figure of Trees is virtually contained and latent in this Order: a Cylinder, or long Round, being made by the conversion or turning of a Parallelogram, and most handsomely by a long Square, which makes an equal, strong and lasting Figure in Trees, agreeable unto the Body and motive parts of Animals, the greatest number of Plants, and almost all Roots, though their Stalks be angular, and of many Corners, which seem not to follow the Figure of their Seeds; since many angular Seeds send forth round Stalks, and spherical Seeds arise from angular Spindles, and many rather conform unto their Roots, as the round Stalks of bulbous Roots, and in tuberous Roots Stems of like figure. But why, since the largest number of Plants maintain a circular Figure, there are so few



with teretous or long-round Leaves; why coniferous Trees are tenuifolious or narrow-leaved; why Plants of few or no Joynts have commonly round Stalks; why the greatest number of hollow Stalks are round Stalks; or why in this variety of angular Stalks the quadrangular most exceedeth; were too long a speculation. Meanwhile obvious experience may finde, that in Plants of divided Leaves above, Nature often beginneth circularly in the two first Leaves below; while in the singular Plant of Ivy she exerciseth a contrary Geometry, and beginning with angular Leaves below, rounds them in the upper Branches.

Nor can the Rows in this Order want delight, as carrying an aspect answerable unto the *dipteros hypethra*, or double order of Columns open above; the opposite Ranks of Trees standing like Pillars in the *Cavedia* of the Courts of famous Buildings, and *Portico's* of the *Templa subdialia* of old; somewhat imitating the *Peristylia* or Cloister-buildings, and the *Exedra* of the Ancients, wherein men discoursed, walked and exercised. For that they derived the rule of Columns from Trees, especially in their proportional diminutions, is illustrated by *Vitruvius* from the Shafts of Firre and Pine. And though the Inter-arboration do imitate the *Areostylos*, or thin order, not strictly answering the proportion of Intercolumniations; yet in many Trees they will not exceed the intermission of the Columns in the Court of the Tabernacle, which being an hundred cubits long, and made up by twenty Pillars, will afford no less then Intervalls of five cubits.

Beside, in this kinde of Aspect the Sight being not diffused, but circumscribed between long Parallels and the *εμπυρασμὸς* and adumbration from the Branches, it frameth a Penthouse over the Eye, and maketh a quiet vision: and therefore in diffused and open Aspects men hollow their Hand above their Eye, and make an artificial Brow, whereby they direct the dispersed rays of Sight, and by this shade preserve a moderate light in the chamber of the Eye, keeping the *Pupilla* plump and fair, and not contracted or shrunk as in light and vagrant vision.

And therefore Providence hath arched and paved the great House of the World with Colours of Mediocrity, that is, blew and green, above and below the Sight, moderately terminating the *Acies* of the Eye. For most Plants, though green above-ground, maintain their original white below it, according to the candour of their seminal Pulp, and the rudimental Leaves do first appear in that colour; observable in Seeds sprouting in water upon their first Foliation. Green seeming to be the first supervenient or above-ground complexion of Vegetables, separable in many upon ligature or inhumation, as Succory, Endive, Artichoaks; and which is also lost upon fading in the Autumn.

And this is also agreeable unto Water it self, the alimantal Vehicle of Plants, which first altereth into this Colour, and containing many vegetable Seminalities, revealeth their Seeds by Greenness; and therefore soonest



soonest expected in rain or standing Water, not easily found in distilled or Water strongly boiled, wherein the Seeds are extinguished by Fire and Decoction, and therefore last long and pure without such alteration, affording neither uliginous Coats, Gnat-worms, *Acari*, Hair-worms, like crude and common water: and therefore that is most fit for wholesome Beverage, and with Malt makes Ale and Beer without boiling. What large Water-drinkers some Plants are, the Canary-tree and Birches in some Northern Countries, drenching the fields about them, do sufficiently demonstrate. How Water it self is able to maintain the growth of Vegetables, and without extinction of their generative or medical virtues, beside the experiment of *Helmont's* Tree, we have found in some which have lived six years in Glasses. The Seeds of Scurvy-grass growing in Water-pots have been fruitfull in the Land; and *Asarum* after a year's space, and once casting its Leaves in water, in the second Leaves hath handsomely performed its vomiting operation.

