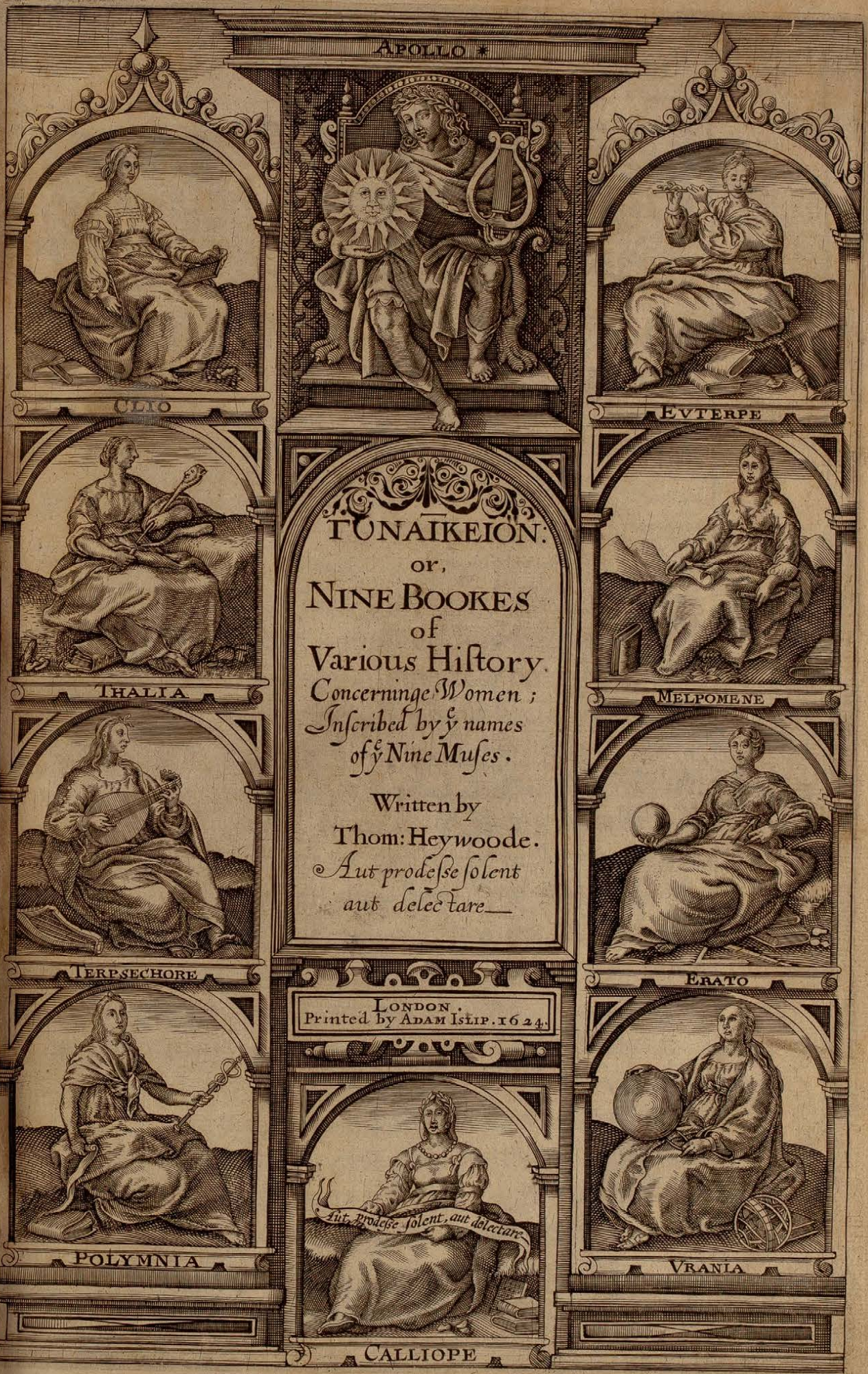


TΩNAIKEIΩN.

or,

NINE BOOKES of Various History.

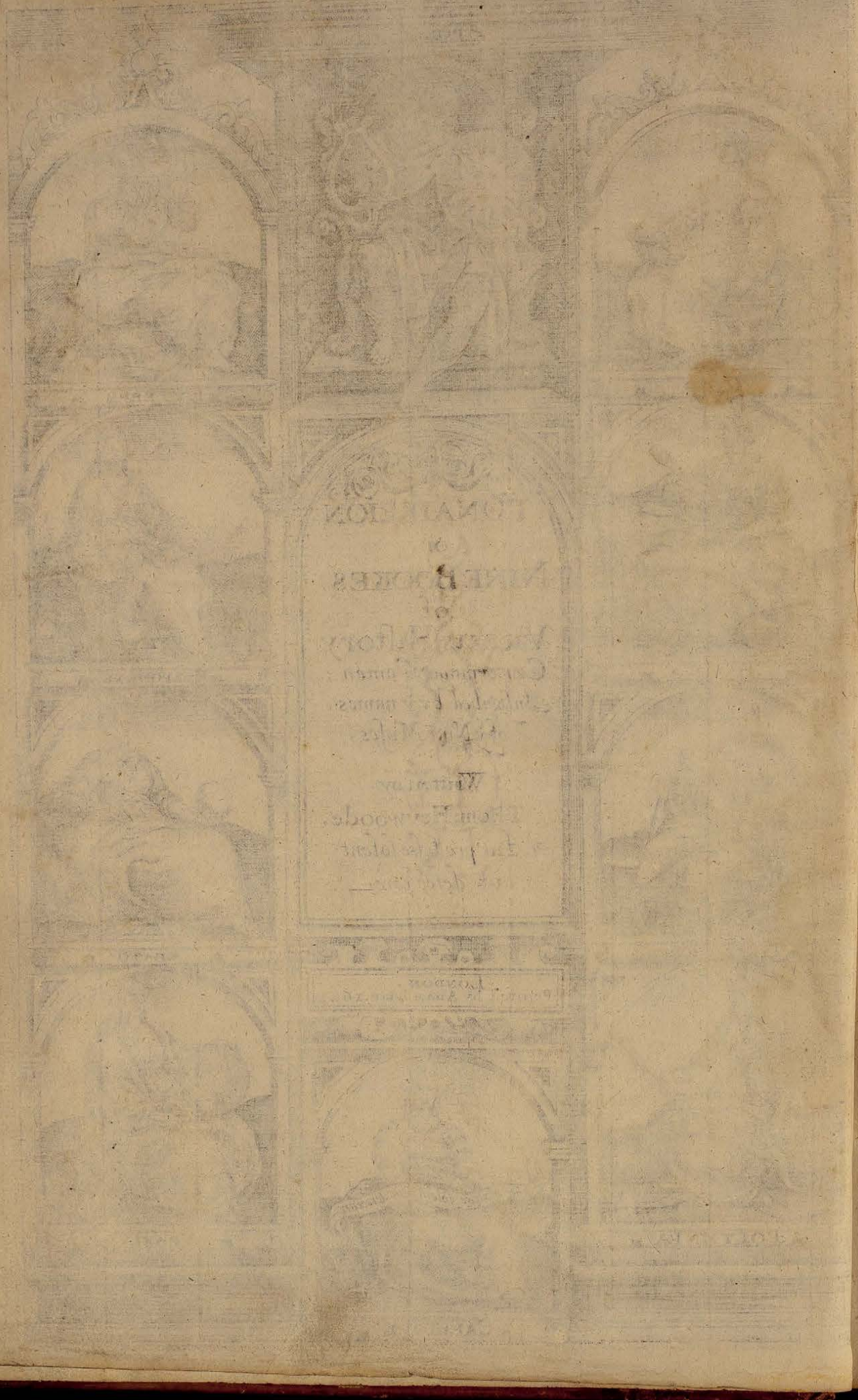
Concerninge Women; Inscribed by ye names of ye Nine Muses.

Written by

Thom: Heywoode.

Aut prodesse solent aut delectare.

LONDON.
Printed by ADAM ISLIP. 1624.



TO THE RIGHT HONORABLE, AND MOST NOBLE,

EDVVARD SOMERSET, Earle of Worceſter, Baron Herbert of Ragland, Lord Chepſtowe, Strigull, and Gower, Lord Priuie Seale, Knight of the moſt *Noble Order of the Garter, and one of his Maieſties Priuie Councell.*

RIGHT HONOVRABLE:

AFter ſo long a diſcontinuance, and neglect of a moſt acknowledged dutie, I durſt not aſſume that boldneſſe, nor dare I now (without bluſhing) to appeare before you at this preſent, did I not bring the Nine Muſes, with an Armie of Goddeſſes and Women, to mediate in my behalfe. In theſe few ſheets, I haue lodged to the number of three thouſand; who (could they ſpeake) would vndoubtedly informe you, that they were acquired and ſought out for no other reaſon, than to be expoſed to your noble view and moſt iudiciall cenſure. All which I haue charmed with ſuch art, that the faireſt amongſt them you may admit into your Bedchamber without ſuſpition, and the moſt clamorous into your Cloſet, without noyſe. Amongſt the illuſtrious Queenes, your Lordſhip may reade thoſe whom you haue as zealouſly honored, as you haue been by them royally fauored, Q. *Elizabeth*, & Q. *Anne*. Amongſt the Noble Ladies, memorated for their incomparable Beau-

 ties,

ties, or commended to posteritie for their admirable Vertues; thinke (my Lord) you behold all the vnparalleld accomplishments of the excellent Ladies your Daughters, intended and comprehended: And to whom more pertinently may I commend the patronage of good women, than to your Honor, who hath been the happie Husband & fortunate Father of such. If you happen of others in this Tractat contrarily disposed, they are but as Foyles to set off the lustre of the former; for Vertue and Vice, Beautie and Deformitie discouered together, makes the horrid aspect of the one more odible, and the imitable glory of the other more eminent. Therfore *Minerua* still thought her selfe faireſt, when *Medusa's* Head was present, which was of all others the foulest. If your Lordship, from your more weightie designes of State, and grauer Imployments, can spare any retyred houres, and in them to vouchsafe the perusall of these few imperfect histories, I shall not only hold my trauaile well vndertaken, but liberally rewarded. I was (my Lord) your creature, and (amongst other of your seruants) you bestowed me vpon the excellent Princesse Q. *Anne* (to whose memorie I haue celebrated in these Papers the zeale of a subiect and a seruant) but by her lamented death your Gift (my Lord) is returned againe into your hands, being stil yours, either to keepe vnto your selfe, or to conferre where your noble disposition shall best please. Howsoeuer, as I haue euer been an admirer of your Vertues, so my prayers still are, they may not only continue you a lasting Honor here vpon Earth, but purchase you an euerlasting Glorie, reserued for you in Heauen.

Your poore, yet faithfull seruant,

THO. HEYWOOD.

TO THE READER.

GEnerous Reader, I haue expoſed to thy moſt iudiciall view a Diſcourſe of Women: wherein expect not, that I ſhould either enuiouſly carpe at the particular manners or actions of any liuing, nor iniuriouſly detract from the Sepulchers of the dead; the firſt I could neuer affect, the laſt I did alwayes deteſt. I only preſent thee with a Collection of Hiſtories, which touch the generalitie of Women, ſuch as haue either beene illuſtrated for their Vertues, and Noble Actions, or contrarily branded for their Vices, and baſer Conditions; in all which, I haue not exceeded the bounds and limits of good and ſufficient Authoritie. Here thou mayeſt reade of all degrees, from the Scepter in the Court, to the Sheepe-hooke in the Cottage: of all Times, from the firſt Rainebow, to the laſt blazing Starre: of all knowne Nations, from the North to the Meridian, and from the Eaſt to the Septentrion: of all Faiths; Iewes, Pagans, or Chriſtians: of all Callings; Virgins, Wiues, or Widowes: of the Faire and Foule, Chaſt and Wanton, of each of theſe ſomething: Briefely, of all Eſtates, Conditions, and Qualities whatſoeuer. In the Goddeſſes, and other Poeticall Fictions (which to ſome Readers may appeare fabulouſly impoſsible) you ſhall find their miſticall ſences made perſpicuous and plaine, with the true intent of the Poets, which was not (as ſome haue dreamed) meerely to transferre Worſhip and Honor vpon Naturall Cauſes, thereby to debarre the true and euer-liuing Creator of his diuine Adoration, but rather including in darke and ænigmaticall Hiſtories, Precepts of Wiſdome and Knowledge, leaſt they ſhould be made too popular, and therefore ſubiect to contempt. The like Illuſtrations you ſhall find in the Nymphes, Graces, Oreades, Driades, Hamadriades, &c. No ſeeming Fable being here remembred (though neuer ſo intricate & obſcure) which is not made plaine and eaſie. In the Muſes, you ſhall meet with the firſt Inuentreſſes of all good Arts, and Diſciplines; in the Sybills, their diuine Propheſies ſet downe at large; in the Veſtalls, the honor due to Chaſtitie; in Queenes, how ſuch ſhould beare themſelues in their power, and other Noble Ladies in their obedience. Wiues may reade here of chaſt Virgins, to patterne their Daughters by, and how to demeane themſelues in all Coniugall loue towards their Husbands: Widowes may finde what may beſt become their ſolitude, and Matrons thoſe accompliſhments that moſt dignifie their grauitie: and ſo of the reſt. Now if any aske, Why I haue

ſhut

ſhut vp and contruded within a narrow roome, many large Hiſtories, not delating them with euerie plenarie circumſtance? I anſwer, That therein I haue imitated Ælianus de Var. Hiſt. *and* Valer. Maxim. *who epitomiſed great and memorable acts, reducing and contracting into a compendious Method wide and looſe Hiſtories, giuing them notwithſtanding their full weight, in few words. Some alſo may cauill, that I haue not introduced them in order, neither Alphabetically, nor according to cuſtome or preſident; which I thus excuſe: The moſt cunning and curious Muſick, is that which is made out of Diſcords; and* Ouid *preferres a blunt Carriage, and a neglected Habit aboue all ſpruceneſſe and formalitie. It may be likewiſe obiected, Why amongſt ſad and graue Hiſtories, I haue here and there inſerted fabulous Jeaſts and Tales, ſauouring of Lightneſſe? I anſwer, I haue therein imitated our Hiſtoricall and Comicall Poets, that write to the Stage; who leaſt the Auditorie ſhould be dulled with ſerious courſes (which are meerely weightie and materiall) in euerie Act preſent ſome Zanie with his Mimick action, to breed in the leſſe capable, mirth and laughter: For they that write to all, muſt ſtriue to pleaſe all. And as ſuch faſhion themſelues to a multitude, conſiſting of ſpectators ſeuerally addicted; ſo I, to an vniuerſalitie of Readers, diuerſly diſpoſed. I may be further queſtioned, Why I haue in the Front of my Booke no Encomiaſticks, or commendatorie Verſes from my friends, to vſher in the Worke (eſpecially being ſo much and ſo long conuerſant amongſt the Poets) which is able to diſcourage a Booke, wanting their approbation and countenance? Let that (I entreat) be no preiudice to my Labours, ſince I did not communicate them vnto any: And how can any man truly commend what he hath not aduiſedly peruſed? Neither doe I thinke I am ſo little knowne, or ill beloued amongſt them, that any one would haue denyed me ſo ſmall a courteſie. But being onely a matter of forme, and neither helpe nor hinderance to that which hath alreadie paſt the Preſſe; I expoſe it naked to the free view, and vnguarded with any ſuch faction of friends; either by the worth thereof to be commended, and ſo liue; or by the weakeneſſe to be diſparaged, and ſo periſh. And theſe are all the difficulties of which I am now to expoſtulate, deſiring thee to excuſe a ſuddaine Buſineſſe, which began with the Preſſe, kept it ſtill going, and ended ſome few dayes before it. Theſe things well conſidered, may in any generous ſpirit preuent all Cauill and Criticiſme: and to ſuch onely I ſubmit my ſelfe.*

Thine, who for thy ſake deſires to be ſtill induſtrious,

T. H.

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The first booke which is CLIO, *treating of the Goddesses Cœlestiall, Terrestriall, Marine, and Infernall.*

BEFORE wee enter into a particular tractate of these Goddesses, it shall not bee amisse to speake something of the opinions setled in sundry Nations, concerning them: Who were their first Adorers and Worshippers; the multiplicitie of their gods; and what seuerall rights, and customes, obseruations and Ceremonies they vsed in their Oblations and Sacrifices. The Æthiopians are said to bee the most ancient, and the first beginners of Diuine adoration, as *Diodorus* is of opinion; Imagining in themselues, and verely beleeuing some of their gods to bee euerlasting, and others to participate of a mortall and corruptible nature. The Phœnicians, they deliuered admirable and strange things concerning their gods, and the first beginning and Creation of things: aboue all others hauing in Diuine worship *Dagona* and *Chamas*. The Atlantides (a people of Affrica) they are confident that the generation of the gods proceeded from them, and the first that raigned amongst them they called *Cælum*, which is heauen. The Augitæ another nation (in the Affricke Continent) acknowledged no other deityes than the Ghosts of such noble persons as were deceased, to whose sepulchers they vsuallie repayred to demand answers of all such things wherein they doubted. The Theologie of the Phrygians was not much different from theirs. The Persians neither erected Statues nor Altars, they worshipped the Heauen, which they called *Iupiter*; the Sunne, by the name of *Mithra*; the Moone, *Venus*; the Fire, the Earth, the Winds, and the Water. *Isiodorus* saith, the Græcians first honoured *Cecrops*, whom they stiled *Iupiter*, and were the first deuisers of Images, erecters of Altars, and offerers of sacrifice. The Iewes, as *Cornelius Tacitus* relates, apprehended but one diuine power, and that onely they acknowledged. The Germans of old (as the same author affirmes) were of opinion, That the gods could not bee comprehended within walles, nor haue any humane shape appropriated vnto them, measuring their incomprehensible power by the magnitude of the heauens.

uens. Now concerning the diuers opinions of men, what this supreame deity should be; some held it the vniuerse or the gloabe of the world: of which opinion was *Origines* in his fift booke against *Celsus*. The Stoicks held it to bee the first world; the Platonists, a second world; and diuerse other Sectists of Greece to bee a third world. *Thales Milesius* called God, a Mind, that fashioned all creatures out of the water, that knew no beginning, and was not capable of end. *Anaxmiander* he ascribed a deity to the starres and the planets, and these cœlestiall bodies, attributing no honor to that Mind, of which *Thales* dreamed. *Anaximenes*, thought it to be the Infinite ayer, to which hee attributed the Originall of all causes, and deriued the birth of the gods from thence; for so Saint *Augustine* and *Cicero* affirmes. *Democritus Abderites* (as *Cicero* and *Arnobius* testifie of him) was of opinion, that it was a Mind of fire, and the soule of the world. *Plutarch* in the life of *Numa*, sets downe *Pythagoras* his opinion concerning this godhead, and thus defines it: A Minde still trauelling, neuer out of motion, but disperst and diffus'd through all the parts of the world, and things naturall; from which all creatures whatsoeuer that are borne take life. *Lysis* and *Philolaus*, call it an vnspeakeable number, or a summity of the greatest or smallest number, for so *Origines* saith. *Archelaus Physicus* would haue all things to be created of earth, and (as *Epiphanius* testates of him) the beginning of all things to proceede from thence. *Pherecidas* taught that the earth was before all other things, and therefore to that he appropriated a diuinitie. *Heraclius Ephesius*, contested the gods to be made of Fire; so *Varro* writes of him: of the same beleefe was *Hippasus Metapontinus* (witnesse *Simplicius*.) *Anaxagoras Clazomen* called his god *Homœomeria*, that is, Likenesse of parts; and that a diuine thought was the producter of all things whatsoeuer: So *Augustine* reports of him; others, that he held an infinite Mind to be the first moouer. *Prodicus Cœus*, as *Epihanius* tels vs, plac't his god in the foure Elements: likewise in the Sun and the Moone, in which two planets there existed a liuing vertue. *Diogenes Apollonaites* deriued his god from the Ayre, as the matter from whence all things had their reality, as likewise that it did participate of diuine reason, without which nothing could be created. *Cleanthes Assius* would haue his god of the Firmament, as diuerse other of the Stoicks. And as *Arnobius* witnesseth of him, sometimes he called him the Will: now the Minde: then that part of the ayer which is aboue the fire: and sometimes againe the Reason. *Straton* made Nature his *summum bonum*. *Antisthenes Athenienſis*, he taught that there were many popular gods, but one onely Architector of the fabricke of the world. *Chrysippus Silix* the Stoicke, hee taught that god was a naturall power endued with diuine reason; and then againe, he called him a Diuine necessity. *Zeno Citteieus*, called him a diuine and naturall Law; and sometimes the Firmament. *Zenophanes Colophonius* called him, Whatsoeuer was infinite in a conioyned mind, or one vniuersall and euery thing that (as *Theophrastus* saith of him) he imagined to be god. *Parmenides Eliates*, called him fantasme, or an apprehension of an Imaginarie thing, something resembling a crown; which the greeks call *Stephanos*, conteining within it a fierie light, an orbe, or girdle which compasseth and embraceth the heauens: adhearing to his fantasie were *Cicero* and *Simplicius*. *Empedocles Agrigentinus*, he would haue foure natures of which all things should subsist, and these he taught to be diuine: as also, that they had byrth, and should see end; for so *Cicero* writes in his book *de natura deorum*. *Theodorus* and *Epiphanius* speake of one *Theodorus* sirnamed *Atheos*, the Atheist: He affirmed the gods to be meere

toyes,

toyes, and not worthie of diuine honors that would persuade men by their examples to theft, periurie, and rapine. *Protagoras Abderita* was of opinion, That it was not lawfull to inquire concerning the gods, whether they were or were not, or of what nature and qualitie. *Xenocrates Chalcedonius* made eight gods, in the wandering starres the number of fiue, in the whole number of the planets one, a seauenth in the Sunne, an eighth in the moone. *Plato Athenienſis* went more diuinely to worke; who taught that it is neither the ayre, nor reason, nor nature, but that there is one onely God by whom alone the world was fashioned, and made perfect, and miraculous. *Zenophon Socraticus* held argument, That the forme of the true God, was not visible, and therefore his essence not lawfull to be sought into. *Ariſton* the Stoicke affirmed, that God might be comprehended within his owne substance. *Ariſtotle* proposed, That one Mind gouerned the whole world, and that it was the prime and principall cause of all things. *Speucippus* constituted a naturall liuing power, by which all things were gouerned, and that he stil'd a deity, for so *Arnob.* in his eighth booke reports. *Alcmæon Crotoniates* did attribute a deitie, to the Sunne, the Moone, and the rest of the Planets; in his ignorance (as *Cicero* speakes of him) giuing immortality to things meerely mortall. *Ecphantus Siracuſanus*, as *Erigines* relates of him, imagined the diuinitie to exist in the mind and soule. *Brachmanæ*, (who were the Indian wise men, or Sophoi) called it the Light; but not as the splendour of the Sunne, or Ayre, but the light of reason; by which wise and vnderstanding men might enquire iuto the darke and mysticall secrets of nature. *Lactantius* and *Cicero*, say that it was the opinion of the Stoicks, for the most part, That this instrumentall power was a diuine substance, intelligeable and ayerie, but wanting forme; yet to bee transhapt, or made like to whatsoeuer it best pleased it selfe. The same Philosophers attributed a god-hood to the starres and all other cœlestiall bodies. *Heraclides Ponticus*, thought the World and the Minde, both diuine, and was of opinion that this forme of the deity was mutable, reducing the earth and the heauens within the compasse of Godhead. *Epicurus Athenienſis*, hee made him gods of Atoms or Moates, allowing them bodies differing from men, but bearing humaine forme. *M. Terentius Varro*, supposed him to be the soule of the world, and the world it selfe to be god. *Cicero* defines him thus, a certaine pure and free mind seperate from all mortall commixtion, euer mouing, and all things knowing; and *Origines* adhering to the opinion of *Exilneus*, concludes, that the gods are euer during, not subiect to corruption, and yet altogether without prouidence. But least I should grow tedious in the search of so many diuerse opinions, which to some may appeare impertinent to the tractate in hand, yet not altogether vnnecessary to such who haue not trauelled in the search of these Antiquities; I wil come neerer to the matter, and to speake of the goddesses, as we promist. *Hesiod* hath left to memorie, that there are no lesse than thirtie thousand gods within the compasse of the world, and euery one haue seuerall predominance ouer men, beasts, fish, foules, and all other creatures vegetatiue and sensatiue. *Tertullian* hee speakes of three hundred *Ioues* or *Iupiters* counted by M. *Varro*. Therefore it was not permitted amongst the Romanes, to adore any other gods or goddesses than such as were approoued and allowed by the Senate. In the books of the high Priest it was thus written, Let no man bring in an innouation of any new gods, or aliens, to be priuately adored, vnlesse they be publikely approoued: onely such as haue from antiquitie beene held Celestiall, and vnto

whom Temples and Alters haue beene consecrated: let none else haue diuine worship. The Heathen of old amongst their goddesses, counted these, *Pudicitia*, *Concordia*, *Mens*, *Spes*, *Honor*, *Clementia*, and *Fides*: that is, Bashfulnesse, Concord, the Mind, Hope, Honour, Clemency, and Faith. *Pliny* writes of a Temple in *Rome*, dedicated to Honour. Certaine liuing creatures and other things were in the old time reuerenced as gods. The Troglodítæ (as the same authour testifies) worshipped a Tortoise. The Ægyptians had in honour, garlicke, and onyons; they haue the Crocodile likewise in diuine adoration, to whom they offer sacrifice, but the Ombytæ chiefly a people of that countrey, by whom he is held most sacred; and if it so happen that their children be by him deuoured, the parents reioyce, imaginiug they are specially beloued of the gods, that are thought worthy to beget food to please their appetits. Serpents are honoured by the Phœnicians. In Gadeta a citie of Spayne, two Temples were erected; the one to Age, the other to Death: to one as the mistresse of Experience: to the other, as a quiet harbour or cessation from all miseries and calamities. In other cities were the like instituted to Pouertie, and to Fortune: lest the one should afflict them, and that the other should fauor them. Floods likewise and riuers were esteemed as deities, some portraide in the figure of men, and others in the semblance of beasts. Amongst the Lacædemonians as *Plutarch* relates, Temples were edified, one to Feare, another to Laughter, a third to Death. The Æyptians worshipped the Sunne and Moone, the Goddesse *Ibis*, a cat, an eagle, and a goate. The Syrians adored a doue: the Romanes a goose, by reason that by the cackling of geese the Capitall was preserued from the sacke. Amongst the Thessalians it was held an offence Capitall to kill a Storke. Those that inhabite the Island Syrene, honour the fish called Pharos: those that dwell in Mœotis, the fish *Oxiringus:* In Ambracia, a *Lyoneſſe*, because in times past a Lyoneſſe ceased vpon a Tyrant and tore him to pieces; by which they were restored to their ancient liberties. Those that liue by Delphos, a *Wolfe*, who by scraping vp the earth discouered a great quantitie of gold buried, and till then concealed. The men of Samos, a *Sheepe*; the Argiues a *Serpent*; the Islanders of Tenedos, a *Cow* with calfe; after whose conception they tender her as much seruice, as to a woman young with child. A *Dragon* in Alba (a groue iust opposite against *Iunoes* Temple) was honoured by the Spartane virgins: to which at certaine times they went, and fedde him from their hands. The Æyptians had *Aspes* likewise in great worship, which they fostered and brought vp together with their children. The Thebanes honored a *Sea-Lamprey*. There were gods called *Medioxum dei*, or middle gods: of which *Plautus* in his *Cistellaria* makes mention, *Ita me dij deæque superi, et inferi, & mediorum*; as the gods and goddesses supernall or infernall, or those betwixt them both, &c. He speakes likewise of *Dij potellarij*, such as had power ouer the dishes that were vsed in sacrifices: to which *Ouid* hath reference in this verse, *Fert. Missos Vestæ pura patella cibos*: The cleane platter presents those cates sent to *Vesta*. And *Plautus* in another place, *Dij me omnes, magni, minuti, & patellarij, &c*. There be others called Semones; who haue domination ouer as much as lyes open from the middle region of the ayre to the earth, and they are called by vs *semi-dei* or halfe-gods: *Fulgentius* calls those Semones, that for the pouertie of their desert are not worthy a place in the heauens: Amongst whom he reckons *Priapus*, *Hippo*, and *Vertumnus*. In Italy there were diuers others called *Dij municipates*, as belonging to priuate men in cities, not called into any publicke office; as amongst the Crustuminians, *Delventinus*;

amongst

amongst the Narnienses, *Viridiarius*; amongst the Astrulanians, *Ancharia*; amongst the Volcinienses, *Nortia*. But now of the Goddesses in order.

Of the Goddesses, Cœlestiall: and first of IVNO.

IVNO is the daughter of *Saturne*, the Queene of the gods, and chiefe of those that are called Cœlestiall. The wife and sister of *Iupiter*, Goddesse of Power and Riches, and soueraignesse of marriage, and all coniugall contracts. The Festiualls kept in her honour, were called *Herea*, which was a name appropriated to her owne person: so *Enneus* saith, as *Cicero* cites him in his first booke of offices, *Vos ne velit an me regnare Hera?* Will the mistresse haue you to raign, or me: where some take *Hera* for fortune. One of hir Priests, as *Virgill* testates, was *Calibe*, of whom he thus speakes.

Fit Calibe Iunonis anus templique sacerdos.

The old woman *Calibe* was priest in *Iunoes* Temple. *Ouid* in his 2. booke *Metamorph.* nominates *Alcinoe*.

Ante tamen cunctos Iunonis templa colebat,
Proque viro (qui nullus erat) veniebat ad Aras.
Alcinoe *before the rest did* Iunoes *Temple grace:*
And for a man (for men were none) had at her altar place.

She was honoured most in the Citie of Carthage, the chiefe cittie of Affrica: of which *Virgill* in his first booke *Æneiad*. thus speakes:

Quam Iuno fertur terris magis omnibus vnam
Post habita Coluisse, Samo——.

Which onely (saith he) *Iuno* is reported to prefer before all other countries, euen Samos it selfe. *Statius* in his first booke *Theb.* saith that shee was much honoured in the citie called Prosimna: but in Samos (an Island compast in with the Icarian sea) shee was chiefely celebrated, as said to be there nourced in her infancie. In Argos and Micene, two chiefe cities of Achaia shee was likewise much honoured, as their Queene and Patronesse, for so *Horace* affirmes *lib.* 1. *Carmin.* *Ouid* in his 6 booke *De fastis* saith, that the people called Phalisci, haue her in great adoration, calling them Iunonicoli, as those that honour *Iuno*. Of her chastitie, maiestie, her brawling and chiding with *Iupiter*, her reuenge vpon his strumpets and bastards, diuers things haue beene diuersely commented, of which I will insist vpon some fewe. *Iuno* hauing in suspition *Semele* the daughter of *Cadmus* and *Hermione* to haue beene often prostituted by *Iupiter*, shee changed her selfe into the shape of her nource *Beroe*, persuading her that shee should beg of him, That he would grace her so much as to lie with her in the same state and maiestie, with which he bedded *Iuno*; that as his power and potencie was great aboue all, so her embracings and wantonnings might be remarkeable aboue others: which he vnwillingly granting, and she as vnfortunately obtaining, was the occasion that she with her pallace were both consumed in his fires and thunders.

It is related of *Iuno* further, that when shee and her husband being reconciled and pleasantly discoursing, held argument betwixt themselues, Whether in the act of generation men or women tooke the greatest delight: and that by ioint consent their controuersie was to be determined by *Tyresias* (one that had

had beene of both sects :) *Tyresias* giuing vp his censure, That women were by nature the most wanton; her sport turned into spleene, and her mirth into such madnesse, that shee instantly bereaued him of his sight, and strucke him blinde : to recompence which losse, *Iupiter* inspired him with the spirit of Diuination and Propheſie; to which, her continnued anger further added, That howsoeuer hee truely propheſied, yet his presages should neuer bee beleeued.

Alcmena too, growing great of *Hercules*, and readie to bee deliuered, shee taking on her the shape of a beldame, sat her downe before her owne altar with her knees crossed, and her hands clutched, by which charme shee stopped the passage of her child-birth; which *Gallantis* espying, and aprehending (as it was indeed) that to be the occasion why her ladie could not be deliuered, she bethought her of a craft to preuent the others cunning; for leauing *Alcmena* in the middest of her throwes, shee assumes a counterfeit ioy, and with a glad countenance approcheth the altar to thanke the gods for her Ladies safe deliuerie : Which *Iuno* no sooner heard, but vp shee riseth and casts her armes abroad; her knees were no sooner vncroſt and her fingers open, but *Alcmena* was eased, and *Hercules* found free passage into the world. *Gallantis* at this laughing, and *Iuno* chafing to be thus deluded, she afflicted her with an vnheard off punishment by transhaping her into a Weesill, whose nature is to kindle at the mouth; that from the same jawes with which shee had lied to the gods about *Alcmenaes* childbearing she should euer after bring foorth her young.

No lesse was her hatred to all the posteritie of *Cadmus* : for when *Agaue* had lost *Penthæus*; and *Antinoe*, *Acteon*; and *Semele* had beene consumed by *Ioues* thunders; and there remained onely two, *Athames* and *Ino*, shee possest them both with such madnesse, that hee being on hunting, transpierst his sonne *Learchus*, mistaking him for the game he chased; and *Ino* snacht vp young *Melicertes* and with him cast her selfe downe headlong into the Sea, from the top of an high promontorie. But at the interceſſion of *Venus*, who was borne of the waues, *Neptune* was pleased to ranke them in the number of the Sea-gods, so that *Melicertes* is called *Palemon*; and *Ino*, *Leucothoe*. I could further relate of manie other poeticall Fables, as of *Ixion*, who entertained and feasted by *Iupiter*, attempted to strumpet *Iuno*, and adulterat the bed of *Iupiter*; which to preuent, and shunne the violence of a rape, she fashioned a Clowd into her owne similitude and semblance, which *Ixion* mistaking for *Iuno*, of that begot the Centaures. As also, the birth of her sonne *Vulcane*, and her daughter *Eccho*; he lame, and shee so deformed, that being ashamed to shew her selfe or appeare to the eyes of any, she hath so conceald her selfe in thicke woods and hollow vaults and cauernes, that neuer any part of her could euer yet be discouered more than her voice.

Yet to shew that in all these seeming fables golden meanings were intended, I will briefely thus illustrate them : *Iuno* was therefore called the daughter of *Saturne*, because the world was created by God, the great worke-master of Nature. Then, in his course was *Time* borne; from thence, *Ether*, which is, whatsoeuer is aboue the Element of Fire, the Firmament, or the Sky; and next that, the Elements : The highest next *Iupiter* is *Aër*, namely *Iuno*, the moderatresse of the life of man, by whom the treasures of raine and haile are disposed and gouerned: of the Aire waxing hot, are generated creatures, trees and plants, &c. whose temperature hath an influence in the bodies and mindes

mindes of reasonable creatures: therefore when from water *Aer* is next begot, shee is sayd to be nourisht by *Oceanus* and *Thetis*; when the force of the Element workes with the *Aer* in the procreation of creatures, shee is then sayd to be the wife of *Iupiter*: when shee is changed into fire, then shee brings forth *Vulcan*: when the benignitie of the aire hath cooperation with such things as are generated, shee is then stiled the goddesse of marriage. So likewise it is saied of *Ixion*, that for attempting the bed of *Iupiter* he was from heauen cast downe into hell; which some would bring within the compasse of historie: But that hee is there tortured vpon a wheele incessantly turning round, must needs include moralitie. Most probable it is that *Ixion* disgrac't and banisht from the court of that king whose wife he had sought to adulterat, was thereby made of all men the most wretched and miserable, as one excruciated with perpetuall ambition and enuie: for such as vnder the imaginarie Idea of vertue apprehend the realitie of vaine glorie, they can attempt nothing good, nothing sincere or lawdable, but all their actions are criminall, irregular and meerely absurd; importing thus much, That their estates can haue no continuance, that by sinister and indirect courses seeke to clime to the heigth and crowne of glorie.

CYBELE.

SHe is the wife of *Saturne*, and is called the mother of the gods. Her Chariot is drawne with Lions. To her, Ida and Dindimus (two mountains of Phrygia) weare sacred, whereupon *Virgill* saith,

Alma parens, Idæa deûm cui Dindima sacer.

From that place she is called *Dindimene*, by *Martiall*.

Non per mistica sacra Dindimenes.
Not by the mysticall oblations of Cibele.

In *Phrygia* the ministers of this goddesse, called *Galli*, kept certaine feast daies in her honour, after the manner of Fencers or Gladiators, contending amongst themselues euen to the shedding of much blood; which when they saw to flow plentifully about their heads and faces, they ranne to a certaine floud not farre thence, sacred to the goddesse, and in that washt both their wounds and weapons: the like did the Romanes in Almo, a riuer neere to Rome, the eleauenth of the Calends of Aprill, which *Valerius Flaccus* remembers:

Sic vbi Migdonios Planctus sacer abluit Almo:
Letaque iam Cybile ——
Where Almo, *the Migdonian knockes laues off,*
And Cybele *now reioyceth ——*

Reate (as *Sylius* saith) a citie in Vmbria, is sacred to her, so is Berecinthus a mountaine in Phrygia, of whom she takes the name of *Berecinthia*. *Apuleius*, *lib.* 11. calls her *Pesinuntica* of Pesinuntium a citie amongst the Phrygians. *Ouid* in his *Metamorp.* amongst her priests, reckons vp *Alphitus*: and *Virgill* in his 11 booke, *Choreus*. *Melissa* was a woman priest, of whom all that succeeded her were called *Melissæ*. *Plutarch in Mar.* nominats one *Barthabaces*, *Per ea tempora*, *&c.* About those times came *Barthabaces* priest to the great mother of the gods, saying she had spoken to him in her Temple, and predicted victory. This *Cibele* is likewise called *Vesta*, and *Rea*. The rights of her sacrifices performed in her honour *Ouid* in his *Fastis* thus expresseth:

of

Of old with tincling sounds, did Ida *ring,*
But weakely, as young Infants crie or sing.
Some beate their Bucklers, some their emptie caskes;
(For this, of Cibeles *Priests, the labour askes)*
The mysteri's conceald: yet still remaines
An imitation of those auntient Straines.
Cimbals for Helmes; for Targets, Timbrils play,
The Phrigian Pipe still sounds, as at that day.

Her priests were called Curetes, and Coribantes; as also *Idæi Dactili*, who like mad-men wagging their heads and playing on Cimbals ran about the streets, prouoking others to doe the like: They came from Ida in Phrygia into Creete, in which Island they cald a hill by the name of Ida.

The Poets (who in their Fables hid all the mysteries of learning, as the Egyptians in their Hierogliphicks) by the mother of the gods, would haue vs thus much vnderstand, That when they meant to signifie to our apprehensions, that the earth, as the stabilitie of the world, and firmament of all naturall bodies, from whence all things borne had beginning; they therefore call *Cybele* or *Vesta* the mother of the gods, and to her sacrifices brought all the first fruits of the earth as due to her. Further to expresse the nature of the earth, many things haue from antiquitie beene remembred touching her: for *Rhea* signifies the force or strength of the earth who passeth and shifteth, piercing into the generation of things.

Venvs.

Some report her to be borne of the Nymphe *Dione*, daughter to *Oceanus* and *Thetis*: Others, that she was borne of the foame or froath of the Sea.

She is the goddesse of Loue, the wife of *Vulcan*, the sweet heart of *Mars*, the mother of *Cupid* and the Graces; She goes armed with Torches, and bound about with a marriage girdle. Her chariot is drawne by Swannes, as *Iunoes* with Peacockes, as *Ouid* in his tenth booke *Metamorph.*

——*Iunctisque per Aera Cignis*
Carpitur——.
With yoaked swannes she trauels through the ayre.

The like witnesseth *Horace*, *Statius*, *Siluius*, and others. The places to her most sacred, were *Amathus*, an Isle in the Sea *Ægeum*, of which she tooke the name of *Amathusa* or *Amathusis*. She was honoured in *Cyprus*; and especially in *Paphos*, a cittie of that Isle: likewise in *Memphis* where she had a Temple: of *Cyprus* she had the denomination of *Cypria*, *Cypris*, and *Cyprigena*: of *Paphos*, *Paphia*; of *Gnydos*, *Gnydia*. *Pliny* reports that *Praxitiles* was nobilitated for his grauing of Marble, but especially for the Statue of *Gnidian Venus*. The Idalian woods, the Ciclides, and the hill Cythera were to her sacred. Of Erix a mountaine in Sicilia she was called *Erecina*: as *Horrac. Carmin. lib.* 1.

Siue tu mauis Erecina ridens.

Concerning hir loue to *Mars*, and his mutuall affection to her, it is frequent amongst the Poets: onely I will introduce *Ouid* in his second booke *de arte Amandi:*

Fabula

Fabula narratur totò notissima Cœlo,
Mulciberi captu Marsque, Venusque dolis, &c.

This Tale is knowne to all and spoken still,
Of Mars *and* Venus *tooke by* Vulcans *skill:*
The god of warre doth in his browe discouer,
No more a frowning souldier, but a louer.
To his demands what could the Queene oppose?
Cruell, or hard? alas, she's none of those.
How oft the wanton would deride his trade!
Polt-foot; and hard-hand, blacke with Cole-dust made.
He's pleas'd to see her imitate his pace:
What ere she doth, her beauty seemes to grace.
At first their meetings they conceal'd with shame,
None to their bashfull sinnes could scarce giue name.
The tell-tale Sunne (who can deceiue his sight?)
Sees, and to Vulcane *doth of all giue light.*
Oh Sunne, what bad example hast thou lent?
Aske her a bribe; she hath to giue content,
So thou wilt secret be. Vulcane *downe sits,*
And his obscure wyres to the place he fits:
The worke so fine, that it beguiles the eye,
About their bed, he plac't them, lowe, and hye.
He makes as if to Lemnos *he would scoure,*
The louers keepe appointment iust at th'houre;
And catcht together in his wierie snare,
Naked and fast bound Mars *and* Venus *are.*
He calls the gods to witnesse, they are spide;
Soft hearted Venus *scarce her teares can hide:*
Their hands to vaile their cheekes they cannot git,
Or shadow that which to behold 's vnfit.
One of the gods said smiling, if they be
Tedious, good Mars *bestow thy bonds on me.*
Scarce at thy prayers, oh Neptune, *th'are vntide;*
Mars *hasts to Creete, to Phaos* Venus *hi'de:*
What by this gott'st thou Vulcane? *what they two*
Before with shame did, now they boldly doe.
Their lusts it did encourage, not asswage;
And thou hast since repented of thy rage.

Of her loue to *Adonis*, the incestuous issue of *Mirrha* and her father *Cyniras*; how he was slaine of the boare, and how his blood was turned into a purple flower by the power of the goddesse: her doating vpon *Anchises*, the father of *Æneas*; it might appeare superfluous to insist vpon. Therefore to auoide all prolixitie, I will briefly come to the mysteries included.

Because some creatures are borne of corruption, and others by copulation, the Poets by *Venus* would illustrat what is requisite and conuenient to both: To those which are bred of corruption, the mediocritie of heate, and clemencie of the heauen is very necessarie to their breeding. Againe, to those that *Morall.*

are

are begot by coniunction, male with female, most conuenient is the temperature of the aire, for the matter of generation being of the most subtile part of the blood, it acquires a moderat heate, which is chiefly helped by the Spring: for the temperature of the Spring is called the baude to all procreation: and therfore the ancient writers, to expresse the matter of the seede, and moderation of the aire (both necessarily to meete in the appetite of generation) haue fabulated, That *Venus* was borne of the generatiue parts of Heauen, as also of the Sea: For these parts, are the mediocritie of heate by motion, which is vsefull and necessitous in the begetting of all creatures whatsoeuer.

MINERVA.

SHe is likewise called *Pallas*, borne of the braine of *Iupiter*; shee is the goddesse of Wisedom, Discipline, and Armes, and therfore called *Bellona*; and therefore translated into the number of the gods, because the inuention of artes and sciences are attributed to her. The places celebrated to her deitie, were Ithinas a hill neere to Athens, where shee had a Temple erected; the mountaine Pireas, in Attica; in Aracinthus, a place in Ætolia, from which (as *Statius* writes) she was called *Aracinthia*. *Plinie* saith that Nea, one of the Islands called Ciclades, was peculiar to her. But Athens was her place of most honour, which citie she is sayd to haue built: From thence she hath the name of *Athnaa*, *Attica*, *Cecropia*, and *Mosopia*: *Horace Carm. lib.* 1. The great citie called Alcomeneum, scituate in Boetia, hath likewise by the testament of the first founder submitted it selfe to her patronage. Of *Scira*, a prophet of Elusina, shee was called *Sciras*. The solemnisation of her feastiuals were called Panathenea. There were certaine wreastling contentions, which *Theseus* in Athens first instituted to this goddesse, as *Plutarch* hath deliuered. She had likewise her *Quinquatria* yearely celebrated, which were kept sacred fiue daies after the blacke day, (and therefore so called) the blacke day was immediatly after the Ides. In her sacrifices it was their custome to offer a Goat, because as *Plinie* hath left recorded, The biting of the goat is preiudiciall to the Oliue tree, whose fruit *Minerua* best loueth; the verie licking of the rinde with their tongues makes it barren. Shee slew the beast Alcida, a monster that from his mouth and nosthrils breathed fire. *Ælianus* writes, that when *Alexander* brought his armie against Thebes (amongst manie other prodigies) that the image of *Minerua*, sirnamed *Atalcomineides* was burnt by a voluntarie flame, no fire being neere it. At Assessum she had two Temples: from that place she was called *Minerua Assessia*. From other places where shee was worshipt, she tooke the name of *Pallenides* and *Pedasia*: *Alea* from her temple amongst the Tegeates. *Tutelaris* she was called by the inhabitants of Chios, and honoured as an Oracle amongst the Ægyptians; she had only a porch amongst the Seians. In some places her statues were couered with gold, in others they were of plaine stone. She had a Temple in Sigeum: three others, Sciradis, Ægis, and Crastiæ: she was by some called *Minerua Vrbana*, and *Minerua Iliadi*. *Herodotus* writeth that when *Xerxes* transported his armie into Greece, passing by Troy and being perusing the antiquities thereof; vpon his departure thence, at the altar of *Minerua*, hee sacrificed a thousand oxen in one day. Manie things are fabled of her by Poets, as of her contention in weauing, with *Arachne*, which I purposely refer to her storie as it falls in course. She is the Hierogliphick of

Wisedome

dome, and therefore the Poet *Martianus* writes that she was borne without a mother, because that in women there is scarce anie wisedome to be found. In a Hymne vpon *Pallas* hee is thus read:

Hanc de patre ferunt, sine matris sædere natam;
Prouida consilia, quod nescit curia matrum.

Of father therefore, without mother borne;
Because learn'd courts, the womens counsell scorne.

The Maclies and the Auses, are two nations that border vpon the spacious Fenne Tritonides: Their virgins in the yearely feast of *Minerua*, in celebrations of their rights to the goddesse, diuide themselues into two armies, and fight one part against the other, with stones, clubs, and other weapons of hostilitie: such as perish in the conflict, they hold to bee no true and perfect Virgins, because not protected by the goddesse: But shee that hath borne herselfe the most valiant in the conflict, is by common consent of the rest, richly adorned, and beautified with the best armour, according to the manner of the Greekes, her head beautified with a Corinthian creast or plume, and seated in a Chariot drawn through the Tritonian Fenne. They haue it by tradition, that *Minerua* was the daughter of *Neptune* and the Fenne before named, and being reproued by her father, shee tooke it in such scorne, that shee vtterly reiected him and gaue her selfe to *Iupiter*, who adopted her his daughter. *Zaleucus* when hee commended his lawes to the Locrenses, to make them the better obserued by the people, told them, *Minerua* had appeared to him, and did dictate and propose to him whatsoeuer he had deliuered to them. The most famous of Poets, *Homer*, hee made *Minerua* a companion with *Vlysses* in all his trauels; in whom hee personated the most wise man amongst the Grecians, who freed him from all daungers, labours, and ship-wreckes, and brought him in safetie to his Countrie, Parents, Queene, Sonne, and Subiects: thereby intimating, That by Wisedom and Knowledge all difficult things may be easily vndergone. This is that winged horse *Pegasus*, by which *Perseus* subdued so manie monsters. This is that shield of *Pallas*, to which the Gorgons head being fastned, turnes the beholders to stone, amazing the ignorant and vnlearned. Agreeable to this is *Homers* first booke of his *Odisse*, the argument I giue you thus in English: Odissa. lib. 1.

Pallas by Ioues *command from heauen discends,*
And of the Paphian Mentor *takes the shape,*
In which she to Telemachus *commends?*
Such Greekes as from reuenging Hellens *rape*
Were home returnd, Nestor *amongst the rest,*
And Menelaus; *vrging him to inquire*
Of them, who in the warres at Troy did best?
And whose heroick acts did most aspire,
But of Vlysses, *chiefely to learne newes,*
What course he takes, or what attempt pursues.

Againe in the second booke. Perioch. 2.

Vnknowne to fierce Antinous *and his mates,*
Telemachus *from court in secret steales,*

On him Ioues *daughter, bright* Minerua, *waites,*
And taking Mentors *shape her selfe conceales.*
He by the goddesse Vrgence, *straight prepares*
For such a voyage, instantly prouiding
All needfull helpes, apt for such great affaires.
Their ship made readie: vnto Pallas *guiding*
He trusts himselfe: by helpe of saile and oare,
They put to sea, and loose the sight of shore.

Perioch. 6. *Vlysses* suffering ship-wrecke, and cast naked vpon the shore of Pheacus, he was assisted further by her, as followes in the sixt and seuenth arguments.

The wearied Greeke, all naked steps on shore,
Whether Nausiaca *discends to play,*
With other Virgins, as it was before
Their custome: vp the Greeke starts spying day,
With a faire flocke of Ladies him beside;
Vp by the rootes he teares the hearbes, and grasse,
Thinking with them his nakednesse to hide;
And so proceedes vnto the queenelike lasse.
Pallas *his patroneesse, moues her to pittie,*
She giues him both her chariot and attire,
So to Mineruas *Temple, neere the citie,*
He's proudly drawne, guarded by many a squire:
Thus in her altars sight, being lodg'd that night
He striues with insence Pallas *to requite.*
Perioch. 7. Minerua *takes a Virgins shape vpon her,*
And to the citie first Vlysses *brings.*
But after, to aspire him to more honour,
Into the Pallace (th'ancient seate of kings.)
Arete, *wife to* Alcinous, *first demaunds,*
Where he receiu'd those garments, and what fate
Brought him that way? the Princesse vnderstands
The vtmost that Vlysses *can relate.*
Therefore the Queene accepts him as her guest,
The night perswades, they part to seuerall rest.

In all his negotiations and trauels, *Pallas* was still his assistant, for Wisedome neuer forsakes anie man in necessities: in so much, that after hee had freed his court of his wiues vnruly sutors, hauing slaine them all, and was now peaceably possest of his kingdome, she was still constant to him in all his extremities. Which I will conclude with the foure and twentieth argument of *Homers Odisse*, and the last booke.

Tartaream vocat in sedem Cillenius vmbras.

The mutinous Ghosts of the sad wooers slaine:
Mercurie *forceth to the vaults belowe,*
What Time *th'heroick spirits, thronging complaine,*
That Agamemnon *should be murdred so,*

These

These being yong men of chiefe beautie, and age,
Why they so presse in heapes demands the cause:
And are resolu'd, 'mongst whom Vlisses *sage,*
And chast Penelope, *gaine much applause;*
Especiallie from Agamemnons *ghost,*
Who had to him a fate much contrarie;
Yet whom in life he had respected most.
Meane time Vlisses (*that much long'd to see*
His father, old Laertes) *freelie tells*
His fortunes, dangers, trauells, miserie,
Both forreine and domesticke; what strange spells,
Witchcrafts, and ship-wracks, had so long detein'd him
From his graue Father, and his constant Queene,
And to what dyrefull exegents constrein'd him;
In what strange coasts and climats he had beene.
By this, the Fathers of the Sutors dead,
(*Grieuing their Sonnes should so vntimely fall*)
Take counsell, and 'gainst th' Ithacan make head:
These he opposes, and repells them all;
But gathering new supplyes, by Ioues *command,*
Pallas from heauen descends t'attone these iarres,
To free all forraine forces from the land,
And by her wisedome compromise these warres.
By his decrees, and her owne wisedome guided,
Armes are surceast, all difference is decided.

Pallas hath beene often inuocated by the Poets, but amongst infinite I will onelie instance one, and that for the elegancie. *Homer* in his long peregrination through Greece and other countries, sometimes by sea, and sometimes by land, and by the reason of his blindnesse groaping his way, hee happened to passe by a place where Potters were at worke, and setting such things as they had newlie moulded, into their furnace: who finding by his harpe (for he seldome trauelled without it, being one of the best meanes he had to get his liuing) that hee had some skill in Musicke, intreated him that hee would play them a fit of Myrth, and sing them a fine song; which if hee would doe, they would giue him so manie small pots and necessary drinking cups for his labour, vayles that belonged to their trade. The conditions were accepted; and he presentlie to his harpe sung this extemperoll dittie, called *Caminus*, or *Fornax*.

Oh Potters, if you'l giue to me that hyre
Which you haue promis'd, thus to you I'le sing:
Descend, ô Pallas, *and their braines inspire,*
And to their trade thy best assistance bring,
That their soft chalices may harden well,
And their moist cups of clay waxe browne and dry;
This being done, they may with profit sell,
And customers from all parts come to buy,
Not to the market onelie, but euen here
Where they be forg'd and burnt: so shall it be

When I am pleas'd, and you haue sold them deere,
Profit to you, and couenant with me.
But if you mocke me, and my meede deny,
All hydeous mischiefes to this furnace throng,
May those grosse plagues that thicken in the sky,
Meete at this forge, to witnesse this my wrong.
Hither rush Smaragus, *and with him bring*
Asbetes *and* Sabactes : *quench their fire,*
Oh Pallas, *'bout their roomes their models fling,*
On Ouen, shoppe, and furnace vent thine Ire :
Else let Omodomas *with too much heat*
Cracke all their vessels, and their art confound,
Pash all their workes to mammocks, I intreat ;
Pull furnace, forge, harth, house, and all to ground,
That they may bruise together in their fall,
(Whilst all the Potters quake) with such a ruine,
As when huge masts are split and crackt withall,
The warring winds, the sea-mans wracke pursuing.
In such a tempest let the chimneyes shatter,
And the vast frame within his basses sinke :
Whilst 'bout their eares the tyles and rafters clatter,
That all their pipkins, steanes, and pots for drinke,
And other vses, may be crusht to powder ;
And so conuert againe into that myre
Whence they were forg'd. Or if a horror lowder
May be deuis'd, here vent thy worst of Ire.
Else let that * Witch *that calls* Apollo *father,*
Who can from hell the blackest furies call,
All her infectious drugs and poysons gather,
And sprinkle them on worke-men, worke and all.
Let Chiron *to this forge his Centaurs bring,*
(All that suruiued the battell, 'gainst Ioues *sonne)*
That they these pots against the walles may ding,
And all their labour into ruine runne,
Till what they see, be nothing ; and these heare
Spectators of this wracke, may howle and yell,
And their great losse lament with many a teare,
Whilst I may laugh alooofe, and say 'twas well.
And to conclude, That he that next aspires
But to come neere the furnace where they stand,
May be the fuell to these raging fires,
And be consum'd to ashes out of hand :
So may the rest that shall escape this danger,
Be warn'd by these, how to deride a stranger.

* *circe.*

That the former writers might demonstrate vnto vs, That humane actions are not altogether so gouerned by the force cœlestiall, but that there is some place left open for mans prudence, and wisedome; and besides, to deliuer vnto vs how acceptable the knowledge of good things is to him who is the giuer of all graces : they therefore left this expression to posteritie, that Wisedome

dome was the daughter of *Iupiter*, and borne without a mother, since God is onelie wise, and men not so, but meerelie in a similitude or shadow. Therefore to manifest the power of Wisedome, they feigned her to come into the world armed, because the wise man respects not the iniuries of Fortune, nor puts his trust in any worldlie felicitie, further than by counsell and patience to subdue the one, and moderate the other; still placing his hopes in that fountaine from whence she first proceeded. Next, because the feare of the Lord is the beginning of Wisedome, shee is said to haue co nbatted Giants, the sonnes of the earth: such as in that great Gigomantichia, would haue pluckt *Iupiter* out of his throane: by which are intended the presumptions of nature, and the insolencies of men; who, all seruice and adoration to the diuine powers neglected, are not affraide to make insurrection against heauen it selfe. I may therefore conclude, that all humane wisedome different against the diuine will, is vaine and contemptible, since the good man is onelie wise, and in the grace and fauour of his maker.

DIANA.

SHe is the daughter of *Iupiter* and *Latona*, the goddesse of Virginitie and Chastitie. In the heauen shee is called *Luna*, the Moone; in the Earth, *Diana*; in Hell or amongst the Infernalls, *Proserpina*: of which three-fold power, she is called *Triformis*, and *Triula*. The places sacred to her, were (as *Valerius Flaccus* affirms) Parthenius, a flood of Paphlagonia. Shewith her brother *Apollo*, was borne in Cinthus, a mountaine hanging ouer Delos, of whom *Statius* saith, they are both called *Cinthij*. In Ephesus, a cittie of Ionia, or Lydia, she had a magnificent Temple numbered amongst the seauen wonders of the world. In Bauron, a cittie of Attica, she was likewise honoured. And as *Lucan* testates, in Taurus, a mountaine in Sicilie: and as *Virgil*, in Delos,

Notior vt canibus non iam sit Delia nostris.
Not Delia to our dogges is better knowne.

Horace reports her to haue two mountaines in Italie dedicated to her deitie, Auentinus and Algidus. In her sacrifices, a Hart was still offered at her Altar; and dogges or hounds, as *Ouid* writes:

Exta canum Triuiæ vidi mactare Sabæos:
Et quicunque tuas accolit Hæme Nyues.

The Sabæans and the Thessalians inhabiting the snowie mountaine Hæmus, vsed dogges in their oblations. Of her Temple at Ephesus, it shall not bee amisse to speake a word or two by the way. *Plutarch* in his booke *De vitando Ære alieno*, saith that the Temple of *Diana* was a Sanctuarie, wherein all debtors were safe from their creditours. As the Vestalls of Rome had the time of their seruice distinguished into three parts, in the first to learne the mysteries of *Vesta*; in the second to do the ceremonies; and in the third, to instruct others that were ignorant: so amongst the Priests of *Diana* in Ephesus, the first order of them gaue them the name of *Melieres*, that is, to be capable of the Priesthood, but not admitted; the second was *Hieres*, that was in present

office; the third *Parieres*, that was dead from the seruice. This statelie and magnificent structure was first erected by the Amazons, so beautifull and sacred, that when *Xerxes* had with sword and fire wasted and demolisht all the Temples of Asia, he spared onelie that, as the richest iewell of the world. It is reported of one *Herostratus*, a wicked and debosht fellow, who finding in himselfe nothing good to preserue his memorie, and willing that his name should liue to posteritie, set this Temple on fire, for no other purpose, but that hee would bee talkt on: the Ephesians vnderstanding this his malicious ambition, they made it death once to name him. *Cornelius Nepos* writes that the same night that this famous structure was ruin'd and defaced by fire, *Alexander* was borne in Pella, in the three hundered and eighth yeare after the building of Rome: so that at the extinguishing of one light of the world, another was kindled. It being demanded of one of *Dianaes* priests, Why *Diana* being a goddesse, would suffer her Temple to be vtterlie destroyed? and what she was doing the while? It was answered againe, That it was done vnawares to the goddesse, for she was that night at the labour of *Olimpias*, and busied about bringing *Alexander* into the world. Notwithstanding this great ruine, the people of Ephesus caused it to bee re-erected, and made both richer and more beautifull than before: of which worke *Dinocrates* an Architectour of Macedonia was chiefe. *Diana* (as *Plutarch* in his *Simposaicon* saith) is called *Elitheia*, or *Lucina*, as also *Locheia*, as goddesse of child-birth: she is called also *Dictinna*. And in his *Solertia animalium*, that *Apollo* would be called *Lycoconos*; and *Diana*, *Multicida Elaphibolos*: The one for killing so many Wolues; the other, Harts. Amongst the Ægyptians she is called *Bubastis*: she is celebrated (witnesse *Herodotus*) amongst the Thressæ, and the Peloniates: amongst the Bizantians she hath the name of *Diana Orthosia*.

Lib. de Solert. animal.

The Poets faine that she is continuallie exercised in hunting: for no other reason but to instruct and incourage all such as professe virginitie to shunne sloath and idlenes: so *Ouid*,

Otia si tollas periere cupidinis arcus.
Take sloath away, and Cupids *bow vnbends:*
His brands extinguish, and his false fire spends.

Diana and *Phœbus*, were therefore said to be the children of *Latona*, because in that, the ancient Poets would signifie the beginning of the world: for when the matter whereof it was made, was a meere confused Masse, and without shape, because all things were obscure and hid: that darknes is signified in *Latona*; and whereas they make *Iupiter* their Father, it imports as much as if they should fetch *Iupiter* out of this darknes, called the Sun and the Moone. More plainelie, the Spirit of the Lord said, *Let there be light*; of which Light, *Apollo* and *Diana*, the one by day, and the other by night, are the greatest: by this inferring, that the generation of the world began first from Light.

Ceres.

THe Goddesse of fruites and graine, and daughter to *Saturne* and *Ops*, a Law-giuer to the Sicilians: therefore by *Virgill* called *Segifera*. In Eleusis, a cittie of Attica, she had diuine worship; because she there taught

plantation

plantation and agriculture; and of that place had the name of *Elusina*: she was honoured in the mount Ætna: in Ænna and Catana, two citties of Cicilie, From whence, as *Claudian* relates, she had the name of *Ætnæa*, *Ænæa*, and *Catanensis*: the like doth *Selius*, *&c.* *Lactantius* reports, that into these her Temples erected in these citties, it was not lawfull for any man to enter. The manner of the rights among the Phigalenses were, that no Sacrifices should bee slayne, onely the fruits of planted trees, Hony-combs, and new shorne wooll, were laide vpon the Altar, and sprinkled with sweete oyle, and were set a fire, burnt and offered: these Customes were priuatelie and publikelie obserued yearelie, as *Pausanias* left recorded. The Argiues sacrifice to this goddesse by the name of *Ceres Clithonia*, vpon certaine set dayes in the Summer, after this manner: Their Sacrificiall pompe is attended by the chiefe Magistrates of the cittie: after which companie, the women and children next followed, the boyes all in white roabes with chaplets about their browes of Hiacinthes interwouen: and in the lagge end of the same troope were driuen a certaine number of faire and goodlie oxen, but bound in strict bands, and drag'd towards the Temple: being thither come, one of these beasts with his cords loosed was driuen in, the rest of the people standing without the gates, and looking on; who, no sooner see him entred, but shut the gates vpon him: within the Temple, are foure olde women priests with hatchets and kniues, by whom he is slaine, and one of them hath by lot the office to cut off the head of the sacrifice. This done, the doores are againe set open, and the rest, one by one forc't in, and so in order by the same women slayne and offered. In a booke of the scituation of Sicilie, composed by *Cl. Marius Aretius*, a Patritian, and of Syracusa: Intituled *Chorographia Siciliæ*; In the cittie Ænna, saith he (as *Strabo* consenting with him) were borne *Ceres*, and her daughter *Libera*, whom some call *Proserpina*; From which place shee was rap't, and therefore is this cittie to her sacred. Neere to this cittie is a riuer of an infinite depth, whose mouth lyeth towards the North, from whence it is said *Dis*, or *Pluto*, with his chariot made ascent, and harrieng the virgin thence, to haue penetrated the earth againe not farre from Syracusa. This is that most ancient *Ceres* whom not Sicilia onely, but all other nations whatsoeuer celebrated. Most certaine it is, that she was Queene of the Sicilians, and gaue them lawes, taught them the vse of tillage and husbandrie; and that her daughter *Libera* was transported thence by *Orcus*, or *Dis*, king of the Molossians. In her Temple (part of which, not many yeares since was standing) were two statues of Marble; one sacred to her, another to *Proserpina*; another of brasse, beautifull and faire, but wondrous antient. At the entrance into the Church in an open place without, were two other faire portraitures; one of her, another of *Triptolemus*, large and of exquisite workemanship: In *Ceres* right hand was the image of Victorie most curiouslie forged. This Historie with many other, is with much nimble and dextrous witte fabulated by *Ouid*: to whose *Metamorphesis* I referre you.

In *Ceres* is figured to vs, an exhortation to all men to bee carefull in the manuring and tilling of the Earth, since *Ceres* is taken for the Earth, the treasuresse of all riches whatsoeuer; and iust is that vsurie and commendable which arriseth from thence: for the fertilitie that growes that way, is begot by the temperature of the weather, and the industrie of mans labours. Shee is therefore sayd to wander round about the earth, and ouer the spatious Vniuerse, becauſe of the obliquitie of the signe-bearing circle, and the progresse Morall.

gresse of the Sunne beneath that, by which Sommer is in some parts of the world at all seasons of the yeare, and elsewhere when not here. Besides from hence this moralitie may bee collected, No man vnpunished can despise the gods: for miseries are the hand-maides of dishonestie, therefore of force a wicked and irreligious man is subiect and incident to fall into many distresses and casualties: therefore Pietie towards heauen, Wisedome in managing our affaires, and Thriftinesse in the disposing of our priuat fortunes are all requisite in an honest, religious, a parsimonious, and well disposed man.

PROSERPINA.

THe daughter of *Iupiter* and *Ceres*, shee was honoured in Cicilie, of which Prouince shee was called *Cicula*, of whom *Seneca* thus speakes,

Vidisti Siculæ regna Proserpinæ?
Hast thou seene the kingdomes of Sicilian *Proserpine?*

She is likewise called by *Lucan*, *Ennæa*, of the citie Enna.

Eloquar immenso terræ sub pondere, quæ te
Cintineant Ennæa dapes?——

Shall I, oh Ennæa, *discouer on what dainties thou feedest*
Beneath the huge waight of the Massie earth?

Manie fables of *Proserpina* haue bin introduc'd for our better instruction, by the ancient Poets; which is onely to expresse to vs the nature of the seedes, and plants; for *Proserpina*, by whom is signified the Moone, shining to vs one halfe of the moneth, and lying the other halfe in the armes of her husband *Pluto*, that is, being halfe the yeare in Heauen and the other in Hell, sixe moneths beneath the earth, and as manie aboue: so is it with the vertue of plants, whose sappe for sixe moneths space, is by reason of the subterren cold, forc't and diffused vpward into the boughes and branches: againe, by the extreamitie of the Winters vpper cold, it is compulsiuely driuen backe downeward into the roote, beneath the earth: for so doth nature impart her power and vertue to all creatures and naturall bodies whatsoeuer, that they many obserue a mutualitie (if I may tearme it so) in their cooperation. After the like manner is the day sorted out for our labours and affaires, the night for our rest and repose. So likewise in explicating the power of *Luna*, or the Moone: some call her the daughter of *Hiperion* or the Sunne, because shee being *Corpus diaphanes*, that is a bodie cristaline, like reflectiue glasse, transferres the light receiued from her father, vpon the earth to vs; for which cause she is called also the sister of the Sunne: by the swiftnesse of her course her proper motions are declared. To expresse her nature alwaies appearing to vs greater, or lesser, is to signifie her strength and multiplicitie of working, therefore they alot her a garment of diuers and sundrie colours. In attributing to her the double sexes of male and female (as some haue commented) the reason is, in that as shee is woman, shee infuseth an humor necessarie and profitable to the nutriment of all creatures: in respect of her virile

virile nature shee allowes a moderate and sensible heate, much auailable to increase, for without this heate, in vaine were her opperation, which is easily proued in all creatures that are pregnant and bringing foorth: therefore, shee is called *Lucina*, as the goddesse that brings creatures to light. She is likewise operatiue to corruption, which is the reason that sicke men and such as are troubled with anie greeuous maladie, are most in daunger of death in the criticall daies of the Moone.

NEMESIS.

SHee is the goddesse of Reuenge and Wrath, and punisher of the proude and vaineglorious. She had a Temple in Ramnus, a towne in Attica, from which shee tooke the name of *Rhamnusia*. *Aristotle* by the passion of Indignation, and affection of Commiseration, saith *Nemesis* is figured, and both of these tooke in the better part: Indignation when good men are troubled and vexed to see bad men vse good things ill: Commiseration, to see honest and just men crost with the disasters of the world. *Plutarch* in his booke *de capienda ex hostibus vtilitate*, speaking how ridiculous it is for anie man to reproue another of that vice of which hee is himselfe guiltie, or taint anie man for the least deformitie vnto which hee is subiect himselfe, brings in *Leo Bizantius* a crooked back't fellow, gybing at him, because hee had a weakenesse and an infirmitie falne into his eies: to him he thus answered, Why dost thou mock me for this mischance by fortune, when thou thy selfe carriest *Nemesis* vpon thy backe by nature. Of what power this *Nemesis* was, and how honoured, manie Authors as well amongst the Greekes as the Latines, haue laboured industriously to make manifest, I will insist on few: *Ausonius* from the Greeke interpreted this Epigram:

Me lapidem quondam Persæ aduexore trophæum,
Vt fierem bello: nunc Ego sum Nemesis.
Ac sicut Græcis victoribus asto trophæum
Punio sic Persas vaniloquos Nemesis.

The Persians tooke me hence long since,
From Greece a stone: and vow
To make me a warres-Trophy stand,
But Nemesis I am now.
But as I to the victor Greekes
A Trophy now appeare,
The prating Persians Nemesis
I punish with my feare.

The Historie from which both Epigrams are deriued, *Pausanias* recites much after this manner: From *Marathon* (saith he) some threescore leagues distant is Rhamnus, a citie bordering vpon the Sea, iust in the way to Oroxus: by which stands the Temple of *Nemesis*, a goddesse, who is the ineuitable reuenger of such men as are haughtie, proud, and contumelious. It seemes the barbarous Perseans vnder the name of *Nemesis* doe comprehend *Indignatio*: for comming towards Marathon, and despising the Athenians, as not able to interpose their incursions

incursions. They tooke a stone of white Marble, as if they had alreadie obtained the victorie: of which stone *Phidias* (the excellent statuarie) made the portraiture of *Nemesis*: A faire crowne vpon her head, with forrest harts carued about it, and many small Imageries pourtraieng Victorie, in her right hand a golden cuppe, in which the Æthiopians were figured. Some thinke her the daughter of *Oceanus*, some of *Iupiter*, others of Iustice. *Ammianus Marcellinus* in his booke of the deedes of the Emperour *Gallus*, speakes to this effect: These and such like things (saith he) *Adrastia* (vnder whose name by a double signification, we vnderstand *Nemesis*) oft times workes in vs, being a certaine sublime law of some High power effectuall in the opinions of men, and plac't, or hauing residence about the Lunarie circle, who suppresseth the loftie neckes of the proude, and from the lowest of despaire erects the minds of the humble. For when the wise and vnderstanding men would illustrate to vs, nothing to be more acceptable to heauen, or more commodious to the life of man, than a moderation of the mind, as well in prosperitie as aduersitie; they deuised many fables, to exhort men nobly to indure the miseries and afflictions of this life, with constant sufferance and resolued patience. And because many had by such examples yeelded their submisse shoulders to the burden of disasters, but in prosperitie, and in the superabundance both of Wealth and Honour knew not how well to behaue themselues; they therefore introduc't *Nemesis* the daughter of Iustice (a most graue and seuere goddesse) to see punishment inflicted vpon such, that in the excesse of their felicitie, and height of their authoritie prooue ouer other men Tyrants, and therefore intollerable.

Latona.

Lucian in Dial. superior.

She was honoured in Delos, as there being deliuered of *Apollo* and *Diana*, to illustrat whose historie the better I will giue you a taste out of *Lucians* dialogues, the interloquutors are *Iuno* and *Latona*. You haue brought to *Iupiter* two beautifull children saith *Iuno*. To whom she replyde, We cannot all, we can not all, indeede, be the mothers of such sweete babes as *Vulcan*. *Iuno* replyes, Though he be lame, as falling from the vpper region downe to the earth, by the negligence of his father, yet is he profitable and vsefull both to gods and men; for *Iupiter*, he prouides thunders; for men, armour and weapons: when on the contrarie, thy daughter *Diana* imployes her selfe onelie in hunting and vnnecessarie pastime, an extrauagant huntresse, neuer satiate with the blood of innocent beasts: Thy beautifull sonne pretending to know all things, to bee an exquisite Archer, a cunning Musitian, a Poet, a Physitian, and a Prophet; and not of these alone the professour, but the Patron. To this purpose hath he set vp Temples and Oracles, here in Delphos, there in Claros, and Didimus: by his dilemmaes and oblique answers to questions demanded (such as which way soeuer they be taken, must necessarilie fall out true) deluding and mocking all such as come rather to bee resolued of their doubts and feares, or to know things future: by these illusions raising an infinite gaine and riches to himselfe, to the losse and discommoditie of others; his foreknowledge meerelie consisting of legerdemaine and iugling. Nor is it concealed from the wise, how in his predictions, he dictates false things as often as true. For could he exactlie and punctuallie presage all things to come, why did he not foresee the death of his Minion, and know before that he was to perish

perish by his owne hand? why did he not predict, that his loue *Daphne* (so faire hair'd and beautifull) should flie and shunne him as a monster hated and scorned? these with infinite others considered, I see no reason thou shouldst thinke thy selfe more happie in thy children than the most vnfortunate *Niobe*. To whom *Latona* replyed: I well perceiue (great goddesse) wherein this many killing and much gadding daughter, and this lying and false prophesieing son of mine offends you, namely, that they are still in your eie glorious, numbered amongst the gods, and of them esteemed the most beautifull: yet can you not denie but that he is most skilfull in the Voice and the Harpe, exceeding whatsoeuer can be vpon the earth, and equalling, if not preceading, that of the Spheres in heauen. I cannot chuse but smile sayth *Iuno*: Is it possible his skill in musicke should beget the least admiration? when poore *Marsias* (had the Muses not bin partiall, but judg'd indifferently of his side) had gain'd of him prioritie: but he alas by their vniust sentence, lost not only his honor in being best, but being vanquished, hee most tyranously had his skinne flead off for his ambition: and this your faire Daughter and Virgin, is of such absolute feature and beautie, that being espied naked by *Acteon* (bathing her selfe in the fountaine) shee transform'd him into a Hart, and caused him by his owne dogges to bee torne in peeces, least the young man should suruiue to blabbe her deformities. Besides, I see no reason why to women in labour and trauell in child-birth, shee should shew her selfe so carefull and common a mid-wife euerie where, and to all, if shee were as shee still pretends to be, a Virgin. With her *Latona* thus concluded: You are therefore of this haughtie and arrogant spirit, because you are the sister and wife of *Iupiter*, and raigne with him together, which makes you to vs your inferiours so contumelious and harsh: but I feare I shall see you shortly againe weeping, when your husband leauing the heau'ns for the earth, in the shape of a Bull, an Eagle, a Golden shower, or such like, shall pursue his adulterate pleasures. *Ouid* in his sixt booke *Metamor.* and his third fable sayth, That *Niobe* the daughter of *Tantalus*, borne in Sypile, a citie of Lidia, hauing by *Amphion* sixe braue sonnes and as many daughters, though shee were forewarned by the daughter of *Tyresias* to bee present with the Thebans at their sacrifice to *Latona* and her children, yet shee contemptuously denied it, preferring her selfe in power and maiestie before the goddesse; and her owne beautifull issue, before the others: at which contempt the goddesse much inraged complained to *Appollo* and *Diana*, in whose reuenge, he slew all the young men, and shee the virgins: with griefe whereof *Amphion* slew himselfe, and *Niobe* burst her heart with sorrow. *Latona* is by interpretation Chaos, it was beleeued that all naturall bodies and seedes of things, mixt and confused, lay buried in darkenesse. Some take *Latona* for the earth, and therefore *Iuno* did oppose the birth of the Sunne and Moone, by reason of the frequent fogges and damps arising, by which the sight of these two glorious planets, are shadowed and kept from our eyes; for when by the thickenesse and tenebrositie of the clowdes, the Sunne is weakned and made of lesse force, oft times there proceeds a pestilent aire, with many pests and diseases preiudiciall both to sensible creatures and to plants: but when the Sunne resumes his vertue and vigor, then by the purifying of the aire all these infections are dispersed and scattered, vnlesse they haue proceeded so farre as to contagion. And so much for *Latona*.

Moral.

FOR-

FORTVNA.

ANtium a citie of the Latines, bordering vpon the Sea, had *Fortune* in great reuerence, to whom they erected a magnificent Temple. Wherefore *Horace* thus speakes:

Oh Diuæ gratum quæ regis Antium.

So Rhamnus or Rhamnis, a towne in Attica, where *Nemesis* and *Fortune* were held in equall reuerence; and from hence rather called Ramnusia. In Prȩneste a citie of Italy, *Sortes* and *Fortuna* were held in like adoration, of which they were called *Prænestine*. *Petrus Crinitus* in his first booke of honest discipline and the sixt chapter, concerning this goddesse, rehearseth these verses from *Pacuuius*:

Fortunam insanam esse, & Brutam perhibent
Philosophi:
Saxiq; ad instar globosi prædicant esse,
Volabilem.
Quia quo saxum Impulerit Fors, Ea Cadere
Fortunam autumant:
Cæcam ob eam rem esse vocant quia nil
Cernant quo sese applicet.
Insanam autem aiunt quia atrox incerta
Instabilis q́ sit
Brutam quia dignum aut indignum,
Nequeat ignocere.

Which I thus English.

The Philosophers tell vs that Fortune *is both mad*
and bruitish:
They preach to vs, that like a round rolling
Stone, shee is voluble:
Intimating, that whersoeuer chance shall force,
Fortune shall incline.
Therefore they make her blinde, because shee can
discerne nothing to which shee can applie her selfe,
They terme her madde, because shee is cruell without
Pitie: vncertaine and vnstable.
Bruitish; because she cannot distinguish betwixt
what is right and iniurie.

Hitherto *Pacuvius*, whose verses *M. Cicero* commemorates. *Plinie* to *Vespasian* speakes thus, concerning the power of *Fortune*: Through the whole world (sayth hee) and in all places, at all houres, and by all tongues, *Fortune* is still inuokated, and she alone; she is onely nominated, shee alone is accused, alone made guiltie, solely thought vpon, solely commended: solely reproued, and with her reproches adored; of many shee is held mutable and blind: shee is wandering, inconstant, incertaine, diuerse, and a fauourer of the vnworthie, at her shrine are all things expended, to her are all things acceptable, offered; she altogether swayes, guides, and directs the reason of mortall men. Amongst

the

the Scythians she is painted without feete; she had onely hands, and feathers. Amongst the Smyrnians, with her head she supported heauen, bearing in one of her hands the horne of *Amalthea*, that is, of Plentie. She is described by *Pausanias*, in the statue of a Buffe or wilde Oxe: but amongst all her figures and attributes, let me not forget that of ingenious master *Owens*, the Epigramatist, speaking of *Fortune*: Liu. lib. 2.

Spem dat pauperibus diuitibus q; metum.
She is the Poore mans hope, and the Rich mans feare.

Liuie, *Dyonisius Halicarnasseus*, *Lactantius*, *Plutarch*, and others, affirme that the statue of *Fortune* which stands in the Latine way, with the Temple, was dedicated at the same time that *Coriolanus* by his mothers intercession, withdrewe his forces from the sacke and spoile of Rome. Which image was heard to speake these words, Lib. 8. Lib. 2. cap. 8.

Rite me matronæ vidistis, rite q; dedicastis.

So superstitious they were in the daies of old that they attributed all their intents, actions, and euents of things, to the guidance and will of *Fortune*, nay that shee had a power in their verie birthdaies, and dayes of death: as of *Euripides* the most famous Tragick Poet, hee was borne on the same day that before Salamine, the Greeks and the Meades fought that famous Sea-battel, and died vpon the birth day of *Dyonisius* senior, the tyrant of Sicily. When as (*Timæus* sayth) at one instant, *Fortune* tooke away the imitator of Tragicke calamities, and brought in their true actor and performer. Ascribed it is to *Fortune*, that *Alexander* the Conquerer, and *Dyogenes* the Cynick, should die both on a day: and, that king *Attalus* left the world, the same day of the yere that he entered into the world. The like was read of *Pompey* the great, the same day of the moneth that he was borne in Rome, the same (or as some will haue it the day after) he was beheaded in Ægypt. *Pyndarus* the Greeke Poet, borne in Pithea, consecrated many diuine Hymnes to *Appollo*, patron of the place. *Florus* remembers *Carniades* in the celebration of *Platos* birth day, whom he calls a stout champion of the Accademie, obseruing that they were both borne on the feast day of *Appollo*, *Plato* in Athens, where the Thargetia were acted; and *Carniades* in Cyrene, where the Carnia were celebrated; both these feasts falling vpon the seuenth day, on which his priests say *Appollo* himselfe was borne, and therefore they call him *Septimanatus*, and *Hebdomagenus*, as much as to say, the seuenth day borne. Those therefore that call *Plato* the sonne of *Appollo* (as *Plutarch* saith) haue done the god no indignitie or dishonour, hee hauing succeeded him in the Oracles of diuine philosophie, of whom *Tindarus Lacedemonius* hath left this character:

Non hic creditus est mortali de patre natus
esse: Deo genitore satus——
Deriu'd from mortall parents he was not:
No, 'twas some Deity that him begot.

Plutarch in his *quest. Rom.* the 64. question, demands why *Seruius Tullius* dedicated a Temple to little Fortune, or Short? (for so the Latine words imply, being *Paruæ & Breui*) because saith he, that in the beginning from basenes and obscuritie (as being borne of a captiue mother) by the benefite of Fortune

tune he was exalted to the principalitie of Rome: or doth this change not rather shew her power than her pouertie, that she is a gyant, and no dwarfe? Of all the other Deities, *Seruius* was knowne to celebrate her with the most Diuine honours, and to inscribe her in all his actions: for he not onely built Temples to *Fortuna bonæ spei*, of good hope; *Auerruncæ*, to turne away her anger; *Blandæ*, to her smiling; *Primigeniæ*, as to the eldest child of Inheritance; *Virilis*, as she was manly: but he erected one also to his owne proper fortune. He gaue her also the denominations of *Conuertentis*, turning, or turning towards; *Bene specantis*, of well hoping; and *Fortunæ virginis*, Fortune the Virgin; likewise *Viscatæ*, as catching and clinging to vs in all our attempts and actions. May it not therefore be obserued, that this Temple, and these rights and ceremonies were celebrated to Little Fortune, that she may assist and much auaile vs euen in things of the smallest moment? Teaching vs, that in all occurrents and euents we ought to intermit no occation or opportunitie that may auaile vs, for the smalnesse in shew or sleightnesse in appearance. But to apply these things to our better vse, and shew that all these Diuine attributes bestowed on this goddesse were heathenish, and absurd, I hold opinion with *Plutarch, lib. de Fortuna*, That Wisedome guideth the life and actions of man, not Fortune. Was it by Fortune (saith he) that *Aristides* liued in pouertie, when it was in his owne power to purchase wealth? or that *Scipio* hauing taken Carthage, neither saw the prey, nor tooke part of the spoyle? That *Philocrates* hauing receiued so many Talents of *Alexanders*, spent them vpon strumpets, and Fishes. That *Lasthenes* and *Euthycrates*, by proposing to themselues no other felicitie than the throate and belly, lost Olynthus? If these things be attributed to Fortune, we may as well say, Cats, Goates, and Apes, are by chance giuen to voracitie, lust, and squirilitie. If all things be attributed to fortune, what can be deuised? what learnt? what citties gouernment could subsist? or what Kings counsell be managed without prouidence, and wisedome to direct it? did Fortune sway all? Many bruite beasts are better furnisht in their nature and condition than man; some are arm'd with hornes, some with teeth, some with prickles, not so much as the Porcupine, nay the Hedge-hogge, but as *Empedocles* saith:

Dorsum horret spinus & spicula torquet acuta.

Some of their feete are armed with horne, most of their backes cloathed with hayre; Man onely, as *Plato* saith, is left by nature naked and vnarmed, without shooe or garment.

Vnum sed hec largita emollit omnia.

She hath yet bestowed one thing vpon him, which makes good all the rest, *The vse of Reason, Industrie, and Prouidence*: nothiug more wild, or more swift than the horse, yet he runnes to mans vse: The dogge is a beast, fierce and cruell, yet his seruant and keeper: with the Forrests beast, the Ayers foule, and the Seas Fishhe feedes and banquets: what beast is greater than the Elephant? or to behold, what more terrible? yet to him he is a spectacle of pleasure, like a play in a publike Theatre? *Anaxagoras* saith, That bruit beasts excell man in all things, yet whatsoeuer they haue, man applyes to his owne vse; hee gathers the honie from the Bee, and drawes milke from the Cow, yet in all this, Fortune hath no hand, onely Counsell and Prouidence. Looke but into crafts, arts, and sciences, we see mettalls tried, houses built, statues caru'd, yet not any of these by chance or accident; for the arts and crafts (as we call them) acknowledge *Ergana*, that is, *Minerua* (not Fortune) for their goddesse and Patroness.

troneſſe. It is recorded of a Painter, that hauing drawne a horſe in all his liniaments, colours, ſhape, and euery thing in their true poſture, onelie the foame forced from the horſes mouth by the curbe or bit of the bridle he had not done to his mind; which often blotting out, and againe ſeeking to make perfect, but in vaine, in a great vexation and anger, he caſt his pencell (being then full of the ſame colour) againſt the table, which hitting in the ſame place gaue ſo fortunat a daſh, that what art could not doe, meere chance and accident made compleat and perfect: and this is the onelie maſter-peece of Fortune that I haue read off. In all ſciences, Artificers vſe their rules, ſquares, lines, plummets, meaſures, numbers, leaſt any particle of their cunning ſhould be conferd vpon hap or accident. There is a prouidence euen in tuning of an inſtrument, in ſlackning or ſtretching the ſtring; in the kitchin to ſeaſon meate to the pallat: nor doth any man that hath bought cloath to ſuite himſelfe, kneele downe and make his oriſons to Fortune, to make them vp and fit them to his bodie. Hee that hath gathered together abundance of treaſure and riches, hath many captiues about him, and ſeruants to attend him, dwells in a Pallace with many porches and gates, ſees it furniſht with coſtlie hangings, ſumptuous beds and tables, without true wiſedome to manage all theſe, apprehends no true felicitie or happineſſe of life. Therefore one asking *Iphicrates*, why hauing armes, and bowes, and weapons, and other militarie ornaments, What kind of man he was that profeſt not any? he anſwered, he was that man that had dominion ouer all theſe, and power to vſe them at his pleaſure. Therefore wiſedome is neither gold, nor ſiluer, nor glorie, nor health, nor riches, nor ſtrength, nor beautie; it is onelie that which by knowing how to vſe them well, makes them laudable and profitable, without which they are meerelie vaine, barren, yea, and oft times damnable, and to him that inioyes them brings trouble and ſhame. I will conclude this tractate with the ſaying of the Poet,

Vires exiguæ ſunt mortalium
Sed calliditate multiplici,
Beluas Maris & Terreſtria,
Et ſub Cælo volitantia omnia homo domat.
Small is the Strength of mortall man,
Yet full of craft and skill:
Sea and land monſters he can tame,
And bring birds to his will.

Of the Goddeſſes called Selectæ.

THeſe Goddeſſes were honoured amongſt the Gentiles. *Canina*, *Leuana*, *Edulica*, *Potina*, and *Statana*; theſe, as they are opiniated, haue the gouernment of children in their infancie, till they finde their feet, and can ſtand, or begin to goe. *Canina* lookes to them in their ſwathing bands, whilſt they are bound vp and mantled. *Leuana* lifts them from the earth when they chance to fall, and keepes them from breaking or ſpoyling their faces. *Edulica* and *Potina*, haue the charge of the meat and drink by the nurſes prouided for them:

them: *Fabulana* teacheth them when they begin to prattle; and *Vagitana* to still them, least they should spoyle themselues by too forcible crying. *Libentina*, is a baudie goddesse, and an ouerseer of their lusts and pleasures. There are likewise *Aldonea*, *Albeona*, *Voluna*, *Pellonia*, all diligent and circumspect about men. *Pellonia*, she keepes off and beats backe their enemies. Then there is *Agenoria*, *Strenua*, and *Stimula*, which stirres vp men, and accites them to some action or other. *Numeria*, to helpe them in numbers, and to make euen their accounts. *Augerona*, she is in stead of a Physitian to ease their Maladies, and to preuent or helpe against diseases. *Febris*, which is the Ague, was made a goddesse, and had a chappell allowed her in the pallace. *Postuerta* and *Orbona* were two others. *Prosa* directed the tongue in the voluble speaking of Prose. *Sentia*, had predominance ouer quicke and wittie sentences. In marriages, child-births, and funeralls, they vsed the inuocation of others, as *Deneuerra*, *Intercidones*, *Domiduca*, *Manturna*, *Virginenses*, *Lucina*, *Prema*, *Parrunda*, *Populonia*, *Mena*, *Tellumone*, *Rusona*, *Nænia*. For corne and graine were *Tutulina*, *Nodinum*, *Volutina*, *Patalena*, *Hostilina*, *Flora*, *Lactucina*, *Natura*, *Auerrunca*, and *Runcia*. Against theeues they had *Spineosis*: and to preserue their fruites from blasting, and that they might ripen in time conuenient, *Fructesa*. *Rurina* was goddesse for the countrey, Mountaines, and Promontories. *Empanda*, ouer the Plowe-feasts, and countrey pastimes. To these were added *Tanagræa*, *Anteuorta*, *Larunda*, *Moneta*, *Larentia*, *Maiesta*, *Ventilia*, and infinite others. Those which they called the select goddesses, were in number eight, *Tellus*, *Ceres*, *Lucina*, *Iuno*, *Diana*, *Minerua*, *Venus*, and *Vesta*.

Anaitis. Shee was a goddesse that was particularlie adored by the Lydians, and not knowne to any other nation: to her seruice were selected the choise and pickt damsells out of the chiefe and principall of the Nobilitie. These had no sooner beene in her ministerie and admitted to serue at her Altar, but all modestie and shamefastnes set apart, they exposed their bodies to publike prostitution; by this meanes to be made more capable of husbands, and better practised against marriage.

Angerona. She was a goddesse honoured by the Romanes, when the whole cittie laboured of a disease called the squinancie, which is an inflammation or fierie heate of the Iawes, breeding a tumor in the throat, which suddainelie (if not preuented) suffocates and stoppes the passage of the breath: In this extremitie they offered many sacrifices to her. Her Sacreds and Festiualls were called *Angeronalia*. Her image was, with her finger laid vpon her lips. *Pliny* in his second booke thus speakes of her: *Angerona*, to whom the Romans vse to sacrifice, the thirteenth of the Calends of Ianuarie, hath her effigies in her Temple, with the mouth cloased or sealed vp.

Strabo. *Atergatis*. A goddesse honoured by the Syrians, so saith *Strabo*, That beyond Euphrates is the great citie Bambice (whom some call Edessa, others Hierapolis) in which *Atergatis* the Syrian goddesse hath diuine reuerence.

Tibul. lib. 1. *Drias*, or *Bona dea*, was adored by the Roman Matrons, as also by the ordinarie women of lesse state and qualitie: to whose sacrifices, no man could bee at any time admitted: of her *Tibullus* speakes,

Sacra bonæ maribus non adeunda deæ.

Her name was *Drias*, the daughter, or (as some will haue it) the wife of *Faunus*, who was of that modest Temperance and Continencie, that she so much retyr'd her selfe from the sight of all men, that she neuer walked abroad, nor was at any time seene in publicke. A great aspertion and calumnie still liues

vpon

vpon the Sepulchre of *Pub. Claudius*, a noble man of Rome, in that he was so impudent and irreligious, as to violate her rights and ceremonies; For in her Temple (as *Iuuenall* amongst others remember of him) he adulterated *Pompeia*, the daughter of *Quintus Pompeius*, and niece to *Sylla*.

——*Nota bonæ secreta deæ*——

Bubona and *Carna* is the goddesse of oxen, and heards of cattell, all such she takes to her charge: but *Carna* was called *Dea Cardinis*, The goddesse of the henge or hooke, on which the doore or gate hangeth or mooueth. *Ouid* in his first booke *de Fastis*, thus writes:

Prima dies tibi Carna datur dea cardinis hæc est,
Numine clausa aperit claudit aperta suo.
The first dayes Carnaes; *She of doores,*
The goddesse is and guide:
She by her power, ope's closed gates,
And shuts such as stand wide.

The Antient writers affirme, that shee was held to haue predominance ouer the intrails, and all the interiour parts of man or woman: to whom they made their orisons, that shee would keepe and preserue their harts, liuer, lungs, and bowels, free from anguish and the disease of consumption. To her *Brutus* erected a Temple.

Dicè, and *Deuerra*. *Dicè* was one that had power ouer the Tribunall, or seat of iudgement: she had imployment in taking vp quarrells, ending strifes, compounding law-cases, and deciding all contentions whatsoeuer. Her ministers were called *Dicastæ*, *quasi litem diremptores*, as much in our english tongue as if we should call them Peace-makers. *Deuerra* was a goddesse too, and held in reuerence, for no other reason than that she preserued them from ominous night-birds called *Scopæ*.

Empanda. She had the charge of all such things as were negligentlie left open; where she tooke the charge, it was held to be more safe than vnder locke and key.

Feronia. She is a goddesse of the wods memorated by *Virgill* in these words,

——*Et viridi gaudens Feronia luco*,

Feronia *reioycing, and taking pleasure in the greene groaues.*

Flora. She was first a strumpet in Rome, of extraordinarie fame, state, and beautie, who by her prostitution attain'd to such an infinite wealth, that she at her owne proper charge, not onelie repayred, but new built a great part of the walles of Rome. After her death, she constituted the people of Rome for her heire: for which bountie they caused her to be deified, and offered vnto her diuine honours. Her feasts were called *Floralia*. Of her *Ouid* thus speakes in his fifth booke *Fastorum:*

Hunc mens impleuit generoso Flore maritus,
Atque ait arbitrium tu dea Floris eris.

Tro and *Thor*. These are the names of a goddesse and a god, spoken of in the historie of *Saxo Gramaticus*. *Saxo Gramat.*

Furina. Is the goddesse of theeues; her sacrifices are kept in the night, as best affecting deedes of darkenes. The Etruscians call her the goddesse of lots,

such as are drawne for the taking vp of controuersies.

Iuuen. Satyr. 8. *Hippona*, She hath the gouernment and protection of Horses, whom hostlers and groomes of stables haue in great adoration, her picture is still in the place where their horses stand: of her *Iuuenall* speakes in his eighth Satyre.

Horchia, is a goddesse worshipped in the cittie of Etruria, as the genius of the same place. From her the village by, called Horchianus, takes name.

Lauerna. She is ouer theeues, who make supplication to her for good and rich booties, as that she would charme the houshold with sleepe, keepe the dogges from barking, and the doore hinges from creeking, to defend them from shame, and keepe them from the gallowes. *Horace* in his first booke of Epistles,

Horac. epist. lib. 1.

——Pulchra Lauerna
Da mihi fallere, da sanctum iustumque videri.

Viz. Oh faire *Lauerna*, grant me that I may cosine and deceiue: but grant me withall that I may appeare to the world, a iust man, and an holy.

Mania was a goddesse, and mother of the *Lares*, or houshold gods, to whom children were vsed to be offered in sacrifice, for the safetie of their familiar friends that were in trauell by land or sea, or in any feare of danger. But *Iunius Brutus* in his consullship altered the propertie of that oblation, and changed the innocent liues and blood of infants, into the heads of garlicke and poppie, which serued in the stead thereof.

Medetrina, Mellonia, Mena, Murcea, &c.

Medetrina, she was the medicinall goddesse, and was called so *à Medendo*, she had power in the ministring of Physicke, her solemnities were called *Medittinatia*. So likewise *Mellonia* was thought to be goddesse and chiefe Patroneesse of honie. *Mena* had predominance of some secrets belonging to women. *Murcea*, was she that was worshipped by such as were lazie, idle, and sloathfull.

Macrobius. *Nundina*. She was a goddesse amongst the Romans, taking her denomination of the ninth day, called *dies Lustricus*. In that day children had their names giuen them, as *Macrobius* relates, the males on the ninth day, the females on the eight day after their birth.

Pecunia likewise was numbred among their goddesses.

Pitho, Razenna, Robigo, Rumilia.

Pitho was thought to be the goddesse of eloquence: the Latines called her *Suada*.

Razenna, was one amongst the Etruscians, who was to rule in wedlocke, and marriages.

Robigo and *Robigus* were a two sex deitie, of whom the Romans were opinionated, that they could preserue their sheaues and vnthresht corne from being mustie or mouldie. Their festiualls were called *Robigalia*.

Rumilia, was the the protectresse of sucking infants, as ancient writers are of opinion: for *Ruma* signifies *mamma*, a dugge, and therefore sucking lambes are called *Subrumi*.

Runcina belongs to the gardens, and is said to be the goddesse of weeding; her, the poore women weeders haue in great reuerence.

Seia, Segesta, Tutilina, &c.

Seia, the ancients report to bee the goddesse of sowing; and *Segesta* had her name from the binding vp of the sheaues: both these had their Temples in Rome in the time of *Pliny*.

Tutilina,

Tutilina and *Tutanus* were gods, so called of *Tutando*, preseruing, or keeping safe. *Ennius* calls them *Æuilernos* and *Æuilogros*, as much as, Euer liu'd, and euer in the perfectnes and strength of their age: because it was in full power and vigor, not subiect to mutabilitie or capable of alteration. In naming of gods, we may as well vse the feminine as the masculine, and the masculine as the feminine gender, as *Virgill* speaking of *Venus*.

Discendo & ducente deo Flammam inter & hostes,
Expedior.

Downe come I, and the god my guide, I make no stay,
But boldlie through the enemy and fire I force my way.

Vacuna dea, was Ladie and Gouernesse ouer those that were vacant and without businesse; especiallie had in reuerence by swaines and husbandmen, who after the gathering of their haruest had a cessation from labour.

Vallonia was held to be the goddesse of vallyes.

Vitula Dea, had predominance ouer youthfull myrth and blandishments: For *Vitulari* was by the ancient grammarians taken for *gaudere*, to be glad or reioyce.

Volupta is held to be the goddesse of Pleasure.

Rhæa. This goddesse hath by the Poets allowed her a charriot drawne by foure Lyons, a Crowne vpon her head of Cities, Castles, and Towers; and in her hand a golden Scepter. Priests could not offer at her Altar before they were guelded, which order was strictlie obserued in memorie of *Atys* a beautifull Phrygian youth, and much beloued of *Ceres*, but would no wayes yeeld to her desires: because (as he excused himselfe) he had past a vow of perpetuall chastitie; but after, not mindfull of his promise (as *Dorytheus Corinthius* in his histories relates) he compreſt and defloured the nymph *Sagaritides*, of whom he begat *Lydus* and *Tyrhenus*. *Lydus* gaue name to Lydia, as *Tyrhenus* to Tyrhena. For this, the inraged goddesse stroke him with such furor and madnesse that he guelded himselfe, and after would haue cut his own throat, had not she commiserating his penitence, transformed him to a Pine tree, or as others will haue it, restored him to his sences, and made him one of her Eunuch priests. *Nicander* in *Alexipharm.* saith, her sacrifices were obserued euery new Moone with much tinckling of brasse, sound of Timbrels, and strange vociferation and clamours. Some fable, that *Iupiter* being asleepe, and dreaming, let that fall to the earth which may be called *Filius ante patrem*; of which the earth conceiuing, produc'd a genius in an humane shape, but of a doubtfull sex, male and female, called *Agdiste*; the gods cut off all that belonged to the masculine sex, and casting it away, out of that first grew the Almond tree, whose fruit the daughter of the flood *Sangatius* first tasting, and hiding part thereof in her bosome, as they wasted there and vanished, so she began to conceiue, and in time grew great, and brought forth a * Son, whom laying out in the wood, he was nurced by a goat, and fostred till he was able to shift for himselfe. As he grewin years, so he did in beautie, in so much that he exceeded the ordinarie feature of man: of him was *Agdistes* wondrously inamored, who when he should haue married with the daughter of the king of Pessinuntium, by the inter-comming of *Agdiste*, such a madnesse possest them both, that not only *Attes*, but his father in law likewise, caused their partes of generation to be cut quite away. *Pausonias* in *Achaicis* saith, that (for his rare beauties sake) *Rhea* selected *Attes* into her ser-

* Cal'd *Attis*.

uice, and made him her Priest. Those of that order were called *Matragyrte*, as either begging publikely, or going from house to house to demaund things necessarie for her Offerings: For the Greeke word *Meter* signifieth *Mater* or Mother, and *Agartes*, *Prefigiator* or *Mendicus*, a Iugler or Beggar. She was cald by diuerse names, as *Proserpina*, *Isis*, *Cibile*, *Idæa*, *Berecinthia*, *Tellus*, *Rhæa*, *Vesta*, *Pandora*, *Phrigia*, *Pylena*, *Dindymena*, and *Pessinuntia*; sometimes of the places, sometimes of the causes. *Rhæa* bearing young *Iupiter* in her wombe, and ready to bee deliuered: knowing the predicted crueltie of *Saturne*, who commanded him to be slain, retired her selfe to Thaumasius a mountaine in Arcadia, fortified by *Hoptodamus* and his fellow giants, least *Saturne* should come with any forcible hostilitie to oppresse her: this mountaine was not farre distant from the hill Molossus, in a part of Lysia, where *Iupiter* was borne and *Saturne* there deluded; into which place it is not lawfull for any man to enter, onely women. *Lucian* in *Nigrino* sayth, that the Phrygian pipe was onely sufficient to yeeld musicke to her sacrifices, for that was no sooner heard but they fell into a diuine rapture resembling madnesse: neither was the Pine onely sacred to her, but the Oake, as witnesseth *Apollodorus*. *Euphorion* attributes to her the Vine, because out of that wood her Effigies was alwaies cut. *Appollonius* left recorded, that the Milesian priests accustomed first to sacrifice to *Tatia*, and *Cilanus*, and after to *Rhæa*, the mother of the gods, whose altars were deckt and adorned with Oaken bowes. By *Rhæa* is maent the earth, or that strength of the earth which is most pertinent and auailable in the generation of things: Shee is drawne in a chariot, because the globe of the earth hangs in the middle of the aire, without supporture, neither inclining or declining to one part or another, and that by nature. About her chariot are wilde beasts, the reason is, shee is the producter and nourisher of all creatures whatsoeuer. Deseruedly she weares a crowne of Towers and Turrets, being the queene and mistresse of so many Townes, Castles, and Cities. By the noyse of musicke and clamours at her sacrifices, is obserued the whistling and blustring of the windes, who are necessarie in all the affaires of nature, especially in heate and cold, bearing the showers and tempests too and fro vpon their wings, to make foule weather in one place, and a cleere skie in another. Her chariot is drawne with foure Lions, which imports those foure brothers which blow from the Orient, the Australl, the Occident, and the Septentrion; these, are sayd to be her coach-steeds and hurrie her from place to place, because in generation they are much auailing: therefore as all things, as from a fountaine deriue their originall and beginning from her, she is most pertinently called *Rhæa*, *à fluendo* of flowing.

De dijs lib. 3.

Argon. lib. 1.

Isis or *Io*. She was the daughter of the flood *Inachus*: and as *Andræas Tinedius* left written, was no better than a strumpet, who by sorcerie and witchcraft sought to attract the loue of *Iupiter*, in which businesse shee vsed the assistance of *Iynx* the daughter of *Pan* and *Eccho*, or (as some will haue it) of *Suadela*: this being discouered to *Iuno*, shee changed her into a bird which still beareth her name, *Iynx*, which is frequently vsed amongst witches in their sorceries and incantations: who because shee moueth her taile so much and so often, is by the Latines called * *Motasilla*: from the intrailes of this bird, with other ingredients, was made a confection which (they say) *Iason* gaue to *Medæa* to inamourat her, in that expedition which he made to Colchos: this *Ione* or *Io* by the cunning of *Iynx*, lay with *Iupiter* in a clowde, and after to conceale her from *Iuno*, hee transhapt her into a cowe: but this iugling being disco-

* A Wagtaile.

discouered by *Iuno*, shee begd her as a gift and gaue her in custodie to *Argus* the sonne of *Aristor*, whose hundered eyes *Mercurie* (by the commaundement of *Iupiter*) hauing charmed asleepe, he cut off his head and so slewe him. In these destractions, she past the Ionian sea, which from her beares the name (though *Theopompus* and *Archidamus* rather are of opinion, that that Sea tooke his denomination from *Ionius*, an eminent man of Illyria;) from thence she came to Hæmus, and transwafted thence to a gulfe of Thracia, which by her was called Bosphorus: There were two Bosphori, the one called Cimnerius, the other Thracius (so much *Prometheus* speakes in his *Escilus*) she past thence into Scythia, and traiecting many seas, that deuide, and run by Europe and Asia, came at length into Ægypt, and by the bankes of Nilus reassumed her humane shape: and this hapned neere the cittie Iaxe, so called of *Io*, after which she brought forth *Epaphus* (as *Strabo* writes) in a cauerne or denne in Eubæa by the Ægean sea shore, which place is to this day called * Aula Bouis. That she past all these Seas in the shape of a Cow, the meaning is, that the ship wherein she sayled, had the image of a Cow carued vpon the sterne, and therefore was so called. By *Argus* with so many eyes, was intended *Argus* a wise and prouident king of the Argiues, whom *Mercury* hauing slaine, released her from his seruitude. After all her transmarine nauigations (being the most beautifull of her time) she was espoused to *Apis*, king of the Ægyptians: and by reason she taught them in that countrey the profitable vsurie arising from agriculture, was esteemed by them a goddesse, whose statue her son *Æpaphus* (after he had builded Memphis the great cittie) caused to be erected. Some more ingeniouslie and diuinelie withall, say that *Isca*, by which name the first woman and wife of *Adam* was called, imports no more than *Isis*, whom the Ægyptians honored as the great and most antient goddesse and mother of mankinde: for the Latines and Greekes corrupt the pronuntiation and ætimologie of the word, speaking *Isis* for *Issa* or *Isca*. Therefore as *Isca* is the wife of our great grandfather *Adam*, so by the auncient tradition of the Ægyptians *Isis* was the wife of *Offidis* whom the Latines call *Osirides*, transferring the Ægyptian Euphony, to their owne Idioma or proper forme of speech.

Lib. 10.

* The Cow-house.

Ate. *Ate* whom some call *Lasio*, is the goddesse of Discord or Contention, and by *Homer* termed the daughter of *Iupiter*:

Ate prisca proles quæ leserit omnes
Mortales.
Ate *the ancient offspring that hath hurt and harmed all*
Mankinde.

He calls her a certaine woman that to all men hath been obnoxious and perilous alluding (no doubt) to the parent of vs all *Eue* that first transgressed, and by some reliques of truth with which he was inlightned, for he sayth,

Filia prima Iouis quæq; omnes perdidit Ate
Perniciosa——

As much to say, *Pernitious* Ate *the eldest daughter of* Iupiter, *who hath lost vs all.* In another fable hee alludes to the same purpose, where he sayth, *Iupiter notwithstanding he was the most wise of all mortalls, yet was in daies of old tempted and deceiued by his wife Iuno.* And this *Homer* hath plainly deliuered, that the beginning of euill came first from a woman, and by her the wisest of men was beguiled. *Hesiod.* (in his booke of Weekes and Daies) is of the same opinion, and writes

writes to the same purpose: but in another kind of fable, from the old tradition. For saith he, *From* Pandora, *a woman of all creatures the faireſt, and firſt created by the gods, all miſchiefes whatſoeuer were diſperſt through the face of the whole earth.* And though *Palephatus* in his fabulous narrations, and *Pleiades Fulgentius* in his *Mythologicis* otherwise interpret *Pandora*, yet *Heſiodus* is still constant in the same opinion, as may appeare in these verses:

Namque prius vixere Homines, verum abſque labore,
Abſque malis morboq́ grani triſtiq́ ſenecta:
At mulier, rapto de poclo tegmine ſparſit
Omne mali genus, & morbos curasque moleſtas.

Which I thus interpret.

Man liu'd at firſt from tedious labours free,
Not knowing ill, or grieuous maladie,
Nor weake and ſad old age: till woman mad
Snatcht from the pot the couer which it had,
Sprinkling thereby on mankind, euery ill,
Trouble, diſeaſe, and care, which haunts vs ſtill.

Therefore the same authour in his *Theogenia* (as *Cyrillus* testifies in his third booke against *Iulian*, and in the beginning of the booke) calls women *Pulchrum malum*, The faire euill.

Pandora. Of her thus briefly (the better to illustrat the former) *Heſiod* tells vs: that *Promætheus* vpon a time offered two oxen to *Iupiter*, and hauing separated the flesh of either from the bones; in one of the skinnes including all the flesh without bones, in the other all the bones without any part of the flesh; and artificiallie making them vp againe, bad *Iupiter* make choise of these, which he would haue imployed in his sacrifices, who chused that with the bones: and taking it in great rage to be thus deluded, he to be reuenged, tooke away all fire from the earth, thereby to inflict the greater punishment vpon mankind: But *Prometheus* by the assistance of *Minerua*, ascended heauen, and with a dryed cane or reed, kindled at the chariot of the sunne (vnknowne to *Iupiter*) brought fire downe againe vpon the earth, which *Horace* expresseth in these words.

Carm. lib. 1.

Audax Iapeti Genus,
Ignem fraude mala gentibus intulit.
The bold issue of Iapetus,
By his bad fraud brought fire againe among the Nations.

This when *Iupiter* vnderstood, he instantlie commanded *Vulcan* to fashion a woman out of clay, who being the most subtle and best furnisht with all kind of arts (so indued by the gods) was therefore called *Pandora*. *Pausonias* tearmes her the first created of that sex; she was by *Iupiter* sent to *Prometheus* with all the mischiefes that are, included in a boxe; which he denying, she gaue it to *Epimetheus*; who taking off the couer or lid, and perceiuing all these euills and disasters to rush out at once, he scarce had time to shut it againe, and keepe in Hope, which was lowest and in the bottome. The purpose of the Poets in this, as I can gueſſe, is, that since *Pandora*, signifies all arts, all sciences, all gifts, it imports thus much for our better vnderstanding, That there is no miſchiefe or euill happens to man, which proceedes not from a voluptuous life,

In Atticis.

which

which hath all the arts to her ministers and seruants: for from them kings were first instituted and raised to their honoures, by them were plots, stratagems, supplantations, and dangerous innouations attempted; with them grew emulation and enuie, discord and contention, thefts, spoiles, warres, slaughters, with all the troubles, cares, vexations, and inconueniences belonging and heriditarie to mankinde.

Of the Marine Goddesses.

IN these as in the former I will studie to auoid all prolixitie, because I am yet but at the start of the race, and measure in my thoughts, the tediousnesse of the way I am to run before I can attaine the goale intended; and therefore thus desperatly from the Earth, I leape into the Sea, direct me ô ye marine goddesses, and *Ampehitrite* first.

AMPHITRITE.

IVpiter hauing expelled *Saturne* from his kingdome, by the helpe of his brothers, *Neptune* and *Pluto*, and hauing cast lotts for the tripartite Empire; the Heauen fell to *Iupiter*, Hell to *Pluto*, and the Sea with all the isles adiacent to *Neptune*, who solicited the loue of *Amphitrite*, but shee not willing to condescend to his amorous purpose, hee imployed a Dolphin to negotiate in his behalfe, who dealt so well in the businesse, that they were not only reconsiled, but soone after married. For which, in the perpetuall memorie of so great and good an office done to him, he placed him amongst the starres, not farre from *Capricorne*, as *Higinus* hath left remembred in his Fables, and *Aratus* in his Astronomicks: others contend that *Venilia* was the wife of *Neptune*: but notwithstanding his loue to, and marriage with *Amphitrite*, he had many children by other Nimphes, Goddesses, and wantons. Of *Lyba* he begot *Phœnix*, *Betus*, and *Agenor*: of *Cataeno*, *Catænus*: of *Amimone*, *Nauplius*; of *Pylanes*, (of whom a citie of Lacoonia bears name) *Auadne*, & *Aone*, frõ whom the prouince of *Aonia* takes his denominatiõ; *Phœnix* that gaue the name to Phœnicia; and *Athon*, of whom the Mountaine is so called: as also *Pheaces*, from whence Pheacia (now called Corcyrus) is deriued; *Dorus*, that giues name to the *Dorij*; and of *Laides*, the daughter of *Otus*, *Althepus*; by *Astipataa* he had *Periclimenus*, and *Erginus*; by *Alceone* the daughter of *Atlas*, *Anathamus*, *Anthas*, and *Hyperetes*; by whom certaine cities amongst the Trezenians were erected, and from them tooke their name. Of *Arne* hee had *Bœotus*: of *Alope* the daughter of *Certion*, *Hippothous*: of *Cecluſa*, *Asopus*: of *Brilles*, *Orion*. He begot the *Tritons*, one of *Celæne*, the other of *Amphitrite*: of *Tyrho*, *Palæmon* and *Neleus*: of *Molio*, *Creatus*, and *Eurithus*; of *Crisigone*, the daughter of *Almus*, *Minya*; of *Melantho*, *Delphus*: of *Calirhoe*, *Minius*; of *Venus*, *Erix*: of *Alistra*, *Ogigus*: of *Hippothoe*, *Taphius*: he had one *Cygnus* by *Caces*; another by *Scamandrodices*, by *Tritogenia*, the daughter of *Æolus*: *Minyas* of the Nimph *Midæa*: *Aspledones* of *Cleodora*: *Pernasus* of *Mecionica* (to whome, as *Asclepeades* relates, hee granted a Boone that shee should walke as firmely and stedfastly vpon the water as the land) *Euripilus*, and *Euphemus*: Besides these he had another *Euphemus* that was steersman

man in the Argo, when all the braue Heroës of Greece made their expedition for the golden fleece. As also *Amicis*, *Albion*, *Aello*, *Antheus*, *Amphimanus*, *Æthusa*, *Aon*, *Alebius*, *Dercilus*, *Neleus*, *Peleus*, and *Astræus*, who ignorantly hauing beene incestious with his sister *Alcyppa*, and the next day their neerenesse of blood and affinitie being knowne to him by a ring, hee cast himselfe headlong into a riuer and was drowned; which riuer as *Leo Bizantius* writes, was first from him called *Astræus*; and after, *Caius*, of *Caicus* the sonne of *Mercury* and *Ocirhoe*: moreouer these were his children, *Actorion*, *Borgeon*, *Brontes*, *Busyris*, *Certion*, *Crocon*, *Cromos*, *Crysaos*, *Cencreus*, *Chrisogenæa*, *Chius*, *Dorus*, *Euphemus*, *Ircæus*, *Lelex*, *Lamia* the Propheteſſe, and *Sibilla*, *Hallerhoitius*, *Læstrigone*, *Megaræus*, *Mesapus*, *Ephialtes*, *Nictæus*, *Melion*, *Nausithous*, *Othus*, *Occipite*, *Poliphemus*, *Piracmon*, *Phorcus*, *Pelasgus*, *Phæax*, *Pegasus*, *Phocus*, *Oncheſtus*, *Peratus*, *Siculus*, *Sicanus*, *Steropes*, *Farus*, *Theseus*, *Hiretus*, and others infinite, besides foure-score whose names are remembred: there are others scarce to be numbered, for as *Zetzes* sayth in his Historie,

Lib. 3. de Fluminib.

Elatos animo enim omnes, & omnes strenuos,
Filios & amicos dicunt & amatos à Neptuno.

Hist. 51. chil. 2.

All that are high minded, and strong men, were esteemed as the sonnes and friends and beloued of *Neptune*. *Amphitrite*, signifies nothing else, but the bodie and matter of all that moyst humor which is earth aboue, belowe, or within the earth, and for that cause she is called the wife of *Neptune*: *Euripides* in *Ciclope*, takes her for the substance of water it selfe. *Orpheus* calls her *Glauca* and *Piscosa*, that is blew and full of fish, being attributes belonging solely to the goddesse of the Sea. And by the Dolphines soliciting the loue of *Neptune* to *Amphitrite*, and reconciling them, is meant nothing else but to illustrate to vs, That of all the fishes that belong to the sea he is the swifter, the most actiue, and apprehensiue.

In Ciclop.
In Agronaut.

Thetis or Tethies.

In Theog.

Hesiod calls her the wife of *Oceanus*, who is stiled the father of all the floods, creatures, and gods: because (as *Orpheus*, *Thales*, and others are of opinion) all things that are bred and borne, haue need of humor, without which nothing can be begot or made corruptible. *Isacius* hath left recorded, that besides her hee had two wiues, *Partenope*, and *Pampholige*; by *Partenope* hee had two daughters, *Asia*, and *Libia*: by *Pampholige*, *Europa*, and *Thracia*: and besides them, three thousand other children, for so many *Hesiod* numbers in his *Theogonia*. This *Thetis* was the daughter of the earth and heauen, and therefore as *Oceanus* is called the father of the gods, so is shee esteemed as the mother of the goddesses. *Epicharmus* calls one *Thetis* the daughter of *Chiron* the Centaure: and *Homer* in his hymne to *Apollo*, the child of *Nereus*, which *Rhodius* confirmes, as also *Euripides* in *Iphigenia* and in *Aulide*: she was the wife of *Peleus*, and of all women liuing the most beautiful, of whom *Apollodorus* thus speakes, They say *Iupiter* and *Neptune* contended about her nuptials, but she not willing to incline to *Iupiter*, because she was educated by *Iuno*, therefore he in his rage allotted her to be the bride of a mortall man. *Homer* writes that she was angerie, being a marine goddesse to bee the wife of a man, therefore to auoid his imbraces, she shifted her selfe into sundrie shapes and figures: but *Peleus* being aduised by *Chiron*, notwithstanding all her transformations (as into fire, in to a Lion,

In Hebes nupt.
In Anax.

Lion, and others) neuer to let goe his hold till she returned into her owne naturall forme, in which he vitiated her, and of her begot *Achilles*: the last shape she tooke vpon her was of a Sepia, which is a fish called a Cuttle, whose blood is as blacke as ynke, now because this was done in Magnesia, a citie of Thessaly, the place (as *Xertzes* in his historie records) is called Sepias: *Pithenætus* and others say that she was not compelled or forced to the mariage of *Pelius*, but that it was solemnised in the mountaine Pelius with her full and free consent, where all the gods and goddesses, sauing Discord, were present, and offered at the wedding, for such hath been the custome from antiquitie; *Pluto* gaue a rich Smaragd, *Neptune* two gallant steeds, *Xanthus* and *Ballia*; *Vulcan* a knife with an haft richly carued, and some one thing some another. By *Peleus* shee had more sonnes than *Achilles*, which euerie night she vsed to hide beneath the fire, that what was mortall in them might bee consumed: by which they all died saue *Achilles*, who was preserued by being in the day time annointed with Ambrosia: therfore (as *Amestor* in his *Epithalamium* vpon *Thetis* espousals relates) hee was called *Piresous*, as preserued from the fire, *additur hinc nomen Piresous*. She was the sister of *Titan*, and brought foorth *Ephire* (who was after married to *Epimetheus*) and *Pleione*, who as *Ouid* relates in his booke *de Fastis*, was the wife of *Atlas*. These are likewise numbered amongst the daughters of *Oceanus* and *Thetis*, *Acaste*, *Admete*, *Asia* (that gaue name to a part of the world, till now called Asia) *Climene*, *Idyia*, *Ephire*, *Eudora*, *Eurinome*, *Ianira*, *Liriope*, *Melobois*, *Metis*, *Plexame*, *Prinino*, *Rhodia*, *Thea*, *Thoe*, *Tiche*, *Xanthe*, *Zeuxo*, *Clitie*, who was beloued of *Apollo*, but being iealous of his affection to *Leucothoë*, she had discouered it to her father *Orchamus*; *Apollo* therefore left her: in griefe of which she vowed an abstinence from all sustenance whatsoeuer, onely with fixt eyes still gazing vpon the course of the Sunne; which the gods commiserating, changed her into an Heliotropian, which is called the Suns flower, which still inclines to what part soeuer he makes his progresse. But whether shee be *Tethies* or *Thetis* she is no other than the reputed goddesse of the Sea: her name importing that huge masse of water or element (as *Virgill* in his *Pollio* sayth) necessarie to the generation of all creatures whatsoeuer. Towards the East shee is called *Indica*, towards the West *Atlantica*, where shee diuides Spaine and Mauritania: towards the North *Pontica* and *Glaciatis*, as likewise *Rubra*, and *Æthopica*, for so *Strabo* relates, as also *Rhianus* in the nauigation of *Hanno* the Carthagenian. *Stephilus* in his booke *de Thessalia* hath bequeathed to memorie, That *Chiron* a wise and skilfull Astrologian, to make *Peleus* the more famous, consulted with the daughter of *Acloris* and *Mirmidon*, and betwixt them publiished abroad that he by the consent of *Iupiter*, should match with the goddesse *Thetis*, to whose nuptialls all the gods came in great showers and tempests (for he had obserued a time when he knew great store of raine would fal) and from that the rumor first grew, That *Peleus* had married *Thetis*. But *Dailochus* and *Pherecides* report, that *Peleus* hauing purged himselfe of the murder of his brother *Phochus*, murdered *Antigone*: others say that he first tooke *Antigone*, and after her death, *Thetis*; & that *Chiron* being an excellent Chyrurgeon, was so called for the lightnesse and dexteritie of hand (which is an exellent gift in the searching and dressing of wounds, in any of that profession.) *Apollodorus* saith, that *Thetis* after many windings, turnings, and transhapes, to preserue her virginitie, was at length compresst by *Iupiter*. The Nimphes called *Dorides* were her ministers and handmaides.

Hist. 46. Chil. 2. In prin. rer. Æginitarum.

Lib. 5.

She was called *Philomela.*

Nereides

Nereides.

They were the daughters of *Nereus* and *Doris*; he is sayd by *Hesiod.* to be the sonne of *Oceanus* and *Thetis*, he is stiled a prophet or south-sayer, who as *Horace* tells, did predict to *Paris* all the calamities that were to succeed at Troy. *Apollonius* tells vs that his cheife mansion or place of residence is in the Ægean sea. The fame is, that *Hercules* being sent to fetch the golden apples of the Hesperides, and not knowing where abouts they grew, went to the nymphs that dwell by the bankes of Eridamus, to be resolued by them: they sent him to demaund of *Nereus* who thinking to delude him by shifting himselfe into sundrie shapes, was notwithstanding held so fast by *Hercules*, that hee was forced to assume his o wne forme againe, and tell him; for so *Orpheus* in his *Argonauticis* informes vs. He is sayd to haue a principalitie in the Sea, to be delighted in the companie of nymphs and damosells; as also to be the beginning and end of waters; of whom *Orpheus* in one of his hymnes thus sings:

Tu fundamen aquæ tu terræ Finis, & Idem
Principium es cunctis.

Euripides in one of his Tragedies, sayth he was educated and nourced by the waters, and calls him the father of the *Nereides*. He had daughters by *Doris*, the nymphs *Halia*, *Spio*, *Pasitæa*, and *Lygæa*; *Hesiod* in his *Theogonia* reckons of them to the number of fiftie. *Doris* was the sister of *Nereus*; *Horace* and others describe her with greene haire. *Theocritus* in *Thessalijs*, sayth that the birds called Halciones were to them most gratefull: some say that they vse to daunce and reuell in the waters, & play about the chariot of *Triton*, as nimbly as fishes. *Homer* in his *Iliades* reckons of that ranke, *Glauce*, *Thalia*, *Cymodoce*, *Nesea*, *Spio*, *Thoe*, *Halie*, *Cymothoe*, *Actæe*, *Melite*, *Agane*, *Amphithoe*, *Iare*, *Deto*, *Proto*, *Pherusa*, *Dinamione*, *Doris*, *Amphinome*, *Panope*, *Callianira*, *Dexamine*, *Galatæa*, *Amathæa*, *Callianassa*, *Climine*, *Ianira*, *Ianassa*, *Mera*, *Orithia*. *Hesiod* besides these reckons vp *Eucrate*, *Sao*, *Eudore*, *Galene*, *Glauce*, *Pasithæa*, *Erato*, *Eunice*, *Doro*, *Pherusa*, *Nesæe*, *Protomedea*, *Doris*, *Panope*, *Hyppothoe*, *Hypponoe*, *Cymatolege*, *Cimo*, *Eione*, *Halimeda*, *Glanconome*, *Panto*, *Pautopenia*, *Liagore*, *Euagore*, *Laomedala*, *Polinome*, *Antonoe*, *Lasianassa*, *Euarne*, *Psamathe*, *Menippe*, *Neso*, *Eupompe*, *Themito*, *Pronoe*, *Nemertes*. *Apollodorus Atheniensis* adds to these, *Glaneothoe*, *Nonsithoe*, *Halia*, *Pione*, *Plesrure*, *Calipso*, *Cranto*, *Neomeris*, *Deianeira*, *Polinoe*, *Melie*, *Dione*, *Isæa*, *Dero*, *Eumolpe*, *Ione*, *Ceto*, *Limnoræa*, and all these are held to be most beautiful: it is therfore thus fabled, That *Cassiope* wife to *Cepheus* king of Æthiopia, gloried so much in her beautie that she held herself to be the faireſt woman in the world; and did not onely compare, but preferre herselfe before the nymphs called Nereides: for which, their indignation was kindled against her, and in that high measure, that they sent into those seas a Whale of an incredible greatnesse; the people consulting with the Oracle, how to appease the goddesses and free themselues from the monster; answere was returned, That it could not bee done, but by exposing their onely daughter *Andromeda*, fast bound to a rocke that ouerlooked the sea, to bee a prey to the sea Whale; but she was thence released by the vertue of *Perseus*: and *Cassiope* by his meanes (as a perpetuall example that all such rashenesse ought to be auoided) translated

amongst

amongst the starres, for so much *Aratæus* hath left to memorie in certaine verses interpreted by *Cicero*.

This *Nerius* is for no other reason said to be the sonne of *Oceanus* and *Tethis*, than to denote vnto vs the counsell, iudgement, and cunning, in guiding and directing ships by sea; and therefore to haue many daughters, which are nothing but inuentions, new deuises, stratagems, and changes belonging to nauigation. He is therefore said to be a Prophet, becausse in all arts and disciplines, there is a kind of knowledge, by which we foresee and diuine of things to come: for he is held no skilfull nauigator, that cannot foretell by the weather, the changes of winds, and certaine signes of tempests, thereby to vse preuention against them before they suddainelie come. Hee is also said to change himselfe into many figures, to giue vs to vnderstand, that it is the part of a knowing and vnderstanding man to arme himselfe against all chances and varietie of things whatsoeuer. It is therefore required of such a man, to vse prouidence and care in all his affaires and actions, and not to accuse the gods if any thing sinisterlie happen vnto him through his owne temeritie and rashnes; since with a prudent and well gouerned man, their helpe and assistance is alwayes present.

The daughters of TRITON.

Acesander calls *Triton* the sonne of *Neptune*. *Numenius* in his booke *de piscatoribus*, deriues him from *Oceanus* and *Tethis*. *Lycaphron* in those verses wherein he tells of a cup presented vnto him by *Medea*, calls him the sonne of *Nereus*. The Poets ascribe to him the inuention of the trumpet, and that it was first vsed in the Gigomantichia, the great battaile betwixt the gods and the gyants: for in the midst of the skirmish, when the euent of the battaile grew doubtfull, *Triton* blew so shrill a blast, that the gyants thinking it had been the voyce of some dreadfull and vnknowne monster that vndertooke the party of the gods, turn'd their backes and fled; by which accident they obtained a more suddaine and safe victorie. *Pausonias* calls *Tritia* the daughter of *Triton*, who was at first one of *Mineruaes* priests, who being compresst by *Mars*, brought foorth *Menalippus*, but that he had more than her, I haue not read.

Ino. She was the daughter of *Cadmus* and *Harmonia*, who with her sonne *Melicerta*, were entertained into the number of the Sea-gods; he, by the name of *Palæmon*; she, of *Leucothea*: both these are said to haue predominance ouer saylers, and power in nauigation. That she cast her selfe headlong into the Sea, I haue before related in the tractat of *Iuno*. She was a stepmother, and so prosecuted the children of *Nephetes*, that she would haue sacrificed one of them to the gods; for which (as *Polizelus* saith) her husband *Athanas* did prosecute her with such rage, that flying to Gerania (a mountaine amongst the Megarenses) from a rocke called Maturides she cast her selfe with her son into the sea; and of the same opinion is *Pausonias*: some thinke it hapned at the same time that the *Nereides* were dancing there, and that his bodie was transported by the waues to *Sisiphus*, from Exhænuntia where the Ithnian pastimes were first celebrated to his remembrance. They of the cittie Megera affirme, her bodie to be cast vpon their shore, and by *Cleso* and *Tauropolis*, the daughters of *Cleson*, tooke vp and buryed. She was afterwards called *Matuta*, as *Cicero* in his *Tuscal.* disputations saith, *Ino* the daughter of *Cadmus*, Is she not called by the

Greekes *Leucotoe*, and by vs Latines *Matuta*. And that she is taken for the morning, is manifest by *Lucretius*, *lib.* 5. *Pausan* in his *Messanaicis* saith, that she was first named *Leucotoe* in a small village not farre from the cittie Corone, and that she had clemencie in the securing and preseruing of ships, and pacifying the violent and troubled billowes of the Ocean. *Palæmon* is also called *Portunus*, or the Key-carrier (as one that keepes a key of all the ports and hauens, to exclude and keepe out all forreine enemies) and the sonne of *Matuta*, or the Morning; in that time commonly the winds begin to breath and rise with the departing of night, and because that from the land they rush vpon the waters, they are therefore said to cast themselues head-long into the sea; for the morning is the most certaine interpreter either of succeeding winds and tempests, or of the countenance of a sereane sky and faire weather. *Strabo* calls *Glaucus* the sonne of *Anthedon*, a Bœotian; but *Theophrastus* will haue him the issue of *Polybus* the sonne of *Mercury* and *Eubœa*: *Promathidas Heraclæota*, deriues him from *Phorbus* and the nymph *Pampæa*, borne in Anthedon, a famous cittie of Boetia: *Thelytus Methimnæus* in his Bacchik numbers, brings his progenie from *Nopæus*. *Epicus* in one of his Hymnes, from *Euanthes* the sonne of *Neptune* and *Mædis*. He is said to haue rauisht *Syma*, the daughter of *Iclemis* and *Doris*, and to haue transported her into Asia: and was after marryed to *Hidua*, the daughter of *Sydnus Scioneus*, one that vsed to diue and fetch things vp from the bottome. But of his issue there is nothing left remembred. It is commented of him, that being a fisherman, and hauing taken more fishes than he could carrie vpon his backe with ease, and laying downe his burden to rest him by the shoare, there grew an hearbe which the dead fishes no sooner touched or tasted, but they instantlie recouered life, and one by one leapt into the sea: hee by tasting the same hearbe to prooue the vertue thereof, was forced to leape after them, and so was made a Sea-god. Others are of opinion, that wearied with the tediousnesse of his age, he willinglie drowned himselfe.

The wiues and daughters of PROTEVS.

ZETZES in his foure and fortith historie, calls *Proteus*, the sonne of *Neptune* and the nymph *Phenica*; who trauelling from Ægypt into Phlegra, there tooke to wife *Torone*, by whom he had three sonnes, *Toronus*, *Timilus*, and *Telegonus*, all wicked and bloody minded men, who for their crueltie perisht by the hands of *Hercules*. *Æuripides* speakes of one *Psamethes*, a second wife, by whom he had *Theonoe* and *Theolymenus*. He had moreouer these daughters, *Cauera*, *Rhetia*, and *Idothæa*. This was she that when *Menelaus* doubted of his returne into his countrey (hauing soiourned somewhat long in Ægypt) counselled him to apparrell himselfe and his followers in the fresh skinnes of Porposes, and counterfeit themselues to sleepe amongst these Sea-cattle, and that about the heat of the day, at what time *Proteus* vsed to come out of the deepes vpon the dry land, and there take a nappe with his Porposes, then to catch fast hold on him sleeping: & notwithstanding all his changeable shapes and figures, not to dismisse him, till he had reduc't himselfe to his owne naturall forme, and then he would predict to him whatsoeuer was to come. This counsell giuen by *Idothæa*, *Homer* excellentlie expresseth in his fourth booke of his *Odissea*. It is said of him that he could change himselfe sometimes into water, and againe to fire, to wild beasts, birds, trees, or serpents, &c. Neither did this

mutabilitie

mutabilitie of shape belong to him onelie; for we reade the like of *Thetis* and *Mestra*, or *Metre* the daughter of *Erescthon* the Thessalian. *Periclimenus* the sonne of *Neleus* and *Polymela*, and brother of *Nestor*, obtained the same gift of *Neptune*: of him *Euphorion* and *Hesiod* speaks more at large. *Empusa* is remembred by *Aristophanes* to haue the same facultie and dexteritie in changing her shape: so likewise *Epicharmus*.

Empusa planta, bos sit, atque vipera,
Lapis q́, musca, pulchra & illa femina:
Quicquid cupit vel deni q́ ille conferat.
Empusa *is made a plant, an oxe, a viper,*
A stone, a flye, and a faire woman too:
What she desires, that she doth still resemble.

The Poets (in these changing of shapes, and turning themselues into so many sundry sorts of creatures) importing nothing else, but the wisedome of such persons who haue searcht into the hidden mysteries of Philosophy, and acquired the natures and properties of water, fire, hearbes, trees, and plants, beasts, birds, and serpents; in which being perfect, they may be (and not altogether vnproperlie) said to change themselues into the similitudes of so many creatures.

The daughters of Phorcis.

THis *Phorcis*, whom the Latines call *Phorcus*, was the sonne of *Terra* and *Pontus*, the Earth and the Sea, as *Hesiod* in his *Theogonia* makes him: But *Varro* will haue him to be the issue of *Neptune*, and the Nymph *Thosea*. He had besides those daughters begot one *Ceto*, the *Phorcidæ*, namelie, the Gorgons; and *Thoosa*, who lay with *Neptune* and brought forth the Ciclops *Poliphemus*, as *Homer* witnesseth. He is cald also the father of the serpent that kept the *Hesperides*, by *Hesiod*. But I will forbeare the rest, to speake something of his daughter *Medusa*.

Medusa. She for her lust and immoderate appetite to inchastitie, incurred the ire of the gods, being so impudent, as to suffer the imbraces of *Neptune* in the Temple of *Minerua*. There were diuers of that name, one the daughter of *Priam*, another of *Sthenelus* and *Nicippe*. *Pausanias* in *Corinthiacis* calls her the daughter of *Phorbus*; others, of a sea monster, which I take to be *Phorcus* before mentioned. *Minerua*, for the prophanation of her Temple being grieuouslie incenst, thought to punish her in those heires which a little before were so wondrous pleasing to *Neptune*, and turned them into hissing and crawling snakes; giuing her this power, that whosoeuer gased vpon her face, should be in the instant conuerted into stone. *Isacius* is of opinion, that that was not the cause of her calamitie, but relates it another way; That *Medusa* was of Pisidia, and the fairest of all women, who glorying in her feature, but especiallie the beautie of her heire, dared to contend with *Pallas*; which arrogant impudencie the goddesse heinouslie taking, her heire (in which she so ambitiouslie gloried) she changed into filthie and terrible snakes, and then gaue her that killing look before mentioned; but pittying at length so generall a mischiefe, incident to mortall men by that meanes, she sent *Perseus* the sonne of *Iupiter* and *Danae*

(or rather as some will haue it, he was imployed by *Polydectes*, king of the Seriphians) to cut off her head: who hauing before receiued a hooked skeyne called Harpe, from *Mercury*, and a shield from *Pallas*, came to the fenne called Tritonides, amongst whose inhabitants she exercised her mischiefe; and first approaching *Pephredo* and *Ænio*, two of the *Phorcidæ* and of the Gorgonian sisterhood, who were old and wrinckled croanes from their natiuitie, they had betwixt them but one eye and one tooth, which they did vse by turnes; and when they went abroad, or when they had no occasion to imploy them, layde them vp in a casket, for so *Ascilus* relates. He borrowed of them that eye and tooth: neither of which he would restore till they had brought him to the nymphes with winged shooes, which taking from them, and being armed with the Helmet of *Pluto*, the sword of *Mercury*, and the mirrour of *Pallas*, he fled to Tartessus, a cittie of Iberiæ where the Gorgons then inhabited; whose heads crawled with adders, whose teeth were like the tuskes of a boare, their hands of brasse, and their wings of gold; and there arriuing, found them asleepe, and spying her head in *Mineruaes* glasse, in which he still looked, it directed him so, that at one blow he cut it off, out of whose blood *Pegasus* sprung forth. The other two sisters, *Sthumo* and *Æuryale*, awaking, and this seeing, with the lowde hissing of these innumerable snakes, made a noyse most dreadfull and horrible: From whence *Pallas* first deuised the pipe with many heads. The forme and shape of these *Phorcidæ*, *Hesiod* elegantlie describes. *Crisaor* and *Pegasus* were begot of the blood dropping from *Medusaes* head, as *Apollonius Rhodius* writes in his building of *Alexandria*. The Gorgons were called *Græ*, as *Zetzes* explicates in his twenty two historie. *Menander* in his booke *de Misterijs*, numbers *Scilla* amongst these Gorgons, and that they inhabited the Doracian Islands, scituate in the Æthiopick sea, which some call Gorgades, of whom they tooke the names of Gorgones. *Nimphodorus* in his third booke of Histories, and *Theopompus* in his seauenteenth, affirme their guirdles to bee of wreathed vipers: so likewise *Polemo* in his booke to *Adæus* and *Antigonus*. The occasion of these fictions are next to be inquired after. By these *Græ* the daughters of Sea monsters is apprehended, Knowledge, and such Wisedome as is attained too by Experience. They are said to haue but one eye, which they vsed when they went abroad, because Prudence is not so altogether necessarie to those that stay within, and solely apply themselues to domesticke affaires; as to such as looke into the world, and search after difficulties. Of this Wisedome, or these *Græ* (not impertinentlie called the sisters of the Gorgons) is meant the pleasures and vaine blandishments of the world, with the dangers that appertaine to the life of man: from either of which, no man without the counsell of Wisedome can acquit himselfe: Therefore is *Perseus* said to ouercome the Gorgons, not without the Helmet of *Pluto*, the eye of the *Græ*, the sword of *Mercury*, and the mirror of *Pallas*; all which who shall vse aright, shall prooue himselfe to be *Perseus*, the friend and sonne of *Iupiter*.

In Scuto.

Chil. 2.

Scilla *and* Charibdis.

Char. in Catben.

Histor. lib. 21.

Acusilaus and *Appollonius*, both nominate *Scilla* to be the daughter of *Phorcia* and *Hecate*: but *Homer*, that her mothers name was *Crataïs*. *Chariclides* calls her the issue of *Phorbantes* and *Hecate*: *Stesichorus*, of *Lamia*: *Tymeus* tearmes her the daughter of the flood Cratus. *Pausanias* in *Atticis*, and *Strabo* in

in *lib.* 8. agree that this *Scilla* was the daughter of *Nysus*, King of the Megarenses, who surprised with the loue of King *Mynos*, stole from her fathers head that purple locke in which consisted the safetie of his owne life and kingdome. The Athenians hauing inuaded his dominion, and ceised many of his townes, and wasted the greatest part of his countrey by their fierce and bloody incursions, they at length besieged him in the cittie Nysæa. Some are of opinion that *Nisus* incensed with the foulenes of that treason, caused her to be cast into the sea, where she was turned into a sea-monster. *Pausanias* auers, that she was neither changed into a bird, nor a monster of the sea, nor betrayde her father, nor was marryed to *Nisus*, as he had before promist her; but that hauing surprised Nisæa, he caused her to be precipitated into the sea, whose body tost too and fro by the waues of the Ocean, till it was transported as farre as the Promontorie called Scylæa, where her bodie lay so long vpon the continent vnburyed, till it was deuoured by the sea-fowles: this gaue place to that fable in *Ouid*:

Filia purpureum Nisi furata capillum,
Puppe cadens nauis facta refertur auis.
'Tis said, the daughter hauing stolne her fathers purple Haire,
Falls from the hin-decke of the ship, and thence fores through the Aire.

Zenodorus saith, that she was hanged at the stearne of *Minos* his ship, and so dragged through the waters till she dyed: and that *Scylla* the daughter of *Phorcus* was a damsell of imcomparable beautie, and vitiated by *Neptune*, which knowne to *Amphitrite*, she cast such an inuenomous confection into the fountaine where she accustomed to bath her selfe, that it cast her into such a madnesse that she drowned her selfe. Of his mind is *Miro Prianæus* in his first booke *Rerum Messanicarum*. Others imagine, that she had mutuall consocietie with *Glaucus* the sea god, which *Circe* (who was before inamoured of him) vnderstanding, she sprinkled the well wherein she vse to laue her selfe with such venomous iuice, that from her wast downewards she was translated into diuers monstrous shapes; which as *Zenodotus Cyrenæus* saith, was the occasion of the fable commented vpon her. *Isacius* thus describes her deformitie; She had six heads, the one of a canker-worme, the other of a dogge, a third of a Lyon, a fourth of a Gorgon, a fift of a whirle-poole or a whale, the sixt of a woman. *Homer* in his *Odissees* describes her with six heads, and twelue feet, euery head hauing three order of teeth. *Virgill* in *Sileno* saith, that all ships were wrackt and deuoured by those dugges that grew beneath her nauell.

Charibdis. She was likewise a most deuouring woman, who hauing stolne many oxen from *Hercules*, which he before had taken from *Gerion*, was by *Iupiter* stroke with a thunderbolt, and so transformed into that monster of the sea; others contest, that she was slayne by *Hercules*, and after so transhapt: of these diuers are diuerslie opinionated. *Strabo* saith, that *Homer* imagined the vehement flux and reflux of that sea about the concaues of those rockes made so terrible a noyse, that therefore the Poets fabulated, that in her sides, and about her interiour parts were the barkings of dogs continuallie heard. *Isacius* writes, that *Scilla* is a proeminent promontorie ouer against Rhegium in Sicilie, hanging ouer the sea, vnder which are many huge and massie stones hollowed by the billowes, in whose concauities many sea-monsters inhabit, and when there is shipping in those parts amongst those rockes and shelues, they

are either swallowed by *Charibdis* or *Scylla*. *Charibdis* being scituate directlie against Messana, and *Scilla* against Rhegium: they are therefore said to be women, because a far off these promontories appeare as it were in a feminine shape, what fleete soeuer by the tides and tempests was forc'd vpon *Charibdis*, were there shipwrackt, & such as by *Charibdis* were tost on the rocks of *Scilla* were there swallowed. In which fable is included the nature of Vertue and Vice. No man but in the progresse of his life sailes betwixt these two quicksands: if he incline to one hand more than the other, he is either swallowed by *Scilla*, or deuoured by *Charibdis*. What else doth this signifie, but that which *Aristotle* in his Æthicks illustrates, Vertue, which is the medium betwixt two extreames: both which are to be auoided, and the middle, wherein is safetie to be imbraced: for mans life is nothing else but a continuall nauigation betwixt diuers molestations of one hand, and tempting and vnlawfull pleasures on the other; both which are comprehended in these Syrtes, or places of certaine destruction. For *Scilla* is so called *à spoliando*, or *repando*; of spoyling or grieuing; And *Charibdis* of sucking vp and swallowing; betwixt which two dangerous, and almost ineuitable gulfes, a vertuous and pious man shall in the greatest stormes and tempests (neither inclining to the right, nor the left) securelie, and with great safetie attaine vnto his wished harbour. Moreouer, where *Scilla* is said to be transhapt into this monster, by *Circe*, being so faire and beautifull a creature, What is it but to demonstrate vnto vs, that all such as digresse from reason, and the true institution of good life and manners, doe withall put on a bestiall and brutish shape, since *Circe* imports nothing els than a wanton tillation, inciting vs to immoderate and vnlawfull lusts and pleasures: and so much I guesse was intended by the Poets in these fables of *Scilla* and *Charibdis*.

The Goddesses of the Hills, Woods, Groues, and Trees.

Hydriades, Nimphs belonging to the riuers and wells.

IT is commemorated by *Plato*, in certaine of his verses, that the Hydriades and Hamadriades much delighted in the musick of *Pan*, who was the god of sheapheards, and that they vsed to daunce about him; the first beginning of the harmony which came from the pipe being inuented by him and made from his loue the nymph *Syrinx*, by *Ladon* changed into a reed, the manner was thus as *Ouid* manifests:

Lib. 1. Metam.

The tale of *Pan* and *Syrinx*

Syrinx one of Diana's *traine,*
Chacing with her ore the plaine:
Arm'd alike with shaft and bowe,
Each from other would you know?
Which is which cannot be told,
Saue ones was horne the t'other gold.
Pan *he sees, himselfe makes fine:*
In his cap he prickes a pine,
Now growes careless of his heard,
Sits by brookes to prune his beard,
Meetes her and hath mind to woo,

Much

Much he speakes, but more would doo.
Still his profers, she denies,
He pursues, and Syrinx *flies.*
Past her knees her coats vp flew,
Pan *would faine see something newe,*
By the legge and knee he gueſt
('t seemes) the beautie of the rest:
Wings it adds vnto his pace,
Now the goale he hath in chase.
She addes further to his speed,
Now it is no more than neede,
Almost caught, Alas (she cries)
Some chast god my shape disguise.
* Ladon *heares, and girtes her round,*
Spies a reede to make sweete sound,
Such is Syrinx: *wondering* Pan
Puts it to his pipe anon:
Syrinx *thou art mine he sayd,*
So of her his first pipe made.

* A Riuer of Arcadia compassing in the Fenne where the reeds first grew.

Isacius saith that the nymph *Eccho* was beloued of him, and that by her hee had a daughter called *Iringes*, she that to *Medea* brought the loue potion which she presented to *Iason*: but of *Pan* and *Syrinx Ouid* thus speakes,

Panaquæ cum preussam sibi iam Syringa putaret
Corpore pro nymphæ calamos tenuisse palustres.
Pan *(flying* Syrinx*) when he thought*
To haue catcht about the wast,
Steed of the nymphes faire bodie, he
The fennie reeds imbrac't.

Which reedes being shaken by the winde, making a kinde of melodie, of these he made his first pipe, which he called after her name. Of the Satyres, *Silæni*, *Fauni*, and *Siluani*, memorable things haue beene recorded, but all being masculine, they belong not to this historie in hand: therefore I purposely omit them and and proceed to our Terrene goddesses, and of them briefely.

Oreades.

THese becauſe they were bread vpon the Hills and Mountaines were sayd to haue a dominion and diuine gouernement ouer them. *Strabo* calls them the daughters of *Phoroneus* and *Hecatæa*, but *Horace* in his *Iliades*, will haue them the issue of *Iupiter* and *Oristrade*: some hold them to be but fiue in number, but *Virgill* numbers them to bee many, and companions with *Diana* in her hunting.

——*Quam mille secutæ*
Hinc atq; hinc glomerantur Oreades.

Viz. Such as attend *Diana* ouer the banks of Eurota, and ouer the mountains of Cinthus, a thousand of the *Oreades* in her companie heare and there shining: *Mnasæa Patarentis* hath bequeathed to memorie, that these were the first that obserued

absteined from eating flesh, contenting themselues with Chesnuttes and Akornes and the fruits of trees. One of them, called *Melissa*, first found and tasted honie in Pelloponesus, with whose tast the Greekes were so pleased that they call all Bees *Melissæ*, after her name: From hence it came that in the sacreds of *Ceres* and in all nations the Priests deriued their names from her. These nymphes were supposed to haue the charge of hills and mountaines, and sometimes of such wild beasts as they pursued in the companie of *Diana*: but the protection of priuate heards or domesticke flockes was not conferd vpon them; so religious were the people of old, that neither publicke place, nor priuate, was destitute of some peculiar and diuine power: so likewise euery element, hearbe, roote, and tree, or whatsoeuer symple was vsefull and medicinable, or obnoxious and hurtfull to the life of man. Those of the mountaines were *Oreades* or *Orestiades*.

The Driades and Hamadriades.

THe Dryades had predominance ouer the woods and groaues, as *Pomona* ouer the orchards and gardens. The Hamadriades were the *genij* of euerie particular tree; and as *Calimachus* in a Hymne to *Delos* witnesseth of them, they begin with their first plantation, grow with them, and consume and perish as they rot and wither: their number is not agreed vpon. *Pausonias* in *Phocicis* calls one of them *Tythorera*; in *Arcadicis*, a second, *Erato*; and a third, *Phigalia*. *Claudianus* in *laudibus Stiliconis*, reckons them seauen. *Charon Lampsacenus* produceth one *Rhœcus*, who in the countrey of Assyria hauing a goodlie faire oake, whose earth shrinking from the roote, and being ready to fall; as he was propping and supporting the tree, and supplieng the decayed mould about it, the nymph or genius of that tree, which was to perish with it, appeared to him, and after thankes for so great a courtesie, bid him demand of her whatsoeuer, and it should be graunted, since by the repayring of that plant she was still to liue: He taken with her beautie, demanded libertie freelie to imbrace hir to his owne fill and appetite, to which she instantlie yeelded. *Appollonius* in his *Argonaut.* tells of the father of one *Parœbius*, who going to cut downe an antient faire oake that had stood many yeares, a nymph in like manner appeared to him, humblie petitioning, that he would spare the tree for her sake, since the age of it, and her, and the liues of both, were limited alike: which he refusing, so enraged the other of her fellowes, that many afflictions befell both himselfe and his posteritie. *Mnesimachus* saith that they are called Dryades, because in the oakes their liues are included; and Hamadriades, because they are borne with them; and *Isacius* the interpreter of *Appollo*, because they perish with them. I will conclude these with one tale recited by *Charon Lampsacenus*: *Archus* (saith he) the sonne of *Iupiter* and *Calisto*, being chacing in the forrests, incountred one of the Hamadriades, who told him how neere she was to ruine, in regard that the riuer running by had eaten away the earth from the root of such a goodly oake (to which she pointed) and that by sauing that, he should preserue her: at her intreatie, he turned the streame another way, and supplyed the roote with earth; for which this nymph, whose name was *Prospetia*, granted him her free imbraces: of whom he begot *Philatus* and *Aphidantes*. Whether these relations were true or false, is not much to bee disputed on; if false, they were for no other causes deuised, but

by

by the superstition of the people of antient daies, who left nothing vnmeditated that might stirre vp men to the adoration of the diuine powers, since in euerie thing they demonstrated a deitie. If they were spoken as truths, I rather beleeue them to bee the meere illusions of diuells and spirits themselues, than the genij of plants and trees, that made such apparitions.

Of the Goddesses Infernall.

IT lies with much conuenience in our way to make discourse of *Pluto*, the third brother of *Saturne*; of the riuer Acheron, and the properties thereof; Of Styx, a flood terrible to the gods themselues, and by which they vse to sweare; of *Cocitus*, of *Caron*, of *Cerberus*, of the three infernall judges, *Minos*, *Æacus*, and *Rhadamant*, of *Tartarus*, with diuers others out of all which many excellent fables, pleasant to reade, and profitable to make both morrall and diuine vse of, might bee collected: but I skip them of purpose, since I am inioyned to it by promise, for but women onely I haue now to deale with: It therefore thus followes.

Of the Parcæ.

OF *Proserpina* we haue treated alreadie amongst the supernall goddesses aboue, and therefore must necessarily spare her here amongst these below. The Parcæ (or fatall goddesses) are three, *Clotho*, *Lachesis*, and *Atropos*. *Ceselius Vindex* he giues them three other names, *Nona*, *Decima*, and *Morta*; and cites this verse of *Liuius*, a most antient Poet,

Quando dies venit quam præfata morta est.
When the day commeth that Morta hath presaged.

Some calls them the daughters of *Demogorgon*: others (as *Cicero*) of *Herebus*, and *Nox*, Hell and Night; by another name, they are called *Fata*, the Fates, as *Seneca*,

Multa ad Fata venere suum dum fata timeant.

As much to say, *Many come to their death whilst they feare it*. They are sayd moreouer to measure the life of man with a spindle and thread which they spinne from their distaffe; from which they are called *Lanificæ* by the Poets,

Lanificas nulli tres exorare puellas
Contigit: obseruant quem statuere diem.
The three wol-weauing sisters none can pray
To change their time, they fix a constant day.

They are sayd to be inexorable, and by no praiers or intreates to be moued to alter the limit of the fixed time, or prorogue the life of man one minute after the date bee expired which was proposed at our birthes; therefore *Seneca*:

Nulli iusso cessare licet:
Nulli scriptum proferre diem.

The Poets thus distinguish their offices: one begins the life of man, and pluckes the towe from the distaffe; the second, makes the thread, and continues

nues it; the third cuts it off and so ends it. The first is *Clotho*, whom *Statius* calls *Ferrea*, or hard hearted; *Seneca*, *Grandæna*, or extreamely aged; *Pontanus*, *Improba*, and *Sedula*, obstinate and yet carefull and dilligent. The second, *Lachesis*, called by *Ouid*, *Dura*, hard; by *Marciall*, *Inuida*, enuious; by *Claudian*, *Ferrea*, obdure and rude. The third *Attropos*, of whom *Statius*,

——*Hos ferrea, neuerat annos*
Atropos——

Some number *Illithia* amongst the Parcæ.

Plutarch speaking of the face that is visible within the Orbe of the Moone, sayth some are of opinion that the soules of men are resolued into the Moone, as their bodies into the Earth: *Aliquanto post tempore eas quoque animas in se recepit Luna atque composuit.* 1. After some time the Moone receiues into her selfe those soules which she had before framed, restoring their mindes before lost: (for they are all in a dreame, like the soule of *Endimion*) and by coadiuting with the Seminarie and vitall powers of the Sunne, makes them as new soules. The *Tetra*, that is the number of Foure supplying the bodie: for she giues nothing after death, who receiues towards generation. The Sunne takes nothing from, but receiues againe the mind which he giues; the Moone both receiues and giues, and composeth or makes, and diuides; when shee makes, she is called *Lucina*; when shee deuides, *Diana*. So of the three *Parcæ*, *Atropos* is placed about the Sunne, as the beginning of this new birth; *Clotho* is carried about the Sunne, to collect and mingle; *Lachesis* the last, her office is vpon the Earth: but these are riddles rather to trouble the braine than profit the vnderstanding. *Parcæ* the mother of these three sisters, is said to bee the daughter of Necessitie: doubtles the Ethick writers held these to bee most powerfull goddesses, because all things borne, or that had subsistance, were thought to bee vnder their iurisdiction and power, and therefore they were imagined by some to bee the daughters of *Iupiter* and *Themis*, because (as the Pithagorians taught) *Ioue* gaue to euerie one a bodie and forme suitable to the merits or misdeeds of their former life; or else because the diuine Wisedome allotted to euerie soule rewards or punishments, as their good deedes or badde deserued, the cause of which diuision the antient writers not truely vnderstanding, appropriated all to Fate, and the *Parcæ*.

Furiæ *or the* Evmemides.

THose whom the Poets call *Furiæ*, *Virgill* tearmes the daughters of *Night* and *Acheron*. Therefore *Galtreus* in his twelfth booke *de Alexand.* calls them by a fit Epithite, *Noctiginæ*,

Ego si dea sum, qua nulla potentior, inter
Noctigenus, si me vestram bene nosti is alumnam?
If I a goddesse be, of whom
Amongst the night-borne, none
More potent is, it's well you knew
Mee for your nurce alone.

By the same law *Mantuan* calls them *Achecontiginæ*, as borne of *Acheron*: they are called by *Lucan* amongst the infernals, *Canes*, dogges:

——*Stigiasque Canes, in luce superna, Destituana.*
In the vpper light, I will forsake the Stigian dogges;

meaning

meaning the sisters. Amongst mortalls they are called *Furiæ*, because they stirre vp and spur on rage and malice in the hearts of men. They are called also *Eumenides* by an Antiphrasis, in a contrarie sence, for *Eumenis* signifieth *Bene volens* or well wishing, therefore *Ouid*,

Eumenides tenuere faces de funere raptas.

Their temples and foreheads, in steede of haire are sayd to crawle with snakes and serpents, as witnesseth *Catullus*, *Statius*, *Mantuanus*, *in Appollon.* and others. By *Virgill* they are called *Diræ*.

Vltricesque sedent in Limine diræ.

Lactantius in his sixt booke *de Vero Cultu* writes after this manner: There be three affections or passions, which precipitate men into all violent and facinerous actions, therefore Poets calls them Furies: Ire, which couets reuenge; Couetousnesse, which desires riches; and Lust, whose itching appetite is after all vnlawfull pleasure. The first of these Furies is called *Alecto*, discouered by *Virgill*, where he tearmes her *Luctifica*, as making strife, and contention: The second is *Tesiphone* or *Tisiphone*, the daughter of *Acheron*, whom *Ouid* thus deliniates,

Nec mora Tesiphone madefactam sanguine sumit,
Importuna facem, fluidoque cruore madentem:
Induitur pallam tortoquæ incingiter angue.
Egreditur quæ domo, luctus comitatur euntem.
Et pauor, & terror, trepidoque insaniæ vultu.

Importunate Tesiphone, *without delay makes speed*
And snatcheth vp a smoking brand, which burning seemes to bleed,
A garment on her backe she throwes
All gore, about her waist
A gyrdle of a wreathed snake,
In curl'd knots she makes fast.
So foorth she goes; sad Mourning she
Attends her at the gate:
Vpon her steps, grim Terror, Feare,
And troubled Madnesse waite.

Claudian in his booke of the praises of *Stilico*, calls the third daughter of *Acheron* and *Night*, *Megæra*: so likewise *Mantuan de Calam temporum, lib.* 2. The sacreds that were made to these, were by such as hauing escaped any dangerous desease, or pestilent sickenesse, had bin spared by the Fates; and their sacrifices were onely done with a sad silence. The priests were called *Hesichidæ*, of a Heroë called *Hesicho*, to whom, before the solemnitie, a Ramme was still offered, as *Polemo* witnesseth in that worke he writ to *Eratosthenes:* It was held a prophanation (saith he) for any of the meaner sort of people to haue accesse to these ceremonies, onely to these *Hesichides*, whose familie was onely acceptable to these seuere goddesses, and in all their oblations had the principall prime place and precedence. Their chappell is neere to Cidonium by the Nine ports. All such as sacrificed to them, were in blacke vestures; and they were alwaies celeberated in the night season, as it is manifest by *Apollonius*.

Indutam obscuram per noctem vestibus atris
By night their sable habits they put on.

To them was slaine and offered a cole-blacke ewe, and great with young readie

readie to yeane: neither was there any wine vſed in their ſacrifices, which were called Nephalia. Now becauſe no man ſhould haue hope to hide and conceale his owne guilt and wickednes, to the three ſeuere judges of Hell, were giuen theſe three miniſters; which ſome cal by the name of *Erinnæ*, which ſignifies the prickes and ſtings of Conſcience (the parents of which they were borne, importing ſo much) for there is no greater torture or deeper piercing, than a mans owne ſentence againſt himſelfe. And (compendiouſly to ſhut vp all) the antient writers would by theſe ſignifie vnto vs, That to a good and juſt man only, all things are ſafe; & that innocencie and integritie alone, make men feareles and conſtant againſt all the mutabilities of fortune, ſince the like torments of Mind, & troubles of Conſcience ſtill attend on all ſuch as are impure and diſhoneſt. Thus hauing paſt ouer the goddeſſes Cœleſtial, Marine, and Infernal, the goddeſſes Selectę, Terreſtrial, and others; leaſt my diſcourſe might grow too tedious by appearing dull and heauie; and beſides, in regard that my purpoſe is aimed at many, or moſt of that ſexe, of what eſtate and condition ſoeuer, to make my worke more ſuccinct and compendious, and to ſpare you ſome reading, and my ſelfe more labour, I will deliuer you a multiplicitie of hiſtories & tales in few, namely, in a ſhort Epitome giue you the arguments of all the Fables in *Ouids Metamorphoſis*, which for your better content I ſhall expreſſe to you in verſe, and with that conclude my firſt booke called *Clio*.

An abſtract of all the Fables in the fifteene bookes of Ouids Metamorphoſis, *as they follow in the Poëm.*

Lib. 1.

CHaos *into foure elements deuided,*
Each one into their ſeuerall place is guided.
And for their ſundrie creatures, Roomth prepare,
Th'inhabitants of th'Earth, Sea, Heauens, and Aire.
Of earth and water man is firſt begot,
And the foure ages next ſucceede by lot.
Gold, Siluer next, third Braſſe, the fourth of yron:
In laſt of which, the Giants ſeed inuiron
The ſpatious earth, and are become the head
Of Nations: of their ſpilt blood man'sbred.
This wicked generation, Ioue *(inſtated*
In high Olimpus, hauing firſt tranſlated
Lycaon *to the ſhape of woolfe) deſtroies*
In a deepe deluge. Pirrha *ſole inioyes*
The earth, with her Deucalion: *theſe at laſt,*
By ſeuerall ſtones behind their ſhoulders caſt,
Repaire mans generation: other creatures,
From heate and moyſture breed their ſeuerall features.
'Mongſt theſe, the ſerpent Python is begot,
Him, with an arrow, bright Apollo *ſhot;*
In memorie of which, Pithęan *playes*
Are celebrated, euen to Cæſars daies.

Yet

Yet was no Lawrell *knowne on earth to be,*
Till Daphne *was transform'd into that tree.*
Her father growne disconsolate and sad,
The floods (that of his sorrow notice had)
Come to his comfort: Inachus *alone,*
To Pœneus (Daphnes *father*) *tells his name:*
Whose beauteous daughter Iö (*heauen knowes how*)
Ioue, *after Rape, transformes into a cowe.*
Argus *that had a hundred eyes, her kept,*
Whom Mercury *so charmed, that he slept:*
And after Syrinx *transformation hard,*
His sleepie head, he from his shoulders par'd.
His hundred eyes, whose sights begin to waine,
Iuno *dispos'd into her peacocks traine.*
Iö *restor'd vnto her first shape, beares*
Young Epaphus; *who being growne to yeares,*
To Phaeton *obiects, That he was bred*
Of mortall straine, and not diuinelie spred.
Th'aspiring lad, his mother Climen' *leaues:* Lib. 2.
And of his father Phœbus *he receiues*
An ominous boone: he, for three dayes, hath wonne
The guidance of the chariot of the sonne:
By which, the vniuersall gloabe is fir'd,
Ioues *thunder strikes the lad that so aspir'd;*
And as a token of that generall wrack,
The sun-burnt Æthiops, haue since then bin black.
Now whilst the sisters of young Phaeton,
With Cignus *for his death lament and mone,*
The Fates (that all our mortall actions skanne)
Change these to trees, and him into a swanne.
Now Ioue *surueighs the vniuerse, restor'd*
To pristine beautie: saw, and seeing ador'd
The bright Calisto, *whom he made a rape,*
And vitiated in Dianaes *shape.*
For which, the wrathfull Iuno *changeth cheare,*
And in her rage, transhapes her to a Beare;
Whom as young Archus *chaceth 'ore the playne,*
(Her sonne) and with his arrow had nigh slayne,
Ioue *by his power determinates their iarres,*
Changing both mother and the sonne to starres.
And now th'inraged Iuno *hauing long*
Complain'd to old Oceanus *her wrong,*
Is borne to heauen vpon her peacocks traine,
Stucke with the eyes of Argus *lately slaine.*
Next must the Crow her snow-white hew forgo,
For she despis'd the shape of Cornix, *who*
Tells her owne transformation: hauing mourn'd
For faire Nictimine *to a night-crow turn'd;*
She notwithstanding, to Apollo *prates,*
And how Coronis *plaid him false, relates.*

Wrathfull Apollo *hauing raſhly ſlaine*
His beautious loue, turnes to the Crow againe,
Condemnes his babling, and in deepe deſpight,
To cole-blacke feathers turnes his ſiluer white.
Of her and Phæbus, Eſculapius *came,*
Whoſe fortunes whil'ſt Ocirrhoe *doth proclaime,*
The gods (that of propheticke ſpells haue care)
Tranſmute her to th'equinall ſhape of Mare.
Apollo, *that but late the Sunnes coach ſteard,*
Leauing the heauens to keepe Admetus *heard,*
His oxen ſtraie: Battus *to* Hermes *lies,*
Whoſe faith the god in double habit tries:
And finding him, his falſeneſſe he ſo hated,
That to a Tutch-ſtone Battus *is tranſlated.*
Thence to the Attick Regions hauing paſt,
King Cecrops *daughter he inioyes at laſt,*
Herſe *the faire, whoſe enuious ſiſter hight*
Aglaurus; *her, the god for her deſpight*
Turnes into ſtone. Great Ioue, Europa *ſpies,*
And for her loue he leaues th'Olimpicke skies.
Commanding Mercurie, *whom* Maia *boare,*
To driue Ægenors *cattell to the ſhoare.*
Thither Europa *comes, ſweete flowers to cull,*
Her, Ioue *tranſports to Creete in ſhape of* Bull.
Lib. 3. Cadmus *her brother, by* Ægenor *charg'd*
To ſee his ſiſter by ſome meanes inlarg'd,
In his long ſearch a monſterous Dragon ſlew;
From whoſe ſowne teeth, men redie armed grew:
With theſe, he founded Thebes; after, laments
Actæons *fall, borne to ſuch ſtrange euents,*
Who by Diana *to a Hart transform'd,*
Was woorried by his hounds. Then Cadmus *ſtorm'd*
At his neere kinſmans death. This, Iuno *ioyes,*
Who in her hate faire Semele *deſtroies;*
The ſhape of her nurſe Beroe *ſhe aſſumes,*
By whoſe bad counſell, Semele *preſumes*
To aske her owne death. Now ſome few daies after,
Ioue *with his Queen diſpos'd to mirth and laughter,*
Diſpute of Venus, *and deſire to find,*
Which ſex to pleaſure ſhould be moſt inclin'd.
Tireſius *(who before both ſexes prou'd)*
Judgeth the cauſe on Ioues *ſide.* Iuno *mou'd,*
Depriues him ſight: to recompence his eyes,
Ioue *fils him with the ſpirit of propheſies.*
His augurie Narciſſus *firſt made good,*
Who 'gainſt all womens loues oppoſed ſtood;
Mongſt whom the faire nymph Eccho *by her ſorrow*
Loſt all ſaue voice, which ſhe from voice doth borrow:
He, pining with ſelfe-loue, was the ſame bower
(Looſing his forme) tranſhap't into a flower.

Peatheus, *the sage* Tiresius *doth deri'd,*
Though he before the truth had prophesied:
For when god Bacchus *rights were celebrated,*
One of his Priests (who had before related
Of saylers turn'd to fishes) he keepes bound,
Receiuing from the Bachides *many a wound.*
This makes the wine gods Orgyes *of more fame,*
Alcathoe *with her sisters mock the same.* Lib. 4.
And at their distaffes many tales they tell,
First, what vnto the blacked Moores befell:
Of Phæbus *to* Eurinome *transuerst,*
By which all lets and troubles are dispersed,
That he may freely with Leucothoe *lie,*
For which the iealous Clytie *seemes to die;*
But turnes into a Turnsole: they relate
Hermophraditus *next (by wonderous fate)*
And Salmacis, *both in one bodie mixt.*
This done, the sisters in their madnesse fixt,
Conuert to batts, their spindles change to Vines,
Their webbes to leaues, made by the god of wines.
At which whil'st Agaue *reioic't, her glee*
Is turn'd to discontent, for she may see
Ino *and* Athamas *of great renowne,*
Run headlong to a rock and thence leape downe;
These being made sea-gods; whil'st the Theban dames
Lament their new change, and inuoke their names,
Amid'st their sorrows and sad funerall mones,
Part are made birds, and part are turn'd to stones.
Cadmus *with these calamities distrest,*
Leaues Thebes, and in Illiria he seekes rest.
Where with his wife debating mid'st the brakes
They soone may see each other turn'd to snakes.
Alone Acrisius *still remaines instated,*
Of all that Bacchus *and his* Oryges *hated.*
Perseus *his graand-child, of faire* Danae *bred,*
With crooked harpe cuts off Gorgones *head.*
Whose purple drops as to the earth they fall
Turne into serpents and before him crawle.
Atlas *he changeth into a mountaine hye,*
And all those shackles that Andronia *tie,*
Are into stones conuerted: many a bold gueſt
Intends to interrupt his bridall feast.
Where Phineus, Pretus, *and their furious band*
Are chang'd to Marble, and before him stand.
Pallas *(till now the noble* Perseus *guide)* Lib. 5.
Leaues him, and through the aire doth gently glide
To Helicon, *there doth the goddesse meane*
To view the famous Well cal'd Hippocrene.
The nine-Muse sisters of the Pyrens tell,
And what to the Pyerides befell.

How they contending with the Muses were
Transformd to Pyes, still chattering euery where.
By whose example Pallas *soone puts on*
Lib. 6. *A Beldams shape, transports her selfe anon*
To Ariachne, *who with her compares,*
And hauing after strife, wrought sundry chares,
Pallas *transhapes her to a spider, leauing*
Her antient Art, to take delight in weauing.
This mooues not Niobe, *who late had lost*
Her children, and in diuerse turmoyles tost,
Is chang'd to stone. Now when the people knew
This portent, they the memorie renew
Of the base Lysian rustickes turnd to Frogges,
And by Diana *doom'd to liue in bogges.*
They Marsias *likewise can remember still,*
Who ranks his musicke with Apolloes *quill:*
But he that 'gainst the gods, sought praise to winne,
In this contention lost both lawd, and skinne.
When all the neighbouring cities came to cheere
Distressed Thebes, the Athenians absent were;
And to their sorrowes can no comfort bring,
Being at home awde by a tyrant king.
Tereus, *who the faire* Philomel' *deflowring,*
Turnes to a Lapwing, in the ayre still towring,
As Philomel' *into a Nightingale,*
And Progne *to a Swallow. This sad tale*
Vnto Pandion *told, he dyes with griefe:*
In whose sad kingdome next succeedes as chiefe,
Ericteus: Orithea *the faire*
His daughter, Boreas *to his kingdome bare.*
Of her, he Calain *and* Zethus *got:*
Amongst the Argonauts these tooke their lot.
There Iason *the white teeth off serpents sew,*
Of which, men arm'd in compleat harnesse grew.
The waking dragon made to sleepe: the Fleece
Of gold from Phasis *after brought to Greece.*
Medea *he beares thence; She by her art*
Lib. 7. *Makes young, old* Æson, *promising to impart*
Like good to Peleus; *to his daughters showing,*
From a decrepit Ram, a young lambe growing:
But slew him by her fraud. Transported thence,
She with Ægeus *makes her residence:*
Against whom Minos *wars, hauing collected*
Men from all places, by his skill directed:
As some from Paros, which long time before,
Arne *betrayd, for which she euer wore*
The shape of Daw. King Æacus *supplyes*
With Mirmidons, that did from pismires rise,
King Minos: Cephalus *these forces led,*
Who seeking to adulterat his owne bed,

Preuailes with Procris : *whil'st his dogges in chace*
Of a wild fox, both in the selfe same place
Are chang'd to stone. Minos, Alchathoe *woone.*
Nisus *and* Scilla *are in shape foredoone,*
He to a Hawke, she to a Larke is shifted,
And through the aire with their light feathers lifted.
Thence he returnes to Creete, all sad and dull,
Where liu'd the Minotaure *halfe Man halfe Bull ;*
Him Theseus *slew, and after doth beguile*
Faire Ariadne *left in Naxos Isle.*
With her god Bacchus *enters amorous warres,*
And placeth on her head a crowne of starres.
Young Icarus *with his old father flies,*
And downe into the sea drops from the skies.
His death, whil'st Dædalus *laments : this sees*
The Partridge new transformed. Now by degrees
Theseus *winnes fame, scarce spoken of before,*
Being cal'd to hunt the Calidonian Boore ;
Which Meleager *slew, and died by th'hand*
Of his owne mother, in the fatall brand.
His sisters with loud shreekes his death proclaime,
*Being all chang'd into * birds that beare his name.*
He visits Achelous *in his way,*
And all these Islands that but th'other day
Were Nymphes and Naides which appeared true,
Since the like transformation Lelex *knew,*
In Baucis *and* Philemon, *whom he sees*
Growing before him in the shape of trees.
Their cottage made a Temple for their sakes,
The village where they dwelt, all standing lakes.
Achelous *addes to these the transformations*
Of Proteus *and of* Mestra, *with the fashions*
That he himselfe appeared in, when he prou'd
His strength 'gainst Hercules : *both deerely lou'd*
Faire Deianeira ; *who hauing vnderstood*
Her husbands scapes, dipt in the Centaures blood
A fatall shirt. Alcides *doth expire,*
Being after made a starre : Lychas *her squire,*
Is fixt a sea-rocke : whil'st Alcmena *hyes*
To Iöle, *and as they two deuise,*
She tells her of Galantis, *before made*
A monstrous Weasill : th'other showes the glade,
In which at that time shee might growing see
Her elder sister, now growne to a tree.
To them comes Iölaus, *in the way*
(Made young by Hebe : *)* Ioue *himselfe can say*
And instance Æacus, *this to be true,*
From him Miletus *fled, and thence withdrew*
Himselfe to Asia, *from whom descended*
Caunus, *and* Biblis, *whose hot loue extended*

Lib. 8.

* Birds called Meleagrides.

Lib. 9.

To her owne brother (as the stories tell)
And weeping, was desolu'd into a well.
This had appear'd more strange, were it not knowne
Young Iphis *on her marriage day was growne*
To be a compleat man; these nuptialls saw
Hymen: and thence he doth himselfe withdraw
Lib. 10. *To* Orpheus *spousalls, but his bright robes di'd*
In funerall blacke: Euridice *the bride*
Expires vpon her marriage day, being stung
In th'anckle by a snake, when Orpheus *sung*
His various transformations to the Lyre.
The trees to heare him from all parts desire,
Amongst whom came the Cypresse and the Vine,
The one clasp's Cyparissus *in her twine,*
The other Atis; *euerie Thrasian fro,*
That in his death had hand, besides them grow.
And are made trees, Bacchus *departs from Thrace,*
Lib. 11. *And because* Midas *gaue* Silenus *place,*
With entertainments due, to quittance this,
He guerdons Midas *with his golden wish:*
Who after wearied with his rauishing dreames,
Was made to wash him in Pactolus streames.
They since that time their golden tincture keepe
Still glistring when the Sunne shines on the deepe.
Pans *musicke and* Apollos, Midas *heares,*
And by false sentence ganies him Asses eares.
Phœbus *(this done) an humane shape puts on,*
And build's Troyes wals, to be excel'd by none.
This cittie, great Alcides *hauing rac't:*
With Pirams * *sister, he the valor grac't*
Of Aiax Telamon, *who in these bralls*
Was first set foot vpon the Dardan walls.
Peleus *wedds* Thetis, *though against her will,*
For though she by her godhead had the skill
To shift in sundrie shapes, yet was compreſt,
And Peleus *lodg'd vpon her yuorie breſt.*
To Ceix *he past thence (one of his blood)*
Where he part saw and partly vnderstood
Dedalion *take on him a goshawkes shape,*
And Woolfe made stone, that flying thought to scape.
Soone after this, Alcinoe *in her bed*
Dreaming she saw her lord shipwreckt and dead,
And from the shore his liueleſſe bodie floting,
Both were made birds; which some spectators noting,
Straight call to mind, how * Æsacus *before*
Was chang'd into a Sea-gull: him deplore,
Priam, *and all his sonnes as lost and dead,*
Excepting Paris, *who to Greece was sped,*
And brought thence Hellen: *him the Greekes pursue*
At Aulis Gulfe they anchor: where in view

Hesion.

* *Esacus* the sonne of *Priam.*

Of the whole fleet, a Dragon they espie
Obdur'd to stone. To Troy-ward thence they hye,
Where Cygnus, on whose skinne no steele could bite,
Was by the great Achilles bruis'd in fight:
And at the instant made a siluer Swan,
So Cœnis once a woman, now a man,
Was after likewise to a bird conuerted.
This tale 'mongst others Nestor had inserted.
Periclimenes change to her repeates.
Neptune meane time the other gods intreates
About Achilles death, being much offended
At his late losse: he dead, Aiax contended Lib. 12.
With slye Vlysses, for his armes and shield:
Aiax disgrac't expires, and in the field:
Where his blood dropt a purple Hicinth grew,
In memorie that Aiax, Aiax slew.
Troy sackt by th' Argiues, Hecuba the Queene
Turnes to a she dogge, keeping still her spleene:
Her sad distaster all the gods lament,
Aurora sheddes most teares, still discontent
For Memnons death. Æneas leauing Troy
To Anius comes, a prince depriu'd all ioy,
Because his daughters were made house-doues, sad,
That he of them no greater comfort had.
Thence past he diuers shores and sundrie nations,
With wonders fil'd, and various transformations.
Till piercing Italy (yet free from scar)
With the bold Turnus he beginnes new war.
He sends to importune Diomedes ayd
By Venulus: whose fellowes were all made Lib. 13.
Light feathered birds: th' imbassador deni'd,
And back returning by a riuers side
Spies a wilde Oliue, which before had bin
A louely sheapheard, but now chang'd for sinne.
Æneas shippes are in the hauen burn'd,
But pitied by the gods, to sea-nymphes turn'd;
Ardea to a bird more strange than these,
Himselfe into a god cal'd Indiges.
Him, other kings succeed, and 'mongst the rest
Liu'd vnder Proca (that faire nymph who best
Can skill of Gardens) vnto whom resorted
The fresh Vertumnus, and Pomona courted:
He in an old wiues shape to her relates
The tale of Anaxarites, how the fates
For her obdureneesse turn'd her into stone.
Pomona listning (and they both alone)
He to his youthfull shape againe retires,
And in the Garden quensht his amorous fires.
In processe vnder Numitor the king,
Where earst cold waters slid, now warme bathes spring.

Him Romulus *succeeding, is created*
The god Quirinus, *and his wife instated*
The goddesse Ora'. *Him* Numa *next insues*
Who of the birth of Croton *asking newes:*
He chanc't on pebles, who in all mens sight
Once being blacke, were chang'd to perfect white.
He likewise heard Pythagoras *declame*
All the transhapes beneath the heauenlie steame.
Ægæria *next king* Numaes *death deploring,*
Not comforted at all with thy restoring,
Hippolitus, *nor yet to heare thee tell*
Thy change; she wept her selfe into a well.
Nor is this to be wondred, since we see
Thy Lance (oh Romulus) *a flourishing tree.*
And Cyppus *to weare hornes: (hauing gone so far)*
We end with Iulius Cæsar *made a starre.*

Explicit lib. primus.
Inscripus CLIO

THE SECOND BOOKE

inscribed EVTERPE.

Of the Muses, the Sybells, the Vestalls, the Propheteſſes, the Heſperides, the Graces, &c.

THE bodies of all reaſonable creatures (as *Ficinus* ſaith) are naturallie pregnant, as hauing in them the ſeedes of iſſue, ſo likewiſe is the mind; both, ſtill procreating and bringing forth: as we ſee at ſuch a time the heire appeares; after, the teeth breake forth of the gummes; at ſuch an age, the beard growes vpon the chinne, and in time alters and changes colour; and ſtill the naturall faculties are in action. If then the body be ſo fertill, how much more is the nobler part of man, the Soule and the Mind, plentifullie furniſht with theſe ſeedes, that long for production: as the inſtinct of manners, of arts, of diſciplines, and ſuch like, which are generated in the breaſt, and in their fit and due time haue their ſeaſonable birth. For no ſooner are we paſt the cradle, but we begin to affect few things good, honeſt, or profitable: but none at that age acquires after things vnknown. It is therefore a conſequent, that there is borne with vs and bread in vs, certain notions of thoſe outward things, the forms of which we apprehend, and their practiſe ſtudy to imitate. This euerie man, if he will but obſerue, may by experience find in himſelfe. For if we recollect our ſelues to apprehend any probleme or myſticall doubt, which is not within the compaſſe of our preſent capacitie; after deepe conſideration and mature deliberation, all the barres and rubbes of our fantaſie and ſences being remooued, we retyre our ſelues into a more priuate and inward contemplation, and then moſt ſubtillie reaſoning with our ſelues, we ſhall by degrees perceiue the clowd to vaniſh, and the truth appeare in full glorie and ſplendour. Therefore, when we preſent our ſelues vnto ſchoole-maſters: the braine faſhioneth in it ſelfe many Ideas, without rule or example, which like a rank and well manur'd field, hath in it the ſeedes and grounds of many fruitfull ſciences; theſe if a skilfull man take in hand, bring oft times a croppe aboue expectation. Thus much *Plato* expreſt in many places, but in his *Theage* moſt plainelie, *No man* (ſaith he) *hath of me learnt any thing, though from me, many a one hath gone the more learned.* And as *Socrates* ſaith, *Me tum exhortante tum bono demone ſuggerente*, *By my exhortations, and the good Angels*

Angels ſuggeſtion. With this ſhort preparation, we come now to the Muſes, of theſe innate ſeeds, the glorious and euer-during fruit. *Heſiod* pronounces them to be the daughters of *Iupiter* & *Memorie*, in his *Theogonia*. From hence it ſeemes, the men of Gnydos had a cuſtome to ſelect ſixtie graue and vnderſtanding men, out of the prime of the nobilitie, and to commit vnto them the affaires of the Common-wealth, and ſuch they called *Amnemodes*, or remembrancers. *Alcmæon* and ſome few others, call them the daughters of *Earth* and *Heauen*. *Pindarus* in one of his Hymnes thus ſpeakes to one of them, *Incipe vero Cœli filia*. *Ariſtarcus* and *Mimnerca* (if we may beleeue *Euſtathius*) determine, that the *Muſes* were before *Iupiter*, interpreting the word *Muſa*, the *knowledge of the ſoule*, which is a thing no leſſe diuine than the ſoule it ſelfe. To him *Homer* aſſents, calling it, *The celeritie of knowledge*. *Plato* in *Cratilo* deriues it from diligent ſearch and inquiſition, to whom *Pharnutus* in his booke intituled, Of the nature of the gods, ſubſcribes. Of the ſame opinion is *Suidas*. They are therefore (ſaith he) deriued from Inquirie, being the originalls and cauſes of all ſciences and diſciplines: others, as *Caſſiodorus*, becauſe they conteine in them a conueniencie and concordance of arts: or (to conclude) as *Diodorus* writes, They were therefore called *Muſæ*, becauſe they comprehend the art of modulation or tuning, with a conſent or agreeing of all other diſciplines. Diuers authors much differ about their number, *Varro*, as *Seruius* witneſſeth of him, allowes onelie three, *Ina*, which is bred by the motion of the water; a ſecond, begot by the ſprinkling of the ayer; a third, meerelie ariſing from the ſound of the voyce. *Auguſtine* ſpeakes of a cittie, which *Gyraldus* names Sicion, the primates of which, of three ſeuerall famous worke-men beſpake three effigies or images of the *Muſes*, to beſtow as a gift vpon the Temple of *Apollo*; and which of them could expreſſe the greateſt art and moſt exquiſite workemanſhip, he to be the beſt payd for his paines. It ſo hapned, that their three labours were equallie beautifull, and ſo eſteemed, in ſo much that all the nine pieces pleaſing generallie, they were all bought and dedicated to the Temple. To euery of which, the Poet *Heſiod* after gaue a ſeuerall Embleme or Motto: Not (ſaith he) becauſe *Iupiter* had begot nine Muſes, but that three artificers had forged three apeece: and therefore the number of three; becauſe it is eaſie to obſerue, that euerie ſound which begets any materiall thing concerning muſicke, is tripartite by nature: either it proceedes from the voyce ſimplie, as to thoſe that ſing without an inſtrument; or with the breath, as the Trumpet, Cornet, or Sackbut; or by the ſtroakes, as the Lute, Harpe or Gitterne. The names of theſe ſtatue-makers, *Auguſtine* ſaith, were *Cephiſodotus*, *Strongilio*, and *Olimpioſthines*. *Pauſonias* relates, that in times of old there were acknowledged no more than three, (by *Oto* and *Ephialtes* the ſonnes of *Aloeus*) cald Meditation, Memorie, and Song or Muſicke. *Archeſtratus* the Poet, affirmes as much; as alſo, that theſe two were the firſt that offered diuine ſacrifice to the Muſes, and impoſed theſe names vpon them in Hellicon. Some authours will approue but two; others will make them vp foure, for the excellencie of the number, which the Pythagoriſts held to be ſo ſacred, that by that (as *Plutarch* replyes) they vſed to ſweare, *Per quaternionem ſacrum, qui animæ noſtræ tradit naturam æternam, &c. By the holy number of foure, which lends to the ſoule an eternall nature, &c.* Some haue rayſed them to fiue; others to ſeauen; *Pierius Macedo*, he increaſed their number to nine. Some are of opinion, that the names of the nine daughters of *Pierius* were impoſed vpon the Muſes: theſe are character'd by *Heſiod* in his *Theogonia*. *Lucan* in his third dialogue of the ſupernall gods, calls the Muſes

Plutarch in Græcis petit.

ſes virgines, and ſuch as are contented with their natiue colour and beautie: he likewiſe tearmes them invulnerable, as not to be toucht or wounded with the wanton darts of *Cupid*. They were crowned diuerſe wayes by diuerſe nations: ſome beſtow Coronets of the palme-tree vpon them, ſome lawrell, others chaplets of roſes: to which *Sapho* ſeemes to allude, moſt elegantlie taunting an vnlearned woman,

——Mortua iacebis
Nec enim hortulum habes roſarum ex Pieria,
——Thou ſhalt lye dead
Without Pierian *roſes 'bout thy head.*

Cornutus in a booke intituled *De natura Deorum*, ſaith, that there were firſt onelie three, according to that number which is attributed to the deitie, as the moſt ſimple and perfect of all others. Thoſe that made foure, as *Cicero*, or fiue, had reference to the auncient inſtruments of muſicke then in vſe, and which yeelded no more ſeuerall ſounds. Thoſe that approoued ſeauen, to the ſeauen liberall arts alluded the ſeauen Muſes. But there are nine receiued and allowed amongſt vs, and that for diuerſe reaſons; as firſt becauſe the number of nine is held to be vertuall and perfect; being an euen foure, ariſing from a firſt odde; and then odlie to an odde: it is likewiſe deuided and diſtinguiſhed into three equall oddes, then it conſiſts of Triangulors, &c. Beſides *Mnemoſine*, who is ſaid to be the mother of the Muſes, her name conſiſts of nine letters. *Fulgentius* ſaith, that the nine Muſes, with their brother *Apollo*, import nothing elſe than the tenne modulations of mans voyce, therefore is *Apolloes* harpe repreſented with ten ſtrings: ſo in the Scripture we reade of the *Decachord* or *Pſalterie*: others moraliſe it to be the foure *former teeth*, againſt which the tongue ſtriketh: *the two lips* which are the Cymbals or Inſtruments to faſhion the words: *the tongue and the ſtring of the tongue*: the *pallate*, whoſe concauitie begets a ſound: the *wind-pipe* which is the paſſage of the breath; and the *lungs*, which like a paire of bellowes, giues and takes backe the ayre or ſpirit. *Virgill* of the Muſes writes thus:

Clio *geſta canens tranſacta tempora reddit,*
Melpomene *tragico proclamat mæſta boatu.*
Comica laſciuo gaudet ſermone Thalia,
Dulciloqui calamos Euterpe *flatibus vrget.*
Terpſichore *affectus Cytharis mouet, imperat, auget,*
Plectra gerens Erato *ſaltat pede, carmine, vultu.*
Carmina Calliope *libris heroica mandat.*
Vrania *poli motus ſcrutatur & Aſtra:*
Signat cuncta manu loquiturque Polimnia *geſtu,*
Mentis Apollineæ vis has mouet vndique Muſas,
In medio reſidens complectitur omnia Phebus.

Clio *paſt acts to after ages ſings,*
Melpomine, *with tragicke buskin, ſhe*
In bellowing breath proclaimes diſaſterous things.
Comick Thalia *affects wanton lie*
To ſpeake and write. The eloquent mans quill
Euterpe *vndertaketh to inſpire*
With her learn'd breath. Terpſichore *is ſtill*
Buſied about the muſicke of the Lyre,

Th'affections to command, to mooue, and ſway.
But Erato *a Rebeck beares, and knowes*
To tread to it: of Verſe ſhe can the way,
And how to frame the geſture. Number flowes,
In ſtraynes Heroick, from Calliop's *penne;*
Which ſhe to bookes commits. The ſtarres and ſpheares,
Vrania *ſearcheth, and inſtructeth men*
In their true motion. Polihimnia *ſteares*
Action and language, by her hand directed,
Which by her helpe, an orator much graceth.
By Phœbus *thus the Muſes liue protected,*
He in the mideſt, the Nine about him placeth.

It may now laſtly bee demaunded by thoſe that are ſtudious of antiquities, Why the Vertues, the Diſciplines, the Muſes, the Deuiſers and Patrons of all good arts, with diuers of the like nature, ſhould rather bee comprehended vnder the feminine ſexe, by the names of Virgins and women, as alſo their pictures drawne to the portraitures of damoſells, than either by maſculine nomination, or according to the effigies of men; the rather ſince not onely the Ethnickes and Morrall men, but euen Chriſtians and Theologiſts themſelues, in all their bookes and writings which they commit to poſteritie ſtill continue them vnder the ſame gender? for who is ignorant that *Sophia*, which ſignifies Wiſdome, was not from the beginning, and before the world; who is ſayd to be the mother of the three Theologicall Vertues, Faith, Hope, and Charitie, and theſe repreſented as Women? why ſhould the ſeuen liberall Arts, bee expreſt in Womens ſhapes? why the nine Muſes bee the daughters of *Iupiter*; as all writers agree? Why is Wiſdome called the Daughter of the higheſt, and not rather the Sonne, as witneſſeth the booke of Wiſdome? why *Pallas*, otherwiſe called *Minerua*, not the Sonne, but the Daughter of *Ioue*, (of whoſe braine ſhe was borne?) and why the moſt curious and diligent inquiſiters into theſe curioſities figure the liberal Arts and Diſciplines like women and not rather like men? or by what reaſon the Muſes ſhould be perſonated rather like Damoſells than young men, ſtrenuous and excelling in maſculine Vertue? To all theſe obiections, it is briefely anſwered by *Lilius Gregorius*, as likewiſe by *Cornutus* whom ſome cal *Pharnutus*; That by the ſymbole or ſemblance of ſuch women, much ſcience is begot, and beſides much fruit ariſeth from the iudgment of the ſoule: beſides it was a cuſtome of old for Virgins to play and daunce in companies, which excellently fitted the coupling and ſiſterhood of the ſciences: theſe coherences are called by *Martianus Capella*, *Ciclicæ*; from whence *Vitruuius* grounded his *Euciclium*: beſides, the Greekes *Euciclopædia* is frequent with *Plinie*, *Plutarch* and the reſt: likewiſe in *Beroaldus* commentaries vpon the Golden Aſſe, he adds this one thing worthie obſeruation, to the great honour and commendation of the feminine ſex: the foure parts of the world haue their denominations from women. Aſia was ſo called of the nymph *Aſia*, from whom and *Iaphethus*, *Prometheus* deſcended; Europe, of *Europa* the daughter of *Ægenor*; Lybia, which is Africa, of *Lybia* the daughter of *Epaphus*; in like manner America (ſince diſcouered) beareth the like female figure: which (as *Beroaldus* ſaith) if the women of our age did fully apprehend and truely vnderſtand, how inſolently would they boaſt of their worth and dignitie? how would they glorie in vaine boaſts and oſtentations, how much

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continuall chidings would they vpbrayde their husbands, ſtill caſting in their diſhes their owne vertues and goodneſſe; ſtill commemorating and vrging, that women beare the names of all the foure parts of the diuided world; that wiſedome and the theological vertues are perſonated vnder the ſex of women; that the Arts, the Diſciplines, the Muſes, the Graces, and almoſt whatſoeuer is good, are deciphered both by the names and in the perſons of women: therefore (I feare) this had beene better kept as ſecret as myſteries in Sanctuaries, and not to haue beene publiſhed to them in their owne mothers tongue, in which they are ſo nimble and voluble; leaſt calling a Counſell about this argument, it may adde to their inſolencies, who haue too great an opinion of their owne worths alreadie.

I will onelie ſpeake brieflie from what places they tooke their generall denominations, and ſo proceede to euery particular perſon: They were called *Pierides*, of the mountaine Pieris, or as ſome will haue it of *Pierius*, who had nine daughters: Likewiſe *Camoenæ à Canendo*, of ſinging; *Heleconiades* of the fountaine called Helicon, that flowed from a mountaine in Boetia; *Pernaſsides*, of the hill Pernaſſus, ſcituate in the Region of Phocis; *Aonides*, of the Aonian mountaine; *Pegaſides*, from a ſpring or well ſo called, firſt diſcouered by the hooffe of *Pegaſus*, the horſe of *Perſeus*; *Cithereides*, of Citheron, a hill neere to Thebes; *Libethrides*, from a fountaine in Magneſia; *Pimplæades*, from a place in Macedonia; *Iliſsiades*, from a flood by Athens; *Theſpiades*, from the Theſpians; *Ligyæ*, of a people of Lariſſina, who ayded *Xerxes* againſt the Greekes; *Caſtalides*, of the fountaine ſo called; *Corycides*, of a hill, or rather a caue amongſt the Delphians; *Pateides*, of a well in Macedonia; *Olimpiades*, of the mount Olimpus; *Ardalides*, of *Ardalus* the ſonne of *Vulcan*: of theſe you may further reade in *Varro*, *Herodotus*, *Terentianus*, *Plutarchus*, *Pompeius*, *Pauſonias*, *Solinus*, *Seruius*, *Macrobius*, *Sidonius*, *Placiades*, *Lilius*, *Gregorius*, *Picus Mirandula*, and others.

Clio.

Heſiodus in his *Theogonia* ſaith, that *Clio* is the daughter of *Iupiter* and *Memoria*, and is the eldeſt of thoſe Muſes which he was nine nights getting: ſhe is called *Clio*, *apo ton kleno*, which is *Laudo*, to praiſe: or of *apo tou eleous*, for glorie which learned men acquire; or that glorie which is conferred on eminent and great men, by the encomiaſticks of Poets, ſo ſaith *Diodorus*: But *Placidus* deriues the Etimologie of her name from the cogitation and inueſtigation of arts and ſciences. Some ſay, that ſhe hath the preheminence and gouernment ouer hiſtories, as *Apollonius* in his Commentaries relates (and therefore at this time I am to inuocate her ayde and aſſiſtance in the proſecution and perfecting of this worke in hand.) She is moreouer taken for the mother of * *Hyalemus* and *Hymenæus*, the god of marriage; who are therefore called the ſonnes of *Clio*, becauſe of their knowledge in Hiſtorie, for ſo *Iohannes Grammaticus* is of opinion: the firſt, the Author of ſad and mourning Madrigalls: the other of pleaſant and ioyfull Epithalamions and nuptiall ſongs: the firſt in melancholie Elegeicks: The laſt, in loftie Iambicks. *Apollodorus* in his firſt booke of the Originall of the gods, ſaith, that *Clio* was beſotted with the loue of *Pierius*, the ſonne of *Magnetis*: (by the incenſed wrath of *Venus*, becauſe ſhe reproued her for too much dotage on *Adonis*) and that by *Pierius*, ſhe had the boy *Hyacinthus*: But that it is ſhe by whom all men are accited and ſpur'd

* Or Ialemus.

on to the purchaſe of honour and glorie, whence elſe came that magnanimous and bold enterpriſe of *Hercules* in that great Centauromachia againſt the ſons of *Ixion*? to call to combat all the robuſtious pyrats at ſea, and robbers and ſpoylers on earth? Tyrants and euill doers to tame? and horrid and dreadfull labours to ouercome? the invulnerable Lyon of Cytharon to teare in pieces? The many headed monſter *Hydra* to ſuffocate and ſtrangle? the Eremanthian boare to ſlaughter, and the golden horned hart to ouercome? The rauenous Stimphalides to repell? and all the monſters and terrours of the earth in ſingle monomachy to ouercome? but to attaine to the *Apex* and heigth of fame and glorie, What mooued *Theſeus* (the ſecond *Hercules*) to remooue the rocks, and plucke thence and beare away the inchanted ſword? the *Minotaure* to kill? the tedious way to Athens to trauell? the ſtreights and paſſages in his iourney to cleere and free? *Corineta*, with his owne proper mace to ruine? *Pitiocamptes Sinis*, the ſonne of *Polypones*, to oppreſſe? and many other enterpriſes of no leſſe danger to acquire and accompliſh? What incouraged the Captaines and Generalls of the Græcian and Roman Empire to ſuch noble atchieuements, ſaue onelie the ſpurre of glorie to immortaliſe their names to all perpetuitie? So did his Poetrie illuſtrate *Homer*; his eloquence, *Demoſthenes*; and his integritie, *Ariſtydes*. In like manner, others by other meanes haue celebrated their names to poſteritie, to whom this *Encomium* may bee iuſtlie giuen, *Such as haue vertue in priſe and eſtimation, they tread the illuſtrious path: for euery mans proper action doth nobilitate his owne name.* Such therefore as deſire to be eterniſed, it behooues them auſpiciouſly to begin with ſome act either of conſequence or danger. For ſo ſaith *Pindarus* in his ſixt Hymne *Olimp.* *In the beginning of an enterpriſe a couragious and an vndaunted countenance is behoouefull.* For vertues are ſenſeleſſe of dangers. And *Heſiod* ſaith,

Virtutem poſuere dij ſudore parandum,
The gods haue plac't vertue, not to be arriued too without ſweat and trauell.

But it is next to be inquired what the ancient Poets chiefly intimated in this Nymph *Clio*: She is called the daughter of *Iupiter*, and ſignifies Glorie. If it be lawfull therefore to acquire glorie, and to leaue the memorie of your noble actions to poſteritie, farre be it we ſhould ſeeke the daughter but from the father, or court her without his conſent: who from the memorie and contemplation of a deed well done, deriues to vs a fame, in no age not to be celebrated. She is called *Prima cogitatio, i.* The firſt thought of ſeeking knowledge: and becauſe no mans meditations are about that by which he hath not a purpoſe to inlarge the dignitie of his owne name, therefore ſhe is called the firſt of the Muſes. *Plutarch* in his *Simpoſaicon*, diuides the nine Muſes into two halfes: the one to gouerne and haue dominion ouer paſtimes and pleaſures, leaſt any man ſhould fooliſhlie and vnaduiſed fall vpon actions diſhoneſt or vncomelie, ſtirring him vp with ſongs, dances, and ſweet ſounding inſtruments, to vertuous exerciſes; and reteining and keeping him backe from luſts, both vnlawfull and pernitious: the other diuiſion incourages vs, to actions difficult, to affaires ſerious and of import; and theſe are *Clio*, *Calliope*, and *Thalia*: for all things ought to be done in that *Symmetria* and due proportion of mediocritie, that in our ſports we ſlide not into luſts, and in things ſerious we ſtumble not at the moroſitie and peeuiſhneſſe of age. She had two ſonnes, *Ialmus* and *Himenæus*, men of two ſundry lots and conditions; the one in no place, but where there was ejulation and mourning; the other where there was euer ſport, mirth, banquets, and nuptiall ioyes. And as *Athenæus* obſerues from

Ariſtophanes

Ariſtophanes, *In Luctu Ialmus*, *in nuptijs Himenæus*. Nothing els is apprehended by theſe two brothers of ſuch contrarie diſpoſitions, but that all ſuch as ſeeke after glorie and the immortalitie of their names, are ſometimes with croſſe and ſiniſter accidents oppreſſed, and ſometimes with faire and proſperous ſucceſſes incouraged and puffed vp; ſinging ſometimes the ioyfull ſongs of *Hymeneus*, and forc'd at other times to be ſubiect to the ſad and melancholie howlings of *Ialmus*. And ſo much of *Clio*.

Evterpe.

Every man hath his pleaſures and delights, as well wiſe men as fooles: there is no man of ſo ſeuere a grauitie or auſtere a condition (no not *Timon* himſelfe) whoſe nature is not mollified, and made more tractable with the delight of ſome one thing or other. One is much pleaſed with horſes of good ſtomacke, another with dogges of excellent ſent or ſwiftneſſe, ſome with wealth, others with honour, and ſo of the reſt; and thus we paſſe through the pilgrimage of a life full of infelicities and calamities, with the greater content and eaſe by pondering ſome ſuch things in our minds, in which we take the greateſt pleaſure and comfort. Neither are the wiſe men without this alacritie, being ſometimes extaſide in the contemplation of things ſublime and high. *Plato* in *Philebis* (ſaith he) *As the intemperat man takes pleaſure, ſo doth the temperat man in his temperance; As the foole is delighted in his fooliſh opinions and vaine hopes, ſo is the wiſe man in his wiſedome and conſtant purpoſes; but that their contents are different and of contrarie qualities, no man makes queſtion.* The wiſe man therefore and the vnwiſe haue both their pleaſures, but ſo farre pre-excelling is the one, as the other is vile, abiect, and contemptible: for the one is goiged and ſurfetted with his delicacies, euen to loathing and vomit; the other, inebriated or rather quickned and inſpired with the ſprightly nectar of contemplation, flyes into the celcitude and maieſtie of things inſcrutable: neither conteines he himſelfe within the narrow and ſtraight empire of this vniuerſe, but acquires things aboue capacitie, and tranſcending nature; for incited with the deepe ſtudie of metaphyſicall philoſophy, he ſtriues euen to trace the ſteps of the infinite maieſtie, though it be confeſt that this ambition of his is both fooliſh and arrogant, yet is it daring, and noble, that not ſatisfied with the knowledge of humble and terrhene things, pierceth deeper, and aymeth higher, till it attaine that perfection of height, that the mind or vnderſtanding being filled, may ſtoppe at the fartheſt, as there hauing fixt *non vltra*. But this ſmall digreſſion, being of *Euterpe*, which word implyes nothing els but *true delectation* or *delight*, I hope hath not beene much impertinent. *Heſiod* cals her the ſecond Muſe in order, and the daughter of *Iupiter* and Memorie. *Neanthes* in his booke intituled *Rerum Græcarum*, calls her the mother of *Themiſtocles* but *Amphicrates* in his tractat of illuſtrious men, contraries that, and affirmes the ſtrumpet *Abrotonum* to be his mother. *Euterpe* is called the goddeſſe of pleaſantnes and iollitie, ſaid to be delighted in all ſorts of pipes and wind inſtruments, and to be both their inuentreſſe and guidreſſe; therefore it is not probable or credible, that *Themiſtocles* ſhould be her ſonne, when at a ſolemne banquet, as *M. Tullius* witneſſeth, he refuſed the harpe, for which he was accuſed in that aſſemblie of rudeneſſe and diſcourteſie, or elſe of want of skill, which was a kind of aſpertion in thoſe dayes and places. *Galenus* ſaith, that the Lyre or

Lib. 3.