Nor are onely dark and green Colours, but Shades and Shadows contrived through the great Volume of Nature, and Trees ordained not onely to protect and shadow others, but by their Shades and shadowing parts to preserve and cherish themselves; the whole Radiation or Branchings shadowing the Stock and the Root, the Leaves, the Branches and Fruit, too much exposed to the Winds and scorching Sun. The calicular Leaves inclose the tender Flowers, and the Flowers themselves lie wrapt about the Seeds in their rudiment and first formations, which being advanced the Flowers fall away, and are therefore contrived in variety of Figures best satisfying the intention; handsomely observable in hooded and gaping Flowers, and the Butterfly-blooms of leguminous Plants, the lower Leaf closely involving the rudimental Cod, and the alary or wingy divisions embracing or hanging over it.

But Seeds themselves do lie in perpetual Shades, either under the Leaf, or shut up in Coverings; and such as lie barest have their Husks, Skins and Pulps about them, wherein the Neb and generative particle lieth moist and secured from the injury of Air and Sun. Darknefs and Light hold interchangeable dominions, and alternately rule the Seminal state of things. Light unto (d) *Pluto* is Darknefs unto *Jupiter*. Legions of seminal *Idea's* lie in their second Chaos and *Orcus* of *Hippocrates*; till, putting on the habits of their Forms, they shew themselves upon the stage of the world and open dominion of *Jove*. They that held the Stars of Heaven were but Rays and flashing glimpses of the Empyrean Light, through holes and perforations of the upper Heaven, took off the natural Shadows of Stars; while, according to (e) better discovery, the poor Inhabitants of the Moon have but a Polary life, and must pass half their days in the shadow of that Luminary.

Light, that makes things seen, makes some things invisible. Were it not for Darknefs and the Shadow of the Earth, the noblest part of the Creation had

*Lux* *Ofer*,  
*Tenebræ* *Jo-*  
*vi*; *Tenebræ*  
*Orcus*, *Lux*  
*Jovi*.  
*Hippocr. de*  
*Dieta*.  
*Hevelii* *Se-*  
*lenographia*.



Cyrus's Garden, or, *The Quincunx Mystically considered.*

had remained unseen, and the Stars in Heaven as invisible as on the fourth day, when they were created above the Horizon with the Sun, or there was not an Eye to behold them. The greatest Mystery of Religion is expressed by Adumbration, and in the noblest parts of *Jewish* Types we finde the Cherubims shadowing the Mercy-seat: Life it self is but the Shadow of Death, and Souls departed but the Shadows of the living: all things fall under this name. The Sun it self is but the dark *Simulachrum*, and Light but the Shadow of God.

Lastly, It is no wonder that this Quincunciall Order was first and still affected as gratefull unto the Eye; for all things are seen Quincuncially: For at the Eye the Pyramidall Rays from the Object receive a Decussation, and so strike a second Base upon the *Retina* or hinder Coat, the proper organ of Vision, wherein the Pictures from Objects are represented, answerable to the Paper or Wall in the dark Chamber, after the Decussation of the Rays at the hole of the Horny Coat; and their Refraction upon the Crystalline Humour answering the *Foramen* of the Window, and the Convex or Burning-glasses which refract the Rays that enter it. And if ancient Anatomy would hold, a like disposure there was of the Optick or Visual Nerves in the Brain, wherein Antiquity conceived a concurrence by Decussation. And this is not onely observable in the Laws of direct Vision, but in some part also verified in the reflected Rays of sight. For making the Angle of Incidence equal to that of Reflexion, the Visual ray returneth Quincuncially, and after the form of an V; and the line of Reflexion being continued unto the place of Vision, there ariseth a Semi-decussation, which makes the Object seen in a perpendicular unto it self, and as far below the reflectent as it is from it above; observable in the Sun and Moon beheld in water.