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harpe (the pipe of whi ch *Euterpe* was the firſt deuiſer) were held in great eſtimation and honour: theſe be his words, *As in times of old to play vpon the harpe at meetings and banquets, or the like inſtruments, was held laudable and honeſt; ſo eyther to deny it, or haue no skill in it, was an opprobry and ſcandall.* *Lycurgus*, though he inſtituted moſt hard and ſeuere lawes ouer the Lacedemonians, yet the practiſe of muſicke he did both allow and highly commend, as a ſollace by which the troubleſome burden of labour and trauell might be the eaſilier tranſmitted. *Fauius* ſaith, that ſongs cheere the gally-ſlaue at his oare, and the pipe though not exquiſitelie playd vpon, yet the modulation is comfortable to ſuch as are ouertrauelled. The firſt vſe of pipes amongſt the Greekes was after certaine great victories atchieued, where they were in great opinion of themſelues; but they were after relinquiſht in Athens, either becauſe they were held as inciters to wanton meetings, or becauſe they rayſed a kind of vncomelineſſe and deformitie in the faces of ſuch as playd vpon them. Of theſe pipes there were diuers kinds, That which was made of the Lote-tree, was called *Plagiauton*; that of the Box tree, *Elimon*; that of the Lawrell tree, *Hippophorbon*; *Monantus* was likewiſe made of the Lote-tree, and moſt vſed at nuptials, which was called alſo *Pholingia*. The pipe nam'd *Libis*, called by ſome *Matroa*, was that which was ſolelie attributed to the inuention of *Euterpe*, though ſome beſtow it on the mother of the gods. The Tyrhenes vſed pipes of horne; the Thebanes made theirs of the ſhankebones of Hynd calfes; the Celtæ, of reeds; the Iſlanders of the Ocean (as the Scithæ, the Antropagi, and Armaſpians) of the legge bones of Eagles and Vultures; the Ægyptians pipe called *Polypthongos*, is compoſed of the ſtalkes of Barlie. There be as ſeuerall ſorts of this kind of inſtrument, as it is vſed amongſt ſundrie nations and places. Certaine it is, though her inuention was but poore and wretched at the beginning, yet it increaſed miraculouſlie: for almoſt no nation but ſung their ſongs, oades, ditties and hymnes, to ſeuerall ſorts of wind inſtruments; but eſpeciallie amongſt the Germanes in Europe they were in the moſt frequent vſe, from whom they had the name of *Tybiæ*. The interpreters of *Appollonius* and *Rhodius* affirme that ſhe firſt inuented the Mathemata, or diſciplines: others, that ſhe was much practiſed in Logicke. To ſpeake in one word what the Poets materiallie intended by *Euterpe*, *Plutarch* beſt expreſſeth in his *Simpoſaicon*, *All attribute to* Euterpe, *the contemplation of the truth of nature, eſteeming no delectations to bee more pure, or recreations more faire, than ſuch as haue their birth from her.* This therefore is the conſequence and coherence betwixt *Clio* and *Euterpe*, according to *Fulgentius*: we firſt in *Clio* acquire ſciences, and arts, and enterpriſes, and by them honour and glorie: that obtained, in *Euterpe* we find pleaſure and delectations in all ſuch things as wee ſought and attained: which agree with *Plutarchs* words from *Cryſippus*, *I take ſomething to my ſelfe which is appropriate to* Euterpe, *that ſhe hath in her that which inſtructs men in ciuilitie and decencie.* For *Euterpe* imports to vs nothing elſe, but the ioy and pleaſure which we conceiue in following the Muſes, and truely apprehending the myſteries of diſcipline and ſcience. Therefore with *Oppianus* in his *Halieuticis* I conclude, *Laboreum ſequitur gaudium.* i. Ioy ſtill followes labour. And ſo much of *Euterpe*.

Lib. 9.

THALIA

THALIA.

IT is a poſition, That the lawfull *Platouicke* banquet doth refreſh both the body and the mind: ſuch a one expreſt *Athenæus* in his *Dipnoſophiſtæ*; which ſignifies *Cenæ ſapientum*, *A ſupper or feaſt of Wiſe men*, which is a diſcourſe at table, both of pleaſure and profit; and of ſuch is the Muſe *Thalia* ladie and miſtreſſe. For there is nothing that doth better delight the body, refreſh the mind, or make cheerefull the countenance, than a banquet of that condition and purpoſe. *Ariſtotle* ſaith, That man is compoſed of a body (which is an earthie maſſe conſiſting of ſpirit and humour) and of a mind which includes two things, namelie Sence and Reaſon, from which all honeſt pleaſure doth ariſe and flow, if it be temperatelie and moderatelie gouerned. And *Galen* ſaith, That in a modeſt and well diſpoſed banquet, all theſe occurre and meete: For who knowes not, but by ſuch meanes the members are nouriſht, the humours renewed, the ſpirit refreſht, and the reaſon after a ſort watered? By this we haue a ceſſation from labour, a retyrement from care; for the body, ſollace; for the braine, incouragement. Take away the hillarities and mirth of feaſting and banquetting; the nutriment of loue, the communitie of friendſhip, and the ſollace of life, is by ſuch a reſtraint oppreſt, and by degrees adnichilate: for the communion and ſocietie of life, is the ſcope at which moderate banquets ayme, and not the lauiſh inuitation to healthing and intemperate drinking: which *Plutarch* in *Sympoſiacis* ſeemes to approoue in theſe words, ſpeaking of the Muſe *Thalia*: *For that which belongs to ſurpluſage of meate, and ſuperfluitie of drinke, concernes not* Thalia, *who makes a man ſociable in his banquets, who otherwiſe of his owne condition is churliſh and froward*. Therefore is *Thalia* deriued of *Caliazein*, which as the Greekes giue the etimologie is *Conuenire*, to meete according to appointment, well and contentedlie to pleaſe the pallat, and ſatiſfie the appetite, and not to gormondiſe and exceede in ſurfet. Therefore the counſell of *Varro* is, that all ſuch banquetters be either muſicall or learned, and not to exceede the number of the Graces, or the Muſes at moſt. From ſuch a feaſt are to be excluded all ſuch as are full of ſpleene, or prone to anger: but ſuch whoſe affabilitie is ſmoth, and apt for the time and place, voyde of all loquacitie, and ſuperfluous language, that rather ſweeten than diſtaſt the compāny; let ſuch be welcome gueſts to her table: but the gluttenous and fat diſhes of *Sardanapalus*, let them be as hatefull as cates ſauſt with poyſon, and ſuch belly-gods appeare to thee as dogges and ſerpents. *Fulgentius* and *Epicharmus Comicus* ſaith, that this Muſe is the moſt of all the reſt fauourable and gracious to Poets, becauſe they loue to meete familiarlie and fare daintilie, to expell ſorrow as they would doe ſhame, and melancholie as they would doe madneſſe: and this they doe with an *Antipharmacum*, compoſed of neat and briske wine, which doth ſmooth and enlighten a wrinkled and clowdie countenance; for *Thalia* will at no time ſuffer a Poet to droupe in ſpirit, or his fame to wither, as *Virgill* ſaith: *Eclog. 6.*

Noſtra nec erubuit ſiluas habitare Thalia.
Our Thalia *bluſht not to dwell euen in the woods among ſt vs.*

She is the third in ranke, who hath a denomination of * *dallein*, that is, Still ſpringing and growing greene. *Cornutus* ſaith, That from that denomination ſhe renewes and re-inſpires the decayed life of a Poet: or elſe becauſe at their free and iouiall meetings, ſhe perſuades them to friendlie and honeſt conuerſation

* *á Vireſcendo*

ſation, without brawles or riot; or laſtly (as others will haue it) in regard the Poets fame once deſeruedlie got, ſhall outlaſt time and liue with eternitie. Many beſtow on her the inuention of the Comedie; ſome make her the firſt teacher of Agriculture; and others, to be the mother of *Palephatus*, who writ much concerning plantation and inoculating, beſides fiue bookes *Incredebilium*, or things paſt beliefe. Therefore, the papers of *Palephatus* grew into an adage or prouerbe, becauſe his bookes had no credit giuen vnto them. Much is ſpoken of him by *Cælius* in his *Antiquæ Lection*: But of her there is nothing left ſaue this to ſpeake, That whoſoeuer ſhall imbrace the Muſes, ſhall purchaſe to themſelues immortalitie. Therefore *Pindarus* in *Olimpÿs* calls Poems, The purchaſes of diuine fame and glory immortall. *Plutarch* in *Queſt.* 14. and in *Sympoſiac, lib.* 9. will haue *Thalia*, *Calliope*, and *Clio* to be conuerſant in things ſerious, graue, and philoſophicall; in diuine things to haue ſpeculation; and laſtlie to meaſure all things iuſtlie, and weigh them in an euen ballance equallie: He that can doe this, is not onelie worthy to be reckoned amongſt the beſt of men, but to be numbered euen in the catalogue of the gods, of whoſe memorie no age ſhall euer be ſilent.

Lib. 30. *cap.* 34.

Melpomene.

By *ſweete modulation, all things are mooued*. *Plato* in his dialogue *de Furore*, calls her the daughter of *Iupiter*, and voyce of *Appollo*; nor without merit, if we but retire our ſelues and looke backe into the originall of things. Her name deriued from the Greeke dialect, importing *Canere*, to ſing; and *Concentum facere*, to make conſent or concord: which includes the temperature and modulation of the whole world. For what is better moderated or kept within a more due proportion than melody: For as the many limbes and members of the body, though they haue diuers place and motion, and haue ſundry gifts and offices, yet all their faculties are directed to one buſineſſe, as hauing one ſcope and ayme: ſo the varietie that ariſeth from diuers voyces or ſtrings, all agree and meete to make one melody, which as *Plutarch* writes in his booke *de Muſica*, ſignifies a* member of the body. And that euery creature liuing is delighted with harmonie, *Plato* doth gather, becauſe the celeſtiall ſpirit from which the world firſt tooke life, had his firſt liuelie being and exiſtence from muſick. *Strabo* writes that the elephants are made gentle, by the voyce and the beating of the timbrell, or the tabor. And *Plutarch* in *Sympoſiac*, That many bruit beaſts are much affected to, and delighted in muſicke: *Nam video, &c. For I ſee* (ſaith he) *creatures wanting reaſon are much pleaſed with harmony; as the Hart with the pipe, and the Dolphin with the harpe and voyce*: Of which *Pindarus* and *Virgill* are manifeſt witneſſes:

* *Melos.*

——*Inter Delphinus* Arion——

Which *Arion*, *Plutarch* in his *Conuiuium* thus elegantlie deſcribes.

Quod mare non nouit? quis neſcit Arion *tellus?*
Carmine currentes ille tenebat aquas,
Sepe ſequens Agnam, &c.

Which I thus engliſh.

What ſea, what earth, doth not Arion *know?*
Whoſe verſe could make the waters ebbe or flow;

His

His voyce hath cald the woolfe backe from purſuite
Of the mild lambe, and made his howlings mute.
Oft at his voyce, the fillie lambe hath ſtaid,
Whilſt on his life the fierce wolfe might haue praid.
Oft in one ſhade the hare and hound hath lyne,
Both liſtning to a muſicke ſo diuine.
The Lioneſſe, and Ewe together are
Attentiue both: but neither fierce, nor iarre.
The prating crow to Pallas *owle is ny,*
And quarrels not: the doue, the hawke ſits by.
Oft Cinthia *hath he ſet thine heart on fire,*
And made thee ſweare, his, was thy brothers Lyre
All the Sicilian cities are at ones,
And Italy is rapt with thy Lyrick tones.
Bound homewards good Arion *ſhipping takes,*
With all the ſtore his art, or muſicke makes.
He feard to ſee the wind and waters riſe;
But there more comfort than a ſhipbord lyes.
Behold the captaine with his ſword in hand,
With all that guiltie crew at his command,
Inguirt him round: he (well nigh dead with feare)
Intreates them their rude violence to forbeare:
Or if ſo madlie they his death deſire,
He firſt may take ſome comfort of his Lyre.
They grant him leaue, and ſmile at his delay:
He takes his chaplet of the ſtill-greene Bay,
A chaplet which euen Phœbus *might haue tryde,*
Then don's a roabe in Tyrian purple dyde:
And as the ſwanne that dying ſweetlie ſings,
So he betakes him to his voyce and ſtrings:
And from th' inuiron of theſe marine knaues,
Downe ſuddenlie he ſlips into the waues.
The crooked Dolphin takes him on her backe,
To ſaue Arion *from the preſent wracke.*
She ſwimmes, he ſits and playes vpon his Lyre,
And payes with muſicke the ſwift Dolphins hyre.

But to leaue to ſpeake of vnreaſonable creatures. In man there is a peculiar reaſon aboue the reſt, by which his mind is made pliant and tractable to this modulation, for it inſinuates into his boſome ſooneſt. For none is of ſo rude and rough hewne a diſpoſition, that yeelds not an attention to melodie, and is not captiuated and ſurpriſed with the rauiſhing ſounds of *Melpomene*. In the monuments of antient writers there are obſerued fiue ſeuerall ſorts of ſongs: the firſt Suphroniſtiche, ſuch were the ſonges that were vſed to bee reliſht in the eares of *Clitemneſtra*; and all ſuch ſingers are called Sophroniſtai, according to the Greekes; the ſecond were Encomiaſtice, Laudatory; in which the prayſes of the moſt excellent men were celebrated; and ſuch were ſoong by *Achittas*: the third, Drinetiche, or *Cantus Lugubris*, the mournefull ſong; the fourth, Orchematiche, or *Saltatoria*, the dauncing dyttie; the fifth, Pianiche, ſuch as is in *Homers* Iſliads, and is called Pœean, or Pœan; ſuch were Hymnes

Fiue ſeuerall ſorts of ſongs

to

to *Apollo*, not only in a plague time, that the Peſt ſhould ceaſe, but for the ceſſation of warre, or any other preſent miſcheife then immediat whatſoeuer. *Melpomene* is likewiſe the chiefe, and hath the prime precedencie in the Tragedie: as *Virgill* in the verſe before remembred.

Melpomene, tragico, &c.

Therefore it was the cuſtome in all the Tragedyes of old, to annexe to the end of euerie act, a Chorus, with ſome ſad and mournfull ſong: and the neerer they grew to the cataſtrophe or concluſion, the ſongs were ſet to the more paſſionate tunes, and ſoong with the more ſorrowfull accent, expreſſing an augmentation of griefe both in countenance and geſture. Some of the great Authors conferre vpon her the inuention of Rhetorick, of which opinion was *Pharnutus*, who doth etimologiſe *Melpomene*, from *Molpe*, which ſignifies the Sweeteneſſe of the voice: for one of the chiefeſt ornaments in an Orator is firſt Action, then a conſtancie in Voyce, Motion, & Geſture beſeeming and comly. Moſt certaine it is, that all theſe things commented of *Melpomene*, either concerning the deriuation of her name, or her inuention of arts, meete in this one center (to which ſo many lines ayme) to ſignifie to vs a well ſpoken, learned, and eloquent man, from whoſe lipps iſſue all fœcunditie and ſweetenes: And that he may attaine to this elegancie which ſo much graceth an Orator, behooues him take counſell of *M. Cicero*, that is, to ioyne Wiſdome with his Eloquence, and ſubſtance and matter to his pronuntiation and phraſe; by which practiſe, he may proue to the Common-wealth a moſt neceſſarie and profitable member. Laſtly *Fulgentius* teacheth, that by this Muſe is meant a maid giuen to meditation: as firſt, *Clio* begets a will; ſecondly, *Euterpe* a deſire to proſecute that which the will is bent vnto; thirdly, *Thalia* to be delighted in that which wee haue acquired; fourthly *Melpomene*, to meditate vpon that in which we are delighted. And ſo much for meditation, or the fourth of the Muſes.

Terpsichore.

IN the fift place ſucceedes *Terpſichore*, whoſe name is deriued *à τερπω, delecto*, and χορεια, *tripudium*, that is, *delighting in dauncing*: This Muſe hath no leſſe reference to Muſick than *Melpomene* her elder ſiſter; the one gouerns the voice, and hath predominance ouer ſongs, the other ouer dauncing and meaſures. They are by the great writers much commended, who therefore make the Muſe the inuentreſſe of them, being the daughter of *Iupiter*: the originall of dauncing they deriue from the high heauens, from the order of the ſtarres and planets, from their motion, their going forward and returne backeward; which euen at the firſt creation began in an harmonaicall meaſure of the cœleſtiall bodies.

Of Daunces there be ſundrie kindes; ſome tooke name from the ſong, and ſuch was called *Emmeleia*, that was held to be Tragicall: a ſecond, was called *Cordax Comica*, or a countrie daunce; of ſuch *Arriamnus* in his Indian commentaries remembers vs: ſome beſtow the inuention of ſuch vpon the Satires, others affirme that *Bacchus* by his Orgyan leapings or daunces, brought the Tyrhenians, the Indians and Lidians, all warlike nations, to his ſubiection: Therefore thoſe that were called *Siccinaſtæ*, they conferre on him or ſome of his fellowes and adherents, though the Sicinni were the people of Creete, amongſt whom that kind of meaſure was moſt celebrated. In what eſtimation

on theſe were of old, may be eaſily imagined, when no ſacrifice was offered at Delos, but daunces were the chiefe in all their ſuperſtitious ceremonies. The Brachmani, a people of India, morning and euening in their adoration of the Sunne, frequently vſe them. Amongſt the Æthiopians, the Thratians, the Ægyptians, the Scythians, their ſacreds are not ſolemniſed without them, as firſt inſtituted by *Orpheus* and *Muſæus*. Some daunc't in the honour of *Mars*. The Lacedemonians had them in continuall practiſe, ſo likewiſe the Theſſalians: in ſo much that the moſt wiſe *Socrates* after hee was growne in yeares practiſed to daunce, and not only gaue ſuch exerciſes an extraordinarie character of commendations, but numbered them amongſt the beſt ſciences. Theſe daunces were not in cuſtome without muſicke, eſpecially in their feaſtiualls and ſacrifices; for the boyes or young men went in the firſt place, ſome playing vpon harps and pipes, and others ſelected for the daunces: whoſe cuſtome was, as they tripped and skipped about the altar, they firſt proceeded ſo, that from the left hand they might incline to the right, to obſerue the courſe of the Zodiacke; and againe from the right hand turne to the left, to imitate the motion of the *Primum mobile*. *Pindarus* calls *Apollo*, *Orcheſte*, that is, *Saltator*, a dauncer. *Plato* in his firſt booke *de Legam latione*, ſayth that the firſt ground of learning proceeded from the works of *Apollo* and the Muſes; holding that man vntutered and ignorant that was not practiſed in the meaſures of the Muſes, and him accompliſht and beſt inſtructed that could tread them with the beſt agilitie and cunning. By which it may be concluded, that theſe Choreæ were begot by muſicke, and fetcht from the very intrails of number vſed in verſe (which ſome of *Rithmus*, call Rime) and from other Ethick obſeruations: therfore ſome attribute to her the inuention of that which we call *Humanitatis Diſciplina*, wiheh ſignifies, The diſcipline of humanitie. By the ſonne of *Achelous* ſhee had the Syrenes (though *Fulgentius* calls them the daughters of *Caliope*) and by *Mars*, *Biſtone*, of whom the countrie is called Biſtonia: ſhee is therefore rankt in the fift place, and ſayd, *Choreis delectari*, becauſe it is a pleaſure and delight to the Auditors, for the benefits they receiued by hearing the myſteries of learning and knowledge manifeſted & layd open vnto them: as if we ſhould ſay *Terpſichore*, is a *delight in inſtruction*; or, *to take a felicitie to be inſtructed*. *Fulgentius* will haue *Polimnia* to take place before her, his reaſon is, becauſe after inuention or much memorie (which is *Polihimnia*) it is then neceſſarie to judge and determine of that which was before deuiſed and inuented. *Cornutus* ſayth that good men tranſmit the beſt and greateſt part of their liues in delectation and ioy; or elſe that they bring pleaſure and content to all ſuch with whom they ſhall conuerſe: of which delight this Muſe is the patroneſſe. Others thinke ſhe was ſo called, becauſe ſhe was ſo pleaſing to the ſocietie of the reſt of her ſiſters: but whence ſoeuer ſhee had that name beſtowed vpon her, it was neither idle nor vnmomentarie; the fable of this Muſe thus much inſinuating, That part of the Muſes are intentiue onely vpon ſerious and ſollid matters, as Philoſophie, the Mathematicks, and the like: the reſt vpon recreations, ſports, and paſtimes. By which the ancients would teach vs, That it is not poſſible, but hee that hath ſpent moſt of his age and ſtudie vpon *Calliope* and *Vrania*, but ſhall in that knowledge be moſt ioyfull, and filled with all manner of delectation: which pleaſure and content they ſignified by daunces, muſick, and banquets.

ERATO

Erato.

IN *Platos* Sanctuaries it is left recorded, that *Amor*, which is loue, in Greeke called *Erota*, which is the name of the Muſe of whom wee are now to ſpeake (and by him called the voice of *Venus*) is knowne to be nothing elſe by ſuch as truely vnderſtand, than the deſire of beautie; of which *Platinus* makes a threefold diſtinction, it is either in the Mind, begot by vertue, and that is called *Venuſtas*, which may extend to a gracefull pleaſantnes in ſpeech, or delectable vtterance; or in the Bodie, of the lineaments and colour meeting in the greateſt congruitie, and that is called *Decus*, which is comlineſſe or a ſweeteneſſe of proportion; the laſt is the concordance and pleaſantneſſe of ſounds, which comprehends in it an excellent, though inuiſible faireneſſe or pulchritude.

This threefold beautie hath three ſences ſubſeruient or agreeing; The interior eye of the Mind; The ſight of the Bodie; and the Eare, accommodated and apt for the entertaining of ſounds. Baniſht therefore from the integritie and perfection of *Platos* loue are all the inflamations of fierie luſt, and titillations of vnlawfull pleaſure. Euen *Socrates*, who by the Delphick Oracle was iudged the wiſeſt of his time, profeſt himſelfe a ſeruant of this loue. In Athens as oft as any ſacreds were made to *Pallas*, ſo oft were they to the ſtatue of Loue, which was placed in the ſame Temple. In the popular ceremonies, Loue was honoured of all men. The Lacedemonians (before they affronted or encountered the forteine enemie) made their oblations to Loue, as if hee had the power to giue them both ſafetie and victorie. The band or companie, which among the Thebans was called Sacred, conſiſted on Louers, and ſuch as were beloued. They had beſides, a ſchoole or an Accademie dedicated to Loue. *Plato* in *Phedra*, proclaimed Loue to bee a god, and miraculous both with gods and men, as it is in his *Simpoſi*. *Loue is a great god, and wonderfull both to men and gods; and beſides many other things, eſpecially for his generation and birth.*

Heſiod ſpeaking in his *Theogonia*, ſayth that Chaos was firſt made, then Earth and Hell next created, and immediately after them, Loue; this is to bee vnderſtood in an allegoricall ſence, and myſticall and obſcured: for he doth not by Loue vnderſtand the ſonne of *Venus*, for how can he be borne when his mother was not yet come into the world. We muſt vnderſtand another Loue more ancient, which is ſignificant in the name of this Muſe called *Erato*; therfore *Heſiod* defines him borne of Chaos and the Earth. Of the ſame opinion is *Diuus Dioniſius Arreopagita*, for thus he ſayth, *Loue, whether you tearme it diuine or angellicall or ſpirituall, liuely, according to creatures, or naturall; you muſt vnderſtand an inherent and commixt vertue which doth inſinuate or intice the ſuperior things to the inferiour, which doth reconcile things equall amongſt themſelues; making them ſociable, and equally communicating, and laſtly doth pleaſantly prouoke ſuch things as are infinite, to be conuerted to matters more ſublime and greatlier to be deſired; that like things combuſtible added to fire alreadie kindled, may make them ſparkle and burne afreſh.* Worthie hee is no doubt, who is commended of all men, not onely for the nobilitie of his birth, but the antiquitie of his houſe, as is obſerued from *Plato*; but great muſt he needes be of force, to whoſe Empire both gods and men are ſubiected.

Lib. de Diuinis nominibus.

Hee is beſides to bee wondred at for his ſhape and feature, becauſe euerie man

man admires that beautie which he beſt loues. Laſtly, he is to be commended, and Encomiaſtickes to be ſung in his praiſe, for the vtilitie and profit that ariſeth from him. Therefore from thoſe before vs, for his nobilitie: from theſe preſent with vs, for his magnitude and potencie: and from thoſe that ſhall ſucceede and come after vs, for the expected vtilitie, this Loue is to be held in great honour and adoration. But the opinion of *Ouid* doth no way aſſent with the words of *Heſiod*, who ſaith, *Nunc Erato & tu nomen amoris habes*; deriuing the ſonne of *Venus* from the foreſaid antiquitie; by which he would make him much more elder than his mother. But to ſpeake according to the Greeks, it is deliuered vnto vs by them, that *Erato* was the mother of *Thamira*, ſhe that was the firſt Inuentreſſe of the Amatorious poem (or loue verſes.) The Arcadians will not allow *Erato* in the number of the Muſes, onely they giue her the character of a propheteſſe, who was married to *Archas* the ſonne of *Caliſto* begot by *Iupiter*: and that ſhe was the firſt publiſher of *Pans* Oracles.

Patroclus that commented vpon *Heſiod* conferres vpon her the inuention of Poeſie; but the Poet himſelfe ſayth, that ſhee firſt deuiſed dauncing: as may appeare by that which I haue before interpreted.

Plectra gerens Erato ſaltat pede, carmine vultu.

Some of the Greeke authors allow her dauncing, others muſicke. *Pharnutus* writes, that ſhee was ſo called from demanding and reſoluing, which is (more plainely) from queſtions and anſwers, which two are much frequent amongſt diſputants. *Fulgentius* deriues her from the inuention of Similies, becauſe that after Science and Memorie, is requiſit that we deuiſe ſomething reſembling that which we haue learned. To conclude therefore: *Erato* is a certaine Loue borne by nature, which the wiſe men receiued from the gods. Or (to ſpeake according to *Ariopagita*) a certaine inſtitution by which *Socrates*, being eleuated, and (as it were) rap't into an higher element, ſoong and declared his diuine myſteries: before which time (as hee hath of himſelfe deliuered) hee was altogether ignorant of things Superior or Inferior, Cœleſtiall or Infernall. Therefore with *Erato* I thus conclude, The force of Loue is in all creatures miraculous, but in man eſpecially.

Polymnia.

THis Muſe purchaſt to her ſelf the famous and reuerend name of Mother, or one more condigne and excellent, and was of old held in great honor amongſt Generalls, Princes, Optimates and Emperours. Her name importing nothing els but Memorie. *Themiſtocles* of Athens (as *Tully* affirmes) had learnt the names of all the cittizens. *Cyrus*, with no leſſe happy retention, hauing an infinite armie, yet knew euery one of his ſouldiers, and could call him by his proper name. *Homer* in his *Iſliads* ſpeakes the like of the Arch-duke *Agamemnon*, who commanded his brother *Menelaus*, from him to goe to euery particular ſouldiour in the campe, and by name to ſalute them. *Nicias* the Athenian, before he attempted that infortunate nauall battaile againſt the Syracuſans, ſpake to all the captaines and maſters of ſhippes, not onelie by their owne names, but the names of their fathers, and of their Tribes, exhorting and incouraging them to fight valiantlie; for this *Thucidades* writes of him, *Againe, he called euerie ſhip-maſter by his owne and his fathers name, remembring the very tribes from whence they were deſcended.* Many haue excelled in memorie, but eſpeciallie

In Cant. Maior.

eſpecially the Poet *Symonides*, of whom I haue thus read, That being inuited by one *Scopa* (a fortunate and rich man) to a great feaſt, where a multitude of his acquaintance, friends, and allies were then preſent, ſo that all the Tables in his large hall were furniſhed and thronged with gueſts, and euerie man had tooke his place, and hee amongſt the reſt; ſuddenly a haſtie meſſage was brought vnto him, That two young men attended without to ſpeake with him vpon buſineſſe of great vrgence and importance; he preſently aroſe from his ſeat, but comming to the gate, ſaw no man: In this interim whilſt hee expected them without, the whole ſtructure with the roofe and battlements fell vpon thoſe within and ſlew them all, not leauing one aliue: onely *Symonides* by this prodegie eſcaped. Now when the friends of thoſe that periſht came to the place of ſlaughter, intending to giue their allies and acquaintance the due rightes of funerall, according to their degrees, but by reaſon of that confuſed maſſacre and multitude of perſons there ſhattered almoſt to nothing no man could diſtinguiſh one from the other: *Symonides* by remembring in what place euerie man ſate (notwithſtanding that confuſion) diſtinguiſht the bodies and gaue to euerie one his friend and kinſman to giue vnto them their due rights of buriall according as their births or offices in the commonweale deſerued. This aproues vnto vs, that order is a cheefe rule in memorie: which *Cicero* himſelfe hath obſerued. *Ammianus Marcellinus* is of opinion that he ſtrengthned and preſerued his memorie with potions, extracted from the juice of diuerſe drugges & ſimples. Moſt requiſite and neceſſarie is *Polyhimnia* to all ſuch as ſhall enter the chappell where the holie things of the Muſes are kept. Whether the memorie come by nature or by art, or practiſe and exerciſe, who knowes not but all men are retentiue of ſuch things as they are firſt inſtructed in, and that by nature: neuertheleſſe it is to bee obſerued, that children and old men, the firſt haue not their memories ſo perfect, the latter, not ſo full and ſtrong; for being in continuall motion, the braines of the one not ripe, and of the other ſomewhat decayed, anſwere not to the vaſcitie or greatneſſe of the bodie, the prime ſences being oppreſt with an vnwieldie and vnprofitable burthen: in thoſe likewiſe that are fat and full of thicke and groſſe humors, the exact formes of things are not ſo eaſily diſſigned or expreſt. *Plutarch* in his booke of Oracles calls Memorie the * Antiſtrophon to Diuination: for things paſt onely belong to Memorie, and things preſent are the obiects of the ſences. *Themiſtius* ſayth that the Southſayer deales onely in predictions. And *Plato* in his *Philebus* affirmes, *That Memorie is neither ſence, nor imagination, nor vnderſtanding, but an habit or affection of theſe, with Time added, by which there is made an impreſſion and a ſpectre or imaginarie fancie left in the ſoule.* Lucian *ſayth, he that propoſeth to himſelfe to haue* Polymnia *propitious vnto him, endeauours to keepe all things in memorie*. She is called alſo *Polyhimnia* by *Horace*, *à multitudine cantus* of the multiplicitie of ſongs, as *Lambinus* obſerues in his Commentaries. *Ouid* giues them the ſame title, as *Muretus* writes vpon this verſe:

Diſcencere Deæ quarum Polyhimnia prima
Cæpit——
The goddeſſes were at oddes, of which Polyhimnia *firſt began.*

So *Virgill:*

Nam verum fateamna amat Polyhimnia verum.
——We muſt confeſſe it ſooth,
For Polyhimnia *nothing loues but truth.*

Lib. 16.

* Antiſtrophe is where betweene two things conioined that haue mutuall dependancie, there is a conuerſion by courſe.

Lib. 1. Carmen.

In

In many places, and by diuerſe Authours, ſhe is ſometimes called *Polymnia*, of Memorie, and againe *Polyhimnia* of varietie in hiſtorie: In the commentarie vpon the Argonauts, ſhe is ſaid to be the miſtreſſe of the Lyre, or harpe. *Heſiod* giues Geometrie to her, and other of the Greeke Poets, Gramer. *Caſsiodorus in varijs*, intreating of the Comedie, makes her the firſt inuentreſſe of Mimick action: and *Plutarch* in *Sympoſia*. of Hiſtories: For (ſaith he) *She is the remembrancer of many*. *Polymnia* therefore, or *Polyhimnia*, is called *Multa memoria*, becauſe Memorie is moſt behooueſull to all ſuch as practiſe the ſtudy of arts and diſciplines.

De Vrania.

FRom *Polymnia* I proceede to *Vrania*, and from Memorie we are drawne vp to Heauen: for the beſt remembrancers, as *Pliny* ſaith, comprehend the whole world or vniuerſe, in which the heauens are included, and all the ſecrets therein, as much as by inueſtigation can be attaind to, haue the full and perfect knowledge: for the moſt ſecret and hidden things, are contained in the Heauens aboue, and therefore ſuch as are expert in them, cannot be ignorant of theſe leſſe and more eaſie to be apprehended below: *Plutarch* of *Vrania* thus ſpeakes: *Plato (as by their ſteppes) hath trac'd all the gods, thinking to find out their faculties by their names. By the ſame reaſon we place one of the* Muſes *in the Heauens, and about cœleſtiall things, which is* Vrania: *for that which is aboue hath no need of diuerſitie of gouernment, hauing one vniuerſall directreſſe, which is Nature: where therfore there be many errors, exceſſes, & tranſgreſſes, there the eight remaining are to be tranſmitted (and one particular Muſe ſtill reſerued) one to correct this fault, and another that.* *Vrania* therefore (according to *Plutarch*) hath predominance in things cœleſtiall, which by how much they are aboue things terreſtriall in excellence, they are ſo much the more difficult. Some ſtretch the influence of the ſtarres to *Zoriaſta's* magicke, in which he was popularlie famous, nay more, his name by that art enobled: notwithſtanding, the annalls teſtifie that he was ſubdued and ſlaine in battell by *Ninus*. *Pompey* the great was curiouſlie addicted to theſe diuinations; yet his potencie fayl'd him, and he dyed a wretched death in Ægypt. Howbeit by theſe inſtances it is not to be inferred as the myſticalleſt and powerfull part of the Mathematicall diſciplines. The inuentions of *Manilius* moſt indirectlie conferres it vpon *Mercury*. *Plato in Epinomide*, would haue all that contemplate Aſtrologie, to begin in their youth; ſuch is the excellencie of the art, and the difficultie to attaine vnto it: for theſe be his words, *Be not ignorant that Aſtrologie is a moſt wiſe ſecret*: for it is neceſſarie, that the true Aſtronomer be not that man (according to *Heſiod*) that ſhall onelie conſider the riſing and ſetting of the ſtarres, but rather, that hath a full inſpection into the eight compaſſes, or circumferences, and how the ſeauen are turned by the firſt, and in what order euery ſtarre mooues in his owne ſpheare or circle: in which he ſhall not find any thing which is not miraculous. If therefore the prayſe of Aſtronomy be ſo great, What encomium then is *Vrania* worthy, who firſt illuſtrated the art? This onelie ſhal ſuffice, that by her is meant cœleſtiall Aſtrologie, ſo cald of the Heauen, for (as *Pharnutus* ſaith) *The intire vniuerſe, the ancients cald by the name of Heauen*. So by this meanes *Vrania* is acknowledged to be frequent in all ſciences below, and ſpeculations aboue whatſoeuer. Her Etimologie importing *Sublimia ſpectantem*, that is, Beholding things ſublime and nigh. Of her *Ouid* thus:

Incipit Vrania *fecere ſilentia cunctæ,*
Et vox audiri, nulla, niſi illa poteſt.
Vrania *firſt began to ſpeake:*
The reſt themſelues prepar'd,
To heare with ſilence, for but hers,
No voyce could then be heard.

She is then receiued from the Heauen, either becauſe all nations and languages beneath the firmament, haue ſome learned amongſt them; or that ſuch as are furniſht with knowledge, ſhe ſeemes to attract and carry vpwards; or, to conclude, becauſe glorie and wiſedome eleuate and erect the mind to the contemplation of things heauenlie. *Fulgentius* ſaith, That ſome of the Greeke authours haue left written, that *Linus* was the ſon of *Vrania*: but it is elſewhere found that ſhe was called *Vrania* of her father *Vranus*, otherwiſe ſtil'd *Cælum*, whom his ſonne *Saturne* after diſmembred. *Xenophon in Sympoſ.* remembers, that *Venus* was called *Vrania*, ſpeaking alſo of *Pandemius*: of both their Temples and Altars, the ſacrifices to *Pandemius* were called *Radiouorgaræra*; thoſe to *Venus*, *Agnotæra*. Some (as *Lactantius Placidas*) call *Heleneuæ* that menacing ſtar, *Vrania*. In a word, that cœleſtiall Muſe called *Aſtrologia*, or *Vrania*, intimates nothing elſe, than after mature iudgement, to deliberate what to ſpeake, what to deſpiſe; to make election of what is vſefull and profitable, and to caſt off what is friuolous and impertinent, is the adiunct of a mind cœleſtial, and a wiſedome inculpable. Moſt true therefore is the ſentence of *Plato*, who tells vs that *Vrania* is ſhe that firſt attracts the eyes of our mind to ſublime things aboue, and if it were poſſible, would drawe our ſelues after.

Lib. 7. de repub.

Calliope.

Plat. in Gor.

THere are two things in the mind chieflie predominant, Knowledge, and Diſpoſition, which as *Plato* ſaith, are in continuall and reſtleſſe motion. Knowledge, which by the Sophiſts vnder a colour of truth, is abuſed, with things falſe and erroneous; and Diſpoſition or Affection, which tempted by the popular Poets, vnder a bait of delight and pleaſure ſwallowes the hooke of many perturbations and diſtractions: thoſe Orators that are meerelie ſuperficiall and not ſeene in the grounds of wiſedome, corrupted; with idle and vaine reaſons, they delude the knowledge, and with vnneceſſarie curioſities precipitate the affection. From Sophiſts we muſt altogether beware, as peſtiferous and infectious: from Poets and Orators, in ſome kinds, but not in all caſes. *Plato* confineth Sophiſters euery where and from all places, and Poets too, but not all; ſuch onelie as comment falſe and ſcandalous tales of the gods; nor theſe from all places, but from the cities onelie, that is, from the ſocietie of young men, and ſuch as are ignorant, prone to perturbation, and not capable of the allegoricall ſence included: admitting onely ſuch as ſpeake well of the gods, ſing diuine Hymnes, and brauelie regiſter the acts of noble and illuſtrious perſons; Such is the practiſe that *Calliope* teacheth her Poets: which practiſe as *Ficinus* witneſſeth, is nothing but the rapture of the ſoule, with a tranſmigration into the maieſtie of the Muſes. This Poeſie rouſeth vs from the ſleepe of the body, to the awaking of the mind, from the darkeneſſe of ignorance to the light of knowledge, from death to life, and from dull obliu-

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on to a contemplation diuine and heauenlie: But where the wit failes, there is no helpe to be expected from the inuention, for it is not within the compaſſe of mans capacitie to compaſſe deepe and great matters in a moment, for all knowledge is inſpired from aboue. And ſince Poetrie comes not by fortune, nor can be attained to by art, it muſt conſequentlie be a gift from the gods and Muſes. For when *Plato* names the god, he intends *Appollo*; when the Muſes, he vnderſtands the ſoules of the ſpheares: for *Iupiter* is the mind of the deitie, who extaſies and illuminates *Appollo*, *Appollo* the Muſes, the Muſes the Poets, the Poets inſpire their interpreters, the interpreters make impreſſion in the Auditours. By diuerſe Muſes diuers ſoules are enlightned, as it is in *Tymæus*, that ſundry ſoules are attributed to ſundry ſpheares. The Muſe *Calliope*, is a voyce reſulting or rebounding from the ſound of the other ſpheares, and of the reſt the moſt excellent, who is not onely a friend of Poets, but the companion of Kings, as *Heſiod* ſaith: *Lib. 2. Theog.*

Calliopeque & hæc excellentiſsima eſt omnium,
Hæc enim & reges venerandos comitatur.

Hee makes her the mother of *Orpheus*, and to inſpire him as *Vrania* did the Poet *Muſæus*; *Clio*, *Homerus*; *Polyhimnia*, *Pyndarus*; *Erato*, *Sapho*; *Melpomene*, *Thamyras*; *Terpſichore*, *Heſiodus*; *Thalia*, *Virgilius*; *Euterpe*, *Pub. Ouidius*. Thus the nine Muſes, who haue reference and hold correſpondence with the nine cœleſtiall ſounds, make one harmonie and conſent by inſpiring nine illuſtrious Poets: Amongſt them *Calliope* is held to be the moſt antient. Antient likewiſe is Poeſie, whoſe inuention is giuen to *Calliope*, as to the Championeſſe that defends the ſtandard of the Muſes. Beſides *Orpheus*, ſome ſay ſhe had two other ſons, *Ialmus* and *Hymenæus*, of whom we ſpake before. *Hymenæus* was beloued of *Thamiras*, who was the firſt Poetiſer of vnchaſt venerie. She is alſo ſaid to haue a ſonne called *Cymothon*, by *Oeagrus*; ſome alſo make the *Syres* the daughters of *Calliope*, others of *Melpomene*: *Venus* (becauſe *Orpheus* the ſonne of *Calliope* diſcouered *Adonis*, whom ſhe had deliuered to *Proſerpina* to be ſix moneths concealed) gaue him to be lacerated and torne in pieces by the Thracian women. But now to ſearch what was chieflie aymd at by the Poets in this Muſe *Calliope*: It appeares that by her they apprehended the ſweetneſſe and modulation of ſong, as taking her denomination *à bona voce*, of a good and tunable cleere voice; therefore ſhe is called *Vox deæ clamantis*, The voyce of the calling goddeſſe; from which they gaue her the dominion ouer the perſuaſiue art of Rhetoricke and Poetrie. The generall tractat of the Muſes, ayming onelie at this, That the firſt thing requiſite, is to haue a will to knowledge and learning; the ſecond, to be delighted in that will; the third, to be conſtant in that wee delight; the fourth, to attaine to that in which wee are conſtant; the fift, to commemorate that which we haue attained; the ſixt, to make ſimilitude and compare what we haue commemorated; the ſeauenth, to iudge of thoſe likes which we haue made and compared; the eighth, to make elections of ſuch things as thou haſt iudged; the laſt, eloquentlie to ſpeake, and facundiouſlie to delate of that thing of which before thou haſt made election. So much *Fulgentius*. And thoſe no doubt that haue long and much exerciſed themſelues in theſe diſciplines, and haue beene the deuout adorers of the Muſes, the daughters of *Iupiter*, and practiſed themſelues as well in the gentler ſciences as the hidden myſteries of Philoſophie, ſhall not onelie by their endeauours attaine to the perfection of fame and glorie, but purchaſe to themſelues incredible

ioy, pleasure, content, and delectation.

A word or two of the Muses in generall, and so conclude with them. They are held to be the soules of the Spheares: *Vrania*, of the starrie Heauen, and of that sphear which is called *Aplanes*; *Polyhimnia*, of *Saturne*; *Terpsichore*, of *Iupiter*; *Clio*, of *Mars*; *Melpomene*, of the Sonne; *Erato*, of *Venus*; *Euterpe*, of *Mercury*; *Thalia*, of *Luna*. These eight Muses are referred to the eight Tones of the spheares; from all which *Calliope*, not till now named amongst them, ariseth and is begot: these being neere to the body that is first mooued, which is said to be next to the seat of the supreame deitie, are said by *Hesidus* to daunce about the Altar of *Iupiter*. But because diuerse and sundry are the studies of these Muses, therefore by their influence the minds of mortall men are inspired with sundry and diuerse delectations, which (as the Pythagorians thinke) descend downe vpon them from these spheares. Those ouer whom the Moone hath predominance, participate of the nature of *Thalia*, and are therefore delighted with comick lasciuiousnesse and wantonnesse. Those whom the sphear of *Saturne* gouernes, or *Polyhimnia*, being of a drie and cold temperature, they are wondrous retentiue in the remembrance of things long past. For the dispositions of the mind, and constitutions of the body, haue a consonance to the nature of that planet vnder which they were borne: therefore some are delighted with one study, some another, according to the aspects of the planet. For example, if *Mercury* be in a good and pleasing aspect, he begets eloquence, facunditie, and elegancie of speech, besides skill and knowledge in many things, but especiallie in the Mathematicks: the same being in coniunction with *Iupiter*, they are bred Philosophers and Diuines: beeing ioyn'd with *Mars* in his happy aspect, it makes men skilfull Physitians and fortunate; but in his bad aspect, such as prooue vnskilfull, vnluckie, and sometimes theeues and robbers, which commonlie happens when he is scorcht with the planet of the Sunne. Being in coniunction with *Venus*, thence proceedes Musitians and Poets; ioyn'd with *Luna*, warie merchants, and diligent and thriftie husbands; with *Saturne*, it infuseth men with prediction and propheſie. But let this little serue to illustrate the rest, so from the Muses we come to the Sybells.

Of the Sybells.

Lib. 4. Isodorus saith, that the word *Sybilla* is a name of place and office, and not of person: It is deriued of *Syos*, which signifies *Deus*, God; and *Beele*, as much as to say, Thought. So that *Sybell* comprehends a woman that had gods thought: For as a man that propheſieth, is called a Prophet, so a predicting woman is called a Sybill. Of their number the antient writers much differ. *Ælianus* in his booke *De varia Historia* thus speakes: *There were foure Sybells, Erithræa, Samia, Ægyptia, and Sardinia. Others to these adde six more, to make the number tenne: amongst which are numbred Cymæa, and Iudæa, with the three Bachides, one of Greece, a second of Athens, a third of Arcadia.* It seemes he had forgot to reckon the tenth. *Aretine* in his booke *De aquila volante*, agrees with *Isiodorus*. In the Etimologye of the word, *Tanto sona quanto a dire mente deuina,*

Lib. 2. cap. 22.

uina, He likewise numbers tenne, the first (saith he) was of Persia, the second of Libia, the third was named *Delphica*, being borne in the Island of Delphos, and neere to the Temple of *Apollo*, who propheſied of the warres of Troy; the fourth was called *Omeria*, and was of Italy; the fift *Erythræa*, and borne in Babylon; ſhe compoſed a booke, which in the Greeke tongue was intituled *Vaſillogra*; the ſixt was called *Sania*, or rather *Samia*, as borne in the Isle Samos; the ſeauenth *Cumana*, of the cittie Cuma, whoſe ſepulchre, as *Iſiodorus* writes, is in Sicilie, ſhe brought certaine bookes to *Tarquinius Priſcus*, which ſpake of the Roman ſucceſſion, and what ſhould futurelie betide them, preſcribing them the Ceremonies to be vſed in their ſacrifices; the eight *Elleſpontiaca*, who likewiſe propheciedof the warres of Troy; the ninth, *Phrigia*; the tenth and laſt, *Alburnea*, who propheciedmany things concerning the Sauiour of the world. And ſo farre *Aretine*. The opinion of *Iohannes Wyerius* in his booke *De præſtigijs Demonum*, is to this purpoſe, That the diuell in the theatre of this world might put a face of honeſtie vpon all thoſe Tragedies which he aym'd to execute vpon mankind, he inſtituted his *Enthuſiaſtæ* and his *Pytheæan* Oracles, which were in vſe almoſt amongſt all nations, in ſo much that their ſuperſtitions, and prophanations had crept in amongſt the people of god: ſo that *Moyſes* made a law that all ſuch as repayred to theſe iugling ſorceriſts, ſhould be ſtoned to death. Amongſt theſe are counted ſome of the Sibells, though not all, as hirelings of the diuell, for the conſeruation and confirmation of his kingdome: for out of their bookes the Romans were drawne into many lunacies and frenzies, as (beſides many other) it is manifeſt in *Zozimus*, who recites many of their verſes full of tradition, and ſuperſtitions meerelie vnlawfull, though the two Sibells *Erythræa* and *Cumana* in heroicke poems propheſied of Chriſt, and ſung and declared his prayſes: which as ſome conieƈture, they did by the ſight of the propheſies of *Eſaias* and *Dauid*. Theſe oracles laſted to the comming of our Sauiour, but then ſurceaſt through all the parts of the world. There were alſo a kind of ſorceriſts, which ſome call *Lemures*; the word importing the ſpirits and ghoſts of ſuch as periſht before their times, or abortiuelie, for from ſuch they fathered their predictions and propheſies. Of this kind there were many in Germany (as *Wyerius* relates) who were of long continuance, and ſuch were called *Albæ mulieres*, or the white women, which in their moderne tongue, implies as much as the white Sybells: and this ſort of people was ominous to women with child, and to infants ſucking at their mothers breaſts, and in their cradles: Theſe, though in times of old they were moſt frequent and common, when the world attributed too much to the iugling illuſions of the deuill; yet ſince the Sauiour of the world, and our onelie patron, hath ſupplanted him by the more pure and feruent preaching of the Goſpell; theſe mockeries and fallacies, by which he cheated the vnlettered multitude of their faith, and god of his honour are meerelie adnichilated, in ſo much there is ſcarce left to poſteritie the leaſt memorie of their wicked traditions. Of ſuch as theſe, it ſeems *S. Hierom* took eſpeciall notice, when in an epiſtle writ to *Paula* vpon the death of *Bleſilla*, he thus ſpeakes, *Quæ cauſa eſt vt ſæpe Dimuli & Trimuli, & vbera lactantes, &c. i.* What is the reaſon that children of two and three yeares of age, and ſuch as ſucke at the breaſt ſhould be corrupted by deuils? The Ethnicks cuſtome was to giue names to ſuch, according to the diuerſitie of their actions: there were ſome called *Hecatæa*, as ſent from *Hecate*: others by the Italians, *Tolletæ* or *Empeduſæ*. But this may appeare a digreſſion from our Sybills, therefore I thus proceede with them.

Lib. 1 cap. 7.

The white Sibills.

Cap 1.

them. *Petrus Crinitus* in his twentieth booke *De honesta disciplina*, speaking of the Sybells, the *Branchi*, and the *Delphick* propheteſſes, alleadges *Gellius*, *Firmianus*, *Hieronimus*, and other antient writers, extracting from their opinions which way and by what means theſe oracles were imagined to be poſſeſt with the ſpirit of diuination: Theſe of that order (as *Plato* and *Iamblicus*, haue learnedlie related) either from the gods or ſpirits (ſay they) are inſpired with that illumination, by which they diſcerne the fundamentall cauſes of things, and can preſage and foreſee ſuch euents as ſhall ſucceede. *Iamblic*, in his booke to *Porphirius* ſaith thus, The Sybell of Delphos two ſeuerall wayes conceiues the ſpirit by which ſhee propheſies, either by a ſoft breath, or elſe by fire proceeding from the mouth of a certain den or caue; before the entrance of which ſhe ſeates her ſelfe vpon a three-footed, or foure-footed ſtoole of braſſe, in which place the diuine power either by whiſpering in her eare, or by ſome other infuſed blaſt inſpired into her, giues her the facilitie of vttering her predictions. The Branchæ ſitting vpon an axeltree, held in her hand a wand conſecrated to ſome deitie or other, and either waſht her ſelfe in ſome ſacred fountaine, or receiued ſome influence from the vapour of fire, and by this means were made repleate with diuine ſplendour. Theſe Branchæ deriue themſelues from *Branchus* the ſonne of *Apollo*, vpon whom his father beſtowed the gift of diuination; to which *Statius* aſſents; ſo *Strabo* in theſe verſes makes him a Prieſt of the Temple of *Apollo*.

Mirandula in Himnis.

Phebus, from Branchus axeltree,
His Prophet did inſpire:
Who with a thouſand Ambages,
Hath ſet the world on fire.

Colephonius Zenophanes hath denyed, that there can be any diuination at all, but *Democritus* hath approoued it: of the ſame argument *Chryſippus* hath writ two bookes, one of Oracles, another of Dreames. *Diogines Babilonius*, publiſht one *De diuinatione*, *Antipater* two, *Poſsidonius* fiue. *Panætius* the ſcholler of *Antipater* doubted whether there were any beleefe at all to be giuen to that art or no. *Cicero* is of opinion, that it hath onelie power ouer ſuch things as happen accidentallie or by chance. Of diuination there be two ſorts, one of art, as by the entrails of beaſts, or by caſting of lots; the other of nature, as by dreames and viſions: in both, the coniectures made by vaticinations, aime at more than they can accompliſh, and intend further than they can proceede. Further, this art is by the Greekes called *Mantices*, that is, the knowledge of things to come; the firſt inuenters thereof were the Ægyptians and the Chaldæans, by their obſeruations of the ſtarres. The nations of the Cilici, the Pyſidauri, and the inhabitants of Pamphilia neere vnto theſe, predicted by the ſinging and flights of birds. The Magi among the Perſians had many aſſemblies of purpoſe onely to augurate and to diuine: but all ſuch are condemned of ignorance and want of art, who preſage meerely by concitation and rapture, without the helpe of reaſon and coniecture. *Sagire* ſignifies to perceiue acutely or ſharpely; therefore they are called Sagaces that know much: he that is ſayd *Sagire*, *viz.* to know, before things come to paſſe, is ſayd *Preſagire* that is to preſage. It is called Diuination when it extends to a higher degree of prediction. But when by diuine inſtinct (as in the *Sibells*) the minde is as it were tranſported and extaſide in rapture, it is then called *Furor*, or furie. Amongſt the Ligurians, a people of Thrace, it was a cuſtome for their Prieſts

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before they would demaund any thing from the Oracle, to glut and gorge themselues with superfluous excesse of wine: The *Clarij* contrarie to these in their superstitions, vsed to quaffe great quantitie of water. The Diuination that was made by water, was called *Hydromantia*: That which was made by an Axe or Hatchet, was stiled *Axinomantia*: That which was made by a Skin in which water was moued too and fro (from whence a soft and gentle voice of presage was heard to breath) was called *Leconomantia*: That which did consist of certaine points and markes fixed in the Earth, *Geomantia*: That which was gathered from Figures and imaginarie shapes shining in the fire, *Pyromantia*: The Diuination by smoke was called *Capnomantia*: That which was deriued from skipping shadows in a mirror or glasse, seeming to leape this way or that, *Capyromantia*: That which was apprehended from Brasse, *Æromantia*: That which was begot from a Siue, *Coschinomantia*: That which came by Lots, *Cleromantia*: That which was gathered from the Aspect or Countenance, *Phisiognomia*: The coniecture by the hands, *Chiromantia*: That which was collected from Hearbes, *Batanomantia*: That which was apprehended from a great big-bellied Vessell into which children were set to looke and tell what they spide therein, *Gastromantia*: It is called *Augurium* or *Auguri*, from Birds: and *Extispicum*, from the intrailes of Beasts. *Phauorinus* vpon *Gellius* sayth that he would haue no faith nor beleefe at all giuen vnto these Diuinations, arguing in this manner, Either (saith he) they must presage Prosperitie or Aduersitie, and bad or good fortune: If they promise good and faile vs, we are made miserable in our expectation; if prosperitie to come, though it happen in the processe of time, in the interim, time spent in hope of it seemes irksome and tedious; if they prognosticate Aduersities, and lie, yet are wee made wretched in our feares; if Miseries to come, and lie not, wee are first excruciated in our minds before we be once toucht by the hand of Fate, & by that means doubly suffer. *Mart. Cappell.* will allow but two *Sybells*, namely, *Symachia* and *Herophila*: yet our latter authors approue the number of twelue, of which though briefly we will speake in order.

Sibilla Persica.

She was borne in Persia, and is said to be the most auntient of all the rest, and therefore she weares this character, *Antiquissium vaticinantium*: she is figured with her hand crossing her breast, her eyes fixt vpward, as one contemplating of diuine things, holding a booke in her hand open, as if she had bin latelie reading, and now meditated what she had read: shee propheſied of Christ in this manner, as likewise of the seauen ages.

From Adam *vnto* Noah (*as well appeares*) Age 1.
Were a thousand fiue hundred fiftie and six yeares,
To make vp the first age. And from the flood, Age 2.
Two hundred ninetie two, are vnderstood
To Abraham. *From him, Israel to free* Age 3.
From Egypt, makes fiue hundred adding three.
Till of King Salomons *Temple, the first stone* Age 4.
Be laid, iust yeares foure hundred eighty one.

Fourteene

Age 5. *Fourteene and full foure hundred yeares there be*
To Babylons diſtreſt captiuitie.
Age 6. *The ſixt age from that bondage, may be ſeene*
To make vp iuſt ſix hundred and fourteene:
In which yeare, of a Virgin ſhall be borne
The Prince of peace, crownd with a wreath of Thorne.
Age 7. *Him the ſeauenth age ſhall follow, and extend*
Till the worlds frame diſſolue, and Time ſee end.

Amalthæa and *Marpeſia* are the names of Sybills, as *Tybullus* accounts them in his ſecond booke.

Quicquid Amalthæa, quicquid Marpeſia dixit,
Heriphile Phœbo grataque quod monuit.
What Amalthæa *ſaid, or ſpeake*
Marpeſia *was able:*
Or what Heriphile *forwarn'd,*
To Phœbus *acceptable.*

Politianus reckons vp diuerſe of the Phebaiedes, or Sybells, withall ſome men skilfull in diuination, in theſe verſes,

——*Quod & veteres prompſere Sybillæ*
Carmen Amalthæa, &c.

Which I thus interpret.

The antient Sybells did in numbers ſing,
Amongſt them Amalthæa, *who did bring*
The verſe in vſe. Marpeſia, *rich in fate:*
Herophile *next her, who doth tranſlate*
Her birth from Ida. Sabbe, *of knowne skill.*
Demo, *and* Phigo, *with* Phaennis *quill,*
Which writ all truth. Carmenta *who was held*
A matron ſtill: with Manto *that exceld.*
Pythian, Phoemonoe, *who thought it meet,*
To make the proud verſe ſtalke on longer feet.
Old Glaucus *daughter in this art hath ſtriu'd*
To exceede the reſt. Deiphœbe *longe-liu'd*
Marcia, *and* Bacis. Olle *doth adorne*
The trayne (iuſt vnder the Triones borne,)
Lychus *moſt famous in the Attid land*
Rankt; the Dodonian doues with theſe muſt ſtand.

This Perſian Sybell is of ſuch long ſtanding, that it ſeemes by antiquitie ſhe hath loſt her name, neither am I willing further to inquire of her than the writers of the former ages were deſirous to leaue recorded to poſteritie.

Sybilla Libica.

SHe is by some called *Phoemonoe*, and held to be the daughter of *Apollo*, sirnamed *Prima*. By all antient writers shee hath the honour to be the first that inuented the heroick verse: of her perticular actions much is not left recorded. It is reported of a Prefect whose gouerment was ouer Cilicia, that he gaue no credit at all to these Oracles, and to make proofe whether there was in them any thing worthie admiration, or beleefe, he inscribed a question which he sealed vp (his Ænigma was not known to any saue himself) this letter by one of his freed men whom he best loued and most trusted, hee sent to the Oracle, charging him not to open it till hee had receiued a direct answere to the demand included. The messenger hauing made his Orisons, offered sacrifice, and presented gifts according to the custome of the place, petitioned for an answere to his vnknowne requeſt, and so layd him downe to sleepe by the altar: in the morning being throughly awake, he remembered himselfe of a vision that appeared vnto him; it seemed vnto him that he saw one of the *Sybells* standing before the altar, who onely spake to him this word, *Nigrum*, (a blacke) and so vanisht. With this satisfaction he returnes to his lord, and tells him euerie circumstance as it happened, withal, the short answer that he receiued by vision: when the gouernor, vnsealing the paper, discouered only these words written with his owne hand, *Album tibi an Nigrum imolabo taurum. i.* Shall I sacrifice vnto thee a white bull or a blacke? to which the answere was giuen, *a blacke*: this euer after better possest him of the Oracles. The first Oracle that was heard, was by certaine sheapheards, the chiefe of whom was called *Coretas*, these grasing their flockes in the place where the Temple now stands, heard a sound of certaine words vttered by Diuine instinct; of which at first they tooke small heede, as meerely neglecting them: but when by proofe they found all things to happen punctualy according to the prediction, they gaue a sacred reuerence to the place, which since hath enlarged the fame thereof through all the parts of the world. But concerning this *Sybell, Libica* her propheſies concerning Christ were somewhat to this purpose.

Plin. lib. 20.

The beginning of Oracles.

A King, a Prieſt, a Prophet, all theſe three
Shall meet in one: ſacred Diuinitie
Shall be to fleſh eſpous'd. Oh who can ſcan
This myſterie, vniting God with man!
When this rare birth into the world ſhall come,
Hee, the great god of Oracles ſtrikes dombe.

Plutarch in his booke *Oraculorum defunctione* relates this historie: *Æmilianus* the Rhetoritian was the father of *Epitherſes*, a doctor in Grammer, and a man of approued truth and fidelitie; he reports that in his trauell by sea towards Italie, hee happened into a ship laden with merchants goods, and full of passengers of diuers nations: In the euening, being iust against the Echinadæ, they sailed afore the wind till with an incertaine course they were driuen neere vnto Paxis, *Epitherſes* with manie of the other passengers being then awake, a voice was heard from the Island which (to the admiration of them all) called vpon the name of one *Thamus*: this *Thamus* was an Ægyptian, and his name

scarce

ſcarce knowne to any in the ſhip: twice he was cald, but aunſwered not, but at the third ſummons breaking ſcilence, theſe wordes with a loude voice were vttered: Thamus, *when thou arrineſt at the Palodes, tell them there that the great* Pan *is dead. Epitherſes* reported that theſe words put them into an vniuerſall feare: diuerſe arguments being held amongſt them, and it being long diſputed, Whether it were neceſſarie that this command ſhould be performed, or omitted? But *Thamus* thus reſolued, that if the wind ſtood faire, he would not alter his courſe, but paſſe the Iſland, but otherwiſe he would deliuer the meſſage according as he was inioyned. Comming neere the Palodes, their ſayles were on the ſuddaine becalmed, for neither wind was felt to blow, nor tyde or water perceiued to mooue; whith he perceiuing, turned himſelfe towards the Iſland, and made this lowd acclamation, *The great god* Pan *is dead:* which words were no ſooner vttered, but a great intermixture of howling, yelling and mourning, was heard from the Iſland, to the infinite amaſement of them all. This was done in the preſence of ſo many witneſſes, that the rumor thereof ſpread ſo farre as Rome, euen to the eares of *Tyberius Cæſar*, by whom *Thamus* being ſent for, he related the circumſtance in the preſence of the Emperour and many learned men: all which concluded, that this *Pan* before ſpoken of, was the ſame who was held to be the ſonne of *Mercury* and *Penelope*. The truth is, and agreed vpon by all approoued authours, that at the birth of Chriſt, all Oracles ceaſed, and ſince that time were neuer heard to giue anſwer vnto any demand whatſoeuer. And thus I take leaue of the ſecond Sybill *Phoemonoe*.

Sybilla Delphica.

SHe was called *Daphne*, and ſaid to be the daughter of the Prophet *Tyreſias*: many of whoſe verſes *Homer* is ſaid to aſſume to himſelfe, and make them his owne. She propheſied of the warres and deſtruction of Troy. *Tyraſius* was king of Thebes, who as ſome ſay was ſtrucke blind, becauſe he vnawares ſaw *Diana* naked, bathing her ſelfe in a fountaine. Of whom *Ouid* ſpeakes in *Metamorph.* Lib. 3.

At pater omnipotens, &c.
Omnipotent Ioue *did for his laſſe of eyes,*
Inſpire him with the ſpirit of Propheſies:
Things future to predict, which was (I gueſſe)
To make his plague ſeeme in his honour leſſe.

Of him *Statius* likewiſe ſpeakes in the ſecond booke of his *Thebaiedes*. Some thinke *Daphnis* the neateheard, who was the firſt inuenter of the Bucolick verſe, to be her brother; he (as *Sindus* and *Vollateranus* both auerre) was ſtrooke blind becauſe he adulterated a woman in his drunkenneſſe; the circumſtance is ſo ſet downe by *Ælianus*. He was the darling of *Mercury*, and no ſooner borne, but laid out vnder a Lawrell tree; the kine which he fed, were ſaid to be the ſiſters of the Sunne (for ſo *Homer* in his *Odiſſæa* relates.) In his flower of youth he was beloued of a beautifull nymph, who grew enamoured of him in Sicilia, with whom he made a couenant, That if euer he caſt himſelfe into the embraces of any ſecond loue, he deſired of the Fates that his eyes might for euer looſe the benefit of the Sunne. Not long after, the Kings daughter fell in loue Lib. 10.

with

with him whom, hee vitiated in the heat of his wine, and grew blind ſoone after. Some make him the inuentor of the Beucolicks, which others confer vpon *Steſichorus Himeræus*. But touching *Daphne*, thus *Palephatus* in his fabulous Narrations ſpeakes of her: *Terra*, or the Earth, fell in loue with the flood *Ladon*; of their mutuall compreſſion *Daphne* was begot; of her *Apollo* grew inamoured and layd daylie ſiege to her chaſtitie, but ſhee not able to oppoſe his importunities, and willing to preſerue her virginitie pure and without blemiſh, petitioned to her mother Earth, That ſhe would againe receiue her (to conceale her from the Sunne) into her boſome, from whence ſhee at firſt proceeded: to whoſe requeſt her mother condiſcended, and kept her ſo long, till from her breſt ſhee ſprong out a Laurell tree, whom *Phœbus* notwithſtanding courted, but in vaine. The manner of her tranſportation *Ouid* with great elegancie relates in his *Metamorph.* Without this Laurell (as ſome thinke) the Tripos in Boetia (plac't neere the vaticinating caue) cannot be erected. All writers confirme a her Sybell and a Propheteſſe, belonging to the Delphian Oracle, howſoeuer the Poets haue fabled. Her propheſie was to this purpoſe. *Lib prim.*

An Angell ſhall deſcend and ſay,
Thou bleſſed Marie *haile;*
Thou ſhalt conceiue, bring foorth, yet be
A Virgin without faile.
Three gifts the Chaldæans to thy ſonne
Shall tender, with much pietie,
Myrrhe to a Man, Gold to a King,
And Incenſe to a Deitie.

SIBILLA CVMÆA.

SHe was called *Cimmeria*, and was one of *Apollo's* Prieſts, borne in Cuma, a citie of Æolia. *Leonard Aretine* in his booke *de Aquila volante*, calls her *Omeria*, and would deriue her from Italie. *Herodotus* in his firſt booke hath left this hiſtorie recorded, That *Pactias* the Perſian flying for refuge into the citie Cuma, hee was demaunded thence by *Mazares* the great generall; but the Cumæans would not deliuer him vp without aduiſe from the Oracle. There was in thoſe daies an antient and much adored altar, ſacred to *Apollo*, to which the Æolæs and the Ionians in all their heſitations repaired for counſell; it was ſcituate in the Mileſian fields, neere to the port called Panormus: to this place were ſent men both of birth and truſt, to demand from the Cumæans, Whether *Pactias* ſhould bee deliuered vnto the Perſians? who anſwered, *Let him be ſurrendered vp*: which when the men of Cuma heard, they with a ioynt ſufferage concluded to ſend him thence, and to obey the Oracle. To which decree, *Ariſtodicus* the ſonne of *Heraclius* violently oppoſed himſelfe (a man amongſt the reſt at that time moſt illuſtrious) either not giuing credit at all to the anſwere, or diſtruſting their fidelitie that brought it: therefore hee himſelfe with other of the prime citiſens prepared themſelues for a ſecond expedition; theſe repairing to the Branchidæ or Prieſts, of which this *Cumæa* was *Lib.2. 22.*

was one; *Aristodicus* humblie kneeling before the altar, thus bespake *Apollo*, *Pactyas* the Lidian(oh king,and god) to shunne a violent death, gaue himselfe into our patronage, the Persians redemaund him of the Cumæans; we,though we feare not their forces, yet dare not surrender vp a suppliant to death, who hath tendred his safetie into our hands, till wee heare from thee what in this destraction is most fit to be done. To these words, the Priest as from *Apollo* returned this answere: Let *Pactias* be deliuered vp to the Persians. This done, *Aristodicus* it seemes not well pleased to betray the life of his friend, surueying the Temple round,he spyde where sparrows and other small birds had builded their neasts, who taking away their young was about to depart the Temple: when instantly was heard from the altar, the sound of a voice thus speaking; Oh thou most wicked of men,what arrogant boldnesse hath so far possest thee that thou presumest to take hence my suppliants,and such as I haue taken to my protection? at which words *Aristodicus* returning, made this free and bold answere,Doest thou(oh king)succour and protect thy suppliants,and commandest vs to betray the life of *Pactias* to the Persians?

Some haue cauelled with these Oracles that their verses haue bin harsh, and not in smoothnesse of stile or elegancie of phrase to be compared with those of *Hesiod* or *Homer*: to which may be answered, We are sicke with the disease of the Eare and the Eye; let vs not blame a Pythian Propheteesse becausse shee sings not so sweetly as *Glauce* the mynstrell,nor appears in her heire perfumed with pretious vnguents,and her selfe ietting in Tyrian purple;when the Sybel vtters her diuinations with a troubled braine, and a destracted countenance, her words harsh and vnpleasant, as not relishing laughter, delight, or ornament; for such things are least pleasing to vs in shew that are most beneficiall to vs in proofe, *Voluptatem enim, non admittit quod integrum & castum*, That admits no pleasure which of it selfe is perfect and chast. Besides, these were answeres to be leasurely writ, not suddenly spoake; studied with long meditation, and not extemporall; it is probable, that they in sweetenesse and smoothnesse might equall if not exceede the facunditie of the former: neither is it the sound,the voice,the language, or the number or meeter of the god himselfe, but of a woman, and she too extaside in spirit, and rauisht with a diuine furor. These shall suffice for *Sybilla Cumæa*, I will only conclude with her Propheſie.

Th'antient of daies, shall then submit to time,
The maker yeild himselfe to new creation:
The deitie and Godhead most sublime,
Take shape of man,to ransome euerie nation:
Die, to make others liue, and euerie crime
Committed, from the round worlds first foundation,
Take on himselfe: as low as Hell descending
To winne man Heauen, vpon his grace depending.

Sibilla Samia.

SHe is called *Erophile*, or *Hierophile*, taking the name of *Samia* from the Isle Samos where she was borne. *Simon Grinæus* in his annotations vpon *Iustin*, thus saith, That this continent is likewise called Samothracia, because it buts so neere Thracia; in that place was *Pythagoras* the Philosopher borne, with one of the Sybells, stiled *Samia*. The Island is dedicated to *Iuno*, because as they beleeue, there *Iuno* was borne, brought vp, and espoused vnto *Iupiter*. *Heraclides* in *Politijs* saith, That it was first a sollitude or desert, onelie inhabited by wild beasts, amongst which were the Neides first seene in that wilderness. It was once called Parthenia, after that Driuse; there *Ancæus* raigned, of whom came the Prouerbe first, *Multa cadunt inter, &c.* Many things fall between the cup and the lip. In this Island haue bin seene white Swallowes, as great in body as a Partridge. In this place flourisht *Æsop*, where he first publisht his Fables; and *Theagines Samius*, after, the scholler of *Euripides*. *Plut.* in *Quæst. Græcis*, relates, that when any sacrifice was offered to *Mercurius Charidota* (which is as much as to say, Munificent) it was lawfull for any to steale and catch away each others garments: because that hauing by the command of the Oracle left their owne countrey, and were forced by shifting into Micale, there to liue by rapine and theft; that time being expired, and at their returne, by vanquishing their enemies, being possest of their owne inheritance, in remembrance of their former confinement, they haue obserued that custome. Of this Sybells particular actions, much hath not beene commended to posteritie: onely of her person, that such a one there was; and of her propheste, which was thought to be this:

The world shall to six thousand yeares aspire,
By water once, but then destroyd by fire:
The first two thousand void: the next, the Law;
The last two, vnder the Messias awe.
And as repose by Sabbaoth is expreſt,
Sunne, Moone, and Starres, all things shall then haue rest.

She was deriued from *Iupiter* and *Lamia* the daughter of *Neptune*.

It is likely, and may be coniectured, that she came to the light of *Elias* propheſies, for in the like manner he distributed the world, diuining of the continuance of mankind, and the change of times: the first two thousand yeares he called *Tempus inane*, which may be thus interpreted, because the many regions of the earth were not fullie inhabited, Babylon not yet built, and diuers spatious prouinces vndiscouered: or else because the pollitick estate of the Church was not yet visiblie established, and separated from other nations: For then were no Empires extant, which after were apparant in the Monarchies. Yet doubtlesse it is, that the first age was the golden and most-flourishing; because the nature of man was then most potent and vigorous, as may appeare by their longeuitie, liuing so many hundred yeares: moreouer, it bred many wise old men, full of the diuine light, that spake of God, of the Creation, and were witnesse of the arts and sciences. The second times was numbered from the Circumcision to Christs comming in the flesh, and being borne of a Virgin; which conteines little lesse than two thousand yeares, and that is vnder the

Gospell. The third Time, if it reach not to the full number to equall the former, it is for our sinnes, which are many and great, for which mankind shall be the sooner destroy'd, and Christ for his elect sake will hasten his iudgement.

Sybilla Cvmana.

Cap. de Heniochо.

SHe was likewise called *Amalthæa*. *Hyginus* in his second booke speakes of *Amalthæa*, that gaue sucke to *Iupiter* in his infancie; his historie he deriues from *Parmenesius*, and relates it thus: There was a certaine King of Creete called *Melliseus*, to whose daughters young *Iupiter* was sent to be nursed; but they wanting milke, brought vnto him a goat called by that name, which gaue him sucke. This goat was so fruitfull, that she euer brought forth two kids, and was then newlie eased of her burden, when *Iupiter* was brought thither to be fostred. In gratitude of which good done to him, he after translated her and her kids amongst the stars: which *Cleostratus Tenedius* first obserued. *Musæus* reports otherwise, That *Athemides* and *Amalthæa* were two nurses, to whom the charge of *Iupiters* infancie was committed, both beautifull Nymphes: *Amalthæa* hauing a goat whom she much loued, and with whose milke she brought him vp. *Palephatus* in his fabulous narrations speakes of the Horne of *Amalthæa*, which *Hercules* still boare about him, which was of that vertue that it still supplyed him with all necessaries whatsoeuer: from which grew a Prouerbe, That all such as were supplyed without complaining of want, were said to haue the Horne of *Amalthæa*; the history is thus. *Hercules* trauelling through Bœotia to visit his nephew *Iolaus*, soiourned by the way for a season amongst the Thespians, where liued a woman of approued beautie and vertue, called *Amalthæa*; with whose feature *Hercules* being much delighted, he hosted there longer than his purpose, which *Iolaus* taking ill, *Amalthæa* out of a horne in which she had hoarded some quantitie of money, furnisht *Hercules* with all things needfull: which some strangers taking especiall notice of, they rumord it abroad, and from thence first grew the Prouerbe. But to returne to our *Amalthæa Cumana*: This was she by whose conduct *Æneas* had free passage into hell, as *Virgill* expresseth at large in his sixt booke. She brought to *Tarquinius Priscus* those three bookes of Propheties, of which two were burnt, and one preserued. By which computation comparing the time betwixt *Æneas* and *Tarquin*, she could liue no lesse than fiue hundred yeares; nor is it altogether incredible, since when *Liuia* the daughter of *Rutilius*, *Terentia* of *M. Cicero*, and *Clodia* of *Aulus*, the first liued ninetie seauen yeares; the second, a hundred and thirtie; the third, a hundred and fifteene after the bearing of fifteene children. *Gorgias Leontius* (the tutor of *Isocrates* and many other learned men) in the hundred and seauenth yeare of his age, being asked, Why he desired to liue any longer? answered, Because he felt nothing in his body by which to accuse age. *Herodotus*, *Pliny*, *Cicero*, and others, speake of one *Arganthonius Gaditanus*, who raigned fourescore yeares, being sixtie yeares of age before he came to his crowne. *Solynus* and *Ctesias* with others, auerre, that amongst the Æthiopians a hundred and thirty yeares is but a common age, and many arriue vnto it. *Hellanicus* testates that the Epians, a people of Ætolia, attained to two hundred: whom *Damiates* exceedes, naming one *Littorius* that reached to three hundred: the like we reade of *Nestor*. I will conclude with *Dondones*, whom *Pliny* affirmes suruiued fiue hundred yeares, yet neuer stooped with age. More liberallie

Lib. 1.

Valer. Max. lib. 8. cap. de Senc.

speakes

speakes *Zenophon*, who bestowes on one of the Latin Kings eight hundred, and six hundred vpon his father: but I will forbeare further to speake of her age, and come to her Oracle.

Vnto the Assyrian Monarchy, we assigne Monarch. 1.
One thousand yeares, two hundred thirty nine.
When thirty six successions shall expire,
*The last, his glories pompe shall * end in fire.*
Thence to the Meades it transmigrates, and they
Shall in nine full successions beare chiefe sway:
Three hundred yeares shall memorise their deeds,
Wanting iust eight. The Persian then succeedes Monarch. 2.
In th'vniuersall Empire: which must last
Fourteene Kings raigns, and then their sway be past
Ouer to Greece: but ere their light blow out, Monarch. 3.
Two hundred fiftie yeares shall come about,
Adding fiue moneths. The Monarchy now stands
Transferd on Macedonia: who commands Monarch. 4.
The world, but Alexander *? by him is guided*
The spatious earth, but in his death diuided
Amongst his captaines: Macedon one ceaseth,
Asia another, Syria best pleaseth
A third, Ægypt a fourth: thus lots are cast,
Two hundred eighty eight their pompe shall last,
And then expire. Great Rome shall then looke hye.
Whose proud towers from 7 hills shall braue the skye,
And ouerlooke the world. In those blest dayes,
Shall come a King of kings, and he shall raise
A new plantation: and though greater farre
Than all the Monarches that before him are,
In maiestie and power: yet in that day,
So meeke and humble, he shall daine to pay
Tribute to Cæsar: *yet thrice happy he,*
That shall his subiect or his seruant be.

* It ended in *Sardanap.* who burnt himselfe, his concubines and iewells.

After the death of *Alexander*, the kingdome of Macedonia was successiuelie inioyed by fifteene Kings, and indured a hundred fiftie seauen yeares and eight moneths. Asia and Syria were gouerned by nintеene Kings, and lasted two hundred eightie nine yeares. Ægypt was possest by tenne *Ptolomies*, and lastlie by *Cleopatra*; and it continued two hundred eightie eight yeares. These Kingdoms fayling, the Romans gained the chiefe predominance. Of this Sybell *S. Isiodore*, *Virgill*, and *Ouid* writ more at large; she writ her Propheſie in leaues of trees, and then plac't them ouer the Altar, which when the wind mooued, or made to shake, they had no efficacie, but when they remained firme and without motion, they receiued their full power and vertue: therefore *Dante* the famous Italian Poet thus writes:

Come la neue al sole se distilla,
Cosi, al vento nelle foglie leue,
Si perdea la sententia de Sibille.

I cannot here pretermit *Ouids* expreſſion of this Sybell: who when *Æneas* (hauing receiued from her that great curteſie to enter hell, and to come ſafe thence, and for that would haue ſacrificed to her, and done her diuine adoration) ſhe thus anſwered him.

Nec deaſum dixit, nec ſacrifuris honore, &c.

I am no goddeſſe (goddeſſe ſonne) 'tis true,
Nor are theſe diuine honours to me due:
I had beene ſuch, and darkneſſe not haue ſeene,
Had I prooſtitute to Phœbus *beene.*
For whiſt he courts my loue, and day by day
Hopes with large gifts, mine honour to betray:
Aske what thou wilt, oh bright Cumaan maide,
It ſhall be granted thee, Apollo *ſaid.*
I, willing that my dayes ſhould euer laſt,
Proſtrate vpon the earth, my ſelfe I caſt,
And graſpt as much duſt as my hand could hold;
Let me then liue (ſaid I) till I haue told
So many yeares, as there are bodies ſmall
Lockt in this hand. The god could not recall,
Nor I vnſay; I had forgot in truth,
To inſert in my raſh boone, All, yeares of youth.
Euen that too, to haue yielded to his will,
I might haue had: but I a virgin ſtill
Haue to this houre remaind, my happier dayes
Are all foreſpent, Decrepit age now layes
His weake hand on me, which I muſt endure
Long time to come: ſeauen ages I am ſure
Are paſt, nor ſhall my thread of life beſpuune
Vntill the number of theſe ſands be runne.
The houre ſhall be, when this my body here,
Shall ſmall or nothing to the ſight appeare,
(This time and age haue power to doe) and when
I ſhall not louelie ſeeme, as I did then:
Nay (doubtleſſe) Phœbus *will himſelfe deny*
That e're he caſt on me an amorous eye.
Saue by my voice, I ſhall no more be knowne,
But that the Fates haue left me as mine owne.

Ouid hath fabulated, that ſhe was changed into a Voyce, the word *Sybilla* importing *Vox*. She propheſied much of the Roman warres, and the ſucceſſe of their Empire.

Sibilla Hellespontica.

She hath the denomination of *Marrinenſis*, and as moſt Authours affirme, deriues her ſelfe *Ex agro Troiano*, from Troy in Aſia. She ſung of the warres betwixt the Troians and the Greekes. I will be briefe with her, becauſe I feare I haue beene too tedious in the former: her Propheſie of Chriſt, I haue

haue included in these few lines.

When Atlas shoulders shall support a starre,
Whose ponderous weight he neuer felt before,
The splendour of it shall direct from farre
Kings, and Wise men, a new light to adore,
Peace in those dayes shall flourish, and stearne warre
Be banisht earth, lost mankind to restore.
Then shall the Easterne Monarches presents bring,
To one, a Priest, a Prophet, and a King.

And so much for *Sybilla Helleſpontica.*

SYBILLA PHRIGIA.

SHe was called *Vates Ancirræ*, and as most will haue it, this was *Cassandra* the daughter of King *Priamus* and *Hecuba*: their femall issue are thus numbred, *Creusa, Cassandra, Ilione, Laodice, Lycaste, Medesicastis, Polixena, Climene, Aristomache, Xenodice, Deimone, Metioche, Pisis, Cleodice*, and *Medusa*. Amongst which, she onelie attained to the spirit of Propheſie, and predicted of the destruction of Troy; but her Augurie was neuer credited. *Appollodorus*, as also *Higinus* giues this reason: *Appollo* inflamed with her beautie, promist if she would prostitute her selfe to his pleasure, he would inspire her with the spirit of Diuination, which he accordinglie performed; but she failing in her promise to him, he in reuenge of that iniurie caused that her Propheſies, howsoeuer true, should neuer haue credit; which makes her in her diuination thus complaine:

The world to Troy I fitlie may compare,
Erected first by Neptune, and the Sonne:
These two, the apteſt Heirogliphicks are,
For water, and for fire. The buildings donne,
Laomedon, *their right the gods denyes:*
For which, by water Troy was first destroid:
So was the world for mans false periuries,
In the great Deluge, where but eight inioyd
The benefit of life. Troy happy were
If it by water could forewarned be;
So were the world: but oh, too much I feare,
In their like fatall ruin they agree.
Troy must be burnt to ashes (woe the while)
My mother in her wombe conceiu'd a brand,
To giue it flame: he that shall many a mile
Trauell by water, to bring fire to land.
Lust is the fuell: Lust and other sinnes,

Are the combuſtible ſtuffe, will bring to nought
The worlds great fabricke, ſince from them begins
All deſolation, firſt to mankind brought.
The world like Troy muſt burne: they both before
Suffered by water, ſo they muſt by fire.
We Propheſie theſe things: what can we more?
But after our predictions, none inquire,
vnleſſe in ſcorne. This doth Caſſandra *greeue,*
To ſpeake all truth, when none will truth beleeue.

The better to illuſtrate this Oracle, know that *Laomedon*, about to build the walls of Troy, borrowed much coine of the Prieſts of *Neptune* and *Phœbus* to accompliſh the worke, vpon promiſe of due payment when the walls were finiſhed: But breaking his faith and denying reſtitution of thoſe ſummes lent, the gods inraged at his periurie, *Neptune* brought vp his waues ſo high that he in a deluge vtterly deſtroied the citie; whilſt *Apollo* by the ſcorching of his beames made the vpper countries barren. For the burning of Troy, it happened after the ten yeares ſiege; elaboratly deſcribed by *Virgill* in his *Æneidos*, when *Ænæas* diſcourſes the whole deſolation of the citie, to *Dido*: in which he ſpeakes of the prince *Chorebus* to bee much inamoured of *Caſſandra*, who reſcued her when ſhee was dragd by the haire from *Apollo's* altar, and was ſlaine in the attempt. The death of *Caſſandra* is thus reported by *Hyginus* in *Fabulus*: When the ſpoiles and priſoners of Troy were diuided amongſt the Princes of Greece, *Caſſandra* fell by lot to the archduke and generall *Agamemnon*, with whom he ſafely arriued in Mycene, of which place he was king and gouernour. But *Clitemneſtra*, the daughter of *Tindarus* ſiſter to *Hellen* and wife to *Agamemnon*, being before their landing poſſeſt by *Oeaces* (or as ſome call him *Cethus*) the brother of *Palamides*, that *Caſſandra* was the proſtitute of *Agamemnon*, and had ſupplanted her from his loue (which lie he had forged, to be reuenged of the Generall, for his brothers death before Troy:) *Clitemneſtra* therefore ſurpriſed with iealoſie, complotted with *Ægiſtus* the ſonne of *Thieſtes*, to murder them both the firſt night they lodged in the Pallace, which was accordingly performed; but *Electra* the daughter of *Agamemnon*, ſtole thence her brother *Oreſtes*, then but an infant (who elſe had periſhed with his father) and conueyed him to be ſafe kept to one *Sthophius* of Phocis, who had before bin married to *Aſtichæa* the ſiſter of *Agamemnon*; he brought him vp to manhood, till *Oreſtes* found fit oportunitie to reuenge himſelfe on the two Regicides, his mother and *Ægiſtus*.

Sibilla Evropæa.

SHe is ſaid to be *Incertæ patriæ*, as no man knowing from what perticular region to deriue her, and therefore is knowne by no perticular name, nor by the antient Hiſtoriographers numbred amongſt the ten: only amongſt the twelue ſhe hath place, as may appeare by this her Propheſie,

When

When the great King of all the world ſhall haue,
No place on Earth, by which he can be knowne:
When he that comes all mortall men to ſaue,
Shall find his owne life by the world orethrowne:
When the moſt juſt, iniuſtice ſhall depraue,
And the great judge be judged by his owne;
„ *Death when to death a death by death hath giuen,*
„ *Then ſhall be op't the long ſhut gates of Heauen.*

SIBILLA TIBVRLINA.

IT ſeemes ſhe deriues her ſelfe from the riuer *Tiber*; ſhe is otherwiſe called *Albunæa*, of the cittie Alba, (which was erected before Rome) as alſo *Italica*, and by ſome *Alburnea*. It is reported that the Romans (going about to deifie *Auguſtus Cæſar*) demaunded aduiſe of this Sybill, who after three daies faſt, ſtanding before the altar, where the Emperour himſelfe was then preſent, after many hidden words miraculouſly ſpoke concerning Chriſt, vpon the ſudden Heauen opened, and *Cæſar* ſaw a beautifull Virgin ſtanding before the Altar, who held in her armes as louely an infant; at this apparition *Cæſar* afrighted, fell on his face: at which inſtant was heard a voice as from Heauen, ſaying, This is the altar of the Sonne of God. In which place was after built a Temple dedicated to the Virgin *Marie*, and called *Ara Cæli*. i. *The altar of Heauen*. This *Policronicon* affirmes, and for the truth thereof citeth ſaint *Auguſtine lib.* 18. *cap.* 24. There is little more remembered of her life, ſauing, that in her bookes ſhe propheſied of the comming of the Sauiour of the world much after this manner:

Seuen wonders of the world haue bin proclaimed,
But yet a greater than theſe are, not named.
The Egyptians high Pyramides, who ſeem'd 1 Wond.
To meet the ſtarres, a worke once much eſteem'd. 2 Wond.
The Tower of Pharos. The miraculous wall 3 Wond.
That Babylon begyrt. The fourth, wee call 4 Wond.
Diana's *Church in Epheſus; Fame ſings*
'T had ſix and thirtie Pillers, built by kings
As many. Next to theſe, Mauſolus *Tombe;* 5 Wond.
Than which, the Earth ſupporteth on her wombe
No brauer ſtructure. Next to theſe there was
The huge Coloſſus *that was caſt in Braſſe,* 6 Wond.
Of height incredible, whom you may eſpye,
Holding a lampe fiftie ſeauen cubits hye.
Beſtriding an huge riuer. The ſeuenth wonder, 7 Wond.
Was of great Ioue *that ſtrikes with triſulck thunder:*

His

His Statue caru'd in Yuorie, and contriu'd
By Phideas, *the beſt workeman then ſuruiu'd.*
„ *What at theſe trifles ſtands the world amaz'd?*
„ *And hath on them with admiration gaz'd?*
„ *Then wonder, when the troubled world t'appeaſe,*
„ *He ſhall deſcend, who made them that made theſe.*

That 60000 men were 20 yeares in building.

Of theſe Wonders briefly, to make her diuination the more plaine. Of theſe Pyramides there were diuerſe, of which the greateſt tooke vp eight acres of ground, parted into foure angles, each equally diſtant eight hundred eightie foot, and in heigth twentie fiue. A ſecond, foure angles, euerie one containing by euen ſpaces ſeuen hundred thirtie and ſeuen foot. A third, comprehended three hundred ſixtie three foote betwixt euerie angle. A fourth, erected by *Rhodope* the ſtrumpet, the miſtreſſe of *Æſop*, by the money which ſhe got by her trade. *Herodotus* ſpeakes of a Pyramis made by *Cleopys* king of Ægypt, of ſtones fetcht from Arabia, whoſe length was fiue furlongs, the breadth ten paces. He erected a ſecond more magnificent, which was not finiſht in twentie yeares, vpon which he ſpent ſo much treaſure, that hee was forc't to proſtitute his daughter, a moſt beautifull young virgin, to ſupply his owne neceſſitie. *Pliny* reports, that in this ſtructure he impolyed ſo many workemen, that they eate him 1800 talents in onyons and garlicke. 2. The tower of Pharos, built by *Ptolomæus*, in that Iſle, which ſerued as a lanthorne to direct nauigators by ſea in the night: he ſpent vpon it 5300 Talents: *Soſtrata* was the Architectour, as appeares by the inſcription of his name vpon the Cittadell. 3. The wals of Babylon were built by *Semiramis*, they were (as *Hermodorus* writes) in thickneſſe fiftie cubits, in heighth two hundred, within the compaſſe of which were an hundred Ports, hauing braſen gates, that all moou'd vpon hinges; they were beautified with three hundred Turrets, and Chariots might meete vpon the toppe of them, and haue free paſſage without impediment. 4. The Temple of Diana, of which I haue ſpoken before, was in length 425 foote, in breadth 220: It was beautified with 127 Collumns. 5. The tombe of *Mauſolus*, built by *Artimeſia* queene of Caria, was in height 25 Cubits: it was compaſt with 36 collumns: it contained from the South to the North 33 foote, the whole compaſſe contained 1411; That part which lay towards the Eaſt, was perfected by *Scopas*; that which was towards the North, was ended by *Briax*; that towards the Meridian, by *Tymotheus*; that which butted vpon the Weſt, by *Leocares*. 6. The Coloſſus of the Sun, which beſtrid the riuer Rhodes (betwixt whoſe legges ſhippes without vailing their top-ſailes came into the harbour) was of that vaſtneſſe, that a man with his ſpread armes could not compaſſe his thumbe, euery finger being as bigge as a common ſtatue. After it had ſtood ſix and fiftie yeares it was emoliſht by an earthquake. The Souldan of Ægypt hauing inuaded Rhodes, with the broken braſſe thereof laded thence 900 cammells. The chiefe workeman was *Chares Lindius*, the ſcholler of *Licippus*. 7. The image of *Iupiter*, to which ſome equall the pallace of *Cyrus* king of the Meades, built by *Memnon*, the ſtones of which were ſimmented together with gold. But I leaue further to ſpeake of theſe, and proceed to the next Sybill.

SIBILLA ÆGYPTIA.

SHe was called *Agrippa*, not numbered amongst the tenne, but hath place amongst the twelue, she propheſied vpon the number of Three, and on this manner:

Sacred's the number Three (*as Sybells tell*)
Betwixt three *brothers, the Heauen, Sea, and Hell,*
Were caſt by lot. The Earth, as all men write
In their diuiſions, is called Tripartite.
Ioue, three *waies ſtriking, hath his* Triſulc *Thunder,*
Neptun's *allowd his* Trident, *to keepe vnder*
The mutinous waues. Three *fatall ſiſters ſpinne*
Our thread of life. Three *Judges puniſh ſinne.*
Euen monſters are deſcribed ſo. Gerion *weares*
Three *heads: Grim* Cerberus *as many beares.*
Sphinx *hath* three *ſhapes, of Bird, of Beaſt, of Maid,*
All three, *in wings, in feete, in face, diſplaid.*
Chimæra *is* Triformd: *the monſtrous creature*
Scilla's *of dogges, fiſh, and a womans feature.*
The Erynnæs, Harpyes, Gorgons, three-fold *all*
The Sybells * Trifatidicæ *we call,*
Diuining from the Tripos. Orpheus *Lyre,*
Sings, that 'twas made of water, earth, and fire.
Three *Charites,* three *Fates,* three *Syrens bee.*
Number the Muſes, they are three *times* three.
She's triple-Hecat's *cald.* Diana *ſtilde,*
Triuia. *The ground of Muſicke was compild*
But on three *Chords at firſt, and ſtill expreſt*
By voice, by hand, by breath. In the * *Phiſicks reſt*
Three *principles, God, World, and Creature fram'd.*
Creator, Parent, Iſſue, theſe are nam'd
In all production. Into Three *we caſt*
Mans age: two legges, next three, *then foure at laſt.*
Phiſitians three *things to obſerue are ſure,*
Firſt to preſerue, preuent, and then to cure,
Three *gouernements are famous in Romes ſtate,*
That of the Tribunes, *and* Triumuirate.
Three *ſorts of people they diſtinguiſh can;*
The Senat, Souldior, and the common Man,
In the taking height of ſtarres, w' obſerue theſe Three,

* As diuining three ſundrie waies.

* Meant naturall hiloſophie.

First

First Distance, then the Forme, next Qualitie.
„ *But which of vs obserues that sacred* Tryne,
„ Three *persons in one Godhead sole diuine.*
„ *That indiuiduall essence who dares scan,*
„ *Which is, shall be, and ere the world began,*
„ *Was in eternitie? When of these* Three,
„ *One of that most inscrutable* Trinitie,
„ *The second person,* Wisedome, *shall intombe*
„ *All maiestie within a Virgins wombe.*
„ *True Man, true God, still to that blest* Trine *linckt,*
„ *True light shall shine, and false starres be extinct.*

SIBILLA ERYTHRÆA.

SHe is the twelfth and last, borne in Babylon, of the Assirian nation, and daughter to *Berosus* a famous Astrologian. She writ in Greeke a booke called *Vasillogra*, which some interpret, *Penalis scriptura*, which as *Eugenius* in his *Res de Sicilia* testates, was transferred into Latin. She propheſied of all the Greekes that came to the siege of Troy, designed the places whence, and how long they should continue there. In those bookes she speakes of *Homer*, and that he should write of those wars partially, according to his affection and not truth. In the same volume she propheſied of Christ, after this manner:

The times by the great Oracle assignd,
When God himselfe, in pittie of mankind,
Shall from the Heau'n descend and be incarnate,
Entring the world a lambe immaculate;
And as himselfe, in wisedome, thinkes it meete,
Walke in the earth on three and thirtie feet,
And with six fingers: all his subiects then,
Though a king mightie, shall be fishermen,
In number twelue: with these, warre shalbe tride
Against the diuell, world, and flesh; their pride,
Humilitie shall quell, and the sharpe sword
With which they fight, shalbe the sacred Word,
Establisht vpon Peter, *which foundation*
Once layd, shall be diuulg'd to euerie nation.

The onely difficultie in this propheſie is *Trentra tre piede*, which signifies thirtie three yeares: and *Mese dito*, six fingers, intimating the time of six moneths. And thus I take leaue of the Sybells.

of

Of the Virgins VESTALLS.

FEneſtella in his booke intituled *de Sacerdotijs Romanis*, propoſeth *Numa Pompilius* to bee the firſt that deuiſed the forme of this Veſtall adoration: though the firſt inſtitution thereof was held to be ſo antient, that *Æneas* transferred it from the Troians to the Albans; as *Virgill* witneſſeth in theſe words:

Feneſt. lib de Sacerdot. c. 6.

Virgill lib. 2. Encid.

——Veſtamque potentem.
Æternumque aditis adfert penetratibus ignem.

To this goddeſſe *Veſta* (whom ſome call the Earth, others the Mother of the gods) Fire perpetuallie burning, was conſecrated: and to this obſeruation and couſtome, certaine virgins pickt out of the nobleſt families were choſen, as directors and chiefe ouerſeers of that Order; by whoſe negligence if by chance at any time that ſacred Fire was extinguiſhed, their iudgement was to bee beaten to death with ſtrokes by the hand of the chiefe Prieſt or Flamin. *Valerius Maximus* reports that the ſame judgement was executed vpon the ſame negligence, by *P. Licinius Craſſus* then in the high Prieſthood. All ſuch as were found guiltie of inceſt were condemned to bee buried aliue: nor was it lawfull (as *Labeo Antiſtius* writes) for any vnder ſix yeares, or aboue ten, to be admitted into that ſeruice; beſides, ſhe muſt not be the onely child of her father and mother, neither muſt ſhee haue a liſping or ſtammering tongue, bee deafe of her eares, nor marked with any blemiſh about her bodie; neither ſuch an one whoſe parents, one or both, haue liued in ſeruitude, or haue bin conuerſant in any baſe offices; neither ſuch a one whoſe ſiſter hath beene elected into the Prieſthood: all theſe are excuſed from the ſeruice of *Veſta*: neither ſhe whoſe father is a Flamin, a South-ſayer, or one of the *Decemuirie* in the ſacrifices, or of the *Septemuirate* in the banquets. There is likewiſe a diſpenſation with the daughters of kings, and prieſts, as vncapable of this miniſterie: neither can that mans child be admitted that hath not a knowne houſe and an abiding place in Italie, for ſo *Capito Atteius* writes: ſo likewiſe the children of all ſuch are reſtrained, as haue the number of Three, or more. By the edict of the Prætor, that no Virgin Veſtall or Dialis which belongs to the ſacrifices of *Iupiter* ſhall be compelled to any thing; theſe be the words of the Prætor by the mouth of the crier: Through all my iuriſdiction I wil not vrge or force an oath from the Veſtall Virgins, nor from the Flamin Dialis: in the chuſing of the Veſtall theſe things were obſerued. There is a caution by the law called *Lex Papia*, That by the approbation of the chiefe Prieſt, and by his ſpecial appointment, twenty virgins were ſelected out of the people: but this ordinance with many other were abrogated and aboliſht by Time, in ſo much that it was ſufficient, if any of free parents and honeſtlie deſcended, petitioned or made meanes to the high Prieſt, ſhe might without more difficultie enter her oath, and be admitted into the ſacred order; being receiued by him as one ſnatcht and taken violently from the hands of her enemies. The words he vſed were theſe, This veſtall Prieſt, whom I enter into this holy office, according to the

institution of the best law, I receiue by the name of *Amata*, to make her intercessions for the Nobilitie and people of Rome. It was a custom to admit them all by the name of *Amata*, because she that was first chosen by king *Numa* was so called; and with these ceremonies shee was as it were hurried to the Temple of *Vesta*. In *Labeons* commentaries it is thus found recorded, *The Vestall virgin is incapable to be made heire of any man or woman that dies intestate: her goods likewise after her death returne to the common treasurie*. *Pomponius Lætus* in his booke *de Sacerdotijs*, agrees with *Feneſtella*, That *Æneas* first brought the Vestal fire from Troy into Italy: and Lauinium being built, he there erected a Temple to her honour. After this, *Ascanius* consecrated another in a part of the hill Alba: beneath which, or at the foote thereof, was a thick groue, in which *Mars* vitiated *Illia* the mother of *Romulus*. These Ministers of *Vesta* were tied to an oath of perpetuall virginitie: for it was a custome amongst the Latines, to make choice of the most noble and chast virgins. After many yeres *Romulus* deuised all the chast ceremonies belonging to that Order: and as *Varro* declares to vs, created three score Priests to those publique seruises, selected by their Tribes and Families, but of the most noble & vnblemisht stocks amongst the Romans. The temple of *Vesta* is built round, and is scituat betwixt the Capitoll and the Pallace: in this is kept the perpetuall Fire; for the Etimologie of *Vesta* is nothing else, but *purus ignis*, *i.* pure Fire. Some are of opinion that in that Temple are kept the remenbrances of many both sacred and secret monuments, some strange and vnknowne euen to the Priests and Virgins. Some speake of two toonnes of no great quantitie, the one continually shut, the other open & emptie: some of the Virgins haue reported that the Palladium that fell from Heauen and was receiued into Troy, is there still to be seene. The first Virgins appointed by *Numa*, were foure, *Gegania*, *Berenia*, *Camilla*, *Tarpeia*; two others were added by *Seruius Tullius*. Their vowes of virginitie were vnalterable for thirtie yeares. In the first ten yeares, they were to learne the ceremonies, and to be as ministers and handmaides: in the rest she was to gouerne and instruct others; and the thirtie yeares expired, she had libertie (if she pleased) to marrie. If any of these *Vestalls* had wantonly offended, she was to bee chastised by the Priest: but such as were found incestuous, were punished after this manner, Being first bound she was laid vpon a beere, like a coarse alreadie deceased, and so carried through the midde Forum to the port or gate called Collina, for there betwixt two walls, is the graue of the vnchast *Vestalls* still apparant: there is a caue hollowed vnder the earth, the descent is with a ladder by the mouth, which is of no great wideneſſe; in this vault is a bed readie prepared, a light burning, with bread, milke, and oyle: these things being all made readie for the purpose, the delinquent is set downe, her bands loosed, and her head couered, the high Priest whispering certaine secret things in her eare, the other priests turning their faces from her, which is no sooner done, but shee is let downe into the cauerne, earth throwne vpon her, the graue filled, and shee stifled aliue; and that day on which this execution is done, there is a generall silence and sadneſſe through the whole cittie.