And this is also the Law of Reflexion in moved Bodies and Sounds, which, though not made by Decussation, observe the rule of equality between Incidence and Reflexion, whereby whispering places are framed by Ellipticall Arches laid side-wise; where the voice being delivered at the *Focus* of one extremity, observing an equality unto the Angle of Incidence, it will reflect unto the *Focus* of the other end, and so escape the Ears of the standers in the middle.

A like rule is observed in the Reflexion of the vocal and sonorous line in Echoes, which cannot therefore be heard in all stations: but happening in Woody plantations by Waters, and able to return some words, if reach'd by a pleasant and well-dividing voice, there may be heard the softest Notes in nature.

And this is not onely verified in the way of Sense, but in animal and intellectual receptions; things entring upon the Intellect by a Pyramid from without, and thence into the Memory by another from within, the common Decussation being in the Understanding, as is delivered by (f) *Bovillius*. Whether the intellectual and phantastical lines be not thus rightly dis-

\* Car. Bovillius de Intellectu.



disposed, but magnified, diminished, distorted, and ill-placed in the Mathematicks of some Brains, whereby they have irregular apprehensions of things, perverted Notions, Conceptions, and incurable Hallucinations, were no unpleasant speculation.

And if *Egyptian* Philosophy may obtain, the Scale of Influences was thus disposed, and the genial Spirits of both Worlds do trace their way in ascending and descending Pyramids, mystically apprehended in the Letter X, and the open Bill and straddling Legs of a Stork, which was imitated by that Character.

Of this Figure *Plato* made choice to illustrate the Motion of the Soul both of the World and Man; while he delivered that God divided the whole Conjunction length-wise, according to the Figure of a *Greek X*, and then turning it about reflected it into a Circle: by the Circle implying the uniform Motion of the first Orb, and by the Right lines, the planetical and various Motions within it. And this also with application unto the Soul of man, which hath a double aspect, one right, whereby it beholdeth the Body and Objects without; another circular and reciprocal, whereby it beholdeth it self. The Circle declaring the Motion of the indivisible Soul, simple, according to the divinity of its nature, and returning into it self; the Right lines respecting the Motion pertaining unto Sense and Vegetation; and the central Decussation, the wondrous connexion of the severall Faculties conjointly in one Substance. And so he conjoyned the Unity and Duality of the Soul, and made out the three Substances so much considered by him; that is, the indivisible or Divine, the divisible or Corporeal, and that third was the *Systasis* or Harmony of those two in the mystical Decussation.

And if that were clearly made out which *Justin Martyr* took for granted, this Figure hath had the honour to characterize and notifie our Blessed Saviour, as he delivereth in that borrowed expression from *Plato*, *Decussavit enim in universo*: the hint whereof he would have *Plato* derive from the Figure of the Brazen Serpent, and to have mistaken the Letter X for T; whereas it is not improbable he learned these and other mystical expressions in his learned Observations of *Egypt*, where he might obviously behold the *Mercurial* Characters, the handed Crosses, and other Mysteries not thoroughly understood in the sacred Letter X, which being derivative from the Stork, one of the ten sacred Animals, might be originally *Egyptian*, and brought into *Greece* by *Cadmus* of that Country.



## CHAP. V.

TO enlarge this Contemplation unto all the Mysteries and Secrets accommodable unto this Number, were inexcusable *Pythagorisms*; yet I cannot omit the ancient conceit of Five surnamed the number of (a) Justice, as justly dividing between the Digits, and hanging in the Centre of Nine, described by Square numeration, which angularly divided will make the decussated Number; and so agreeable unto the Quincuncial Ordination, and Rows divided by Equality and just *decorum* in the whole Complantation; and might be the Original of that common Game among us, wherein the fifth place is Sovereign, and carrieth the chief intention: the Ancients wisely instructing youth, even in their Recreations, unto Vertue, that is, early to drive at the middle Point and Central Seat of Justice.

Nor can we omit how agreeable unto this Number an handsome division is made in Trees and Plants, since *Plutarch* and the Ancients have named it the Divisive number, justly dividing the Entities of the world, many remarkable things in it, and also comprehending the (b) general division of Vegetables. And he that considers how most Blossoms of Trees, and the greatest number of Flowers, consist of five Leaves, and therein doth rest the settled Rule of Nature, so that in those which exceed there is often found, or easily made, a variety; may readily discover how Nature rests in this number, which is indeed the first Rest and pause of Numeration in the Fingers, the natural Organs thereof. Nor in the division of the Feet of perfect Animals doth nature exceed this account. And even in the Joynts of Feet, which in Birds are most multiplied, it surpasseth not this Number; so progressionally making them out in many, that from five in the Fore-claw she descendeth unto two in the hindmost; and so in four Feet makes up the number of Joynts in the five Fingers or Toes of Man.

Not to omit the quintuple Section of a \* Cone, of handsome practice in ornamental Garden-plots, and in some way discoverable in so many works of Nature; in the Leaves, Fruits and Seeds of Vegetables, and Scales of some Fishes, so much considerable in Glasses and the Optick doctrine, wherein the learned may consider the Crystalline Humour of the Eye in the Cuttle-fish and *Loligo*.

He that forgets not how Antiquity named this the Conjugal or wedding Number, and made it the Embleme of the most remarkable Conjunction, will conceive it duly applicable unto this handsome Oeconomy and Vegetable Combination; and may hence apprehend the Allegoricall sense of that obscure expression of (c) *Hesiod*, and afford no improbable reason

\* Δίκην.

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\* Δένδρον, Ὀξύφυλλον, Πέα, Arbor, Frutex, Suffrutex, Herba, and that fifth which comprehendeth the Fungi and Tubera, whether to be named \* Ἀκρον or γονύον, comprehending also Conserua marina falsa, and Sea-corals of so many yards length.

\* Ἐλλίψις, Parabola, Hyperbole, Circulus, Triangulum.

\* μύσθλας, id est, nuptias multas. Rhodig.

why



why *Plato* admitted his Nuptial-Guests by Fives in the Kindred of the (d) married couple.

<sup>d</sup> *Plato de Leg. 6.*

And though a sharper Mystery might be implied in the Number of the Five wise and foolish Virgins which were to meet the Bridegroom; yet was the same agreeable unto the Conjugal Number, which ancient Numerists made out by two and three; the first parity and imparity, the active and passive Digits, the material and formal principles in generative Societies; and not discordant even from the Customs of the *Romans*, who admitted but (e) five Torches in their Nuptial Solemnities. Whether there were any Mystery or not implied, the most generative Animals were created on this day, and had accordingly the largest Benediction. And under a Quintuple consideration wanton Antiquity considered the circumstances of Generation, while by this number of Five they naturally divided the Nectar of the fifth Planet.

<sup>e</sup> *Plutarch. Problem. Rom. 1.*

The same Number in the *Hebrew* Mysteries and Cabalisticall Accounts was the (f) Character of Generation, declared by the Letter *He*, the fifth in their Alphabet; according to that Cabalistical Dogma, If *Abram* had not had this Letter added unto his Name, he had remained fruitless, and without the power of Generation: not onely because hereby the number of his Name attained two hundred forty eight, the number of the affirmative Precepts; but because as in created Natures there is a Male and Female, so in Divine and intelligent productions the Mother of Life and Fountain of Souls in Cabalisticall Technology is called *Binah*, whose Seal and Character was *He*. So that being sterile before, he received the power of Generation from that measure and mansion in the Archetype, and was made conformable unto *Binah*. And upon such involved considerations the (g) Ten of *Sarai* was exchanged into Five. If any shall look upon this as a stable number, and fitly appropriable unto Trees, as Bodies of Rest and Station, he hath herein a great Foundation in Nature, who, observing much variety in Legs and motive Organs of Animals, as two, four, six, eight, twelve, fourteen, and more, hath passed over five and ten, and assigned them unto none, or very few, as the *Phalangium monstrosum Brasiliannum Clusii*, & *Jac. de Laet Cur. poster. America Descript.* if perfectly described. And for the Stability of this Number, he shall not want the Sphericity of its nature, which multiplied in it self will return into its own denomination, and bring up the rear of the account. Which is also one of the Numbers that makes up the Mystical Name of God, which consisting of Letters denoting all the sphericall Numbers, ten, five, and six, emphatically sets forth the Notion of *Trismegistus*, and that intelligible Sphear which is the Nature of God.