Oppia.

SHe was one of the Veſtall virgins: who being taken in whordome, and the fact manifeſtlie proued, ſhe was conuented, conuicted, and had her doome to bee buryed aliue. Vpon whom *Strozza filius* inſcribed this Epitaph:

Veſtalis virgo læſi damnata pudoris,
Contegor hoc viuens Oppia ſub tumulo.

I Oppia, *once a Veſtall, that*
For ſinne my iudgement haue:
Condemn'd for luſt, am liuing ſhut
And couered in this graue.

Claudia. There were two of that name, as *Liuy* in his 22 booke reports, who were addicted to the ceremonies of *Veſta.* *Claudia.*

Fonteia was the ſiſter of *Marc. Fonteius*, who being a Prefect or gouernour amongſt the Galls, was accuſed before the Senat of iniuſtice and miſgouernment, as transgreſſing the lawes and edicts of the Romans. *Fonteia.*

Marcia was a Veſtall virgin, and one that attended vpon the ſacred ceremonies, ſhe was condemned of inceſt, and (as *Oppia* was before her) buried aliue. *Marcia.*

Minutia alſo a miniſter of *Veſtaes* ſacrifices, who for her elegant feature, and extraordinarie beautie (and withall becauſe the coſtlie ornaments with which ſhe vſed to attire herſelfe, exceeded the preciſe cuſtome of her Order) ſhe was brought within ſuſpition of luſt and inchaſtitie: for which being cal'd into queſtion, and not able legallie to acquit her ſelfe, ſhe was brought within the compaſſe of the law, and for her ſuppoſed offence, had both the ſentence and execution due to the like delinquents. *Minutia.*

Iuſtin in his 43 booke commemorates this hiſtorie: *Æneas*, after many tedious trauells, landing in Italie, was by marrieng *Lauinia* the daughter of King *Latinus*, made partner with him in the Kingdome: for which marriage, warre was commenſt betwixt them two of the one partie, and *Turnus* King of the Rutilians on the other. In which combuſtions, *Turnus* being ſlaine, and *Latinus* yeelding to Fate, *Ænæas* both by the right of victorie and ſucceſſion, became Lord of both the Kingdome and people: erecting a cittie called Lauinium, in remembrance of his wife *Lauinia*. In proceſſe, he made warre againſt *Mezentias*, king of the Etruſcians, whom hauing ſlaine, *Aſcanius* the ſonne of *Ænæas* ſucceeded in the principalitie. *Aſcanius* leauing Lauinium, built the cittie Alba; which for three hundred yeares ſpace was the capitall cittie of that Kingdome. After many diſcents, the regall honours were conferred vpon *Numitor* and *Amulius*. Theſe two Princes emulous of each others greatneſſe, *Amulius* the younger, hauing oppreſt his brother *Numitor*, ſurpriſed alſo his ſole daughter *Rhæa*, who was immediate heire to her fathers honours and regall dignities: all which, he couetous to ingroſſe to himſelfe, and fearing withall, leaſt from her iſſue might in time deſcend ſome one that might puniſh his inſolencies, and reuenge her and her fathers iniuries, deuiſed with himſelfe how to preuent both; and fearing leaſt by putting her to death, he might incurre a generall hate amongſt the people, in whoſe loue hee was not as yet fullie ſetled; he apprehended (as his ſafeſt courſe) to ſhadow her *Rhæa Veſtalis.*

wrong beneath a veyle of honour, and so caused her with a strict vow of virginitie to be elected into the sacred seruice of *Vesta*. Being thus confin'd into the groaue celebrated to *Mars*, whether begot by *Mars* himselfe (as was then beleeued) or otherwise adulterously conceiued, it is vncertaine, but she was deliuered of two sonnes. This being knowne to *Amulius*, increased his feares, who commanded the infants to be cast foorth, and *Rhæa* to bee loaden with yrons, vnder whose seuere sentence expiring, she yeelded to Fate. The two children ready to perish, were miraculously nourced by a she wolfe, and after found by the shepheard *Faustulus* were by him brought vp and called *Remus* and *Romulus*: and so much of *Rhæa*. *Tranquillus*, and *Cornelius Tacitus* both of them remember one *Rubria*, a Vestall virgin, who was forceably deflowred by *Nero*. Another, whose name was *Pompilia*, because by her inchastitie she prophaned the sacred orders of *Vesta*, was buryed aliue; the same death for the like offence suffered *Cornelia*. *Floronea* the Vestall was conuicted of whoredome, but she to preuent one death, made choice of another: For taking to her selfe a braue Roman spirit, shee with her owne hands boldlie slew her selfe. *Posthumia* taxed for her two curious habit and gaudinesse in attire, (as much transcending the custome of that more strict Order) was suspected of Lust, and accited before the Senate, and there arraigned, she wittilie and noblie answered to whatsoeuer could be obiected against her; so that being found guiltlesse, she was absolued by the sentence of the high Priest or Archflammin. *Sextilia* sped not so well as this *Posthumia*, for she being suspected of inchastitie, and found culpable, suffered according to the law made for the punishment of the like offenders. The like suffered *Tutia* the Vestall for her vnlawfull prostitution. *Plutarch* in *Gracchis*, in the Catalogue of these consecrated virgins, numbers *Licinia*. And *Pliny* relates, that when *Clodius* the Emperour was in opposition with his wife *Messalina* (that sinke of lust, and most incontinent of women) when their differences could be no wayes decided, *Messalina* sent to *Vbidia* (one of the most reuerent amongst the Vestalls) by whose mediation attonement was made betwixt her and the Emperour. The vestall fire vpon a time going out, and it being imputed to their inchastitie, *Æmilia* with these words besought the goddesse; *Oh* Vesta, *thou that art the protectour of this famous cittie Rome, as I haue truelie and chastlie, almost for thirtie yeares space, celebrated thy sacrifices, so either at this present crowne my puritie with fame, or before this multitude, brand my lust with infamy.* These words were no sooner spoken, but casting her mantle vpon the Altar, the fire instantlie brake foorth, where before there was nothing in place saue cold embers; by which prodigie her innocent life was protected. *Claudia* the Vestall was of no lesse remarkeable chastitie, who when a barke laden with the sacreds of the goddesse stucke fast in the riuer Tyber, and by no human strength could be looſed from the sand: she thus openlie protested before the people, *If* (quoth she) *ô goddesse, I haue hitherto kept my chastitie vndefiled, vouchsafe these may follow me*: when fastning a cord to the stearne of the ship, she without any difficultie drew it along the riuer. *Tuscia* likewise suspected of incontinence, by the like wonder gaue testimonie of her innocence, who inuocating *Vesta* in these words: *If* (saith she) *ô mother of the gods, I haue offered thy sacrifices with chast and vndefiled hands, grant that with this sieue I may take vp water from the riuer Tyber, and without shedding the least droppe beare it vnto thy Altar*: which when she had obtained and accordinglie performed, with lowd acclamations of the multitude, she was absolued, and her austere life euer after held in reuerence. The attributes of Modestie and Temperance are

Rubria.
Pompilia.
Cornelia.
Floronea.
Posthumia.
Sextilia.
Tutia.
Lycinia.
Vbidia.
Æmilia.
Clandia.
Tuscia.

greater

greater ornaments to a woman than gold or iewells; and becauſe all perfections cannot be in one woman at one time, this Modeſtie is that which ſupplyes all things that are wanting. It is a dower to her that hath no portion, not onelie an ornament to deformitie, but in blackneſſe it impreſſes a kind of beautie; it illuſtrates the ignobilitie of birth, ſupplying all thoſe defects wherein fortune hath beene ſcanting. And ſo much ſhall ſuffice for the Veſtalls.

Of the Propheteſſes.

Concerning theſe Propheteſſes, I will onely make a briefe catalogue of ſome few, whom the antient writers haue made moſt eminent. We reade of *Hyrtia* the daughter of *Seſoſtris* king of Ægypt, moſt skilfull in diuination, who to her father foretold his Amplitude and Monarchy. *Volatteranus* in *Georg.* writes of one *Labiſſa*, a diuining woman, that was eminent for many predictions in Bohemia, whom ſucceeded her daughter *Craco*, as well in skill, as in fame. *Plutarch* in *Mario* ſpeakes of one *Martha*, whom *Marcius* moſt honourablie circumducted in a horſe-litter, and at her appointment celebrated many ſacrifices: her the ſenate with a generall ſuffrage for her approued skill in augurie, rewarded with libertie, making her a free woman of the cittie. *Polyxo* is the name of one of the Phebaiedes; of whom *Val. Flaccus* in his Argonauts thus writes:

Tunc etiam vates Phœbo delecta Polixo.

Where he calls her *a Propheteſſe beloued of* Phœbus. *Soſipatra*, a woman by nation a Lydian, and the wife of *Ædeſius* the Sophiſt, was poſſeſt with that diuining ſpirit and true coniecture of future things that in their times accordinglie happened, that ſhe was ſaid to be educated and inſtructed by the gods themſelues. Of the like approbation was *Spurina*, who as *Tranquillus* teſtates, forewarned *Cæſar* to beware of the Ides of March, who in the ſame day was murdered in the Capitoll, of which he bid him beware. *Martianus Capella* ſpeakes of one *Symachia*, and calls her one of the Sybells; and of tenne by all authours granted, will allow but two; namelie, *Herophile Troiana* the daughter of *Marmenſis*, and *Symachia* the iſſue of *Hippotenſis*, who was borne in Erythræa, and propheſied in Cuma. *Theano* and *Eucyppa*, the daughters of one *Scedaſus*, ſung many oraculous cautions to the people of Sparta, yet could they not predict their owne diſaſter; for after they were forciblie defloured by the young men of the ſame cittie, and ſlaine, and their bodies caſt into a well; their father after long ſearch finding them, confounded with the ſight of ſo ſad a ſpectacle, vpon the ſight thereof ſlew himſelfe. *Cælius* writes of a woman borne in his countrey, called *Iacoba*, out of whoſe bellie vncleane ſpirits made acclamations of future things to come; of which one of them called himſelfe *Cincinnatulus*, who gaue maruellous anſwers to ſuch as demanded of him, but ſpake as oft falſelie as truelie. Of better knowledge (as it ſeemes) was *Appollonius* of Tyana, a cittie in Greece, who told one *Cylix*, a man giuen to all voluptuouſneſſe, That before three dayes were expyred he ſhould be ſlaine; which accordinglie happened. He vſed to proteſt, that he ſpake no-

thing without the counſell of the gods and direction of the ſpirit that attended him: he profeſſed the knowledge of all languages and tongues, to haue inſight into the thoughts of men, to diſcourſe any thing punctuallie that had paſt, and diuine as truelie of any thing to come; he was moreouer an exact interpreter of dreames: his life is compendiouſlie ſet downe by *Vollaterranus*. *Parialla* liued in the age of *Cleomines*, and was called the championeſſe of all the Delphian propheteſſes. Now how the diuell ſhould come to the foreknowledge of things to come, it ſhall be held no vnneceſſarie digreſſion briefly to inquire. Theſe ſpirits being of a thinne ſubſtance (by their tenuitie, ſubtiltie, and incredible celeritie, moreouer by the quickneſſe of their apprehenſions, in which they farre excell the ſlowneſſe and dulneſſe of all earthlie bodies) by the diuine permiſſion, vnderſtand and deliuer many things which appeare to vs miraculous: Therefore *S. Auguſtine* in his booke *De Spiritu & Anima*, ſaith, That by reaſon of their antiquitie, and benefit of the length of time (as hauing continued from the beginning of the world) they haue gathered to themſelees that abſolute and vnmatchable experience, of which man (by reaſon of the breuitie of his age) is no way capable, by which meanes, ſome of their actions ſeeme the more admirable: ſome things they faſhion out of the holy Scriptures themſelues, as hauing them all at their fingers ends, and oft times predict ſuch things as they themſelues haue purpoſe to act; by this meanes tempting and ſeducing mankind. Therefore *Plato* in *Epinomide*, attributes vnto them, acuteneſſe of witte, retentiue memorie, and admirable knowledge. *Clemens* in *Recog.* ſaith, That theſe ſpirits therefore know more, and much more perfectlie, as not being burdened or dulled with the groſſe weight of the body. *Tertullian* in his Apologie againſt the nations thus argues: All ſpirits are winged, and therefore are euery where in an inſtant; the ſpatious earth and all the corners thereof, are to them but as one place, and whatſoeuer is therein done, they can as eaſily know as ſuddenlie declare: by this means they make themſelues the authours of many things; and ſo they are indeed of miſchiefes often, of good things neuer. The Croeſians and the Pirhians make it moſt apparant with what deceiuing cunning he hath ſhadowed the ambiguities of his Oracles. No queſtion but the diuell by the infallible propheſies of *Eſay* and *Daniell* (both which had liuelie and expreſſelie deliniated the young man *Alexander*) knew that this *Alexander* by ſubduing *Darius*, ſhould enioy all Aſia, and transferre the Monarchy from the Babylonians to the Græcians. The Prince therefore comming to the Delphian Oracle, and of the Propheteſſe demanding the ſucceſſe that ſhould follow his intended expeditions, ſhee of long time made him no anſwer; but he not ſo ſatisfied, by intreaties, menacies, and all manner of importunities, at length wreſted from her theſe few words, *Inuictus eris Alexander, Oh Alexander, thou ſhalt be inuincible*: which words, had they fayled in the ſucceſſe of his warres, yet had a ſhadow of truth, in that his vrgence ouercame the ſilence of the Oracle. After, traiecting his army againſt the Perſians, diuers prodigies appeared; at his entrance into Aſia, the ſtatue of *Orpheus* was ſeene to ſweat; in his conflict with *Darius*, an Eagle was ſtill viſibly, ſeene ſoaring and houering ouer his head, and as it were menacing the enemie: theſe were, no queſtion, the mockeries of the diuell, to auert the opinions of ſuch as gaue not much credit to the ſuperſtitions of theſe vaine Auguries, and to the firmer eſtabliſhment of his own kingdome. He knew before out of the Propheſies of *Eſay*, That Tyrus ſhould be deſtroyed by the Macedonians, for ſo ſaith the Prophet: The burden of Tyrus: howle ye ſhips

Cap. 28.

Lib. 4.

Cap. 22.

Eſa. 23.

of

of Tarſhiſh, for it is deſtroyed, ſo that there is no houſe: none ſhall come from the land of Chittim, it is reuealed vnto them. This land Cethim, many hold to be Macedonia, for after that dialect the Macedonians are called by *Homer*. Others by *Cethim*, interpret the land of the Cyprians. Now when after the defeate and vtter ſubuerſion of *Darius*, *Alexander* had inueſted his army before Tyrus, the diuell by oracle forewarned one of the prime cittiſens, That *Appollo* would inſtantlie forſake the Cittie: that the euent anſwering the prediction, might the more firmelie eſtabliſh the confidence ſetled vpon theſe falſe idols. To this purpoſe makes that of the Pithian damſell in the Acts of the Apoſtles, thus ſaith the text; *And it came to paſſe, as we went to prayer, a certaine maide hauing a ſpirit of diuination met vs, which gate her maiſter much vantage with diuining: ſhe followed* Paul *and vs, and cryed: ſaying, Theſe men are the ſeruants of the moſt high God, which ſhew vnto you the way of ſaluation; and thus did ſhe many dayes.* Here we ſee the diuell confeſſeth the truth, but not with th' intent to mooue the people to giue beleefe to his doctrines: For that appeares by the ſequele. For when *Paul* grieued, turned about, and ſaid to the ſpirit, *I command thee in the name of Ieſus that thou come out of her; and he came out the ſame houre.* For inſtantlie followes the innate malice of the diuell; for when her maiſters ſaw the hope of their gaine was gone, they caught *Paul* and *Silas*, and drew them into the market place vnto the Magiſtrates, &c. The diuell proſecuting his hate againſt them, euen to falſe accuſations, beating with rods, and impriſonment. This argument I will end with one hiſtoricall diſcourſe. *Iohannes Wyerius* in his firſt booke, *De præſt. Demon.* tells vs, that vpon a time mention being made of *Hector* and *Achilles* before the Emperour *Maximilian* in his imperiall pallace, one of his chiefe nobilitie, and a prime counſeller of Sate amongſt the reſt began to ſpeake moſt affectionatlie in their praiſe, extolling their actions, ſtrength, and vallour, in that high meaſure, that the Emperour was moſt deſirous (if it were poſſible) to behold them in their true effigies and portrature. A Magitian at the ſame time liued about the court, who boaſted ſo much of his skill, that he profeſt himſelfe able to accompliſh the deſires of the Emperour, and that without danger or preiudice to any: this comming to the eares of the Emperour, he was ſent for, and commanded to ſhew ſome teſtimonie of his art. The Magitian, in hope of reward, and promiſe of ſilence, free from all interruption, vndertakes it, and moreouer to ſecure the ſpectators from danger: when placing the Emperour in his regall throne, he caſt about the ſame a wide and ſpacious circle, that done, he mumbles certaine vnknowne words to himſelfe, which he ſeemed to reade out of a ſmall booke of characters, which hee drewe out of his pocket. This was no ſooner done, but *Hector* beates at the doore with ſuch violence, that at the terrour of the ſtroakes, the whole pallace ſeemed to tremble: the doore being opened, *Hector* enters armed *Capape* in a helmet plumed, his target vpon his arme, and in his right hand a long mightie ſpeare, headed with braſſe: who thus accountred, with terrible and flaming eyes lookes round about the roome; his ſtature much larger than any that hath liued in our latter dayes. At another doore, firſt knockes, then enters *Achilles*, with the like maieſticke gate, compleatlie armed, with an auſteare and menacing brow, beholding *Hector*, ſhaking and charging his ſpeare againſt him, as if he inſtantlie purpoſed to inuade him. Theſe two, after honour done vnto *Cæſar*, hauing gone on, and returned backe three times, vpon the inſtant vaniſht. This act being paſt, next enters on the ſtage king *Dauid*, his head crowned with a rich diademe, and adorned with all kinglie magnificence, playing

Ioſeph. lib. 11. Antiquit.

Act. 16. 16.

Cap. 15.

vpon his harpe, but his aſpect more plaucible and his countenance more amiable than the former: he likewiſe three ſeuerall times paſt by the Emperour, ſtill ſitting in his throane, but without any reuerence done to his perſon at all, and ſo likewiſe vaniſht. The Magitian being asked by the Emperour, Why, of the reſt, *Dauid* had onelie denyed to doe him honour? he preſentlie anſwered, That all kingdomes to the kingdome of *Dauid* muſt ſubmit themſelues, becauſe Chriſt himſelfe came of his ſtocke and linage. Thus we ſee how the diuell is neuer without ſcripture in his mouth, though blaſphemie and execration in his heart. Beſides theſe kind of Diuiners, there are ſuch as are called *Sortiligæ*, and theſe predict by lots, and that after ſundrie manners, of which I will inſtance one onelie: They make a round circle, and diuide it into foure and twentie equall diſtances, according to the number of the Greeke alphabet, euery ſpace hauing the character of one of theſe letters, vpon which they put a graine of wheat or barlie; then is put forth a Cocke kept for the purpoſe, and by thoſe graines that he picks vp from the letters, they make their coniectures. *Valens* the Emperour much perplexed in his mind about the ſucceſſion in the Empire, retyred himſelfe to this kind of Augurie: when the letters and the graines being placed as is aforeſaid, the vaticinating Cocke (called *Alectiomantieus*) was turned out, who pickt vp the graines, and made bare theſe fiue letters, THEOD: by which was ſignified *Theodoſius*, who after ſucceeded. Other predictions were gathered out of the ſentences of the Poets: but eſpeciallie out of *Homer* of the Greekes, and *Virgill* for the Latines. *Socrates* being in priſon, out of a verſe in *Homer* told to *Æſchinus*, That he ſhould not outliue the third day. *Alexander Seuerus* thus meaning to calculate what ſhould futurelie betyde him, happened vpon this verſe in *Virgill*:

Iliad. 9.

Æneid. 6.

Tu regere imperio populos, Romane memento.

And after ſome few yeares hee attained to the Empire. *Claudius* the Emperour acquiring his owne fate the like way, happened vpon that in his fixt booke of his *Æneid*:

Tertia dum Latio regnantem viderit Æſtas.

Neither did hee raigne aboue two yeares. The ſame *Claudius* inquiring after his brothers fortunes, he light vpon that verſe, which after *Gordianus Iunior* chanced vpon,

Oſtendunt terris hunc tantum fata.

This *Gordianus* was ſlaine within ſeauenteene dayes after hee had taken vpon him the emperiall purple. *Claudius Secundus*, predeceſſour to the Emperour *Aurelian*, inquiring of the ſucceſſe of his poſteritie, had the lot of this verſe in *Virgill*:

Æneid. lib. 1.

His ego, nec metas rerum, nec nomina pono.

Whoſe progenie laſted for a long time after. Of this kind there were infinite, which I purpoſelie pretermit. The Pithian woman that ſate ſtradling with her legges vpon the Tripos, receiued the vncleane ſpirit at the immodeſt parts of her body, from whence ſhe was likewiſe heard to deliuer ſuch anſwets as were demanded of her, with a ſtrange furor and rapture; her heire ſcattered about her eares, and foaming at the mouth, ſhe deliuered her franticke oracles. *Methodius* againſt *Origen* writ a booke of theſe mad diuinors, as *Sophranius* ſaith. Others there were, cal'd *Ventriloquæ* (ſo nam'd by *S. Auguſtin*) becauſe they were heard to ſpeake from their wombs and bellies. *Tertul.* a great authour, affirmes that he hath ſeene ſuch women, that from their immodeſt parts (ſitting) haue vttered ſuch kind of oracles, anſwering in that maner to queſtions demanded.

To

To conclude with these, *Celius Lodouicus* that liued in the memorie of our fathers, in his eight booke *Antiquit.* hath left recorded, that he hath seene such a woman in Rhodigium, a cittie of Italie, from whose secret parts such a voice was often heard, which though small and weake, yet was altogether intelligible: that which she vttered was strange to the hearers; but in future things her words were ful of vanitie and leasings. To speake of Fortune-tellers, Gypsies, Wisewomen, and such as pretend to tell of things lost (a profession too much suffered, as most frequently abusiue in this age) would but fill much paper, and giue small or no content at all to the Reader, I will therefore shut vp all their impostures lies in one short and knowne truth: A cunning woman that not long since liued about this cittie (whom I forfeare for some reasons to name) pretended great skill not onely in Palmestrie, to tell maides how manie husbands they should hauc; and young men, what wiues, and how manie children legittimate, or bastards, with such like ridiculous and illusiue coniectures; but besides this Art, she professed the knowledge of things lost, and to returne any stolne goods to the true owner: growing by this so popular, that she grew not onely in fame but in wealth, and of great opinion amongst the vulger. It happened that in a certaine house a siluer spoone being lost, and some of the familie aboue the rest suspected about the felonie, two of the seruants knowing themselues innocent, to cleere themselues, and finde out the priuate thiefe, made a stocke betwixt them of ten groats (for that was her fee) and verie early in the morning repaired to this cunning womans house, because they would be sure both to take her within, and find her at leasure. They happened to come iust at the time when she her selfe opening the street doore, the first thing she cast her eye vpon was, that some beastly fellow or other had egregiously playd the slouen iust before the threashold of her doore, at which being exceedingly mooued, she in her anger thus said, Did I but know or could I find out what rascall hath done this, I would bee reuenged on him though it cost me twentie nobles. One of the seruing men somewhat wiser than his fellow, hearing this, pluckt him by the elbow & thus whispers to him, Thou heareſt her talke of twentie nobles, but by my consent we will euen backe againe, and saue our ten groats. The other demanding the reason; Marrie (saith he) she that cannot tell who hath done that abuse at her doore, I will neuer beleeue that she can tell vs the partie that hath stolne the spoone. I would wish that all would take caution from this seruant.

Lest cap. 10.

A Cunning woman.

The HESPERIDES.

THey were the daughters of *Hesperus* the brother of *Atlas*, or as some thinke of *Atlas* himselfe, of which number is *Eubulus*. *Charecrates* deriues them from *Phorcus* and *Cetus*. Their names were *Ægle*, *Arethusa*, and *Hesperthusa*. These kept certaine pleasant and delectable gardens, not farre from Lyxus a towne of Mauritania in the farthest part of Æthiopia towards the West; where all the countrie was scorched with the heat of the Sunne, and the place almost inhabitable

habitable for the multitude of serpents. These Gardens were not farre distant from Meroe, and the redde Sea, where liued the Serpent that kept the golden Apples, whom *Hercules* after slew. The keeper of this Dragon was called *Ladon*, the sonne of *Typhon* and *Echidna*, whom *Apollonius* takes to be the Dragon himselfe: these Virgins inhabited the remotest parts of the Earth, the same where *Atlas* is said to support the Heauens, as *Dionisius* signifies to vs, in his booke *de Situ orbis*.

Lib. 4.

Sustinet hic Atlas Cælum, sic fata iubebunt
Vltimus Hesperidum locus est, in margine terræ
Hic Capite & manibus fert vasti pondera mundi:
Here Atlas *doth support the Heauen, for so*
*The Fates command; th'*Hesperid's *giue it name*
In the Earth's vtmost margent, he we know
Beares with his head and hands the worlds vast frame.

The fame is, the mountaine Atlas hath round incompast or hedged in this Orchard or Garden, becaus *Themis* had propheſied to him, That in processe of time the sonne of *Iupiter* should breake through his pale and beare away his golden apples; which after proued true in *Hercules*. These Apples, *Agretus in rebus Libicis* explaineth them to be sheep, and becaus kept by a rude and churlish sheap-heard were sayd to be guarded by a Dragon. But *Pherecides*, where he commemorates the nuptialls of *Iuno*, affirmes that the earth next to the sea in the furtheſt West, brings apples of the colour of gold; whose opinion *Lucan* follows. With three of these apples was *Atlanta* the daughter of *Scoeneus* vanquisht, which *Venus* gaue to *Hippomines* when shee was proposed the reward to the victor, and death to him that was ouercome: but more plainely to reduce these fables to historie, It is probable, that there were two brothers famous and renowned in these prouinces, *Hespereus* and *Atlas*, that were possest of sheepe beautifull and faire, whose fleeces were yellow and of the colour of gold. *Hesperus* hauing a daughter called *Hesperia*, conferd her on his brother *Atlas*, of this *Hesperia* the region was called Hesperitis. By her, *Atlas* had six daughters, and therfore they had a double denomination, from him *Atlaintides*; from her *Hesperides*. Their beauties being rumord far off, it came to the eares of *Busiris*, who desirous of so rich a prey, sent certaine pirats and robbers with a strict commaund, by some stratageme, or else by force to steale them thence, and so to transport them within the compasse of his dominions. These Damosells sporting themselues in the garden, were by these spies & outliers surprised and borne thence which hapned iust about the time that *Hercules* combatted *Antæus*: these Virgins being shipt away, the pirats went on shore to repose themselues with their prey vpon the beach; of which *Hercules* hauing notice (who had heard before of the rape) he sallied vpon them and slew them all to one man, returning the Virgins safe to their father, for which he receiued not only a present of those sheepe (the reward of so great a benefit) but many other curtesies; amongst other things he instructed him in Astronomie, and to distinguish of the stars: which knowledge *Hercules* first bringing into Greece he was therefore sayd to ease *Atlas*, and in his stead to support heauen vpon his shoulders. So the *Hesperides* are called the daughters of *Hesperus*, which signifies the Euening. And they are sayd to haue gardens in the Occident which bringeth foorth golen Apples, by reason the colour of the starres are like

Lib. 10.

gold,

gold, and their orbes round as apples, neither rise they but in the West, because instantly after the setting of the Sunne the Starres appeare, which by reason of his splendor are concealed and obscured all the day time: the Dragon, some thinke it to be the signe-bearig Circle; others a riuer that by many windings and serpentlike indents incompast the Orchard. And so much for the explanation of the *Hesperides*.

Pleiades, or Hyades.

Ovid in his first booke *de Fastis* leaues remembred, how *Atlas* tooke to wife *Pleione* the daughter of *Oceanus* and *Thetis*, by whom hee receiued seuen daughters: these, when *Orion* (with their mother) had for the space of fiue yeares together prosecuted onely to vitiate and deflower them, they all iointly petitioned to the gods, That they might bee rescued from all violence; whose prayers *Iupiter* hearing, and withall commiserating their distresse, hee changed the seuen sisters into seuen starres, whose names *Aratus in Astronomicis* thus recites,

—— Septem illæ esse feruntur.
Quamuis sint oculis hominum sex obuia signa.
Alcione, Meropeque, Electraq; diua Celæno
Taigete, Sterope, preclaro Lumine Maia.
—— Seuen starres th'are held to bee,
Though wee with our weake eyes but six can see
Celæno, Electra, Alcyone, Merope,
Cleere-sighted Maia, Taygete, Sterope.

All these starres are plac't in the head of the Bull, two in his eares, two in his eyes, two in his nosthrills, and one in the middle of his forehead where the haire curles and turnes vp. Some reckoned the daughters of *Atlas* to the number of twelue, and that *Hyas* was their brother, who being stung to death by a serpent, fiue of his sisters tooke his death so grieuously that they dyed with sorrow; of whom *Iupiter* tooke such pittie that he translated them into so many starres, which still beare their brothers name, and are called *Hyades*. *Hesiod* thus giues vs their names, *Phoeola*, *Coronis*, *Cleia*, *Phoeo*, and *Eudora*,

Quas nimphas, Hyades mortales nomine dicunt.

Others nominate them after this manner, *Ambrocia*, *Coronis*, *Eudora*, *Dione*, *Æsila*, and *Polyxo*: Others haue added to these, *Thiene* and *Proitele*, which they haue beleeued to be the Nourses of *Bacchus*: as also *Dodoninas* so called of *Dodonus* the sonne of *Europa*, but write them as descended from other parents, whence some held them for the daughters of *Erecheus*, others of *Cadmus*: some would haue *Calypso* to be the daughter of *Atlas*. Neither is their number free from controuersie; for *Thales Milesius* holds them but two, the one *Australis*, the other *Borealis*. *Euripides* in his Tragedie *de Phaetonte* addes a third. *Achæus* makes them foure, and *Euripides* six: some thinke them called *Hyades* because they were the Nurses of *Bacchus*, who is also called *Hyes*, of which opinion *Euphorion* is.

Hyæ cornuto Dionisio Iratæ.

Others thinke them to haue tooke name of the Raine, because their rising still

ſtill pretends ſhewers in the Spring. Beſides, theſe are the moſt certaine ſignes of weather which the Nauigators at ſea gather from the riſing of theſe Starres, as *Euripides* in *Ione* moſt perſpicuouſly demonſtrates. Theſe *Pleiades* and *Hyades* are therefore called the daughters of *Atlas*, becauſe *Atlas* ſignifies *Axis mundi*, *i.* the axeltree of the world. The Collumnes of *Atlas* are the North and the Meridian or South poles, on which the Heauen is thought to be ſupported. Now the axeltree firſt made, the Starres were next created: Some thinke them the iſſue of *Atlas*. *Libicus* who being a moſt skilfull Aſtronomer, called his daughters by the names of the ſtarres, thereby to eterniſe t heir memorie, as diuerſe others haue done the like. Amongſt whom was *Conon*, who liu'd in the time of *Ptolomæus*, who called his *Coma*, and *Berenices*. *Proclus* in his Coment. vpon *Heſiodus* his workes and daies, writes that theſe Pleiades are all diuine, and their ſtarres the ſoules of the Planets; as *Celæno* is the ſoule of *Saturne*; *Sterope*, of the ſphere of *Iupiter*; *Merope*, of *Mars*; *Electra*, of *Apollo* or the Sunne; *Alcione*, of *Venus*; *Maia*, of *Mercury*; and *Taigete*, of the Moone. Of whome ſome haue had congreſſe with their owne Planets, and ſome with other of the gods. Which *Ouid* in his fourth booke *Faſtor* hath with much elegancie related:

Pleiades Incipiunt humeros releuare paternos.

The wandring Pleiades *gadding abroad,*
Begin to eaſe their father of his Load.
Who though in number Seuen, all ſhining bright,
Yet onely ſix of them appeare in ſight.
Twice three of theſe, themſelues haue proſtrate caſt
Into the gods imbraces: Mars *clings faſt*
To Sterope; Alcione *the faire,*
And ſweete Celæno, Neptunes *darlings are.*
Maia, Electra, *and* Taigete, *three*
Of that bright ſiſter-hood, Ioues *wantons be:*
But Merope *(the ſeuenth) of minde more baſe,*
Stoopt lower, to a * *mortall mans imbrace.*
The thought of which fact ſhe doth ſo deteſt,
She ſince neare ſhewd her face amongſt the reſt.

* *Merope* was the proſtitute of *Siſiphus.*

And ſo much for the *Pleiades* and *Hiades* ſhall ſuffice.

Of the GRACES.

THeſe whom the Latines call *Gratiæ* or *Graces*, the Greekes call *Charites*. *Heſiod* calls them the daughters of *Iupiter* and *Eurinome*, theſe called *Oceanus* father. *Orpheus* in an hymne ſoong to the praiſe of theſe ſiſters, calls them the daughters of *Eunomea* and *Iupiter*. *Antilemachus* deriues them from *Ægles* and the Sunne, others from *Antinoe* and *Iupiter*: as they differ in their

their brith, so they doe in their names and number: some allow but two, and name them *Clita* and *Phaena*. *Pausonias* in *Boeticis* stiles them *Auxo* and *Hegemone*. Some number *Suadela* amongst the Graces. But all those ancient writers that are best receiued and most authentically approued, conclude them to bee three; their names *Euphrosine*, *Aglaia*, and *Thalia*: of whom *Hesiod* in his *Theogonia*:

Tres sibi, & Eurynome Charites parit edita magno,
Oceano, &c.
Eurinome *of the Greeke Ocian borne,*
(A nimph excelling both in shape and face)
Brought foorth the three faire Charites, *to adorne*
Ioues *issue: Faire* Euphrosine *the first Grace,*
Aglaia, *and* Thalia *&c.*

They are neuer seperated but alwayes put together, whensoeuer they are remembered by the antient Poets. The yonger sister *Aglaia* is sayd to bee the wife of *Vulcan*, and all iointly the handmaides and attendants of *Venus*. Concerning their habits, there hath beene some difference, because some haue presented them naked and without any garments at all: which difference *Pausonius* hath reconciled, who witnesseth that the Graces were set foorth as obiects, either by the Grauers, the Painters, or the Poets; of which number were *Pythagoras*, *Parius*, *Bupalus*, *Appelles*, and others: but in habits fashioned in a modest decencie, their haire faire, long, and comely; therefore *Homer* in his hymne to *Apollo* calls them *Pulcricomæ*, or faire haired. *Horace* hee setteth them out with gyrdles, which are neuer worne without other garments. It is therefore apparant that the ancient writers allowed them robes and vestures, either because it was a great immodestie to present women vnclothed, or else to keepe them from the violence of the winters cold, by which their tempers are much distasted, howsoeuer since they haue fallen into the hands of latter writers who haue robbed them of these habits, with which they were apparelled by the former: for which robberie they are said, as ashamed of their nakednesse, to haue exiled themselues from the Earth. The first of all mortall men that erected a Temple to the Graces was *Eteocles* a king ouer the Orchomænians; for as *Strabo* writes, amongst them was the fountaine called Acidalia, in which these three sisters vsed to bathe themselues. *Plato* aduised *Xenocrates*, being a good man and of honest conuersation, but of austere life and condition, that he would sacrifice to the Graces. And *Plutarch* in his Coniugall precepts, sayth, That a chast and modest woman in her societie & conuersation towards her husband, needes the helpe of the Graces, that (as *Metrodorus* was wont to say) she may leade her life with him so sweetly, that her boldnesse be to him no distast, nor bashfulnesse any burden; for by all such as affect their husbands, neatnesse and cleanlinesse in the house and at boord, with pleasing and smooth language at bed, are by no meanes to be neglected: for coursenesse of manners in the one, makes her appeare harsh; and frowradnesse in the other, vnpleasant. *Herodotus*, relates that the flood Cynips glydes along by a hill dedicated to the Graces, distant from the sea two hundred furlongs, which hill is onely woodie and full of trees, and all the rest of the land of Libia desolate and barren; neere to which hill a people called Gnidani inhabit, whose wiues vse to weare strings about their garments made

In Boeticis.

Lib. 9.

Lib. 4.

of

of ſmall thongs of leather, and ſo many ſundrie men as they haue carnall ſocietie withall, ſo many knots they tye vpon theſe ſtrings, ſhe that can ſhew the moſt, being the moſt reſpected and honoured amongſt the reſt, as aboue the others beloued. But now to find out what by theſe Graces was firſt intended; They are called the daughters of *Iupiter* and *Eurinome*, which implies nothing els than the fertilitie of the fields, and the abundance of fruits: all which plentie ariſeth from the benefit of peace, ſignified in this word *Eunomia*. For where law and equitie haue predominance, there violence, oppreſſions, robberies, and direptions are exiled, the fields ſmile, the houſes flouriſh, the Temples of the gods are both repaired and honoured, and all places filled with ſplendour and ornament. Neither are theſe the ſole bleſſings of *Eurinome*, or *Eunomia*, or of *Autonoe* (by which is meant *Prudentia*, Wiſedome) without the helpe of *Iupiter*, which includes the Diuine clemencie, by which the aire and the earth are both reconciled vnto vs, the one in his temperature, the other in increaſe. They are called the children of the Sunne and *Ægles*, as knowing the Sunne to be the chiefe planet in the gouernance of the elements, without whoſe heat and incouragement, no hearbe or plant can attaine to any ripeneſſe and perfection. They are tearmd, conioynd and vnſeparable ſiſters, by reaſon of the threefold profit ariſing from agriculture; the firſt from the fields, the ſecond from the trees, the third from the creatures: nor are their names vnfitlie conferred vpon them. *Thalia*, is a pleaſant budding or burgening; *Aglaia*, is ſplendour; and *Euphraſine*, gladneſſe. All theſe commodious delights ariſing to the lord of the ſoyle, by his induſtrious tillage and manuring the earth. And therefore is *Aglaia* called the wife of *Vulcan*, becauſe there is a refulgence ariſing from all arts whatſoeuer. Others haue preferred *Paſithæa* in the place of *Aglaia*, in that ſhe ſignifies heards, flocks, or ſuch cattell as belong to tillage: out of whoſe labours or increaſe, there groweth pleaſure or profit. They are nominated the goddeſſes of Benefits and good Turnes: the reaſon is, in regard that without the fertilitie of the earth, no man can be liberall or munificent, nor rich, which is the foundation of all bountie. They are vpheld to be virgins, becauſe the moſt honeſt and conſcionable vſurie is bred from the earth, without ſallerie or brokage; at the firſt demonſtrated vnto vs by the antient Poets, habited and well apparrelled, vnleſſe iniurie, oppreſſion, and vſurie, in theſe latter times leaue them deſpoyled and naked.

HORÆ, *or the Houres.*

OF the parents, or names of the Houres, there is ſmall doubt or none at all, ſince all the Poets from the firſt to the laſt agree, that they were the daughters of *Iupiter* and *Themis*: amongſt whom was *Heſiod* in his *Theog.* in theſe words,

Inde Themim rurſus ducit ſibi quæ parit Horas,
Eunomiamque Dicensque, &c.
By marrieng Themis, *he begat the Houres,*
Eunomia, Dyrce, *and* Irene *faire.*
And flouriſhing ſtill, theſe ſiſters haue the powers
To ripen all mens actions by their care.

Orpheus not onelie aſſents with him in their names, but addes alſo, That they were

were borne in the Spring time. *Pausonias* in *Boetic.* introduceth other names and forreine from these; one he calls *Carpo*, another *Thalote*, of the third he conceales the name. *Ouid* calls them, the porters to the gates of heauen. They are deciphered, to haue soft feete, to be the most slow paced of all the goddesses, yet euer to produce some thing new; for so *Theocritus* reports of them. *Homer* in his Iliads tells vs, that they are not onelie placed to keepe the gates of heauen, but haue power at their pleasure ouer faire or foule weathers, calling it an open skie when the ayre is faire and cleare, and a shut heauen when the welkin is darke and cloudie, as may appeare in these words:

Fastor. lib. 1. Lib. de Sypacus. lib. 5.

Sponte sores Cœli patuerunt, &c.
The gates of Heauen did of themselues stand wide,
Those which the virgin howers are set to keepe
(As their great charge.) The Poles they likewise guide,
With all the vpper Regions. From the deepe,
The showers exhal'd they store: and when they please,
The borrowed rayne pay backe into the Seas.

They are called *Horæ* of the Greeke word, which signifies *Custodire*, or to keepe; and therefore said to be the guardians of heauens gates, as hauing power to admit of our deuotions, and giue them accesse vnto the gods, or otherwise if they be not faithfull and sincere, to exclude them at their pleasures: hauing moreouer alwayes beene, and still continue great fauourers and prosperers of all such as are laborious and studious. They are called the daughters of *Iupiter* and *Themis*, because as the Graces import nothing els but the hilaritie and gladnesse that ariseth from the increase of the earth, so these Houres signifie the fruit it selfe; for the Greeke word *Carpo*, is *Fructus*: properlie then they are said to be the attendants of the Graces, as the Graces are still the handmaids of *Venus*, for the fruits of the earth are the increase, as that plenty still followes delight: and therefore they all equipage together, as being by the Poets neuer separate. Besides, the names of the Howers are thus properlie Englisht, Law, Iustice, and Peace. The abundance of all things is the companion of Vertue, and Honestie: but Scarcitie and Death are the pages to Irreligion and Impietie: for there is not a cleerer mirrour in which may truelier be discerned the malice or gratitude of men towards the gods, and consequentlie of their punishment and pitie towards men, than in the alterations of the Seasons; which, the antient writers the better to signifie vnto vs, made the Houres the Porters to heauen gates, and gaue them power ouer the clouds, both in the mustering of them, or dispersing them. And so much for the Houres.

AVRORA, *or the Morning.*

HEsiodus in *Theog.* tearmes her the daughter of *Hyperion* and the nymph *Thya*, and sister to the Sunne and Moone. Others deriue her from *Tytan* and *Terra*, they call her the way-leader to the Sunne; as *Lucifer* the day-starre is stil'd her henshman or vsher: for so saith *Orpheus* in an hymne to *Aurora*. *Homer* in an hymne to *Venus*, allowes her roseat fingers, a red or ruddie colour, and to be drawne in a golden chariot. *Virgill* sometimes allowes her foure horses, sometimes but two, and those of a red colour. *Theocritus* describes them white or gray, according to the colour of the morning. *Lycopheon* in *Alexandra*,

Lib. 6. Theoc. in Hyla.

dra, brings her in, mounted vpon *Pegasus*. *Pausonias* in *Laconic*. writes that she was doatinglie besotted of the faire young man *Cephalus*, as likewise of *Orion*, in which *Homer* agrees with him. *Apollodorus* makes her the mother of the winds, and the starres: *Hesiod* is of the same opinion, that by prostrating her selfe to her brother *Astræus*, the sonne of *Hyperion* and *Thia*, she brought forth *Argestre*, *Zephyrus*, *Boreas*, and *Notus*, with a daughter called *Iadama*. She was marryed to *Tythonus*, the sonne of *Laomedon* and brother to King *Priam*, but by diuers mothers, *Priam* being the sonne of *Leucippe*, *Tython* of *Strimo*, or as others inuert it of *Rhæo*, daughter to the flood *Scamander*. It is commemorated by the Poets, that this *Aurora* begged for her husband *Tython*, Immortalitie, which was granted her by the gods. But forgetting in her petition to insert that withall, he should not grow old; in processe, he grew to that extremitie of decrepit age, that liuing to be twice a child, he was swath'd and cradled. *Tython* had two sonnes by *Aurora*, *Memnon* and *Æmathæon*, of whom she tooke the name *Æmathia*. *Pausonias* calls *Memnon* the king of Æthiopia, and from thence, or rather (as some more approoued will haue it) from Susis, a cittie in Persia, he came to the warres of Troy; for he, before that expedition had subdued and subiugated all the nations neere or adiacent to the riuer Choaspes. *Strabo* relates that in the cittie of Abidus, not far from Ptolomais in Ægypt, he had a magnificent pallace all built of stone, than which the Easterne world affoorded not a more miraculous structure; in which there was a labyrinth of the same stone, and erected by the selfe-same worke-master, which was called after his name *Memnonium*. He died in a single Monomachia valiantlie by the hand of *Achilles*, in a battaile fought betwixt the Greekes and the Troians. In the place where he was slaine, a fountaine presentlie issued, which yearelie as that day flowed nothing but blood, which *Calaber* commemorates: his sepulcher was in Paltus in Syria, neere to the riuer Bada, for so saith the Poet *Symonides*. Some haue held argument, that *Aurora* made suit to *Iupiter*, that when *Memnons* body was committed to the funerall fire, he would transhape him into a bird, which accordinglie happened, as his *Metamorph.* most liuelie expresseth it in these words:

Odiss. lib. 5.

In reb. Phœcen.

Lib. 16.

Memnonis orba mei, venio qui fortia frustra, &c.

Depriu'd of my sweete Memnon, *who in vaine*
Tooke Armes for his deere vnkle: and now slaine
By great Achilles *in his prime of yeares*
(For so you gods would haue it) Loe, appeares
Before thy throane, oh Ioue *(thou chiefe and rector*
Of all the gods, their patron and protector)
A weeping mother: begging, to assure
Honors to him, by which my wounds to cure.
To this great Ioue *assents. The funerall fire*
Is kindled, the bright sparks towards heau'n aspire,
And like so many starres, they make repayre
Through the thicke smoake which clouds and dulls the ayre,
Darkning the cleere day, as when damps and fogges
Exhal'd from riuers, or from marish bogges,
Before the sunne hath power: In such a myst,
Vp flye the obscur'd sparkes, till they subsist
Aboue, all in one body: which assumes

Firſt ſhape, then face, next collour, from the fumes.
Thus from that Pyle the Memnian *bird firſt ſprings,*
Fire gaue it life, and lightneſſe lent it wings.

It is ſaid that many of theſe birds, which ſtill beare the name, were ſeene to ariſe from his aſhes, which diuiding themſelues into diuers ſquadrons, fought ſo long amongſt themſelues, till they fell dead into the fire, ſacrificing their owne liues to his obitts. But *Theocritus* in his Epitaph vpon *Bion*, ſpeakes of none but *Memnon* onely, who himſelfe was changed into a bird, and was ſeene to flye about and ſoare ouer his owne funerall fires. *Lucian* in *Philopſeudo*, ſpeakes of a prodigie, or rather a miracle, which was moſt frequent where his ſtatue was erected in the Temple of Serapis; no ſooner did the riſing ſunne begin to ſhine vpon his monument, and ſeem'd to touch it, but his ſtatue yeelded a moſt ſweet and melodious ſound, but when he tooke his leaue to reſt himſelfe in the Weſt, as if it mourned the Sunnes departure, it breathed an harmony ſo ſadlie paſſionate, that oft times it drew teares from the hearers: which was thus interpreted, That he ſtill reioyced at his mothers approach and preſence, but lamented her departure and abſence. *Cornelius Tacitus*, and *Suidas*, both report the ſame, as likewiſe *Zetzes*, *Chil. hiſtor.* 64. But to returne to his mother *Aurora*, ſhe was ſtill held to be the ſweeteſt, the moſt delightfull and welcome of all to the nymphs and goddeſſes, not to man onelie, but to all other creatures, beaſts, and plants. *Orpheus* in one of his hymnes affirmes no leſſe:

By thee ô goddeſſe mankind is made glad,
Thy gracious preſence cheares ſuch as be ſad.
Since Memnons *death, in teares thou riſeſt ſtill,*
And from thine eyes thick ſhewers of dew-drops ſpill,
Through all the ſpatious earth: which to thy grace,
The mornings ſunne ſtill kiſſes from thy face.
By thee his glorious pallace is much graced,
By thee, the pitchy night to Læthe chaced:
All ſleepie mankind to their ſport thou wakeſt,
And ſleepie ſlumbers from their eyelids ſhakeſt.
Thy beautie to behold or heare thy voyce,
Serpents and men, beaſts, birds, and all reioyce.
The very Marine Frye thy preſence craues,
And to behold thee, dance vpon the waues.

And theſe things are the moſt remarkeable which haue beene fabulouſlie obſerued of *Aurora*, who is therefore ſuppoſed to be the daughter of *Hyperion* and *Thia*, becauſe by the diuine bountie Light proceedeth from the Sunne, to illumine the earth and all the inhabitants thereof; for there is no benefit eyther of pleaſure or profit that can accrue to vs, which flowes not from their immediate grace and goodnes. She is ſaid to haue a ruddy colour, becauſe ſhe appeares as if ſhe came bluſhing from the pallace of the Sunne. And for that cauſe they deſcribe her with roſeat fingers, a high complexion, a golden ſeat, and red ſteedes to draw her charriot, to anſwer and correſpond to the liuerie which the Sunne giues, his being all of the like colour. For the ſwiftneſſe of her motion, ſhe is allowed a charriot; and ſuch as conferre white ſteedes vpon

her, deriue not their hew from the gray vapours that arise from the earth, but rather from the cleere and perspicuous splendour of the light it selfe. Those that of this fable would make a historie, say that *Tythonus* marryed a wife out of the Easterne countries, by whom he had the fore-named children, and after liued to that age that he grew not onelie decrepit and bed-rid of his limbs, but doating and childish of his braine. From hence ariseth the fable, That *Aurora* was inamoured of him, by reason of the temperature of those Orientall climates, to be possest of which pleasant places she purchast for him Immortalitie. And where some fable that he was turned to a grashopper, it signifies nothing els but the loquacitie of age, ambitiouslie groaning in the often repetition of things past, glorying in times of old, and despising those latter in respect of them; such a one did *Homer* personate in *Nestor*. The marke at which all these arrowes are aim'd in this fable, is to perswade men by wisedome patientlie to vndergoe all the chances and changes incident to vs, both in time and nature; since death by the bountie of the gods is granted to man as a rest and cessation from all calamities and troubles. For when *Aurora* had beg'd immortalitie for *Tython*, he feeling the infirmities and defects of age, became himself a suppliant to the gods, That they would be to him so gracious as to giue him leaue to sleepe with his fathers, accounting it much better and happier to dye once, and be at rest, than to bee continuallie afflicted with the troubles and difficulties of a wearie and despised life.

Nox, *or, the Night.*

After morning past, the Sunne gone about, and the day spent, comes Night; neither was she in meane honour amongst the antient Poets, who taught her to be the first, and long before all other nymphs or goddesses, as possessing all places, and all things, hauing in her owne dispose and gouernment that deformed and vnshapen matter, called Chaos, ouer which she raigned Empereresse before the gods themselues had any existence or being: notwithstanding, some contend to make her the daughter of this Chaos, as *Hesiod* and others:

Inde Chao, est Erebus, Nox, & tenebrosa creati.
From Chaos, Erebus, *and the Night tenebrous*
Were both created——

And because so borne, she was called The most antient: the reason is approoued, For before the masse was opened, the matter of which to make things distinguished, and the world it selfe created, there could nothing be which might be properlie called Night: therefore *Aratus* in *Astronomac.* stiles her *Nox antiqua*; and *Orpheus* in one of his hymnes, The mother of gods and men, as both hauing their birth from her. She is drawne in a charriot, with starres waiting vpon her wheeles, and vshering her, as *Theocritus* left recorded:

——*Salueteque Noctis*
Sydera quæ Canthis tacite præcurritis alta:
——*Hayle all you starres so bright,*
Softlie forerunning the round wheeles of Night.

She is habited in sable garments, for so all writers agree, her head bound vp in a blacke vayle, whom the starres attend behind her charriot, as well as before:

before: for so *Euripides* in *Ione* testates:

Inuita nigris vestibus currum insilit
Nox: Astra sunt deum secuta protinus.
Night in blacke vesture mounts into her carre;
Behind, the starres attend her, but not farre.

Virgill giues her two horses to her charriot: therefore *Appollonius* in this third book describing the Night comming, saith, *Nox iniecit equis iuga*, The night vpon her horses cast her yoake. But this maner of the nights progresse is later than in the time of *Homer*, for in his dayes she was allowed neither charriot nor horses, they onelie deciphered her with wings, like *Cupid* or Victorie. Some introduce her at the departure of the day to rise out of the sea, as *Virgill* in his Æneids, *Lib. 1.*

Vertitur interea Cœlum: & ruit Oceano Nox:
Inuoluens vmbra magna Terramque polumque.
The Heauen meane time is turn'd, the Night
Leapes from the sea in hast,
In darke and pitchy cloudes: the Earth
And Poles inuoluing fast.

Her whom *Virgill* brings from the sea, *Euripedes* inuocates as comming from *Erebus*, in these words, *Verenda, Verenda, Nox ex Erebo veni*, Oh reuerent, reuerent Night, ascend from *Erebus*. *Orpheus* relates, that she sends day to the regions below, and againe chaseth her thence, in her owne person bringing them darknesse.

Quæ Lucem pellis sub terras, rursus & ipsa
Tartara nigra petis——.
Below the earth thou driuest Light,
And then againe thou bring'st them Night.

In all her sacrifices, a cocke was still kild and offered, as a creature much opposed against silence: for so *Theagines* hath left recorded. *Lib. 2. de diis.* Night had many children: *Euripides* in his *Hercules Furens* calls one of hir daughters *Rabies*, her name importing outragious Madnesse; a second daughter of hers was called *Rixa*, which is Brawling and Scolding; a third *Inuidia*, or Enuy, for so saith *Hesiod* in his workes and dayes: but in his *Theogonia*, he makes mention of others, whom he calls her sonnes in these verses: *Operib. & dieb*

Nox peperit Fatumque malum, parcamque nigrantem,
Et mortem, & somnum, diuersaque somnia: natos,
Hos perperit nulli dea nox conuicta marito.
Night, euill Fate brought forth, blacke Parca *bred,*
With Death, and Sleepe, and diuers Dreames beside:
Of all these Sonnes she was deliuered,
And yet the goddesse neuer husband tride.

Cicero in his third booke *De natura Deorum*, hauing numbred all the children of Night, deriues them also from their father *Erebus*, as may appeare in these words: *Quod si ita est, &c.* If it be so (saith hee) those that are the Parents of heauen should likewise be reckoned in the number of the gods. *Æther* and *Dies*,

i. Ayre, and Day, with their brothers and sisters; by the antient Geneologists thus nominated, *Amor*, *Dolus*, *Metus*, *Labor*, *Iuvidentia*, *Fatum*, *Senectus*, *Mors*, *Tenebræ*, *Miseria*, *Querela*, *Gratia*, *Fraus*, *Pertinatia*, *Parcæ*, *Hesperides*, *Somnia*: that is, Loue, Deceite, Feare, Labour, Enuie, Fate, ould Age, Death, Darkneſſe, Miſerie, Complaint, Fauour, Frawde, the *Parcæ*, and the *Hesperides*. All which are by ſome imagined to be the children of *Nox* and *Erebus*; I will only ſpeake a little of two of theſe as they now lie in my way, and that verie briefly too, and (becauſe it may perchance be late before I haue doone with them) I will conclude with Night. Death and Sleepe are brother and ſiſter, and both the children of Night. *Ariſto* calls *Somnus*, a ſeuere exacter from mankind, who as it were violently ſnatcheth away the halfe part of our age to beſtow on Sleepe, and therfore by *Orpheus* he is called the brother of *Lethe*, which inſinuates Forgetfulneſſe, which he moſt elegantlie expreſſeth in his hymne to Sleepe,

Somne beatorum rex, & rex ſumme virorum,
Quem fugiunt curæ, &c.
Sleepe of the bleſt man King, and King of men;
Whom cares ſtill flie, and reſt imbraceth then.
Of miſchiefes, the ſole ſolace and beſt food,
To giue them due repoſe, and comfort lend,
Who putting on the ſhape of Death, doeſt giue
(Onely by that) all creatures meanes to liue.
Sleepe, thou haſt but two ſiſters, and theſe are,
Death and Obliuion, both which ſhorten care.

Lib. 11. *Ouid* in his *Metamorphoſ.* for his ſo many benefits conferred vpon Mortalls, placeth him in the catalogue of the gods. The houſe of Sleepe the ſame Poet hath ingeniouſly deſcribed, vpon whom hee conferres a thouſand children, or rather, a number not to be numbered; nominating onely three, *Morpheus*, *Icelus*, and *Phantaſus*: for ſleepe, if it be moderately vſed, is of all mortall things the ſweeteſt, beſt and moſt profitable, to whom all creatures whatſoeuer are ſubiect, therefore not improperly by *Orpheus* tearmed the king of men and gods. *Homer* in his *Illiades*, makes an elegant expreſſion, to ſhow how wretched their conditions are aboue other men, that are in high and eminent place and office and haue predominance ouer the greateſt affaires, which hee thus introduceth, by making all both gods and men aſleepe at once, ſauing *Iupiter*; which *Iuno* ſeeing, ſhee with great bribes and rewards corrupts *Somnus*, that hee would amongſt the reſt charme the eyes of *Iupiter*; which hee attempting, and the other perceiuing, the inraged god, feeling Sleepe to ſteale vpon him vnawares, caſt him headlong from heauen into the ſea; where hee had doubtleſſe for euer periſht, had not *Night* ſnacht vp her ſonne, and in her darkneſſe hid him from the wrath of *Iupiter*. But had he beeene deſtroyed, Sleepe had bin exiled the Earth, and ſo all creatures depriued of their quotidian reſt. From hence likewiſe may be collected, how wretched thoſe ſleeping gods are, when *Iupiter* the onely wiſe, and potent, is euer awake, to ſee, prouide, foreſee, and gouerne, by his infinite prouidence both men and creatures.

Lib. 2. The citie of Sleep, *Lucianus* in his ſecond booke *Verarum Hiſtoriarum*, though fabulouſly, yet hath facundiouſly deſcribed: This cittie (ſayth he) is ſcituate in a moſt ſpatious and ſilent plaine, yet round incompaſt with tall and ſpreading

ding trees, amongſt whoſe leaues the wind onely whiſpers, but neuer robuſtiouſly blowes. There Poppy growes aboundantly, Mandragora, and all ſuch plants hearbes and ſimples as haue the innate vertue to procure and prouoke ſleepe. There are multitudes of Battes which flie continually this way and that, and betwixt one tree and another, great ſtore of Night-rauens, Owles, and Screechowles: no bird that is aſhamed of day but is here frequently to be found. But neither the crowing Cocke, the chattering Pie, the quacking Duck, the gagling Gooſe, nor any other fowle, either of ſong or clamor can thither haue acceſſe. Faſt by this citie glydes a riuer with a ſlow and ſilent pace, making a murmure, but no noyſe, rather to rocke and lull aſleepe than to waken; the water is thicke and ſoft like oyle, the floods name is Lethe, whom others call Nictyporus, it flowes from two fountaine heads, both hid and obſcured in places to no man knowne, the one is called Pannychius, the other Negretas. This citie hath two ports or gates, one of horne compoſed with miraculous workemanſhip, in which as in a table are expreſſed all ſuch true dreames as exerciſe the fantaſies of men in their depth of reſt: The other is made of the moſt pureſt and moſt white yuorie, in which are carued all ſorts of dreames, but theſe as it were artificially ſhaddowed by the penſell, but none fully drawne and expreſt to the life. Within this cities walls is a magnificent and ſpatious ſtructure, called *the Temple of Night*, which with all ſuperſtitious ceremonies is religiouſly honored: there is a ſecond inſtituted to the goddeſſe *Apales*, and a third to *Alethia*, in both which there are Oracles. The ſole inhabitants of this place are an infinite companie, but not [illegible]ittiſen in ſhape or fauour one like another, ſome are leane, lancke, and little, with crooked legges, and hutch-backes, rather like monſters than men; others are comely, well featured, tall and proper, with cheerefull faces, and promiſing lookes; ſome are of a froward and terrible aſpect, as if they threatned miſchiefe and diſaſter; others portly, gallant, and regally habited: and whoſoeuer ſhall enter the gates of this cittie, ſome domeſticke dreame or other continually will encounter him and giue him a familiar and friendly ſalute, in the ſhape of ſome one of theſe formerly rehearſed, relating to him, ſome ſad things, ſome pleaſant things, to miniſter content or diſtaſt: ſomtimes they whiſper truthes, but that ſildome, for the greateſt part of that multitude are lying and deceitfull, becauſe for the moſt part they ſpeake one thing and intend another: and thus far *Lucianus* of the houſe of Sleepe. I had once occaſion to write my ſelfe in this manner:

Neere to the darke Cimerians lies a caue,
Beneath the foote of a declining hill,
Deepe in the earthes warme intrailes, like a graue,
Where charming Silence makes all huſht and ſtill:
Hither did neuer piercing Sunne-beame craue
Admittance; nor the voice of hunter ſhrill
Pierce through the crannies of this concaue deepe,
Where ſtands the dull and leaden houſe of Sleepe.
Here the thicke vapoures from the earth exhaild,
Myſts all the place about: a doubtfull light,
Begot twixt night and day (when th' one is faild,
And the other not yet perfect) dulls the ſight.
No wakefull dogge, or clamorous cocke hath raild

Vpon

Vpon the drowſie Morne, earely to dight
The Sunnes ſteedes. Here, the bird that ſau'd of old,
Romes Capitoll, is neuer heard to ſcould.
The brawlling Crane, nor yet the prating Crowe,
Or tatling Parret, to deſturbe the eare:
No bellowing Bull, ſwift Hart, or Aſſe more ſlow,
Is heard to bray: wee haue all ſilence here.
Only a murmuring riuer (which doth flow
From Lethe) with his ſtreames 'mongſt peables cleere
Lulls the dull ſence to ſoft and feathered reſt,
Charming the cares and ſorrowes in the breſt.
Before the gate the drowſie Poppie ſprings,
With thouſand plants and ſimples without number;
Not one, but to the braine a numneſſe brings,
Inuiting all the powers of man to ſlumber:
Whoſe milkie iuice, the Night on her blacke wings
Beares, t'wart the earth, and ſcatters. Who dares cumber
This vniuerſall whiſtneſſe; where none come,
But Taciturnitie, and Silence dombe?
Vpon the doore no ratling hammers ſtroke
Is heard without, to ſtartle thoſe within,
No creeking hinge, by which ſoft ſleepe is broke.
To ſpeake loude, ther's held no greater ſinne.
Midſt a vaſt roome, a bed Hewd out of Oke,
(That had of late ſome antient relique bin,
Fring'd with thick duſt and laſie cobwebs) ſtands,
Not in an age once ſtird with careſull hands.
Vpon this eaſie couch, with curtaines hung
Of duskie coloured ſilke, you may behould
The god of Sleepe in careleſſe faſhion ſlung,
Stretching his drouſie limbes, whom non's ſo bold
To iogge or ſtirre: where ſnortings are heard ſung:
They'are pincht to ſofter breath. Some dreame of gold,
Of Trifles ſome: his court here Morpheus *keepes,*
Which no man ſooner enters than he ſleepes.

And this deſcription begins to make me drowſie alreadie. But leaſt ſpeaking too much of ſleepe, I may be taxed, and ſo taken napping my ſelfe, I leaue the brother faſt ſleeping to find out the ſiſter who to the worlds end ſhall euer be waking. Death is ſayd to be educated by her mother Night. *Pauſanias* puts vs in mind that in a Temple amongſt the Elæans, there was a woman pourtraied, leading two ſleepy children, that in her right hand White, that in her left hand Blacke, both with crooked legges and miſhapen feet; the inſcription vpon the one was Sleepe, vpon the other Death, the woman that cheriſht them, Night. This Death of all the powers that are, is moſt impartiall and implacable, and becauſe by no prayers nor interceſſions ſhee is to bee mooued, therefore there are no altars nor temples nor ſacrifices celebrated to her honour, her impartialitie and implacabilitie *Orpheus* hath ſignified in one of his hymnes,

In Eliacis.

Nec prece, muneribus, nec tu placabilis vllis.

She is attyred in a ſable garment ſpotted with ſtarres. The wiſe men of the former

former ages extold her with miraculous praiſes, calling her the port and onely ſecure harbor of reſt: ſhe frees the bodie from a thouſand paines and diſeaſes, deliuers the ſubiect from the crueltie of the tyrant, & makes the begger equall with his prince. She to all good men is acceptable and welcome, only dreadfull to the wicked, who haue a preſage and feare of puniſhments to come. *Alcidamus* writ an excellent booke in the praiſe of Death, hauing a large and copious argument: in which hè ſtroue to expreſſe with what an equall ſufferance and modeſt patience ſhe was to be entertained. Of the ſame argument writes *Plutarch* in *Conſolator*: for life is nothing els but a light lent vs by the Creator of all mankind, which if it be redemanded of vs, ought no more grudgingly to be paid back, than comming to a friends houſe to bee merrie in the morning, and hauing feaſted there all the day, to returne to our home at night; or to pay back what wee borrow, to the owner: For there is no iniurie done to vs, if God demaunde that back at our hands which hee hath before but lent vs. Now from the daughter to come backe to the mother, and know what is allegorically meant by Night. Theſe peſts & miſcheifes before commemorated are therfore ſayd to be her ſonnes and daughters, becauſe the ignorance and mallice of man (which is indeed the night of the mind) is the parent and nurſe of all calamities incident to vs: yet may ſome of their violences by wiſedome be mitigated, though not fruſtrated of their ends, namely Age, Loue, Fate, Death, and the like; who though they be in perpetuall motion, their ſpeed may bee ſlackned though not ſtayd, and their pace ſlowed though not quite ſtopt. She was called the moſt Antient, becauſe before the Heauens and the Sunne were created there was no light extant; which is ſaid to proceede from the lower parts of the earth, in regard that the Sunne compaſſing the world, when he lights the Antipodes with his beames, the earth ſhadowes them from vs, which ſhaddow is nothing elſe than Night. She is called the mother of all, as being before the birth of any thing. The word *Nox* is deriued *à Nocendo*, of hurting or harming; the reaſon is, as ſome Phiſitions hold opinion, becauſe the corrupt humors of the night are infectious and dangerous, eſpecially to men any way diſeaſed; of which there is continuall experience in all ſuch as haue either woundes, or aches, or agues, or feauers, or the like, to all ſuch weakeneſſes or imperfections, the humors of the Night are ſtill moſt hurtfull and obnoxious. And ſo much breifly what morally can be gathered by that which hath bin fabulouſly commented of Night.

That Sleepe could not faſten on the eyes of *Iupiter*, it is intended, not to bee conuenient for him that hath the charge & protection of the whole Vniuerſe, to whoſe care and foreſight the adminiſtration and guidance of all things are committed, ſhould ſo much as ſlumber or wincke at all; neither doth the diuine Nature need any reſt to repaire and comfort his troubled ſpirits, when he is not capable of either labour or diſcommoditie. And *Lethe* is called the ſiſter of *Somnus*, in regard that by our naturall repoſe, wee for the time forget all paine, anguiſh, or trouble. Becauſe he comes to many creatures, and at the ſame time, he is ſaid to be winged; in regard the humor of the Night encreaſeth the vapours of the ſtomach, aſcending to the higher parts of the body, which after by the frigiditie of the braine, deſcend againe lower and more coole, by which Sleepe is begot; hee is therefore not vnproperly called, the ſonne of Night: which Night calls me now to reſt, with the finiſhing of this ſecond booke, called EVTERPE.

Explicit Lib. 2.

THE THIRD BOOKE
of Women, inscribed THALIA.

Treating of Illustrious Queenes, Famous Wiues, Mothers, Daughters, &c. Containing the Histories of sundry Noble Ladies.

GOrgias held opinion, that Women were not to be honored according to their forme, but their fame; preferring actuall vertue before superficial beautie: to incorage which in their sex, funerall orations were allowed by the Roman Lawes to be celebrated for all such as had beene either presidents of a good and commendable life, or otherwise illustrious for any noble or eminent action. And therefore (least the matrons or virgins in Rome, the one should diuert from her stayed grauitie, or the other from her virgins professed integritie) the vse of Wine was not knowne amongst them; for that woman was taxed with immodestie, whose breath was knowne to smell of the grape. *Pliny* in his naturall historie, saith, That *Cato* was of opinion, That the vse of kissing first began betwixt kinsman and kinswoman, howsoeuer neere allide or farre off, onelie by that to know whether their wiues, daughters, or neeces, had tasted any wine: to this *Iuuenall* seemes to allude in these verses:

Lib. 14.

How kissing first came vp.

Paucæ adeo cereris vittas contingere dignæ
Quarum non timeat pater oscula.

As if the father were iealous of his daughters continence, if by kissing her, he perceiued she had drunke wine. But kissing and drinking both are now growne (it seemes) to a greater custome amongst vs than in those dayes with the Romans: nor am I so austeare to forbid the vse of either, both which though the one in surfets, the other in adulteries, may be abused by the vicious; yet contrarilie at customarie meetings, and laudable banquets, they by the nobly disposed, and such whose hearts are fixt vpon honour, may be vsed with much modestie and continence. But the purpose of my tractate, is to exemplifie, not to instruct; to shew you presidents of vertue from others, not to fashion any new imaginarie forme from my selfe; and that setting so many statues of honour before your eyes, of Beautie, Nobleness, Magnanimitie, Bountie, Curtesie,

tesie, Modestie, Temperance, and whatsoeuer else in goodnes can be included, each heroick and well disposed Ladie, or woman lower degreed and vnderqualified, may out of all, or some of these at least, apprehend some one thing or other worthie imitation; that as the best of Painters, to draw one exquisit *Venus*, had set before him a hundred choise and selected beauties, all naked, to take from one an eye, another a lippe, a third a smile, a fourth a hand, and from each of them that speciall lineament in which she most excelled; so hauing in these papers as many vertues exposed to your view, as the Painter had beauties, & all left as naked to your eies, you may make like vse of it: draw from one a noble disposition, bountie, and curtesie, the ornaments of great Ladies; from others, temperance, sobrietie, and gouernement, things best beseeming matrons; the married wiues, coniugall loue and sinceritie; the virgins chast life and puritie; and euerie of you fashion her selfe as complete a woman for vertue, as *Apelles* made vp the purtraiture of his goddesse, for beautie. I need not speake much of the worth of your sex, since no man (I thinke) that remembers hee had a mother but honours it; the renowne of which, some by their vertues haue as much nobilitated, as others by their vitious actions haue studied to disgrace: of both which, though my promise binde me to speake in their course, yet you Ladies in this treatise (as you most worthily deserue) haue the precedence and prioritie of place. What man was euer knowne to be eminent, whom woman in some manner hath not equalled? Come to Fortitude, as there was an *Hercules* and a *Theseus*; so there was a *Menalippe* and an *Hippolite* to encounter them: who as they conquered not, so they were not vanquished. Come to limning or drawing of Pictures, as there was a *Zeusis*, a *Timanthes*, an *Androcides*, and a *Parhasius*; so the world yeelded a *Timarete*, the daughter of *Micaon*; an *Irene*, the daughter and scholler of *Cratinus*; an *Anistarite*, the issue and puple of *Nearchus*; a *Lala Cizizena*, and a *Martia*, *M. Varronis* to boote: to them, in that art no whit inferiour. In Poetrie compare the Lyrickes of *Sapho* with *Anacreons*, and *Corinnaes* with *Pindarus*, and it shall be easily made manifest that *Sapho* in all points paraleld the first, and *Corinna*, in fiue seuerall contentions for the palme, preceded the last. But the similitude or discrepance of men & womens vertues conferd together, can be made no better apparant (as *Plutarch* saith) than by comparing Life with Life, and Action with Action, by which we shall see they haue almost one and the same effigies: For oppose the magnificence of *Sesostris* against that of *Semiramis*; the craft & subtlety of *Seruius Tullius* against *Tanaquills*; the magnanimitie of *Brutus* against *Porceaes*; compare *Pelopidas* with *Timoclea*; and which shall yeeld to the other preheminence? especially if wee exactly consider the end at which the vertue it selfe doth ayme: for diuerse vertues haue diuers colours laid vpon them, according to the temperature of body, or the disposition of the mind. *Achilles* was valiant one way, and *Aiax* another, yet both their indeuours intended to one Fortitude; the Prudence of *Nestor* vnlike that of *Vlysses*, yet both wise men; *Cato* and *Agesilaus* were both vpright men, yet executed justice two sundrie waies; *Irene* loued one way, *Alceste* another, yet both endeeredly affected their husbands; so likewise *Cornelia* and *Olimpias* were differently magnanimious, yet either of them attained to that height of honour to which their heroick mindes aspired. But to come to our former comparison from which I haue somewhat digrest; in what greater vertue can either sex expresse themselues, than in true coniugall loue? *Cicero de Diuinatione*, and *Plinie in lib. 1. cap. 16.* report of *Tiberius Gracchus*, That finding two snakes in his house, male and female, *Tiber. Grach.*

female, hee consulted with a south-sayer concerning the prodegie; who told him as a consequence infallible, That if hee slew the male, swift death should surprise himselfe, but if hee killed the female, himselfe should escape death, and his wife in the like manner perish, but to one of them that fate must necessarily happen. He therefore preferring the safetie of his wife before his owne health, caused the male to be instantly cut in peeces, and the female let goe, beholding with his owne eyes his owne instant destruction in the death of the serpent. Therefore it was disputed, whether *Cornelia* were more happie in inioying such a husband, or made more wretched in loosing him? An admirable and rare president in man, and a husband; which I can easily instance in woman, and a wife: for as there is nothing more diuelish and deadly than a malitious and ill disposed woman, so there is on the contrarie, nothing more wholesome and comfortable to man than one prouident, gentle, and well addicted; for as she that is good and honest, will vpon iust necessitie lay downe her life for her husbands health and safetie, so the other will as willingly prostitute hers for his distruction and ruin. Therefore a wife by how much neerer she is to vs in the strict bond both of diuine and humane lawes, by so much either the sweetenesse of her behauiour tasts the pleasanter, or the harshnesse of her crabbed condition, relishes more bitter; for she is euer either a perpetuall refuge, or a continuall torment: she of whom I intend to speake is none such as the last, her historie I thus receiue in briefe. *Admetus* a king of Greece, demanded *Alceste* in marriage, whose father had publisht an edict, That none should inioy her saue such a one as could reconcile two wild beasts of contrarie cruelties and natures opposit, to drawe without iarring together in his Chariot. This *Admetus* hearing, he petitioned to *Apollo* and *Hercules*, who commiserating his suit, the one brought him a Lion, the other a Beare, both made tame and gentle to his hand: who presenting them to the father of *Alceste*, and hauing yoaked them and made them drawe according to the Edict, receiued her as his bride, and departed with her thence into his owne countrie of Thessaly. Not long after *Admetus* falling into a great infirmitie of sickenesse, and consulting with the Oracle about his health, answere was returned, That he must necessarily leaue the world vnlesse he could procure some friend, kinsman, courtier, or other, who by sacrificing their owne liues to his loue, might ransome his, and by no other meanes his health to be restored. This motion being made to many both neere and deere to him (who no doubt had promised more, with purpose to performe lesse) in conclusion it was refused by all; which comming to the eare of *Alceste*, she gaue her selfe vp to a most willing death, to redeeme the health and life of her husband, and with her owne hands slew her selfe. Now tell me (ô you Satyrists against the sex of women, that call them fraile, inconstant, weake, and timerous) in which of these two did manly courage, noble resolution, or coniugall loue most shine? in him that by suffering death to steale vpon him yeelded himselfe to the necessitie of fate, or in her who like a bold Virago with an vnmatchable resolution with her owne hand extracted that blood from her chast brest, with which shee writ herselfe a character of honour, to outlast all antiquitie? In these things then you see, they may justly claime an equall competence with men, but in many things a iust prioritie, as in nourshing and bringing vp their children, in mannaging the affaires of the house, and care of all domestick businesse, in prouiding vs Diet, Linnen for the backe and bed, in sewing, weauing, and in spinning: for who cannot imagine how ill great *Hercules* did become the distaffe? But I will cease further to

Alceste.

speake

ſpeake in their praiſe, leaſt I be taxed of palpable flatterie, and ſome may lay on mean aſpertion, That either I lou'd that ſex wondrous well in my youth, or perhaps now begin to dote on them in my age. And ſince I laſt ſpake of that conioyned loue that ought to be betwixt man and wife, I will produce an Epigram taken from *Auſonius* to that purpoſe, the inſcription is as followeth.

Ad Vxorem.

Liue as we haue liu'd, ſtill to each other new,
And vſe thoſe names we did when we firſt knew:
Let the ſame ſmiles within our cheekes be red,
The ſame ſports thought on we firſt vs'd in bed.
Let the day neuer come to ſee the change,
That either Time, or Age, ſhall make vs ſtrange:
But as we firſt met, let vs euer be,
I, thy young man, and thou a girle to me:
To others, though I ſeeme like Neſtor *old,*
And thou more yeares haſt, than * Cumana *told:*
Times ſnow we will not ſee, though it appeares,
Tis good to know our age, not count our yeares.

* *Sibilla Cum.*

Such I muſt confeſſe, Husbands ought to be to their Wiues, and wiues to their husbands, but they are ſeldome found in theſe dayes, as may appeare by a ſhort tale that I will tell you. Three gentlemen being late at ſupper in a tauerne, euerie man in curteſie made offer to pay the reckoning, at length a motion was made amongſt them, that becauſe it equallie concerned them all, to put it to fortune and caſt the dice; ſo that committing it to chance, the other ſhould be no wayes beholding to him for his charges. To this two of them aſſented, but the third preſuming much vpon the loue of his wife, was willing to put it to another venture, both to ſaue his purſe, and expreſſe to his friends the gentle diſpoſition of a woman to her husband, whoſe welcome home was ſtill as conſtant at midnight as at mid-day: he therefore made a ſecond motion, that to decide the controuerſie, euerie man ſhould inſtantly make haſt home by turnes, as they lay neereſt in their way, and he that did not that thing inſtantly which his wife badde, the whole charge of the reckoning ſhould be impoſed vpon him, and not to part companie till they ſee this done: vpon which they concluded. They went to the next houſe, the gentleman firſt knockt at his owne doore, and he was let in, the reſt followed, but the husband onelie ſhewing himſelfe, found his wife in the kitchin; how now wife (ſaith he) what haſt thou reſerued for my ſupper? She churliſhlie replyed, here is nothing but the porridge the dogge hath lapt in, you had beſt ſup vp them: this was ſport to the other two, and he not willing both to be charged and laught at, and ſo doublie puniſht, did as ſhe bad, and ſo away they went all three to the houſe of the ſecond. His wife was in bed, how now ſweet heart where are you (ſaith he) here ſweet husband (ſhe anſwered againe) and I pray you come to bed quicklie: who haſtilie put off his cloathes, went to bed, and as ſpeedilie roſe againe to ſee what would become of the third. To his lodging they went (and this was he that preſuming on his wiues gentleneſſe drew the reſt to the motion) being entred, he askt the maid for her miſtreſſe, who told him ſhe was newlie gone to her chamber, vp the ſtaires runnes he, the gentlewoman askt who is there,

Of three gentlemen and their wiues.

there? 'tis I sweet wife saith he, and for hast stumbled at the vppermost step: You had best breake your necke downe the staires saith she. At which words he pawsing a little, Nay on my word not so quoth he, rather than do that, I will euen backe againe with my friends to the Tauerne and pay the reckoning. But leauing this, which by some may bee censured to bee little better than trifling, I thus breake off my introduction, and proceede to matter more serious, beginning with a briefe summary or catalogue of the names of some famous Queencs, Mothers and Daughters, many of which we shall haue occasion to handle more at large in the processe of our Treatise.

Of Queenes Illustrious.

Semiramis was Queene of the Assyrians, *Camilla* of the Volscians, *Nicaula* (whom some call *Saba*) of the Æthiopians, *Athalia* of the Hebrewes, *Thomiris* of the Scithians, *Hesther* of the Persians, *Cleopatra* of the Ægyptians, *Zenobia* of the Palmyriens, *Amalasuntha* of the Gothes; of these wee shall speake more at large, as they fall in course. *Theolinda* of the Longobards or Lombards succeedes. This nation dwelt first in Pannonia, and were gouerned by the king *Albinus*: now the reason why they were first so called, was this. In the time that *Iustinus* sirnamed the Lesse, wore the imperiall purple, *Narses* the Eunuch had fought vnder him many braue and victorious battells against the Gothes, who had vsurped the greatest part of Italie, from whence he expeld them, slew their king, and freed the whole countrey from many outrages. Notwithstanding his great good seruice, he was calumniated to the Emperour, and so hated by the Empereresse *Sophia*, that she sent him word, That she would make him lay by his sword and armour, and with a distaffe spinne wooll amongst her maides: to which message he returned answer, That hee would make such a thread to put into her loome, that all the weauers in the Empire should scarce make good cloath on. Vpon this ground he sent to *Albinus* king of the Hunnes, who then inhabited Pannonia, asking him, Why hee would dwell in the barren continent of Pannonia, when the most fertile countrey of Italie lay open to his inuasion? *Albinus* apprehending this incouragement from *Narses*, in the yeare six hundred threescore and eight, made his first incursion into the Emperours confines, who sent certaine spyes to discouer the forces of *Albinus*; of which he hauing intelligence, caused all the women to vntye their haire and fasten it about their chinnes, thereby to seeme men, and make the number of his army appeare the greater. The spyes obseruing them, wondred amongst themselues, and askt what strange people these were with the Long beards? and from hence their names were first deriued, which hath since beene remarkeable in the most pleasant and fertill climate of all Italy, from them called Lombardie. Others say, that when they went to fight against the Vandales, There was a man that had the spirit of Propheste, whom they besought to pray for them and their good successe in the battaile; now when the Prophet went to his orisons, the queene had placed her selfe and hir women iust against the window where he prayd, with their heire disposed as aforesaid; and iust as he ended his deuotions, they opened their casements and appeared to him, who presentlie said to himselfe, what be these Long-beards? to whom the queene replyed, *To these Long-beards then whom thou hast named, let the victorie happen*, thus saith the history. *Rhodegondis* was queene of France,

Wherfore the Hunnes were first called Lombards or Longbeards.

France, but after her not any. Now some may demand the reason why the Salicke law was first made, by which all women were made incapable of succession in the principalities, which (as *Plicronicon* relates) was this; The crowne lineallie descending to a Princesse of the blood, whom for modesties sake hee forbeares to name, or at least their owne Chronicles are loath to publish; this Lady hauing many Princelie sutors, neglected them all, and fell in loue with a Butcher of *Paris*, whom she priuatelie sent for, and as secretlie married: since when, all of that sex were by an irreuocable decree disabled of all soueraigntie. *Cassiope* was the famous Queene of Æthiopia; *Harpalice*, of the Amazons; *Hyppolite*, of Magnesia; *Teuca*, of the Illyrians, &c. Of these in their places. Amongst whom let me not be so vnnaturall to her merit, or so ingratefull to my countrey (thrice blest and diuinelie happie in her most fortunate raigne) as not to remember that euer to be celebrated Princesse, *Elizabeth* of late memory, Queene of England: She that was a *Saba* for her wisedome, an *Harpalice* for her magnanimitie (witnesse the Campe at Tilburie) a *Cleopatra* for her bountie; a *Camilla* for her chastitie, an *Amalasuntha* for her temperance, a *Zenobia* for her learning and skill in language; of whose omniscience, pantarite, and goodnesse, all men heretofore haue spoke too little, no man hereafter can write too much: sacred be still her memorie to vs on earth, as her blessed soule liues euer glorified in heauen. Her succeeded (though not in her absolute Monarchy, yet a Princesse of vnspotted fame, incomparable clemencie, vnmatchable goodnesse, and most remarkable vertue) Queene *Anne*, whom all degrees honored, all nations loued, and no tongue was euer heard to aspersse with the least callumnie: who in her too short eminence heere amongst vs, was knowne to be the step of dignitie to many, but detriment to none; in whom all were glad, by whom none had euer the least cause of sorrow, vnlesse in the lamented losse of so graue and gratious a princesse. And for my owne part (gentle and curteous reader) let me borrow so much of thy patience, that I may vpon this so iust and good occasion, remember a long neglected dutie, by inserting in this place a few funerall teares vpon her hearse.

Why women in France are disabled from bearing Soueraigntie.

The memory of Queene *Elizabeth*.

Q. *Anne*.

A Funerall Oade vpon the death of Anna Panareta.

Now Hymen *change thy saffron weedes*
To roabe and habit sable:
For ioyfull thoughts, vse funerall deedes
Since nothing's firme or stable;
This (alas) we
May read and see,
As in a mappe or printed table.

It was not at the time of yeare
Birds bid the Spring god-marrow,
Nor when we from the Summer cleare
Her warmth and pleasures borrow.

Nor when full fields
Ripe Autumne yeelds,
That we are thus inuolu'd in sorrow.

But when the barren earth denyes
Fruits to the reapers mowing:
When Meteors muster in the skyes
And no faire fruits are growing.
When winter cold,
Dry, seare, and old,
His frozen fingers or'e the fire sits blowing.

When the Sunne scants vs of his heat,
And Phœbe *tempests threateth:*
When Boreas *blustring in his seat,*
His frozen pineons beateth;
And as a King
Aboue the Spring,
The fresh and timely budds defeateth.

In this great barrennesse were we
Our plenty made to smother:
But what might this rare iewell be?
A Saint, a Queene, a Mother,
An Hester*faire,*
A Iudith *rare;*
These dead, oh point me out another!

Saue Debora, *that's likewise dead,*
Fam'd for her countries freeing:
But shall we henceforth see or reade
Of such another being.
Oh what a dearth
Is now on earth
That heare none liues with these agreeing.

Saba *was wise, so was our Queene,*
For beautie others famed,
Some for their vertue crown'd haue beene,
And in large legends named.
Who liuing shall
Contend in all
With her (alas) shall be but shamed.

But since our prayses at their best,
Shorten so farre her merit,
Leaue her to her eternall rest,
A glorious Sainted spirit:
For aye to sing
Vnto heauens King
Thanks, for these ioyes she doth inherit.

Yet, 'tis a duty that we owe
To giue our griefe expression,
The greater that our sorrowes grow,
It shewes the lesse transgression,
A losse like this
Tis not a misse
That we then leaue to all succession.

Skyes mourne her death in stormie cloudes,
Seas weepe for her in brine:
Thou earth that now her frailtie shroudes,
Lament though she be thine;
Onely reioyce
Heauen with lowd voyce,
That you are now become her shrine.

For this appear'd the Blazing starre,
Yet fresh in our memory,
That Christendome both neere and farre
Might tell it as a story.
Great Ioue *it sent*
With an intent
Onely to get her to her glory.

The Lady *Elizabeth.*

In this Catalogue of Queenes, hauing so late remembred the mother, how can I forget the daughter? she to whom I must giue that attribut which all soldiers bestow vpon her, *The Queene of women, and the best of Queenes*, whose magnanimitie in war, and gentlenes in peace, resolution in the one, and generous affabilitie in the other, haue so sweet a correspondence, that when the Canon roared lowd at the gates, and the bullet forced a passage euen through the Pallace where she lodged, was no more daunted in courage nor dismayd in countenance, than when the gentle and soft musicke melodiously sounded at the celebration of her espousalls. Sacred (oh Princely Lady) for euer be your memorie, and fortunate and happy your hopefull posteritie; may your wombe prooue a bed of souldiours, and your breasts the nursserie of Kings, may the sonnes victories redeeme the losses of the father, and the daughters surmount the fertilitie of their mother: may your future fortunes be answerable to your former vertues, that as you haue the earnest prayers of all good men, so you may haue the successe of their wishes: which millions that neuer yet saw you desire, but all that vnderstand you, know you worthilie deserue. And to conclude, that as you are the last of these in this my Catalogue by order, posterity may reckon you the first amongst the Illustrious by merit.

Of diuers Ladies famous for their Modestie.

OH thou Chastitie and puritie of life, thou that art the ornament as well of man, as woman, from whence shall I inuoke thee? thou diddest first helpe to kindle the sacred fires of *Vesta*, where virginitie was made Religion: Thou that was wont to frequent the chambers of great Ladies with-

sinneleſſe and vndefiled hands make the beds of the cittie Matrons, and to be obſequious about the Pallats ſtrowed in the countrey cottages, where ſhall I find thee now to direct this my pen in her large and vnbounded progreſſe? or to tutour me ſo farre, that I may know what on this argument thou thy ſelfe wouldeſt haue done? *Liuie*, *Florus*, *Plutarch*, and others, ſpeaking of the wonder of the Roman chaſtitie, *Lucreſſe*, accuſe fortune, or nature of errour, for placing ſuch a manlie heart in the breaſt of a woman; who being adulterated by *Sextus Tarquinius*, after ſhe had ſent to her friends, and to them complained her iniuries, becauſe ſhe would not liue a by-word to Rome, nor preſerue a deſpoiled body for ſo noble a husbands embraces, with a knife which ſhe had hid vnder her garment for the ſame purpoſe, in preſence of them all ſlew her ſelfe: which was after, the cauſe that the Tyrannicall monarchy of Rome was transferd into a Conſular dignitie. *Armenia*, the wife of *Tygranes*, hauing beene with her husband at a ſumptuous banquet made by King *Cyrus* in his Pallace Royall, when euery one extold the maieſtie, and applauded the goodlineſſe of the Kings perſon; at length *Tygranes* askt his queene what her opinion was of his magnitude and perſon: She anſwered, *I can ſay nothing ſir, for all the time of the feaſt mine eyes were ſtedfaſtle fixt vpon you my deare husband*; for what other mens beauties are, it becoms not a married wife to inquire. *Cornelia* the wife of *Æmilius Paulus*, when a great lady of Campania came to her houſe, and opening a rich casket (as the cuſtome of women is to be friendly one with another) ſhee ſhewed her gold rings, rich ſtones and iewels, and cauſing her cheſts to be opened, expoſed to her view great varietie of coſtly and pretious garments: which done, ſhe intreated *Cornelia* to doe her the like curteſie, and to ſhew her what iewels and ornaments ſhe had ſtored to beautifie her ſelfe; which hearing, ſhe protracted the time with diſcourſe till her children came from ſchoole, and cauſing them to be brought before her, turned vnto the Lady, and thus ſaid, Theſe be my iewells, my riches, and delights, nor with any gayer ornaments deſire I to be beautified.

Lucreſſe.

Armenia.

Cornelia.

Filij bona indolis, parentum lauta ſupellex.

Viz. No domeſticke neceſſaries better grace a houſe, than children wittie and well diſpoſed. Many haue bin of that continence, they haue imitated the Turtle, who hauing once loſt her mate, will euer mourne, but neuer enter into the fellowſhip of another. Therefore *Ania Romana*, a woman of a noble familie, hauing buryed her firſt husband in her youth, when her friends and kindred continuallie layd open the ſollitude of widdowhood, the comfort of ſocietie, and all things that might perſuade her to a ſecond marriage; ſhe anſwered, It was a motion, to which ſhe would by no meanes aſſent: *for* (ſaith ſhe) *ſhould I happen vpon a good man, ſuch as my firſt husband was, I would not liue in that perpetuall feare I ſhould bee in, leaſt I ſhould looſe him; but if otherwiſe, Why ſhould I hazard my ſelfe vpon one ſo badde, that am ſo late puniſht with the loſſe of one ſo good.* It is reported of *Portia Minor*, the daughter of *Cato*, That when a woman who had marryed a ſecond husband, was for many vertues much commended in her preſence; *Peace* (ſaith ſhe) *That woman can neither bee happy, well manner'd, nor truely modeſt, that will a ſecond time marry.* But I hold her in this to be too cenſorious; yet the moſt antient Romans onelie conferred on her the Crowne of modeſtie and continence, that was contented with one matrimonie, as making expreſſion of their vncorrupted ſinceritie in their continewed widdowhood. Eſpeciallie ſuch were moſt diſcommended to make choice of a ſecond husband, who had children left them by the firſt, reſem-

Ania.

Portia Min.

bling

bling their father. To which *Virgill* in the fourth booke of his *Æneid.* seemes elegantly to allude, *Dido* thus complaining of the absence of *Æneas:*

——Siqua mihi de te suscepta fuisset
Ante fugam soboles — &c.
Had I by thee but any issue had
Before thy flight; some pretie wanton lad,
That I might call Æneas, and to play
And prate to me to driue these thoughts away:
And from whose smiling countenance I might gather
A true presentment of the absent father;
I should not then my wretched selfe esteeme,
So altogether lost as I now seeme.

Plutarch much commends the widdowhood of *Cornelia*, the illustrious mother of the *Gracchi*; whose care, hauing nobly prouided for her children & familie after the death of her husband: she expresst her selfe euery way so absolute a matron, that *Tiberius Gracchus* (of whom we spake before) was not ill counselled by the gods, by preseruing her life, to prostrate his owne: for she denied to marry with king *Ptolomeus*, and when he would haue imparted to her a diadem and a scepter, she refused to be stiled a queene, to keepe the honour of a chast widdow. Of the like puritie was *Valeria*, the sister of *Messalar*: who being demaunded by her kindred and deerest freinds, why (her first husband dead) she made not choice of a second? answered, that she found her husband *Seruius* to liue with her still: accounting him aliue to her whom shee had euer in remembrance: A singular & remarkeable sentence, proceeding from a most excellent matron, intimating how the sacred vnitie in wedlock ought to be dignified, namely with the affections of the mind, not the vaine pleasures of the body. This was proued in the daughter of *Democion* the Athenian, who being a virgin, and hearing that *Leosthenes*, to whom she was contracted, was slaine in the Lemnian wars, and not willing to suruiue him, killed her selfe: but before her death, thus reasoning with her selfe; *Though I haue a bodie vntoucht, yet if I should fall into the imbraces of another, I should but haue deceiued the second, because I am still married to the first in my heart.* Not of their minds was *Popilia* the daughter of *Marcus*, who to one that wondered what should be the reason why all feminine beasts, neuer admitted the act of generation but in their time, and when they couet issue, and woman at all times desires the companie of man? thus answered, the reason is onely this, *Because they are beasts.*

Cornelia.

Valeria.

Democion Filia.

Popilia.

The wife of Fvlvivs.

THis *Fuluius* the familiar and indeered friend of *Augustus Cæsar*, heard him priuatly complaine of the great solitude that was then in his house, since two of his grand-children by his daughter were taken away by death, and the onely third that remained, was (for some calumnies publisht against the Emperour) now in exile, so that he should bee forced to abandon his owne blood, and constitute a sonne in law, and a stranger, to succeed in the Imperiall purple; and therefore he had many motions in himselfe, and sometimes a purpose to recall the yong mans banishment, and to restore him to his fauour and

He was called *Posthumus.*

and former grace in the court. This *Fuluius* hearing, went home, and vpon promise of secresie told it to his wife: shee could not containe her selfe, but makes what speede she can, and tells this good newes to the Empresse *Liuia*; *Liuia* she speeds to *Augustus*, and briefly expostulates with him about the banishment of her grand-child, & what reason he had not to restore him to his former honors? and why he would preferre a stranger before his own blood? with many such like vpbraidings. The next morning *Fuluius* comming (as his custome was) into the Presence, and saluting the Emperour, *Augustus* cast an austere looke vpon him, and shaking his head sayd onely thus, You haue a close brest *Fuluius*; by this, he perceiuing his wife had published abroad what he had told her in secret, posts home with what speede hee can, and calling his wife before him, ô woman (sayth he) *Augustus* knowes that I haue reuealed his secret, therefore I haue a resolution to liue no longer: to whom she replied, Neither is that death you threaten to your selfe without merite, who hauing liued with me so long, and knowne my weakenesse and loquacitie, had not the discretion to preuent this danger to which you haue drawne your selfe by tempting my frailetie; but since you will needs die, it shall be my honour to precead you in death: which she had no sooner spoke, but snacht out his sword and with it slew her selfe. A noble resolution in an heathen Ladie, to punish her husbands disgrace and her owne ouersight with voluntarie death; and a notable example to all women that shall succeede her, to be more charie in keeping their husbands secrets: all which I would wish to follow the counsell of the comick Poet *Philippides*, who when king *Lysimachus* called him vnto him and vsing him with all curtesie spake thus, What of the things that are within or without me shall I impart vnto thee, ô *Phillippides?* he thus answered, Euen what thou pleasest oh king, so thou still reseruest to thy selfe thy counsells. This puts me in mind of king *Seleucus Callinicus*, who hauing lost a battaile against the Galatians, and his whole armie being quite subuerted and disperced, casting away his crowne and and all regall ornaments, was forced to flie onely attended with two or three seruants; and wandering long through many deserts and by-pathes, as fearing to be discouered, and growing faint with hunger, he came to a certaine ruinate cottage, where he desired bread and water: the maister of the house not onely affoorded him that, but whatsoeuer else the place could yeeld or the suddennesse of the time prouide, with a large welcome. In the interim of dinner, fixing his eyes vpon *Seleucus* face he knew him to be the king, and not able to containe his owne ioyes nor conceale the kings dissimulation, after dinner the king being redie to take horse, and bidding his host farewell, hee replied againe, And farewell ô king *Seleucus*: who finding himselfe discouered, reached him his hand as to imbrace him, beckning to one of his followers who at the instant at one blow strooke off his head, so that as *Homer*:

Sic caput est que loquentis ad huc cum puluere mistum.

These were the fruits of vnseasonable babling; for this fellow, had he kept his tongue till the king had beene restored to his former dignities, might haue receiued large rewardes for his hospitallitie, who suffered an vnexpected death for his loquacitie.

Aretaphila.

Aretaphila Cyrenæa, is deseruedly numbered amongst the heroick Ladies, she liued in the time of *Mithredates*, and was the daughter of *Æglatur*, and the wife of *Phedimus*: a woman of excellent Vertue, exquisit Beautie, singular

singular Wisedome, and in the managing of common-welthes businesse and ciuill affaires ingeniously expert: this Ladie the common calamities of her countrie made eminent, for *Nicocantes* the tyrant, hauing vsurped the principallitie ouer the Cirenæans, amongst many other of his inhumane butcheries, slew *Menalippus* the Priest of *Apollo*, and assumed to himselfe the sacred office and dignitie. In the number of these noble citisens, hee caused *Phedimus* the husband of *Aretaphila* to be iniuriously put to death, & married her against her will: who as well distrest with her priuate discontents as suffering in the publique calamitie, meditated a remedie for both, and by aduise of some of her neerest allies attempted to poyson the king; but the proiect being discouered, was preuented: and vpon that ground *Calbia* mother to *Nicocrates*, a woman of an implacable spirit, and prone to any thing wherin there might be blood and slaughter, first condemned her to insufferable torture, and next to violent death: but the tyrant her sonne in regard of the extraordinarie loue he bore vnto her, being the more relenting and humane of the two, was pleased to put her cause first to examination, and after to censure. In which triall shee answered boldly and with great courage in the defence of her owne innocence: but being by manifest proofes conuicted, in so much that her purpose could not be denied, she then descended so low as to excuse herselfe, alleaging that (indeed) apprehending the greatnesse of his person, and that she was in degree no better to him than an handmaide; and fearing least some other more accomplisht beautie might steppe betwixt him and her to insinnuate into his fauour and grace, shee therefore had prepared an amatorious confection, minding only to continue his loue, not to betray his life; and if her womanish weakenesse had in any kind (through ignorance) transgrest the bounds of loyaltie, she submitted her selfe to his royall clemencie, whose approoued judgement shee made no doubt, knew how to distinguish betwixt folly and malice. Notwithstanding these smooth euasions, *Nicocrates* fully possest of the truth, gaue her vp into the hands of his mother to be tormented, who (as shee is before charractered) being a harsh and mercilesse woman, left nothing vnattempted that torture could deuise, to wrest from her a capitoll confession: but *Aretaphila* with wonderous patience and constancie induring whatsoeuer the beldame could inflict vpon her, *Calbia* grew as wearie in punishing, as she in suffering, insomuch that *Nicocrates* was in some sort persuaded of her innocencie, & commanded her release, seeming sorrowfull for the torments she had indured, so that his former loue conquering his suspition, he began to studie a new reconcilement, and excusing his too much credulousnesse renewed his antient familiaritie and custome. But she not forgetting her former rackes and strapadoes, now began to meditate vpon his death another way: she had a daughter of exquisite feature, and the tyrant had a brother called *Leander*, a wilde-headed yong man and apt for any innouation or hair-braind attempt, shee wrought so far with her, and so inwardly with him, that by the consent of the king a match was concluded betwixt them. All these things falling out according to her wishes, her daughter (by the mothers instigation) wrought so farre vpon his rashnesse in priuate, and the mother gaue him such incouragement withall, that putting him in hope to inioy the soueraignetie to himselfe, they persuaded him to supplant his brother: This tooke such prosperous effect, that he suborned a seruant of his called *Daphries*, who attending his opportunitie, slew the tyrant. *Aretaphila* not with this contented, whose reuenge aymed to extirpat the whole familie of the tyrant, and whose goodnesse, to free her

her countrie from all seruitude, instigated the citisens against *Learchus* for the murder of her king and second husband, drawing him into the compasse of that publike hate, that he was forced to flie as a traitour and a fratricide: neither was she satisfied whilst he yet liued, therefore by her wit and policie, and the industrie of one *Anabas*, hee was at length subtlely surprised; by which the citie receiued her pristine libertie and freedome. For which the people would haue done her diuine honours, as to a goddesse, which shee vtterly refused. They next proceeded to justice vpon the delinquents, where *Calbia* was iudged to the fire and burnt a liue, and *Leander* to be sowed in a sacke and so cast into the Sea, both which executions were accordingly performed. The people then once againe assembled and prostrated themselues before her, ioyntly beseeching her either to take vpon her the primacie and chiefe gouernment, or at least to be a gracious assistant to the magistrates and princes, with her directions and counsell: both which shee vtterly refused, betaking herselfe to a solitarie and retired life, spending the rest of her age in spinning, weauing, and the like womanish chares, amongst her handmaides.