<sup>f</sup> *Archang. dog. Cabal.*

<sup>g</sup> *Jed into He.*

Many Expressions by this Number occur in holy Scripture, perhaps unjustly laden with Mystical Expositions, and little concerning our Order. That the *Israelites* were forbidden to eat the fruit of their



new-planted Trees before the fifth year, was very agreeable unto the natural Rules of Husbandry; Fruits being unwholesome and lish before the fourth or fifth year. In the second day, or Feminine part of five, there was added no approbation: For in the third, or Masculine day, the same is twice repeated; and a double Benediction inclosed both Creations, whereof the one in some part was but an accomplishment of the other. That the Trespasser was to pay a fifth part above the head or principal, makes no secret in this Number, and implied no more then one part above the principal; which being considered in four parts, the additional forfeit must bear the name of a fifth. The five golden Mice had plainly their determination from the number of the Princes. That five should put to flight an hundred might have nothing mystically implied, considering a rank of Souldiers could scarce consist of a lesser number. Saint Paul had rather speak five words in a known then ten thousand in an unknown tongue; that is, as little as could well be spoken; a simple Proposition consisting of three words, and a complexed one not ordinarily short of five.

More considerable things there are in this mysticall account, which we must not insist on. And therefore why the radicall Letters in the Pentateuch should equal the number of the Souldiery of the Tribes; why our Saviour in the Wilderness fed five thousand persons with five Barley Loaves, and again, but four thousand with no less then seven of Wheat; why Joseph designed five changes of Rayment unto Benjamin, and David took just five Pebbles out of the Brook against the Pagan Champion; we leave it unto Arithmetical Divinity, and Theological explanation.

Yet if any delight in new Problems, or think it worth the enquiry, whether the Physician hath rightly hit the nominal notation of *Quincue*; why the Ancients mixed five or three, but not four parts of Water, unto their Wine, and Hippocrates observed a fifth proportion in the mixture of Water with Milk, as in Dysenteries and Bloudy-fluxes; under what abstruse foundation Astrologers do figure the good or bad Fate from our Children in (h) *Good Fortune*, or the fifth House of their Celestial Schemes; whether the Egyptians described a Star by a Figure of five Points with reference unto the (i) five capital Aspects whereby they transmit their Influences, or abstruser Considerations; why the Cabalisticall Doctours, who conceive the whole *Sephiroth* or divine Emanations to have guided the ten-stringed Harp of David, whereby he pacified the evil spirit of Saul, in strict numeration do begin with the *Perihypate Meson*, or *F fa ut*, and so place the *Tiphereth*, answering *C sol fa ut*, upon the fifth String; or whether this Number be oftner applied unto bad things and ends then good in holy Scripture, and why; He may meet with Abstrusities of no ready resolution.

If any shall question the rationality of that Magick in the cure of the Blinde man by *Serapis*, commanded to place five Fingers on his Altar, and then

ἑνὰ τε καὶ  
πέντε, four and  
one, or five.  
Scalig.

ἡ Ἀγαθή Τύ-  
χη, or bona  
fortuna, the  
name of the  
fifth House.  
Conjunct,  
Opposite,  
Sextile, Tri-  
gonal, Tetra-  
gonal.



then his Hand on his Eyes; why, since the whole Comedy is primarily and naturally comprised in (k) four parts, and Antiquity permitted not so many persons to speak in one Scene, yet would not comprehend the same in more or less than five Acts; why amongst Sea-stars Nature chiefly delighteth in five Points; and since there are found some of no fewer than twelve, and some of seven and nine, there are few or none discovered of six or eight: If any shall enquire why the Flowers of Rue properly consist of four Leaves, the first and third Flower have five; why, since many Flowers have one Leaf, or (l) none, as *Scaliger* will have it, divers three, and the greatest number consist of five divided from their bottoms, there are yet so few of two; or why Nature generally beginning or setting out with two opposite Leaves at the Root, doth so seldom conclude with that order and number at the Flower: He shall not pass his hours in vulgar Speculations.