Pyeria. Many of the Iönes by reason of a discord that fell betwixt them and the sonnes of *Neleus*, were forced to leaue the cittie Miletum, where they before inhabited, and were driuen to plant a new collonie in Minus, betwixt which cities there was perpetuall jarre and enmitie; in so much that from a priuat quarrell it grew to a publike warre, yet not in that violence but that vpon some certaine feastiuall daies there was free recourse betwixt the citisens of the one and the other, to be present at the sacred solemnities. There was amongst these of the cittie of Minus, one of a noble familie whose name was *Pythes*, his wife was called *Iapigia*, and his daughter *Pyeria*: He, when the great feast celebrated to *Diana*, called Nelaim (of the opposit familie) was kept, sent thither his wife and daughter, intreating the Milesians to suffer them to participate of their solemnities, which was granted: at which enterview, *Phrigius*, the chiefe of the sonnes of *Neleus* a man most potent in the cittie, grew inamoured on *Pyeria*; and in courting her, desired her to demaund what curtesie soeuer the cittie or his power could yeeld and it should be instantly granted: to which she answered, That nothing could be more acceptable vnto her than that the Iönes might haue more often and peaceable recourse into their cittie. By which he apprehended that shee desired no more than a cessasion of armes, and that peace might be established betwixt the two citties: which by their marriage was accordingly effected, and *Pyeria* euer after honoured for the motion. In so much that it grew to a prouerbe, All the Milesian women desiring to bee no better beloued of their husbands than *Pyeria* was of her *Phrigius*.

Aspasia. *Aspasia* being the daughter of *Hermotimus Phocencis* (her mother dying of her in childbirth) was by her fathers care brought vp, though meanelie, yet modestlie: and growing towards vnderstanding, shee had many dreames as presages of her future fortunes; namelie, that succeeding times should afoord her a husband faire, good, and rich. In this interim she was troubled with an vnseemelie swelling of the chinne, so great, that it grew almost to a deformitie, being a sorrow to the father, and almost a heart-breake to the daughter. *Hermotimus* carefull of her health, presents her malady to the Physition; who was willing to vndertake the patient, but withall proposed too great a summe for the cure: the one replying, The demand is aboue my strength; the other answered, Then is the cure aboue my skil, and so departed. This discouragement

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from a Tumor without, grew to a Corsiue within : as much tormented with the despaire of her recouerie as the violence of the disease. In this anxietie of thoughts and agonie of paine being much perplexed, she gaue her selfe to all abstinence and forbare to eate; till on a time a gentle slumber stealing vpon her, there appeared to her a Turtle, which was instantlie transhapt into a woman most beautifull, who drawing more neere, bids her take courage, and be of comfort, and forgettting the Physitions with all their drugges, vnguents, and emplasters, onely to apply to the place then grieued, rose leaues dryed to powder, and not to doubt of her present recouerie; and hauing thus said, vpon the instant vanisht. *Aspasia* awaking, and by this vision much comforted, applyed to her face such things as she was taught; in short time all swelling was taken away, and she restored to her pristine beautie, with such an addition of comelinesse, that those with whom she before was held but equall, she in the eyes of all men might now claime ouer them a iust precedence: for she is thus described, Her haire somewhat yellow, and from the temples naturallie curling, her eyes bigge and cleere, her nose somewhat (but most becomminglie) hooked, her eares short, her skinne white and soft, her cheekes seeming to lodge the sweet blushes of the rose (for which cause the Phocenses cald her from an infant *Milto*) her lippes red, her teeth than snow more white, her feet without all fault, her voyce so sweet and rauishing, that when she spake, she would put you in mind of what you haue read of the Syrens. From all effeminate curiosities she studied to alienate her selfe, these being commonlie the superfluities of wealth and abundance, she being but of humble fortunes, and descended from meane parentage. It happened this *Aspasia* was by a Persian souldiour taken from her father (as all their citties in those dayes were subiect to the like oppressions) and presented vnto *Cyrus* the sonne of *Darius* and *Parasatides*, but much against her owne will, or the liking of her father: thus presented to him in the company of other of the most choice virgins, she was commended aboue them all, both for the modestie of her countenance, the ciuilitie of her carriage, and an irreproouable beautie without all staine or blemish; and that which heightned the loue of all men towards her, shee was of singular wisedome: for which *Cyrus* afterward often admitted her into his counsells, and so oft as he was swayd by her aduise, his disseignes neuer fayled their wished successe. The first time she stood before the King was at supper time, which ended, and *Cyrus* after the Persian manner willing to take his cuppes somewhat lauishly, in middest of their healthing there were presented before him foure Grecian damosells, with *Aspasia* the Phocensian making vp the number; the other three being richly adorned, whose friends had set their haire out in curles, beautified their heades with jewells, and polisht their faces and bodies with sweete odours and vnguents; besides they had instructions how to behaue themselues towards the king, how to insinuate into his fauour, not to moue backe when he came forward, nor make squemish of any curtesie he should offer, but freely to recompence kisse for kisse, being fully instructed in the amatorious precepts belonging to such a businesse. But on the contrarie, *Aspasia* would not present her selfe in any curious or gay vesture, nor suffer any roabe of honour or state to be put vpon her, neither would she wash or bath her selfe: but in sadnesse and sorrow she inuoakt all the Græcian and Eleutherian gods to her assistance, still calling vpon her fathers name, accounting those vnusuall ornaments and superfluous garments, rather the markes of seruitude than honor; and scarce with stripes could she be forced to appeare in

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any kind, rather a strumpet than a chast and vnblemisht virgin: The others comming before *Cyrus*, smiled vsing many immodest and lasciuious gestures; she onely with her eyes deiected, and manifest blushes in her cheekes, by her teares expressed an extraordinarie bashfulnesse. The king commanding them to sit downe in his presence, the rest boldly contended who should place herselfe next him; but this Phocean damosell at first seemed not to heare, nor without the robustious vsage of that souldier who first surprised her, could be wonne to sit downe. The king beginning to dallie with them, and playing with their cheekes, neckes, and brests, the rest willingly suffered him; shee onely strooke his hand aside, and if hee offered but to touch her in the least part, she presently cried out, and told him he should not do it vnpunished. The king much delighted with this vnexpected coynesse, since at euerie offer of his shee fled his embraces (which was against the custome of the Persians) hee more ardently fixt his affection vpon her, and turning to the souldier who first presented them, thus sayd, This Phocean onely thou hast brought me chast and vncorrupted, the rest both in beautie and behauiour [are impostures: and from thencefoorth she was solicited and beloued of the king aboue all others with whom he had before or after conuerst with, and from that time a mutuall affection grew betwixt them, so great, that it increased as farre as the modest and absolute confirmation of marriage, conformable to the custom of the Græcians. In so much that the loue of the king to *Aspasia* was not rumoured in Iônia solely, but through all the spatious prouinces of Greece, euen Peloponesus was filled with the bruit therof, to the glorie of the great King; who after his familiar acquaintance with her, was neuer knowne to haue vsed the companie of any other woman. And now began the vision of *Aspasia* (concerning the Doue) to be much spoken of, and of the goddesse that appeared to her, to whom she dedicated (after) a goodly statue, called the image of *Venus*, beautified with many rich jewells; withall, the picture of a Doue, to which she made daylie supplications, sacrifices, and oblations, still imploring the fauour of the goddesse. To her father *Hermotimus* shee sent many rich and vnualued presents, making him of a subiect almost vnparraleld for wealth, vsing in the processe of her life (as witnesse, as well the Persian as Græcian Ladies) a wonderous modestie and continence. *Hormus*, sometimes of Thessaly, was sent from *Scopa* the junior, who was of Scicily, with an admirable rich Iewell to *Cyrus* for a present. Who hauing shewed it to many, all wondering at the cost and workemanship, and prowd of so rich a gemme: presently after dinner repaired to the chamber of *Aspasia*, and finding her asleepe, cast himselfe vpon the bed by her without disturbing her rest: who waking and espying the king so neer, began to embrace him according to her accustomed manner, who presently taking the jewell from the casket, showed it to her vsing these wordes, This I bestow on thee as a gift worthie the daughter or mother of an Emperour, which I charge thee to weare for my sake in a carkanet about thy neck. To whom she wisely & consideratly answered, And how dare I be the possessor of so great a treasure, which rather becomes the maiestie and estate of your mother *Parasatides*? therefore I intreat you send it to her, for I without this ornament can present you with a neck sufficiently beautifull. The king much pleased with her answer, daily and howerly more and more increased his loue towards her, and what she said and did, sent in a letter to his mother, with the iewell inclosed. For which she was not only much graced and fauored by the Princesse, but after by *Cirus* rewarded with many rich gifts, of value inestimable

estimable, all which she modestlie sent backe with this message; These things, ô king, may be vsefull to thee that hast the charge of such infinites of men, when my greatest riches is to be solely beloued of thee: with these and the like, she tyed the King in inseparable bonds of affection towards her. For without all competitorship, in the beauty of face, feature of body, integritie of life, and nobleness of mind, she was aboue all those of her time admirable. But after *Cyrus* being slaine in battaile by his brother, and his whole army ouerthrowne, she likewise fell into the hands of the enemy: whom the king *Artaxerxes* with singular care and diligence caused to be sought, and brought before him, as one whose name and vertues he held in great respect and estimation; and being presented before him bound, hee grew wondrous angry, commanding all such to prison as were the authours of her least durance: withall commanding a costlie and magnificent roabe to bee cast about her, which she with many teares and much sorrow refused, till shee was compeld to it by the king, still taking to heart and lamenting the death of *Cyrus*. But thus adorned, according to the Persian state, shee appeared in the eyes of all men the fairest of women, especiallie in the kings, much surprised with her extraordinary beautie, still persuading her to race out the memorie of *Cyrus* dead, and in his roome to admit of *Artaxerxes* liuing; which slowly and at length though late, he obtained, respecting her aboue all other his wiues and concubines. Soone after, his Eunuch *Teridates* dyed, more than a child, and scarce full man, the most beautifull youth in Asia, and of the king the most beloued; who so much lamented his death, that all the principalities and nations vnder him seemed to participate of his griefe; yet none that durst be so bold as to come into his presence, or minister to him any words of comfort. Three dayes being past in these lamentations and sorrowes, *Aspasia* in a funerall habit, and with her eyes fixt vpon the earth, appeared before the king; who no sooner espyed her, but demanded the cause of her comming: To comfort thee (said she) ô king, if thou beest so pleased, else to returne to the place of sorrow from whence I came. At which seeming to reioyce, the king intreated her to her chamber whether he would presentlie repaire, to whom she obeyed. And hauing put on a roabe of the Eunuches, so much bewayled, and in that casting her selfe vpon her bed, she gaue the king such content, that he commanded her till the dayes of mourning were past, neuer to appeare to him but in that habit; she more preuailing with him than all his Princes, wiues, subiects, and seruants about him, still liuing in his most especiall grace and fauour. And so farre *Ælianus*.

The women of Lacedemon.

The Matrons of Lacedemon, in all battailes fought against the common enemy, as many of their husbands sonnes or allyes as they found slaine, they vsed to search what wounds they had about them; if the greater number were in the face or breast, with great ioy and solemnitie they bore them to bee intombed in the monuments of their ancestours; but if on the contrary those on their backs exceeded the number of the former, surprised with shame and sorrow, they eyther left them to the common buriall, or gaue them such priuate interment, as if they wisht their memories to haue perisht with their bodies. This historie *Ælianus* in his twelfth booke records.

Odatis.

Athenæus in Dipsonoph. lib. 13. cap. 12.

This discourse for the rareness of it, I hold not impertinent to insert amongst the women most illustrious. *Chares Mitylenus* in his tenth booke of Histories thus writes. *Zariadres* the yonger brother of *Hystaspes*, both of them being so naturallie beautifull, that they were said to be the sonnes of *Adonis* and

Venus. The elder raigned in the lower parts of Media, the Iunior kept his principalitie in the higher countrey, as farre as the riuer Tanais: not many leagues distant from thence, there liued the king *Homartes*, who had one onely daughter cald *Odatis*, whom as diuers Authours affirme, seemed in a dreame to haue seene this *Zariadres*, and of his person to be much inamoured. The like in a vision happening to him, in so much that he was ardentlie affected to her whome as yet he had neuer seene. This *Odatis* was the faireſt Princesse in that time liuing in Asia, and *Zariadres* no whit to her inferiour, who sent to the king *Homartes* to demand her in marriage; he would by no meanes yeeld to the motion, because not hauing any male issue he was loath to transferre the succession of his kingdome vpon a stranger, purposing rather to bestow her on some Prince of his countrey, though a subiect. Not long after he caused to be assembled all the friends, kinsmen, Nobilitie, and Gentrie of his land, inuiting them to his daughters marriage, but not yet knowing or hauing determined in himselfe on whom to conferre her. His subiects thus assembled, hee inuited them all to a solemne and high feast, whither hauing called his daughter, in the hearing of all his guests he thus bespake her: We are now (ô Princely daughter) to celebrate thy nuptialls, take therfore this golden bowle filled with rich Greekish wine, and hauing throughlie and aduisedlie perused all this noble companie, to whom thou shall daine first to drinke, he is vndoubtedlie thy husband. She hauing viewed and reuiewed them all, & none pleasing like that person presented to her in her dreame, she demanded of her father some few daies respight, which granted, she sent word to *Zariadres*, how her affaires stood concerning her marriage, and withall much desiring his speedy presence. He being in his army neere to Tanais, and hearing this newes, secretlie conueyed himselfe out of his tent, and without any seruant or attendant sauing his chariotter, came priuatelie into the Cittie of *Homartes*, hauing in wondrous short space runne 8000 furlongs; this done, he disposed both of his charriot, and driuer, and withall putting himselfe into a Scythians habit, hee came to the place where this marriage was to be celebrated, and thronging in amongst the rest, he beheld the beautifull *Odatis* sad in countenance, and tempering her draught with a slow and vnwilling hand: to whom approaching more neerer, he thus whispered, Behold *Odatis* thy deareſt *Zariadres* for whom thou didst latelie send, ready to doe thee all seruice. She casting an aduised eye vpon him, and perceiuing him to be a stranger beautifull, and in all semblance so like the person of whom she had dreamt; in a great extasie of ioy dranke to him, and gaue him the cup: and whilst the rest were amased at the nouell, hee snatcht her vp and carryed her where his charriot stood ready, and so transported her into Media. This their loue was so famous amongst the barbarous people, that the history was portraied in all their Pallaces and Temples, nay euen in their priuate houses; many of the Nobilitie in memorie of her, calling their daughters by the name of *Odatis*.

Aristomache

Ælian. lib. 2.

Dionisius the Tyrant banisht *Dion* out of Sicily, taking into his owne custody the exyles wife *Aristomache*, and her daughter: but after, at the great intercession of one of his seruants, *Polycrates*, (a man by him much affected) he compelled the Lady (who stil lamented the absence of her Lord) vnto a second marriage with this *Polycrates*, who was by nation of Syracusa. But *Dion* hauing gathered fresh forces, and expelling *Dionisius* from Syracusa vnto the Locrenses: *Arete* his sister, meeting him and congratulating his famous victorie, made intercession for *Aristomache*, who with great shame had sequestred her selfe from the

the presence of her first husband, not daring to looke him in the face, howsoeuer her second nuptialls were made by force and compulsion: But the necessitie of the cause, the wondrous submission and modest excuse of *Aristomache*, together with the mediation of *Arete*, so much preuayled with *Dion*, (all confirming hir innocence) that he receiued his wife and daughter into his familie, still continuing their former loue and societie.

Hippo, a woman of Greece, trauelling by sea with her husband, and being surprised by Pyrats, finding the chiefe of them to be inamoured of her beautie; rather than yeeld to his lustfull desires, she voluntarilie threw her selfe into the sea, and was drowned, leauing behind her a remarkable president of chastitie: her body was driuen vpon Ericheon, or (as some will haue it) the Erytheanshore: in memorie of whom a sacred monument was raysed, which was many yeares after yeerely celebrated with many condigne honours. *Valer. Max. lib. 7. cap. 1.*

Hippo.

Chiomara, of whom *Liuius*, *Frontinus*, *Florus*, and others haue written, was the wife of *Orgiantes Regulus*, and borne in Galatia; *Plutarch* calls her *Oriagontes*, it is thus related of her: The army and the forces of the Gallogrecians being part of them defeated, and the rest taken captiue by *Ca. Manlius* then consull, neere to the mount Olimpus, this *Chiomara* the wife of *Regulus*, a woman of most knowne modestie and chastitie, being first taken, and after committed to the custody of a Roman Centurion, was forceably by him adulterated. A commandement comming from the Consull, that all the treasure of which the Lady was possest should be confiscate to the Centurion, onely her selfe with that ransome to bee returned safe and vntoucht to her husband: she presently promist the captaine to bring him to a place where all his desires should be satisfied. He of a couetous disposition, with all celeritie hasted with her to the discouerie of this Magazin, where she before had placed a company of Gallogrecians her countrey men, and in their language commanded them to fall vpon him & kill him: which done she cut off his head and presented it to her husband, and kneeling to him, both expressed the nature of her iniury, and the manner of her reuenge. The censures of the Consull *Manilius* and her husband *Regulus* both assented in this, That she was of a courage vnmatchable, for though her body was brought vnder the subiection of an enemy, neither her mind could be conquered, nor her chastitie made captiue.

Chiomara.

Plin. de viris Illustr. cap. 55. Val. Max. lib. 7. cap. 1.

An antient woman amongst the Syracusans, when all the subiects of *Dionysius*, with many execrations cursed and openlie inueighed against his insufferable cruelties; she onely was obserued morning and eueningto sollicite the gods for his long life and happinesse: which comming to the eare of the king, he caused her to be called before him, and demanded of her the cause, Why amongst all his oppressed subiects who dayly wisht his ruin, she alone inuoakt the gods for his health and preseruation? to whom with an vndaunted resolution she thus answered, That which I doe (ô King) is not without due premeditation, and grounded both vpon reason and iudgement, for we were before oppreſt with a tyrant whose gouernment was very grieuous vnto vs; after him succeeded another farre more burdensome and cruell than the former, for whose destruction I amongst the rest besought the powers aboue; now you being by succession the third, and more bloody and inhumane than the former, I therefore with great deuotion pray for your continuance, least when you be taken from vs, the diuell himselfe take vpon him the scepter, and succeede you in your principalitie. The Tyrant though toucht to the quicke, yet

Valer. Maxim. lib. 6. cap. 2.

yet in regard of her age, and feareleſſe libertie of her language, ſuffered her to depart vnpuniſht.

Tertia Æmilia.

This *Tertia Æmilia*, a famous Roman Lady, was the wife of the firſt *Affricanus*, the mother of *Cornelia*, mother to *Caius* and *Titus Gracchus*. She was of ſuch gentleneſſe and patience, that knowing her husband to be familiar with one of her handmaides, yet ſhe diſſembled it, leaſt hee that had conquered a third part of the world, ſhould haue the imputation of any ſuch lightneſſe laid vpon him; being ſo farre from reuenge, that her husband being dead ſhee gaue her bondwoman manumiſſion, and marryed her richly to a free'd man of her owne.

Turia.

Val. Max. lib. 6. cap. 7.

Turia was the wife of *Quint. Lucretius*, who when her husband was proſcribed by the Triumuirate, and therefore inſtantlie to depart into exile (onely truſting the ſecreſie of her chambermaid) ſhe hid her husband in her houſe betwixt two chambers, where no ſearch could diſcouer him, where to her great perill ſhe kept him long without any preiudice or danger; expreſſing therein her ſingular faith and loyaltie, that when the reſt that were confined into countreyes remote, were expoſed to the labour of the body and diſcontent of the mind, he alone vnder his owne roofe and in his owne chamber, liued ſafe in the boſome of his wife, ſo remarkably louing and conſtant.

Sulpitia.

Plin. lib. 4.

Sulpitia being ſtrictlie kept by her mother *Iulia*, leaſt ſhe ſhould follow her husband *Lentulus Cruſtellio* into baniſhment, who by the Triumuirate was confined into Sicily, notwithſtanding, putting on the habit of a ſeruant, paſt through their guards and watches, & attended only with two hand-maids, and as many men-ſeruants, by ſecret flight came to the place whether he was proſcribed, leauing all the pleaſures and choiſe delicates of Rome to participate with the miſeries of a husband. *Pliny* writes of another *Sulpitia* a famous Roman Lady (daughter to *Paterculus*, and wife to *Quint. Fuluius Flaccus*,) ſhe when the Senat and Decemuirat, by inſpection into the books of *Sibill*, had decreed that an image ſhould be dedicated to *Venus Verticordia*, by which the minds both of virgins and matrons might be the more alienated from libidinous affections, and reduced to the ſtrict rules of modeſtie and ſhamefaſtnes, when to the dedication of this worke out of the whole cittie a hundred of the moſt chaſt matrons were to be ſelected; and then out of theſe hundred, tenne ſuppoſed to be pure aboue the reſt; and out of theſe tenne, one to be preferred; this *Sulpitia* carryed the ſuffrage from all, for vertue, modeſtie, and incomparable chaſtitie.

Plin Nat. Hiſt lib. 7. cap. 35.

Iulia.

Plut. in Pomp.

This *Iulia* was the daughter of *Caius Cæſar*, and wife of *Pompeius Magnus*: after the battaile of *Pharſalia*, ſeeing the garment of her husband brought home ſprinkled with his blood (and not yet knowing of his death) the obiect ſo affrighted her, that inſtantlie at the ſight thereof ſhe ſunke downe to the earth, and in the extremitie of that paſſion was with much paine and anguiſh deliuered of that burden in her wombe, which no ſooner parted from her, but in that agony ſhe expired.

Portia.

Valer. Max. lib. 4. cap. 6.

Portia, the wife of *Brutus* and daughter of *Cato*, whoſe noble reſolution, and coniugall loue to her husband, all future ages may admire; for hearing that in the battaile at Philippi he was vanquiſht and ſlaine, when all weapons and inſtruments of death were ſtrictlie kept from her, ſhee feared not with her womaniſh ſpirit to imitate (if not exceed) the reſolution of her father in his death, for by ſwallowing hot burning coales ſhe expired. Herein onely they differ, that he by a common, ſhe by an vnheard of death were extinct.

Horestilla was the wife of *Marcus Plautius*, who by the commandement of the Senat, hauing the charge of threescore shippes to passe into Asia, his wife so entirely was deuoted to his loue, that she shipt herselfe with him, exposing her selfe to the dangers of the sea, but not able through her weakenesse to endure the casualties appending on so harsh a iourney (as the distemperature of weather, and such like) in the cittie Tarentum fell sicke and dyed. *Plautius* willing to shew himselfe a husband worthy such a wife, when her body was brought to the funerall fire, betwixt the ceremonies of annoynting her body and taking his leaue with a parting kisse, fell suddenlie vpon his naked sword and so slew himselfe: which his friends seeing and lamenting, they tooke him as he was apparrelled, without so much as stripping his body, and ioyning it to the corse of his wife (and adding more combustible matter to the fire) burnt them both together. Ouer the vrne that couered their ashes, the Tarentines erected a famous sepulcher, which they called *The two louers*. By *Plautius* and *Horestilla* it may appeare, that where the greatest and most honest loue is setled betwixt man and wife, it is oft times more happy to be ioyned in death than to be separated in life.

Horestilla.

Valerius Max. Cap. de amore coniugat.

Artimesia, Q. of Caria, so much hououred the remembrance of her husband *Mausolus*, being dead, that after meditation, & deliberat counsell which way she might best decorate his hearse, and withall to expresse to perpetuitie her vnmatchable loue; she caused to be erected ouer him a tombe so magnificent, that for the cost and state it was not doubted to bee worthily reckoned amongst the nine wonders. But what doe I speake of so rich a structure, when she her selfe became the liuing sepulcher of her dead husband, by their testimonies who haue recorded, that she preserued his bones, and hauing beaten them to powder, mingled their dust with her wine in remembrance of him, euery morning and euening. *Cicer. Tusc. lib. 3.* and *Plin. lib. 36. cap. 5.*

Artimesia.

Herod. lib. 8. Strab. lib. 13.

Of womans fortitude and magnanimitie, I will adde one admirable president in two virgins of *Syracusa*, equallie resolute: when by the intestine sedition and ciuill warres in Syracusa, the stocke and familie of *Gelo* (in these combustions) was quite extirpt and rooted out, euen to his onely daughter *Harmonia*, and all the seditious weapons of the enemy now drawne and aym'd at her bosome: her nurse pittying her threatned ruin, made choice of a young virgin like to her in fauour, and of equall stature, and attyring her in the habit and ornaments of a Princesse, offered her to the points of their yet bloody weapons; this damsell was of that constancy and noble resolution, that notwithstanding she saw imminent death before her, was not affrighted with the terror thereof, nor would reueale her name, or tell of what condition she was. Which *Harmonia* seeing and admiring at her loyaltie and faith, she cald out to the murderers, and discouering her selfe to preserue her handmayd, offred her owne naked breast to the slaughter, telling them she was present whom they sought for: so that a couered fallacie to the one, and open truth to the other, in both an admirable and vndanted constancie, was the cause of their deaths.

Harmonia.

Val. Max. lib. 3.

This *Hormisda* was a great and mighty man amongst the Persians, and of one of the most noblest families amongst them, as *Zozimus*, *Marcellinus* and others commemorate. He being confinde vnto a certaine mountaine and fettered, was there kept with a strict guard of Persians, who against the lawes of the kingdome had purpose to inuest his younger brother in the state imperiall. It happened, that in the time of his confinement, his wife (the remembrance of whose name it is pitty time hath abolisht and not left it to posteritie) thus deuised

The wife of Hormisda.

Petr. Crinitus. Lib. 18. cap. 1.

for his enlargement: she sent to him a fish as a present, of an extraordinary bigness, in whose belly she had hid an yron file and other like engines fit for his purpose, committing it to the charge of one of her most faithfull eunukes, desiring her husband by his mouth, not to haue the fish cut vp in the presence of any, onely to make happy vse of such things as he found inclosed therein. To his keepers the better to hide her stratagem, she sent Camells laden with sundry kind of meats, and seuerall wines. *Hormisda* apprehending the plot, gaue it a bold and resolute performance, for hauing first fil'd off his yrons, he changed his habit with that of his eunukes, and taking the aduantage of their feasting and healthing, past safe through them all, and by study and pollicy of his wife came after to the possession of his right, which his younger brother had vsurped.

Quint. Curt. lib. 2.

Alexander the great, amongst his many other conquests, hauing besieged the great cittie Halicarnassus, and by reason of opposition made against him, leueld it with the ground. He entred Caria, where *Ada* then raigned Queene,

Q. Ada.

who being before oppresst by *Orontobas* (imployd by *Darius*) was almost quite beaten out of her kingdome: hauing at that time no more of all her large dominions left her sauing Alynda the most defenced cittie, into which shee had retyred her selfe for safetie. She hearing of *Alexanders* approach, gaue him a royall meeting, and submitted her selfe, her subiects and cittie into his power, withall adopting him by the name of sonne. The king neither despising her liberalitie nor the name, gaue her backe the cittie entyre as it was, and made her keeper and gouernesse thereof, who soone after recouering all those cities *Darius* by inuasion had vsurped from her (in gratitude of her former curtesie) reduced her countrey and people to their pristine estate, and stablisht her in her former Empire.

Zenocrita.

Plutarch de Virtut. Mulier.

This *Zenocrita* was borne in Cuma, whose father was at that time, amongst many other oppressed citisens, in exile: Her the bloodie tyrant *Aristodemus* was much inamoured of, but not dayning so much as to court her or to persuade her to his loue, hee imagined in the pride of his heart, that the damosell would thinke it grace and honour sufficient to her, to be seene in his companie, and onely for that cause to bee held blest and fortunate, of all such as should so behold her: But farre other cogitations troubled her more noble mind, being tormented in soule to leade such an vnchast life, though with a prince, who neuer had motioned contract or promised her marriage; her apprehensions were rather how to purchase her countries freedome and rid the earth of a tyrant. About the same time that shee was busied in these and the like imaginations, it happened *Aristodemus* would needs compasse in a certaine spatious peece of ground with a broad and deepe ditch, not that it was any way necessarie or profitable, but only to vex and wearie the citisens with extraordinarie paines and insufferable labours, for to euerie man was so much ground limitted as a daily taske, which whosoeuer in the least kind neglected, he was fined in a great mulct, either in purse or person. It happened she being abroad to take the ayre neer to the place where the citisens were hard at work, that *Aristodemus* with his traine came thither also, to ouerlooke his laborers; who after some faults found, and other directions giuen, left the place, and in his returne past by where *Zenocrita* was then standing, she spying him come towards her, made him a low obeisance, and withall couered her face with her apron. The tyrant being gone, the yong men in the way of jeasting and sport, and seeming a little to touch her inchastitie, demanded the reason, why to all

other

other men her face was bare and free, onely to him vailed? (intimating that something had past betwixt them which might discouer her blushes) to whom she made this plaine and serious answere, *I did it to him as an honor, because amongst all the Cumani there is but one onely man, and that is Aristodemus.* These words touching them all to the quicke, it impreſt in the mindes of the more generous, a true feeling of their baseneſſe and slauerie, with a shame thereof, and withall an apprehension of the recouerie of their pristine liberties: which perceiuing, shee thus proceeded, *I had rather to purchase my fathers repeale from exile, to play the labourer, and beare burdens as you doe; than liue with the tyrant in all the surfetting riots and delicacies on the earth:* and so left them. These last words gaue confirmation to what they had before scarce apprehended; which after brought the embrions of their thoughts vnto a timely and full-borne action: For with the prince *Timotoles* they conspired against *Aristodemus*, and *Zenocrita* had made their entrance free, at such time as hee was secure, and his guard negligent, when with great ease and small danger they rusht vpon him and slew him. Thus by her meanes her countrie recouered their antient liberties and honours. But when great and magnificent gifts were presented her for this good seruice, she refused them all, onely making one request vnto the people, That it might be lawfull for her to take the bodie of *Aristodemus* and giue it a solemne and royall buriall: to which they did not onely with great willingneſſe condiscend, but they instituted her the Priest of *Ceres*, supposing it to bee an honour no lesse acceptable to the goddesse than worthily becomming her.

The wife of *Pythes.*

This *Pythes* liued in the time of *Xerxes*, who had to wife a noble and wise Ladie, whose temperance and humanitie shall outliue posteritie: Hee in his countrey finding a Mine of gold, from whence hee had gathered by the industrie of his subiects an infinite masse of treasure, which hee vsed with no moderation; for all his studie, industrie, and imployment both of his subiects and seruants, were in this Mine, either in digging Ore, or drawing it vp, or fining and refining it; all other actions, labours, affaires, and businesses quite neglected, many hauing died in the Mine, and many readie to perish for want of food by reason the earth lay neglected. The women came to make a petitionarie complaint to the wife of *Pythes*, who vnderstanding their greefes, with faire language returned them backe somewhat pacified though not altogether satisfied, yet putting them in good hope that their griefes should shortly be redressed. They thus dismist, she sent for all the goldsmiths that were knowne to bee exquisit workemen, and sequestring them into a remote place of the house, where she had fitted them with forges, & all things necessarie for the purpose, she commanded them to mold and cast all kinde of fruits, as Apples, Citrons, Mellons, and such like, with whose tast her husband was most delighted, and to fashion them all of gold. *Pythes* comming from his Mine with a good stomacke, as soone as he had seated himselfe, called to eat: his Ladie serued him in a golden table, but with no meate that could be eaten, but euerie dish composed of sollid gold. Being at the first delighted with this banquet (as pleased that art should so imitate nature) after being much delighted with the obiect, he demanded meate againe, and calling for such a dish, and such a dish, as his appetite was best inclined to: but shee still whatsoeuer was brought to the table, caused it to be all of gold: he still growing more hungrie, and verie angry withall, she made him this modest and effectuall answere, *Oh sir, consider with your selfe, of these and such like dishes, you haue prouided for your selfe and your subiects*

subiects plentie, but of other viands no plentie at all; we haue store of artificiall, but the vse of naturall things hath vtterly forsaken vs: no man tills, plowes, sowes, or manurs the fieldes; plantation, or hope to reape from the earth, is now forgot, onely we studie for things vnprofitable, and (as you see) vnnecessarie, to please the eye and not the palate, the fancie and not the stomacke, such indeede as to your subiects bring sorrow but no satisfaction, great molestation but no meate at all to suffise the necessities of nature. This short but pithy speech tooke such impression in *Pythes*, that though he would not altogether desist from his Mines, yet vpon her vrgence, he onely peculiarised to himselfe a fift part of the people, and the rest were imployed in agriculture, and tillage, planting, and such things most vsefull for mans sustenance. This *Pythes* after many disasters (as rich men are sildome without some or other) as the death of his children, who all came to violent & vnexpected deaths, by the meanes of *Xerxes*; he fell into a wonderous deepe melancoly, for hee hated life, and yet was loath to die, and like a foolish rich man (as this age affoords many) griefe still would haue killed him, had not the thought of his wealth still recouered him; therefore he proposed this farewell, betwixt the weariesse of life and the tediousnesse of death: There was in the cittie a great heape of gold, by which a riuer softly glyded, which was called Pythopolite, within the midst of this great magazin he had prouided himselfe a sepulcre, and had so turned the channell, that the water might come iust to the brinke of the shore where his monument was readie prepared. The worke being finished, he committed the sole gouernement of the state and empire to his wife, with this charge, That none should dare to approch his tombe, but daily to send him such a quantitie of victualls in a boat by the riuer; and when they found the meat vntoucht, to forbeare to send any more, for they should then imagine him dead. And such was the couetous mans end in the middest of his treasure. His wife after, mannaged the state wth great wisedome and pollicie, and to the generall good of the subiect.

The wife of *Nausimines*.

HErodotus reports of one of the sonnes of *Crœsus*, that he was borne dumbe and neuer spake word from his birth, being in all things els compleat, of an able body, and a spirit vndanted: to supply which defect he vsed all means possible that art or humane skill could deuise, but all failing, as his last refuge, he consulted with the Oracle, which returned him this answer:

Lyde genus, rex multorum, &c.

Thou of the Lydian off-spring, and the king
Of many nations; if such be thy care
To know this secret, and effect that thing,
Which diuine worke, no mortall can, or dare:
Be thus resolu'd, His tongue shall accent giue,
When saue by it, thou canst no longer liue.

Crœsus being besieged in Sardis, and the cittie taken (as first entered by one *Mardus Hyreades*) a Persiã that had disguised himself, of purpose to murder *Crœsus* in his pallace: who insinuating into his presence, and now lifting vp his hand to strike the fatall blow, the king (by reason of his present distresse) not apprehending the danger, which his son comming in at the instant and espying, the strings of his tongue were vnlooſed on the sudden, and he cryed out, *Oh man*

spare

spare the king Crœsus, and from that time forward his imprisoned voice was euer at libertie. More disastrous was that which befell the wife of *Nausimenes* the Athenian, who happening by chance vpon the place where she found her sons and daughters mixt together in the horrible action of incest, shee was suddenly strooke with that horror and extasie, that neither able to punish the fact, nor reprooue the heinousnesse of the sinne, shee was strucke mute and dombe. Her children punisht their owne offence with voluntarie death, and shee was depriued the vse of speech all her life time after. *Val. Max. li 1.*

Cyane and *Medullina*.

Dositheus in his booke *Rerum sicularum* commemorates this historie: *Cynippus Syracusanus* sacrificing to the gods, amongst all others he had neglected the celebrations of *Bacchus*; at which the god incenst, and to reuenge himself of the iniurie, punished him with drunkennes when at a high feast he found him pleasantlie disposed, being otherwise in his owne condition of a knowne abstinence: the heate of his wine wrought with such violence vpon him, that meeting by accident his owne daughter, *Cyane*, in a darke and remote place, (and ignorant who she was) hee forcibly defloured her; in which wrestling together she wrong the ring off from his finger, hoping by that in time to find out the adulterer. This ring she gaue her nurse in keeping: not long after a pest raigning in the cittie, the Oracle being consulted with returned this answere, That vnlesse the incestuous person were sacrificed to the gods that haue the charge of punishing these horrible vices, the plague should still continue amongst them. The people being as much to seeke as before, in regard that the person aymed at, was to them altogether vnknowne. *Cyane* truely apprehending the intent of the Oracle, tooke her father by the reuerend lockes, and dragging him to the temple, slew him there before the altar; which she intended for the common good: but to expiate her owne sinne in killing her father she fell vpon the same sword, and in her death mingled her blood with his. *Lib. 3.*

Aristides writes a historie to the like effect. In the celebrations of *Bacchus* feasts, *Arnutius* (who was likewise a man of knowne temperance from his birth) was for the like contempt, alike punished, by the god of Healths. This Roman touched with the like distemperature, in the darke vitiated by force his daughter *Medullina*; she also by his ring knowing the incestuous, bethought a greater mischiefe, for hauing a second time besotted him in the dregges of the grape, and crowning him with Vine leaues like a Bacchinall, slew him at the altar. Excuse me Reader, I illustrat not these as they are parrasides, but as without respect of time, person, or place, they thought no reuenge great ynough to be inflicted on the corrupters of their virginities.

Erixo.

Archelaus the Tyrant vsing many tyrannies vpon the Cyræneans ouer whom hee vsurped, (but more by the euill instigation of one *Laarchus*, whom he had entertained as his familiar friend and counsellor) was at length supplanted by this *Laarchus* whom he most trusted, and as some thinke, poysoned. *Archelaus* left behind him a sonne after his grandfathers name *Battus Felix*, called *Battus*: who because he was weake of body, and lame of his feet, his mother *Erixo* (in whose guardianship he was) was by that meanes held in more respect and reuerence, being a woman of approoued humanitie and goodnes. *Laarchus*, notwithstanding she had the loue and hearts of all the cittisens, yet he

he inioyed the power, and by the helpe of his mercenarie souldiers, vsurped the dominion ouer all. But apprehending in himselfe that his tyrannie could not last long without better supporture, he sent to this chast dowager to treat with her of marriage, proposing to her as a maine article, to make her sonne *Battus* copartner with him in his regencie. About this motion shee consulted with her brothers, pretending a seeming consent. They debated with *Laarchus* (but somewhat protractedly) about the matter, in which interim, shee priuately sent to the vsurper one of her damosells with a message, That notwithstanding her brothers (as vnwilling the match should goe forward) had made needlesse delaies, yet her purpose was so fixt vpon the motion, especially since it concerned the generall good, that she wholly submitted herselfe to his seruice, in so much that if it pleased him to vouchsafe to come priuatly in the night, she would yeeld her honor intirely vp into his hand: vpon which beginning a good successe would doubtles follow, for then in vaine her brothers and kindred should oppose themselues against that to which the publike good, occasion, place, opportunitie, & all things necessarie inuited them. This message was plausible to *Laarchus*, who apprehended at once the imbraces of a beautious lady, a principalitie, and a countinuance therof. Briefly, the night was betwixt them appointed, and hee in regard of her honour to come priuatly and vnattended; all which she reueal'd to her eldest brother *Poliarchus*, making him solely of her counsell: who at the time of their appointed meeting hid himselfe in his sisters chamber. *Laarchus* comes singly according to promise, and is admitted by *Erixo*: and in the midst of his hopes, ready to cast himselfe into her imbraces, is transpierst and slain, & his body cast ouer the walls; *Battus* proclaimed Prince, and pristine libertie restored to the long opprest Cyrænians. This *Poliarchus* did in reuenge of *Archilaus* death, husband to his chast sister *Erixo*. There were then about the cittie many soldiers belonging to *Amasis* king of Ægipt, by whose assistance *Laarchus* had bin long terrible to the people, these complained to the king, accusing *Poliarchus* and *Erixo* of the murder of *Laarchus*. But as he was about to inuade the Cyrænians, his mother happily died, and so hindered that expedition. *Polyarchus* and *Erixo* notwithstanding purposed a voluntarie iournie into Ægipt, to purge themselues of all accusations commenced against them: in which iourney *Critola*, a woman of great reuerence and very aged (as hauing beene the wife of *Battus Felix*) would needs accompanie them. These appearing before *Amasis*, so well pleaded their owne cause, that their iniuries appeared to him much to surmount their reuenge: so that imbracing *Erixo*, he commended her fortitude and temperance, and with princely gifts sent them back into their owne countrie.

A Woman of the cittie Pergamus.

Mithridates king of Pontus hauing diuerse waies oppreſt the Galatians, as by sending to the citie by way of inuitation to Pergamus, for diuerse of the chiefe citizens, and then vniustly detaining them. This wrought such an impression to supplant the tirant, in the hart of *Toredorix* Tetrarch of Tosipporus, that he made a combination wherein many noble gentlemen of qualitie were ingaged, all which had vowed the tyrants death. Their plot being discouered and they in the attempt surprised, were all commaunded to death: in the midst of the execution *Mithridates* remembred a beautiful yong man of extraordinarie shape and feature, that was one in the conspiracie; but half despairing whether hee were yet aliue, hee sent in hast, that if the hangman had not done his

his office vpon him, to reprieue him to his mercie. This yong mans name was *Bepolitanus*, whose turne being come, and he presenting himselfe to the block, it happened at that time hee had on a rich and pretious garment of purple embrothered with gold, of which the executioner being greedie, and carefull to keepe it from blood, thereby to make the better sale of it, he spent so much time in disposing his head this way and that way, not for the prisoners ease, but for his own aduantage, till the messengers appeared from the king and called aloude to make stay of iustice: by which meanes *Bepolitanus* his garment was as much beneficiall to his life as the kings mercie, and couetousnesse that hath beene the destruction of many, was the meanes of his vnexpected safety. The executioner in his greedinesse making good the old english Adage, All couet all loose. To leaue circumstances and come to the matter, The bodie of *Toredorix* was cast out, and by the kings edict denied all rights of buriall, with a grieuious penaltie imposed vpon any such as should contradict the kings writ. This notwithstanding, dismaid not a faire Pergamæan damosell (with whom *Toredorix* had beene in familiaritie) to accomplish the vowed office of a louer and a friend, who in the night watched the opportunitie to take thence the bodie and bestow on it a faire interment: but being taken by the souldiers in the performance of this last memorable dutie, and brought before the tyrant; either her beautie so much mooued him, or her teares so farre preuailed with him, as that his bodie was not onely left freely to her dispose, but to recompence her loue and loyaltie, shee had a faire and competent dower allotted her out of the lands and goods of the trespassor.

Stratonica.

OF *Stratonica*, Galatia may boast, as breeding a Ladie scarce matchable before her time or since, in her condition, she being the wife of king *Deiotarus*, and barren: and knowing how desirous her husband was to haue issue from his owne loynes to succeede in the kingdome, sollicited him, and that with great importance, to select some beautifull Ladie whom he best fancied, and by her to raise his posteritie: which the king (ouercome with so vnexpected a curtesie, and therefore vnwilling to wrong her bed) refusing, she of her owne accord, out of many captiue virgins chused one who seemed to excell all the rest in feature and modestie, and suiting her in all respects like a princesse, presented her to the king as a jewell to be receiued from her hand. This Virgins name was *Electra*, by whom *Deiotarus* had faire and fortunate issue; to whom *Stratonica* was a second mother, and sawe them educated with as much magnificence and state as if they had beene borne of her bodie, and shee giuen them sucke from her owne brests. Her example is memorable, but since her time by few (that I can reade of) immitated.

Valeria and *Cloelia.*

T*Arquinus Superbus* being expulsed the kingdome, becaúse his sonne *Sextus* had stuprated the faire *Lucretia*, wife to *Collatine*, to reobtaine his principalitie hee insinuated vnto his aide *Porsenna* king of the Tuscans. These with an infinite armie besieged Rome, insomuch that the cittisens were not onely wearied with long warre, but oppresst with famine; therefore knowing *Porsenna*, as well in warre as peace to be a prince eminent both for justice and humanitie, they made choise of him to arbitrate and determine all controuersies betwixt *Tarquine* and them. This motion being offered by the Romanes,

Tarquine

Tarquine refused to stand to any such comprimise, not allowing *Porsenna* a lawfull iudge in regard of their late league commenced. This, *Porsenna* not well relishing, treated with the Romans about a peace, conditionally that they should restore backe certaine lands before taken from the Etruscians, and of them put him in peaceable possession, and till this were performed to send him tenne young men, and as many virgins of the noblest families for hostage: which was accordinglie done, and he dismist his armie. These virgins walking by the riuer side which parted the campe and cittie, (for though he had sent away the greatest part of his armie, he had not yet raised his tents) two of the chiefe, the one *Clælia*, the other *Valeria*, daughter to the Consull *Publicola*, persuaded the rest, and by persuading so farre preuailed, that they were all resolued to passe the riuer: when stripping themselues naked, and holding (as well as they conuenientlie could) their cloathes aboue their heads, they ventured ouer that vnknowne passage full of whirlepooles and where there was no stedfast footing; and what by wading and swimming, to all mens wonders got safe to shore, and presented themselues to their fathers and friends: who though they admired their boldnesse and commended their resolutions, yet disallowing the Act it selfe (as those that in their faith and honour would not be outbid by any) they sent them backe to king *Porsenna*, and submitted their rashnesse to be punisht at his pleasure. These virgins being presented before him, he demanded of them, Which she was that first animated and incouraged the rest to so rash and dangerous an enterprise? when *Clælia* beckning to the rest to keepe silence, tooke all the iniurie, contempt, or whatsoeuer they pleased to call it, vpon her selfe, protesting the rest innocent, and she of what would be obiected the sole authour. *Porsenna* obseruing, and withall admiring her vndanted courage, caused presently a horse furnished with rich trappings to be brought, which he gaue to *Clælia* in recompence of her magnanimous attempt, sending them all in his regall curtesie back to their friends and parents. Vpon this horse giuen to *Clælia* by *Porsenna*, some haue grounded that she first past the riuer on horsebacke, sounding the way for the rest; which others deny, onely that the king thought to gratifie her manly courage with the meede of a souldier. Her statue on horsebacke is erected in *Via sacra*: This some confer vpon *Clælia*, others on *Valeria*.

Olympias.

ALexander hauing caused himselfe to be called the sonne of *Iupiter*, writ to his mother in this maneer, *King* Alexander *the sonne of* Iupiter Hamon *to his mother* Olimpias *sends health*: to whom with great modestie she thus rescribed, *Deare sonne as you loue me, in steed of doing me honour, proclaime not my dishonour, neither accuse me before* Iuno; *besides, it is a great aspertion you cast vpon mee to make me a strumpet, though to* Iupiter *himselfe*. A great moderation in a woman, who for no swelling title or vaine ostentation could be woon to loose the honour to be called a Loyall and chast wife.

Troades.

Plutarch

AMongst those frighted Troians that fled from the fearfull ruins of subuerted Troy, some by the violence of outragious tempests were driuen vpon the coasts of Italy, where landing at certaine ports neere to the riuer Tygris, they made vp into the countrey, the better to acquaint themselues with the conditions of those places. In which interim, the women began to apprehend

hend that they had better farre to take vp an abiding place in any land, than againe to commit themselues to the mercilesse furie of the seas: Wherefore with one ioynt consent, they agreed to make that their fixed habitation, seeing all hope of their former losses at Troy were vtterly desperate. Hauing thus conspired together, with all possible expedition they burnt the shippes (in this exploit, one *Roma* is reported to be chiefe) which being done, they ran to meet their husbands (making to their Nauie to quench it) fearing their anger for their rash enterprise; some of them embracing their husbands, others their friends and acquaintance they tempred their amorous kisses with such persuasiue Rhetoricke, that soone allayd the angry tempest of their husbands furie. From these (as some haue writ) the custome of kissing at salutations, by the Roman women to their kinsmen, first tooke Originall. The Troianes now tyed by necessitie, and likewise finding the inbahitants so louing and curteous, they much applauded this deede of the women, and dwelt there with the Latines.

The Phocides.

AFter an implacable war betwixt the Thessalians and the Phocenses, which had long lasted with much slaughter on both sides; those of Thessaly (bringing their army through the Locrenses) inuaded the men of Phocis on all sides, making a decree to kill all that were of age, and the women and children to beare away captiue. *Diaphantes* the sonne of *Bathillius* with his two colleagues then gouerning the cittie: he persuaded the besieged boldlie and valiantlie to issue out and giue the enemy battaile, but with this caution, That all their wiues, daughters, and children, euen to one soule should be brought into a place circled and compast in with all manner of dry wood and matter combustible, and the dores by which they entered to be shut after them, and so guarded; and if the day were lost and they perisht in battaile, the pile to bee kindled, and all their bodies to be burned at once. This being not onely proposed but confirmed, by the men; the resolution of the women was demaunded, who all with one vnanimous consent applauded the decree, not one amongst them hauing will to suruiue her husband, sonne, or father, to fall into the captiuitie of a fierce and bloody enemy. This concluded, the Phocenses issue and encounter the enemy, and fought against them a noble and victorious battaile, in which they returned conquerors. The Edict made, they called *Aponaa*, as signifying, *A bold action, arising from a desperate foundation.* On the day that battaile was fought and so remarkable a victory atchieued, they yearely celebrate a feast to *Minerua*, which they call *Elaphebolia.* *Aponaa.*

The Women of Chios.

IN Chios, a gentleman of a noble familie riding through the cittie with his contracted Lady, in a charriot, as the custome was then amongst them: king *Hippasus* being a familiar friend of the bridegroomes, meeting him in the streetes, with no pretence of iniurie, but rather as a testimony of their former familiaritie, leapt vp into the charriot betwixt them: which act beeing mistaken by the Cittisens, he was violentlie assaulted and cruellie murdered in their furie. Not long after, their affaires on all sides succeeding but ill, they perceiued they had incurd the anger of the gods, and therefore sent to consult with the Oracle: who returned them this answer, That nothing could expiate the Butchery of *Hippasus* till all the Regicides were to one man exild the cittie. But when all of them confest themselues guiltie of the fact, the god imposed

posed on them all an equall doome of banishment: so that as well the murderers themselues as the abettors and accessaries (howsoeuer many and mighty) were forced to transport themselues with their wiues and families into Leuconia; where they had not long soiourned, but growing distastfull to the Luconians, as fearing their power, who began to increase both in wealth and number, they were commanded by such a day to depart the cittie, and bound by oath to beare nothing forth the gates, sauing a coat close girt to them, and a loose mantle or cloake ouer them. The Chij distrusting their owne strength (as no way able to affront them in power and number) were forced to submit themselues to the present necessitie, binding themselues by oath to obserue the couenants before rehearsed. The day comming on, and the women seeing their sons and husbands thus meanly accoutred, demanded of them, Why vnarmed they would passe by the face of a publicke enemy? They excused themselues by the strictnesse of the oath inioyned them: to whom the women with a ioint acclamation thus replyed, *Shew your selues worthy the nation from whence you are deriued, and guirt your armes about you: if they exact from you the strict conditions of an oath, answer them thus, That to a souldiour and a man magnanimous, his Speare is in stead of his cloake, and his Target in place of the garment which he should buckle about him.* To whose counsell they assented, and at their departure appearing so stronglie arm'd, and their countenances menacing and daring, It strooke such a terrour into the hearts of the Leuconians, that as men amased, they suffered them peaceablie to depart with honour, who but by the noble and braue counsell of their women, had left the place with shame and infamy. As noble an act worthy memorie was not long after done by the women of Chios, what time *Philip* the son of *Demetrius* opposed the cittie, who published a proud and barbarous Edict to insinuate the slaues of the cittie to his aide, promising them not onely free manumission but to marry them to their mistresses and possesse them of their masters fortunes: which kindled such an vnquenchable wrath in the ladies and matrons of the cittie, that fired with rage and disdaine, they together with their seruants assisting them, with incredible faith and honesty maintained the breaches, defended the walls, guarded the ports, casting stones, darts, fighting, exhorting and incouraging one another, euen to the beating of the enemies backe, raysing their shamefull siege, and pursuing them flying with their weapons, till *Philips* army was quite discomfited. In all this troublous warre (notwithstanding the proclamation) not one seruant amongst so many had the least suspition, much lesse aspersion cast vpon his fidelitie.

Persides.

Cyrus hauing alienated the Persians from King *Astiages*, was ouercome in battaile, his souldiers flying towards the cittie for refuge, in so much that the enemy was ready to enter with them: the women this seeing, issued from the gates, and holding vp their cloathes as high as their breasts met them running and said, *Whether flye you, oh you cowards & baseſt of men, haue you any hope to hide your selues in these places from whence you came?* Which obiect cast such a shamefull blush vpon them, that renewing the battaile, the conquerors were defeated, and they obtained a glorious victorie: In memorie of which, *Cyrus* made a law, That what Persian King should euer after approach that cittie, so often as he entred it, should bestow on euery woman a peece of gold. It is said of *Ochus* his successour, a couetous King, that he often past by it and compast it, but would

Base auarice in a king.

would neuer enter the gates, onely to spare his purse, and to defraud the women of their reward. But euer-renowned *Alexander* visited the cittie twice, according to the custome, bestowing on euery woman one piece, and vpon all such as were with child two pieces, to shew himselfe as royally bountifull as the other was penuriously sparing.

Celtæ.

THese be a people of France betweene the riuers Graumna and Sequana, who dissenting amongst themselues, fell into an inteſtine and implacable ciuill warre. After many bloody conflicts, being ready once more to ioyne battaile, the women presented themselues betwixt their armies, and with such smooth Oratory and persuasiue arguments layd open the miseries of warre, with the aboundant commodity arising from peace and amitie, that they not onely reconciled all hostilitie for the present, but betwixt all the cities and chiefe families confirmed an indissoluble league of friendship, which continued many yeares after. Since which time, either in forreine differences, or domesticke quarrells, as well in warre, as peace, their counsell is euer demanded, and for the most part followed. Therefore in the league which this people made with *Hanniball*, it is thus written; *If the* Celtæ *haue any thing worthy taxation to obiect against the Carthaginians, let it be disputed by the generalls and Præfects in Spaine; If the Carthaginians find any thing iustlie to reproue the* Celtæ, *the matter shall be discust and arbitrated by their women.*

Melitæ.

THis people growing to that multitude, that the cities in which they inhabited could neither conuenientlie containe their number, nor supply them with victuall sufficient, sought the plantation of a Collony elsewhere, vnder the command of a beautifull young man called *Nymphæus*. These falling vpon the coast of Caria, were no sooner landed to discouer the countrey, but by a mighty tempest, their ships were either swallowed in the sea, or scattered and dispersed. The Carians who then inhabited the cittie Cryassa, either commiserating their distresse, or fearing that boldnesse their necessities might inforce them too, were pleased to allot them part of their land, and suffer them peaceablie to dwell amongst them: But finding them in a short space to increase both in wealth and power, they consulted amongst themselues by what meanes to destroy them and vtterly extirpe their memorie: this stratagem was agreed vpon to be performed at a banquet. It happened that one of the Carian damsells cald *Caphæna*, a Lady of a noble familie, grew much enamoured of this *Nimphæus*, and loath that the least detriment should happen to her best respected friend, especiallie loath to see him perish, she opened to him the full purpose of the cittie, wishing him to vse all meanes of preuention. When therefore the Cryassences came to inuite them to the feast, *Nimphæus* answered them that it was not the custome of the Græcians to assemble vnto any such feasts, without the company of their women: which the Carians hearing, intreated them likewise to grace the solemnitie with their presence. This done, *Nymphæus* relates the whole circumstance to the Melians his countreymen, intreating them to beare him company to the feast, all ciuilly habited, and without weapons, onely that euery woman should weare a sword beneath her kirtle and sit close by her husband. About the midst of the banquet when the Carians were ready to giue the watchword, the Græcians perceiuing that the

the instant (for the pretended execution) drew on, all the women opening their garments at once, shewed their concealed weapons, which their husbands snatching from their sides, assaulted the barbarous Carians, and slew them all to one man: by which preuention, they possest themselues both of the countrey, and cittie. But relinquishing that, they built another which they called the new Cryassa, and in which they planted themselues. *Caphæna* was marryed to *Nymphæus*, hauing honours done to her worthy her noble fidelitie. One thing in this historie is worthy especiall admiration, namely, Secresie, to be kept amongst so many women.

Tyrrhenæ.

THe Tyrrhenians were by the Spartans oppresst and cast into prison, where they were prouidentlie kept and guarded, purposing to question them for their liues. The wiues of the captiues this hearing, came to the prison doores and with humble prayers and infinite teares, besought those that had the charge of them, that by their visitation they might administer some small comfort to their husbands: which after much importunitie granted, they were admitted, where suddenlie they caused their husbands to change habits with them, which they did, and so were let forth in stead of the women; they arming themselues against all the spight and furie of the Spartanes. The men that had escaped repaired to Taygeta, entering league with the Heilotes: by which confederacie the Spartans somewhat affrighted, by intercessours concluded a peace with them, conditionally that taking backe their imprisoned women, they should be furnished with ships and coine to seeke new fortunes elswhere; they therefore made a brotherhood betwixt them and the Lacedemonians. Of which Collony two brothers, *Pollis* and *Crataida* of the cittie of Lacedemon were made gouernours. Part of them made residence in Melo, the rest with *Pollis* sailed into Creete, and hauing asked counsell of the Oracle, answer was returned them, *That in the place where they should leaue their goddesse, and loose part of their anchor, they should find a period of their trauells, and vpon that continent make their aboad, plant their collony, and erect a cittie.* In processe, arriuing in a part of Creete called Cheronesus (a place halfe inuironed with water, or almost an Island) a sudden feare surprised them, in so much that hasting to get backe to the nauie, they left behind them the image of *Diana* which they had receiued from their ancestors, by *Brauron* first brought into Lemnos, and borne by them a ship-bord in all their nauigation. The feare being past ouer, and the tumult appeased, they weighed anchor to make from shoare: but *Pollis* perceiuing a great part of his anchor missing, and left in the rockes, hee remembred the Oracle, and causing his people to land againe, hee made his plantation in that countrey, and after many battailes in which he preuailed against the inhabitants, he subdued Lictium with diuers other citties, of which he had prosperous and peaceable possession.

Examples of Modestie and Magnanimitie.

THe Phocenses oppresst by the tyrants of Delphos, in that commenced warre which was called *Bellum sacrum*, in which the Thebans were ingaged; it happened that the Bacchinalls (who were women that were vsually drunke in the celebrations of the feasts of *Bacchus*, and were called

Thiades)

Thiades) extasied in their deuine furor (for so they tearmed it) in their nightly wandering lost their way, and erred so farre, that vnwittingly they happened vpon the cittie of Amphissa, and wearied as they were, cast themselues dispersedly abroad in the market place, there to repose themselues till they came to their better sences. The Amphissesian matrons, fearing least any outrage or offence might be done vnto them (by reason there were at that time many forraine souldiers who were in league with the Phocenses) themselues in person watched these Bacchides till morning, guarding and gyrting them round, least any thing vnseemely might be spied amongst them, and only with a reuerent silence attended them till they awaked: but finding them in their better temper, ministered vnto them all such necessaries as the cittie yeelded, and sent them (though the wiues of their enemies) in the charge & safe conduct of their owne husbands peaceably home to their owne cities. Comparable to their Modestie was the Magnanimitie of *Megisto*, an eminent Ladie of the citie Elis. *Aristotemus* the tyrant hauing (by the power of *Antigonus*) vsurped the Franchises and Liberties of that cittie, oppressed the people with infinite calamities; amongst which, that of *Philodemus* was not the least, who hauing a beautifull daughter called *Micca*, when *Lucinus* one of the Captaines of *Aristotemus* in the heate of wine and lust, would forceably haue rauished her, and the poore innocent Virgin fled for refuge into the armes of her father, he there most inhumanly transpierced her, mixing the teares of the reuerend old man with the blood of his daughter. The horridnes of this nothing moued the tyrant, but (that if greater could possiblie be deuised) he gaue countenance euen to such mischeifes, causing many of the prime cittisens to be slaine, and to the number of eight hundred banished. But fearing in regard of their number, hee might be in time by them subuerted: he made proclamation, That all such women that had a desire to visit their absent husbands, should with such gold and treasure as they could conueniently carrie (with their children) haue peaceable passage from the cittie into Ætolia, where many or the most of their exiled friends then soiourned. Many of the women incouraged by this edict, being to that purpose assembled, and with such goods as they had, departed the citie, he sent after them his horse men, who not onely rifled them, but stampt their children beneath their horses feete, where many of the infants perished, and so in confused heaps hurried them backe into the towne, bearing the spoile into the Tyrants treasurie. These outrages were the least of many which I purposely omit. There liued at that time an antient noble man in the cittie, called *Hellanicus*, who entred into a combination with the exiles, about the suppressing of the Tyrant, and by reason of his yeares was neither by him feared nor suspected: by the incouragement of this *Hellanicus*, the confined citisens assembled themselues into a citie most conuenient for their deseigne cald Amimona, to whom many of their alliesand friends (copartners in the publique calamitie) resorted *Aristotemus* somwhat affrighted with this new faction, repaired to a place of publike assembly, whether he had caused all the chiefe matrons to be before called, & there in a premitated oration, stuft with many threats aud menaces, protested to inflict vpon them rackes, tortures, and lingring deaths, vnlesse by speedie letters they did not onely persuade but preuaile with their husbands, instantly to abandon the place they had fortified. To whom *Megisto* the wife of *Tymoleon* (a Ladie amongst the rest most respected, not daigning the tyrant the least honour, or so much as rising to doe him reuerence but sitting) with a bold and vndaunted courage, thus speake. Weart thou a true

Thyades.

Megisto.

Micca.

" true spirited man, as nothing lesse appeares in thee, thou wouldest not threa-
" ten women in this base kind to betray their husbands, but wouldest rather
" haue negotiated with them, who haue entire power & command ouer vs, and
" that in smoother and more deceitfull language than such by which thou hast
" hetherto beguiled vs. But if thy cowardise and despairation compell thee
" to this exigent, as thinking by our meanes to complot their ruines, thou art
" in that hope destitute of all comfort: let that day neuer be callendred, to me-
" morise them among men so void of councell and discretion, that by sparing
" the liues of their wiues and children, they should betray the sacred libertie
" of their countrie: for the mischiefe is not so great to loose vs altogether, whom
" they haue alredy wanted so long, as the good and profit that must necessari-
" ly accrue by redeeming the citties from thy insolencie and tyrannie. These
" words were no sooner vttered, but *Aristotemus* distracted with rage and furie,
commanded her young sonne to be sought and brought, whom hee purposed
to massacre before the mothers face: and whil'st his lictors and serieants were
inquiring for him amongst others that were then busied about their childish
sports, she spying him, of her own accord called him to her with these words,
" Come hether to me, ô my sonne, and now in thy childhood before thou hast
" apprehension or passionate feeling of tyrrannie, be freed both from the terror
" and burden therof; for mine own part, I had rather see thee innocently dying,
" than basely and ignobly seruing. The Tyrant at her last speech more inraged
than the former, drew out his sword with purpose to haue slaine her, when *Cylo*
one of his familiar friends (but indeede a cheefe man in the confederacie with
Hellanicus) staid his hand, and by gentle words so tempered his spleene, that he
departed thence without any act of murder, yet purpose of a future reuenge.
Vpon a day as hee was sporting vpon the bed with his wife vntill dinner was
prepared and disposed vpon the table, it happened that an Eagle soring aboue
the Pallace, let fall a great stone vpon the battlements iust ouer the bed where
the king then lay, and alighting there, made such a fearefull and prodigious
noyse that it not onely amased the king within, but was wonderfull to all that
beheld it without. The Augurers were sent for to know what omen should
succeede: they flatter the tyrant, and promise nothing but what is good and
prosperous. *Hellanicus* the same night in his dreame immagined his sonne ap-
peared to him (which sonne was by *Aristotemus* before murdered with his bro-
ther) who spoke to him to this effect, *O father arise, is this a time to sleepe when
the whole gouernement of the cittie must depend on you to morrow?* With this dreame
incouraged, he comforted his adherents, all attending the opportunitie of re-
uenge. *Aristotemus* meane time hearing that *Craterus* was marched as farre as
Olimpius with a great armie, leauied for his safetie and supporture, grew so
bold vpon the rumor of so great a power, that without his guard, accompa-
nied with *Cylo* onely, he aduentured into the market place: whom *Hellanicus*
meeting by chance, and almost extasied to see him so weakely attended;
with both his hands aduanced, and with an audable and cleere voice he made
this clamour, Where be you, you good & long oppessed countriemen? a braue
Theatre is this for so noble a contention as our libertie, being seated in the
middest of our countrie, and centre of our cittie. This *Cylo* inuaded the next
man to the king and slew him. *Thrasibulus* and *Lampides* assaulted the tyrant,
who fled to the temple of *Iupiter*, where they fell vpon him & killed him; then
dragging his bodie into the market place proclaimed their libertie. The wo-
men issued out of their houses with ioy & clamour, embracing their husbands,

fathers

fathers,and friends, with loude and glad acclamations ; thence in multitudes they made concourse to the pallace. The tyrants wife to preuent their furie made fast her doore, and in her priuat chamber strangled her selfe. *Aristotemus* had two beautifull yong virgins to his daughters, both marriagable, these they were about to dragge into the streetes with purpose to destroy them,but first to excrutiate them with all disgraces and contumacies.Which *Megisto* seeing, with her best oratorie appeased their present furie,proposing to them how shamefull a thing it were for a noble and free state, to immitate the insolencies of a bloodie and inhumane tyrannie: libertie therfore was granted the yong damosells (at her intercession) to retire themselues into their chambers, and to make choise of what death best suited with their present feares. *Myro* the elder sister vnlooſing from her wast a silken gyrdle, fastened it about her owne necke, and with a smiling and cheerefull looke thus comforted the younger: *My sweete and deere sister, I more commiserat thy fate than lament mine owne: yet immitate (I intreat thee) my constancie in death, least any abiect thing or vnworthie may be obiected against vs vnagreeable with our blood and qualitie.* To whom the younger replyed, *That nothing could appeare more terrible to her than to behold her die; therefore besought her, by the affinitie of sisterhood, to be the first that should make vse of that gyrdle, and dying before her to leaue to her an example of resolution and patience.* *Myro* to her made answere, *I neuer denied thee any thing sweete soule in life, neither will I oppose thee in this thy last request at thy death: and for thy sake will I indure that which is more greeuouous to mee than mine owne death, namely to see thee die.* When accommodating all things for the present execution, shee no sooner saw her dead, but she gentlely layd her out and with great modestie couered her. Then she besought *Megisto* on her knees, to haue a care of them in their deaths, that nothing immodest or vncomely might bee done to their bodies: which graunted, she not only with courage,but seeming ioy, vnderwent her last fate, till she expired: nor was there any spectator there present,to whom the memorie of the tyrant was neuer so hatefull,from whose eyes and hearts this obiect did not extract teares and pittie. *Myro.*

In *Megisto* is expresst the Magnanimitie of spirit,but in these following,I will illustrate Fortitude in action. The Turkes busied in the siege of some townes in Catharo, *Vluzales* & *Carocossa* (two of no meane place and eminence among them) wrought so farre with the great Admirall, that he deliuered into their charge the managing of threescore gallies, with munition and men in number competent, to make incursions into the bordering Islands then vnder the state of Venice. These two Turkish captaines land their forces before Curzala, a citie that giues name to the countrie, with purpose to inuest themselues before it: which *Antonius Contarinus* (then gouernour of the cittie) vnderstanding, like a timerous and fearefull coward, taking the aduantage of the night, fled with his souldiors thence,not leauing the towne any way defensible;which the cittizens vnderstanding,all or the most followed after. The towne thus left to the weake guard of some twenty men, & about fourescore women, the Turks giue them a bold and fierce assault: when these braue viragoes chusing rather to dye like souldiers than like their husbands runne like cowards; some maintaine the Ports, others defend the walls, and with that noble resolution, that what with fire, stones,scalding water, and such like muniments then readiest at hand,so opposed the assailants, that many of the Turks in that conflict were slaine, and all repulst, retyring themselues with purpose (some rest giuen to the souldiours) to salute them with a fresh alarum. But fortune was so fauourable

uourable to these Amazonian spirits, that a mighty tempest from the North so tost and distrest the Turks gallyes, that they were forced to abandon the Island with dishonour, leauing to the besieged, a memory worthy to outliue all posteritie.

Of *Dido*, *Cesara*, *Gumilda*, and *Ethelburga*.

OF *Dido* queene of Carthage, all Authours agree to haue falne by the sword, and to haue died by her owne bold and resolute hand; but about the cause that mooued her thereto diuerse differ. *Ausonius* is of opinion, That her husband *Sychæus* being dead, shee did it to preserue her viduall chastitie, and so free hir selfe from the importunities of *Hyarbus* king of Getulia: of his mind is *Marullus*, and of these *Remnius*, or as some will haue it *Priscianus* in the Geography of *Dionisius* writing *De scitu orbis*, *i.* the Scituation of the world: Contrary to these is the Prince of Poets (he whom *Scalliger* cals *Poeta noster*) *Pub. Virgilius*, who ascribes her death to an impatience of griefe conceiued at the vnkind departure of *Æneas*; which though it carry no great probabilitie of truth, yet all the Latin Poets for the most part (in honour of the authour) haue iustified his opinion: as *Ouid* in his third booke *De fastis*, his Epistles *Metamorph.* and others workes; so likewise *Angelus Polytianus* in his *Manto*, with diuers others. *Iustine* in his eighteenth booke of *Hystor.* speaking of the first erecting of Carthage saith, That where they began to digge with purpose to lay the first foundation, they found the head of an Oxe: by which it was predicted that the cittie should be futurelie fertill and commodious, but withall full of labour and subiect to perpetuall seruitude: therefore they made choice of another peece of earth, where in turning vp the mould, they chanced vpon the head of a horse, by which it was presaged their collony should in time grow to be a warlike nation fortunate and victorious. In what manner she dyed, I referre you to *Virgill*, and will speake a word or two of her sister *Anna*, the daughter of *Belus*. She, after the death of her sister, forsaking of the cittie of Carthage then inuested with siege by *Hyarbus*, fled to *Battus* king the Island Melita, but making no long soiourne there, she put againe to sea and fell vpon the coast of Laurentum, where being well knowne by *Æneas*, she was nobly receiued, but not without suspition of too much familiaritie betwixt them: in so much that iealousie possessing *Lauinia* the wife of *Æneas*, she conceiued an irreconcilable hatred against *Anna*, in so much that fearing her threatned displeasure she cast her selfe headlong into the riuer Numicus, and was there drowned; for so *Ouid* reports in his booke *de Fastis*. But touching the illustrious Queene *Dido*, vnder her statue were these verses or the like engrauen in a Greeke character, interpreted into Latine by *Ausonius*, and by me in the sacred memorie of so eminent a queene thus englisht:

The building of Carthage.

I am that Dido, *looke vpon me well,*
And what my life was, let my visage tell:
'Tis faire and smooth, what wrinckle can you find
In this plaine Table, to expresse a mind
So sordid, and corrupt? Why then so vneuen
And blacke a soule should to a face be giuen
That promiseth all vertue? Virgill, *where*
Begott'st thou those ill thoughts, that brand me here

With

With lust and incest? Neuer (I protest)
Was that Ænæas, whom thou calst the best
Of men, in Lybia: Neuer saw I land
One Troian on the Carthaginian strand.
Because Sychæus *(my first husband) dead,*
To keepe my sacred vowes to him, I fled
Th'imbraces of Hyarbus; *and I made*
A prostitute to nothing, to a shade:
He came in armes to force me, and compell
Me a chast widdow, to another hell,
„ *A second marriage: 'Tis the gods aduise,*
„ *No woman can be chast that marryeth twice.*
To auoide that sinne, I slew my selfe; ô why
Couldst thou (ô Maro*) then comment a lye,*
With lust to brand my memory? When heauen knowes,
To saue mine honour I my life did lose.
Giue faith to History, you that Readers are,
Before this fabling Poesie, since that far
Transcends the bounds of truth: for Poets can
Make the high gods much more corrupt than man.

So much touching queene *Dido*, and as farre as probabilitie can, to acquit her of all incontinence. One *Paulus* an historiographer in his fifth booke remembers vs of *Cesara*, a queene of Persia, who hauing some light of the Gospell, trauelled as farre as Constantinople in Greece to be further instructed, onely attended by a few priuat followers: who being satisfied in all the fundamentall points of her faith, she with her small traine was christened. The Persian Sophy hauing notice thereof, sent embassadours to the Emperour, to know the reason why he deteined his queene, wishing him to returne her safe vpon such easie sommons. *Cesara* being in presence when this embassie was deliuered, desired the Emperour that she might giue them their answer, which granted; *Returne* (said she) *my humble duty and vassaladge to my Lord the King, and tell him withall, That vnlesse he receiue my faith, and renouncing his false Idolls beleeue in the onely true God, he can claime no interest at all in me.* The messenger dispatcht, and this short answer returned to the Sophy, he leuied an army of forty thousand men, and comming into Greece, the Emperour and he came vnto a peacefull enterview: at which, by the mediation of this royall and religious Empresse, the Sophy with all his princes and souldiers there present, receiued the Christian faith, and after the interchange of many Princely and magnificent gifts, returned with his wife into his own countrey. Another noble history I thinke not amisse to be here inserted, which is recorded by one *Willielmus de reg. lib.* 20. *Gunnilda* the daughter of *Canutus* and *Emma*, who being accused of adultery by her husband *Henry* the Emperour, who to iustifie his accusation had prouided a champion, in stature a giant, and for his presence and potencie much feared; she notwithstanding relying vpon God and her owne innocence put her life vpon the valour of a priuat young gentleman of England, whom she brought with her to the same purpose. These Champions venturing their liues, fought a braue and resolute combat, but in the end the victory inclined to the Empresse: her aduerse champion being vanquished, confest his treasons, and she was noblie acquit: but after, by no intreaties or intercessions made

Cesara.

Gunnilda.

made by the Emperour or others, shee could bee wonne vnto his embraces, but abiuring his bed, and vowing an austere and sequestred life, she retired her selfe into a Monasterie. Three royall presidents of three vnmatchable queenes, the first for Magnanimitie, the second for Religion and deuotion, and the last for Chastitie. To these I will yet adde another. *Willielmus de Regibus*, in his first booke writes that king *Iue* betooke his kingdom of the West-Saxons to his cosin *Ethelardus*, and vndertooke a pilgrimage to Rome: the occasion of his iourniewas this, The queene *Ethelbnrga* had often counselled her husband the king to forsake the pride and riches of the world, and to haue a respect to his soules health, especially now in the latter dayes of his life; but not able to preuaile with him, she bethought her selfe of a queint stratagem: after they had left their royal pallace where they had but latly feasted in all pompe, pleasure and delicacies, and remoued into another house, she caused him to whose charge the place from whence they departed was committed, to take downe all the hangings, make foule and and filthy euerie roome and chamber, nay in the verie place where the king had but the other day sported with his queene, was lodged a sow and pigges, with all the loathsomenesse that could be deuised: this done according to her commaund, she by a wile, inticed the king to the place thus strangely disguised. The king wondering at this sudden change stood amased, to whom she thus spoke, *I pray you my Lord where be now these rich hangings and curtaines, either for state or ornament? Where is all the glyttering pompe and rich array, tending to nothing else saue gluttonie and luxurie? Alas how suddenly are they all vanished? Shall not (my Lord) this beautie of ours so fade, and this fraile flesh euen so fall a way?* This with other her words to the like purpose, tooke such impression in the kings brest, that he resigned his kingdome to his Nephew, and betooke himselfe to a religous and Monasticke life, after his vowed pilgrimage. The queene *Ethelburga* went to the Abbey at Berking, in which place her sister had beene before Abbesse, and there spent the remainder of her life in deuotion and penitence.

Polycrita.

THere arose great warres betweene the Milesians and Naxians, kindled by the adultrate practise of the wife of *Hypsicreon* a Milesian, who violating her coniugall vowes, by throwing her selfe into the lustfull imbraces of *Promedon*, a Naxian, then her gueſt, and fearing the iust anger of her husband, and withall the punishment due to her adultrate sinne, fled with him into Naxos: from whence being againe demanded, but denied, this priuate wrong turned to a publique ruin: for deuouring warre accompained with many calamities preyed vpon both their countries. But as this Beacon was first fired by a womans lewdnesse, so was it at last extinguished by a womans vertue: *Diognetus* who had the command of those Erythræans which came in ayde of the Milesians, had committed to his custodie a certaine strong hold, scituated against the citie Naxos: who hauing taken from the Naxians a prize of women and free virgins, he was deepely stroke in loue with one *Polycrata*, whom he led with him not as a captiue, but as his wife. It chanced that the Miletians celebrated a generall festiuall day, *Polycrita* besought *Diognetus* to make her so far indebted to his fauour, as to suffer her to send her brothers part of those iuncates then at the table, which willingly he granted: she secretly writ vpon the leaden table of the marchpane what shee had proiected, withall charging the bearer to intreat her brothers not to let any participate therof saue themselues:

who

when they had heard the writing, which contained thus much in effect, *Take hold vpon the opportunitie which occasion thrusts into your hands: this night you may seise the Castle, for the enemie will lie downe in wine, and sleepe in a presumptious securitie.* They shew it to the chiefe commanders of Naxos, who vniting themselues, giue the affrighted & vnweaponed Miletians a sudden and vnexpected assault, and hauing slaughtred many, possesse themselues of the castle: But by *Polycritas* interceßiue intreaties, surprised *Diognetus* scapes with life. And for this noble exploit of hers, the glad citisens running to meete her with shoutes and acclamations, euery one bearing in his hand a Garland to receiue her with those wreathes of honor; *Polycrita* was so farre extaside, that her sudden ioy vshered a sudden death, for as she stood amased at the gate, she instantly fell downe exanimated: in which gate she was buried, and her sepulchre called *The tombe of Enuie*, because it is supposed that Fortune grew so enuious of her merits, that thus she robd her of her life, that so she might cheat her of her deserued honors. And thus much speakes the histories of the Naxians. *Aristotle* affirmes *Polycrita* was no captiue, but onely that *Diognetus* hauing seene her, hee grew so far enamoured of her, that to enioy her he proferred her any thing that was in his power to giue. She promises to yeeld to his desire, if he will grant her the fruition of one boone, which when hee had confirmed to her by oath, shee demanded Delium to be surrendred vp (for the castle was so called.) *Diognetus* being so much inchanted with her beautie, and moreouer bound by the religion of his vow, deliuered vp to her and the cittisens the castle Delium.

Of Queenes and other Ladies for diuers vertues memorable.

WEe reade of diuerse other women for diuerse noble actions Illustrious. *Dominica* the wife of the Emperour *Valens*, when the Gothes had threatned the vtter subuersion of Constantinople, by her wisedome and discretion mediated with the enemie & was the sole means of the safetie both of the people and citie. *Dominica*

Sex. Aurelius reports of *Pompeia Plautina*, when hir husband *Iulian* the Emperor, had with intollerable exactions oppressed the people, insomuch that their discontents were readie to breake out into rebellion; this vertuous princesse so farre temporised with the Emperour, that by her meanes they were released from all exactions and tributes. *Pompeia Plautina.*

Diaconus makes mention of *Placidia* the sister and wife of *Honorius*, who (in the yeare 412 when *Ataulphus* king of the Gothes presented himselfe with an inuincible armie before the walls of Rome, threatning vtterly to subuert the cittie and after rebuild it againe, and in steede of Rome to call it Gothia) so wrought with the barbarous king by persuasions and promises, that she turned his pride to pitie, and his immanitie to mercie, so that he departed thence without any assault made against the cittie, or the least spoile done vnto the countrey. *Placidia.*

Volateranus speakes of *Inguldis* the sister of *Childebert*, who being marryed to *Hermogillus*, sonne to *Lemigildus* king of the Gothes, persuaded her husband (then an infidell) to bee a true and constant professour of the Christian faith. *Inguldis.*

The like we reade of *Cleotilda*, queene of France, who did the like good worke vpon her husband *Clodoneus* the sonne of *Childericke*. *Cleotilda.*

Nor hath our owne nation beene barreine of good examples, since *Helena* the mother of *Constantine* may in that kind claime equalitie, if not precedencie before any. As Rome affoorded *Helena.*

ded a *Volumnia*, mother to *Martius Cariolanus*; so England yeelded as eminent a Ladie in all points, the mother to *Brennus* and *Belinus*. The first when, her sonne had worthilie deserued of his countrie, euen to the attaining of all militarie honours, and as an addition to the rest, for his braue seruice against the cittie of Coriolorus, had the denomination of *Coriolanus* bestowed vpon him by the publique sufferage of the Senat: yet notwithstanding for all his merites and vnmatchable exploits, by which he purchased to himselfe the honor to be called *Pater Patriæ*, yet after, by the ingratefull multitude (who were euer emulous of any mans deserued greatnesse) hee was not onely degraded from all his titles of dignitie, but had the doome of euerlasting banishment denounced against him; in reuenge of which ingratitude, hauing raised an armie and inuaded the townes of the Roman empire, readie to inuest himselfe before the quaking and affrighted cittie, when they had first sent to him (to make their attonement) their priests, who by reason of their sacred offices were held in much reuerence, next their Augurers and South-sayers, then the Æditiæ which were the keepers of their Temples, and last their prophets; but none of these preuailing, as their last refuge, the Roman matrons presented themselues before *Volumnia* the mother of *Martius*, humblie intreating her to make interceſſion betwixt her sons rage and the imminent calamitie. This reuerent Ladie mooued with their teares and acclamations, accompanied with *Virgilia* the wife of *Coriolanus* and many other noble matrons and damosells, hauing before promised to plead in their behalfes as farre as a miserable mother could claime interest in an iniured sonne; repaired to his tent, and casting themselues downe at his feete, humblie besought him of compassion: the feare expresst in their faces and the sorrow in their habits, cast vpon the enemy a sudden reuerence and silence, when *Volumnia* with such feeling accents and mooving Oratorie mixed with teares, besought the peace of the cittie, that they made a reuerent impression in the heart of *Coriolanus*: who supporting his mother, and aduancing his wife from the earth, brake out into this extasie, *Vicistis*, You haue ouercome me. Thus by these excellent women, all combustions of warre were appeased, a threatned misery prevented, and a generall and safe peace setled in the Commonweale. Of no lesse remarke, was the wife of *Mulmutius Dunwallo*, the sonne to *Cloten*, duke of Cornwall, who as *Fabian* remembers of him, hauing in great peace and tranquilitie gouerned the kingdome for the space of fortie yeres, and was after buried in a place by him before erected, cald the * Temple of peace; leauing the land equally deuided betwixt his two sonnes, *Belinus* and *Brennus*: to *Belinus* the elder was allotted England, Wales, and Cornewall; vnto *Brennus* all the North parts beyond Humber: who being a young man and desirous of honour, not content with the principalitie appointed him, commenced against *Belinus* a fearefull war. But as the two brothers were readie to ioyne battaile, the mother presented herselfe betwixt the armies, exposing her bodie to their opposit weapons, shewing the breasts that gaue them sucke, and with noble admonitions and motherlie persuasions so molified the hearts of the incensed princes, that all ciuill and seditious warre layd aside, they entered a friendly and brotherly league; which was so established in the reuerent vertues of the mother, that it was neuer after violated in all their life times after. With what condigne honours is queene *Marcia's* memorie worthie to be celebrated? who being the wife to *Guinthelinus* king of Britaine (the sonne of *Gurgunscius*) was in those daies of that excellent learning and knowledge, that she deuised many profi-

table

* This some thinke to be Pauls church, others Blackwel hall.

Marcia.

table and wholsome lawes to the benefit of the Common-wealth, which were much esteemed amongst the Brittaines, and carefully obserued, being cald after her name, The Mercean laws, many ages insuing. But being loath to instance too many to one purpose, least I should rather seeme tedious than delightfull to the reader, I will adde onely one English lady in another kind memorable, and worthy for her goodnes an euerlasting character. There was a noble man of England created Earle of Couentrie, this man was so austere to the citisens, that he had iniuriously wrested from them all their ancient franchises and priuiledges, insomuch that by his oppressions & insufferable exactions, the cittie was much decaied, the people disabled in their power, and weakened in their fortunes: These petitioned to the Counteſſe, a noble and well disposed lady, to mediate for them to the Earle, That their customes and former liberties might be restored. The lady vndertakes their suit, and with much importunitie solicited her lord in their behalfe; but he being of a haughtie and insolent disposition, stil persisted immoueable: but she commiserating their estate, as daily mooued with their complaints, without cessation still sollicited for them, and with such vrgence, that he had neither peace at boord nor quiet in bed; he at length as much wearied with her importunitie, as she tired with their petitions, she wrested from him this churlish and indeffinite answer, *Cease Lady further to persuade me, for I protest, and that with an vnaltered resolution, that there is but one onely meanes by which their franchises are to be recouered, which if thou wilt vndertake, (as I presume thou wilt not) I will surrender them vp intirely, if not, I will continue them in the same estate that I now hold them.* The lady gently demaunding what imposition he would inioine her, he thus replied, *Thou shalt strippe thy selfe starke naked, and mounted on horseback, at mid-day ride in that manner through the citie, from one gate to another, and by this exployt only their desire and thy suit is to be granted.* The modest lady after some little pause, promised her lord that for their generall good she would doe it. This being sealed by an oath from him, and a vow from her, she acquainted the cittisens with her purpose, and appointed a day in which she commanded them to locke all their doores and shut in their windowes, and not to leaue any small cranny open towards the street, nor suffer any liuing thing to be abroad. This being faithfully and punctually performed by them, shee as effectually accomplished her promise, and rid in that manner with no more touch of immodestie, than when shee shifted her smocke in her priuat chamber. Some may say, Yet what might the people apprehend in their conceits, to thinke vpon a naked Ladie so mounted? I answere, They could not more immodestlie conceiue of her, than a man that sees any beautiful woman wel habited, many do in his libidinous immaginations, by comprehending euerie naked lineament before she put on her apparrell. Of this noble Ladie there is in the citie both monument and memorie vnto this day.

A ladie of Couentrie.

In speaking of so many chast, worthie and eminent Ladies, I wonder how the name of Cuckold came to be so frequent amongst vs: might it be held no ridiculous digression, I would tell you an old tale to that purpose, which though I dare not warrant it for truth, I am willing to make it yours as freely as it was made mine. I speake not of the woman, that when her husband came home to her in hast, and brought newes there was a new edict come out, that all Cuckolds should be cast into the riuer; presently asked him, why he did not learne to swimme: nor of her that when her good-man came to her in like manner with acclamation, and sayd, Wotte you what wife, such a woman (naming one of his neighbours) is found to be false, and hee branded for a notorious

Of the name Cuckold.

lingring torment; but finding him to be ſomewhat faint-hearted, ſhe thus put courage into him by her owne noble example: I(quoth ſhe)whoſe ſorrow for thee in thy ſickneſſe, hath in ſome ſort paraleld thy torment, am willing by one death both to giue date vnto that which hath(for thy loue)afflicted me,and thy violent and vnmedicinable torture. So after many perſuaſiue motiues to incourage his fainting reſolution, ſhe intended to dye with him in her armes: and to that purpoſe,leaſt her hold by accident or affright ſhould vnlooſe, ſhe with a cord bound faſt their bodies together, and taking him in her louing imbraces from an high window which ouerlooked part of the ſea, caſt themſelues both headlong into the water. As pious an affection ſhewed that renowned matron *Arria* (vulgarlie called *Arria mater*, becauſe ſhe had a daughter of the name) ſhee ſeeing her husband *Pætus* condemned, and willing that hee ſhould expire by his owne hand rather than the ſtroake of the common hangman,perſuaded him to a Roman reſolution; but finding him ſomewhat daunted with the preſent ſight of death,ſhe ſnatcht vp a ſword with which ſhe tranſpierſt her ſelfe, and then plucking it from her boſome preſented it vnto her husband onely with theſe few and laſt words, *Pæte non dolet*, Hold *Pætus* it hath done mee no harme, and ſo fell downe and dyed: of whom *Martial* in his firſt booke of Epigrams hath left this memory,

Arria mater.

Caſta ſuo gladium cum traderet Aria Pæto,
Quem dedit viſceribus traxerat illa ſuis,
Si qua fides vulnus quod feci, non dolet inquit
Sed quod tu facies, hoc mihi Pæte dolet.

When Aria *did to* Pœtus *giue that ſteele,*
Which ſhe before from her owne breaſt had tane;
Truſt me (ſaith ſhe) no ſmart at all I feele,
My onely wound's to thinke vpon thy paine.

Pompeia Paulina.

The third was *Pompeia Paulina*, the wife of *Seneca*,who when by the tyrranous command of *Nero*,ſhe ſaw the ſentence of death denounced againſt her husband (though ſhe was then young and in the beſt of her yeares,and he aged and ſtooping) notwithſtanding ſo pure was her affectionat zeale towards him, that as ſoone as ſhe perceiued him to bleed, cauſed her owne vaine to be opened, ſo to accompany him in death; few ſuch preſidents this our age affordeth. Yet I haue lately ſeene a diſcourſe,intituled,A true narration of *Rathean Herpin*,who about the time that *Spinola* with the Bauarians firſt entred the Pallatinate, finding her husband *Chriſtopher Thæon*, apoplext in all his limbes and members, with an inuincible conſtancie, at ſeuerall iournies bore him vpon hir backe the ſpace of 1300 Engliſh miles to a Bath for his recouerie. Theſe and the like preſidents of nuptiall pietie make me wonder, why ſo many Satyriſts aſſume to themſelues ſuch an vnbridled libertie to inueigh without all limitation againſt their Sex. I happened not long ſince to ſteale vpon one of theſe cenſorious fellowes, and found him writing after this manner:

Rathean Herpin.

I wonder our forefathers durſt their liues
Hazzard in dayes paſt with ſuch choiſe of wiues,
And (as we reade) to venture on ſo many:
Me thinkes he hath enow that hath not any.
Sure either women were more perfect then,
Or greater patience doth poſſeſſe vs men,

Or

Or it belongs to them since Eu's *first curse,*
That (as the world) their Sex growes worse and worse.
But who can teach me, Why the fairer, still
They are more false? good Oedipus *thy skill,*
Or Sphinx thine to resolue me, lay some ground
For my instruction: good, the like is found
Mongst birds and serpents; did you neuer see
A milke white swan (in colour like to thee
That wast my mistresse once) as white, as faire,
Her downie breasts to touch as soft, as rare;
Yet these deepe waters that in torrents meete,
Can neuer wash the blackenesse from her feete.
Who euer saw a Dragon richly clad
In golden skales, but that within he had
His gorge stuft full of Venome? I behold
The woman, and me thinkes a cup of gold
Stands brim'd before me; whence should I but sip,
I should my fate, and death, taste from thy lip.
But henceforth Ile beware thee, since I know
That vnder the more spreading Misceltow,
The greater Mandrake thriues, whose shrieke presages
Or ruin, or disaster. Who ingages
Himselfe to beautie, he shall find dependants
Contempt, Disdaine, and Scorne; with their attendants,
Inconstancie, and Falshood: in their traine
Waite Looseneſſe and Intemperance. But in vaine
Before the blind we glorious obiects bring;
Lend armour to the lame, or counsell sing
To them will find no eares: be't then approou'd
,, None euer faire, that hath sincerely lou'd.
If beautifull, she's proud: if rich, then scorne
She thinks becomes her best. But 'ware the horne
Thou man if she be croſt once: bright, or blacke,
Well shap't, or ougly, doth she fortunes lacke,
Or be she great in means, haunts she the Court,
Citty, or Countrey; They all loue the sport.

Further he was proceeding, when I stayd his penne, and so stopt the torrent of his poeticall rapture, and laid before him so many noble histories of glorious and illustrious women, some already in this tractate, and others hereafter to be remembred; that he forsooke his late apostacy, confest his errour, and apprehended a new beleefe, professing himselfe futurely to bee a constant champion of their honours and vertues. The like impression I wish they may make in the hearts of all such whose poems haue been too lauishly bold, and still persist in the like peeuish obstinacie. Now if any man taxe me, Why I haue not equally suited my bookes in length? to excuse my selfe I will tell them a short tale, and so conclude, this being the third in number. A gentleman of a suspected wit, amongst many other crotchets that came often into his braine, hauing a new suit to be made, sent to his taylor to giue him directions about the fashion, charging him aboue all things not to forget to make one sleeue lon-

ger than another, because he would haue a garbe peculiar to himselfe: the taylor loath to offend so good a customer, brings home his doublet made iust according to his direction. The Fantasticke gentleman the first thing hee doth measures the sleeues, and finding their inequalitie, in great chollor calls to his taylor, and to him thus saith, What a blockhead art thou? did not I charge thee to make the one sleeue longer than the other? and see if (like a botcherly fellow as thou art) thou hast not quite mistooke and made the one sleeue shorter than the other. Gentle Reader this is easie to apply.

Explicit lib. tertius.

Inscriptus THALIA.

THE FOVRTH BOOKE

inſcribed MELPOMENE.

Of Women inceſtuous, of Adultereſſes, and ſuch as haue come by ſtrange deaths.

NEuer did my hand more compulſiuely direct my penne, nor my penne with leſſe willingneſſe blot paper, than at this preſent, being forced in this tractat to lay open the frailties of this Sex, before ſo much commended. But this is my encouragement to proceede, becauſe I can produce nothing out of Hiſtory to the diſgrace of the bad and vicious, which addes not to the honour of the good and vertuous. Were none foule, what benefit were it to be faire? and if none deformed, what grace could it be to be well featured? There were no honour to be aſcribed to modeſtie, but that we ſee the diſhonour of immodeſtie depending; nor to the temperate, but that we dayly find the inconueniences inherent to ryot and exceſſe. Beſides, were all alike faire, what prayſe were it to be beautifull? or if all alike chaſt, what admiration could be attributed to ſo rare a Vertue? As we ſee in the trying of mettalls there is the gold and the droſſe; in the progreſſe of time, there is day and night, comprehending light, and darknes; in the creation of man, there is the immortall ſoule and the corruptible fleſh. And as it hath pleaſed the diuine prouidence to prouide a heauen and a hell, the one to crowne the vertuous, the other to condemne the wicked: ſo there is a neceſſitie of number to people both, nor are the torments of the one more feelingly apprehended than in contemplating the ioyes and felicities of the other. Amongſt artificers, veſſells are made ſome for honour, ſome for diſhonour; in all eſtates there are the noble and the baſe; amongſt Princes, the good king and the tyrant; amongſt ſubiects, the true liegeman and the traytour; in ſchooles, the learned and the ignorant; amongſt magiſtrates, the wiſe and the fooliſh; if one be bountifull, another is auaritious and griping; if one pious and religious, others atheiſticall and prophane: neither is the vileneſſe of the one any aſpertion or blemiſh to the other, but rather as a foyle to ſet it off with more luſtre and beautie. Thoſe therefore that are before preſented, are to imitate: the reſt that in this next booke ſucceede, to beware and ſhunne. For who ſo fooliſh, that ſeeing ſhelues and ſands on the one ſide, and ſafe harbour on the other, will forſake

ſake the part of ſecuritie, willingly to ſwallow himſelfe vp in the quick-ſands: therefore I wiſh you all to ſtriue, that the beautie of your mindes may ſtill exceede that of your bodies; becauſe the firſt apprehends a noble diuinitie, the laſt is ſubiect to all frailtie: and as the higher powers haue beſtowed on you faireneſſe aboue man, to equall that excellencie of iudgement and wiſedome in which man claimes iuſtly a prioritie before you, ſo it is both behouefull and becomming your Sex, that your outward perfections ſhould altogether aime at the inward pulchritude of the mind; ſince the firſt is accidentall and caſuall, the laſt ſtable and permanent. Beſides, if beautie bee once branded with impudence or inchaſtitie, it makes that which in it ſelfe is both laudable and deſired, reiected and altogether deſpiſed. For vertue once violated, brings infamy and diſhonour, not onely to the perſon offending, but contaminates the whole progenie; nay more, lookes backe euen to the iniured aſhes of the anceſtours, bee they neuer ſo noble: for the mind, as the body, in the act of adulterie being both corrupted, makes the action infamous and diſhonourable, diſperſing the poyſon of the ſinne euen amongſt thoſe from whom ſhe deriues her birth; as if with her earthly being they had giuen her therewith her corruptions, and the firſt occaſion of this her infamie. It extends likewiſe to the poſteritie which ſhall ariſe from ſo corrupt a ſeed, generated from vnlawfull and adulterate copulation. How chary then ought a faire woman to be, to ſtrengthen her bodily beautie with that of the mind? Of what ſmall continuance it is, and how nature hath diſpoſed of your age, you ſhould conſider: the beautie of your Cradle you cannot apprehend, nor of your Childhood, and therfore in it you can neither take pride nor delight, or if you could, it is not yet perfect. When you grow ripe for marriage, and that it beginnes to attract you ſutors and ſeruants, it growes to budde, and is then commonly in the bloſſome, when you haue made choice of a husband: as you begin to be the fruitfull mother of children, ſo one by one the leaues fade and fall away. Alas, how ſwiftlie doth Age with wrinkles ſteale vpon you, and then where is that admiration it before attracted? neither is that ſmall ſeaſon free from the blaſtings of diſeaſe and canker wormes of ſickneſſe, able to make the faireſt amongſt you to looke aged in her youth. Then may the choiceſt of you with beautifull *Lais*, who when ſhe ſaw the Lillies in her brow faded, and the Roſes in her chekes withered, the Diamonds in her eyes looſe their luſtre, and the Rubies in her lippes their colour (as being now growne in yeares) in theſe words giue vp your looking-glaſſes backe to *Venus*.

Nunc mihi nullus in hoc vſus, quia cernere talem
Qualis ſum, nolo, qualis eram, nequeo.

Now there's no vſe of thee at all,
Becauſe I haue no will
To ſee what I am now: and what
I was, I cannot ſtill.

If then this rare ornament be of ſuch ſmall permanens, euen in the beſt, How much then is it to bee vnderpriſed, when it is contaminated and ſpotted with luſt and vnlawfull proſtitution? ſince it is a maxime, That things common are ſo farre from begetting appetite and affection, that they rather engender the ſeedes of contempt and hatred: for how ſhould any thing feſtered and corrupt, pleaſe the eye? or that which is rotten and vnſound, giue content vnto the

pallate?

pallat ? But to returne to my firſt appollogie : needfull it is that to the Tragicke Muſe *Melpomone*, I ſhould ſuit Tragicall hiſtorie, wherein if any women be perſonated for Incontinence, Intemperance, Adulterie, Inceſt, or any ſuch vile and abhominable action ; ſhee hath in that diſgraced herſelfe,not her Sex,as ſtretching no further than the delinquent.If any man obiect and ſay they are bad preſidents, to him I anſwere, they are examples of horror to be eſchewed, not immitated, which in their owne natures beget a loathing, not liking:and for placing them next to and ſo neere to the women Illuſtrious I will excuſe my ſelfe in this ſhort Epigram.

A skilfull Painter hauing lim'd a face
Surpaſſing faire,of admirable feature,
Sets by the ſame, to giue it the more grace,
The pourtrait of ſome foule deformed creature.
No doubt,as much Art in the laſt is ſhowne
As in the firſt, albeit that pleaſeth moſt:
How euer to the workeman 'tis well knowne
They both to him are of like care and coſt.
Tis ſo with me, I haue ſet before you many
Braue Ladies, of them all to take full view,
Pleaſing toth' eye (not of theſe peeces any
Whome a more willing workeman euer drew)
Should theſe appeare rough hew'd or of bad fauour
And whoſe aſpect cannot ſo well content you,
Perhapes the next of more delight may fauour,
And grinding other colours, I'le preſent you
A ſmoother peece, and limne (if I be able)
A fairer face in a more curious table.

Of Women inceſtuous, and firſt of Q. Semiramis.

IT is queſtioned by ſome authors , concerning this potent and mightie Queen, Whether ſhe be more renowned for her braue and magnanimous exploits, or notorious for her ignoble and infamous actions ? ſome willing that for her vertues ſake, her vices ſhould be vtterly buried in obliuion ; others in regard of what was bad in her, that nothing good or commendable might of her to poſteritie be remembred . I purpoſe to giue you a taſt of both . Some ſay ſhe was called *Semiramis*, of the birds named * Semiramides, by which it is ſayd ſhe was foſtered in her infancie : but that bearing no ſhow of truth ; others deriue her denomination from *Samir*, which in the Hebrew & the Syrian dialect imports as much as Adamant ; becauſe her noble and braue atchieuements attracted the heartes of that barbarous rude nation to her admiration and loue, as the Adamant drawes yron. *Plutarch in libro Amator.* ſaith, ſhe was a damoſell of Syria and concubine to the king of that countrey, with whoſe loue *Ninus* being after beſotted, tooke her to his wife ; of whom ſhee had that predominance, that though before he had conquered all the Eaſterne parts, ſubiugated his neighbour kings, and ſubdued *Zoroaſtes* monarch of the Bactrians (he that was the firſt inuentor of the Art magicke, that deuiſed the princi-

* The name of Birdes common in that country.

principles of Aſtrologie, and found out the true motions of the ſtarres) notwithſtanding ſhe ſo farre preuailed with him, that for one day ſhe might ſit in the royall throne, and for that ſpace haue the regall juriſdiction in her full power, with intire command ouer the whole Empire. In the morning of her ſoueraigntie, ſhe impoſed vpon the ſubiects ſuch modeſt & milde iniunctions, that ere noone ſhee had inſinuated into their boſomes ſo farre, that ſhee found them ſo plyable and conformable to her deſires, that ſhee preſumed there was nothing ſo difficult and impoſſible which for her ſake they would not boldly and reſolutely vndertake. Vpon this preſumption, ſhe ſtretched her vſurpation ſo farre, that ſhe commaunded them to lay hands vpon the king her husband before night, and committing him to priſon, cauſed him within few daies to be put to death. She had by *Ninus* one ſonne called *Ninus* junior, who ſhould haue ſucceeded his father, that for fiftie two yeares ſpace had ſwaied the Babylonian Empire: but whether in her owne ambition deſirous of the principalitie, or finding her ſonne too effeminate to be lord ouer ſo great a people, and vncertaine withall, whether ſo many men, and of ſo many ſundrie nations would ſubmit themſelues to the ſoueraigntie of a woman, all theſe ſuppoſitions being doubtfull, certaine it is that in the ſteade of the mother of *Ninus*, ſhee aſſumed the perſon of *Ninus* hir ſonne, changing her womans ſhape into the habit of a mans; for they were of one ſtature, proportioned in lineaments alike, ſemblant in voice, and in all accomplements difficultly to be diſtinguiſhed, in ſomuch that neuer mother and child could haue more true reſemblance: hauing therefore luld her ſonne in all effeminacie, and attired him in her queenelike veſture, the better to ſhadow her owne proportion ſhe ſuited her ſelfe in long garments, and commanded all her ſubiects to do the like; which habit hath bin amongſt the Aſſirians, Bactrians, & Babylonians in vſe euen to this day. Vpon her head ſhe wore a Turbant or Myter, ſuch as none but kings vſed to adorne their heads with: ſo that in the beginning, ſhe was known for no other than the prince, in whoſe name ſhe accompliſht many notable and noble atchieuements, at whoſe amplitude, Enuie and Emulation ſtood amaſed, confeſſing her in all her attempts ſupereminent: neither did her heroick actions any way derrogate from the honour of the Empire, but rather adde to the ſplendor thereof admiration, in regard a woman had not onely excelled all of her Sex in valour, but might claime a iuſt prioritie ouer men. She built the mightie cittie Babylon, and the ſtately walls reckoned amongſt the ſeuen wonders. She not onely conquered all Æthiopia and made that kingdome to her ſtate tributarie, but inuaded India, being the firſt that durſt attempt it; and ſauing her, none ſince but *Alexander*, who was the ſecond and the laſt. Thus farre *Iuſtine*, out of the hiſtorie of *Trogus Pompeius*. *Beroſus* affirmes as much, Theſe be his words: *Nemo vnquam huic feminæ comparandus eſt virorum, tanta in eius vita ſcribuntur cum ad vituperationem, tum maxime ad laudem. i. No man was euer to be compared with this woman, ſuch great things haue beene written of her, partly to her diſgrace, but chiefely to her praiſe.* He proceedes further: She was the fourth that raigned in Aſſiria (for ſo it is approued) *Nimrod* was the firſt, being father to *Belus*, and grand-father to *Ninus*, which *Ninus* was the firſt that made warre vpon his neighbours and vſurped their dominions, in whom began to ceaſe the Golden world: whom his widdow Queen ſucceeded, counterfetting the ſhape of man. She was after ſlaine by her ſonne *Ninus* the ſecond of that name, who as *Euſebius* writes, after her death ſwaid the ſcepter thirtie and eight yeares. One memorable thing is recorded of her by *Diodorus Siculus*, *lib.* 3. as alſo by *Vitruuius*

Herod. lib. 1. Theſe walls the Queene *Nicocris* who after ſome yeares ſucceeded her, made much more ſtately, exceeding her in all her ſtructures.

Vitruuius, This queene being making her ſelfe readie in her pallace royall, when the one part of her haire was bound vp, and the other halfe hung looſe vpon her ſhoulders, ſuddenly newes was brought her, That the cittiſens of Babylon were reuolted, and all or the moſt of them in mutinie and vprore. She preſently poſted into the citie, and what with her preſence and perſuaſion, attonde the diſcord, & before ſhe had leaſure to put her diſordered curles in forme, reconciled the hearts of that innumerable people to her obedience: for which her ſtatue was erected in the cittie, being pourtraied halfe readie halfe vnreadie, in memorie of that noble and magnanimous aduenture. Some thing of the beſt that was in her though not all, you haue heard, the worſt is to come. *Iuba apud Pli.* relates that ſhe immitated the faſhions of men, neglecting the habit of her own Sex, and in her latter yeares grew to that deboiſht effeminacie and ſordid luſt, that ſhee did not onely admit but allure and compell into her goatiſh embraces many of her ſouldiers, without reſpect of their degrees or places, ſo they were well featured, able and luſtie of performance, whom when they had waſted their bodies vpon her, ſhee cauſed to be moſt cruelly murdered. Shee was ſlaine by her owne ſonne, becauſe ſhee moſt inceſtuouſly ſought his bed: but, which of all the reſt is moſt prodigious and abhominable, ſhe is reported to haue had companie with a horſe on whom ſhee vnnaturally doted. But theſe things whether related for truth or recorded of malice, I am altogether ignorant, and therefore leaue it to cenſure. *Herodotus*, *Plutarch*, and others writ that ſhe cauſed theſe words to be inſcribed vpon her Tombe. *Quicunque rex pecuniȳs indiget aperto monumento, quod voluerit accipiat*, that is, *What king ſoeuer hath neede of coyne, ſearch this mouument, and he ſhall find what he deſires*. This when king *Darius* had read, thinking ſome Magazin of treaſure had beene there included, he cauſed the Tombe ſtone to be remooued; where he found vpon the other ſide thereof theſe words ingrauen, *Miſi rex auarus eſſes & pecuniæ inſatiabilis mortuorum monumenta, non violaſſes*, i. *Haddeſt thou not been an auaritious king and inſaſiable of Coyne thou wouldeſt not haue ranſacked the graue of the dead*. Thus, as *Franciſcus Patritius Pontifex* ſaith, the excellent Ladie in her death taunted the gripple auarice of the liuing. That the monuments of the dead are no way to be violated or defaced, *Sertorius* hath taught vs, who hauing ſubdued the cittie Tigenna ſcituate in the countrey of Mauruſia, in which a noble ſepulchre was, which the inhabitants ſayd belonged to *Antæus* (which was the gyant ſlaine by *Hercules*:) when the greatnes of the graue exceeded all beleefe, *Sertorius* cauſed it to be ruined, and there digged vp a bodie (as *Plutarch* witneſſeth) of ſeuentie cubits in length: which beholding and wondering at, hee cauſed it to be repaired with greater beautie than before, leaſt by deminiſhing that, he might haue ruined a great part of his owne honour. Some thinke it was the bodie of *Tagenna* the wife of *Antæus*, whom *Hercules* proſtituted after the death of her husband: of her he begot *Siphax*, who after erected that cittie, and in memorie of his mother called it by her name.

Tagenna a woman of ſeuentie cubits high.

Paſiphae.

THis Ladie, though I cannot fitly introduce her within the number of the inceſtuous, yet for that horrid act which the Poets haue reported of her, I ſhall not impertinently place her next to *Semiramis*. *Appollodorus Gramatticus* in his booke *de Deorum origine* (as *Benedictus Ægius Spoletinus* interprets him) thus ſets downe her hiſtorie: *Ninus* king of Creet eſpouſed *Paſiphae*, daughter of the Sunne and *Perſeis*, or (as *Aſclepiades* calls her) *Creta*, the daughter of *Aterius*,

rius, she had by him foure sonnes, *Cretæus*, *Deucalion*, *Glaucus*, and *Androgeus*, and as many daughters, *Hecate*, *Xenodice*, *Ariadne*, and *Phædra*. This *Minos* peaceably to inioy his kingdome, had promised to offer such a Bull to *Neptune*: but hauing obtained his desires, hee sent that Bull before markt out, backe to the heard, and caused another of lesse value to bee sacrificed: at which *Neptune* inraged, knew not with what greater punishment to afflict him for the breach of his faith, than to make his wife most prepostrously and against nature to dote on that beast which he had so carefully preserued. She therefore confederated with *Dedalus*, a great Artsmaster (one that for murder had fled from Athens, and with his sonne *Icarus* there secured himselfe) hee deuised by his mischieuous skill, a wodden cow, hollowed within with such artificiall conuayance, that the Queene inclosed, had satisfaction of her desires to the glutting of her libidinons appetite. Of this congression she conceiued and brought forth a sonne called *Asterion*, or (as the most will haue it) *Minotaurus*, shaped with a Bulls head and a mans body. About this monstrous issue, *Minos* consulted with the Oracle: which aduised him to shut him in a Labyrinth, and there see him safelie brought vp and kept. This Labyrinth (the first that euer was) was built by *Dedalus*, beeing a house so intricated with windings and turnings this way and that way, now forward, then backward, that it was scarce possible for any that entered therein to finde the direct way backe: thus farre *Apollodorus*. But *Palephatus* in his Fabulous narrations reduceth all these commented circumstances within the compasse of meere impossibilitie; and thus deliuers the truth concerning *Pasiphae*. *Minos* being afflicted with a disease in his secret parts, with which he had beene long grieued, was at length by *Crides* who belonged to *Pandion*, cured. In the interim of this his defect and weakenesse, the queene cast an adulterat eye vpon a faire young man called *Taurus* whom (*Seruius* saith) was the scribe or secretary to the king; shee prostituting her selfe to his imbraces, when the full time was expired shee produced her issue: Which *Minos* seeing, and taking a true supputation of the time, comparing the birth with his discontinuance from her bed (by reason of his disease) apprehended the adulterie; notwithstanding hee was vnwilling to kill the bastard, because it had a resemblance to the rest of his children, though an impression of the fathers face, by which the adulterer might easily bee knowne. *Minos* therefore to conceale his owne discontents, and as much as in him lay to hide his wiues shame, whom he endeeredly affected, caused the infant to be carryed into a remote mountaine, and there by the Kings heardsmen to be fostered. But growing towards manhood, he likewise grew intractable and disobedient to those to whose charge he was committed. The king therefore confinde him into a deepe caue digd in a rocke of purpose, not to curbe his fierce and cruell disposition, but rather incourage it; for whosoeuer at any time hee feared, or whatsoeuer he was that had offended him, he sent him to this *Minotaure* on some impertinent message or other, by whom hee was cruelly butchered. The caue was called Labyrinthus, and therfore described with so many intricate blind Meanders, in regard of the difficultie of his returne with life who was seene to enter there. Therefore when *Theseus* came to *Minos*, hee sent him to be deuoured by this *Minotaure*: of which *Ariadne* hauing notice, being enamoured of *Theseus*, she sent him a sword by which he slew the monstrous Homicyde; and that was the clew so often remembred by the Poets which guirded *Theseus* out of the Labyrinth.

Lib. 1.

Canace,

Canace, Canuſia, Valeria Tuſculana.

Macareus and *Canace* were brother and ſiſter, the ſonne and daughter to *Æolus* king of the winds (for ſo the Poets feigned him, becauſe the clouds and miſts riſing from the ſeauen Æolian Iſlands, of which he was king, alwaies pretended great guſts and tempeſts) hee is reported to be the ſonne of *Iupiter* and *Alceſte*, daughter to *Hyppotes* the Tyrian, of whom he had the denomination of *Hippotides*. This *Macareus* and *Canace*, hauing moſt leaudly and inceſtuouſly loued one another, couering their bedding and booſoming vnder the vnſuſpected pretext of conſanguinitie and neereneſſe in blood: It could no longer be conceald by reaſon *Canace* at length brought forth a ſonne, which as ſhe would ſecretly haue conueyed out of the court by the hands of her truſtie nurſe, who had beene before acquainted with all their wicked proceedings; the infant by crying betrayed it ſelfe to the grand-father, who ſearching the nurſe, examining the matter, finding the inceſt, and miſerably diſtracted with the horridneſſe of the fact: inſtantly in the heat of his incenſed anger, cauſed the innocent infant to be cut in peeces, and limbe by limbe caſt to the dogges, and before his face deuoured. This *Macareus* hearing, tooke ſanctuarie in the Temple of *Apollo*: but *Canace* by reaſon of her greenenes and weake eſtate, not able to make eſcape, and ſhunne the violence of her fathers threatned furie: he ſent her a ſword, and withall commanded her to puniſh her ſelf according to the nature of the fact. Which ſhe receiuing writ a paſſionate letter to her brother, in which ſhe firſt beſought him to haue a care of his ſafety, and next to cauſe the bones of the ſlaughtered infant to be gathered together, and put into an vrne with hers: this hauing done, with the ſword ſent her by her father ſhe tranſpierſt her ſelfe, and ſo expired. The like we reade of *Canuſia*, daughter of *Papirius Volucris*, who being found with child by *Papirius Romanus* her own naturall brother, when the heinouſneſſe of the fact came to the knowledge of the father, he ſent to either of them a ſharpe ſword; with which they as reſolutely ſlew themſelues, as they had before raſhly offended. The like ſucceſſe of her inceſtuous affection had *Valeria Tuſculana*, who as *Plutarch* relates, by the counſell of one of her handmaids comming priuately in the night into the armes of her father, and the deede after made knowne to *Valerius*, he in deteſtation of the act ſlew her with his owne hand.

Canuſia.

Valer. Tuſ.

Iulia, *the Empreſſe.*

THeſe abhominable ſinnes that haue beene puniſht in inferiour perſons, haue in great ones beene countenanced. *Sextus Aurelius* and *Ælius Spartianus* both teſtifie, That *Antonius Caracalla* Emperour, doting vpon his ſtepmother *Iulia* was often heard to ſay in her preſence, *I would if it were lawfull*; at length apprehending his purpoſe, to theſe his words ſhe made this reply: *What you liſt to doe (O Emperour) you may make lawfull, Princes haue power to make lawes, but are not tyde to keepe any*: by which words imboldned, he tooke her to his bed, whoſe ſonne *Geta* but a while before he had cauſed to be ſlaine. *Herodotus* remembers vs of one *Opæa* the ſtepmother to *Scithes* king of the Scythians, who likewiſe tooke her to his bed and made her his queene. So *Berenices* the ſiſter of *Ptolomæus Euergetes* was made partner both of his bed and kingdome. *Arſinoe* the ſiſter of *Ptolomæus Philadelphus* became his concubine. The like did *Herod Antipas* vnto *Herodias* the wife of his brother *Philip*. We reade alſo of one *Leucon*, who ſlew his brother *Oxilochus* king of Pontus for the loue of his wife whom

Opæa.
Berenices.
Arſinoe.
Herodias.

Fauſtina. *Lucilla.* *Chriſtiana.* *Stratonice.* *Caſperia.*

he after marryed. *Fauſtina* the ſiſter of *Marcus Antonius* Emperour, became her brothers paramour; on whom he begat *Lucilla*, whom he after gaue in marriage to his brother *L. Antonius*. *Theodoricus* king of the Frenchmen marryed the daughter of his owne brother, whom he before had ſlaine. And *Pontanus* remembers vs of one *Iohannes Ariminenſis* who eſpouſed his owne ſiſter. *Phillip* the brother of *Alphonſus* the tenth king of Spaine, forcibly married *Chriſtiana*, daughter to the king of Dacia his owne brothers wife, all Chriſtianitie and Religion ſet apart. *Volaterranus* remembers vs of one *Stratonice*, who being deuiliſhly doted on by *Antiochus Soter* king of Syria, his owne father at his importunitie gaue her vp into his ſonnes inceſtuous embraces. *Virgill* in his tenth booke ſpeakes of *Caſperia*, ſtepmother to *Anchemolus* the ſonne of *Rhætus* king of the Marhubians, who was by him adulterated. Theſe prodigious acts haue beene incouraged by kings, drawing their preſidents from *Iupiter*, who vitiated *Ceres*, and marryed his ſiſter *Iuno*: when in my opinion, the induſtrie of the Poets in illuſtrating the eſcapes of *Iupiter* and the other gods, was aymed at no other end than to manifeſt vnto all men, That ſuch deities were not worthy adoration that were callumniſed with ſo many whoredomes, adulteries, and inceſts.

The ſiſters of Cambiſes.

THeſe might ſeeme fearfull enough before related, but I will giue you a ſhort taſt of ſome more abhominable: I haue ſhewed the examples of Luſt, but theſe following are beſides luſt polluted with vnheard of tyranny. *Herodotus* in his third booke ſpeaking at large of the life and acts of *Cambyſes* the great Perſian king, and ſonne of *Cyrus*, relates, that hauing ſhewed his puiſſance abroad in Ægipt, Greece, and other places, to the terror of the greateſt of the world: he cauſed his innocent brother *Smerdis* to be ſecretly made away by the hand of his moſt truſted *Praxaspes*. The next inhumanitie which he purpoſd to exemplifie vnto the world, was the death of his ſiſter, who followed him in his Campe to Ægipt, and back againe: being not only his ſiſter by parents, but his wife alſo. The manner how ſhe came to be his queene was as followeth; Before his time, it was not lawfull, but puniſhable amongſt the Perſians, to marry into that proximitie of blood: but *Cambyſes* ſurpriſed with the lone of his ſiſter, and hauing reſolued by what meanes ſoeuer to make her his wife, yet to colour his purpoſe, he ſent for thoſe honorable perſons who were ſtiled the kings Iudges, being ſelected men for their wiſedomes, and of great place and qualitie, as thoſe that inioy their offices *Durante vita*, vnleſſe ſome capitall crime bee prooued againſt them; beſides, they are the expounders of the lawes, and to their cauſes all matters of doubt and controuerſie are referred. Theſe being cõuented, the king demanded of them, Whether they had any one law amongſt ſo many, which licenſt a man (that had a will ſo to doe) to contract matrimony with his ſiſter? to whom the Iudges thus ingeniouſly anſwered: *We haue indeed no law which giues licence for a brother to marry with a ſiſter, but we haue found a law (oh Soueraigne) which warrants the king of Perſia to doe whatſoeuer liketh him beſt.* Thus they without abrogation of the Perſian lawes ſoothed the kings humour, and preſerued their owne honours aud liues, who had they croſt him in the leaſt of his diſſeignes had all vndoubtedly periſht: This hee made the ground for the marriage of the firſt, and not long after hee aduentured vpon the ſecond. The younger of theſe two who attended him into Ægypt he ſlew, whoſe death as that of her brother *Smerdis* is doubtfully reported. The Græ-

cians

cians write that two whelps, one of a Lyon, the other of a Dog, were brought before *Cambises* to fight and try maisteries, at which fight the young Lady was present: but the Lyon hauing victorie ouer the Dog, another of the same litter broke his chain, and taking his brothers part, they two had superioritie ouer the Lyon. *Cambises* at this fight taking great delight, shee then sitting next him, vpon the sudden fell a weeping: this the king obseruing, demaunded the occasion of her teares, she answered it was at that obiect to see one brother so willing to helpe the other, and therefore she wept to remember her brothers death, and knew no man then liuing that was ready to reuenge it; and for this cause (say the Greekes) she was doom'd to death by *Cambises*. The Ægyptians report it another way: That she sitting with her brother at table, out of a sallet dish tooke a lettice, and pluckt off leafe by leafe, and shewing it to her husband, asked him, Whether a whole letice or one so despoiled shewed the better? who answered, a whole one: then (said shee) behold how this lettice now vnleaued looketh, euen so hast thou disfigured and made naked the house of king *Cyrus*. With which words he was so incensed, that he kickt and spurnd her (then being great with child) with that violence that she miscarryed in her child-birth and dyed ere she was deliuered: and these were the murderous effects of his detestable incest.

Of *Lyuia Horestilla*, *Lollia Paulina*, *Cesonia*, &c.

IT is reported of the Emperour *Caligula*, that he had not onely illegall and incestuous conuerse with his three naturall sisters, but that hee after caused them before his face to be prostituted by his ministers and seruants, thereby to bring them within the compasse of the Æmilian Law and conuict them of adultery. He vitiated *Linia Horestilla*, the wife of C. *Pisonnius*, and *Lollia Paulina*, whom he caused to be diuorced from her husband *C. Memnius*, both whose beds within lesse than two yeares he repudiated, with all interdicting them the companie and societie of man for euer. *Cæsonia* he loued more affectionatly, insomuch that to his familiar friends (as boasting of her beautie) he would often shew her naked. To adde vnto his insufferable luxuries, he defloured one of the vestall virgins. Neither was the Emperour *Commodus* much behind him in diueliſh and brutish effeminacies, for he likewise strumpeted his owne sisters, and would wittingly and willingy see his mistresses and concubines abused before his face, by such of his fauorites as hee most graced: hee kept not at anie time lesse than to the number of three hundred, for so *Lampridius* hath left recorded. *Gordianus iunior* (who was competitor with his father in the Empire) kept two and twentie concubines, by each of which he had three or foure children at the least, therefore by some called the *Priamus* of his age, but by others in dirision the *Priapus*. The emperour *Proculus* tooke in battaile a hundred Sarmatian virgins, and boasted of himselfe that he had got them all with child in lesse than fifteene dayes: this *Vopiscus* reportes, and *Sabellicus*. But a great wonder is that which *Iohannes Picus Mirandula* relates of *Hercules*, as that hee lay with fiftie daughters of *Lycomedes* in one night and got them all with child with forty nine boyes, onely fayling in the last for that prooued a guirle.

Liuia Horestilla.
Lollia Paul.
Cæsonia.

Commodus born the same day that *Caligula* vitiated the Vestall virgin.

Capitolin.

Iocasta.

A *Pollodorus Athenienſis* in his third booke *De deorum Origine* records this history: After the death of *Amphion* king of Thebes, *Laius* succeeded, who tooke to wife the daughter of *Menocœus* called *Iocasta*, or (as others write) *Epicasta*.

picaſta. This *Laius* being warned by the Oracle, that if of her he begat a ſonne, he ſhould prooue a Patricide and be the death of his father; notwithſtanding, forgetting himſelfe in the diſtemperature of wine, he lay with her; the ſame night ſhe conceiued, and in proceſſe brought forth a male iſſue, whom the king cauſed to be caſt out into the mountaine *Cytheron*, thinking by that meanes to preuent the predicted deſtinie. *Polybus* the heardsman to the king of Corinth finding this infant, bore it home to his wife *Peribœa* who nourced and brought it vp as her owne, and cauſing the ſwelling of the feet (with which the child was then troubled) to be cured, they grounded his name from that diſeaſe, and called him *Oedipus*. This infant as he increaſed in yeares, ſo hee did in all the perfections of nature as well in the accompliſhments of the mind as the body; inſomuch that as well in capacitie and volubilitie of ſpeech, as in all actiue and generous exerciſes, he was excellent aboue all of his age, his vertues beeing generally enuied by ſuch as could not equall them, they thought to diſgrace him in ſomething, and gaue him the contemptible name of counterfeit and baſtard: this made him curiouſly inquiſitiue of his ſuppoſed mother, and ſhe not able in that point to reſolue him, hee made a iourney to Delphos, to conſult with the Oracle: about the true knowledge of his birth and parents, which forewarned him from returning into his countrey, becauſe he was deſtinied not onely to be the deathsman of his father, but to adde miſery vnto miſchiefe, he was likewiſe borne to be inceſtuous with his mother. Which to preuent: and ſtill ſuppoſing himſelfe to be the ſonne of *Polybus* and *Peribœa*, he forbore to returne to Corinth, and hyring a charriot, tooke the way towards Phocis. It happened that in a ſtrait and narrow paſſage meeting with his father *Laius* and *Polyphontes* his charioter, they contended for the way, but neither willing to giue place, from words they fell to blowes: in which contention, *Polyphontes* kild one of the horſes that drew the charriot of *Oedipus*: at which inraged, he drew his ſword, and firſt ſlew *Polyphontes*, and next *Laius* who ſeconded his ſeruant, and thence tooke his ready way towards Thebes. *Damaſiſtratus* king of the Platæenſes finding the body of *Laius* cauſed it to be honorably interred. In this interim *Creon* the ſonne of *Menecœus* in this vacancie whileſt there was yet no king, inuades Thebes, and after much ſlaughter poſſeſſeth himſelfe of the kingdome. *Iuno*, to vexe them the more ſent thither the monſter *Sphinx*, borne of *Echidna* and *Tiphon*; ſhe had the face of a woman, the wings of a fowle, and the breaſt feete and tayle of a lyon: ſhe hauing learned certaine problemes and Ænigmæs of the muſes, diſpoſed her ſelfe in the mountaine Phycæus, The riddle which ſhe propoſed to the Thebans was this,

The riddle of *Sphinx*.

What creature is that which hath one diſtinguiſhable voyce, that firſt walkes vpon foure, next two, and laſtly vpon three feet, and the more legges it hath, is the leſſe able to walke?

The ſtrict conditions of this monſter were theſe, that ſo often as he demanded the ſolution of this queſtion, till it was punctually reſolued, he had power to chuſe out any of the people where he beſt liked, whom hee preſently deuoured: but they had this comfort from the Oracle, That this Ænigma ſhould be no ſooner opened, and reconciled with truth, but they ſhould bee freed from this miſery and the monſter himſelfe ſhould be deſtroyed. The laſt that was deuoured was *Æmon* ſon to king *Creon*, who fearing leaſt the like ſad fate might extend it ſelfe to the reſt of his iſſue, cauſed proclamation to bee made, That whoſoeuer could expound this riddle ſhould marry *Iocaſta* the wife of the dead king *Laius*, and be peaceably inueſted in the kingdome: this no ſooner came to the eares of *Oedipus*, but he vndertooke it and reſolued it thus: This creature (ſayth

(saith he) is Man, who of all other hath onely a distinct voice, he is borne foure-footed, as in his infancy crawling vpon his feet and hands, who growing stronger erects himselfe and walkes vpon two onely, but growing decrepit and old, he is fitly said to mooue vpon three, as vsing the helpe of his staffe. This solution was no sooner published, but Sphinx cast her selfe headlong from the top of that high Promontory, and so perisht; and *Oedipus* by marrying the queene, was with a generall suffrage instated in the kingdome. He begot of her two sonnes, and two daughters, *Eteocles* and *Polinices*, *Ismene* and *Antigone* (though some write that *Oedipus* had these children by *Eurigenia* the daughter of *Hiperphantes*.) These former circumstances after some yeares, no sooner came to light, but *Iocasta* in despaire strangled her selfe; *Oedipus* hauing torne out his eyes was by the people expulsed Thebes, cursing at his departure his children for suffering him to vndergoe that iniurie: his daughter *Antigone* lead him as farre as to Colonus a place in Attica, where there is a groue celebrated to the *Eumenides*, and there remained, till he was remooued thence by *Theseus*, and soone after dyed. And these are the best fruits that can grow from so abhominable a roote. Of the miserable end of his incestuous issue, he that would be further satisfied, let him reade *Sophocles*, *Apollodorus*, and others. Of him *Tyresius* thus propheſied:

——*Neque hic lætabitur*
Casibus & euentis suis: nam factus, &c.

No comfort in his fortunes he shall find,
He now sees cleerely, must at length be blind,
And begge, that's now a rich man, who shall stray
Through forreine countreyes, for his doubtfull way
Still groaping with his staffe. The brother, hee,
And father of his children (both) shall be:
His mothers sonne, and husband: first strike dead
His father, and adulterate next his bed.

Crithæis.

SHe was wife to one *Phæmius* a schoolemaster, and mother to *Homer* prince of the Greek Poets. *Ephorus* of Cuma, in a book intituled the Cumæan Negotiation, leaues her storie thus related: *Atelles*, *Mæones*, and *Dius*, three brothers, were borne in Cuma; *Dius* being much indebted was forced to remoue thence into Ascra a village of Boetia, and there of his wife *Picemeda* hee begot *Hesiodus*. *Atelles* in his owne countrey dying a naturall death, committed the pupillage of his daughter *Crithæis*, to his brother *Meones*: but comming to ripe growth, she being by him vitiated, and prooving with child, both fearing the punishment due to such an offence, she was conferred vpon *Phæmius*, to whom she was soone after married: and walking one day out of the cittie to bath her selfe in the riuer Miletus, shee was by the flood side deliuered of young *Homer*, and of the name thereof called him *Melesigines*. But after loosing his sight hee was called *Homer*, for such of the Cumæans and Ionians are called *Omouroi*. *Aristotle* he writes contrarie to *Ephorus*, that what time *Neleus* the sonne of *Codrus* was President in Ionia of the Collonie there then newly planted, a beautifull Virgin of this nation was forced and deflowred by one of the Genius's which vsed to daunce with the Muses, who after remooued to a place called Ægina, and meeting with certaine forragers and robbers that made

Plutarch de Homero.

De re Poet. li. 3.

ſundrie incurſions into the countrie, ſhee was by them ſurpriſed and brought to Smyrna, who preſented her to *Meonides* a companion to the king of the Lydians; hee at the firſt ſight inamoured of her beautie tooke her to wife, who after ſporting herſelfe by the bankes of Miletus brought foorth *Homer*, and inſtantly expired. And ſince we haue had occaſion to ſpeake of his mother, let it not ſeeme altogether impertinent to proceede a little of the ſonne: who by reaſon of his being hurried in his childhood from one place to another, and ignorant both of his countrey and parents, went to the Oracle to be reſolued concerning them both, as alſo, his future fortunes; who returned him this doubtfull anſwere,

Fælix & miſer ad ſortem es quia natus vtramque,
Perquiris patriam, matris tibi non patris extat, &c.

Happie, and wretched, both muſt be thy fate,
That of thy Countrey dooſt deſire to heare;
Knowne is thy mothers Cl'ime, thy fathers not
An Iſland in the Sea, to Creet not neer,
Nor yet farre off, in which thou ſhalt expire,
When boyes a riddle ſhall to thee propoſe,
Whoſe darke Ænigma thou canſt not acquire.
A double Fate thy life hath, thou ſhalt looſe
Thine eyes: yet ſhall thy loftie Muſe aſcend,
And in thy death, thou life haue without end.

In his latter daies he was preſent at Thebes at their great feaſt called Saturnalia, and from thence comming to Ius and ſitting on a ſtone by the waterport, there landed ſome fiſhermen, whom *Homer* asked what they had taken, but they hauing got nothing that day, but for want of other worke onely louſing themſelues, thus merilie anſwered him:

Non capta afferimus: fuerant quæ capta relictis.

We bring with vs thoſe that we could not find,
But all that we could catch we left behind.

Meaning, that all ſuch vermine as they could catch they caſt away, but what they could not take they brought along. Which riddle when *Homer* could not vnfold, it is ſayd that for verie griefe hee ended his life. This vnmatchable Poet whom no man regarded in his life, yet when his workes were better conſidered of after his death, hee had that honour that ſeuen famous citties contended about the place of his birth, euerie one of them appropriating it vnto themſelues: *Pindarus* the Poet makes queſtion whether he were of Chius or Smyrna; *Simonides* affirmes him to be of Chius; *Antimachus* and *Nicander* of Colophon; *Ariſtotle* the Philoſopher to bee of Iüs; *Ephorus* the Hiſtoriographer that hee was of Cuma. Some haue beene of opinion that he was borne in Salamine, a cittie of Cipria; others, amongſt the Argiues; *Ariſtarchus* and *Dyoniſius Thrax* deriue him from Athens, &c. But I may haue occaſion to ſpeake of him in a larger worke intituled The liues of all the Poets Moderne and Forreigne, to which worke (if it come once againe into my hands) I ſhall refer you, concluding him with this ſhort Epitaph:

An

An Epitaph vpon *Homer* prince of Poets.

*In Colophon some thinke thee (*Homer*) borne,*
Some in faire Smyrna, some in Iüs Isle,
Some with thy byrth rich Chius would adorne,
Others say, Cuma first on thee did smile.
The Argiues lay claime to thee, and auer
Thou art their countrie-man, Æmus saies no.*
Strong Salamine sayth thou tookest life from her.
But Athens, thou to her thy Muse dost owe,
(As there first breathing.) Speake, how then shall I
Determine of thy countrie by my skill,
When Oracles would neuer ? I will trie,
And Homer *(wilt thou giue me leaue) I will*
The spatious Earth then for thy countrie chuse,
No mortall for thy mother, but a Muse.

* Æmus a Hil in Thessaly where some say *Homar* was borne.

Doris the sister of *Nereus* the Sea-god, was by him stuprated: of whome he begot the Nimphes called Nereides; *Ouid* in his sixt booke *Metamorph.* telleth vs of *Philomela* daughter to *Pandion* king of Athens, who was forced by *Tereus* king of Thrace, the son of *Mars* and the Nimph *Bistonides*, though he had before married her owne deere and naturall sister *Progne*: the lamentable effects of which incest, is by the same author elegantly and at large described: as likewise *Beblis* the daughter of *Miletus* and *Cyane*, who after she had sought the imbraces of her brother *Caumus*, slew her selfe. *Mirrha* daughter to *Cyniras* king of the Cyprians, lay with her father, and by him had the beautifull child *Adonis*. *Europa* the mother, and *Pelopeia* the daughter, were both corrupted by *Thyestes*. *Hypermestra* inioyed the companie of her brother, for whom shee had long languished. *Menephron* most barbarously frequented the bedde of his mother; against whom *Ouid* in his *Metamorph.* and *Quintianus* in his *Cleopol.* bitterly inueigh. *Domitius Calderinus* puts vs in mind of the Concubine of *Amintor*, who was inioied by his sonne *Phœnix*. *Rhodope* the daughter of *Hemon*, was married to her father, which the gods willing to punish, they were (as the Poets feigne) changed into the mountaines which still beare their names. *Cæleus* reportes of one *Policaste*, the mother of *Perdix* a huntsman, who was by him incestuously loued, and after inioyed. *Lucan* in his eight booke affirmes, that *Cleopatra* was polluted by her own brother, with whom she communicated her selfe as to a husband. *Nictimine* was compreſt by her father *Nictus*, king of Æthiopia. *Martiall* in his twelfe booke writing to *Fabulla*, accuseth one *Themison* of incest with his sister. *Pliny lib.* 28. *cap.* 2. speakes of two of the Vestalls, *Thusia* and *Copronda*, both conuicted of incest; the one buried aliue, the other strangled. *Publius Claudius* was accused by *M. Cicero* of incest with his three sisters. *Sextus Aurelius* writes, that *Agrippina* the daughter of *Germanicus* had two children by her brother *Claudius Cæsar*; *Cornelius Tacitus* sayth that she often communicated her body with her owne sonne *Nero*, in his cups and heat of wine: he after commanded her wombe to be ripped vp, that he might see the place where he had lien so long before his byrth; and most deseruedly was it inflicted vpon the brutish mother, though vnnaturally imposed by the inhuman sonne. *Ansilæna* is worthily reproued by *Catullus* for yeelding vp her bo-

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dy to the wanton imbraces of her vncle, by whom ſhee had children *Gidica* the wife of *Pomonius Laurentinus*, doted on her ſonne *Cominus* euen to inceſt, but by him refuſed, ſhe ſtangled her ſelfe. The like did *Phedra* being diſpiſed by her ſonne *Hippolitus*. *Doſithæus apud Plutarch* ſpeakes of *Nugeria* the wife of *Hebius*, who contemned by her ſonne in law *Firmus*, proſecuted him with ſuch violent and inueterate hate, that ſhe firſt ſolicited her owne ſonnes to his murder; but they abhorring the vileneſſe of the fact, ſhe watcht him ſleeping, and ſo ſlew him. *Iohn Maleteſta* deprehending his wife in the armes of his brother *Paulus Maleteſta*, tranſpierſt them both with his ſword in the inceſtious action. *Cleopatra* daughter to *Dardanus* king of the Scithyans, and wife to *Phinæus*, was forced by her two ſonnes in law: for which fact their father cauſed their eyes to be plucked out. *Plutarch* reports of *Atoſſa*, that ſhee was doted on by *Artaxerxes*, inſomuch that after hee had long kept her as his ſtrumpet, againſt the lawes of Perſia and of Greece, to both which he violently oppoſed himſelfe, he made her his queene. *Curtius* writes of one *Siſimithres* a Perſian ſoldier, that had two children by his mother. *Diogenian* alſo ſpeaking of *Secundus* the Philoſopher ſaith, that he (vnawars to them both) committed inceſt with his mother, which after being made knowne to them, ſhe aſtoniſhed with the horror of the fact immediately ſlew her ſelfe, and he, what with the ſorrow for her death and brutiſhneſſe of the deed, vowed neuer after to ſpeake word, which he conſtantly performed to the laſt minute of his life. *Manlius* in his common places reportes from the mouth of D. *Martin Luther*, that this accident happened in Erphurſt in Germanie: There was (ſaith he) a maid of an honeſt familie that was ſeruant to a rich widdow, who had a ſonne that had many times importuned the gyrle to leaudneſſe, inſomuch that ſhee had no other way to auoide his continuall ſuggeſtions, but by acquainting the mother with the diſſolut courſes of the ſonne. The widdow conſidering with herſelfe which was the beſt courſe to chide his libidinous purpoſe and diuert him from that leaud courſe, plotted with the maid to giue him a ſeeming conſent, and to appoint him a place and time in the night, of meeting, at which he ſhould haue the fruition of what he ſo long had ſued for: ſhee herſelfe intending to ſupplie the place of her ſeruant, to ſchoole her ſon, and ſo preuent any inconuenience that might futurely happen. The maid did according to her appointment, the ſonne with great ioy keepes his houre, ſo did the mother, who came thither on purpoſe to reforme her ſonne; but he being hot and too forward in the action, and ſhe ouercome, either by the inticements of the diuell, the weakeneſſe of her Sex, or both, gaue herſelfe vp to Inceſtuous proſtitution, the young man knowing no otherwiſe but that hee had inioyed the maid. Of this wicked and abhominable congreſſion, a woman child was begot of whom the mother (to ſaue her reputation) was ſecretly deliuered, and put it out priuately to nourſe, but at the age of ſeuen yeares tooke it home. When this child grew to yeares, the moſt infortunate ſonne fell in loue with his ſiſter, and daughter, and made her his vnhappie wife: what ſhall I thinke of this deteſtable ſinne, which euen beaſts themſelues abhor? of which I will giue you preſent inſtance. *Ariſtotle* in his hiſtorie *Animal.* who was a diligent ſearcher into all naturall things, affirmes that a Cammell being blinded by his keeper, was brought to horſe his damme, but in the action, the cloth falling from his eyes and he perceiuing what he had done, preſently ſeiſed vpon his keeper and ſlew him, in deteſtation of the act he had committed, and to reuenge himſelfe vpon him that had betraied him to the deed. The like the ſame author reports

A ſtrange Inceſt.

Lib.9.cap.47. Inceſt abhominable in beaſts.

reports of a horſe belonging to a king of Scythia, who could by no meanes be brought to couer his damme, but being in the ſame faſhion beguiled, and the cloath falling away, and perceiuing what hee had done, neuer left bounding, flinging and galloping, till comming vnto an high rocke, hee from thence caſt himſelfe headlong into the ſea. If then this ſinne be ſo hatefull in bruite beaſts and vnreaſonable creatures, how much more ought it to be auoided in men and women, and which is more, Chriſtians?

Cyborea, *the mother of* Iudas Iſcariot.

THis that I now ſpeake of is remembred by *Ranulphus*, Monke of Cheſter, *Ierome*, and others. There was a man in Ieruſalem by name *Reuben*, of the Tribe of *Iſachar*, his wife was called *Cyborea*: The firſt night of their marriage the woman dreamed that ſhe was conceiued of a ſonne who ſhould bee a traytour to the Prince of his owne people: ſhe told it to her husband, at which they were both ſad and penſiue. The child being borne, and they not willing to haue it ſlaine, and yet loath to haue it prooue ſuch a monſter to his owne nation, they in a ſmall boat caſt it to ſea to try a deſperate fortune, this veſſell was driuen vpon an Iſland called Iſcariot, where the Queene of that place had then no child. This babe being found, ſhe purpoſed to make it her owne, and put it to be nobly nurced and educated, calling his name *Iudas*, and *Iſcariot* of the Iſland where he was taken vp. But not long after, ſhee was conceiued of a ſonne, who prouing a noble and hopefull gentleman, *Iudas* (whoſe fauour in court began to wane, and his hope of inheritance, which but late flouriſht now quite to wither) he plotted againſt his life and priuately ſlew him: but fearing leaſt the murder might in time bee diſcouered, and hee compeld to ſuffer according to the nature of the fact, hee fled thence to Ieruſalem, where he got into the ſeruice of *Pontius Pilatus*, and found meanes to be protected by him, being then in the cittie deputie gouernour for the Romans. *Iudas* (becauſe their diſpoſitions were much of one condition) grew into his eſpeciall familiaritie and fauour. The Pallace of *Pilot* hauing a faire bay window, whoſe proſpect was into *Reubens* Orchard, he had a great appetite to eate of ſome of thoſe ripe apples which ſhewed ſo yellow and faire againſt the ſunne. This *Iudas* vnderſtanding, promiſt him to fetch him ſome of that fruit, and mounting ouer the orchard wall, he was met by his father, who rebuking him for the iniurie, *Iudas* with a ſtone beat out his braines, and vnſeene of any, conueyed himſelfe backe. *Reubens* death was ſmothered, and the murderer not knowne. *Cyborea* being a rich widdow, *Pylate* made a match betwixt her and his ſeruant *Iudas*, who being marryed to his mother was now poſſeſt of his owne fathers inheritance. Not long this inceſtuous couple had liued together, but *Cyborea* being vpon a time wondrous ſad and melancholy, and *Iudas* demanding the cauſe, ſhe began to relate to him her many misfortunes; Firſt, of her dreame, then of her ſonne in what manner he was put to ſea, then how ſhe loſt her husband being ſlaine, and the murderer not found; and laſtly, how by the authoritie of *Pilat* ſhe was now compeld to match againſt her will, who had proteſted to her ſelfe a laſting widdowhood. By theſe circumſtances, *Iudas* moſt aſſuredly knew that he had ſlaine his father, and had marryed his mother; which acknowledging to her, ſhe perſuaded him to repent him of theſe great euills, and to become a Diſciple of Ieſus, who was then an eminent Prophet amongſt the Iewes. It ſhall not be amiſſe to ſpeake a word or two of *Pilate*. It is ſaid that a king whoſe name was *Tyrus* begat him on a Millers daughter, *Pyla*, whoſe father *Pyla.*

father was called *Atus*, who from his mother and grandfather was called *Pylatus*, at foure yeares of age he was brought to his father, who by his lawfull wife had a prince iuſt of the ſame age. Theſe were brought vp together in all noble exerciſes, in which the prince hauing ſtill the beſt, *Pylat* awaited his opportunitie and ſlew him; loath was the king to puniſh him with death leaſt he ſhould leaue himſelfe altogether Iſſuleſſe, therefore hee ſent him an hoſtage to Rome, for the payment of certaine tribute which was yearly to be tendred into the Roman treaſurie. Liuing there as hoſtage, he aſſotiated himſelfe with the ſon to the king of France, who lay pledge in Rome about the like occaſion, and in a priuate quarrell was alſo ſlaine by *Pylat*. The Romans finding him of an auſtere brow and bloodie diſpoſition, made him gouernour of the Iſland called Pontus: the people were irregular and barbarous, whom by his ſeueritie he reduced to all ciuill obedience, for which good ſeruice he was remooued to Ieruſalem, bearing the name of *Pontius* from that Iſland; there hee gaue ſentence againſt the Sauiour of the world. *Tiberius Cæſar* being then Emperour was ſicke of a grieuous maladie, who hearing that in Ieruſalem was a Prophet who with a word healed all infirmities whatſoeuer, hee ſent one *Volutianus* to *Herod*, to ſend him this man; but Chriſt was before condemned and crucified. *Veronica.* There *Volutianus* acquainted himſelfe with one *Veronica* a noble Ladie of the Iewes, who went with him to Rome and carried with her the lynnen cloth which ſtill bore the impreſſe and likeneſſe of Chriſts viſage, vpon which the Emperour no ſooner looked but he was immediately healed. The Emperour then vnderſtanding the death of this innocent and juſt man, cauſed *Pylat* to be brought to Rome, who being called before *Cæſar* (the hiſtorie ſaith) he had at that time vpon him the roabe of our Sauiour, which was called *Tunica Inſutilis*, a garment without ſeame, which whileſt it was about him, nothing could be obiected againſt him to his leaſt dammage or diſgrace; this was three times prooued, and he ſtill came off vnaccuſed, but when by the aduiſe of this *Veronica* and other Chriſtians, the garment was tooke off, he was then accuſed for cauſing guiltleſſe men to be ſlaine, for erecting ſtatues of ſtrange nations in the Temple, againſt the ordinances of the Iewes; that with mony wreſted and extorted from the holie treaſures, hee had made a water-conduit to his owne houſe; that he kept the Veſtiments and ſacred roabes of the Prieſts in his owne houſe, and would not deliuer them for the ſeruice of the Temple without mercenarie hire: of theſe and other things being conuicted, he was ſent to priſon, where borrowing a knife to pare an apple he ſlew himſelfe, his bodie after was faſtned to a great ſtone and caſt into the riuer Tiber.

Of Adultereſſes.

Cap.17. FRom the Inceſtuous, I proceede to the Adultereſſes. *Aulus Gellius* in his firſt booke *de Mortibus Atticis* cites theſe words out of *Varroes Menippea*, The errours (ſayth he) and vices of the wife are either to be corrected, or indured; he that chaſtiſeth her makes her the more conformable, he that ſuffers her, makes himſelfe the better by it: thus interpreting

ting *Varroes* meaning, That husbands ought to reproue the vices of their wiues, but if they bee peruerſe and intractable, his patience (though it preuaile not with them) yet much benefits himſelfe: yet are not their inſolencies any way to be incouraged, becauſe it is a dutie exacted from all men, to haue a reſpect to the honour of their houſes and families: Beſides, ſuch as will not be reformed by counſell are by the Lawes to be puniſhed. *Cæſar* ſued a diuorſe from his wife becauſe ſhe was but ſuſpected of adulterie, though no manifeſt guilt could be prooued againſt her, *Lyſias* the famous Orator declaimed againſt his wife in a publike oration, becauſe he was iealous of her ſpouſe-breach. But much is that inhumane raſhneſſe to bee auoided, by which men haue vndertooke to be their owne juſticers, and haue mingled the pollution of their bdes with the blood of the delinquents, *Cato Cenſorius* reckons ſuch in the number of common executioners, and counts them little better than bloodie hangmen; For (ſaith he) impious & abhominable it is for any man to pollute his hands in ſuch vnnaturall murder, hee may with as much juſtice violate the ordinances of the common-weale, or with as great integritie prophane the ſacreds of the gods. Sufficient it is that we haue laws to puniſh, and judges to examine and ſentence all ſuch tranſgreſſors. *Nero* the moſt barbarous of princes after that by kicking and ſpurning he had ſlain his wife *Poppæa* in his anger, though he was altogether compoſed of miſchief, yet when he recollected himſelfe & truely conſidered the vildneſſe of the fact, he not onely with great ſorrow bewailed her death, to make what amends he could to the dead bodie before outraged, but hee would not ſuffer her coarſe to bee burned in the Roman fires, but cauſed a funerall pile of all ſweet and oderiferous woods (fetcht from the furtheſt parts of the world) to bee erected, ſending vp her ſmoke as inſence offered vnto the gods, and after cauſed her aſhes in a golden vrne to be conſerued in the famous ſepulchre of the *Iulian* familie: Neither is this diſcourſe aimed to perſuade men to too much remiſnes in wincking at, and ſleeping out the adulteries of their wiues. A moſt ſhamefull thing it was in *Antonius*, the beſt of the *Cæſars*, to extoll his wife *Fauſtina* for the beſt of women, and moſt temperate of wiues, when it was moſt palpably knowne to all men, how in Caieta ſhe commonly proſtituted her ſelfe to Players and Minſtrells. *L. Sylla* that was ſurnamed Happie, was in this moſt infortunat, becauſe his eaſie nature was perſuaded that his wife *Metella* was the chaſteſt of matrons, when her knowne looſeneſſe and notorious incontinence was ballated vp and downe the cittie. Diſgracefull it was in *Philip* king of Macedon, who hauing conquered diuers nations, and ſubdued many kingdomes, yet could not gouerne one wife at home: who though he had manifeſt probabilitie of her looſeneſſe and riots, yet ſuffered with all patience her inſufferable inſolencies, and being violently thruſt out of her bed-chamber by her, and her maides, diſſembled the iniurie to his friends, excuſing the wrong and ſeeming to laugh at the iniurie. In like manner *Clodius* the Emperour excuſed his wife *Meſſalina*, being taken in adulterie: this libertie grew to boldneſſe, and that boldneſſe to ſuch a height of impudencie, that from that time forward ſhe tooke pride to commit thoſe luxuries in publike, which at firſt ſhe not without bluſhes aduentured on in priuat. It is related of her, that before the faces of her handmaides and ſeruants, ſhe diſſolutely (I might ſay brutiſhly) caſt her ſelfe into the imbraces of one *Sylius*, not content with ſecret inchaſtitie vnleſſe ſhe had a multitude to witneſſe her abhominable congreſſion: of whom the moſt excellent of the Satyriſts thus ſpeakes,

Fauſtina the wife of *Claudius.*

Quid

Quid priuata domus, quid fecerit Hippia curas
Reſpice riuales diuorum, Claudius audi
Quæ tulerit——

Dooſt thou take care whats done at home,
Or Hippia *dooſt thou feare?*
Behold the riualls of the gods,
What Claudius, *he doth beare.*

The ſacred inſtitution of marriage, was not onely for procreation, but that man ſhould make choice of a woman, and a woman to make election of a husband, as companions and comforters one of another as well in aduerſitie as proſperitie. *Ariſtotle* conferres the cares and buſineſſes that lie abroad, vpon the husband, but the domeſticke actions within doores, he aſſignes to the wife; for he holds it as inconuenient and vncomely for the wife to buſie herſelfe about any publike affaires, as for the man to play the cotqueane at home.

Lib. 4. Marriage (as *Franciſcus Patricius* ſayth) becomes the ciuile man, to which though hee be not compelled by neceſſitie, yet it makes the paſſage of life more pleaſing and delightfull, not ordained for the ſatisfying of luſt, but the propagation of iſſue. *Ælius Verus* one of the Roman Emperours, a man giuen to all voluptuouſneſſe, when his wife complained vnto him of his extrauagancies, as neuer ſatisfied with change of miſtreſſes and concubines, hee thus anſwered her, *Suffer me ô wife, to exerciſe my delights vpon other women, for the word Wife is a name of dignitie and honour, not of wantonneſſe and pleaſure.* The puniſhment of a woman taken in adulterie (as *Plutarch* in his *Queſt. Grec.* relates) was amongſt the Cumæans after this manner: Shee was brought into the market-place, and ſet upon a ſtone in the publique view of all the people; when ſhee had certaine houres ſat there as a ſpectacle of ſcorne, ſhee was mounted vpon an Aſſe and led through all the ſtreetes of the cittie, and then brought backe againe and placed vpon the ſame ſtone, euer after reputed notorious and infamous, and had the name of *Onobatis*, *i.* riding vpon an Aſſe, and the ſtone on which ſhe was ſeated, held as polluted and abhominable. *Ælianus* in his twelfe booke, thus ſets downe the puniſhment of an adulterer amongſt the Cretans: He was firſt brought before the judgement ſeate, and being conuicted, hee was crowned with wooll to denote his effeminacie, fined with an extraordinarie mulct, held infamous amongſt the people, and made vncapable of office or dignitie in the common-weale. Amongſt the Parthians, no ſinne was more ſeuerely puniſhed than adulterie. *Carondas* made a decree, That no cittiſen or matron ſhould be taxed in the commodie vnles it were for Adulterie or vaine curioſitie. *Plutarch* remembers two young men of Syracuſa that were familiar friends, the one hauing occaſion to trauell abroad about his neceſſarie occaſions, left his wife in the charge of his boſome companion whom he moſt truſted, who broke his faith and vitiated the woman in his friends abſence; hee returning and finding the iniurie done him, concealed his reuenge for a ſeaſon, till he found the opportunitie to ſtrumpet the others wife, which was the cauſe of a bloodie and inteſtine warre almoſt to the ruin of the whole cittie. The like combuſtion was kindled betwixt *Pardalus* and *Tirhenus* vpon ſemblant occaſion. *Lyuie* in the tenth booke of his *Decades* relates that *Q. Fabius Gurges* ſonne to the Conſull, amerced the matrons of Rome for their adulteries, and extracted from them ſo much coine at one time, as builded the famous

The puniſhment of Adulterie.

De reip. Gereui. preceptis.

mous Temple of *Venus* neere to the great Circus. So much of the ſame in generall, now I come to a more particular ſuruey of the perſons.

Of many great Ladies branded with Adultery amongſt the Romans: and firſt of Poſthumia.

THis *Poſthumia* was the wife of *Seruius Sulpitius*, as *Lollia* the wife of *Aulus Gabinus*, *Tertullia* of *Marcus Craſſus*, *Mutia* the wife of *C. Pompeius*, *Seruitia* the mother of *Marcus Brutus*, *Iulia* the daughter of *Seruitia*, and the third wife of *Marcus Craſſus*, *Furies Maura* the Queene of King *Bogades*, *Cleopatra* of Ægypt and after beloued of *Marcus Antonius*, one of the Triumuirat: all theſe Queenes and noble Matrons is *Iulius Cæſar* ſaide to haue adulterated. *Liuia* the wife of *Auguſtus Cæſar* was by him firſt ſtrumpeted, and beeing great with child, to recompence her wrong, hee haſtened the marriage. This was obiected to him in an oration by *Antonius*. *Tertullia*, *Druſilla*, *Saluia Scribonia*, *Tiliſconia*: with all theſe noble matrons he is ſaid to haue commerſe. Likewiſe with a great Senators wife, whoſe name is not remembred, *Auguſtus* being at a publique banquet in his owne pallace, withdrew himſelfe from the table in the publique view, and before the cloth was taken vp brought her back againe, and ſeated her in her owne place with her haire ruffled, her cheekes bluſhing, and her eyes troubled. *Meſſalina* the wife of *Claudius Tiberius*, firſt priuatly, then publiquely proſtituted her ſelfe to many, inſomuch that cuſtome grew to that habit, that ſuch as ſhe affected, and either for modeſties ſake or feare durſt not enter into her imbraces, by ſome ſtratagem or other ſhe cauſed to be murdred (as *Claudian* ſaith:) her inſatiat deſires yet ſtretched further, making choice of the moſt noble virgins and matrons of Rome, whom ſhe either perſuaded or compelled to be companions with her in her adulteries. She frequented common brothel-houſes, trying the abilities of many choice and able young men by turnes, from whence (it is ſaid of her) *ſhe returned wearied but not ſatisfied*: if any man refuſed her imbraces, her reuenge ſtretched not only to him, but vnto all his familie. And to crowne her libidinous actions, it is proued of her that in the act of luſt ſhe contended with a mercenarie and common ſtrumpet, which in that kind ſhould haue the prioritie, and that the empreſſe in the 25 action became victor. Of hir, *Pliny*, *Iuuinall*, and *Sex. Aurelius* ſpeakes more at large: a ſtrange patience it was in an emperour to ſuffer this. I rather commend that penurious fellow, who hauing married a young wife, and keeping her ſhort both in libertie and diet, ſhe caſt her eyes vpon a plaine countrie fellow, one of her ſeruants, and in ſhort time grew with child: the old churle miſtruſting his owne weakneſſe, beeing as much indebted to his bellie as to his ſeruants for their wages (for his parſimonie made him ingaged to both) and now fearing a further charge would come vpon him, he got a warrant to bring them both before a juſtice. They being conuented, and he hauing made his caſe knowne, the gentlewoman being asked vpon diuers interogatiues, modeſtly excuſed her ſelfe, but not ſo cleanly but that the complaint founded in ſome ſort iuſt, and the caſe apparant. The countrie fellow was next called in queſtion, to whom the juſtice with an auſtere countinance thus ſpake, Syrra, ſyrra, reſolue me truly (ſaith he) & it ſhal be the better for thee, Haſt thou got this woman with child yea or no? to whom the plaine fellow thus bluntly anſwered, Yes ſir I think I haue: how (quoth

An impudent whoredome.

Meſſalina.

A countrey fellow and his miſtreſſe.

the juſtice) thou impudent and bawdie knaue, ſhew me what reaſon thou hadſt to get thy miſtreſſe with child: to whom the fellow replied, I haue ſerued my maſter (a verie hard man) ſo many yeares and I neuer got any thing elſe in his ſeruice. How this buſineſſe was compounded I know not certainly, onely of this I am aſſured, that our Engliſh women are more curtious of their bodies than bloodie of their minds. Such was not Roman *Fabia*, who as *Plutarch* in his *Paralells* relates, was the wife of *Fabius Fabricanus*, and gaue her ſelfe vp to a young gentleman of Rome called *Petronius Valentianus*, by whoſe councell ſhe after ſlew her husband, that they might the more freely inioy their luxuries. *Saluſt* and *Valerius Maximus* both report of *Aurelia Oriſtilla*, who ſuffered her ſelfe to be corrupted by *Catelyn* (againſt whom *Cicero* made many eloquent orations) who the freelier to enioy her bed, cauſed her ſonne to be poiſoned. Comparable to *Fabia*, ſauing in murder, was *Thimen* the wife of king *Agis*, who forſaking the lawfull bed of her husband ſuffered her ſelfe to be vitiated by *Alcibiades* of Athens. *Martiall* in his Epigrams writes of one *Neuina*, who going chaſt to the bath returned thence an adultereſſe: of her thus ſpeaking,

Fabia.

Thimen.

Neuina.

Incidit in Flammam, veneremque ſecula relicto
Coniuge: Penelope *venit, abatque* Helena.

Which is thus Engliſht.

She fell in fire, and followed luſt,
Her husband quite reiected,
She thither came Penelope *chaſt*
Went Hellen *thence detected.*

Paula, Theleſina, Proculina, Lectoria, Gellia, all theſe are by ſome authors branded for the like inchaſtities.

An Egyptian Lady.

A yong cittiſens wife.

I Haue heard of a young cittiſen, who hauing marryed a pretty wanton laſſe (and as yong folke loue to be dallying one with another) ſet her vpon his knee, and ſporting with her, and pointing one of his fingers at her face, now my little rogue (ſaith hee) I could put out one of thine eyes: to whom with her two longeſt fingers ſtretched forth right, and ayming at him in the like faſhion, ſhe thus anſwered: If with one finger thou put out one of mine eyes, with theſe two I will put out both yours. This was but wantonneſſe betwixt them, and appeared better in their action, than in my expreſſion: and though I ſpeake of a blind King, hee loſt not his eyes that way. *Herodotus* relates that after the death of *Seſoſtris* king of Ægypt, his ſonne *Pherones* ſucceeded in the kingdome, who not long after his attaining to the principalitie was depriued of his ſight: The reaſon whereof ſome yeeld to bee this, Thinking to paſſe the riuer Nilus, either by inundations, or the force of the winds, the waters were driuen ſo farre backe, that they were flowed eighteene cubites aboue their woonted compaſſe, at which the king inraged, ſhot an arrow into the riuer as if he would haue wounded the channell. Whether the gods tooke this in contempt, or the Genius of the riuer was inraged, is vncertaine: but moſt ſure it is, that not long after hee loſt all the vſe of ſight, and in that darkneſſe remained for the ſpace of tenne yeares. After which time (in great melancholly) expired, hee receiued this comfort from the Oracle,

which

which was then in the cittie Butis, That if hee waſht his eyes in the vrine of a woman who had beene marryed a full tweluemoneth, and in that time had in no wayes falſified in her owne deſires, nor derogated from the honour of her husband, he ſhould then aſſuredlie receiue his ſight. At which newes beeing much reioyced, and preſuming both of certaine and ſudden cure, he firſt ſent for his wife and queene, and made proofe of her pure diſtillation, but all in vaine; he ſent next for all the great Ladies of the Court, and one after one waſht his eyes in their water, but ſtill they ſmarted the more, yet hee ſaw no whit the better; but at length when hee was almoſt in deſpaire, he happened vpon one pure and chaſt lady, by whoſe vertue his ſight was reſtored and he plainely cured: who after hee had better conſidered with himſelfe, cauſed his wife withall thoſe Ladies (ſauing ſhe onely by whoſe temperance and chaſtitie hee had reobtaind the benefite of the Sunne) to bee aſſembled into one cittie, pretending there to feaſt them honourably for ioy of his late recouerie. Who were no ſooner aſſembled at the place called *Rubra Gleba*, apparrelled in all their beſt iewells and chiefeſt ornaments, but commaunding the cittie gates to be ſhut vpon them, cauſed the cittie to be ſet on fire, and ſacrificed all theſe adultereſſes as in one funerall pile, reſeruing onely that Lady of whoſe loyaltie the Oracle had giuen ſufficient teſtimony, whom he made the partaker of his bed and kingdome. I wiſh there were not ſo many in theſe times, whoſe waters if they were truely caſt by the doctors, would not rather by their pollution put out the eyes quite, than with their cleereneſſe and purity miniſter to them any helpe at all.

A ſtrange cure.

Laodice.

Iuſtine in his 37 booke of Hiſtory, ſpeakes of this *Laodice*, the wife and ſiſter to *Mithridates* king of Pontus: After whoſe many victories, as hauing ouerthrowne the Scythians and put them to flight, thoſe who had before defeated *Zopyron*, a great captaine of *Alexanders* army, which conſiſted of thirtie thouſand of his beſt ſouldiours, the ſame that ouercame *Cyrus* in battaile with an armie of two hundred thouſand, with thoſe that had affronted and beaten king *Philip* in many oppoſitions, being fortunately and with great happines ſtil attended, by which he more and more flouriſht in power, and increaſed in maieſtie. In this height of fortune, as neuer hauing knowne any diſaſter, hauing beſtowed ſome time in managing the affaires of *Pontus*, and next ſuch places as he occupyed in Macedonia; he priuately then retyred himſelfe into Aſia, where he tooke view of the ſcituation of thoſe defenſed cities, and this without the iealouſie or ſuſpition of any. From thence he remooued himſelfe into Bythinia, propoſing in his owne imaginations as if hee were already Lord of all. After this long retirement hee came into his owne kingdome, where by reaſon of his abſence, it was rumoured and giuen out for truth that he was dead. At his arriuall he firſt gaue a louing and friendly viſitation to his wife and ſiſter *Laodice*, who had not long before in that vacancie brought him a young ſonne. But in this great ioy and ſolemnitie made for his welcome, hee was in great danger of poyſon: for *Laodice* ſuppoſing (it ſeemes) *Mithridates* to be dead as it before had beene reported (and therefore ſafe enough) had proſtituted her ſelfe to diuers of her ſeruants and ſubiects: and now fearing the diſcouerie of her adulterie, ſhee thought to ſhaddow a mightie fault with a greater miſchiefe, and therefore prouided this poyſoned draught for his welcome

An vnnatural wife.

come: But the king hauing intelligence thereof by one of her handmaides who deceiued her in her truſt, expiated the treaſon with the bloods of all the conſpirators. I reade of another *Laodice* the wife of *Ariarythres* the king of Cappadocia, who hauing ſix hopefull ſonnes by her husband, poyſoned fiue of them, after ſhe had before giuen him his laſt infectious draught; the youngeſt was miraculouſly preſerued from the like fate, who after her deceaſe (for the people puniſht her crueltie with death) ſucceeded in the kingdome. It is diſputed in the greeke Commentaries, by what reaſon or remedy affection once ſo diueliſhly ſetled in the breſt or heart of a woman, may bee altered or remooued; or by what confection adulterous appetite, once lodged and kindled in the boſome, may bee extinguiſhed. The Magitians haue deliuered it to bee a thing poſſible; ſo likewiſe *Cadmus Mileſius*, who amongſt other monuments of hiſtory writ certaine tractates concerning the aboliſhing of loue (for ſo it is remembred by *Suidas* iu his collections.) And therefore I would inuite all women of corrupted breaſts to the reading of this briefe diſcourſe following. A remarkeable example was that of *Fauſtina*, a noble and illuſtrious Lady, who though ſhe were the daughter of *Antonius Pius* the Emperour, and wife to *Marcus Philoſophus*, notwithſtanding her fathers maieſtie, and her husbands honor, was ſo beſotted vpon a Gladiator or common fencer, that her affection was almoſt growne to frenſie: for which ſtrange diſeaſe, as ſtrange a remedie was deuiſed. The Emperour perceiuing this diſtraction ſtill to grow more and more vpon his daughter, conſulted with the Chaldæans and Mathematicians in ſo deſperat a caſe what was beſt to bee done: after long conſideration it was concluded amongſt them, that there was but onely one way left open to her recouerie, and that was, to cauſe the fencer to be ſlaine; which done, to giue her a full cuppe of his luke-warme blood, which hauing drunke off, to goe inſtantlie to bed to her husband. This was accordingly done, and ſhe cured of her contagious diſeaſe. That night was (as they ſaid) begot *Antoninus Commodus*, who after ſucceeded in the Empire, who in his gouernment did ſo afflict the Commonweale and trouble the Theatre with fenſing and priſes, and many other bloody butcheries, that he much better deſerued the name of Gladiator than Emperour. This that I haue related *Iulius Capitolinus* writes to *Cæſar Diocleſianus*. Were all our diſſolute matrons to be cured by the like Phiſicke, there would (no queſtion) be amongſt men leſſe offendors, and among women fewer patients that complained of ſicke ſtomackes.

Fauſtina wife to *Marcus Philoſophus*.

The birth of *Commodus*.

Phædima.

Cambiſes hauing before vnnaturally ſlaine his brother *Smerdis*, by the hands of his beſt truſted friend *Praxaſpes*: but after the death of the king (for the horridnes of the fact) the Regicide not daring to auouch the deed to the people, leaſt it might preiudice his owne ſafetie: One *Smerdis* a Magician (whoſe eares *Cambiſes* had before cauſed to be cut off) tooke this aduantage to aſpire to the kingdome: and beeing ſomewhat like in fauour to the murdered Prince, (who was by the ſouldiours generally beleeued to liue) it purchaſt him ſo many abettors (ſuch as were deluded with his impoſtures) that he was generally ſaluted and crowned Emperour. This was done whileſt the greateſt part of the Nobilitie were abſent, and none ſince, admitted into the pallace, much leſſe into the preſence, leaſt the Magitian might bee vnviſerded, and the deceit made palpable. The greater feares and doubts ſtill inuironing the Princes, becauſe *Praxaſpes* not daring to iuſtifie the murder, kept it ſtill lockt in his own breaſt.

A notable Impoſter.

breaſt. The Magitian in this interim was not onely poſſeſt of all the Kings Pallaces and Treaſures, but he inioyed all his wiues and concubines; amongſt which was a beautifull Lady called *Phædima*, the daughter of *Otanes*, a man of great power amongſt the Perſians. This Lady firſt (of all the reſt) moſt indeered to *Cambyſes*, and now ſince to the counterfeit *Smerdis*, *Otanes* apprehends to bee the firſt inſtrument, by which to diſcouer the truth: He therefore by a ſecret meſſenger ſends to his daughter, to know by whom ſhe nightly lay, whether with *Smerdis* the ſonne of *Cyrus*, or with ſome other: to whom ſhe anſwered that it was altogether vnknowne to her who was her bedfellow, becauſe ſhee yet had neither ſeene *Smerdis* the ſonne of *Cyrus*, nor that man (whatſoeuer he was) into whoſe imbraces ſhe was commanded. He then ſent her word, that if ſhe her ſelfe could not come to the ſight of him, to demaund of *Atoſſa* the daughter of *Cyrus*, and brother to *Smerdis*; who doubtleſſe could decipher him in euery true lineament. To which the daughter returnes him, That ſhe was ſeparated both from the ſocietie and ſight of *Atoſſa*, for this man whatſoeuer he is, as ſoone as hee had poſſeſt himſelfe of the Empire, commanded all the women into ſeuerall lodgings, neither could they haue any diſcourſe or intercourſe at all together. This anſwer made *Otanes* the more and more ſuſpitious, and deſirous with any danger to finde out the truth, he aduentured a third meſſage to *Phædima* to this purpoſe: It behooues you (ô daughter) being deſcended from noble anceſtours, to vndergoe any hazzard, eſpecially at the requeſt of your father, when it aimes at the generall good of the common-weale and kingdome; if that impoſter bee not *Smerdis* the brother of *Cambiſes* (as I much feare) it becoms him neither to proſtitute and defile your body, nor to mocke and abuſe the whole eſtate of Perſia vnpuniſhed: therefore I charge you as you tender my loue, your owne honour, and the Empires weale, that the next night when you are called vnto his bed, you watch the time when he is ſoundlieſt aſleepe, and then with your fingers gently feele both the ſides of his head; if thou perceiueſt him to haue both his eares, preſume then thou lodgeſt by the ſide of *Smerdis* the ſonne of *Cyrus*, but if on the contrary thou findeſt his eares wanting, then thou lyeſt in the boſome of *Smerdis* that baſe Magitian. To this ſhe replyed by letter, Though I truely apprehend the danger, ſhould I be taken ſeeking of ſuch things as hee perhaps knowes wanting (which can be no leſſe than death) yet for your loue and the common good, I will vndergoe the perill: and with this briefe anſwer gaue ſatisfaction to her father. But greater content he receiued from her, when hauing diſcouered and layd open whatſoeuer her father ſuſpected, ſhe ſent him a faithfull relation of euery circumſtance. Theſe things diſcouered by *Phædima*, *Otanes* makes a coniuration amongſt the Princes, all vowing the ſupplantation of this vſurper: who in the interim, the more to confirme the people in their errour, he ſent to *Praxaſpes*, promiſing him honours and treaſures, but to pronounce him once more before the people to bee the true and legitimate heire. This charge *Praxaſpes* vndertakes, the multitude from all parts of the cittie were by the Magi aſſembled, and he mounted vnto the toppe of an high Turret the better to be heard, ſilence being made and attention prepared, *Praxaſpes* begins his oration, in which hee remembers all the noble acts of *Cyrus*, with the dignitie of his blood and progenie: and paſſing ouer *Cambiſes* to come to ſpeake of his brother *Smerdis* (contrary to the expectation of the Magitian) with teares began to commemorate the death of the Prince, murdered and made away by his infortunate hand. Then told them whom in his ſtead they

Phædima.

Deceit diſcouered.

had voyced into the Sacred Empire; namely a groome and one of low and baſe deſcent, one that for couſenages and forgeries had loſt his eares, a Magitian, a Coniurer, one that had long deluded them with his diueliſh ſorceries, a ſlaue not worthy at all to liue, much leſſe to raigne and gouerne ſo noble a people: and as a further confirmation, that dying men ſpeake true, theſe words were no ſooner ended, but he caſts himſelfe off from the toppe of the Turret, and ſlew himſelfe. After this, the Pallace was aſſaulted by the Princeſſe, the impoſter ſlaine, and all his adherents put to maſſacre: Of the ſequel of the hiſtory, the ſucceſſion of *Darius*, &c. you may further reade in *Herodotus*. But concerning *Phædima*, onely for whoſe ſake I haue introduced the reſt, I know not whether I haue indirectly brought her into this catalogue, becauſe ſhe was ſo noble a meanes of ſo notable a diſcouerie: yet conſidering ſhe was one of the wiues of *Cambiſes*, and he being dead, ſo ſuddenly changing her affection to another; and after being inioyed by him (of what condition ſoeuer) to betray him; all theſe circumſtances conſidered, I giue hir free liberty to bee ranked amongſt the reſt.

Begum, *Queene of Perſia.*

Abdilcherai, a braue and valiant Prince of Tartaria, taken priſoner by *Emirhamze Mirize* eldeſt ſonne to the king of Perſia, in a battaile betwixt the Perſians and Tartarians, was ſent to the king into Casbia; where his captiuity in regard of his birth and valour was ſo eaſie, that hee rather ſeemed a deniſon than a forreiner, a Prince of the blood than a captiue: hee not long ſoiourned there, but he inſinuated himſelfe into the loue of the Queene *Begum* wife to the then king of Perſia, who ſpent their time together in ſuch publike daliance (not able to containe themſelues within the bounds of any lawfull modeſtie) that their familiaritie grew almoſt into a by-word, as farre as his iuſt taxation, the Queenes diſhonour, and the kings ſcorne; inſomuch that both court and cittie made them not onely their argument of diſcourſe but theame of table talke. Yet in all this banding of their diſreputation, and the kings infamy, nothing euer came within the compaſſe of his eare knowledge or ſuſpition: inſomuch that ſeeing him to be ſo wel a featured gentleman, knowing the Tartar to bee ſo braue a ſouldiour, and approouing him to bee ſo compleate a courtier; and withall acknowledging from what high lignage he was deſcended (as boaſting himſelfe to bee the brother of the great Tartar *Chan*: The king of Perſia therefore determined to marry him to his daughter, hoping by that meanes to vnite ſuch a league, and confirme ſuch an animitie betwixt the Tartarian *Precopenſes* and himſelfe, that they might not onely deny all ayde and aſſiſtance to *Amurath* the third of that name, and then the ſixt Emperour of the Turks; but alſo, if need were, or ſhould any future diſcontent ariſe, oppoſe him in hoſtilitie. But this politicke purpoſe of the kings arriuing almoſt at the wiſhed period, ſeemed ſo diſtaſtfull to the Sultans of Casbia, that they firſt attempted by arguments and reaſons to diuert the king from this intended match: but finding themſelues no wayes likelie to preuaile, to make the king ſee with what errours he was maſkt, and with what ſorceries deluded, They diligently awayted when in the abſence of the king, the Tartar and the queene *Begum* kept their accuſtomed appointment; of which the Sultans hauing notice, they entered that part of the Pallace, brake ope the doores, and ruſhed into the Queenes bed-chamber, where finding *Abdilcherai* in ſuſpitious conference with the Queene, they ſlew him with their Sables, and after cutting off

Adulterie.

off his priuie parts, moſt barbarouſly thruſt them into his mouth, and after (as ſome report) ſlew the queene. Though this hiſtorie ſhow great remiſnes in the king, moſt ſure I am it was too preſumptiue an inſolence in the ſubiect.

The wife of *Otho* the 3.

To this Perſian queene, I will ioyne the wife of *Otho* the third Emperour of that name. This luſtfull ladie (as *Polycronicon* makes mention) was of ſomewhat a contrarie diſpoſition with the former: For neglecting the pride and gallantrie of the court, ſhe caſt her eyes vpon an homely husbandman; better ſupplied, it ſeemes, with the lineaments of nature than the ornaments of art, but with an honeſtie of minde exceeding both: for when this libidinous lady could by no tempting allurements abroad, nor fitting opportunitie ſorted in priuate inſinuate with him, either to violate his allegeance to his prince, or corrupt his owne vertue; her former affection turned vnto ſuch rage and malice, that ſhe cauſed him to be accuſed of a capitall crime, conuicted, and executed. But the plaine honeſt man knowing her ſpleene and his own innocencie, he called his wife to him at the inſtant when his head was to be cut off: and beſought her as ſhe euer tendered his former loue (which towards her he had kept inuiolate) to meditate vpon ſome courſe or other by which his guiltleſſe and vnmerited death might be made manifeſt to the world: which ſhe with much ſorrow and many teares hauing promiſed, hee gently ſubmitted to his fate, and his bodie was deliuered to the charge of his widdow. Within few dayes after, the Emperour kept a day ſolemne, in which his cuſtome was, being mounted vpon his royall Throne, to examine the cauſes of the fatherleſſe and widdows, and to ſearch wherein they were oppreſſed, and by whom, and in perſon to doe them juſtice. Among the reſt came this iniured widdow and brings her husbands head in her hand, humblie kneeling before the Emperors throne, demaunding of him, What that inhumane wretch deſerued, who had cauſed an innocent man to be put to death? to whom the Emperour replyed, Produce that man before the judgement ſeat, and as I am royall hee ſhall aſſuredly looſe his head. To whom ſhe anſwered, Thou art that man (ô Emperour) for by thy power and authoritie this murder was committed; and for an infallible teſtimonie that this poore husband of mine periſhed in his innocence, commaund red hot yrons to be brought into this place, ouer which if I paſſe barefooted and without any damage, preſume he was then as much iniured in his death, as I am now made miſerable in his loſſe. The yrons being brought, and her owne innocence, together with her husbands being made both apparant, the Emperour before all his nobilitie ſubmitted himſelfe to her own ſentence. But at the interceſſion of the Biſhop, the woman limitted him certaine daies in which he might find out the murder, he firſt demanded ten daies, after eight, then ſeuen, and laſt ſix, in wich time by inquirie and curious examinations, he found his wife to be the ſole delinquent: for which ſhe was brought to the barre, ſentenced, and after burned. This done, *Otho* to recompence the woman for the loſſe of her husband, gaue her foure Caſtles and Townes in the Biſhopricke of Beynenſis, which ſtill beare name according to the limit of thoſe daies: Firſt the Tenth, ſecond the Eight, third the Seuenth, fourth the Sixt.

Noble Iuſtice.

Olimpias.

Othas of Perſia, hauing defeated *Nectenabus* king of Ægypt and expelled him from his kingdome; he, the better to ſecure himſelfe from the Sophyes tyrannie, ſhaued his head and diſguiſing himſelfe, with all ſuch jewells

jewells as he could conueniently carrie about him, conueyed himſelfe into Macedonia: the authors of this hiſtorie are *Vincentius* and *Treuiſa*. There (as they ſay) he liued as a Chaldæan or Cabaliſt, where by his Negromancie and art Magick, he wrought himſelfe ſo deepely into the breſt of *Olimpias*, that taking the opportunitie whileſt *Philip* was abroad in his forreine expeditions, hee lay with her in the ſhape of *Iupiter Hammon*, and begot *Alexander* the Great. After the Queenes conception, many fowles vſed to flie about *Philip* when hee was buſied in his warres; amongſt others, there was a Henne that as he ſate in his tent, flew vp into his lap and there layd an egge, which done ſhe cackling flew away: The king riſing vp haſtily, caſt it vpon the ground and brake it, when ſuddenly a young Dragon was ſeene to leape out of the ſhell, and creeping round about it and making offer to enter therein againe, died ere it had quite compaſſed it. The king at this prodigie being ſtartled, called all his Aſtrologers together, demaunding of one *Antiphon* the nobleſt artiſt amongſt them, What the omen might be of that wonder? who anſwered him, That his wife *Olimpias* was great with a ſonne, whoſe conqueſts ſhould fill the world with aſtoniſhment, ayming to compaſſe the whole vniuerſe, but ſhould dye before he could reduce it into one intire Monarchie; the Dragon being the embleme of a royall conquerour, and the round ouall circumference, the ſymboll of the world. With this anſwere *Phillip* was ſatisfied. When the time came of *Olimpias* her trauell, there were earth-quakes, lightnings, and thunders, as if the laſt diſſolution had beene then preſent, when were ſeene two Eagles pearched vpon the top of the Pallace, preſaging the two great Empires of Europe and Aſia. Young *Alexander* being growne towards manhood, it happened that walking abroad with *Nectenabus*, in the preſence of his father *Philip*, the young prince requeſted the Aſtrologian to inſtruct him in his art. To whom *Nectenabus* anſwered, that with all willingnes he would; and comming neere a deepe pit, *Alexander* thruſt the Magitian headlong into that diſcent, by which ſudden fall hee was wounded to death: yet *Nectenabus* calling to the prince, demanded for what cauſe he had done him ſuch outrage? Who anſwered, I did it by reaſon of thy art, for ignoble it were in a prince to ſtudie thoſe vaine ſciences, by which men will vndertake to predict other mens fates, when they haue not the skill to preuent their owne. To whom *Nectenabus* anſwered, Yes *Alexander* I calculated mine owne deſtinie, by which I knew I ſhould bee ſlaine by mine owne natural ſon. To whom the prince in deriſion thus ſpeake, Baſe Negromancer, how canſt thou bee my father, ſeeing that to the mightie king *Philip* here preſent, I owe all filiall dutie and obedience? to whom *Nectenabus* rehearſed all the circumſtances (before related) from the beginning, and as he concluded his ſpeech ſo ended his life. How the husband vpon this information behaued himſelfe towards his wife, or the ſonne to his mother, I am not certaine, this I preſume, it was a kind of needfull pollicie in both, the one to conceale his Cuckoldrie, the other his Baſtardie: ſo much of *Olimpias* concerning the byrth of her ſon *Alexander*. I will proceede a little further to ſpeake of her remarkable death, being as maieſtically glorious as the proceſſe of her life was in many paſſages thereof worthily infamous. *Iuſtine* in his hiſtorie relates thus, *Olimpias* the wife of *Philip* and mother of *Alexander* the Great, comming from Epirus vnto Macedonia, was followed by *Æacidas* king of the Moloſſians, but finding herſelfe to be prohibited that countrey,* whether annimated by the memorie of her husband, incouraged with the greatneſſe of her ſonne, or mooued with the nature of the affront and iniurie, as ſhee receiued

The byrth of *Alexander*.

Lib.14.

* By *Eurydice* and king *Ariſtæus*.

receiued it, I am not certain, but ſhe aſſembled vnto her all the forces of Macedonia, by whoſe power and her command, they were both ſlaine. About ſeuen yeares after *Alexander* was poſſeſt of the Kingdom: neither did *Olimpias* raigne long after, for when the murders of many princes had been by her committed, rather after an effeminate than regall manner, it conuerted the fauour of the multitude into an vnreconcilable hatred, which fearing, and withall hauing intelligence of the approch of *Caſſander* (now altogether diſtruſting the fidelitie of her owne countriemen) ſhee with her ſonnes wife *Roxana*, and her nephew young *Hercules*, retired into a cittie called Picthium, or Pictua; in this almoſt forſaken ſocietie were *Deidamia* daughter to king *Æacidas*, *Theſſalonice* her owne daughter in law, famous in her father king *Philips* memorie, with diuers other princely Matrons, a ſmall traine attending vpon them rather for ſhow and ſtate, than either vſe or profit. Theſe things being in order related to *Caſſander*, he with all ſpeede poſſible haſtens towards the cittie Pictua, and inueſts himſelfe before it, compaſſing the place with an inuincible ſiege. *Olimpias* being now oppreſſed both with ſword and famine, beſides all the inconueniencies depending vpon a long and tedious warre, treated vpon conditions, in which her ſafe conduct, with her traines, being comprehended, ſhe was willing to ſubmit her ſelfe into the hands of the conqueror: at whoſe mercie, whileſt her wauering fortunes yet ſtood, *Caſſander* conuents the whole multitude, and in a publike oration deſires to be counſelled by them how to diſpoſe of the queene; hauing before ſubborned the parents of ſuch whoſe children ſhe had cauſed to be murdered, who in ſad and funerall habits, ſhould accuſe the crueltie and inhumanitie of *Olimpias*. Their teares made ſuch a paſſionate impreſſion in the breaſts of the Macedonians, that with loude acclamations they doomed her to preſent ſlaughter, moſt vnnaturally forgetting that both by *Philip* her husband, and *Alexander* her ſonne, their liues and fortunes were not onely ſafe amongſt their neighbour nations, but they were alſo poſſeſſed of forreine Empire and riches from prouinces till their times ſcarce heard of, but altogether vnknowne. Now the queene perceiuing armed men make towards her and approch her to the ſame purpoſe, both with reſolution and obſtinacie, ſhee, attired in a princely and maieſticke habit, and leaning in ſtate vpon the ſhoulders of two of her moſt beautifull handmaides, gaue them a willing and vndaunted meeting: which the ſouldiers ſeeing and calling to mind her former ſtate, beholding her preſent maieſtie, and not forgetting her royall offspring illuſtrated with the names of ſo many ſucceſſiue kings, they ſtood ſtill amaſed, without offering her any further violence: till others ſent thether by the command of *Caſſander*, through pierced her with their weapons, which ſhe incountered with ſuch conſtancie, that ſhee neither offered to euade their ſwords, auoid their woundes, or expreſſe the leaſt feare by any effeminat clamour, but after the maner of the moſt bold & valiant men, ſubmitted her ſelfe to death, in her laſt expiration expreſſing the inuincible ſpirit of her ſon *Alexander*; in which ſhe likewiſe ſhowed a ſingular modeſtie, for with her diſheueled haire ſhee ſhaddowed her face leaſt in the ſtruggling betwixt life and death it might appeare vnſeemely; and with her garments couered her legges and feete, leaſt any thing about her might be found vncomely. After this, *Caſſander* tooke to wife *Theſſalonice* the daughter to king *Aridæus*, cauſing the ſonne of *Alexander* with his mother *Roxane*, to bee kept priſoners in a Tower called Amphipolitana.

The death of *Olimpias*.

Romilda

Romilda.

ABout the time that the Hunnes came firſt into Italie and expelled the Longobards, they layd ſiege to the cittie Anguilæa, and in a hot aſſault hauing ſlaine the duke *Gyſulphus*, his wife (the dutcheſſe *Romilda*) making the Towne defenſible, brauely and reſolutely maintained it againſt the enemie. But as *Cacana* king of the Anes approched neer vnto the walls, incouraging his ſouldiers to hang vp their ſcaling ladders and enter; *Romilda* at the ſame time looking from a Cittadel, caſt her eie vpon the king, who as he ſeemed vnto her, with wonderous dexteritie behaued himſelfe, and with an extraordinarie grace became his armes. This liking grew into an ardencie of loue, for ſhee that at firſt but allowed of his preſence, now was affected to his perſon: in ſo much that in the moſt fierce aſſaults, though within the danger of their croſſe-bows and ſlings, ſhe thought her ſelfe ſecure, ſo ſhe had the king her obiect. This fire was alreadie kindled in her breſt, which nothing could qualifie, in ſo much that impatient of all delay, ſhee ſent vnto her publike enemie priuate meſſengers, That if it pleaſed the king (being as ſhe vnderſtood a batchilor) to accept her as his bride, ſhe would without further oppoſition ſurrender vp the towne peaceably into his hands: theſe conditions are firſt debated, next concluded, and laſtly confirmed by oath on both ſides. The towne is yeelded vp, and *Cacana* according to his promiſe takes *Romilda* to wife, but firſt he makes ſpoyle of the towne, kills manie, and leads the reſt captiue. The firſt night he bedded with his new reconciled bride, but in the morning abandoned her vtterly, commanding twelue Hunnes, and thoſe of the baſeſt of his ſouldiers, one after another to proſtitute her by turnes: that done, hee cauſed a ſharpe ſtake to bee placed in the middle of the field, and pitched her naked bodie vpon the top thereof, which entering through the ſame made a miſerable end of her life, at which ſight the tyrant laughing ſaid, *Such a husband beſt becomes ſo mercileſſe an harlot*. This was the bloodie and miſerable end (as *Polycronicon* ſaith) of *Romilda*. But better it happened to her two beautifull and chaſt daughters, who fearing the outrage of the luſtfull and intemperat ſouldiors tooke putrified fleſh of chickens and colts, and hid it raw betwixt their breaſts: the ſouldiors approaching them, tooke them to be diſeaſed, as not able to come neere them by reaſon of the ſmell; by which meanes they preſerued their honours for the preſent, and they for their vertues ſake were after beſtowed vpon gentlemen of noble qualitie. The ſame Authour puts me in mind of another Adultereſſe, who to her guilt of inchaſtitie added the bloody ſin of murder. Our moderne Chroniclers remember vs of one *Ethelburga*, daughter to king *Offa*, and wife to *Brithricus* king of the Weſt-Saxons, who aiming at nothing ſo much as her own libidinous delights, that ſhe might the more freely and ſecurely inioy them, by many ſundry treaſons conſpired the death of her husband: but hauing made many attempts, and not preuailing in any, the diuell (to whom ſhe was a conſtant votareſſe) ſo farre preuailed with her, that ſhe neuer gaue ouer her damnable purpoſe till ſhe had not onely diſpatcht him of life by poyſon, but was the death alſo of a noble young gentleman the chiefe fauourite of the king, and one whom in all his diſſeignes he moſt truſted. Theſe miſchiefes done, and fearing to be queſtioned about them, becauſe ſhe had incurd a generall ſuſpition, ſhe packt vp her choiceſt iewells, and with a truſtie ſquire of hers, one that had beene an agent in all her former brothelries, fled into France, where by her counterfeit teares and womaniſh diſſimulations, ſhe ſo farre inſinuated into the

A miſerable death.

A rare example of chaſtitie.

Ethelburga.

the kings breaſt, that the wrinckles of all ſuggeſtions were cleared, and ſhee freely admitted into the kings court, and by degrees into his eſpeciall fauour: ſo rich were her iewells, ſo gorgeous her attire, ſo tempting her beautie being now in her prime, and withall ſo cunning and deceitfull her behauiour; that all theſe agreeing together, not onely bated the hearts of the courtiers, but attracting the eyes of the great Maieſtie it ſelfe, in ſo much, that the king ſporting with her in a great Bay window, the prince his ſon then ſtanding by him, he merrily demanded of her, If ſhe were inſtantly to make election of a huſband, whether ſhe would chuſe him or his ſonne? to whom ſhee raſhly anſwered, That of the two ſhe would make choice of his ſon. The king at this ſomwhat mooued and obſeruing in her a lightneſſe of behauiour, which his blind affection would not ſuffer him before to looke into, thus replied, *Haddeſt thou made election of mee, I had poſſeſt thee of my ſonne; but in chuſing him, thou ſhalt inioy neither.* So turning from her, commaunded her to be ſtripped out of her iewells and gay ornaments, and preſently to be ſhriuen and ſent to a monaſterie: where ſhe had not long beene cloyſtred, but to her owne infamie, and the diſgrace of the religious houſe, ſhe was deprehended in the diſſolute imbraces of a wanton and leaude fellow, for which ſhe was turned out of the cloyſter and after died in great pouertie and miſerie. In memorie of whom there was a law eſtabliſhed amongſt the Weſt-Saxons, which diſabled all the kings wiues after her, either to be dignified with the name of queene, or vpon any occaſion to ſit with him in his regall throne: yet this woman, though ſhe died poorely, yet died (as it is ſaid) penitently, therefore me thinkes I heare her leaue this or the like memorie behind her.

An Epitaph vpon Ethelburga *Queene of the Weſt-Saxons.*

I was, I am not; ſmild, that ſince did weepe;
Labour'd, that reſt; I wak't, that now muſt ſleepe:
I playde, I plaie not; ſung, that now am ſtill;
Sawe, that am blind; I would, that haue no will.
I fed that, which feedes wormes; I ſtood, I fell:
I bad God ſaue you, that now bid farewell.
I felt, I feele not; followed, was purſude:
I war'd, haue peace; I conquer'd, am ſubdude.
I moou'd, want motion; I was ſtiffe, that bow
Belowe the earth; then ſomething, nothing now.
I catcht, am caught; I trauel'd, here I lie;
Liu'd in the world; that to the world now dye.

A merrie accident.

This melancholly it is not amiſſe to ſeaſon with a little mirth. In ſome other countrie it was, for I preſume ours affoards none ſuch, but a common houſewife there was, who making no conſcience of ſpouſe-breach or to vitiate her lawfull ſheets, had interteined into her ſocietie a ſwaggering companion, ſuch a one as amongſt vs we commonly call a Roring boy. This lad of mettall, who ſildome went with fewer weapons about him than were able to ſet vp againe a trade-falne cutler, had (to maintaine his miſtreſſes expenſes and his owne riots) committed a robberie, and likewiſe done a murder, and being apprehended for the fact, iudged, condemned, and (according to the law in that caſe prouided) hanged in chaines: the gybbet was ſet neere to the common hie-

hie-way, aud ſome mile diſtant from the cittie where this ſweete gentlewoman with her husband then inhabited, who becauſe in regard of the common fame that went vpon them, ſhe durſt neither giue her Loue viſitation in priſon, bee at his arraignement, or publike execution, her purpoſe was (as affection that breedes madneſſe, may eaſilie beget boldneſſe) vnknowne to her husband or any other neighbour, to walke in the melancholly euening and to take her laſt leaue of him at the gallows. Imagine the night came on and ſhe on her iourney. It happened at the ſame time a traueller beeing a footeman whoſe iourny was intended towards the towne, as purpoſing to lodge there that night; but being alone, and darkeneſſe ouertaking him, he grew doubtfull of the way and fearefull of robbing, therefore hee retired himſelfe out of the road and lay cloſe vnder the gybbet, ſtill liſtning if any paſſenger went by to direct him in the way, or ſecure him by his companie: as he was in this deepe meditation, the woman arriues at the place, and not able to containe her paſſion breaks out into this extaſie, *And muſt I needes then goe home againe without thee?* at which words the trauellor ſtarting vp in haſt, *No by no meanes* (quoth hee) *I ſhall bee glad of your company*; and with what ſpeed hee can makes towards her: away runnes the woman, thinking her ſweet heart had leapt downe from the gibbet and followed her, after ſpeedes the man as loath to be deſtitute of companie, ſtill crying, *Stay for me, Stay for me*: but the faſter he called, the faſter ſhe ran, feare added to both their haſt, downe they tumbled often, but as quickly they were vp againe, ſtill ſhe fled, ſtill hee purſued. But contrary was the iſſue of their feares, for ſhe neuer looked backe till ſhe came to her owne houſe, where finding the doores open and her husband ſet at ſupper, for haſt tumbled him and his ſtoole downe one way, and the table and meat another: hee riſing with much adoe, askt what the pox ſhe ayled, and if ſhe brought the diuel in with her at her taile? long it was ere ſhe could make him any anſwer or come to her right ſences: how ſhe excuſed it I knew not, the traueller when he found himſelfe neere the cittie, and ſaw light, ſlackned his pace, and went quietlie to his Inne, whether they euer met after to reconcile their miſtake or no I know not, neither is it much pertinent to inquire.

A Moderne Hiſtory of an Adultereſſe.

Ælian. lib. 7.

THe king of Scythia obſeruing a man to goe ſtill naked (whereas the coldneſſe of the clime enforceth them to inquire after ſables, furres, and the warmeſt garments can be found) in a violent and continued ſnow, meeting him, demanded of him whether he were not cold? Of whom the fellow asked another queſtion, Whether his forehead were cold or not? The king anſwered it was not: neither can I be cold (ô king replide he) where cuſtome hath made me all forehead: this may aptly allude to many as well in theſe our dayes as the former, in whom ſinne hath begot ſuch a habit, that where it once poſſeſſeth it ſelfe, it compells all the other powers and affections of the body and mind to become miniſters and vaſſailes: for ſinne whereſoeuer it doth vſurpe, doth tyranniſe, and as we ſee the dyer when he would ſtaine white cloath and put it into another hew doth it with a ſmall mixture, being nothing comparable either in weight or quantitie to the ſtuffe he would haue changed; ſo bee the mind neuer ſo chaſt, or the body of neuer ſo white and vnblemiſht a puritie: yet if the diuell once come to put in his ingredients, with great facilitie and eaſineſſe he will change the whole peece into his owne colour and complexion, and of this we haue both daily and lamentable experience: and therefore

fore cuſtome is called a ſecond nature : for alas how eaſilie wee ſee boldneſſe grow to impudence, and ſatietie into ſurfet. This puts mee in mind of ſeauen ſhort queſtions asked of the ſeauen wiſe men of Greece, and by them as briefely anſwered :

What's the beſt thing in man? The mind that's pure.
What's worſt? A man within himſelfe vnſure.
Who's rich? He that nought couets. What's he poore?
The couetous man that ſtarues amids his ſtore.
Womans chiefe beautie what? Chaſt life is ſuch.
Who's chaſt? She onely whom no fame dares tuch.
Who's wiſe? The man that can, but acts no ill.
The foole? That cannot, but intends it ſtill.

Bias Prianeus.
Pittacus Mitilenus.
Cleobulus Lindius.
Periander Corinthius.
Solon Athenien.
Chilon Lacedemon..
Thales Mileſius.

They that can containe themſelues within theſe few preſcriptions, may vndoubtedly ſtore vp a good name to themſelues, and honour to their poſteritie: But what the neglect of theſe may grow vnto, I will in ſome ſort illuſtrate vnto you in a moderne Hiſtorie lately happening, and in mine owne knowledge. An antient gentleman, as well growne in reputation, as yeares, and in thoſe parts where he liued hauing purchaſed to himſelfe a generall reſpect for both, maryed a beautifull young gentlewoman of good parts and parentage : But hauing no iſſue by her, he ſelected vnto his acquaintance a noble young gentleman, one that had trauelled France, Italy, Spaine, and had beene at the Sepulchre : making that happy vſe of his trauell, that he was able to diſcourſe properly and without affectation either of the ſcituation of citties, or the conditions and cuſtomes of people ; and in one word to giue him his owne deſerued character, there was nothing in him wanting that might become a perfect and a compleat gentleman. This young mans father was a great friend and familiar neighbour to this old man before ſpoken of, who had obſerued his modeſtie and curteous behauior euen from his infancie, and therefore was the more affected to his diſcourſe and company : his affection grew ſo farre that he purpoſed to make him a peece of his heire. Whileſt they continued in this familiaritie (and the young man ſtill frequented the houſe) there grew great acquaintance betwixt him and the gentlewoman : No maruell, for they had bin play-fellowes and ſchoole fellowes, and by reaſon of their paritie in yeares, vſed though an honeſt, yet a kind of ſuſpected familiaritie ; inſomuch that it grew to a calumnie, till paſſing from one man to another, it ariued at length to the eares of the young mans father, who ſorted opportunitie to talke with his ſonne, demaunding of him how that fire was kindled from whence this ſmoke grew: who, notwithſtanding many proteſtations of his owne innocence, in which he derogated nothing from truth, was charged by his father (to auoid all rumor and aſpertion) to forbeare the occaſion and abſent himſelfe from the houſe, and this he impoſed him vpon his bleſſing. To this the young man with great modeſtie aſſented ; as vnwilling to contradict his fathers counſell as to increaſe that iniurious ſuſpition concerning the gentlewomans honour, which was vndeſeruedly called in queſtion. It is to be vnderſtood, that many friendly and modeſt courteſies had paſt betwixt this young couple, in ſo much that hauing all libertie granted both of ſocietie and diſcourſe, hee preſt her vpon a time ſo farre, to know if it ſhould pleaſe God to call away her huſband (being verie old and by the courſe of nature not likely to liue long) how

A true diſcourſe.