If any shall farther Querie why magneticall Philosophy excludeth Decussations, and Needles transversely placed do naturally distract their Verticities; why Geomancers do imitate the Quintuple Figure in their Mother-Characters of Acquisition and Amission, &c. somewhat answering the Figures in the Lady or speckled-Beetle; with what Equity Chiromanticall conjecturers decry these Decussations in the Lines and Mounts of the Hand; what that decussated Figure intendeth in the Medall of *Alexander* the Great; why the Goddesses sit commonly cross-legged in ancient Draughts, since *Juno* is described in the same as a veneficall posture to hinder the birth of *Hercules*: If any shall doubt why at the Amphidromicall Feasts, on the fifth day after the Childe was born, Presents were sent from Friends of Polypusses and Cuttle-fishes; why five must be onely left in that Symbolicall Mutiny among the men of *Cadmus*; why *Proteus* in *Homer*, the Symbol of the first Matter, before he settled himself in the midst of his Sea-Monsters, doth place them out by fives; why the fifth year's Oxe was acceptable Sacrifice unto *Jupiter*; or why the noble *Antoninus* in some sense doth call the Soul it self a *Rhombus*: He shall not fall on trite or trivial Disquisitions. And these we invent and propose unto acuter Enquirers, nauseating Crambe-verities and Questions over-queried. Flat and flexible Truths are beat out by every Hammer; but *Vulcan* and his whole Forge sweat to work out *Achilles* his Armour. A large field is yet left unto sharper Discerners to enlarge upon this Order, to search out the *Quaternio's* and figured Draughts of this nature, and, moderating the study of Names and mere Nomenclature of Plants, to erect Generalities, disclose unobserved Proprieties, not onely in the Vegetable Shop, but the whole Volume of Nature, affording delightful Truths, confirmable by Sense and ocular Observation, which seems to me the surest path to trace the Labyrinth of Truth. For though discursive Enquiry and rational Conjecture may leave handsome gashes and flesh-wounds; yet without conjunction of this expect no mortal or dispatching blows unto Error.



<sup>m</sup> Hyades  
near the Ho-  
rizon about  
midnight at  
that time.  
<sup>n</sup> De Inſom-  
niis.  
<sup>o</sup> Artemido-  
rus and Apo-  
mazar.  
<sup>p</sup> Strewn  
with Roſes.

But the (*m*) *Quincunx* of Heaven runs low, and 'tis time to cloſe the five Ports of Knowledge: We are unwilling to ſpin out our awaking thoughts into the Phantaſms of Sleep, which often continueth Precogitations, making Cables of Cobwebs, and Wilderneſſes of handſome Groves. Beſide (*n*) *Hippocrates* hath ſpoke ſo little, and the (*o*) *Oneirocritical* Maſters have left ſuch frigid Interpretations from Plants, that there is little encouragement to dream of Paradife it ſelf. Nor will the ſweeteſt delight of Gardens afford much comfort in Sleep, wherein the dulneſs of that Senſe ſhakes hands with delectable Odours; and though in the (*p*) Bed of *Cleopatra*, can hardly with any delight raiſe up the gholt of a Roſe.

Night, which Pagan Theology could make the Daughter of *Chaos*, affords no advantage to the deſcription of Order; although no lower then that Maſs can we derive its Genealogy. All things began in Order, ſo ſhall they end, and ſo ſhall they begin again; according to the Ordainer of Order and myſtical Mathematicks of the City of Heaven.