ſhe purpoſed to diſpoſe of her ſelfe. To whom ſhe proteſted, that though ſhe wiſht her aged husband all long life and happineſſe, yet if it pleaſed the higher powers to lay the croſſe of widdowhood vpon her, ſhe would if ſo hee pleaſed, conferre vpon him her youth, her fortunes, and whatſoeuer ſhee was endowed with, before any other man liuing, if it pleaſed him to accept of them, and this ſhe bound with an oath: This the gentleman (betwixt honouring and louing her) could not chuſe but take wondrous kindly at her hands, and vowed to her the like. The conditions on both ſides were accepted, onely as ſhee had bound her ſelfe by one oath, ſhe impoſed vpon him another, namely, that till that time of her widdowhood, he ſhould neither aſſociate him priuately, conuerſe nor contract matrimonie with any woman whatſoeuer. Theſe things thus accorded betwixt them, yet the fathers coniurations ſo farre perſuaded with the ſonnes obedience, that notwithſtanding many vrgent and important meſſages from the good old man the husband (who wondered what diſtaſt might breed his ſudden diſcontinuance, as ſuſpecting nothing from either) he ſtill excuſed his abſence and forbore the houſe. It happened that ſome month after riding to a market towne not farre off equally diſtant betwixt his owne fathers houſe and the old gentlemans, to giue a meeting to ſome gentlemen of the countrey, by chance he happened vpon a chambermaide that belonged to his betrothed miſtreſſe, whom he well knew; he ſaluted her and ſhe him, and after ſome complement paſt betwixt them, he asking how euery body did at home, and ſhe on the other ſide wondering at his ſtrangenes, telling him how long he had beene expected, and how much deſired of all the houſe: theſe things ouer, he intreated her to drinke a cup of wine, which the maide willingly accepted. They being alone and falling into diſcourſe of many old paſſages well knowne to them both, the young man began to ſpeake how much he reſpected her miſtreſſe, and how dearely tendered her honour: ſhe on the other ſide began a cleane contrarie diſcourſe, as that for his own part ſhe knew him to be a noble gentleman and well parted, one whom her old maſter affected aboue all men; proceeding, that ſhe was not altogether ignorant what familiarities had paſt betwixt him and her miſtreſſe, who onely bore him faire outwardly and in ſhew, when another inioyed both her heart and body inwardly and in act, and that vpon her owne knowledge; and to confirme her accuſation, nominated the man (who was his neereſt and moſt familiar friend.) At this report the gentleman was ſtartled, but better conſidering with himſelfe, told her he thankt her for her loue, but could by no meanes beleeue her relation; firſt by reaſon he knew her ladies breeding, and was confirmed in her knowne modeſtie and vertue, as hauing himſelfe made tryall of both to the vttermoſt, hauing time, place, and opportunitie, all things that might beget temptation. Laſtly, for his friend, in all their continuall and daily conuerſation he neuer perceiued either familiar diſcourſe, wanton behauiour, or ſo much as the leaſt glance of eye to paſſe ſuſpitiouſly betwixt them. To which ſhe anſwered, it was ſo much the more cunningly carryed; for her owne part ſhe had but done the office of a friend, and ſo left him, but in a thouſand ſtrange cogitations: yet loue perſuading aboue iealouſie, he began againe to itterate and call to mind, with what an outward integritie ſhee had ſtill borne her ſelfe towards him, and with a puritie by no womans art to be diſſembled. Next he bethought himſelfe, that perhaps the maid might bee falne in loue with him, and by this calumny might ſeeke to diuert him from the affection of her miſtreſſe; or elſe ſhe had taken ſome priuat diſpleaſure againſt her, and

by

by this meanes thought to reuenge her ſelfe. In the middeſt of theſe apprehenſions, or rather diſtractions came another letter from the husband, complaining of his abſence, wondring at the cauſe, and vrgently deſiring his company, though neuer ſo priuate, where hee would reconcile himſelfe touching any vnkindneſſes that might bee conceiued, and withall reſolue him what hee ſhould truſt to concerning ſome part of his lands. The gentleman ſtill remembring his fathers charge, yet thought a little to diſpenſe with it, and writ backe word (knowing euery part of the houſe by reaſon of his long frequenting it) That if he pleaſed to leaue his garden doore open at ſuch a time of the night, hee would accept of ſuch prouiſion as hee found, and be merry with him for an houre or two, and giue good reaſon for his vnwilling diſcontinuance; but thus prouided, that neither wife, friend, nor ſeruant (ſauing that one whom hee truſted with his meſſage) might bee acquainted with his comming in or going out. This was concluded, the time of night appointed, and euery thing accordingly prouided: They met, the old man gaue him kind and freely entertainment, ſeeming ouerioyed with his companie, and demaunding the reaſon of his ſo great ſtrangeneſſe; Hee anſwered, that notwithſtanding his owne innocence, and his wiues approoued Temperance, yet bad tongues had beene buſie to their reproach, meaſuring them by their owne corrupt intents, and therefore to auoyde all imputation whatſoeuer, his ſtudy was by taking away the cauſe to preuent the effect: his reaſon was approoued, and the old man ſatisfied concerning both their integrities. Time calls the old man to his bedde, and the young gentleman is left to his reſt, purpoſing to bee gone early in the morning before any of the houſhold ſhould bee awake and ſtirring. Beeing now alone and not able to ſleepe in regard of a thouſand diſtracted fancies that were pondering in his minde and braine: hee aroſe from his bedde, and walking vp and downe the chamber, after ſome meditation, as of her beautie, her vowes, her proteſtation, her oathes, all pleading together in the behalfe of her innocencie ſo farre preuailed with him, That conſidering hee was now in the ſame houſe, and that by reaſon of the old mans age they very often lay aſunder, that hee was acquainted with euery ſtayre-caſe, and knew the ready way to her chamber; Loue conquering all ſuſpition, hee purpoſed once more to viſite the place where hee had (but euer honeſtly) ſate with her at all houres, and where their intended marriage was by their interchange of oathes at firſt confirmed. With this purpoſe ſtealing ſoftly vp the ſtayres, and liſtening at the doore before hee would preſume to knocke, hee might heare a ſoft whiſpering, which ſometimes growing lowder, hee might plainely diſtinguiſh two voyces (hers, and that gentlemans his ſuppoſed friend, whom the maide had before nominated) where hee might euidently vnderſtand more than proteſtations paſſe betwixt them, namely the mechall ſinne it ſelfe. At this beeing beyond thought extaſide, ſcarce knowing how to conteine himſelfe for the preſent, hee remembred him of his ſword in his chamber, whether hee went inſtantly with intent to returne, and breaking open the doore to tranſpierce them both in the adulterate act: but better iudgement guiding him, conſidering what murder was, and the baſeneſſe to become a perſonall executioner, withall remembring her beautie, their often meetings, kiſſes, and imbraces; his heart became too tender to deſtroy that goodly frame, in which nature had ſhewed her beſt of art, though the diuell his

worſt of enuy. Therefore hee inſtantly made himſelfe ready, left the place, and without the knowledge of any man or diſcouering to any what had paſt, returned to his fathers: where pondering at full with himſelfe, the nature of his abuſe (beeing beyond example) the ſtrictneſſe of his oath, beeing not onely debarred from marriage, but as it were baniſhed from the ſocietie of women; that ſhee onely reſerued him as a ſtale or ſhadow, whileſt another carryed away the ſubſtance; that ſhee kept her ſelfe to bee his wife, and anothers whore; and that from all theſe no ſafe euaſion could bee deuiſed to come off towards her like a gentleman, or towards God like a Chriſtian; all theſe iniuries ioyntly conſidered, droue him into a ſuddaine melancholie, that melancholie into a doubtfull ſickneſſe, and that ſickneſſe into a dangerous diſtraction, in ſo much that his life was much feared, and hee with great difficultie recouered: but by the helpe of good Phyſitions being cured, and the counſell of his beſt friends comforted; he at length gathered ſtrength, and prepared himſelfe for a ſecond trauell, with purpoſe neuer more to reuiſite his countrey where ſuch an vnnaturall monſter was bred. But before his departure, the old man hearing what he intended, ſent for him to his houſe to take of him an vnwilling leaue: at the importunitie of his owne father he was forced to accompany him thither, where hee muſt of neceſſitie take another view of his betrothed miſtreſſe and his treacherous friend. Dinner being paſt with his much impatience, it was generally imputed to his loath to depart; when his ſadneſſe was meerely grounded vpon her impudence. Parting growing on, ſhe ſingles him for a farewell, weeping in his boſome, wringing him by the hand, beſeeching him to haue a care of his ſafetie, but eſpecially of his vow and promiſe; all which proceeded from ſuch a counterfeit paſſion, as hee almoſt began to queſtion, what in his owne notion hee knew to bee infallible. But in ſtead of reply hee deliuered her a letter, which hee intreated her to vouchſafe to peruſe in his abſence, in which his minde was fully ſignified. Imagine them with the reſt of the companie diuided, euery one wiſhing the gentleman good ſpeede and ſafe returne: when ſhee retyring her ſelfe, opens the letter, wherein was layd open euery paſſage concerning her luſt, what hee himſelfe perſonally had heard and knowne, the place where, the time when, the very words whiſpered, with euery vndeniable circumſtance, and theſe expreſt with ſuch paſſionate efficacie, in which hee laboured to make knowne his iniuries, and her treacheries (the ſole occaſions of his voluntarie exile;) all theſe (I ſay) were ſo feelingly ſet downe, that they ſtrooke her to the heart, inſomuch that ſhee fell into a preſent frenzie, and diſpairingly ſoone after dyed. Which newes came to the gentleman before hee had paſt Graueſend, by which hee vnderſtood himſelfe to be quite releaſed of all his intricate oathes and promiſes: whoſe noble diſpoſition the old gentleman vnderſtanding, inſtated him in a great part of his land, which he inioyes to this day, and in my opinion, not altogether vndeſeruedly.

The wife of *Gengulphus*.

A homely tale I am next to tell you, were it of one of our owne countrey-women I would conceale it, but ſince it concernes a French woman, out it ſhall to the full, the rather for the authoritie of the Author who affirmes it. In the time that king *Æthelwold* raigned in Mercia, and *Stephanus Paulus* was Pope, one *Gengulphus* a good and deuoute man liued in Burgoigne, It is ſayde that hee bought a well in France, and at his prayers it ſunke there

there, and roſe againe in Burgoigne. But the greater miracle is behind (for therby hangs a tale.) This man ſued a diuoree, and was ſeparated from his wife, (vpon whom the ſtory vouchſafes no name) ſhe confederated with a clerk (who was the Adulterer) to take away his life: he being dead (as *Policronicon* teſtates) there were many miracles ſeene about his graue. This being told to his wife ſitting at a banquet, and being in all her iollitie, ſhee fell into a loud laughter, and thus ſaid, When my husband *Gengulphus* doth any ſuch miracles, then doe you all take notice that my Taile ſhall ſing. Theſe words (as my authour ſaith) were no ſooner vttered, but inſtantly there was heard from vnder her a filthy foule noyſe, and ſo oft as ſhe ſpake ſo often it was heard, and that continued vntill her dying day. *Pol: L: cap. 25.*

The hiſtory of Italy remembers vs of one *Iſabella* the wife of *Luchinus*, a Viſcount, who was the ſtrumpet of *Vgolinus Gonſaga* Prince of Mantua, as alſo of *Vittoria Corumbona*, who ſlew her husband to enioy the Duke *Brachiano*. *Friga* was the wife of *Othimus* king of the Danes; and as *Saxo Grammaticus* affirmes, proſtituted her body to one of her ſeruants. So *Babtiſta Egnatius* informes vs of the Empereſſe *Zoe*, who ſlew *Romanus Argiropilus*, that ſhe might freelier inioy the company of *Michael Paphlagon*, who after ſucceeded in the Empire. *Lewis*, ſeneſhall of Normandy taking his wife in adulterie, (named *Carlotta* with *Iohannes Lauerinus*, ſlew them both in the act. *Gregory Turonenſis* nominates one *Deuteria*, a beautifull French Lady, who was adulterated by king *Theobert*: as *Agrippina* the mother of *Nero* was corrupted by the Emperour *Domitian*. *Macrobius* ſpeakes of one *Iulia* a Greekiſh woman who beeing ſuſpected of adulterie by the great Orator *Demoſthenes*; his ſeruant *Æſopus* who was conſcious of all their meetings, could neither by faire meanes be wonne, nor torments compeld to betray hers or his maſters ſecrets, till *Demoſthenes* himſelfe made of it a voluntarie confeſſion. *Blondus*, *Martinus*, *Platina*, *Robert Barnes*, and others, writ of *Maude* the Dutcheſſe of Lorrein, who was after wife to a ſecond husband. *Aooron*, Marqueſſe of Eſten, from whom ſhe was diuorced by Pope *Hildebrand*, betwixt whom and her it is ſaid there were *Furtiuæ Complexus*, i. Imbraces by ſtealth: ſhe was after called the daughter of *S. Peter*, becauſe in her laſt teſtament ſhe bequeathed to the Church of Rome a great part of Hetruria, which is called vnto this day the Patrimonie of *S. Peter*. *Treuiſa* reports that in the time when *Marcus Commodus* was Emperour, hee ſent into Ægypt one *Philippus* as preſident ouer a Prouince, then in the iuriſdiction of the Romans. This *Philippus* had a beautifull daughter called *Eugenia*, who being wholy deuoted to the Chriſtian faith, but not daring to profeſſe it, becauſe of her father who proteſted all rigor to thoſe of that Sect, ſhee diſguiſed her ſelfe in mans habit, ſtealing from her fathers houſe, and made ſuch meanes that ſhe was baptiſed by the name of *Eugenius*, and after became a Monke. In proceſſe the old Abbot being dead, ſhe had ſo well demeand her ſelfe in the Monaſterie, that ſhe had the voice to be made Abbot in his ſtead; Being poſſeſt of the place, a leaud and an adulterous woman called *Malentia*, by all allurements poſſible would haue tempted *Eugenius* to luſt, but not preuailing, ſhee with loud acclamations pretending the other would haue forced her againſt her will, cauſed her to be apprehended and brought before the Iudge, which was the Preſident *Philip* the father to *Eugenia*, who being an enemy to all of Religious Orders, was eaſily induced to giue beleef to any accuſations commenſt againſt them, and puniſht euen ſleight faults with the extreameſt ſeueritie. *Eugenius* is accuſed, the circumſtances examined, and carry great ſhew of truth:

Iſabella.
Cornabona.
Friga.
Zoe.
Carlotta.
Denteria.
Iulia Greca.
Eugenia.
Malentia.

truth ; The Iudge is ready to proceede to ſentence, when *Eugenia* falling vpon her knees diſcloſeth her ſelfe to her father, and humbly intreated his pardon. To whom (notwithſtanding her diſguiſe) her face is eaſily knowne, his fellow Monkes ſtands amaſed, *Malentia* the accuſer confounded, but all in generall wonder-ſtrooke, till *Philippus* raiſing his faire daughter from the earth, embraceth her louingly, as extaſide with her recouerie beyond all expectation; for whoſe ſake he after renounced all his falſe heathen gods, and was chriſtened with his whole houſhold and family. Thus the wickedneſſe of one woman turned to the bleſſedneſſe and profit of many.

Elfritha.

Elfritha.

RAnulphus Monke of Cheſter tells this ſtorie; King *Edgar* (ſayth he) being in his youth much addicted to the loue of faire women, had intelligence that one *Elfritha* daughter to *Orgarus*, was for face, feature, and accompliſhments of nature, far ſurpaſſing all the Virgins of her time; in ſo much that hee not onely greatly deſired to ſee her, but purpoſed that if her beautie were any way anſwerable to that which fame had blazoned her to be, to make her his Queene. This ſecret apprehenſion hee communicated to one Earle *Ethelwold*, a noble gentleman, in his great fauour and beſt acquainted with his priuacies, commanding him to make a iourney to the Earle of Deuonſhire her father, and there to take of her a free and full ſurueigh, and finding her anſwerable to the publique rumor, not onely to demand her of the Earle *Orgarus*, but to bring her along with her father royally attended like the bride of a king, to partake with him all regall honours. This iourney *Ethelwold* with great willingneſſe vndertakes, without diſcloſing to any the ſecrets of his meſſage: and comming to the place where the damoſell with her father then ſoiourned, he was noblie entertained, as a fellow peere, and an eſpeciall fauourit to the king. No ſooner came the Ladie in preſence, but *Ethelwold* began to conceiue that report had beene too niggardly in her praiſe, for hee had not in his lifetime ſeene a Ladie of ſo incomparable a feature, to whom all the Court-beauties appeared ſcarce good Chriſtall to that vnmatchable Diamond. What cannot loue worke in the heart of man, when ſuch a beautie is his obiect? it makes the ſonne forget his father, and the father not remember that hee hath a ſonne, but either hath made the others bed inceſtuous: It hath ſubiected cities, and depopulated countries, made the ſubiect forget his allegeance to his ſoueraigne, and the ſoueraigne moſt vnnaturall and inhumane to his ſubiect, as may appeare by this hiſtorie. This Earle ſurpriſed with the loue of this Ladie, hath either quite forgot the meſſage he was ſent about, or elſe is not pleaſed to remember it. Not ſpeaking of the king at all, but counterfeiting ſome occaſions into that countrey, and as if he had happened vpon that place by accident, or come to giue him viſitation in noble courteſie; at ſupper finds diſcourſe concerning the Ladie, and at length preuailed ſo farre with the old earle that they were contracted that night, and the next morning married. After ſome few daies ſoiourne there, the kings impoſitions inforced him to take an vnwilling farewell of his new married bride, onely at parting he earneſtly intreated them for diuerſe reaſons which much imported him, to keepe the marriage as ſecret as poſſibly might bee, and ſo poſted backe to the Court. He was no ſooner arriued, but the king was buſily inquiſitiue concerning the beautie of the Ladie, how tall, how ſtraight, of what haire, what complection, whether her lookes were cheerfull or ſad, her behauiour ſober or ſuſpitious.

To

To all which he anſwered in few, ſhe was indeed a Ladie, and that was her beſt, an Earles daughter and therfore flattered, for what in a priuat woman is commendable, is in ſuch excellent ; and what in the former praiſe worthie, in the latter rare and admirable : but for this Ladie *Elfritha* ſhe was a courſe homeſponne peece of fleſh, whoſe nobilitie and dower might make her capable of beeing wife to ſome honeſt Iuſtice of peace, or Sherife of the ſhire, but not becomming the bed of any of the nobilitie (vnleſſe ſome one whoſe eſtate was decayd;) indeed a meer Rooke, and moſt vnworthie the eye of the princely Eagle. With this anſwere the king was ſatisfied, and for the preſent diſpoſed his affection elſewhere, immagining theſe prayſes might be diuulged abroad as well in ſcorne of her perſon as otherwiſe, ſo for ſome few weekes it reſted: in which interim *Ethelwold* was oft miſt in the court, and diſcontinued his wonted ſeruice, no man could ſcant tell or informe the king how he diſpoſed himſelfe, and ſtill when he came to preſent his ſeruice he would excuſe his abſence with ſome infirmitie or other, which was the reaſon of his inforced retirement: beſides, hee was often obſerued to intreate leaue to recreat himſelfe in the countrey, and take the benefit of the freſh ayre, as commodious for his health, in all which libertie hee paſt his limits. This bred ſome iealoſie in the king, and the rather becauſe the fame of this Ladies vnmatched beautie more and more increaſed. Therefore to bee more punctually informed of the truth, he ſent another priuat meſſenger, who brought him intelligence how all things ſtood, with the certeintie of euerie accident how it befell. The king not knowing how to diſgeſt ſuch an iniurie from a ſubiect, ſmothered his grieuance for a ſpace, and at length cauſed the geſts to bee drawne, for hee purpoſed a progreſſe into the Weſt. *Ethelwold* yet nothing ſuſpecting, was the formoſt man to attend the king vpon his iourney : but when they came almoſt to Exceſter, he began to miſtruſt the kings purpoſe, the rather becauſe hee ſent to the Earle *Orgarus* that at ſuch a time hee meant to feaſt with him. Now muſt *Ethelwold* beſtirre himſelfe, or inſtantly hazard the kings high diſpleaſure : he therefore poſts in the night to his wife and to his father in law, reports the truth of euerie circumſtance from the beginning, how he was ſent by the king, and to what purpoſe, how her beautie had ſo inflamed him that he was compelled by violence of affection to deceiue the kings truſt ; and laſtly, to ſecure his owne life, which for the loue of her he had hazarded, he was forced to diſparage her feature, diſſemble her worth, and diſgrace her beautie : and therefore beſought her, as ſhe tendered his ſafetie being her husband, either not to appeare before the king at all, or if ſhe were called for and ſo compelled, to bee ſeene in that faſhion as he had deſcribed her to his ſoueraign, namely with a ſmodged face, counterfeit haire, vncomely habit, and in her behauiour to put on ſuch a garbe of folly as might rather breed loathing than any liking in his maieſtie. The firſt of his ſpeech ſhe heard with patience, but when he came to deliuer to her how he had diſparaged her beautie, and to the king too; nay more, would haue her derrogate from her owne worth, and be acceſſarie to the blaſting of that beautie which nature had made ſo admirable, this her womaniſh ſpleene could hardly diſgeſt: yet ſhe ſoothed him vp with faire and promiſing language, and told him ſhe would better conſider of it, and ſo diſmiſt him in part ſatisfied. In the morning he preſented himſelfe early to attend the king, who was that day to bee entertained by the earle his father in law. All things were noblie prouided, and *Edgar* royally receiued and ſet to diuner (ſome write that *Ethelwold* had cauſed a kitchin maid to put on his wiues habit, and ſit at the kings Table

Table, but I find no ſuch matter remembered in my Author) the truth is, the king about the middeſt of dinner cald for the Earle *Orgarus* and demanded of him whether he had a wife or no, if he had, why he might not haue her companie, knowing it was a generall obſeruation in England, that without the wiues entertainement there could be no true and heartie welcome? The earle replied, that at that time he was an vnhappie widdower: he then demaunded, whether he had any children to continue his poſteritie? to which he anſwered, heauen had onely bleſt him with one daughter a plaine damoſell, yet the ſole hope of his future memorie. The king was then importunate to ſee her, and commanded her to be inſtantly brought vnto his preſence; which put *Ethelwold* into a ſtrange agonie, yet ſtill hoping ſhe had done as hee had late inioyned her, when ſhee (contrarie to his expectation) came in apparelled like a bride, in rich and coſtly veſtures, her golden haire fairely kembed and part hanging downe in artificiall curles, her head ſtoocke with jewells, and about her neck a chaine of diamonds, which gaue a wonderous addition to that beautie which naked of it ſelfe without any ornament was not to bee paraleld; a contrarie effect it wrought in the king and her husband. To *Edgar* ſhe ſeemed ſome goddeſſe, at leaſt a miracle in nature; to *Ethelwold* (in regard of his feare) a furie, or what worſe hee could compare her to. O fraile woman, in this one vanitie to appeare beautifull in the eyes of a king, thou haſt committed two heinous and grieuous ſinnes, Adulterie, and Murder, for accordingly it ſo fell out. *Edgar* was as much ſurpriſed with her loue, as incenſed with hate againſt her lord, both which for the preſent he diſſembled, neither ſmiling on the one, nor frowning on the other. In the afternoone the king would needes hunt the ſtagge in the forreſt of Werwelly, ſince called Hoore-wood: In the chace, by the appointment of *Edgar*, Earle *Ethelwold* was ſtrooke through the bodie with an arrow and ſo ſlaine, the king after made *Elfritha* his bride and queene. The Earle had a baſe ſonne then preſent at the death of his father, of whom the king asked how hee liked that manner of hunting, to whom he anſwered, Royall ſir, what ſeemeth good to you ſhal be to me no way offenſiue: from that time forward he was euer gratious with the king. And *Elfritha* thinking to make attonement with heauen for the murder of her husband, or rather (as *Ranulphus* ſaith) for cauſing *Edward* (to whom ſhe was ſtep-mother) to be ſlaine, that her owne ſonne *Egelredus* might raigne, builded an Abbie for Nunnes at Worwell, where ſhe was after buried.

Gunnora.

IN the time that *Agapitus* was Pope, *Lewis* king of Fraunce, the ſonne of *Charles*, cauſed *William Longa Spata* the ſecond duke of Normandie to bee treacherouſly ſlaine: this *William* was ſonne to *Rollo*. The Lords of Normandie with this murder much inſenced, watched their aduantage, and ſurpriſed the king in Rhothemage, where they committed him to ſafe cuſtodie, till he had promiſed and ſworne to yeeld vp Normandie to *Richard* ſonne and immediate heire to *William* the late murdered duke, and moreouer in what place ſoeuer the king and the yong duke ſhould haue meeting to conferre, that *Richard* ſhould weare his ſword, but king *Lewis* neither to haue ſword nor knife about him. This *Richard* being yong, was called *Richard* the Old; he had beſides another attribute giuen him, which was, *Richard* without Feare, becauſe he was neuer known to be diſmayde at any thing; but a third aboue theſe was, that he pretended to be wonderous religious. He was duke two and fiftie yeares,

yeares, and tooke a Ladie to his bed from Denmarke, whoſe name was *Gunnora*, by whom he had fiue ſonnes and two daughters, the eldeſt of which was married to *Etheldredus* king of England, her name was *Emma*, and ſhee was called the flower of Normandie. Concerning this bold, yet religious duke, it is reported by *Marianus*, *lib.* 2. *Henricus*, *Ranulphus*, and others, that beſides many other teſtimonies of his ſanctitie, this one made him moſt eminent, A Monke of Andoenus in Rothomage a town in Normandie, going one night to meete with his ſweet heart, his way lay ouer a bridge, and vnder that bridge was a deepe foord or riuer, it ſo happened, that miſtaking his footing, hee fell into the water and there was drowned. He was no ſooner dead but there came to carrie away his ſoule, an Angell and a Fiend, theſe two contended about it, the one would haue it, ſo would the other, great was the controuerſie betwixt them; at length they concluded to put the caſe to duke *Richard*, & both to ſtand to his arbitrement: much pleading there was on both ſides, at length the duke gaue ſentence, That the ſoule ſhould be reſtored againe to the bodie, & be placed againe vpon that bridge from whence he had falne, and if then he would offer to goe from thence to his ſweet heart, the diuell ſhould take him; but if otherwiſe, he (becauſe he was a Church-man) ſhould be ſtill in the Angels protection. This was done, and the Monke left his way to the woman, and fled to the church, as to a ſanctuarie, whether the duke went the next day and found the Monkes clothes ſtill wet, and told the Abbot euerie circumſtance as it fell out; therefore the Monke was ſhriuen, did penance, was abſolued and reconciled. This I haue read, which I perſuade no man to beleeue. This duke liued with the faire *Gunnora* long time diſhoneſtly and without marriage, had by her thoſe children aforeſaid, but at length by the perſuaſion of the nobilitie, and interceſſion of the cleargie, he tooke her to wife. The firſt night after the marriage when the duke came to her bed, ſhe turned her backe towards him, which ſhe had neuer done till that time: at which hee maruelling, demaunded of her the reaſon why ſhe did ſo. To whom ſhe anſwered, before I was your ſtrumpet, and therfore as a ſeruant was tide to doe your pleaſure in althings, but now I am your wife, and made part of your ſelfe, therefore henceforth I claime with you an equall ſoueraignte, and will doe what mee liſt, bearing my ſelfe now like a princeſſe, not like a proſtitute. This I am eaſily induced to beleeue, for how ſoone do honoures change manners. *Iuuenall* in his ſixt Satire ſpeaking of marriage thus ſayth,

Emma.

A ſtrange Tale.

Semper habet lites æternaque iurgia lectus, &c.

The marriage bed is ſildome without ſtrife.
And mutuall chidinges: hee that takes a wife,
Bargaines for mightie trouble, and ſmall reſt,
Sleepe growes a ſtranger then, whileſt in her breſt
She lodgeth Paſſion, Selfe-will, Anger, Feare,
And from her eyes drops many a feigned teare? &c.

Somewhat to this purpoſe ſpake *Terentius* in his *Adelphis*.

Duxi vxorem, quam ibi non miſeriam vidi, &c.

I made choice of a wife, with iudgement ſound,
What miſerie haue I not therein found?
Children are borne, they proue my ſecond care,
They ſhould be comforts, that my corſiues are.

For

For her and them, I ſtudie to prouide,
And to that purpoſe, all my time's applyde:
To keepe her pleas'd, and raiſe their poore eſtate,
And what's my meede for all, but ſcorne and hate?

Iuſtina.

Mariamnes

Doſides.
Metheta.
Cleopatra.
Beronica.
Saloma.
Herodias.

And ſo much for *Gunnora*. It ſeemes the Emperor *Valentinianus* was neither well read in *Iuuenall* nor *Terrens*, He, when his wife commended vnto him the beautie of the Ladie *Iuſtina*, tooke her to his bed, and for her ſake made a law, That it ſhould be lawfull for any man to marrie two wiues. It is read of *Herod* the Great that he had nine wiues, and was diuorſed from them all, only for the loue of *Mariamnes* neice to *Hircanus*, for whoſe ſake he cauſed himſelfe to bee circumciſed, and turned to the faith of the Iewes: he begot on her *Alexander* and *Ariſtobulus*; on *Doſides*, *Antipater*; on *Metheta*, *Archelaus*; on *Cleopatra*, *Philip* and *Herodes Antipas* (he that was afterward called *Tetrarch*, one of the foure princes:) *Ariſtobulus* that was *Herodes* ſonne begotten on *Beronica* the daughter of his own Aunt called *Saloma*; he begot the great *Agrippa*, *Ariſtobulus*, & *Herod* that was ſtrooke by the Angell: alſo on the aforeſaid *Beronica* hee begot two daughters, *Mariamnes*, & *Herodias* who was after *Philips* wife, that was Vncle to *Ariſtobulus*: neuertheleſſe whileſt *Philip* was yet aliue *Herodias* became wife to his brother *Herod*. At length there fell debate betwixt her, *Mariamnes*, and *Saloma Herods* ſiſter. *Herod* by the inſtigation of *Saloma* ſlew *Hyrcanus* the Prieſt, and after *Ionathas* the brother of *Mariamnes*, who againſt the law hee had cauſed to be conſecrated Prieſt at the age of ſeuenteene yeares. After that he cauſed *Mariamnes* to bee put to death, with the husband of his ſiſter *Saloma*, pretending that *Hyrcanus* and *Ihonathas* had adulterated his ſiſter. After theſe murders, *Herod* grew madde for the loue of *Mariamnes*, who was held to bee the faireſt Ladie then liuing, & innocently put to death. He then tooke againe his wife *Doſides* and her ſonne *Antipater* to fauour, ſending *Alexander* and *Ariſtobulus* the ſons of *Mariamnes* to Rome to be inſtructed in the beſt litterature, whom after hee cauſed to be ſlaine. And theſe were the fruites of Adulterous and Inceſtuous marriages.

Of Women that haue come by ſtrange Deaths.

THere are many kinds of deaths, I will include them all within two heades, Violent, and Voluntarie: the Violent is, when either it comes accidentally, or when we would liue and cannot: the Voluntarie is, when we may liue and will not; and in this wee may include the bleſſeddeſt of all deaths, Martyrdome. I will begin with the firſt, and becauſe gold is a mettall that all degrees, callings, trades, myſteries, and profeſſions, of either Sex, eſpecially acquire after: I will therefore firſt exemplifie them that haue dyed golden deaths.

Of the Miſtreſſe of Brennus. *Of* Tarpeia, *and* Acco *a Roman Matron.*

OF *Midas* the rich king, and of his golden wiſh I preſume you are not ignorant, and therefore in vaine it were to inſiſt vpon his hiſtorie, my buſineſſe is at this time with women. *Brennus* an Engliſhman, and the yonger brother to

Belinus

Belinus, both ſonnes of *Donwallo*) was by reaſon of compoſition with his brother, with whom hee had beene competitor in the kingdome, diſpoſed into France, and leading an armie of the Galls, inuaded forreine countries, as Germanie, Italie, ſacking Rome, and piercing Greece: In ſo much that his glorie ſtretched ſo farre, that the French Croniclers would take him quite from vs, and called him *Rex Gallorum*, witneſſe *Plutarch* in his ſeuenteenth *Paralel.* This *Brennus* ſpoyling and waſting Aſia, came to beſiege Epheſus, where falling in loue with a wanton of that cittie, he grew ſo inward with her, that vpon promiſe of reward ſhee vowed to deliuer the cittie into his hands: the conditions were that he being poſſeſt of the Towne, ſhould deliuer into her ſafe cuſtodie, as many jewells, rings, and as much treaſure as ſhould counteruaile ſo great a benefit: to which he aſſented. The towne deliuered, and he being victor, ſhee attended her reward; when *Brennus* commanded all his ſouldiers from the firſt to the laſt, to caſt what gold or ſiluer or iewells they had got in the ſpoyle of the cittie, into her lap; which amounted to ſuch an infinite maſſe, that with the weight thereof ſhe was ſuffocated and preſt to death. This *Clitiphon* deliuers in his firſt booke *Rerum Gallicar.* to anſwere which, *Ariſtides Meleſius in Italicis* ſpeakes of *Tarpeia*, a noble Virgin or at leaſt nobly deſcended, and one of the keepers of the Capitoll: ſhe in the warre betwixt the Sabines and the Romans, couenanted with king *Tatius*, then the publike enemie, to giue him ſafe acceſſe into the mountaine Tarpeia, ſo hee would for a reward but poſſeſſe her of all the gold and iewells which his ſouldiers the Sabines had then about them. This ſhee performing, they were likewiſe willing to keepe their promiſe, but withall loathing the couetouſneſſe of the woman, threw ſo much of the ſpoyle and treaſure vpon her, that they buried her in their riches, and ſhe expired amiddeſt a huge Magozin. But remarkable aboue theſe is the old woman *Acco* or *Acca*, who hauing done an extraordinarie courteſie for the cittie of Rome, they knew not better how to requite her than knowing her auaritious diſpoſition, to giue her free libertie to goe into the common treaſurie and take thence as much gold as ſhe could carrie. The wretched woman ouerioyed with this donatiue, entered the place to make her packe or burden, which was either ſo little ſhe would not beare, or ſo great ſhe could not carrie, and ſwetting and ſtriuing beneath the burden, ſo expired. The like though ſomthing a more violent death, died the Emperour *Galba*, who in his life time being inſatiate of gold, as being couetous aboue all the Emperours before him, they powred moulten gold downe his throat, to confirme in him that old Adage, *Qualis vita, finis ita.* The like was read of the rich Roman *Craſſus.*

The reward of Couetouſneſſe.

Tarpeia.

Acco,

Of ſuch as haue died in child-byrth.

THough of theſe be infinites, and dayly ſeene amongſt vs, yet it is not altogether amiſſe to ſpeake ſometing though neuer ſo little, which may haue reference to antiquitie. *Volaterranus* remembers vs of *Tulliota* the daughter of *Marcus Cicero*, who being firſt placed with *Dolobella*, and after with *Piſo Craſſipides*, died in child-bed. The like *Suetonius* puts vs in minde of *Iunia Claudilla* who was daughter to the moſt noble *Marcus Sillanus*, and wife to the Emperor *Caius Calligula* who died after the ſame manner. *Higinus* in his two hundred threeſcore and fourth Fable tells this tale: In the old time ſayth he, there were no midwiues at all, and for that cauſe many women in their modeſtie, rather ſuffered themſelues to periſh for want of helpe, than that any man ſhould bee ſeene or knowne to come about them. Aboue all, the Athenians were moſt

Tulluota.

Iunia. Claudilla.

curious

curious that no ſeruant or woman ſhould learne the art of Chyrurgerie. There was a damoſell of that cittie, that was verie induſtrious in the ſearch of ſuch myſteries, whoſe name was *Agnodice*, but wanting meanes to attaine vnto that neceſſarie skill, ſhe cauſed her haire to be ſhorne, and putting on the habit of a yong man, got her ſelfe into the ſeruice of one *Heirophilus* a Phiſitian, and by her induſtrie and ſtudie hauing attained to the deapth of his skill and the height of her own deſires, vpon a time hearing where a noble ladie was in child-birth, in the middeſt of her painfull throwes, ſhe offered her ſelfe to her helpe, whom the modeſt Ladie (miſtaking her Sex) would by no perſuaſion ſuffer to come neere her, till ſhe was forced to ſtrip her ſelfe before the women, and to giue euident ſignes of her woman-hood. After which ſhee had acceſſe to many, prooving ſo fortunate, that ſhe grew verie famous. In ſo much that being enuied by the colledge of the Phiſitians, ſhee was complained on to the Ariopagitæ, or the nobilitie of the Senat: ſuch in whoſe power it was to cenſure and determine of all cauſes and controuerſies. *Agnodice* thus conuented, they pleaded againſt her youth and boldneſſe, accuſing her rather a corrupter of their chaſtities, than any way a curer of their infirmities: blaming the matrons, as counterfeiting weakeneſſe, onely of purpoſe to haue the companie and familiaritie of a looſe and intemperate yong man. They preſt their accuſations ſo farre, that the Iudges were readie to proceede to ſentence againſt her; when ſhee opening her breſt before the Senat, gaue manifeſt teſtimonie that ſhe was no other than a woman: at this the Phiſitians the more incenſt made the fact the more henious, in regard that being a woman, ſhe durſt enter into the ſearch of that knowledge, of which their Sex by the law was not capable. The cauſe being once more readie to goe againſt her, the nobleſt matrons of the cittie aſſembled themſelues before the Senat, and plainely told them, they were rather enemies than husbands, who went about to puniſh her, that of all their Sex had beene moſt ſtudious for their generall health and ſafetie. Their importancie ſo farre preuailed, after the circumſtances were truely conſidered, that the firſt decree was quite abrogated, and free libertie granted to women to imploy themſelues in thoſe neceſſarie offices, without the preſence of men. So that Athens was the firſt cittie of Greece, that freely admitted of Mid-wiues by the meanes of this damoſell *Agnodice*.

Agnodice.

Of Women that ſuffered Martyrdome.

Corona.

AND of theſe in briefe. *Corona* was a religious woman who ſuffered martyrdome vnder the tyrannie of *Antonius* the Emperour, Her death was after this manner, ſhe was tyde by the armes and legges betwixt two trees, whoſe ſtiffe branches were forced and bowed downe for the purpoſe, the bowes being ſlackned and let looſe, her bodie was toſt into the ayre, and ſo cruelly diſſeuered limbe from limbe. *Anatholia* a Virgin, by the ſeuere commaund of *Fauſtinianus* the Preſident, was tranſpierſt with a ſword. *Felicula* (as *Plutarch* witneſſeth) when by no perſuaſion or threats, promiſes or torments, ſhe could be forced to renounce the Chriſtian Faith, by the command of *Flaccus Comes* ſhee was commanded to be ſhut vp in a Iakes, and there ſtifled to death. *Murita* had likewiſe the honour of a Martyr, who being baniſhed by *Elphedorus* a certaine Arrian, oppreſt with cold and hunger, moſt miſeraby died. *Hyrene* the Virgin, becauſe ſhee would not abiure her faith and religion, was by *Siſimmius* ſhot through with an arrow. The like death ſuffered the martyr *Chriſtiana* vnder *Iulian* the Apoſtata. *Paulina* a Roman Virgin, and daughter to the Prefect

Artemius

Artemius was with her mother *Candida* ſtoned to death by the commaund of the tyrant *Diocleſian*. *Agatho virgo Catanenſis* was ſtrangled in priſon, by the command of the Conſull *Quintianus*. *Theodora*, a Virgin of Antioch, was beheaded by the tyrannie of *Diocleſian*. *Iulia* Countes of Eulalia, ſuffered the ſame death vnder the Preſident *Diaconus*. *Margarita* a maide and a martyr, had her head cut off by *Olibrius*. *Zoe* the wife of *Nicoſtratus*, was nayled vnto a croſſe and ſo ended her life, partly with the torture of the gybbet, and partly with the ſmoke (that the executioner made at the foot of the gallowes) ſuffocated. *Iulia Carthagenſis*, becauſe ſhe would not bow to Idolls and adore the falſe heathen gods, but was a conſtant profeſſor of the true Chriſtian faith, was martyred after the ſelfeſame manner. *Emerita* the ſiſter of *Lucius* king of England (who had the honour to be called the firſt Chriſtian king of this countrie) ſhee ſuffered for the Faith by fire. *Alexandria* was the wife of *Dacianus* the Preſident, who being conuerted to the Faith by bleſſed ſaint *George*, was therefore by the bloodie murderer her husbands owne hands ſtrangled. *Maximianus* the ſonne of *Diocleſian*, with his owne hands likewiſe ſlew his naturall ſiſter *Artemia*, becauſe that forſaking all Idolatrie, ſhee prooued a conuertite to the true Chriſtian Faith. *Flauia Domicilla*, a noble Ladie of Rome, was baniſhed into the Iſle Pontia in the fifteenth yeare of the raigne of *Domitian*, for no other reaſon but that ſhee conſtantly profeſſed her ſelfe to bee a Chriſtian. Theſe two following ſuffered perſecution vnder *Antonius Verus* in France: *Blondina* who is ſayd to wearie her tormentors, patiently induring more than they could malitiouſly inflict, in ſo much that before ſhee fainted, they confeſſed themſelues ouercome, ſhe readie ſtill to ſuffer and beare, when they had not blows to giue, for as oft as ſhe ſpake theſe words, *I am a Chriſtian, neither haue I committed any euill*, ſhe ſeemed to the ſpectators of her martyrdome, to bee ſo refreſhed and comforted from aboue, that ſhe felt no paine or anguiſh in the middeſt of her torture, and in that patience ſhe continued without alteration euen to the laſt gaſpe. *Biblis*, one that before through her womaniſh weakeneſſe had fainted for feare of torments, comming to ſee her with others executed, was ſo ſtrengthened to behold their conſtancie, that as it were awakened out of her former dreame, and comparing thoſe temporall puniſhments (which laſted but a moment) with the eternall paines of Hell fire, gaue vp her ſelfe freely for the Goſpels ſake. *Dioniſius* in an Epiſtle to *Fabius* Biſhop of Antioch, reckons vp thoſe that ſuffered martyrdome vnder *Decius* the Emperour. *Quinta*, a faithfull woman, was by the Infidels brought into a Temple of their Idolls, vnto which becauſe ſhe denied diuine adoration, they bound her hand and foot, and moſt inhumanly dragged her along the ſtreets vpon the ſharpe ſtones; but when that could not preuaile with her, they beat her head and ſides, and bruiſed them againſt Mill-ſtones, that done, ſhee was pitiouſly ſcourged, and laſtly, bloodily executed. The ſame Lictors layd hands on *Appolonia* a Virgin, but ſomething grounded in yeares, and becauſe ſhe ſpake boldly in the defence of her Faith, firſt with barbarous crueltie they beat out her teeth, then without the cittie they prepared a huge pile, threatning to burne her inſtantly vnleſſe ſhee would renounce her Chriſtianitie, but ſhee ſeeming to pauſe a little, as if ſhe meant better to conſider of the matter, (when thy leaſt ſuſpected) leapt ſuddenly into the fire and was there conſumed to aſhes. *Ammomarion* a holy Virgin, after the ſuffering of many torments vnder the ſame tyrant, gaue vp her life an acceptable ſacrifice for the Goſpell. *Mercuria* a vertuous Woman, and one *Dioniſia* a fruitfull and child-bearing Martyr, after they were queſtioned

about their faith, and in all arguments boldly oppoſed the iudges, were firſt rackt and tortured till they were paſt all ſence of feeling, that done, they cauſed them to be executed. *Theodoſia* was a virgin of Tyrus; about the age of eighteene years, ſhe comming to viſite certaine priſoners at Ceſaria who were called to the barre, and becauſe they ſtood ſtedfaſtly in the defence of the Goſpell, prepared themſelues to heare the moſt welcome ſentence of death pronounced againſt them: which *Theodoſia* ſeeing, gently ſaluted them, comforted them, and perſuaded them to continue in their conſtancie, withall humbly deſired them to remember her deuoutly in their prayers, which ſhe knew would be acceptable to him for whoſe loue they ſo freelie offered vp their liues. The officers this hearing, dragd her before the Preſident, who at firſt deſpiſing her youth, began to talke with her as to a child, but finding her anſwers modeſt and weightie, began further to argue with her: but ſeeing himſelfe vnable to hold argument as being conuinced in all things, hee grew into ſuch a malitious rage, that he firſt cauſed her to be ſcourged before his face, euen till the fleſh gaue way to diſcouer the bones; but this not preuailing, hee commanded her inſtantly to be dragged from thence, and from an high place to be caſt headlong into the ſea. I will conclude this diſcourſe of Martyrs with one of our owne moderne ſtories: Our engliſh chronicles report that *Maximus* the Emperour hauing held long warre with one *Conon Meridock* a reſolute and bold Brittaine, hauing in many bloody conflicts ſped diuerſly, ſometimes the victory inclining to one ſide, and then to another, but in concluſion to the loſſe of both; their hoſtilitie was by mediation at length attoned, and a firme peace eſtabliſht betwixt them: that done, *Maximus* made warre vpon the Galls, and inuading a Prouince then called America (but ſince Little Brittaine) he wonne it by the ſword, and after ſurrendered it to *Conon* to hold it for euer as of the Kings of great Brittaine. This *Conon Meridock* was a Welch-man, and from hence it may bee, That all that nation aſſume to themſelues the name of Brittons. This eminent captaine being onely furniſht with ſouldiours for the preſent warres, but wanting women to maintaine future iſſue, to him was ſent *S. Vrſula* with eleauen thouſand virgins to bee eſpouſed to *Conon* and his knights. But being met at ſea by the the Pagan pyrats, becauſe they would neither change their faith nor proſtitute themſelues to their barbarous and beaſtly luſts, they were all by theſe inhuman wretches cut to peeces and caſt ouer board, and therefore in mine opinion not vnworthily reckoned amongſt the Martyrs. From theſe I will proceede to others.

Theodoſia.

How Welchmen come to be called Brittons.

Ariſtoclæa.

OF all the deaths that I haue read of, this of *Ariſtoclæa* me thinkes exceedes example: with which howſoeuer her body was tormented, her ſoule could not be greeeued, for neuer woman dyed ſuch a louing death. *Plutarch* in his Amatorious narrations hath thus deliuered it: Aliartes is a cittie of Boetia, in which was borne a virgin ſo beautified and adorned with all the gifts and perfections of nature, as ſhe ſeemed vnparaleld through Greece; her name was *Ariſtoclæa*, the ſole daughter of *Theophanes*. To her there were many ſutors, but three eſpecially of the nobleſt families of the cittie, *Strato*, *Orchomenius*, and *Caliſthenes Aliartius*: Of theſe *Strato* being the richeſt, he ſeemed the moſt indeered to her in affection, for he had firſt ſeene her at Lebedæa bathing her ſelfe in the fountaine Hercyne, from whence hauing a basket vpon her arme, which ſhe was to vſe in the ſacrifice to *Iupiter*, he tooke a full view of her in her way

Plutarch in Amator. narrat.

to

to the Temple: yet *Caliſthenes* he fed himſelfe with the greater hopes, becauſe he was of more proximitie and neerer to the virgin in allians: betwixt theſe two *Orchomenius* ſtood as a man indifferent. Her father *Theophanes* vpon their importunities doubtfull, and not yet hauing determined on which to conferre his daughter, as fearing *Stratoes* potencie who in wealth and nobilitie equalled if not anteceded the beſt in the cittie, he therefore put it off to one *Trophonius* to be decided: but *Strato* moſt confident in his owne opinion and ſtrength tooke the power of her diſpoſing from *Trophonius* and gaue it vp freely into her owne will. The damſell in a confluence of all her kindred and friends gathered for that purpoſe, and in the ſight of her ſuitors, was publikely demaunded, of which of them ſhe made choice? who anſwered, of *Caliſthenes*. *Strato* taking this in an irreconcilable diſgrace, and in the greatneſſe of his ſpirit not able to diſgeſt an iniurie (as he tooke it) of that nature, diſſembling his ſpleene, and ſome two dayes after meeting with *Theophanes* and *Caliſthenes*, hee gaue them a friendly and an vnſuſpected ſalutation, deſiring ſtill a continuance of their antient loue and friendſhip; that ſince what many couet one can but enioy, he could content himſelfe with his owne lot, howſoeuer deſiring that their amitie might remaine perfect and vnchanged: theſe words came ſo ſeemingly from the heart, that they with great ioy did not only entertain his loue and voluntarie reconcilement, but in all curteſie gaue him a ſolemne inuitation to the wedding, which he as complementally entertained; and vpon theſe tearmes they parted. *Strato* ſubornes a crew of ſuch as he might beſt truſt, and addes them to the number of his ſeruants, theſe hee ambuſhes in diuers places ſelected for his purpoſe, but all to be ready at a watch-word. *Caliſthenes* bringing *Ariſtoclæa* towards the fountaine called Ciſſoeſſa, there to performe the firſt Sacreds belonging to marriage, according to the cuſtome of her auncetors; *Strato* with his faction ariſeth, and with his owne hands ceiſeth vpon the virgin; on the other ſide *Caliſthenes* hee catcheth the faſteſt hold he can to keepe her; *Strato* and his pull one way, *Caliſthenes* and his another: thus both contending in the heat of their affection, but not regarding her ſafetie whom they did affect, ſhe as it were ſet vpon the racke of loue, pluckt almoſt to peeces, betwixt them both expired. Which ſeeing *Caliſthenes*, hee was ſuddenlie loſt, neither could any man euer after tell what became of him, whether he puniſht himſelfe by ſome extraordinarie death or betooke himſelfe to voluntarie exile. *Strato* openly before his owne people tranſpierſt himſelfe, and fell downe dead vpon the body of *Ariſtoclæa*. Of no ſuch death dyed *Democrita*, whoſe hiſtory next enſueth.

Democrita.

Alcippus the Lacedemonian had two daughters by his wife *Democrita*. He hauing with great iuſtice and integritie managed the affaires of the weale publike, more for the common good than any peculiar gaine or profit of his own, was affronted by an oppoſite faction which emulated his goodneſſe: and being brought before the Ephori, it was deliuered to them in a ſcandalous and lying oration, how and by what meanes *Alcippus* intended to abrogate and adnichilate their lawes: for which he was confind from Sparta, neither could his wife & daughters (who willingly offered themſelues to attend vpon his aduerſity) be ſuffered to aſſociate him, but they were deteined by the power and command of the publike magiſtrate. Moreouer an edict was made, That neyther the wife was capable of inheritance, nor the daughter of dower out of their fathers goods, notwithſtanding they had many ſutors of ſuch noble gentlemen as loued them for their fathers virtues. It was likewiſe by the enemy moſt

enuiously suggested to the Senat, that the two Ladies might be debard from marriage; their reason was, that *Democrita* was heard often to wish, and withall to presage that she should see children borne of her daughters who would in time reuenge the wrongs of their grandfather. This being granted, and shee euery way circumscribed both in her selfe, her husband, and issue, euery way confind; she expected a publike solemnitie, in which according to the custome, the women of the cittie with the virgins, houshold seruants, and infants had meeting, but the matrons and wiues of the nobilitie kept their night-festiuall in a conclaue or parlor by themselues. Then she guirt her selfe with a sword, and with her two daughters secretlie conueyd her selfe into the Temple, attending the time when all the matrons were most busie about the ceremonies and mysteries in the conclaue: then hauing made fast the doores and shut vp the passages, and heaped together a great quantitie of billets with other things combustible, prouided for the purpose, but especially all that sweete wood that was ready for the sacrifice of that solemnitie she set all on fire: which the men hastening to quench in multitudes, she before them all with a constancie vndaunted, first slew her daughters, and after her selfe, making the ruins of this Temple their last funerall fire. The Lacedemonians hauing now nothing left of *Alcippus* against which to rage, they caused the bodies of *Democrita* and her daughters to be cast out of the confines of Sparta. For this ingratitude, it is said by some, that great earth-quake happened which had almost ouerturned the cittie of Lacedemon: from *Democrita* I come to *Phillis*.

Phillis.

Demophron the sonne of *Theseus* and *Phædra*, the halfe brother to *Hippolitus*, returning from the warres of Troy towards his countrey, by tempests and contrarie winds being driuen vpon the coast of Thrace, was gently receiued and affectionately entertained by *Phillis*, daughter to *Lycurgus* and *Cruſtumena* then king and queene of that countrey, and not onely to the freedome of all generous hospitalitie, but to the libertie and accesse vnto her bed. He had not long soiourned there, but he had certaine tydings of the death of *Mneſtheus*, who, after his father *Theseus* was expulsed Athens had vsurped the principalitie: pleased therefore with the newes of innouation, and surprised with the ambition of succession, he pretending much domesticke businesse, with other negotiations pertaining to the publike gouernment, after his faith pawned to *Phillis* that his returne should be within a moneth, hee got leaue for his countrey: therefore hauing calked and moored his ships, making them seruiceable for the sea, he set saile towards Athens, where arriued, he grew altogether vnmindfull of his promised faith or indented returne. Foure moneths being past and not hearing from him by word or writing, she sent him an Epistle in which she complaines his absence, then persuades him to call to mind her more than common curtesies, to keepe his faith ingaged to her, and their former contract to make good by marriage; the least of which if he refused to accomplish, her violated honour she would recompence with some cruell and violent death: which she accordingly did, for knowing her selfe to bee despised and vtterly cast off, she in her fathers Pallace hung her selfe. From *Phillis* I proceede to *Deianeira*.

Deianeira.

Iupiter begat *Hercules* of *Alcmena*, in the shape of her husband *Amphitrio*, ioyning three nights in one; whom *Euristius* king of Micena (at the vrgence of his stepmother *Iuno*) imployd in all hazardous and fearefull aduentures, not that thereby he might gaine the greater honour, but by such meanes sooner perish: but his spirit was so great, and his strength so eminent, that from foorth all these

theſe ſwallowing dangers he ſtill plunged a victor: amongſt theſe difficulties was that combat againſt *Achelous*, a Flood in Ætolia (who tranſhapt himſelfe into ſundry figures for the loue of *Deianeira* daughter to *Oeneus* and *Althæa* king and queene of Calidon, and ſiſter to *Meleager*) he, whom no monſters nor earthly powers could tame, by the conqueſt of *Achelous* wonne *Deianeira* for his bride. But he whom all tyrants and terrours were ſubiect to, ſubmitted himſelfe to effeminacie, and the too much dotage vpon women: for when *Euritus* king of Oechalia had denied him his daughter *Iole* (before promiſt him) the citty taken and the king ſlaine he tooke her freely into his embraces; with whoſe loue he was ſo blinded, that at her imperious command hee layd by his clubbe and Lions skinne (the trophyes of his former victories) and, which was moſt vnſeemely for ſo great a conquerour, put on a womaniſh habit and bluſht not with a diſtaffe in his hand to ſpinne amongſt her damſells. In briefe, what ſlauerie and ſeruitude ſoeuer he had before ſuffered vnder the tyranny of *Omphale* queene of Lydia, of whom he had begot *Lamus*, he indured from her: which *Deianeira* hearing, in a letter ſhe layes open to him all his former noble acts and victories, that by comparing them with his preſent deboiſhtneſſe, it the better might incourage him to returne to the firſt, and deterre him from the laſt. But hauing receiued newes of *Hercules* calamitie, by reaſon of the poiſoned ſhirt ſent him by her ſeruant *Lychas* dipt in the blood of the Centaure *Neſſus*, in which ſhe thought there had beene the vertue to reuoke him from all new loues, and eſtabliſh him in his firſt (for ſo *Neſſus* had perſuaded hir, when in her tranſwaftage ouer the flood Euenus he was ſlaine by the arrow of *Hercules* dipt in the poyſon of *Lerna*) when ſhe I ſay heard of the death of her husband, and that (though vnwillingly) it happened by her meanes, ſhee dyed by a voluntarie wound giuen by her owne hand. Not ſuch was that which followes. The Ionians through all their Prouince being puniſht with a moſt fearfull and horrible peſt, in ſo much that it almoſt ſwept the cittie and countrey, and had it longer continued would haue left their places and habitatious deſolate, they therefore demanded of the Oracle a remedie for ſo great a miſchiefe, which returnd them this anſwer, That the plague ſhould neuer ceaſe till the young man *Menalippus* and the faire *Cometho* were ſlaine and offered in ſacrifice to *Diana Tryclaria* (and the reaſon was, becauſe hee had ſtrumpeted her in her Temple.) And notwithſtanding their deaths, vnleſſe euery yeare at the ſame ſeaſon a perfectly featured youth and a virgin of exquiſite beautie (to expiate their transgreſſion) were likewiſe offered vpon the ſame altar, the plague ſhould ſtill continue: which was accordingly done, and *Menalyppus* and the faire *Cometho* were the firſt diſh that was ſerued vp to this bloody feaſt. The ſame author ſpeakes of the daughter of *Ariſtodemus* in this manner: The Meſſenians and the Lacedemonians hauing continued a long and tedious warre, to the great depopulation of both their nations, thoſe of Miſſene ſent to know the euent of the Oracle at Delphos, and to which partie the victorie would at length incline. Anſwer is returned, That they ſhall bee conquerors, and the Lacedemonians haue the worſt: but vpon this condition, To chuſe out of the family of the Æpitidarians a virgin pure and vnblemiſht, and this damſel to ſacrifice to *Iupiter*. This *Ariſtodemus* hearing (a Prince and one of the nobleſt of the familie of the Æpitidarians) willing to gratifie his countrey, chuſed out his onely daughter for immolation and ſacrifice: which a noble youth of that nation hearing, ſurpriſed both with loue and pittie; loue in hope to inioy her, and pitty, as grieuing ſhe ſhould bee ſo diſmembred; he thought rather

Deianeira.

Iohannes Wyerius, lib. 1.

Cometho.

The daughters of *Ariſtodemus.*

ther to make shipwracke of her honour than her life, since the one might bee by an after-truth restored, but the other by no earthly mediation recouered. And to this purpose presents himselfe before the altar, openly attesting that she was by him with child, and therefore not onely an vnlawfull but abhominable offering in the eyes of *Iupiter*. No sooner was this charitable slander pronounced by the young man, but the father more inraged at the losse of her honour now, than before commiserating her death, being full of wrath he vsurpes the office of the priest, and with his sword hewes the poore innocent Lady to peeces. But not many nights after this bloody execution, the Idæa of his daughter bleeding, and with all her wounds about her, presented it selfe to him in his troubled and distracted sleepe: with which being strangely mooued, he conueighed himselfe to the tombe where his daughter lay buried, and there with the same sword slew himselfe.

Pheretrina. *Herodotus* in *Euterpe* speakes of one *Pheretrina* queene of the Baccæans, a woman of a most inhumane crueltie, she was for her tyranny strooke by the hand of heauen, her liuing body eaten with wormes and lice, and in that languishing misery gaue vp the ghost. *Dyrce.* *Propert.* in his third book speaks of one *Dyrce*, who much grieued that her husband *Lycus* was surprised with the loue of one *Antiopa.* *Antiopa* caused her to be bound to the horns of a mad bull; but her two sonnes *Zethus* and *Amphion* comming instantly at the noyse of her lowd acclamation, they released her from the present danger, and in reuenge of the iniurie offered to their mother, fastned *Dyrce* to the same place, who after much affright, and many pittifull and deadly wounds, expired. *Consinge.* *Consinge* was the queene of Bithinia, and wife to *Nicomedes*, whose gesture and behauiour appearing too wanton and libidinous in the eyes of her husband, hee caused her to be woorried by his owne dogges. *Plin. lib. 7.* *Pyrene.* *Pyrene* the daughter to *Bebrix* was compest by *Hercules* in the mountaines that diuide Italy from Spaine, she was after torne in pieces by wild beasts, they were cald of her *Montes Pyreneæ. i.* The Pyrenean mountaines. *Gatis.* *Antipater Tarcenses apud Vollateran.* speakes of one *Gatis*, a queene of Syria, who was cast aliue into a moate amongst fishes, and by them deuoured; she was likewise called *Atergatis.* *Atergatis.* *Sygambis* was the mother of *Darius* king of Persia, as *Quintus Curtius* in his fourth booke relates, she dyed vpon a vowed abstinence for being taken prisoner by *Alexander*, yet nobly vsed by him, whether tyred with the continuall labour of her iourney, or more afflicted with the disease of the mind it is not certaine: but falling betwixt the armes of her two daughters (after fiue dayes abstinence from meate, drinke, and light) she expired. *Sygambes.* *Semele.* *Semele* the mother of *Bacchus*, a Theban Lady, and of the royall race of *Cadmus* perisht by thunder. *Martia.* *Pliny* in his second booke writes of one *Martia* great with child who was strooke with thunder, but the infant in her wombe strooke dead onely, shee her selfe not suffering any other hurt or dammage: in which place he remembers one *Marcus Herennius*, a Decurion, who in a bright & cleare day when there appeared in the sky no signe of storme or tempest, was slaine by a thunderclappe. *Pausanius apud Vollateran.* saith that *Helena.* *Helena* after the death of her husband *Menelaus*, being banished into Rhodes *Polyzo.* by *Megapenthus* and *Nicostratus* the sonnes of *Orestes*, came for rescue to *Polyzo* the wife of *Pleopolemus*, who being iealous of too much familiaritie betwixt her and her husband, caused her to be strangled in a bath: others write of her, that growing old, and seeing her haires growne gray, that face growne wythered whose lustre had beene the death of so many hundered thousands; shee caused her glasse to be broken, and in despaire strangled herselfe. The like *Ca-*

lius

lius lib. 6. cap. 15. remembers vs of one *Acco*, a proude woman in her youth, and growne decrepid through age, finding her brow to be furrowed, and the freſh colour in her cheekes quite decayed, grew with the conceit thereof into a ſtrange frenzie: ſome write that ſhe vſed to talke familiarly to her owne image in the Mirhor, ſometimes ſmile vpon it, then againe menace it, promiſe to it, or flatter it, as it came into her fancie: in the end with meere apprehenſion that ſhe was growne old, and her beautie faded, ſhee fell into a languiſhing and ſo died. *Iocaſta* the inceſtuous mother to *Æteocles* and *Polynices*, beholding her two ſonnes periſh by mutuall wounds, ſtrooke with the terrour of a deede ſo facinorous, inſtantly ſlew her ſelfe. So *Biſaltia* a mayd, diſpiſed by *Calphurnius Craſſus*, into whoſe hands ſhe had betraide the life of her father, and freedome of her countrie fell vpon a ſword and ſo periſhed. *Zoe* the Empereſſe, with her husband *Conſtantius Monachus*, both about one time died of the Peſtilence. *Gregorius Turonenſis* writes of one *Auſtrigilda* a famous Queene, who died of a diſeaſe called Diſenteria, which is a flux or wringing of the bowells. Of the ſame griefe died *Sauſones*, ſonne to *Chilperick*. *Serena* the wife of *Dioclesian*, for verie griefe that ſo much Martyres blood was ſpilt by her husbands remorſeles tyrannie, fell into a feauer and ſo died. *Glauſinda* daughter to the king of the Gothes and wife to *Athanagildus* was ſlaine by *Chilperick*, the ſonne of *Clotharius*, at the inſtigation of his ſtrumpet *Fredegunda*, ſo ſaith *Volateranus*. *Sextus Aurelius* writes, that the Emperour *Conſtantius*, ſonne to *Conſtantius* and *Helena*, cauſed his wife *Fauſta* (by whoſe inſtigation he had ſlaine his ſonne *Criſpus*) to die in an hot ſcalding bath. *Herodotus* ſpeakes of *Lyſides* otherwiſe called *Meliſſa* the wife of *Periander*, who at the ſuggeſtion of a ſtrumpet cauſed her to be ſlaine, which makes *Sabellicus* amongſt others to wonder, why for that deede onely he ſhould be numbered amongſt the ſeuen wiſe men of Greece. *Marcus Cecilius* in his ſeuen and twentieth booke vpon *Pliny* accuſeth *Calphurnius Beſtia* for poyſoning his wiues, ſleeping. *Plinie* in his fourteenth booke, nominates one *Egnacius Melentinus* who ſlew his wife for no other cauſe but that ſhee had drunke wine, and was acquited of the murder by *Romulus*. *Auctoclea* the daughter of *Sinon* and wife of *Laertes* king of Ithaca when by a falſe meſſenger ſhe heard her ſonne *Vlyſſes* was ſlaine at the ſiege of Troy, ſuddenly fell downe and died. The mother of *Antiſta* ſeeing her daughter forſaken by *Pompey* the great, and *Æmilia* receiued in her ſtead, ouercome with griefe ſlew her ſelfe. *Perimele* a damoſell, was vitiated by *Achelous*, which her father *Hyppodomus* tooke in ſuch indignation, that from an high promontorie he caſt her headlong downe into the Sea. *Hyppomanes* a prince of Athens, deprehending his daughter *Lymone* in adulterie, ſhut her vp in a place with a fierce and cruell horſe, but left no kind of food for one or the other, in ſo much that the horſe oppreſt with hunger deuoured her, hence came that Adage fathered vpon *Diogineanus*, *More cruell than Hyppomanes*. *Gregorius Turonenſis* remembers one *Deuteria* fearing leaſt her yong daughter, now grown ripe and marriageable, who might bee deflowred by the king *Theodebertus*, caſt her headlong into the riuer that runs by the citie Viridunum, where ſhe was drowned. *Orchamus* finding his daughter *Leucothoe* to be vitiated by *Appollo* cauſed her to be buryed aliue. *Lucilla* the daughter of *Marcus Antonius* and *Fauſta*, as *Herodian* reports, was ſlaine by the hand of her brother *Commodus*, againſt whom ſhe had before made a coniuration. *Lychione* the daughter of *Dedalion*, becauſe ſhe durſt compare hirſelf, with *Diana* was by the goddeſſe wounded to death with an arrow; at the celebration of whoſe exequies when her body was to be burnt, her father likewiſe caſt himſelfe into

Acco.

Iocaſta.

Biſaltia.

Zoe.

Auſtrigilda

Serena.

Glauſinda.

Freiegunda.

Fauſta, Lyſides al Meliſſa.

Auctoclea.

Antiſta.

Perimela.

Lymone.

Deuteria.

Leucothoe.

Lucilla.

Lychione.

to the fire. *Hylonome* the ſhee Centaur, ſeeing her husband *Cillarius* ſlaine in the battaile betwixt the Centaurs and the Lapithes, fell vpon his ſword and ſo expired. *Anmianus*, and *Marcellus lib.* 16. haue left recorded, that *Mithridates* king of Pontus being ouercome in battaile by *Pompey*, committed his daughter *Dyraptis*, to the ſafe cuſtodie of the Eunuch *Menophilus* to bee kept in a ſtrong Cittadell called Syntiarium, which when *Manutius Priſcus* had ſtraitly beſieged, and the Eunuch perceiued the defenders of the Caſtle diſmaide and readie to ſubmit themſelues and giue vp the fort; hee drew out his ſword and ſlew her, rather than ſhe ſhould be made a captiue to the Roman Generall.

Dyraptis.

Sabina. *Sextus Aurelius* writes of the Empreſſe *Sabina* the wife of *Adrian*, who hauing ſuffered from him many groſſe and feruile iniuries, gaue her ſelfe vp to a voluntarie death, when ſhee conſidered ſhee had ſupported ſo inhumane a tyrant, and ſuch a contagious peſt to the common weale. *Pontus de Fortuna*, ſpeakes of a Virgin amongſt the Salattines called *Neara*, who greeuing that a yong man to whom ſhee was betrothed, had forſaken her and made choice of another, cauſed her vaines to be opened, and bled to death. *Cleopatra* after the death of *Anthony*, leaſt ſhee ſhould bee preſented as a captiue, to grace the triumphs of *Auguſtus*, gaue her arme to the byting of an Aſpe, of which ſhee died; for in that manner was her picture preſented in Rome, of whom *Propertius lib.* 3. thus ſpeakes,

Neara.

Cleopatra.

Brachia ſpectaui ſacris admorſa colubris.

Neara and *Charmione*, were the two handmaides of *Cleopatra*, Theſe (as *Plutarch* & others report of them) would by no perſuaſion ſuruiue their queen and miſtreſſe, who perceiuing (as they were gaſping betwixt life and death) the crowne to be falne from the temples of their dead Ladie, raiſed themſelues from the Earth with the ſmall ſtrength they had left, and placed it right againe on her fore-head, that ſhee might the better become her death; which they had no ſooner done, but they both inſtantly fell downe and breathed their laſt; an argument of an vnmatchable zeale to the princeſſe their Ladie.

Neara and *Charmione*

Monima and *Veronica Chia* were the wiues of *Mithridates*, who vnderſtanding of his tragicall fall and miſerable end, gaue vp their liues into the hands of the Eunuch *Bochides*. *Monima* firſt hanged her ſelfe, but the weight of her bodie breaking the cord, ſhe grew ſomewhat recouered, and fell into this acclamation, *O execrable power of a diadem, whoſe command euen in this ſmall ſad ſeruice I cannot vſe*: which words were no ſooner ſpoke, but ſhe offered her throate to the ſword of the Eunuch, who inſtantly diſpatched her both of life and torment. *Veronica* dranke off a chalice of wine tempered with poyſon, which diſperſing into her vaines and keeping her in a languiſhing torment, her death was likewiſe haſtned by the Eunuch *Bochides*. A ſtrange madneſſe poſſeſt the Virgins of Mileſia: theſe, as *Ælianus* and others haue writ, gaue themſeues vp to voluntarie deaths, many or the moſt ſtrangling themſelues, this grew ſo common amongſt them that ſcarce one day paſt in which ſome one or other of them were not found dead in their chambers. To remedie which miſchiefe the Senators of the citie made a decree, That what maide ſoeuer ſhould after that time lay violent hands vpon her ſelfe, the body ſo found dead, ſhould be ſtript naked, and in publike view dragd through the ſtreetes, freely expoſed to the eyes of all men: The impreſſion of which ſhame more preuailing than the terrour of death, none was euer after knowne to commit the like outrage vpon themſelues. *Phædra* the ſteppe-mother to *Hyppolitus* her ſonne in law, and wife of *Theſeus*, when ſhee could not corrupt

Monima Mileſia Veronica Chya.

The Mileſian Virgins.

Phædra.

young

yong man her ſon in law, to make inceſtuous the bed of his father, deſpairing, hung her ſelfe: yet before her death ſhe writ certain letters in which ſhe accuſed *Hippolitus* to his father of inceſt, which after prooued the ſpeedie cauſe of his death. Amongſt many ſtrange deaths, theſe of two mothers are not the leaſt remarkable: moſt ſtrange it is that ſudden ioy ſhould haue as much power to ſuffocate the ſpirits, as the power of lightning. The rumor of the great ſlaughter at the Lake of Thraſimenes being publiſhed, one woman when beyond all hope ſhe met her ſonne at the cittie gate ſafely returned from the generall defeates, caſt herſelfe into his armes, where in that extaſie of ioy ſhee inſtantly expired. Another hearing her ſonne was ſlaine in the battaile, after much ſorrow for his death, ſitting in her owne houſe and ſpying him vnexpectedly comming towards her ſafe and in health, ſhe was ſo ouercome with ſudden ioy, that not able to riſe and giue him meeting, ſhe died as ſhe ſate in her chaire. Moſt ſtrange it is that ioy ſhould make ſpeedier way to death than ſorrow: theſe mothers *Zoe* remembered by *Valerius Maximus lib.9.cap.*12. So much I hope ſhall ſuffice for women that haue died ſtrange deaths, for I had rather heare of many to liue well, than that any one ſhould die ill. I onely intreate patience of the curteous Reader, that as I haue begun this booke in ſadneſſe, ſo he will giue me leaue to conclude it in jeſt. Some no doubt (though not iuſtly) will taxe me for my too much intermixtion of hiſtorie, and ſay there bee many things inſerted, not pertinent to my proiect in hand, which might better haue beene left out than put in: They in my conceit doe but dally with me, and put ſuch a tricke vpon me as a gentleman did vpon a countrey hoſteler. My Tale is but homely, but it hath a ſignificant Morrall. This traueller often vſing to a thorowfare Inne, was much annoyed by reaſon that betwixt his chamber and the ſtable, where he commonly vſed to ſee his horſe dreſt and meated, there lay great heapes of pullens doung in his way, which much offended him, and being willing either to be rid of that inconuenience, or puniſh him that might remedie it, hee tooke occaſion to aske the hoſteler what dounghill that was which was ſo offenſiue. Hee anſwered him, his maſter kept great ſtore of pullen about the houſe, and that was all Hennes doung. Hennes doung ſaith the gentleman, I haue a peece of land at home I would it were all there, if thou canſt helpe me to any quantitie of it (being ſure that it is ſuch) I will giue thee twentie ſhillings a loade for as much as thou canſt prouide, and fetch it away with mine owne carriage. The fellow hearing this, promiſed within a moneth to furniſh him with twentie loade at leaſt at the ſame price. The match was made, and the gentleman after breakefaſt tooke horſe and departed. The hoſteler beſpeakes all ſuch ſoyle as the Towne could affoord, or the next Villages by, and made ſuch a huge heape as annoyed the whole yard (knowing the gentleman to haue beene euer a man of his word) who came according to the time appointed. The hoſteler is glad to ſee him, and tells him he hath prouided him of his commoditie, and withall brings him to the place where it lay like a layſtall. The gentleman ſeemes wondrous glad of this new merchandiſe, and drawes out certaine peeces out of his pocket, as if he meant to giue him preſent payment, but withall asked him, Art thou ſure all this is Hens-doung? vpon my life it is ſaith the hoſteler, expecting ſtill to finger the gold. But (replyde the gentleman) art thou ſure there is no cockes doung amonſt it? ô lord yes (ſaith the hoſteler) how can it be elſe? why then quoth the gentleman I pray thee make thy beſt of it good friend, for if there be the leaſt cockes doung amongſt it, it will doe me no pleaſure, I will not giue thee

Two mothers.

The Hoſtelers Tale.

thee three farthings for it all. Thus was the hoſteler, notwithſtanding his former coſt, forced to remooue all that muckhill, and make the yard cleane at his owne charge, with much addition of mockerie and laughter. If for a little quantitie of cockes doung you cauell at all the reſt here included, the better judgements I hope will impute it, as to my ſimplicitie, ſo to your ouer curioſitie. Another maine thing is to be feared, wherein I muſt of force incurre the cenſure of ſome or other, namely, Why amongſt prophane hiſtories I haue inſerted Martyres, and to confirme their truth haue brought Authors that haue beene held ſuperſtitious? I anſwere to all in generall, I haue onely ſpecified ſuch things as I haue read, and for mine owne opinion I keepe it reſerued. But becauſe I now come to a concluſion, I will end this booke thus briefly, in regard that women die, and ſo many die, and that they die at all, I will giue you a womans reaſon why it is ſo, *Becauſe they can liue no longer.*

Explicit lib. quartus.

Inſcriptus MELPOMENE.

THE FIFTH BOOKE
inscribed TERPSICHORE.

Intreating of Amazons: and other Women famous either for Valour, or for Beautie.

A Question may be demanded, Why vnder the Muse *Terpsichore*, I personate the Bold and the Beautifull, the Warrelike and the Faire, she being the Muse to whom measures and daunces are solely peculiar, as being of them the onely and first inuentresse? I answer, (and I hope not impertinently) that considering euery circumstance, I know not how to commend them to a more fit Mecænas or Patron: for of what doth all your martiall discipline consist; but vpon time, number, measure, distance, and order? and all these in *Choreis*, *Tripudijs* (*i.* daunces) especially are obserued. In daunces we keepe time to the musicke; so in marching or drilling, our eares are attentiue to the voice of the captaine or generall. In the figures of the one, and files of the other, number is necessarily obserued, so is measure, distance, and order, for in these they haue an equall correspondence. Now concerning faire women, whom in all Maskes at the Court, Cittie, or elsewere, doe your gallants picke out, but the virgins or Ladies most beautifull? nay euen at Wakes or weddings in the countrie, the fairest lasse is continually called out to daunce, be it but to the harpe, taber, or bag-pipe. Amongst the souldiers were celebrated the Pirhick daunce in armour, first instituted by king *Pyrrhus* of Epire; so likewise the Matachine or sword daunce: what measures haue beene deuised for the exercise of faire Ladies, Custome deriued from all Antiquitie still makes frequent amongst vs. It was vsed amongst the Iewes, witnes *Herodias*, and is still continued in Spaine, Fraunce, and England. A second doubt is, whether the magnanimous, or the exquisitly featured, whether Fortitude, or Pulcritude, ought to haue precedence and first place. It is a maxime amongst the Phisitions, *Plus necat gula, quam gladius, i.* surfets haue beene the destruction of more men than the sword: so I am of opinion, That beautie hath beene the ruine of more citties, the depopulation of more kingdomes, and destruction of more men than the sword. But in this place, since the courage of the mind, and excellence of forme, contend for the vpper hand, I take it from Feature, to bestow it on Magnanimitie and spirit, since the deeds of

of the one liue to all posteritie, but the frailtie of the other is subiect to euery small infirmitie: Therefore *Ouid* in his booke *de arte Amandi* thus writes,

Forma bonum fragile est, quantum q; accedit ad annos
Fit minor, & Gradu carpitur ipse suo, &c.

Form's a fraile good: as time runnes on, it wasts,
And the more spends it selfe, the more it hasts.
Nor alwayes can the purple violet smell,
Or Lillies bloome, in whitenesse that excell.
The fragrant rose whose beautie we desire,
The leaues once falne, shewes but a naked brire.
O thou most faire, white heires come on apace,
And wrinckled furrowes which shall plow thy face.

So likewise *Petronius Arbiter* in one of his Satyres.

Quod solum formæ decus est, cecidere Capillæ.

The onely beautie of her shape (her haire)
Fell from her head, her beautie to impaire.
Summer succeedes the Spring, her Autumne chaceth,
And them sad Winter with his snow disgraceth.
Deceitfull Nature, all these youthfull ioyes
Thou gau'st vs first, thou art the first destroyes.

Now the fruits and effects of this fraile beautie, especially where a faire face meeteth with a corrupted mind, I will next shew you by historie. *Achab* by the persuasion of his faire wife *Iesabell* was the death of many of the Prophets of the Lord. *Dalila* was the confusion of *Sampson* the Strong. Strange women brought *Salomon* the Wise to Idolatrie, and to forget God. *Ioram*, a king of Israell, at the instigation of *Athalia* committed many horrible outrages. *Helena's* beautie was the occasion of that infinite slaughter betwixt the Greekes and Troians. *Pelops* succeeding in the kingdome of Phrygia made warre vpon *Oenomaus* the father of *Hyppodamia*, because being surprised with her beautie, she was denyde him in marriage. Another *Hyppodamia*, the wife of *Perithous*, was the occasion of that great *Centauromachia*, or battaile betwixt the Centaures and the Lapithes; for which *Propertius* calls her *Ischomache* of the greeke word *Isco*, which signifieth *Habeo*, and *Mache Pugna*: his words are these,

Iesabell.
Dalila.
Athalia.
Helena.
Hippodam.
Ischomach.

Qualis & Iscomache Lapithæ genus Heroinæ,
Centauris medio grata rapina mero.

Such as Iscomache that was,
Of the Lapythæan line,
She whom the Centaures would haue rapt
Amidst their cups of wine.

Pericles for his loue to *Aspasia* made warre against the Samians. For *Chrisæis* the daughter of *Chrises* (Priest to *Apollo*, vitiated by *Agamemnon*) a plague was sent amongst the Greekish host, which ceased not till she was returned backe to her father: for so writes *Tortellius*. *Lauiniaes* beautie, the daughter of King *Latinus* and the Queene *Amata*, was cause of the combustion betwixt *Turnus* and *Æneas*: so saith *Pontanus*, *lib.* 4. *de Stellis*. *Lysimachus* the sonne of *Agathocles* poysoned his owne sonne *Agathocles*, by whose fortunate hand he had receiued

Aspasia.
Chrysæis.
Lauinia.

the

the honour and benefit of many glorious victories, at the instigation of his wife *Arsinoe*, the sister of *Ptolomeus*. *Vollateran*. *Iphis* a youth of exquisite feature, strangled himselfe, because he was despised by the faire, but cruell *Anaxarite*. *Archelaus* king of Macedon was slaine by a young man called *Crateua*, because hauing first promised him his faire daughter, he after bestowed her vpon another. The Poet *Archilocus* called *Iambographus*, because *Lycambes* denyde him his daughter in marriage, writes against him such bitter Iambicks, that hee despaired and hanged himselfe, therefore *Ouid* thus writes:

Arsinoe.
Anaxarite.

Post modo si perges, in te mihi liber Iambus
Tincta Licambæo *sanguine tela dabit.*
If thou pursu'st me still, my booke
Iust vengeance shall implore,
And in Iambickes weapons yeeld
Dipt in Lycambes *gore.*

Iustine in his 27 booke relates, That *Seleucus Callinicus* king of Syria, for exiling *Berenice* his steppe-mother, sister to *Ptolomæus*, was by the same *Ptolomæus* inuaded and prosecuted by armes. *Deiphebus* after the death of *Paris*, hauing marryed *Hellen*, to which infortunate match her beautie had inuited him, was by her treacherie not onely murdered, but his body hackt and mangled, being almost made one vniuersall wound. *Tortellius* reports of one *Euander* the nephew of *Pallas* king of the Arcadians, at the persuasion of his mother *Nicostrate* slew his owne father. *Oreστes* the sonne of *Agamemnon* slew *Pyrrhus* the sonne of *Achilles*, being surprised with the beautie of *Hermione* daughter to *Menelaus*: and *Helena Pteleras* king of the Thebans was slaine by king *Creon*, being betrayde by his owne *Polydices*. *Cleopatra* was the cause of that bloody warre betwixt *Ptolomæus Philopater*, and her owne father *Alexander* king of Syria. *Idas* and *Lyncæus* the sons of *Aphareus* and *Arbarne* fought a great battaile neere to Sparta about the two faire daughters of *Leucippus*, *Phebe* and *Ilaira*, against *Castor* and *Pollux*, both which were slaine in that battaile, and perisht not by shipwracke as some write in the pursuite of *Paris* by sea, for the rape of their sister *Hellen*. *Liuie lib.* 36. writes of *Antiochus*, who warring against Rome, was so taken with the beautie of a Chalcidonian damsell, that neglecting all warlike discipline to spend his time in dalliance with his wanton, hee became a shamefull and dishonourable prey to the enemy. *Octauia* the sister of *Augustus* being repudiated by *Anthony*, was the occasion of a ciuill and intestine war. The Poet *Lucretius* growing mad for the loue of a faire damsell, dranke poyson and so dyed. *Tullia* incited *Tarquinius Superbus* to kill her owne father *Seruius Tullius*. *Martia* the strumpet caused *Autonius Commodus* the Emperour (whose Concubine she was) to bee slaine by a souldiour with whom shee had many times had lustfull congression. *Tytus Corrancanus* being sent on embassie to *Teuca* queene of the Illyrians, because hee spake to her freelie and boldlie, she caused him to be put to death, against the lawes of kingdomes and nations: *Liuius* and *Florus*. *Vollateranus* writes of one *Rhodoricus* king of the Gothes, who because he stuprated the daughter of *Iulianus* who was Prefect in the Prouince of Tingitana, the father of the rauisht virgin brought in the Moores and raised a warre, which before it was ended, was the death of seauen hundred thousand men. *Chilpericus* the sonne of *Clotharius* was slaine by the instigation of his wife *Fridegunda* in his returne from hunting. *Luchinus* a Count of Italy warred vpon *Vgolinus Gonzaga*, because hee had adulterated his faire wife

Berenice.
Nicostrate.
Hermione.
Polidices.
Plebe.
Ilaira.
Octauia.
Tullia.
Marcia.
Teuca.
Fridegund.

Margarita.

Isabella. Vollateran. Otratus king of Bohemia accused of sloath and cowardise by his wife *Margarita* for entering league with *Rodulphus Cæsar*, raised warre betwixt them, in which her husband was defeated. *Gandulphus* the Martyr for but counselling his wife to a more chast and temperate life, was murdered betwixt her and the adulterer. Of warres and many other mischiefes, of which faire women haue beene the originall, *Ouid* elegantly deliuers in 2 *Eleg.* thus concluding:

Vidi ego pro niuea pugnantes coniuge tauros
Spectatrix animos, ipsa iuuenca dabat.
For a white heyfer I haue seene bulls fight,
Both gathering rage and courage from her sight.

At the building of Rome, *Romulus* to people the cittie and get wiues for his souldiers, caused them to rauish the Sabine women and damsells: for which warre grew betwixt the two nations. Of which *Proper. lib. 2.*

Cur exempla petam Græcum? Tu criminis author
Nutribus duro Romule *lacte lupæ, &c.*
What neede I from the Greekes examples aske?
Thou Romulus *by a fell she-wolfe nurst*
To rape the Sabines mad'st thy souldiers taske,
Rape, Rome still loues, because thou taught'st it first.

Since then the forme (at best) so soone fades, and that beautie hath beene the cause of so much blood-shed, Why should women be so proud of that which rated at the highest, is no better than an excellent euill, or a wretched wonder; that had beginning, therefore subiect to end; created from earth, and therefore consequently transitorie? but on the contrary, since the vertues of the mind solely acquire after fame and glory, conquer obliuion and suruiue enuie, and Phenix-like recouer fresh youth from forgotten ashes: To such I yeeld the first place, and so begin with the Amazons.

Of the Amazons.

AND first of their countrey. Cappadocia is a land that breedeth goodly and braue horses, it hath on the East side Armenia, on the West Asia the lesse, on the North Amazonia, on the South Mount Taurus, by which lyeth Sicilia and Isauria, as farre as the Cilicke sea that stretcheth towards the Island of Cyprus. The lesse Asia (cald *Asia minor*) ioyneth to Cappadocia, and is closed in with the great sea, for it hath on the North the mouth and sea that is cald Euxinus, on the West Propontides, on the South the Ægyptian sea. This lesse Asia conteineth many prouinces and lands, on the North side Bythinia butting vpon the sea against Thracia, and is called Phrygia the greater. The chiefe cittie of Bythinia is Nicomedia. Galathia takes name of the Galls that assisted the king of Bythinia in his warres, and therefore had that Prouince giuen them to inhabit, It was first called Gallogræcia, as being a people mixt of the Galls and Græcians, but now they be cald Galathians, and these are they to whom Saint *Paul* writ his Epistles *Ad Galates.* The third part of *Asia minor* is called Phrygia, and tooke name of *Phrygia* daughter to *Europa* the daughter of *Ægenor*: that Phrygia was likewise called Dardania of *Dardanus* the sonne of *Iupiter*; It hath on the East side Lydia, and on the West the sea Hellespontus, so called of *Helles* the sister of *Phrixus*, who was there

there drowned. Lydia is on the East side of East Phrygia, there sometimes raigned the rich king *Cræsus*. There were two brethren kings of that countrey, the one cald *Liddus*, the other *Tyrhenus*: but the land being too little for both, they cast lots which should abide there, and which should seeke abroad to plant a Collony else-where; which lot fell to the younger, *Tyrhenus*: Hee toucht vpon a land then cald Galia, which after he caused to be named Tyrhia, of him also the sea Tyrhenus tooke denomination, as the land of Lydia of his brother *Lyddus*. Of Lydia, the chiefe cittie is Smyrna, to which cittie *S. Iohn* the Euangelist writeth in his *Apocal.* The chiefe riuer of that countrey is Pactolus, which as the Poets fable hath golden sands. The fift part of Asia Minor is called Pamphilia, and Isauria, the chiefe cittie is Seleucia, built by king *Seleucus Antiochus*; neere to that is Scilicia, and containeth Lycia, which is called likewise Licaonia, in which are the two noble cities Lystris and Derbe, spoken of in *Actib. Apostol.* By these cities they sayle out of Syria into Italy: but the chiefe of all these cities is Tharsis, downewards towards the Amasonian sea, and that land is part in Asia, and part scituate in Europe. Now touching the Originall of the Amasons, and why they were first so called, diuerse authours haue diuersly writ. *Palæphatus* in his fabulous narrations saith, The Amasons were not women, but certaine barbarous men who vsed to weare long garments and loose, reaching below their ankles after the manner of the Thracian women, who shaued their chinnes, and wore the haires of their head long, but couered with miters: These Amasons were a warrelike people, and did many braue and remarkeable deedes of armes. But there is no likelihood (saith hee) that such should bee women, because of that nation there is at this day no memorie: but this was but his opinion. *Trogus Pompeius*, from whom *Iustine* extracts his history, thus speaks of their origenall: Scythia towards the East, is of one side imbraced by the sea, on the other part hem'd in by the Ryphæan mountaines, the longitude and latitude thereof lyes open to Asia and the riuer Tanais: These Scythians haue no portions of land amongst them which any man can call his owne, they manure no fields, they build no houses, ignorant both of Agriculture and Architecture, their riches are their heards and their cattle, they delight in vnfrequented solitudes and inhabitable desarts, when they remooue from one place to another, they carry their wiues along with them in charriots and waggons, these are couered with leather and skinnes of beasts, to shroud them from summers shewers, and defend themselues from winters tempests; they know no houses els, and for no others care. Iustice is maintained by the modestie of their manners, not by the seueritie of their lawes: There is no offence so grieuous to them as theft, because their flockes lie open without folds or sheepe coates; Gold and siluer they despise as much as other nations couet it, esteeming it rather an vnusefull burden than a profitable merchandise: Their food is for the most part milke and hony, the benefite of wooll or cloath is to them altogether vnknowne, though the climate oppresse them with continuall cold, their habit is furres and the skinnes of beasts; their continence teacheth them that iustice, That they couet nothing but what is their owne: for where there is desire of riches, there must necessarily be vsurie and oppression. Were the like moderation and abstinence vsed amongst all nations, warre and surfet would not (as they now doe) destroy more than age or nature. Admirable it is, that custome in them should attaine to as much true morall humanitie as the wise men of Greece haue reached to by the learning of arts, or study of Philosophy; and that vntaught Barbarians should excell them,

Lib. 1. cap. de Amazonib.

The custome of the Scythians.

them that professe to tutor others in manners; more eminent farre in their ignorance of Vice, than the others in their knowledge of Vertue. Three times these Scythians attempted the Empire of Asia, in all their expeditions remaining vnfoild, at least vnconquered. *Darius* king of Persia they put to shamefull flight. *Cyrus* with a supposed inuincible armie they slew in the field. *Zopyrus* the great captaine of *Alexander*, they victoriously defeated. Of the Romans they onely heard their power, but neuer felt their strength. The Parthian and Bactrian Empire they establisht. A nation in labours vnwearied, in dangers vndismaied, not seeking to get what they cared not to loose, in all their victories preferring the glory before the spoile. The first that made warre against this nation was *Vexores* king of Ægypt, who by his Embassadours sent them word to prepare themselues for defence: by whom they returned to the king this answer, *We wonder that the captaine of so rich a people will wage war against vs that are knowne so poore, considering the successe of warre is doubtfull; and howsoeuer the euent prooue, the reward of the victorie is nothing, but the dammage arising from the fight, manifest.* Their answer went before, which their resolution as suddenlie and swiftlie pursued after, for their army and their answer almost arriued together, whose celeritie in march, and resolution in purpose, when *Vexores* vnderstood, he forsooke his tents and all prouision for warre, and betooke himselfe to a base and dishonourable flight. They pursued him to the Ægyptian fennes, but by reason of the marishes and vncertaine ground, their further passage was prohibited. Retyring thence they ouerranne Asia, and subdued it vnder their predominance, impoſing on the Nations a small tribute, rather in acknowledgement of the title, than to be gainers by the victory, the enemy rather suffering disgrace than oppression: fifteene yeares they continued in Asia, rather to settle the estate than to extort from the inhabitants. From thence they were called by the wickednesse of their wiues, from whom they receiued word, That vnlesse they instantly repayred home, they would seeke issue from the neighbour nations, for they would not suffer the posteritie of the antient Scythians to bee in the women extinct. Asia was for many yeares tributarie to the Scythians; *Trogus* and *Iustine* say for a thousand and fiue hundred yeares, which ended in *Ninus* king of Assyria: In this interim, two princely youthes among the Scythians, *Plinos* and *Scolopitus*, being by the optimates and chiefe of the people expulst from their families, drew to their societie a mightie confluence and inuaded Cappadocia, planting themselues neere to the riuer Thermedon: and being by conqueſt possest of the Prouince of Themisciria, there hauing for many yeares made spoyle of the neighbour nations by the conspiracie of the multitude who were oppreſt with their insolencies, they were betraide and slaine. Their wiues, by reason of their exile halfe in despaire, boldly tooke armes, and first retyring themselues and making their owne confines defensible, after grew to the resolution to iuuade others. Besides they disdained to marry with their neighbours, calling it rather a seruitude than Wedlock. A singular example to all ages. Thus they augmented their seigniories and establisht their common-weale without the counsell or assistance of men, whose fellowship they began now altogether to despise: and to communicate their losse, to make the widdowes of equall fortune with the wiues, they slew all the men that yet remained amongst them, and after reuenged the deaths of their husbands formerlie slaine, vpon the bordering people that conspired against them. At length by warre hauing setled peace, least their posteritie and memory should perish, they had mutuall congreſſion

The braue acts of the Scythians.

A base flight.

The first beginning of the Amasons.

gression with their neighbour nations: The men children they slew, the female they nourced and brought vp, not in sowing and spinning, but in hunting and practise off armes and horsemanship; and that they better might vse their launces and with the more ease, at seauen yeares of age they seared or rather burnt of their right breasts, of which they tooke the name of Amasons, as much as to say *Vnimammæ*, or *Vrimammæ*, *i.* those with one breast, or with a burnt breast. There were of them two queenes that ioyntly held the soueraigntie, *Martheſia* and *Lampedo*; these diuided their people into two armies, and being growne potent both in power and riches they went to warre by turnes, the one gouerning at home whilest the other forraged abroad; and least there should want honour and authoritie to their successes, they proclaimed themselues to be deriued from *Mars*: in so much that hauing subdued the greater part of Æurope, they made incursions into Asia, and there subdued many fortresses and castles, where hauing built Ephesus with many other citties, part of their army they sent home with rich and golden spoyles, the rest that remained to maintaine the Empire of Asia, were all with the queene *Martheſia* (or as some write, *Marpesia*) defeated and slaine. In whose place of soueraigntie her daughter *Orythia* succeeded, who besides her singular valour and fortunate successe in warre, was no lesse admired for her constant vowe of virginitie, which to her death she kept inuiolate. The bruite of their glorious and inuincible acts reaching as farre as Greece, *Hercules* with a noble assembly of the most Heroicke youthes furnisht nine ships, with purpose to make proofe of their valor: two of foure sisters at that time had the principalitie, *Antiope* and *Orythia*: *Orythia* was then imployde in forreine expeditions. Now when *Hercules* with the young Heroes landed vpon the Amasonian continent, the queene *Antiope*, not iealous of the least hostility, stood then with many of her ladies vnarmed on the shore, who being suddainly assaulted by the Græcians were easily put to rout, and they obtained an easie victorie; in this conflict many were slaine, and diuers taken, amongst whom were the two sisters of *Antiope*, *Menalippe* surprised by *Hercules*, and *Hyppolite* by *Theseus*, hee subdude her by armes, but was captiuated by her beautie, who after tooke her to his wife, and of her begot *Hyppolitus*. Of her *Seneca* in *Agamemnon* thus speakes:

Whence the name of Amasons was deriued.

Martheſia.

Lampedo.

Orythia.

Menalippe.

Hyppolite.

Vidit Hyppolite *ferox pectore emedio rapi*
Spolium & sagittas.

The bold Hyppolite *did see that day*
Her breast despoyld and her shafts tane away.

Of *Menalippe*, *Virgill* thus:

Threicean sexto spoliauit Amazona Baltheo.

Hauing relation to the golden belt of Thermedon, which was numbered the sixt of *Hercules* his twelue labours, He receiued that honour, and she her libertie. *Orythia* being then abroad and hearing of these outrages and dishonours done at home, that warre had beene commenced against her sister, and *Theseus* prince of Athens borne thence *Hyppolite*, whom she held to be no better than a rauishor; impatient of these iniuries, shee conuented all her forces and incited them to reuenge, inferring, that in vaine they bore Empire in Europe and Asia if their dominions lay open to the spoyles and rapines of the Grecians. Hauing incouraged and persuaded her owne people to this expedition, she next demanded ayd of *Sagillus* king of the Scythians, to him acknowledging herselfe

selfe to be descended from that nation, showes the necessitie of that warre, and the honour of so braue a victorie : hoping that for the glorie of the Scythian nation his men would not come behind her women in so iust an enterprise, the successe of which was vndoubtedly spoyle for the present, and fame for euer. *Sagillus* with these motiues incouraged, sent his sonne *Penaxagoras* with a great armie of horsemen to ayd *Orithea* in this warre : but by reason of a discention that fell in the campe, the prince of Scythia withdrew all his auxiliarie forces and with them retired into his countrey, by reason of which defect the Amazons were defeated by the Grecians, yet many of them after this battaile recouered their countries. *Penthisilæa* After this *Orythea* succeeded *Penthisilæa*, shee that in the ayd of *Priam* (or as some say, for the loue of *Hector*) came to the siege of Troy with a thousand Ladies, where after many deeds of chiualrie by her performed she was slaine by the hands of *Achilles*, or as the most will haue it, by *Neoptolimus* : shee was the first that euer fought with Pollaxe, or wore a Target made like an halfe Moone, therefore she is by the Poets called *Peltigera* and *Securigera*, as bearing a Target, or bearing a Poleaxe : Therefore *Ouid* in his Epistle of *Phædra*, *Prima securigeras inter virtute puellas.*

And *Virgill* in his first booke of *Æneid.*

Ducit Amazonidum lunatis Agmina peltis
Penthisilæa furens mediisq́ in millibus ardet.
Penthisilæa *mad, leades foorth*
Her Amazonian traine,
Arm'd with their Mooned shieldes, and fights
Mid'st thousands on the plaine.

These Amazons indured till the time of *Alexander* ; and though *Isiodorus Eth.* 14. saith that *Alexander* the Great quite subuerted their nation, yet *Trogus*, *Iustine*, *Q. Curtius* and others, are of a contrarie opinion, and affirme that when *Alexander* sent his Embassadors to demand of them tribute, otherwise his purpose was to inuade their territories : their queene *Minithra* (or as some writers terme her, *Thalestris*) returned him answer after this manner : *It is great wonder of thy small iudgement, ô king, that thou hast a desire to wage warre against women ; if thou being so great a conqueror shouldest be vanquished by vs, all thy former honours were blemished, and thou perpetually branded with shame and infamie ; but if our gods being angerie with vs, should deliuer vs vp into thy mercie, what addition is it to thine honor, to haue had the masterie ouer weake women?* King *Alexander* (it is sayd) was pleased with this answere, granting them freedome, and sayd, Women ought to be courted with faire words and flatterie, and not with rough steele and hostilitie. After this she sent to the king desiring to haue his companie, as longing to haue issue by him to succeed the father in magnanimitie and vertue, to which hee assented. Some write, she stayd with him in wonderous familiaritie fourteene dayes : but *Trogus* in his second booke sayth fortie dayes, and when she found her selfe with child by him, tooke her leaue and departed into her owne countrey. *Virgill* amongst these Amazonians numbers *Harpalice*, *Æneid. lib.* 1.

Minithra or Thalestris.

Harpalice.

——*Vel qualis equos Therissa fatigat*
Harpalice——
Such as the Thracian Harpalice *was*
That horses tired——

Valerius

Valerius Flaccus lib.6. speakes of one *Harpe.* *Harpe.*

—— Qua pelta vacat iamque ibat in Harpea
Hee aym'd at Harpe *where her shield lay void.*

These Amazons were by the Scythians called *Æorpata*, which is as much as *Viricidæ*, or man-killers. For *Æor* signifies *Vir*, a man, and *Pata, Occidere*, to kill. Their habits and manners *Curtius* thus describes *lib.* 5. *de gestis Alexandri.* Their garments couer not their bodies round; their right side is still bare towards their brest; their vpper roabe which is buckled or buttoned aboue, descends no lower than the knee; one of their brests they reserue safe and vntouched, with which they giue sucke to their infants; the right brest they burne off, that with the more facilitie they may draw a Bowe, thrill a Dart, or charge a Launce. *Stephanus Byzantius* writes, that they are called by the Greekes *Sauropatidæ*, because they are said to feede vpon Lyzards, which in their language they call *Sauræ. Herodotus* writes of them many things needlesse here to insert, onely one is worth the obseruation: To incourage their valour, and that there should be no coward amongst them, they haue a law, That no Virgin shall becapable of a husband, or enter into familiar congresse with man, before she hath brought from the field, the head of an enemie slaine with her owne hand; which hath beene the cause that so many of them haue died old wrinkled beldames, that neuer knew what belonged to the interchange of carnall societie. Of other Scythian women that had a purpose, it seemes, in some kind to immitate these Amazons, it is thus remembred by *Strabo* and others: The warlike Scythians in their third Asian expedition, being absent from their wiues the space of seuen yeares, they supposing their husbands rather to haue beene defeated and lost, than deteined with the tediousnesse of so long and lingring a warre, married themselues to their slaues and seruants, such as were onely left at home to keepe their heards, flockes, and other cattell. The Scythians after the expiration of their warre, returning into their countrie were opposed by their owne vassalls, and repelled from their territories as strangers and inuaders, and not such as came to repossesse their owne wiues and fields: after many skermishes and conflicts, the victorie still remaining doubtfull and incertaine, the Scythians were aduised to change their manner of fight, and because their opposition was against the baest of slaues, not the noblest of enemies, therefore to suit their weapons according to the persons, and laying by the noble armes of a souldier, to encounter them not with weapons but with whips, not with steele but with scourges and other like instruments of the terrors of base and seruile feare. This counsell was generally approoued and followed, so that the next time their slaues affronted them in battaile, they met them with the commanding lookes of maisters, not of equall enemies, and shaking these whips and scourges, with the sight thereof their seruants were so terrified that instantly they betooke themselues to seruile and ignoble flight, conquering them as slaues whom they could scarce oppose as enemies, all such of them as they tooke they put to tortures and death. Their wiues knowing themselues guiltie both of adulterie to their beds, and treason to their liues, some slew themselues with the sword, others strangled themselues with the halter, all in conclusion brauely and resolutely with selfe hands finished their owne liues, leauing their husbands lustie widdowers, with free libertie to make choice of honester wiues. After this accident the Scythians had peace euen to the time of king *Lanthinus. Higinus* addes vnto

A law among the Amazons

vnto the number of those Amazons these following, *Ociale*, *Dioxippe*, *Iphinome*, *Xanthe*, *Hypothoe*, *Orthrepte* or *Otrere*, *Antioche*, *Laomache*, *Glauce*, *Agaue*, *Theseis*, *Climene*, and *Polidora*. *Calaber* besides these reckons vp twelue, but by diuerse and doubtfull names. Of the name of these Amazons, *Ouid* writes in the latter end of his second booke *de Arte amandi*, hauing writ his two first bookes wherein he hath ingeniously proposed all the wayes, plots, and stratagems by which men may captiuate women to their wishes and attract them to their desires, as if he had done his worke as worthily as wittingly (which indeede he hath) he thus insultingly concludes.

Me vatem celebrate viri, mihi dicite laudes,
Cantetur toto nomen in orbe meum, &c.
Call me your Poet, crowne my head with Bayes,
And let the whole world descant on my praise.
I gaue you armes, god Vulcan *gaue no more*
To Thetis *sonne: conquer as he (before)*
And he that shall his Amazon subdue,
Strooke with the darts he from my quiuer drew,
Vpon his warlike spoyles thus let him write,
„ Naso *my master taught me first to fight.*
Behold yong Wenches likewise trace my skill,
They are the next charge of my labouring quill.

In his third booke as hauing prepared and armed men against vnarmed women, he proposeth to them the like precepts and instruction, with all the defensible weapons needfull against the ambushes and inticements of men, and thus begins:

Arma dedi Danais, in Amazonas arma supersunt,
Quæ tibi dem & turbæ Penthisilæa tuæ,
The Greekes I haue giuen armes to, who now stand
Ready to incounter the Amasonian band.
Others within mine armorie remaine
For thee Penthisilæa *and thy traine:*
Goe equally accoutred to the warre,
And let such conquour as most fauoured are
* *Venus.* *Of* Carine, * Dione, *and the* * *Boy that flyes*
* *Cupid.* *Round'bout the world still hood-winckt of his eyes.*
It were no iustice to arme men in steele
'Gainst naked women, bare from head to heele,
Oh too much oddes there were in combat then,
And so to conquour a great shame for men.

And so much of the Amasons, I now proceede to other Magnanimous and braue spirited virgins.

Of warlike Women, and those of Masculine vertue.