Though *Somnus* in *Homer* be ſent to rouse up *Agamemnon*, I finde no ſuch effects in theſe drowſie approaches of Sleep. To keep our eyes open longer were but to act our *Antipodes*. The Huntſmen are up in *America*, and they are already paſt their firſt ſleep in *Persia*. But who can be drowſie at that hour which freed us from everlaſting Sleep? or have ſlumbering thoughts at that time when Sleep it ſelf muſt end, and, as ſome conjecture, all ſhall awake again?

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F I N I S.

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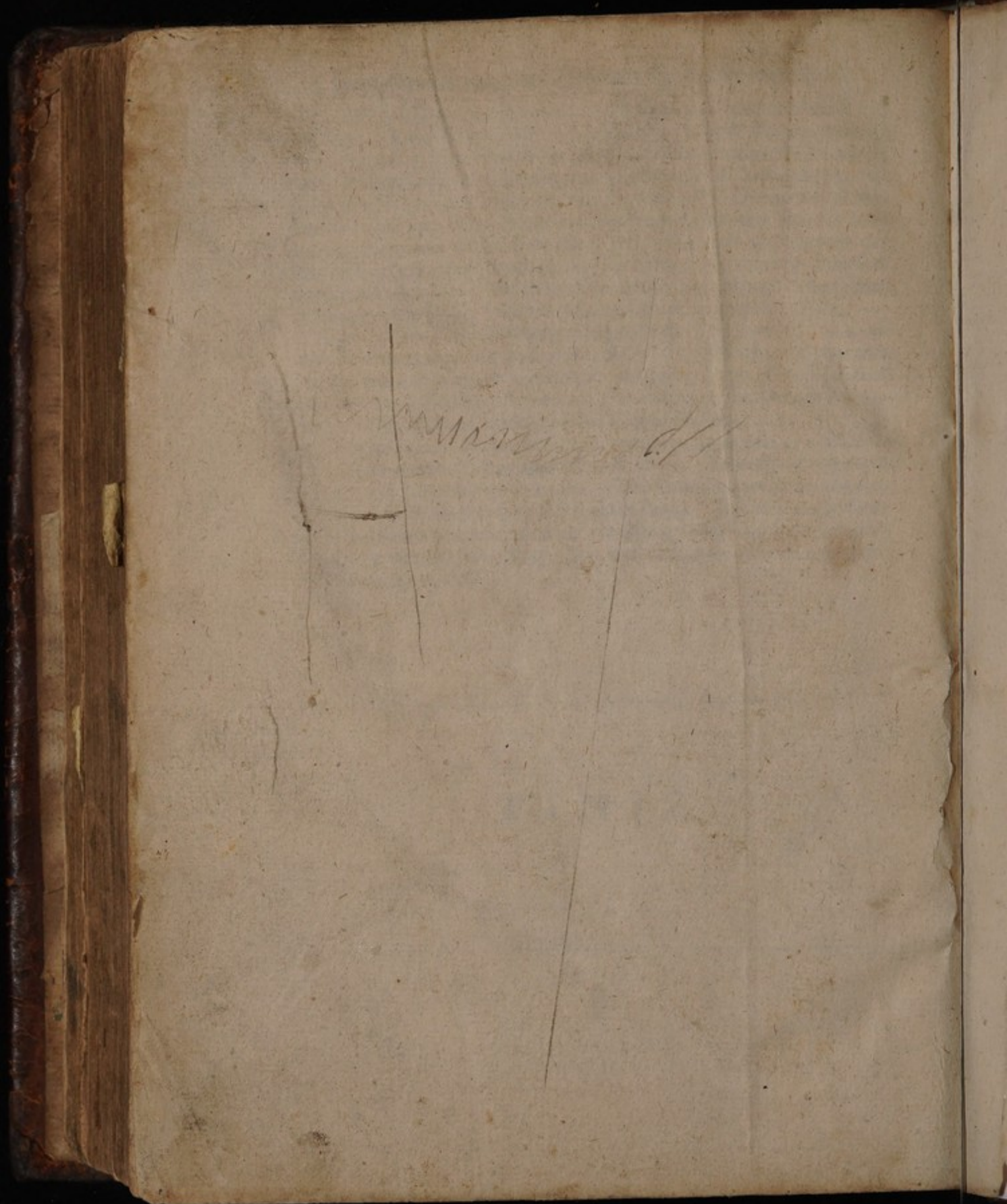


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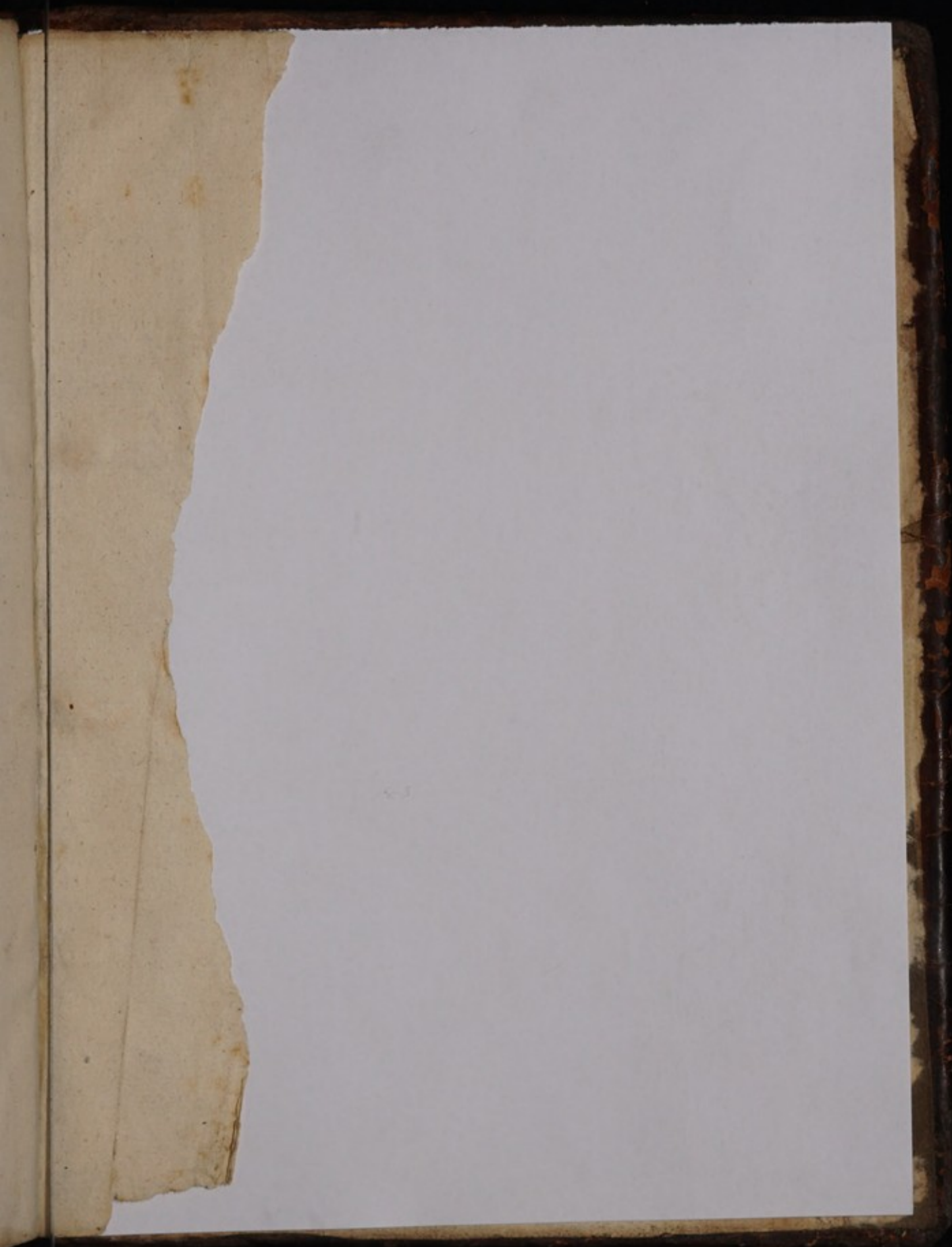
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