I Know not better how to expresse the boldnes of women, than by shewing you the feare of men, nor can I more plainly illustrat the valor of one sex than by putting you in mind of the cowardise of the other. It is well obserued of
Of Feares. an Italian (who writes himselfe of Lucca) concerning the passion of Feare, of which there are three sorts commendable; the first is naturall feare, by which

we

we auoid the iniuries of men, preuent the inconuenience of pestelent sickenes, with such like casualties, and arme our selues against want, dearth, and necessitie. The second is ciuile Feare, wherein we feare to transgresse the law or incurre penaltie, are timorous to doe ill becauſe it is ill, when we dare not depraue whats good or derrogate from our own reputation. The third is a more supernatural Feare, in which by our loue towards God and our neighbour, we feare to offend the higher Maiestie, and next that, feare the terror of eternall death and damnation; by the first we preserue our bodies, by the second our honours, by the last our soules. But those other abiects the feares I purpose heare to exemplifie, onely such as proceed from Effeminacie and Cowardise. It is read of *Pysander* of Greece, that being aliue, he feared least his soule had alreadie forsaken his bodie. Likewise, of one *Artemon* who was of that hare-hearted disposition, that he mooued not abroad without Targets of brasse borne ouer him like cannopies, least any thing should fall from aloft and beate out his braines; or if he rid, it was in a horse-litter seeled and crosse-bard with gads of steele and plates of yron, for which hee was called *Peripharetes*. *Sabellicus* writes that *Cassander* so feared *Alexander*, that long time after his death comming to Delphos to behold the goodly statues there erected, at the verie sight of his old maisters effigies, hee fell into such a timerous feauer, that his verie bones daunced in his skinne, and longtime it was ere they could constantly settle themselues in their owne places. This was that *Cassander* who had caused *Olimpias* the mother of *Alexander* to be so cruelly butchered. It is related of *St. Valleir* duke of Valentinois in Fraunce, that being condemned to death for not disclosing the treasons of the duke of Burbon, iust at the instant when the executioner should haue strooke off his head, the king sent him his gratious pardon, but all in vaine, the feare of the blow before it came, had dispatched him of life. Hereof hath growne a prouerbe, to any man that hath a strong apprehension of feare, they will say hee hath *La fieure de saint Vallier*, *i.* the feauer of *Saint Vallier*. Another thing is recorded, of a fellow that was so affraid of the name of *Hercules*, that he hid himselfe in caues and rockes, though he knew not of any quarrell betwixt them, at length, stealing from the obscure cauerne where he had denned himselfe, to see if the coast were cleere, casting his eye by chance on the one side and espying *Hercules* who came that way by chance, his life blood sinking into his heeles, he shooke them a little and died in that feauer. I could recite terrors and vaine feares which haue arise from nothing, that haue terrified whole citties of Grecians, armies of Romans, and multitudes of other nations, but these particulars shall suffice, for my purpose is not too farre to effeminate men, nor too much to embolden women: since the most valiant man that is, is timerous ynough, and the modestest woman that is may bee made sufficiently bold. But to the purpose in hand: *Debora* a warlike woman was a Propheteſſe and iudged Israell; by whose counsell and courage, they were not onely freed from the inroads and incursions of the neighbour nations, but many times returned from the field with rich spoyles and glorious conquests: of her you may reade more at large in the Iudges. *Ianus* was an antient king of Italy, hee entertained king *Saturne* when by his sonne *Iupiter* he was chased out of Creet: Becauſe he was a prouident and wise prince, the Romans pictured him with two faces, and receiued him into the number of their gods, they attributed to him the beginning and end of things, celberating to his honour the first moneth Ianuarie, which tooke the denomination of *Ianus* from his name, one face looked vpon the yeare to come, the other

Examples of Feare.

Debora.

other looked backe on the yeare past; in his right hand hee had a golden key which opened the Temple of Peace, in his left, a staffe which hee strooke vpon a stone, from whence a spring of water seemed to issue out; he is thus described by *Albricus* the Philosopher in his booke *de Deorum Imaginibus*. This *Ianus* left behind him a beautifull faire daughter, whose name was *Helerna*, shee succeded her father in his kingdome, which was scituate by the riuer Tiber, and was a woman of Masculine spirit and vertue: shee raigned ouer men without the counsell or assistance of men, she subdued nations by her valour, and conquered Princes by her beautie, of whom may bee truely spoken as *Propertius lib.* 2. writes of the queene *Penthisilaa*:

Helerna.

Ausa ferox ab equo quondam oppugnare sagittis, &c.

Penthisilea *from her steede,*
When her high courage rose,
Durst with her shafts and warlike darts,
The Darnish fleete oppose:
No sooner was her beauer vp,
And golden caske laid by:
But whom by force she could not take,
She captiu'd with her eye.

Camilla *and others.*

THis *Camilla* was queene of the Volscians, who euen in her cradle gaue manifest tokens of her future vertue and valour, for in her infancie shee was neither swathed in soft cloathing, nor wrapt in silken mantle, not attended by a tender nurse, nor fed with curious dainties or farre fetcht delicats, but fostered by her father *Metabus* with the milke of hinds and wild goates, her court was a forrest, and her pallace a darke and obscure caue. Hauing somewhat outgrowne her infancy, she tooke no pleasure in rattles, puppets, or timbrells, in which children for the most part delight, neither did she inure her hands to sowing, spinning, or any such like womanish chares: her cloathing was the skinnes of wild beasts, her exercise hunting, her practise shooting, her armes the bow and quiuer, her drinke the fountaine water, and her foode venison. To this absteinous life shee added the strict vow of chastitie. At length warre being commenst betwixt *Turnus* and *Æneas*, she adhered to the Rutilian faxion, and to those warres brought a regiment of braue and gallant horse, which she in person commanded. Her magnanimitie *Virgill* in the latter end of his seauenth booke thus sets downe,

Metabus.

Hos superaduenit, volsca de gente Camilla,
Agmea agens equitum & florentes aere cateruas.

To their supply Camilla *came,*
The gallant Volscian Lasse,
Who brauely did command the horse
With troupes that shin'd in brasse.

Of the like condition was *Maria Puteolana*, so called of Puteolum a cittie of Campania, she was of a warlike condition and an inuincible courage, and flourisht in the age of *Francis Petrarch*: she is described to bee most patient of labour, and vntyred with trauell, moderate in diet, but altogether abstinent from wine, sparing of words, neuer boasting, but alwayes daring: The needle, the

Maria Puteolana.

the wheele, and the distaffe shee vtterly abiured; horse, armour, the bow, the speare, and the target, aboue all other delights shee embraced; shee vsed to walke whole nights without the least sleepe, and trauell whole dayes together without rest; if necessitie at any time compelled her eyes to winke, or her bodie to lie downe, the earth was her bed, and her shield her pillow; she abandoned the societie of women, her continuall conuersation was with captaines and commanders, which though it carried a face of boldnesse and (as some tearme it) impudencie, yet it is apparant to all men in what a soueraigne respect she held her chastitie and honour, which shee maintained without the least blemish vnspotted vnto the end; from ribauld talke or discourse that tended to immodestie she refrained, all affected habit that sauoured of pride, or might be imputed to lightnesse she detested; she was onely addicted to chiualrie, to be accounted valiant and vertuous that was her honourable ayme, and such her memorable end. *Bona* was a ladie of Lombardie, and was sirnamed *Longabarba*, and not impertinently ranked with these, shee was a woman warrior, and liued in the yeare of grace 1568, shee was the wife of *Brunorius Parmensis* a worthie and renowned souldier, her virgin youth was continually exercised in hunting and the chase, she attended her husband in all his hostile expeditions, not as a partner of his pleasures but a companion in his dangers, she kept not the cittie when he was in the campe, nor lodged in tent when he lay in the field, nor crept she more close to him in bed than shee stood fast by him in battaile; after many great seruices performed, and glorious victories atchiued, he fell into the displeasure of *Alexander* king of Sicilie, who cast him into prison; but this noble Ladie *Bona*, good both in name and conditions, neuer left solliciting the Emperour and other Christian princes both by petitions and friends, till she had purchased him a safe and honourable release. The next Virago that comes in place is *Atalanta*, *Apollodorus Atheniensis lib. 3. de deorum origine*, thus compiles her historie: Of *Lycurgus* and *Cleophile* (or as some will haue it, *Eurinome*) were borne *Ancæus*, *Epochus*, *Amphidamus*, and *Idæus*; of *Amphidamus*, *Melamian* a sonne and *Antimalie* a daughter, whom *Euristhæus* married: of *Iasus* and *Clymene* the daughter of *Minia*, was *Atalanta* borne, whose father desirous of masculine issue, cast her out to a desperate fortune, whom a she beare finding, fed her with her milke, till certaine huntsmen coursing that way, and chancing vpon so sweete and beautifull an infant, tooke her home, and sawe her fairely and liberally educated. She being growne to mature age, notwithstanding she was solicited by many suitors, tooke vpon her the strict vowe of Virginitie, and arming her selfe after the manner of *Diana*, solely deuoted her selfe to hunting and the chace; and increasing in beautie as she did in yeares, she was ambushed by two Centaures *Rhœcus* and *Hyllæus*, who insidiating her virgin chastitie, shee with two shafts transpierst them and left them dead in the place. The next heroick action which made her famous, she came with all the noble youthes of Greece to the hunting of the Calidonian boare, and was the first that drew blood of the beast in the presence of *Meleager* prince of Ætolia, and all the other braue Heroes, of whom *Putanus lib. 3. de Stellis* thus speakes:

Bona Longabarba.

Atalanta.

Qualis in Ætolum campis Meleagria virgo,
Strauit aprum, &c.

As did the Meleagrian *guirle,*
Who in the Ætolian plaine,

Layd

Layd flat the foaming boare, and was
The formost of the traine
That gaue him bold incounter, and
As ignorant of feare,
Nock her sharpe arrow, and the string
Pluck close vp to her eare:
The first that day in field that blood
From the sterne monster drew:
Bearing the honour, spoyle, and palme,
From all that princely crew.

Of the loue of *Meleager* to her, and of his death, I either haue or shall find occasion to speake elsewhere. Her next achiuement by which she purchased her selfe honour, was her contention in the sports of *Peleus*. It shall not bee amisse to tell you what these sports or pastimes were, They were the twelue in number that were celebrated amongst the Greekes, *Acastus* the sonne of *Peleus* instituted them in honour of his father. *Zethas* the sonne of *Aquilo* ouercame in that which was called *Dolichodromus*, which signifies a race of twelue furlongs. *Calais* his brother had the best in the *Diantus*, which was a race of two furlongs. *Castor* the sonne of *Iupiter* was victor in the *Stadium*, which was a place of running or exercise as wel for men as horse; the word signifies a furlong or a measure of ground; there be of them three sorts, one of Italie containing 615 feete, which amounteth to 125 paces; the second is called *Olimpicum*, which exsists of 600 feete, which is an hundred and twentie paces; the third *Pythicum*, conteining 1000 feete, which comes to 200 paces. About these *Stadia*, *Plinie* and *Diodorus* differ: in the discription of Sicily, eight of these furlongs make an Italian mile, conteining 1000 paces, and euerie pace fiue feete. *Pollux* carried away the prise called *Cestus*, which signifies a marriage belt or gyrdle which the husband vsed to tye about the wast of his bride, and vnloose the first night of their wedding. *Telamon* the sonne of *Aiax* had the praise in *Disco*, or casting the bullet or the stone. *Peleus* in wrestling. *Meleager* the sonne of *Oereus* in casting of the dart. *Cignus* the sonne of *Mars*, slew *Pilus* the sonne of *Diodatus*. *Bellerophon* was the most eminent for riding the horse. And *Iolaus* the sonne of *Iphicles*, for mannaging the chariot. *Hercules* ouercame in many things, but *Atalanta* in al. Not long after this comming, to the knowledge of her parents, and being by them persuaded to marrie; to preuent the loathed embraces of a husband, trusting to her owne incomparable swiftnesse, she deuised a race, in which she proposed her selfe the prise of the victor, but the vanquished were mulcted with the losse of their heads: after the slaughter of many princes, *Melanion* (before spoken of) inflamed with her loue, receiued of *Venus* three golden apples, which he let fall one after another in the swiftnesse of their course, she by stooping to take them vp slackened her speed, and by loosing the race became his prise and bride. Some write that they ran in chariots and armed, trusting to the swiftnesse of their steeds, not the verocitie of their owne feet. The manner of their running is elegantly described in *Ouid*, of which I will guie you present expression. *Hesiod*, *Naso*, and others will not allow *Atalanta* to be the daughter of *Iasus*, but *Schoeneus*; *Euripides* deriues her from *Menalus*, making her the bride of *Hyppomanes* the sonne of *Megareus*, grand-child of *Neptune*, not of *Melamion*. The manner of their course is thus set downe, *Metamorph. lib.* 10.

Three sorts of Furlongs.

Signa tubæ dederunt, &c.

The race of *Hippomenes* and *Atlanta.*

The signalls giuen, whilest both prepared stand
Now, on they goe: their heeles but kisse the sand
And leaue no print behind, you would suppose
They might passe seas, and yet their nimble toes
Not mingle with the billowes: or extend
Their course ore ripe eares, yet the stalks not bend.
On all sides the young men (spectators) cry,
Well runne Hippomenes *(who seemes to flye*
More swiftly than their voyces) if thy meed
Be worth thy toyle, now, now, tis time to speede.
Clamour and shoutes incourage both: her pace
She sometimes slackes to looke backe on his face,
His labour made it liuely on the way,
Which forc't her oft when she might passe him, stay;
She outstrippes him tho, but halfe against her will,
And feeles his dry breath on her lockes play still,
Which her speede cast behind. The course is long,
He seemes to faint, and she appeares more strong.
The bold Neptunian *Heroe from his hand*
One of those golden apples on the strand
Before her bowles; she stoopes amaz'd, and wonne
With th'riches of the iewell, is out-runne,
Stooping to take it vp: he now gets ground,
Whilst lowd applausiue shoutes the people sound:
At which, her slackenesse she redeemes, and time
Lost in that small delay, she as a crime
Now in her speed corrects, and like the wind
Flyes towards the goale, and leaues the youth behind.
Againe he drops another, and againe
She for the second stoopes, whilst hee amaine
Striues for the start, and gets it; but her pace
She still maintaines, being formost in the race.
The last part of the course lyes plaine before.
He now begins faire Venus *to implore,*
And the third fruit pluckt from the golden tree,
He further casts, yet where she needes must see
The apple shine, 'twas throwne out of the way,
The ground vneuen, to moone the more delay:
The warlike lasse though tempted with the show,
Doubts in her selfe to take it vp or no.
Venus *persuades in fauour of her knight,*
And made it weightie, which before seemd light:
Which as from th'earth she labours to diuide,
He gaines the goale and her for his faire bride.

It is said by *Palephatus*, *Appollodorus*, *Ouid*, and others, That for their ingratitude to *Venus*, he was turned into a Lion, and she into a Lioness. The probabilitie is, that being in the chace they retyred themselues into a caue which proued

ued to be a denne of Lions, where they were torne to pieces and deuoured. They being mist by the people, who after saw two Lions issue from that place, the rumour grew that they were transform'd into beasts of that shape. This *Atlanta* had by *Metamion* or *Hyppomanes*, or as some write by *Mars*, *Parthenopæus*, who after made warre vpon the Thebans.

Of other warlike Ladies.

Candaces. ABout Meroe raigned the queene *Candaces*, and had principalitie ouer the Æthiopians, a woman of a mightie spirit, who in all her conquests in person led her people to the field, amongst whom she obtained that dignitie and honour, that as amongst the kings of Ægypt from the first of that name that was renowned and beloued, they were for many successions cald *Pharaoes*, and after *Ptolomyes*, and since the time of *Iulius* all the Roman Emperours haue in memory of him taken vpon them the sirname of *Cæsar*; so for many yeares after her decease, the queenes of Æthiopia were cald *Candaces*. The women of Lacena imitated the men in all things, in schooles, in hunting, and in armes. These in the warre commenst against the Messenians, aduentured equally in the battaile with their husbands: by whose assistance they purchased a noble victorie. It is reported of *Valasca*, a queene of the Bohemians, that hauing made a coniuration with the women of her countrey to take away all the prerogatiue and iurisdiction from the men, she instructing them in Militarie exercises, leuied an armie of her owne sex, with which they met their husbands and ouerthrew them, by which meanes they attained the soueraigne principalitie, and (as the Amasons had before times done) for many yeares space mannaged all affaires as well for offence as defence, without the helpe or counsel of men. The women of Bellouaca being long and fearfully besieged by *Charles* the great, duke of Burgundie, most resolutely defended the walls, tumbling the assailants from their scaling ladders into the ditches, to the euerlasting honour of their Sex, and the reproach of the enemy. *Lesbia* a virgin beeing besieged hy the Turkes, hazarded her selfe to discouer their workes and mines, and when the cittisens were deliberating to surrender vp the towne to the mercilesse enemy, shee opposed their purpose, and presented her selfe vpon the walls to the violence of their arrowes and engines, by whose onely valour and encouragement the citie was preserued, & the assailants repulst with dishonor. *Amalasuntha* queeene of the Gothes, kept her principalitie neere to Rauenna, and as *Volaterran* hath left recorded, by the helpe of *Theodotus* (whom she made competitor in the Empire) shee expeld from Italy the Burgonians, Almaines and Ligurians. *Teuca* the wife of *Argon* tooke vpon her the soueraigntie, shee was queene of the Illyrians, a warlike nation, whom she wisely gouerned, by whose valour and fortitude she not only opposed the violence of the Romans, but obtained from them many noble victories. *Hasbites* was a warlike Virago, and lead armies into the field, of her *Siluius lib.* 1. thus speakes:

Lacena.
Valasca.
Bellouacæ.
Lesbia.
Amalasuntha.
Teuca.
Hasbites.

Hæc ignara viri, vacuoq; assueta cubili
Venatu, & siluis, primos defenderat annos, &c.

She knew not man, but in a single bed
Vpon an emptie pillow cast her head,
Her youth she spent in hunting, to th'alarme
Of the shrill bugle: on her sinowy arme

She

She wore no Osier basket, would not know
Or teach the fingers how to spinne or sow:
To trace Dictinna *she did most desire,*
And in swift course the long breath'd stagge to tyre, &c.

The same author, *lib.* 2. speakes of one *Tiburna Saguntina*, the wife of one *Murhus*, a braue and bold female warrior. *Zenobia* queene of the Palmyrians, after the death of her husband *Odenatus* tooke vpon her the imperiall regencie, and made tributarie the kingdome of Syria; neither feared shee to take armes against the Emperour *Aurelianus*, by whom she was ouercome and led in triumph: but when it was obiected to *Cæsar* as a dishonour and reproach, that he had triumpht ouer a woman; he answered, It was no disgrace at all, being ouer such a woman as excelled most men in Masculine vertue. Of whom *Pontanus* thus speakes: *Tiburna Saguntina.* *Zenobia.*

Qualis & Æthiopum quondam sitientibus aruis
In fuluum regina gregem, &c.——

As did the Æthiopian queene
In the dry fields of old,
Incounter with the yellow heards
whose rough haires shin'd like gold,
Opposing the sterne Lions paw
Alone and without ayde:
To see whom wrestle, men aloose
stood quaking and afraid,
Such 'tweene two warlike hosts appeares
This Amasonian Queene,
Zenobia, *with her strong bow arm'd*
And furnisht with shafts keene.

Hypsicratea the wife of *Mithridates* was still present with him in battaile, and left him in no danger, cutting her haire short least it should offend her when she put on her beauer. *Artimesia* queene of Caria after the death of her husband was admired through Greece, who not onely in a nauall expedition ouercame the inuading Rhodians, but pursued them euen vnto their owne coasts, and tooke possession of the Island, amidst whose ruines she caused her owne glorious statue to be erected; of whom *Herodotus* thus writes: I cannot wonder sufficiently at this warlike queene *Artimesia*, who vnforced and vncompeld followed the expedition of *Xerxes* against Greece, out of her owne manly courage and excellencie of spirit. She was the daughter of *Lydamus*, her father was of Halicarnassus, her mother of Creete: shee furnished fiue shippes of her owne charge with Halicarnassæans, Coeans, Nisirians, and Calidnians, in the great sea fight neere Salamine, to behold which battaile *Xerxes* had retired himselfe and stood but as a spectator. *Iustine, lib.* 2. saith, There was to bee seene in *Xerxes* womanish feare; in *Artimesia*, manly audacitie: for shee demeaned herselfe in that battaile to the admiration of all men; of whose ships the king taking especiall notice, but not knowing to whom they belonged, nor in whose management they then were; one spake to the king and said, Great Lord behold you not how brauely the queene *Artimesia* beares her selfe this day? the king would not at first beleeue that such resolution could bee in that Sex: at length *Hipsicratea.* *Artimesia.*

length when (notwithstanding her braue seruice) hee perceiued his nauie beaten and put to flight, he sighing thus said, *All my men this day haue shewed themselues women, and there is but one woman amongst them and she onely hath shewed herselfe a man.* Many of the most illustrious persons dyed that day, as also of the Meades, amongst whom was the great captaine *Aria Begnes* the sonne of *Darius* and brother of *Xerxes*. *Cleopatra* queene of Ægypt, the daughter of *Dionisius Auletes*, after the death of *Iulius Cæsar* hauing taken *Antonius* in the bewitching snares of her beautie, shee was not contented with the kingdomes of Ægypt, Syria, and Arabia, but she was ambitious to soueraignise ouer the Roman Empire; in which though she fayled, it shewed as inuincible a spirit in the attempt, as shee expresst an vnmatched courage in the manner of her voluntary death. *Cyrus* the Persian inuading the Messagets and Scythians, of which *Tomyris* then raigned queene; she sent against him her onely sonne *Spargapises* with a puissant army to beat him back againe beyond the riuer Araxes, which he had late with a mightie host traiected. But the young man not inured to the stratagems and policies of warre, suffered his souldiours in the height of wine and surfets to be inuaded, his tents rifled, his army defeated, and himselfe taken prisoner by *Cyrus*. To whom the queene sent to this purpose, *Thou hast surprised my sonne by fraud not strength, by deceit, not warre, be now counselled by me, Returne me the Prince, and with the honour to haue vanquisht the third part of my people (vnpunished) depart out of my countrey: which if thou dost not, I vow by the Sunne (the Lord and God to which the Messagets giue due adoration) that I will quench thy thirst, beest thou neuer so much insatiate of blood.* This message being deliuered to *Cyrus*, he regarded it not, but held it as the vaine boast of a franticke woman. But *Spargapises* the sonne of *Tomyris* being awaked from the drowsinesse of wine, and perceiuing into what mischiefe he was falne, intreated *Cyrus* he might be released from his bonds, to which the Persian granted; who no sooner found his legges vnbound, and his hands at libertie, but he instantly catcht hold of a weapon, with which he slew himselfe. The queene hauing intelligence of the death of her sonne, and withall that *Cyrus* gaue no heed to her admonition, collected a puissant armie of purpose to giue him battaile, who inticed him by a counterfeit flight into certaine straits of her countrey, where hauing ambusht her men, she fell vpon the Persians and made of them an infinite slaughter, to the defeating of their whole host. In this strange and bloody execution, *Cyrus* himselfe fell, whose body *Tomyris* caused to be searcht for, and being found, filled a vessell with blood, into which commanding his head to be throwne, shee thus insultingly spake, *Of human blood in thy life thou weart insatiate, and now in thy death thou mayst drinke thy fill.* The fashions of the Messagets are after this manner described by *Herodotus*: Their habit and their food is according to the Scythians, they fight as well on horsebacke as on foot, being expert in both; they are both archers and lanciers, in all their weapons armour or caparisons, vsing gold and brasse, in the heads of their speares, their quiuers, their daggers, and other armour, they were brasse; but whatsoeuer belongs to the head, or to the belt, is of the purest gold; the breast-plates of their horses and what belongs to their trappings and caparisons are buckled and studded with brasse, but that which appertaines to the headstall or raines is of gold: of yron and siluer they haue small vse or none (as being rare in their countrey) but gold and brasse they haue in aboundance. Euery man marrieth a wife, but not to his owne peculiar vse, for they keepe them in common, for what the Greeks in this kind remember of the Scythians they do not; it is customable onely amongst the Messa-

Cleopatra.

Tomyris.

Resolution in a Prince.

Satiate sanguine quem sitisti.

A description of the Messagets.

gets,

gets, if any man haue an appetite to a woman, he onely hangs his quiuer vpon the next bough, & prostitutes her in publike without taxation or shame. There is no limit proposed to terminate their liues; when any growes old, his neighbours about him make a generall meeting, and with great ceremony (after the manner of a sacrifice) cause him to be slain, with other cattell in number according to his degree, with whose flesh boyld together they make a banquet, counting him to dye in the most blessed estate that is so slaine and eaten: such as dye of consumption or disease they eate not, but bury in the earth, accounting all such infortunate that suffered not immolation, and whose flesh was not feasted with. They neither sow nor reape, but liue vpon their cattaile and fish, of which the riuer Araxes yeelds them plenty, they drinke milke and honor the Sun: and to the gods whom they most feare, they sacrifice such foure-footed beasts as they hold most fearful: & so much for the customs of the Messagets. Now least it might appeare almost against nature that amongst so many fighting women there should be no scolding at all, let it not be taken amisse if I put you in mind of two or three shrowes by the way, and so returne againe to my former argument.

Zantippe and *Mirho*.

HE *Eieronimo* writ a booke against *Iouinian*, in which hee copiously discourses of the praise of Virginitie, reckoning a cattalogue of diuerse famous and renowned in that kind amongst sunderie nations, besides the discommodities and inconueniences of scolding and contentious wiues: and amongst other husbands much troubled in that kind, hee speakes of *Socrates*, who hauing two curst queanes and both at once (for the law of Athens did allow duplicitie of wiues) could indure their scouldings and contumacies with such constancie and patience; for hauing *Zantippe* and and *Mirho* the daughters of *Aristides*, the house was neuer without brawling & vprore. One *Euthidemus* comming from the wrastling place, and *Socrates* meeting him by chance, compelled him home to supper: and being sate at board and in sad and serious discourse, *Zantippe* spake many bitter and railing words of disgrace and contumelie against her husband; but he nothing mooued therewith, nor making her the least answer, she tipped vp the Table and flung downe all that was vpon it. But when *Euthidemus* being therewith much mooued, arose to be gone and instantly depart, Why what harme is there (quoth *Socrates*) did not the same thing chance at your house when I dined with you the last day, when a cackling henne cast downe such things as were vpon the bord, yet we your guests notwithstanding left not your house vnmannerly. Another time in the open market, she snatching his cloake from his backe, the standers by perswaded him to beat her: but he replyde, So whilst she and I be tugging together, you may stand by laughing, and cry, ô well done *Zantippe*, ô well done *Socrates*. Another time shee with her much loquacitie had made him wearie of the house, therfore he sat him downe vpon a bench before the street doore; but she at his patience beeing the more impatient, and much more angry because she was not able to mooue in him the least anger, she mounts vp into a garret window, and from thence pours a full pispot vpon his head: such as came by, extreamely mooued, as much in derision of his person, as at the suddennesse of the action; he tooke vp a laughter as high and loud as the best, expressing no more anger than in these words, *Nay I thought verily in my mind and could easily iudge by the weather, that after so great a thunder wee must necessarily haue raine. Aulus Gellius* writes, that *Alcibiades* demanding why he would

Petr. Crinit. lib. 1. cap. 11.

Aulus Gel.

would keepe two such scolding queanes in his house and at once, who neuer ceased brawling, when either of them both were sufficient to put any man of the gentlest temperance quite beyond his patience? hee thus answered him: These women(ô *Alcibiades*)teach me at home that sufferance which I ought to practise when I am abroad, for being (as you see I am) well exercised and broken with the factions of these two,I shall be the more gentle to deale withall in the societie of other men: and so much for *Zantippe* and *Socrates*. But since I am falne into a discourse of Shrowes,let it not seeme much impertinent to insert what mine owne opinion was,when a gentleman demanded of me the difference betwixt a Shrow and a Sheepe. I considering with my selfe that there was so many of the one partie and so few of the other, thought it the most generous to take the weaker side: and therefore becausse some speake too much for themselues,and the modesty of the others will not giue them boldnesse to say what is sufficient, I thus determined in their behalfe.

Whats hee can teach me by their seeming show,
Whethers the best to chuse,a Sheepe,or Shrow?
A sheepe. *A Sheepe,whats that? A beast of gentle kind,*
Harmles in nature, and of modest minde,
(If mind may be in beasts) she's of voice low,
Affraid of the least clamour: when the Shrow,
A shrow. *In calmes makes tempests,and to all mens wonder,*
Speakes in the faireſt weather, fire,and thunder.
Whats he thats wise,and would in warm'th compare
To th'Englisſh wooll,the Barbarie lions haire?
Th'Hircanian Tygars, or the Muſco Beares,
The Spaniſh Iennets trapt in all his geares,
The Lapland Hart, or the ſwift Finlands Dow,
The Arabian Panther (ſpotted for the ſhow?)
Doth not the Indian Dromodarie want
Her riches? or the ioyntleſſe Elephant?
Or can the Italian Fox, or German Bore,
The Daniſh Elke, or Cammell, boaſt her ſtore?
Who that loues warm'th, and would desire to pull
The Iriſh Woolfe and leaue the Engliſh wooll?
When as the firſt would ayme to teare thy throat,
The latter gently cloath thee in her coat.
Yet were it beſt a modeſt medium keepe,
Chuſe neither compleate Shrow,nor perfect Sheepe,
I would haue my wife neither tongue-tide quite
Nor yet all tounge; ſo much as could accite
To affability and amorous prate,
So much I'd haue her vſe,and more I hate.
But with a voyce like Steutors *ſhould ſhe raile,*
Or like Xantippe *skould,and when words fayle,*
Bee ſulleine, dogged, pout and lowre, and whine,
Or chide, or be ſtill dombe; if ſuch were mine,
From her I'd wiſh my ſelfe remote as farre,
As ſuch from vertue and true goodneſſe are.
She of the two extreames, if you demand

With

With which I would be troubled, vnderstand,
I'd take the gentler beast, the harmelesse Sheepe,
Whose calmenes would not fright me from my sleepe,
Or make the downe within my bed appeare
Like knotted flockes, or curles of a rough Beare,
Or the soft holland sheetes for rest prepar'd,
Feele in my nightly wallowing course and hard,
Or the smooth pillow on the which my head
I turne and tosse, seeme as if stuft with lead.
These can the furie Shrow doe; when the tother,
Her amorous silken selfe, will seeme to smother
In my warme bosome, cling to me as fast
As Salmacis, *two in one bodie plac't,*
Whisper into mine eare soft tunes of loue,
And be the sphere in which I sole may mooue,
Shrinke me in smooth embracements, her white arme
Skarffe 'bout my necke, whil'st euery word's a charme,
And euerie touch a motiue to desire,
To kindle in my brest inchanted fire,
Vpon whose smooth brow cannot sit a frowne,
She can make flints seeme feathers, bare boords downe.

A tricke of an English skold.

I will now trouble thy patience gentle Reader, with a discourse that hath in it more mirth than murther, and more sport than spight, and yet a touch of both. A mad fellow newly married, had onely one yong child by his wife, of some quarter old, whom he deerely and tenderly loued, as being his first; but he was much giuen to goodfellowship, and shee altogether addicted to sparing and good huswiferie: still when he vsed to come merrie from the tauerne, where he had beene frollicke with his boone companions, she being as sparing of his purse as prodigall of her tongue (for she was little better than a skold) would often vpbraide him with his expences, that what hee wasted at the Tauerne, were better bestowed at home, that he spent both his mony & time, and that being so often drunke, it was preiudiciall both to his bodie and estate, with many such matron-like exhortations: but alwaies concluding her admonitions with a vow, That if euer he came home againe in that pickle, shee would (happen what could come) fling the child into the moat (for the house was moated about.) It hapned about some two daies after, that he reuelling till late in the euening in a cold frostie winters night, and she hauing intelligence by her scouts where he was then drinking, and making no question but he would come home flustred; she commanded her maide to conueigh the infant to the further part of the house, and to wrap the cat in the blankets and put it in the cradle and there to sit and rocke it; presently home comes the husband, shee falls to her old lesson and beginnes to quarrell with him, and he with her: Ill words begot worse, and much leaud language there was betwixt them, when the woman on the sudden stepping to the cradle (hauing spyde her aduantage) I haue long sayth she threatned a mischiefe, and that reuenge I cannot worke on thee, come dogs come diuells I will inflict vpon the brat in the cradle; and instantly snatching it vp in her armes, ran with it to the moate side and flung it into the middle of the water: which the poore affrighted man following her and seeing, leauing to pursue her, and crying, saue the child, ô saue the child, in

A pretie reuenge.

that

that bitter cold night leapt vp to the elbowes in water, and waded till hee brought out the mantell, and with much paine comming to the shore, and still crying alas my poore child, opened the cloathes; at length the frighted cat crying mewe, being at libertie leapt from betwixt his armes and ran away: the husband was both amased and vexed, the woman laught at her reuenge, and retyred her selfe: and the poore man was glad to reconcile the difference before she would yeeld to allow him either fire or dry linnen. Considering this, me thinkes it was not amisse answered of a gentleman, who being persuaded by a friend of his not to marry with such a gentlewoman to whom hee was a suitor, his reasons alleadged were, because she had no quicke and voluble tongue, neither was she of any fine witte or capacitie: to whom he instantly replyde, I desire to haue a woman to bee my wife that shall haue no more tongue to answer mee to a question than yea, or nay; or to haue more wit than to distinguish her husbands bed from another mans.

Another woman hauing a husband who customably came drunke home, and shrinking from his stoole or chaire would oft fall vpon the floore and there lie along: & stil when she cald him to bed, he would answer her, Let me alone, the tenement is mine owne, and I may lye where I list, so long as I pay rent for the house. Some few nights after comming home in the like tune, and sitting asleepe in a chaire before the chimney, his wife being gone to bed, presently the man falls into the fire: the maide cryes out to her Mistresse, Oh mistresse, my master is falne and lyes in the fire, euen in the midst of all the fire; shee lay still and turning her on the other side, sayd, so long as hee payes rent for the house, he may lye where he please. But to more serious businesse, for I haue now done sporting.

Of English Viragoes. And of Ioan de Pucil.

Guendolyne

OF *Guendoline* the wife of king *Locrine*, and daughter to *Corinæus* duke of Cornwall, I shall take more occasion to speake at large in the discourse of the beautifull *Estreld.*

Elphleda.

Elphleda was sister to king *Edward* before the conquest sirnamed the fourth, she was wife to *Etheldredus* duke of Mercia, who assisted her husband in the restoring of the citie of Chester, after it had beene destroyed and demolished by the Danes, encompassing it with new walls: he was generall to the king in all his expeditions against the Danes, in the last battaile that he fought against them at a place cald * Toten Hall in Staffordshire, hee gaue them a mightie ouerthrow, but a greater at Wooddensfield where were slaine two kings, two Earles, and of the souldiours many thousands which were of the Danes of Northumberland. In this battaile were the king and *Elphleda* both present. Soone after this victorie *Etheldredus* dyed, and she gouerned many yeres after him in all Mercia or middle England, except in the two cities of London and Oxford, which the king her brother reserued to himself. She builded many cities and townes, and repayred others, as Thatarne Brimsbury, the bridge vpon Seuerne, Tamwoorth, Liechfield, Stafford, Warwicke, Shrewsbury, Watrisbury, Edisbury in the Forrest besides Chester, which is since vttery defaced and destroied. Also shee built a cittie and a castle in the North part of Mercia, which then was cald Runcofan, and after Runcorn. Thus farre *Ranulphus. William de regib.* with others giue her this noble character, This Lady hauing once assayde the throwes of childbirth, would neuer after bee drawne to haue any carnall societie with her husband, alleaging that it was not fitting or seemely for a woman of her degree being a princesse, a kings

* Toten Hall.

daughter,

daughter, and a kings sister, to inure her selfe to such wanton embraces, whereof should ensue so great paine and sorrow. She tamed the Welchmen, and in many conflicts chased the Danes : after whose death the king tooke the prouince of Mercia intirely into his owne hand, disinherited her daughter *Elswina*, whom he led with him into West-Saxon. *Henricus lib.5.* hath left this Epitaph as a memoriall ouer her Tombe : *Elswina.*

Oh Elphlede *mightie both in strength and mind,*
The dread of men, and victoresse of thy kind.
Nature hath done as much as nature can,
To make thee maide, but goodnesse makes the man :
Yet pittie thou should'st change ought saue thy name,
Thou art so good a woman : and thy fame
In that growes greater, and more worthie, when
Thy feminine valour much out-shineth men.
Great Cæsars *acts thy noble deeds excell,*
So sleepe in peace, Virago maide farewell.

Much to this purpose hath *Treuisa* expressed these verses in old English. *Maud* the daughter of *Henrie* the first, was married to *Henrie* the fourth Emperour of that name, after the death of her husband she bore the title of *Maud* the Empresse : her father in his life time swore all the nobilitie to her successsion, but he being dead many fell from their oathes of alleagence, adhering to *Stephan* Earle of Bulleine, who by the sisters side was neaphue to the deseased king. He notwithstanding he had before sworne to her homage, caused himselfe to be crowned at London vpon a Saint *Stephens* day, by *William* Archbishop of Canturburie, one that had before past his oath of alleagence to the Empereresse. Much combustion there was in England in those dayes betwixt *Maude* and *Stephan*, and many battails fought, in which the successe was doubtfull, the victorie sometimes inclining to the one, and againe to the other, the circumstances rather would become a large Chronicle than a short tractat : I will therefore come to that which sorts best with my present purpose. This lady tooke the king in battaile, and kept him prisoner at Bristoll from Candlemas day to Hollyrood day in haruest : for which victorie the people came against her with procession, which was approoued by the Popes legate. From Bristoll she came to Winchester, thence to Wilton, to Oxford, to Reding and Saint Albons, all the people acknowledging her their queene and soueraigne, excepting the Kentishmen onely : shee came thence to London to settle the estate of the land, whether came the wife of king *Stephan* for her husbands deliuerie, vpon condition that *Stephan* should surrender the kingdome vp entirely into her hands, and betake himselfe euer after to a sequestred and religious life: But to this motion the Empereresse would by no meanes assent, the Cittisens likewise intreated her that they might vse the fauourable lawes of *S. Edward*, and not those strict and seuere statutes and ordinances deuised & established by King *Henry* her father; neither to this would the bold-spirited Lady agree. For which the people began to withdraw their affections from her, & purposed to haue surprised her, of which she hauing notice, left all her household prouision and furniture, and secretly conueighed her selfe to Oxford, where she attended her forces, who were by this time dispersed and diuided. But taking with her her Vncle *Dauid* king of Scots, shee came before Winchester, laying a strong siege to the bishops tower, which was defended by the brother of king *Stephan.* *Maude.*

Another English Virago.

Stephan. But now obserue another female Warrior: The wife of the imprisoned King being denyed his freedome, now takes both spirit & armes, and associated with one *William Iperus*, came with such a thundring terror to rayse the siege, that the hardie Empresse (to giue way to her present furie) was from strength forced to flye to stratageme: for finding her powers too weake to withstand the incensed Queene, she counterfeited her selfe dead, and as a Corse caused her bodie to be conueyed to the citie of Gloceſter, and by this meanes escaped. But *Robert* her brother was there taken prisoner, and committed to safe custodie. Then the Queene imployed her selfe on the one part for the release of her husband, and the Empresse on the other, for the enfranchisement of her brother: at length, after long debating of the businesse, it was determined by the Mediators on both sides, that *Stephan* should be restored to the Kingdome, and Duke *Robert* to his Lordship and Earledome; and both, as they had disturbed the peace of the Land, so now to establish it. To this the Earle would not assent: so that all that yeere there was nothing but spoyle, manslaughter, direptions, and all manner of violence, robbing of the rich, and oppression of the poore. The King vpon Holy-Rood day was released, and besieged the Empresse in the citie of Oxford, from Michaelmas day to mid-Winter: where, being oppressed with famine, she tooke the aduantage of the Frost and Snow; and attyring her selfe all in white, escaped ouer the Fennes, and came to the castle of Wallingford. And so much shall suffice to expresse the magnanimitie and warlike dispositions of two noble and heroicke English Ladies. A French Ladie comes now in my way, of whom I will giue you a short character.

Ioane de Are, or *de Pucil.*

In the minoritie of *Henry* the sixt, when France (which was once in his entire possession) was there gouerned by our English Regents, the famous duke of Bedford, and others; *Charles* the Dolphin, styled after by the name of *Charles* the seuenth (being a Lord without land, yet at that time maintaining what hostilitie he was able) whilest the English forraged through France at their will, and commanded in all places at their owne pleasure (the French in vtter despaire of shaking off the English yoake) there arose in those desperate times, one *Ioane Are*, the daughter of *Iames Are* and his wife *Isabel*, borne in Damprin. This *Iames* was by profession a Shepheard, and none of the richest. *Ioane* (whom the French afterwards called *Ioane de Pucil*) whilest she was a yong maid and kept her fathers sheepe, would report to diuerse, That our blessed Ladie, S. *Agnes*, and S. *Katherine*, had appeared vnto her, and told her, That by her meanes France should regayne her pristine libertie, and cast off the yoke of English seruitude. This comming to the eare of one *Peter Bradicourt*, an eminent captaine then belonging to *Charles* the Dolphin, hee vsed meanes that she should be sent to haue conference with his maister, who soiourned then in Chynon, in his lowest of deiection and despaire of hope, supplie, or comfort. In her iourney thither, shee came to a towne called Faire-boys, where taking vp her Inne (a place which shee had neuer before seene) shee desired a souldier to goe to a secret by-corner, where was a heape of old yron, and from thence to bring her a Sword. The souldier went according to her direction, and searching the place, amidst a great quantitie of old tongs, shouels, hand-yrons, and broken horse-shooes, found a faire bright sword with fiue Flower-delyces vpon either side engrauen: This Sword (with which she after committed many slaughters vpon the English) shee gyrt to her, and so proceeded to Chynon to giue the Dolphin meeting. Being there arriued, *Charles* concealed him-

himselfe amongst many others, whilest she was brought into a faire long gallerie, where he had appointed another to take his place and to assume his person: she looking vpon him gaue him neither respect nor reuerence, but fought out *Charles* among all the other in that assemblie, and pickt him from amongst the rest; to whom making a low obeysance, she told him, that to him only was her businesse. The Dolphin at this was amased, the rather because she had neuer before seene him, and was somewhat comforted, by reason that she shewed cheare and alacritie in her countenance: they had together long and priuat conference; and shortly after she had an armie giuen to bee disposed and directed by her. Shee then bespake her selfe armour, *Cap a Pe*, bearing a white Ensigne displaide before her, in which was pourtrayde the picture of the Sauiour of the world, with a flower-de-lyce in his hand; and so marched to Orleance. Her first exploit was fortunately to raise the siege and releeue the towne. From thence shee passed to Reames, tooke the cittie and caused the Dolphin there to proclaime himselfe king, and take vpon him the crowne of France. She after tooke Iargueux a strong towne, and in it the Earle of Suffolke with many other braue Englishgentlemen. She fought the great battaile of Pathay with good successe, in which were taken prisoners the lord *Talbot* (the skourge and terror of the French nation) the lord *Scales*, the lord *Hungerford*, with many others both of name and qualitie: she tooke in Benueele, Mehun, Trois, and diuers other townes of great import and consequence; at length in a camisado or skirmish, she was taken prisoner by sir *Iohn* of Entenburch, a Burgonian captaine, and sent to Roan. The French Cronicles affirme that the morning before she was surprised, she tooke the sacrament, and comming from Church told to diuerse that were about her, that she was betraide, her life sold, and should shortly after be deliuered vp vnto a violent death, For sir *Iohn* gaue a great sum of money to betray her. The English comming to inuest themselues before Mondidier, *Ioan* was aduised to issue out by *Flanie* and skirmish with them; who was no sooner out, but he shut the gates vpon her: being taken, she was sent to *Peter* Bishop of Beuoise, who condemned her to the fire for a sorceresse, which iudgement was accordingly executed vpon her in Roane, in the market place. Twentie six yeares after, *Charles* the king for a great summe of money procured an annichilation of the first sentence from the Pope, in which she was proclaimed a Virago inspired with diuine instinct: in memorie of whose vertuous life and vniust death, he caused a faire crosse to bee erected iust in the place where her bodie was burned. I returne againe to the English. *Fabian* and *Harding* speake of *Emma* sister to the Norman duke called *Richard*, who for her extraordinarie beautie was called, *The flower of Normandie*, she was married to *Ethelred* king of England. By her heroicke spirit and masculine instigation, the king sent to all parts of the kingdome secret and strict commissions, That vpon a certaine day and hour assigned, all those Danes which had vsurped in the land, and vsed great crueltie, should be slaughtered; which at her behest and the kings commaund was accordingly performed, which though it after prooued ominous, and was the cause of much miserie and mischiefe, yet it shewed in her a noble and notable resolution. Of queene *Margaret* the wife of *Henrie* the sixt, her courage, resolution, and magnanimitie, to speake at large, would aske a Volume rather than a compendious discourse, to which I am strictly tyed. And therefore whosoeuer is desirous to be further instructed in the successe of those many battailes fought against the house of Yorke, in which she was personally present, I referre them to

Emma.

Queene *Margaret.*

to our Englifh Chronicles, that are not ſparing in commending her more than womaniſh ſpirit, to euerlaſting memorie. With her therefore I conclude my female Martialliſts: And now me thinkes I am come where I would be, and that is amongſt you aire Fones.

Of Faire Women.

IT is reported of a king, that for many yeeres had no iſſue, and deſirous to haue an heire of his owne bloud and begetting to ſucceed in the Throne, vpon his earneſt ſupplication to the diuine powers, he was bleſſed with a faire ſonne, both of beautie and hope. And now being poſſeſt of what he ſo much deſired, his ſecond care was to ſee him ſo educated that hee might haue as much comfort of him in his growth, as hope in his infancie: hee therefore ſent abroad to find out the moſt cunning Aſtrologians to calculate of his natiuitie, that if the ſtarres were any way maleuolent to him at his birth, he might by inſtruction and good education (as farre as was poſſible) preuent any diſaſter that the Planets had before threatened. A meeting to that purpoſe being appointed, and the Philoſophers and learned men from all parts aſſembled: after much conſultation it was concluded amongſt them, That if the infant ſaw Sunne or Moone at any time within the ſpace of ten yeeres, hee ſhould moſt aſſuredly be depriued the benefit of ſight all his life time after. With this their definitiue concluſion, the father wondrouſly perplexed, was rather willing to vſe any faire meanes of preuention, than any way to tempt the croſſe influence of the ſtarres: Hee therefore cauſed a Cell or Caue to be cut out of a deepe Rocke, and conueying thither all things neceſſarie for his education, hee was kept there in the charge of a learned tutor who well inſtructed him in the Theorie of all thoſe Arts which beſt ſuited his apprehenſion. The time of ten yeeres being expired, and the feare of that ominous calculation paſt ouer, the day was appointed when his purpoſe was to publiſh his ſonne to the world, and to ſhew him the Sunne and Moone, of which he had often heard and till then neuer ſaw entire; and to preſent vnto his view all ſuch creatures of which he had beene told, and read, but could diſtinguiſh none of them but by heare-ſay. They brought before him a Horſe, a Dogge, a Lion, with many other beaſts of ſeuerall kindes, of which he onely looked, but ſeemed in them to take ſmall pleaſure. They ſhewed him Siluer, Gold, Plate, and Iewels; in theſe likewiſe hee appeared to take ſmall delight or none, as not knowing to what purpoſe they were vſefull: yet with a kind of dull diſcontent, he demanded their names, and ſo paſt them ouer. At length the king commanded certaine beautifull virgins, gorgeouſly attyred, to be brought into his preſence: which the Prince no ſooner ſaw, but as recollecting his ſpirits, with a kind of alacritie and change of cheare, he earneſtly demanded, What kind of creatures they were, how bred, how named, and to what vſe created? To whom his tutor ieaſtingly replyed, Theſe be called Deuills, of which I oft haue told you, and they are the great tempters of mankind. Then his father demanded of him, To which of all theſe things he had beheld, he ſtood affected beſt, and to whoſe ſocietie hee was moſt enclined? who preſently anſwered; *O Father, I onely deſire to be attended by theſe Deuils.* Such is the attractiue power of beautie: which women cannot fully appropriate to themſelues, ſince it is eminent in all

all other creatures. Who wonders not at the beautie of the Sunne, the glorie of the Moone, and the ſplendor of the ſtarres? the brightneſſe of the morning, and the faire ſhutting in of the euening? Come to the flowers, and plants; what artificiall colour can be compared to the leaues of the Marigold, the Purple of the Violet, the curious mixture of the Gilly flower, or the whiteneſſe of the Lilly; to which, *Salomon* in all his glorie was not to be equalled? You that are prowd of your haire, behold the feathers of the Iay, or Parrat, with the admirable varietie of the Feaſant and Peacock: What Roſe in the cheeke can counteruaile the Roſe of the garden? or what azure veine in the temples, the blew flower of the field? Come to outward habit, or ornament; what woman doth better become the richeſt attyre (though fetcht from the fartheſt parts of the world) than the Panther his ſtaynes, and the Leopard his pleaſing and delightfull ſpots? Are not the Fiſhes as beautifull in their ſiluer-ſhining skales, and the terrible Dragon as glorious in his golden armour, as women apparrelled in cloth of Bodkin, or Tiſſue? What is ſhe that exceeds the Doue or Swan in whiteneſſe, or the Pyne or Cedar in ſtraitneſſe? Let me heare her voyce, that can compare with the Nightingale in ſweetneſſe; or behold that eye, that can looke vpon the Sunne with the Eagles. Why ſhould you faire ones then be prowd of any thing, that are by other creatures exceeded in all things? Beſides, enen the choyſeſt beautie amongſt you being once enioyed, is the leſſe eſteemed; Souldiers hauing vanquiſht their enemies, hang vp their armes; Sea-men that haue attayned their harbour, fold vp their ſayles. The choyſeſt dainties are loathſome to ſuch as haue filled their ſtomacks, and Wine is a burthen to him that hath ſatiated his thirſt: Nobilitie of birth is a thing honorable, but you are not beholding to your ſelues for it, but your anceſtors: Riches and Plentie are excellent, but they are the gifts of Fortune, therefore ſubiect to change and caſualtie: Prayſe and Honor is venerable, but withall vnſtable: Health is precious, but ſubiect to ſickneſſe and infirmitie: Strength an excellent gift and bleſſing, but neither free from age, nor diſeaſe: Beautie is admirable aboue all, and yet ſubiect to all: onely Learning, Knowledge, Art, and Vertue, are aboue the enuie of change, or mallice of Fortune. Neither are you women ſolely beautifull: We reade in *Martial*, *lib.* 1. of a boy called *Achillas*, of admirable feature; of *Acanthus*, whom the gods at his death, in memorie of his exquiſite forme, changed into a flower, that ſtill beares his name. Amongſt the Romans, *Scipio* (ſurnamed *Demetrius*) and amongſt the Greekes, *Alcibiades* carryed the Palme from women; who (as *Plutarch* in his life reports of him) was not onely wondered at in his youth, but admired in his age, his grace and comelineſſe ſtill growing with him.

Formoſum paſtor Coridon ardebat Alexim:

The ſhepheard Coridon *doted on the faire* Alexis.

Saxo Gramaticus ſpeakes of *Alphus* the ſonne of *Gygarus*, whoſe haires exceeded the brightneſſe of Siluer. *Amaratus* was changed into a ſweet-ſmelling flower after his death. *Calentius* ſpeakes of *Amphimedon* thus:

Formoſum Phiale prius arſerat Amphimedonta,
Amphimedon Phiales maxima cura fuit:

Phiale *was enamored of* Amphimedon *the faire,*
Amphimedon *of* Phiale *became the greateſt care.*

Antinous Bithinicus, was a youth of that admirable beautie and feature, that *Adrian* the Emperour was enamoured of him, in whose memorie he erected a Temple in Mantinea, and built a cittie by the riuer Nilus, he caused his effigies to be stamped vpon his owne coine, therefore *Hieronimus* (as *Vollaterranus* reports) calls him the Emperour *Adrians* concubine. *Asterius* was the sonne of *Ceres*, a yong man of a singular forme, but altogether abstenious from the loue of women, whom *Ouid* in *Ilium* remembres. *Astur* is celebrated by *Virgil*:

——— *Sequitur pulcherimus Astur*
Astur equo fidens & versicoloribus armis.

The faireſt Astur *follows next in field,*
Astur *that trusts vnto his horse and particoloured shield.*

Atis the Phrigian youth was for his faireneſſe beloued of the mother of the gods. *Virgill* speakes of *Auentinus* in these words:

Victoresque ostentat equos satus Hercule pulcro
Pulcher Auentinus ———

Faire Auentinus *he that of faire* Hercules *was borne*
Boasts of his conquering steedes ———

Batillus was the fauourite or sweet-heart of *Anacreon* the Poet, of whom *Pontanus de Stellis*:

——— *Amatum a vate Batillum*
Pictum oculis fuscunque coma roseumque labellis,

———*The Poet of* Batillus *was enamoured,*
With painted eyes, browne haire, and lips like Roses red.

(By the way.) Sure there was a great dearth of beautie in those dayes amongst women when boyes and catamites were so doted on by men. *Bellerephon* was not onely affected by *Sthenobæa* the wife of *Pretus*, king of the Argiues, but doted on by *Venus*. Of *Castor* and *Pollux* the two faire *Tindarides*, *Ouid. lib. 6.* thus writes: *Sthenobæa.*

At gemini nondum Cœlestia sidera fratres
Ambo, conspicui, niue candidioribus ambo,
Vectabantur equis——

The two twinne brothers, not as yet accounted
'Mongst the cœlestiall starres, conspicuous both
Vpon two steeds whiter than snow were mounted &c.

The yong boy *Cestus*, *Martiall* thus commends.

Quanta tua est probitus &c.

How great thy honesty? thy fame as rare,
(Oh sweete child Cestus*) thou that may'st compare,*
With Theseus *sonne, did bright* Diana *see*
Thee naked once, inamoured she would be
And tyce thee to some pleasant riuers brim,
There strip her selfe and teach thee how to swim.

Democles an Athenian youth was of that pulchritude, that he was called by all men *Pulcher Democles*, and (that which seldome meets with beautie) of that rare temperance, that when king *Demetrius* plucked him to haue made him a prostitute to his vnlawfull and beastly lusts; to shun his embraces, he leaped into a caldron of seething hot liquor, and there drowned himselfe : *Plutarch* in *Demetrio*. *Diadumenus* the cup-bearer to *Augustus* was of that admirable feature, that in the contention which was made at Elis he carried the palme both from men and women : *Volateran*. For no other cause was *Ganimede* sayd to fill Nectar to *Iupiter* than for his eligancie of forme. *Galetes* was a youth of that excellent feature and so indeered to *Ptolomæus*, that when diuerse malefactors (and for great crimes) were led to execution, onely at his entreatie hee spared their liues. *Hypoclides* the sonne of *Thysander* as *Herodotus* relates, was excellent aboue all the Athenians for wealth and beautie. Of *Hyas* the sonne of *Atlas* and *Æthra*, *Ouid* 5. *de Fast*.

Nondum stabat Atlas humeros oneratus Olimpo,
Cum satus est forma, conspiciendus Hias.

Olimpas weight did not as yet
Great Atlas *backe adorne,*
When as the louely Hyas *of*
Conspicuous shape was borne.

Hylas the sonne of *Hyadamus*, was not onely indeered to *Hercules*, but doted on by the nymphs called *Driades*. *Iulus* the sonne of *Æneas* and *Creusa*, was taken for *Cupid* the sonne of *Venus*. *Iuuencus* was the minion of *Catullus*, as *Lygurinus* was to *Horace*; so likewise *Lycus*, of whom he thus speakes :

Et Lycum nigris oculis nigroque
Crine decorum.
Lycus *rare,*
Both for his blacke eyes and his blacke sleeke haire.

Something more freely he speakes of the Pulchritude of *Nearchus* in *Carm.* and his *Odes*. Of *Nireus* the sonne of *Caropus* and *Alaga*, *Homer* speakes at large : as *Horace* likewise in *Carm.* and *Epedo*. *Tibullus* commends his *Marathis Maximinus*, that his head being mangled and bloodie, yet notwithstanding in death it looked admirable. *Marcellus* the sonne of *Caphisus* and *Lyriope*, was so faire that the nymphes were surprised with his beautie. *Endimion* was beloued of the Moone, *Val Flaccus lib.* 8.

Latmius Æstiua residet venator in vmbra.
Dignus amore Deæ ——

The Latmian *swaine sits in the Summer shade,*
Worthie the loue of that cælestiall maide.

In *Ephestion* was that maiesticall beautie, that the wife of king *Darius* saluted him for *Alexander* : for his exquisite forme hee was especially beloued of *Alexander*. *Virgill* commends the shape of *Eurialus* the sonne of *Nisus*. So *Nysus* king of the Megarenses was sayd to haue haires of gold they were of such splendor. *Statius* commends *Parthenopæus* the sonne of *Meleager* and *Atalanta*, or as some write of *Mars* and *Menalippe*. *Cælius*, *Ouid*, and others, celebrate *Phaon* the beloued of *Sappho* the Poetesse, for the faireſt of the world. *Phe-*

drus Elienſis who was the familiar of *Socrates* and *Plato*, was for exquiſite ſhape compelled to be proſtituted by the baud his maiſter. Of *Pyramus Ouid* thus ſpeakes, *Metamorph. lib.* 4.

Pyramus & Thisbe Iuuenem Pulcherimus alter.

Yong Pyramus *and* Thisbe, *he*
Of all the yong men faireſt,
And ſhe of all the Eaſterne world,
Of louelie gyrles the rareſt, &c.

Spurinæ was a youth of ſuch an alluring beautie, that when he could neither reſerue himſelfe from ſuit of men, or importunities of women, hee deformed his owne beautie with ſcratches and wounds to preſerue his owne chaſtitie, *Valer. Max. de Verecundis.* *Magnes Smyrnæus* was the moſt beautifull of his age, and ſo acceptable to *Gyges* king of Lydia, that when his parents cut off his delicate and faire haire (ſomewhat to take off the kings affection) the king was ſo incenſed that for that cauſe alone he made warre againſt the Magneſians, *Pauſon. apud Volater.* The Poet *Muſæus* celebrates the rare forme of *Leander*, a youth of Abidos & beloued of *Hero*: As *Virgill* doth the like of *Lauſus* the ſon of *Mezentius*, *Æneid. lib.* 7. *Herodotus* ſpeaking of *Xerxes* ſayth that he had in his armie ſixtie eight miriades of men, yet amongſt them all hee was the beautifulleſt of face, and talleſt of ſtature. I could reckon vp others, as *Pelops*, *Idas*, *Iaſon*, *Artaxerxes*, *Cyrus*, *Troilus*, *Patroclus*, *Hymene*, the leaſt of them a prince, the minion to a king, or the deerely beloued of ſome queene or goddeſſe. This is onely to put you in mind ô women, That though you haue ingroſſed a great portion of beautie, yet you are not poſſeſt of all, ſince not onely men, but diuerſe other creatures ſhare with you; neither haue I introduced theſe to derogate any thing from your worths, onely to abate ſome of that ambition or ſelfeloue which is commonly attendant vpon beautie: One thing for your grace I haue read in the Spaniſh Cronicle of an exquiſit ladie (the like I did neuer of any excellent man) Queene *Iſabell* the wife of *Henrie* ſirnamed the Humble, being attyring her ſelfe in her window, againſt which the Sunne ſhined ſomewhat hot, it is crediblie reported, that the beames of the Sunne ſet her curled lockes on fire: ſome held it as a prodigie, others alluded it to her miraculous beautie, ſome thought that one pane or other in the window was of the nature of a burning glaſſe and that was the cauſe, others imputed it to certain oyles and ſweet vnguents, with which the Queens and great ladies vſe to dreſſe their haire: howſoeuer, if their Cronicle ſpeake truth, moſt certaine it is, that her luſt made greater combuſtion in the land, than the Sunne had power to commit vpon her haire. I haue one thing more to inſtance to your grace, and ſo I will conclude my diſcourſe. An Embaſſador being to be entertained in the court of queen *Elizabeth* (where the greateſt ſtate was ſtill obſerued) he firſt paſſed through a lane of the guard in their rich coats, next through the gentlemen pentioners, and ſo through all the greater officers, the Lords, Earles, and Counſell: The Queene ſat then in ſtate at the vpper end of a long gallerie, which when the Embaſſador ſhould enter, the great Ladies of either ſide richly attired were placed, through the middeſt of whom as he paſſed along, he as amaſed at the ſtate, or admiring at their beauties, caſt his eye firſt on one ſide, then on the other, and that not without ſome pauſe, as if hee had beene to take a particular ſurueigh of all their features, but by degrees com-

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ming vp towards the Queene, who ſat like *Diana* amongſt her nymphs, or *Ariadne* in her crowne of ſtarres, inſtated aboue the leſſer lights, to giue him entertainement: and obſeruing his eyes ſtill to wander, ſhe thus beſpake him, *Auerte oculos ne videas vanitatem: i.* Turne away your eyes leaſt you behold vanitie: to whom hee ſuddenly replyde, *Imo potius mirabilia opera Dei, i.* Nay rather the wonderfull workes of God. Since then you are ſuch, rather let your vertuous actions beautifie, than your vitious deeds any way diſgrace his ſo great and glorious workemanſhip.

Of Faire Women.

OF theſe, *Herodica* ſhall haue the firſt place. *Niceus* in his booke *de Rebus Arcad.* relates, That one *Cypſelus* purpoſing to rayſe a new Colonie, erected a faire and goodly citie in a ſpacious Playne bordering vpon the riuer Alphæus, to which place multitudes of the Parrhaſians came to inhabite. At the ſame time was a Groue and an Altar celebrated (with much pompe and ſolemnitie) to *Eluſina Ceres*, with an annuall feaſt: at this publike meeting was a contention, Which of all the women was cenſured to be the faireſt? The firſt that had the prioritie and Palme for beautie beſtowed vpon her, was *Herodica*, the wife of *Cypſelus*. *Zenophon apud Cœlium, lib.7. cap.53.* ſpeakes of *Panthæa*, the wife of *Abraditus*, a nobleman of Perſia, whom *Cyrus* (hauing defeated the armie of the Aſſyrians, and ſpoyled their tents) tooke captiue; *Abraditus* at that time being abſent, as not long before employed vpon an Embaſſie to the Bactrians, in which interim, *Panthæa* was in the cuſtodie of a nobleman of Media, called *Araſpes*, who affirmed of her to the king with great admiration of her feature and beautie, That in all Aſia her like was not to be ſeene, or found. *Paulus Diaconus* writes of *Theodole*, a Roman Ladie, of that admirable ſplendour, that ſhee attracted the eyes of all men that but glanced that way, to dwell vpon her with wonder: her haire was bright, and yellow, which when ſhe pleaſed to vnlooſe and let fall about her ſhoulders, it couered her from the crowne to the heele. A large deſcription he makes of her perfections, howſoeuer moſt certaine it is, that the king *Cambeoles* was extreamely entangled in the ſnares of her beautie. *Saxo Gramaticus* in his Daniſh hiſtorie, commemorates one *Suabilda*, a Queene, in all the lineaments both of bodie and face to be of that rare pulchritude, that being doomed vnto a wretched and miſerable death, and bound with thongs of leather, to be trod vpon by the hoofes of wild horſes; her beautie ſtruck ſuch an impreſſion euen in thoſe vnreaſonable creatures, that they could not be forced with their rude feet to leaue the leaſt character of violence vpon limbes ſo faire and exquiſitely faſhioned. The ſame Author remembers vs of *Seritha* and *Signis*, the firſt a virgin of incomparable ſplendor, to whom one *Otharus* was a robuſtious ſuitor; the other was the daughter of one *Sygarus*, who paralleld the firſt, and was importunately ſollicited by *Hyldegiſlæus Teutonicus*. *Bryſeis* was ſo faire, that ſhe endeered vnto her loue the nobleſt of the Greekes, *Achilles*; who though ſhe was but his damoſell, or handmaid, yet he was enamored of her aboue all his other women: of whom *Horace*,

Herodica.

Panthæa.

Theodole.

Suabilda.

Seritha.
Signis.

Briſeis.

Prius Inſolentem
Serua Bryſeis niueo colore
Mouit Achillem:

His maid Bryſeis, *with her colour white,*
Inſolent Achilles *mooued to delight.*

Of her, *Ouid* likewiſe ſpeakes, *lib.2. de Arte Amandi:*

Fecit vt in capta Lyrneſide magnus Achilles
Cum premeret mollem laſſus ab hoſte torum.

This, great Achilles *of his Loue deſired,*
When with the ſlaughter of his enemies tyred,
He doff'd his Cuſhes, and vnarm'd his head,
To tumble with her on a ſoft day-bed:
It did reioyce Bryſeis *to embrace*
His bruiſed armes, and kiſſe his bloud-ſtain'd face.
Thoſe hands which he ſo often did imbrew
In bloud of warlike Troians, whom he ſlew,
Were now imploy'd to tickle, touch, and feele,
And ſhake a Lance, that had no point of ſteele.

Thargelia Mileſia.

Thargelia Mileſia was of that excellent aſpect, that as *Hyppias* the Sophiſt teſtifies of her, ſhee was marryed by courſe to foureteene ſeuerall husbands (for ſo he writes in a Treatiſe entituled *De inſcripta Congregatione:*) in which, beſides her character of beautie, he giues her a worthie attribute for her wiſedome, in theſe words, *Perpulcra & ſapiens.* *Anutis* was the wife of a noble perſon called *Bogazus*, and ſiſter to *Xerxes* by the fathers ſide. Shee as *Dinon* writes (in his Perſicke hiſtorie, in the chapter entituled *De prima Coordinatione*) in theſe words, *Hæc vt pulcherrima fuit omnium mulierum, quæ fuerant in Aſia, &c.* Shee (ſaith hee) as ſhee was the faireſt of all women in Aſia, ſo of them all ſhee was the moſt intemperate. *Timoſa*, as *Philarchus* in his *Lib.19.* contends, was the miſtreſſe of *Oxiartes*, who in the accompliſhments of nature anteceded all of her age: ſhee was, for her beautie, thought worthie to be ſent as a preſent from the king of Ægypt to the moſt excellent queene of king *Statyra*, but rather for a wonder of nature, than a preſident of chaſtitie. *Theopompus* in his fiftie ſixth booke of Hiſtorie records, That *Zenopithia*, the mother of *Lyſandrides*, was the faireſt of all the women in Peloponneſus. Shee, with her ſiſter *Chryſe*, were ſlaine by the Lacedemonians, at the time when *Ageſilaus* (in an vprore and mutinous ſedition rayſed) gaue command, That *Lyſandrides* as his publike enemie ſhould be baniſhed from Lacedemon. *Patica Cipria* was borne in Cyprus: *Philarchus* remembers her in his tenth booke of Hiſtorie. Shee attending vpon *Olympias*, the mother of *Alexander*, was demanded in marriage by one *Monimus*, the ſonne of *Pythioa*. But the Queene obſeruing her to be of more beautie in face, than temperance in carriage: O vnhappie man (ſaid ſhee) that chuſeſt a wife by the eye, not by counſaile; by her beautie, and not behauior. *Violentilla* was the wife of the Poet *Stella*: ſhee for all accompliſhments was much celebrated by *Statius*; of her, *Lib.1. Syll.* he thus ſpeakes:

Anutis.

Timoſa.

Zenopithia.

Patica Cipria.

Violentilla.

——At tu pulcherrima forma,
Italidum tandem caſto poſſeſſa marito:

Thou of our Latium Dames the fair'ſt and beſt,
Of thy chaſt husband art at length poſſeſt.

Agariſta.

Agariſta, as *Herodotus* calls her, was the daughter of *Cliſthenes* the Syconian: ſhee was of that vnexpreſſable forme, that her beautie attracted ſuitors from all parts of Greece, amongſt whom, *Hypocledes* the ſonne of *Tiſander* is numbred.

From

From Italie came *Smyndrides*, *Sibarites*, *Syritanus*, and *Damnasus*. From the coast of Ionia, *Amphimnestrus*, *Epidamnius*, *Ætolus*, and *Meges*. From Peloponnesus *Leocides*, *Amianthus*, *Archas*, *Heleus*, *Laphanes* & *Phidon*, son to the king of the Argiues. From Attica, *Megacles* the son of *Alcmenon*. From Etruria, *Lysanius*. From Thessalie *Diacrides*, and *Cranomius*. From Molossus *Alcon*, in number 20. These came into Greece to expresse themselues in many noble contentions, because *Clisthines* the son of *Aristonius* and father of *Agarista* had made proclamation, that he only should inioy the Virgin, who could best expresse himself in noble action and valour. *Hyppodamia* was daughter to *Oenemaus* king of Ælis, and of such attractiue beautie, that she likewise drew many princely suitors to her fathers court, though to the most certain danger of their liues. *Calius* writes that *Marmax* was the first that contended with her in the charriot race, and failing in his course was slaine by the tyrant; the Mares with which hee ran (as some write) were called *Parthenia* and *Eripha*, whose throats *Oenemaus* caused to be cut and after buried. After him perished in the same manner *Alcathus*, the son of *Parthaon*, *Eurialus*, *Eurimacus*, *Crotalus*, *Acrius* of Lacedemon, *Capetus*, *Licurgus*, *Lasius*, *Chalcodus*, *Tricolonus*, *Aristomachus*, *Prias*, *Pelagus*, *Æolius*, *Chromius*, and *Eritheus* the son of *Leucon*. Amongst these are numbered *Merimnes*, *Hypotous*, *Pelops*, *Opontius*, *Acaruan*, *Eurilachus*, *Antomedon*, *Lasius*, *Chalcon*, *Tricoronus* *Alcathus*, *Aristomachus*, and *Crocalus*. *Sisigambis* as *Q. Curtius* relates, was inferiour to no ladie that liued in her age, yet notwithstandig, *Alexander* the Great hauing ouercome her husband *Darius* in battaile, was of that continence, that he onely attempted not to violate her chastitie, but became her guardian, and protected her from all the iniuries that might haue beene done to a captiue. *Plutarch* writes of a Roman Ladie called *Præcia*, of that excellent shape and admired feature, as she indeered *Cethegus* vnto her so farre, that he enterprised no dissigne or managed any affiaire without the aduise and approbation of the beautifull *Præcia*. So precious likewise was the faire *Roxana* in the eies of *Alexander*, that hauing subdued all the Easterne kingdomes, and being Lord of the world; yet from being the daughter of a mercinarie souldier, and a Barbarian, he tooke her into his bosome, and crowned her with the Imperiall Diademe. *Ægina*, the daughter of *Æsopus*, king of Boetia, for her excellent pulchritude was beloued of *Iupiter*; of whom *Ouid*,

Hyppodamia.

Sisigambis.

Præcia.

Roxana.

Ægina.

Aureus in Danaen, Æsopida luserit ignis:
In Gold faire Danae *had her full desire,*
But with th' Æsopian Girle he play'd in fire.

So likewise *Antiopa*, the daughter of *Nycteis* and wife of *Lycus* king of Thebes, was for the rareneesse of her forme compresst by him, of whom hee begot *Zethus* and *Amphion*. O what a power is in this beautie? It made the Cyclops *Poliphemus* turne Poet; who (as *Ouid* in his *Lib.* 13.) thus writes in the prayse of his mistresse *Galatæa*:

Antiopa.

Galatæa.

Candidior folio niuei Galatæa liguſtri, &c.
Oh Galatæa, *thou art whiter farre*
Than leaues of Lillies: not greene Medowes are
More flouriſhing, thy ſtature doth appeare
Straighter than th' Elmes; than Glaſſe thou art more cleare:
More wanton than the young Kid, and more light
Than thoſe looſe ſhells the billowes haue made white

Still

Still tumbled with the waues: more grace th'haſt wonne,
Than is in Summers ſhade, or Winters Sunne,
Louelyer than is the Apple, when his ſide
Turnes yellow; than the Plane tree, of more pride;
Tranſparenter than Iſicles, that meet
With riſing Phœbus; than ripe Grapes, more ſweet:
Thou art of all choyſe things the generall Theame,
Soft as Swannes plumes, and faire as clowted Creame.

Therefore you Faire ones, the more choyſe your beautie is, you ought of it to be more charie: the ſweeter the flower is, the ſooner it looſeth the ſmell; the fairer the colour, it the ſooner fades; and the purer the bloud, the apter to take putrifaction. Take heed then, leaſt by vnlawfull proſtitution you marre that by which in outward appearance you come neereſt to your Maker, who as he is the *Summum bonum*, ſo he is the ſoueraigne and onely perfect beautie. A Tyrant hauing ſtudied many fearefull and terrible deaths, to inflict vpon ſuch as his mallice would puniſh; when he thought none grieuous enough, at length (as his maſter-peece of Tyrannie) he deuiſed to bind the liuing to the bodie of the dead, that the ſtench and corruption of the one might ſtifle and ſuffocate the other. In what greater torment then is that man, who ſhall marry a faire falſe one, that ſhall bed with ſinne and boſome diſeaſes? The dead bodie to which the liuing is bound, as the bloud dryes and the fleſh conſumes, ſo doth the loathſomeneſſe of the ſmell, till in time it waſt to aſhes, and ſo to participate of the ſame earth from whence it came: but your catching and infectious loathſomeneſſe, from luſt growes to leproſie, ſtill encreaſing in you, to the impairing of his health and the impouerifhing his eſtate, conſuming his purſe and contaminating his perſon. O miſerable man, whom thy raſh choyſe ſhall cauſe to die of this wretched conſumption. But this is but a caueat or admonition by the way: I proceed now with hiſtorie.

The faire Miſtreſſe of Piſiſtratus.

Piſiſtrati amica. PHilarchus ſpeakes of a beautifull woman (on whom he hath vouchſafed no name) who firſt brought *Piſiſtratus* from a priuate man to a gouernment Monarchicall. She tooke vpon her the name and habit of *Pallas*, as paralleld with her both in ſtate and beautie, being thought by the people in all accompliſhments to reſemble the goddeſſe: ſhe is ſaid to haue dealt Scepters, and to haue made ſale of Crownes, diſtributing them where ſhe pleaſed, and to whom ſhee affected. *Piſiſtratus* after gaue her to his ſonne in marriage, who was called *Hypparchus*; for ſo *Clidemus* in his eight booke, intituled *Redditionum*, leaues recorded in theſe words: He gaue vnto his ſonne *Hypparchus* a woman, by whom he was ouercome, who was a *Pallas* for her State, and for Wiſedom might be called the daughter of *Socrates:* and where beautie and counſaile meet, there cannot chuſe but be a ſweet concordance and harmonie. It ſhall not be amiſſe in the next place briefely to diſcouer vnto you, what places haue beene the moſt eminent for the breeding of the rareſt beauties, and which by the antient Authors haue beene moſt celebrated.

Lib. 3. *Heſiodus* in his *Melampodia* nominates the citie Chalcides in Eubœa, to breed the choyſeſt beauties, as that the moſt exquiſite women are there borne. Of the ſame opinion with him is *Theophraſtus:* but *Nymphodorus* in his Nauigation and Trauailes through Aſia, affirmes, That the moſt incomparable features aboue

aboue all other places whatſoeuer, are bred in Tenedos, an Iſle belonging to Troy. *Dioniſius Leuctricus* hath left recorded, That for many yeeres continuance there was an annuall contention of Beautie held amongſt the Elians in the citie of Elis, and that ſhe that proued Victoreſſe, was honored with the Armes conſecrated to *Pallas*. Others in other places, as *Myſilus* in his hiſtoricall Paradoxes hath left remembred, were crowned with wreathes of Myrtle. In other places, as *Theophraſtus* writes, there were meetings and ſolemnities kept to cenſure women for their temperance and good huſwiferie, as among the Barbarians; but for the forme and feature, they were moſt frequent amongſt the inhabitants of Tenedos and Lesbos. *Heraclius Lembus* writes, That in Sparta with great admiration and reuerence they obſerue the faireſt man or woman, and commonly the Spartane beauties are the moſt illuſtrious. Therefore of the king *Archidamus*, it is left regiſtred, That being to make choyſe of a queene, when one ſingularly beautifull, but of ſmall dower, and another wondrous rich but extraordinarie deformed, were placed before him, he caſt his eye vpon the goods of Fortune, and neglecting the treaſures of Nature, preferred bondage before beautie: For which, the *Ephori* (which in Athens were the ſame officers that the Tribunes were in Rome) called him to account, and put him to an extraordinarie great mulct, ſaying, This man in ſteed of ſoueraignes would beget ſubiects, and for princes leaue peaſants to ſucceede and raigne ouer vs. *Euripides* ſaith, That beautie hath the firſt place in the claime of Empire: therefore thoſe that in *Homer* were admirers of *Helens* beautie, ſpake to this purpoſe:

Indignum nihil eſt Troes fortes & Achiuos
Tempore tam longo perpeſſos eſſe labores;
Ob talem vxorem cui præſtantiſſima fœma,
Nil mortale refert ſuperiſque ſimillima diuis.

The Greekes and Troians who can ſay were baſe?
So long and ſo great Labours to endure
For ſuch a wife, whoſe moſt excelling face
Shewes nothing mortall, but all God-like pure.

This made the Spartans (the place from whence *Helen* was rauiſhed) as the greateſt courteſie to entertaine a ſtranger, to ſhew vnto them their Virgins naked. A cuſtome they had likewiſe in the Iſle of Chios in certaine times of the yeere, after the ſame manner, to behold the yong men and maides in publike wraſtle together. *Athenæ. lib. 13. cap. 7.*

Nitetis.

Cambyſes hearing that the Ægyptian women did much differ from other nations in manners and behauiour, eſpecially from the cuſtome of the Perſians, ſent to *Amaſa* king of the Ægyptians, to demaund his onely daughter in marriage. The King ſomething troubled at this Embaſſie, as fearing he would rather keepe his daughter as a Concubine, than giue her the right of her birth and to honour her with the titles of a Queene and Bride, he deuiſed this pollicie to delude *Cambyſes*, and ſtill to conſerue her chaſtitie: hee had there in his Court a young Ladie, called *Nitetis*, the daughter of *Aprias* an Ægyptian, whom becauſe he had beene defeated in a battaile againſt the Cyrenæans, *Amaſa* had cauſed to be ſlaine. This *Nitetis* being the prime and choyſe beautie of the Court, in all her lineaments ſo exquiſite, that hee preſumed ſhee would not onely *Athenæ. lib. 13. cap. 4.*

only content but much delight the king : he instructed her how to take vpon her the name of his daughter, and in euerie circumstance & complement how to demeane her selfe, so with a princely traine accommodates her for the iourney. Being arriued in Persia, she was royally entertained by the king, her behauiour and beautie more pleasing him than any of his choise damosells selected out of his many prouinces : in so much that he hastned the marriage, which was with no small pompe, according to the manner of the Persians. *Nitetis* lying in the kings bosome, and knowing how much she was indeered to him, as now not casting his eye or affection vpon any other, began to call to remembrance her fathers death, and what a plaine and smooth way lay open to her to be reuenged on him that slew him; and forgetting the honors she had receiued by *Amasaes* meanes, in preferring her to be queene of Persia; not rating that good, equal with the ill she receiued in the shedding of her fathers blood: she opened to *Cambises* all the whole imposture, withall importuned him to reuenge the death of her father *Apries*. The king as much pleased with her plaine and seeming simplicitie, as incensed with so great an iniurie done to him by *Amasa*, as well to reuenge her father, as his owne wrongs, with an inuincible armie inuaded Ægypt. *Dinon* in his booke of the Persian Historie, and *Lynceas Naucratica* in his Ægyptian Historie, they agree that *Nitetis* was sent to *Cyrus*, and that by him shee was the mother of *Cambyses*, and that after the death of *Cyrus* the Armie with which he went against *Amasa* and inuaded Ægypt, was to reuenge the wrongs of a mother, and not a wife.

Bersane.

Lib. 3. Lib.6.& 8. SHe (as *Curtius* and *Gellius* both assent) was the widdow of one *Damascus*, of that singular aspect that *Alexander* the great became enamoured of her aboue all other, so that when neither the rare beautie of *Darius* his wife and daughters could tempt him, nor the whorish blandishments of *Thais* and others corrupt him (indeede where his modestie and temperance is preferred before many other princes, almost all) yet with her he was intangled. For those that write of him affirme, that he was neuer knowne to enter into the familiar embraces of any saue his owne wife and this *Bersane*; whom he made one of the Queenes women.

Berseba. It is not to be questioned, but that *Berseba* shee was a goodly faire woman, and of extraordinarie feature, which pierced so deepe into the brest of that most wise king and prophet *Dauid*, that all religion and sanctitie set apart, he for her loue committed the two most heinous and horrible sinnes of adulterie and murder, for he caused her husband *Vriah* to be slaine, and after married her, a great blemish to his former holinesse, of whom *Strozza Pater* thus writes:

Ille sacri vates operis Iesseia proles,
Præfecit populo quem Deus ipse suo,
Bersabeæ captus forma——

The Psalmist borne of the Iesseian *Line,*
The famous Author of that worke Diuine,
Whom God made Ruler o're his people, he
Dotes on the feature of faire Bersabe.

Lycaste, one of the daughters of *Priam*, was faire aboue measure, insomuch that *Polydamus* the sonne of *Anthenor*, whom hee begot of *Theano* the sister of *Hecuba*,

Hecuba, of a Concubine made her his wife. There was another *Lycaſte* that we reade of, who for her perfection in all degrees of comelineſſe, had the name of *Venus* beſtowed vpon her.

The wife of Candaules.

THis *Candaules*, whom the Grecians call *Myrſilus*, was king of the Sardians, and deſcended from *Alcæus* the ſonne of *Hercules*; hauing a wife whom he affectionately loued, and therefore iudging her to be the faireſt of women, could not containe his pleaſures, but comming to one *Gyges*, the ſonne of *Daſcylus* (a ſeruant of his, to whom hee vouchſafed his greateſt familiaritie) hee to him extolls the beautie of his wife aboue meaſure; and becauſe (ſayth hee) I would haue thee truly know that ſhe is no otherwiſe than I haue reported her, and that mens eares naturally are more incredulous than their eyes, I will deuiſe a meanes that thou ſhalt ſee her naked. To whom *Gyges* replyde, O royall ſir, What words be theſe? you ſpeake that which rather ſauours of a man diſtract, than well counſailed and aduiſed; women that put off their garments, with them put off their modeſtie: therefore it was well determined and prouided by our fathers, wherein they propoſed vnto vs honeſt rules and examples, among which this was one, That euerie man ſhould haue inſpection into his owne, and guide himſelfe by that compaſſe. I verily beleeue ſhe is matchleſſe aboue all other women, and deſeruedly to merit that character you haue giuen her; but withall I beſeech you, that you will not perſuade me to any thing which is not lawfull. At theſe words the king ſeemed to be diſpleaſed, and replyde: Be confident, ô *Gyges*, and neyther diſtruſt me in ſo perſuading thee, nor my wife, who is altogether ignorant of what I intend, ſince from neyther of vs any damage or detriment, no not ſo much as the leaſt diſpleaſure can ariſe: for firſt I haue deuiſed, that ſhe ſhall not know nor once ſuſpect that thou haſt beheld her; for I will order it, that thou ſhalt be ſecretly conueyed into the chamber, and (vnſeene) behold euerie paſſage of her making vnreadie and comming to bed: Now when thou haſt freely ſurueyed her in euerie part and lineament, and ſpyeſt her backe towards thee, conuey thy ſelfe out of the roome; onely in this be carefull, that at thy remooving ſhee caſt no eye vpon thee: This done, the next morning giue me thy free and true cenſure. *Gyges* that could by no meanes auoid his importunitie, was prepared againſt the time. The king according to his accuſtomed houre, conueyes himſelfe into his chamber, and ſo to bed: the queene ſoone after entring, deſpoyles her ſelfe of all her veſture and ornaments, euen to her nakedneſſe, all which *Gyges* was ſpectator of; who no ſooner ſpyed her backe turned to goe towards bed, but *Gyges* ſlips from the place where he was hid; which was not ſo cunningly done, but he was eſpyed by the queene: ſhee demanding the reaſon of it from her husband, and he certifying the truth (but with what modeſtie he could excuſing it) ſhe neyther ſeemed to be angry, nor altogether well pleaſed, but in her ſilence meditated reuenge (for amongſt the Lydians, and almoſt all thoſe barbarous nations, it is held great inciuilitie and immodeſtie to behold a man, much more a woman, naked.) The next morning, by ſuch ſeruants as ſhe beſt truſted, ſhe cauſed *Gyges* to be ſent for, who (miſdoubting nothing that had paſt, as one that had many times free acceſſe vnto her) inſtantly came; ſhe cauſing her ſeruants to withdraw themſelues, thus beſpake him: Two wayes are propoſed thee, ô *Gyges*, and one of them inſtantly and without leaſt premeditation to make choyſe of; Eyther thou muſt kill *Candaules*, and that done, be poſſeſt of me, and

Herodotus in Clio.

Plat. 2. de Repub.

» and with me the Crowne of Lydia, or instantly dye; for thy doome is alreadie
» determined of, because thou shalt know that in all things it is not conuenient
» to obey the king, or search into that which thou oughtest not to know: There
» is now a necessitie, that eyther hee that counsailed thee to this must perish, or
» thou that obeyedst him against all Law or Iustice, to behold me (against reason
» or modestie) naked. *Gyges* at these words was first wonderously amazed, but after recollecting himselfe, entreated her not to compell him to so hard an exigent, as to the choyse of eyther. But finding that necessitie, that he must be forced to one or the other, to kill the king, or to be slaine by others; he rather made choyse to suruiue, and let the other perish, and thus answered her: Since (generous Ladie) you vrge me to an enterprise so much opposite to my milder nature and disposition, propose some safe course how this may be done. Euen (sayth she) in the selfe-same place where he deuised this mischiefe against himselfe (namely, his bed-chamber) where to thee I was first discouered. Therefore prouiding all things necessarie for so determinate a purpose, and the night comming on, *Gyges* (who knew no euasion, but to kill his maister or dye himselfe) awaited his best aduantage, and hauing notice when *Candaules* was asleepe, followed the queene into her chamber, and with a Ponyard (by her prouided for the purpose) stabbed him to the heart, by which hee attayned both the queene and kingdome. Of this historie, *Archilochus Parius* makes mention in his *Iambicks*, who liued about the same time; affirming, That *Gyges* was by the Oracle of Delphos confirmed in the kingdome, after the Faction of the *Heraclides* had opposed his soueraignetie.

Rowan and *Estrilda.*

Stowe. *Rowan* was a maid of wonderfull beautie and pleasantnesse, daughter to *Hengest*, a captaine of the Saxons. Of this Ladie, *Vortiger* (then king) grew so enamored, that for her sake hee was diuorced from his wife, by whom hee had three sonnes; for which deed, the greatest part of the Brittaines forsooke him: therefore hee (by the instigation of *Rowan*) still caused more and more Saxons to be sent for, vnder pretence to keepe the Land in subiection. But the Brittaines considering the dayly repayre of the Saxons, came to the King, and told him the danger that might ensue; entreating him whilest it was yet time, and to preuent a future miserie, to expell them the Land. But all in vaine, for *Vortiger* was so besotted in the beautie of his faire wife (by whose counsaile he was altogether swayed) that he would in no wise listen to the counsaile of his subiects. Wherefore they with one vnited consent depriued him of his Crowne and dignitie, making *Vortimerus* his eldest sonne king in his stead: Who was no
Harding. sooner crowned, but with all expedition he raysed an armie, and pursued the Saxons, and in foure maine battailes, besides conflicts and skirmishes, became victorious ouer them. The Saxons and their insolencies thus suppresst, and the king now gouerning the Land in peace (after he had reigned seuen yeeres) was by this *Rowan* (in reuenge of the disgrace done to her king, deposed, and her countreymen disgraced) most trecherously poysoned.

Estrilda. *Locrin*, the eldest sonne of *Brute*, chased the Hunnes which inuaded the realme of England, and so hotely pursued them, that many of them (with their king) were drowned in a riuer which parteth England and Scotland; and after the name of the king of the Hunnes (who there perished) the riuer is to this day
Harding in Fabian. called Humbar. This king *Locrin* had to wife *Guendoline*, a daughter of *Corineus* duke of Cornwall, by whom he had a sonne called *Madan*: He kept also a Paramour,

ramour, called the beautifull Ladie *Eſtrilda*; by whom hee had a daughter called *Sabrina*. *Locrine* after the death of *Corineus*, of whom he ſtood in awe, diuorſed himſelfe from his lawfull wife, and tooke to his embraces his faire concubine: mooued with this iniurie *Guendoline* retired herſelfe into Cornewall, where ſhe gathered a great power, fought with her husband, ſlew him in battaile, and after cauſed him to be buried in Troy-nouant. That done, ſhe cauſed the faire *Eſtrilda* with her daughter *Sabrina* to be drowned in a riuer, that which parts England and Wales, which ſtill beares the name of the yong Virgin, and is called Seuerne. Theſe her deſſignes accompliſhed, for ſo much as *Madun* her yong ſonne was but in his pupillage, and not of capacitie or age to gouerne the Land; by the common ſufferage of all the Brittons, ſhe was made Protectoreſſe and Ladie Regent of the kingdome, which to the comfort of the ſubiects and the weale of the kingdome, ſhe diſcreetly gouerned for the ſpace of fifteene yeares; and therefore her memorie might fitly haue beene rancked amongſt the moſt Illuſtrious women. Her ſonne comming to age and yeares of diſcretion, ſhee to him reſigned the Scepter.

The Faire ladie of Norwich.

AND now becauſe wee traffique altogether with Hiſtorie, it ſhall not bee amiſſe ſometimes to mingle *Seria Iocis*, as ſhall appeare by this diſcourſe which I haue often heard related. A knight both of fame and memorie, and whoſe name is ſtill vpon record, beeing eminent and of note with *Henrie* the fift, as perſonally with him in all the warres in France; after the king had both conquered and quieted the Land, this noble Engliſhman retyred himſelfe into his countrey. He had a Ladie that was of ſuch beautie that ſhe attracted the eyes of all beholders, with no common admiration, in briefe I cannot ſpeake of her feature ſufficiently, as being farre beyond the compaſſe of my penne, and therefore I put her into the number of my Faire ones. This ladie with her husband reſiding in the cittie of Norwich, He, after ſo many troubles and torments, purpoſed a more ſequeſtred life, and (next the ſolace he had in the beautie and vertues of his wife) to take a courſe meerely contemplatiue: and thought, out of the aboundance of his wealth, to doe ſome pious deeds for the good of his ſoule: hee therefore erected in the cittie and neere to the place where his houſe ſtood, a goodly Church at his owne charge, and betwixt them a Religous houſe that entertained twelue Friers and an Abbot, allowing them demeanes competent for ſo ſmall a brother-hood. In this couent there were two, Frier *Iohn* and Frier *Richard*; theſe were ſtill at continuall enmitie, and eſpeciall notice taken of it amongſt the reſt, which by no mediation could be truely reconciled: but omitting that, it was the cuſtome of the knight and his ladie dayly to riſe to morning Mattins, and ſhe being affable and courteous to all, it bred a ſtrange inciuile boldneſſe in Frier *Iohn*, for ſhe neuer came through the cloyſter, but he was ſtill with duckes and cringes attending her, which ſhe (ſuſpecting nothing) ſimply with modeſt ſmiles returned thankes to him againe: which grew ſo palpable in the Frier, that as farre as they durſt it was whiſpered in the couent. Briefly, after theſe incouragements (as he conſtered them) it bred in him that impudencie, that he preſumed to write a letter to her, in which he layde open a great deale of more than neceſſarie loue. This letter with great difficultie came to her hand; at which the ladie aſtoniſhed, as not dreaming

ming that such leaudnesse should come from one that professed chastitie, and not knowing whether it might be a tricke complotted by her husband to make triall of her chastitie: howsoeuer, least her honour should be any way called in question, shee thought it her best and safest course to show the letter to her husband; of which he had no sooner tooke a view, but he began to repent him of his former charitie, in regard of their so great ingratitude. But there yet wants reuenge for so great a wrong, the knight concealing his rage, causes an answere of this letter to be drawne, to which he commanded her to set to her hand; the contents to this effect, That she was greatly compassionate of his loue, & that such a night her husband being to ride towards London, hee should be admitted, lodged, and entertained according to his owne desires. This letter was sealed, closely sent, receiued by the Frier with ioye vnspeakable: against the night he prouides him cleane linnen, a perfumed nightcap, and other necessaries; he keepes his time, obserues the place, is closely admitted, and by herselfe without witnesse, and so conueighed into a close chamber. Which hee was no sooner entered, but in comes the knight with his man, and in great furie, without giuing him the least time either to call for helpe to the house or to heauen, strangled the poore Frier and left him dead vpon the ground. The deede was no sooner done, and his rage somewhat appeased, but he began to enter into consideration of the foulenesse of the fact and heinousnesse of the murder, withall the strict penaltie of the law due for such an offence, which would be no lesse than forfeiture of life and estate; and now hee beginnes better to ponder with himselfe how to preuent the last, which may giue him further leasure to repent the first. After diuerse and sundrie proiects cast betwixt him and his man, it came into his minde, by some meanes or other to haue his bodie conueyed backe into the Monasterie, which being diuided from his house onely with a bricke-wall, might be done without any great difficultie: this was no sooner motioned, but instantly his man remembers him of a ladder in the backyeard fit for the purpose; briefly, they both lay hand to the bodie, and the man with the Frier on his backe mounts the ladder, and sits with him astride vpon the wall, then drawing vp the ladder to the contrarie side, descends with him downe into the Monasterie, where spying the house of office, hee set him vpon the same as vpright as he could, there leaues him and conueyes himselfe againe ouer the wall, but for hast forgetting the ladder, and so deliuers to his master how and where hee had bestowed the Frier: at which being better comforted they betooke themselues both to their rest. All this being concealed, as well from the Ladie as the rest of the houshold, who were in their depth of sleepe. It happened at the same instant, that Frier *Richard* being much troubled with a loosnesse in his bodie, had occasion to rise in the night, and beeing somewhat hastily and vnhandsomely taken, makes what speede he can to the house of office, but by the light of the Moone discerning some one before him, whilest he could and was able, hee conteined himselfe, but finding there was no remedie, he first called and then intreated to come away; but hearing no bodie answere, he imagined it to be done on purpose, the rather because approaching the place somewhat neerer, he might plainely perceiue it was Frier *Iohn*, his old aduersarie, who the louder he called seemed the lesse to listen; loath hee was to play the slouen in the yard, the rather because the whole couent had taken notice of a cold he had late got, and how it then wrought with him: therefore thinking this counterfeit

terfeit deaffeneſſe to be done of purpoſe and ſpight, to make him aſhamed of himſelfe, he ſnatcht vp a Brick-bat to be reuenged, and hitting his aduerſarie full vpon the breaſt, downe tumbles Fryer *Iohn*, without life or motion: which hee ſeeing, thought at firſt to rayſe him vp; but after many proofes finding him to be ſtone dead, verily beleeues that hee had ſlaine him. What ſhall hee now doe? The gates are faſt locked, and flye he cannot: but as ſuddaine extremities impreſſe in men as ſuddaine ſhifts, ſo hee eſpying the Ladder, preſently apprehends what had beene whiſpered of Fryer *Iohns* loue to the knights ladie: and lifting him vpon his ſhoulders, by the helpe of the ſame Ladder, carryes him into the porch of the knights hall, and there ſets him, and ſo cloſely conueyes himſelfe backe into the Monaſterie the ſame way hee came, not ſo much as ſuſpected of any. In the interim, whileſt this was done, the knight being perplexed and troubled in coñiſcience, could by no meanes ſleepe, but calls vp his man, and bids him goe liſten about the walls of the Monaſterie, if he can heare any noyſe or vprore about the murther. Foorth goes hee from his maiſters chamber, and hauing paſt the length of the hall, purpoſing to goe through the yard, findes Fryer *Iohn* ſitting vpright in the porch; hee ſtarting at the ſight, runnes backe affrighted, and almoſt diſtracted, and (ſcarce able to ſpeake) brings this newes to his maiſter: who no leſſe aſtoniſhed, could not beleeue it to be ſo (but rather his mans fantaſie) till himſelfe went downe and became eye-witneſſe of the ſtrange obiect. Then wonderouſly deſpayring, he intimates within himſelfe, that murther is one of the crying ſinnes, and ſuch a one as cannot be concealed: yet recollecting his ſpirits, he purpoſeth to make tryall of a deſperat aduenture, and put the diſcouerie thereof to accident: hee remembers an old ſtallion, that had beene a horſe of ſeruice, then in his ſtable, one of thoſe he had vſed in the French warres, and withall, a ruſtie Armor hanging in his Armorie; he commands both inſtantly to be brought, with ſtrong new cords, a caſe of ruſtie Piſtolls, and a Launce. The horſe is ſadled and caparriſon'd, the Armor put vpon the Fryer, and hee faſt bound in the ſeat, the Launce tyed to his wriſt, and the lower end put into the reſt, his head-peece claſped on, and his Beauer vp; the skirts of his grey gowne ſerue for Baſes: and thus accoutred, like a knight compleately armed *Cap a pe*, they purpoſe to turne him out of the gates, hee and his horſe, without any Page or Eſquire, to trie a new aduenture. Whileſt theſe things were thus in fitting, Fryer *Richard* in the Monaſterie no leſſe perplext in conſcience than the knight, about the murther, caſting all doubts, and ſtill dreading the ſtrictneſſe of the Law, ſummons all his wits about him to preuent the worſt; at length ſets vp his reſt, that it is his beſt and ſafeſt way to flye: he remembers withall, that there was belonging to the Fryerie a Mare, imployed to carry corne to and fro from the mill (which was ſome halfe a mile from the Monaſterie) being ſomewhat fat, and therefore miſdoubting his owne footmanſhip, hee thinkes it the ſafer courſe to truſt to foure legges than to two, hee therefore calls vp the Baker that had the charge of the beaſt, and tells him, hee vnderſtands there was Meale that morning to be fetcht from the Mill, which was grinded by that time; therefore if he would let him haue the Mare, he would (it being now night) ſaue him that labour, and bring it back before morning. The fellow willing to ſpare ſo much paines, cauſed the backe gate to be opened. The Fryer gets vp, and rides out of the Monaſterie gate,

iuſt at the inſtant when the knight and his man had turned out the Fryer on horſeback to ſeeke his fortune, the horſe preſently ſents the mare, and after her he gallops. Fryer *Richard* looking back amazed to haue an armed knight purſue him, and by the Moone-light perceiuing the Fryer armed (for hee might diſcerne his face partly by the Moone, and partly by the breaking of the day, his Beauer being vp) away flyes hee, and takes through the ſtreets: after him (or rather the mare) ſpeedes the horſe. Great noyſe was in the citie; inſomuch, that many awaking out of their ſleepes and morning reſts, from their windowes looked out. At length it was Fryer *Richards* ill fate to take into a turne-againe-lane, that had no paſſage through; there Fryer *Iohn* ouertakes him: the horſe mounts the mare, and with his violent motion the rotten and ruſtie armour makes a terrible noyſe; Fryer *Richards* burthened conſcience clamours out aloud for helpe, and withall cryes, Guiltie of the murther: at the noyſe of murther the people being amazed, run out of their beds into the ſtreetes. They apprehend miracles, and hee confeſſeth wonders; but withall, that barbarous and inhumane fact, to murther one of his Couent: the grudge that was betwixt them is knowne, and the apparant iuſtice of heauen the rather beleeued. Fryer *Iohn* is diſmounted, and ſent to his graue, Fryer *Richard* to priſon; hee is arraigned, and in proceſſe, by his owne confeſſion condemned. But before the execution, the knight knowing his owne guiltie conſcience, poſts inſtantly to the king, makes his voluntarie confeſſion, and hath his life and goods (for his former good ſeruice) pardoned him, Fryer *Richard* is releaſed, and the accident remaines ſtill recorded.

Of Callirhoe, *daughter to* Boetius.

Plut. Amat. Narration.

I Now returne to more ſerious antiquitie: *Phocus Boetius*, was borne in the cittie Gliſantes and had a daughter called *Callirhoe*, of ſuch incomparable feature and beautie mixed, and withall ſo inherent a modeſtie and vertue, all meeting in one center to make a perfect and compleate creature, that thirtie of the noble youths of Boetia were ſuitors to her at once, and euery one ſollicited her for marriage; but *Phocus* fearing their importunities, and by inclining to one, to hazard the diſpleaſures of all the reſt, delayde them for his conſent: but they ſtill more and more vrging him, he deſired but reſpite till hee ſent to Delphos, there to demaund the aduiſe of the Oracle, how to diſpoſe of his daughter; but they taking this his pretended delay in ill part, all inraged, with an vnanimous conſent ſet violently vpon him and his houſhould: in which conflict *Phocus* was ſlaine. It happened that in the middeſt of this tumult the Virgin eſcaped and fled into the countrey, whom the ſuitors no ſooner miſſed, but they with all expedition purſued her; it ſo fell out (for ſuch was her good fortune) that ſhe light vpon ſome countrie people that were remoouing their corne from the field into the barne (for it was then harueſt) whom ſhe humbly beſought, to bee her protectors from rape and the preſeruers of her virginitie: they hauing commiſeration of her youth and beautie (both which are preuailing orators) hid her amongſt the ſheaues, by which the purſuers were diſappointed of their purpoſe, and being at a loſſe, ouer-run the game they chaced. Amongſt theſe honeſt and ſimple people ſhee liued for a time retired and vnknowne, till the ſolempnitie of a great feaſt day, which the Boetians called *Panboeotia*, at which there was cuſtomably a mightie confluence of people of all ſortes and degrees from the higheſt to the loweſt. To this feaſt ſhe came,

which

which was then celebrated in the cittie Coranea, and proſtrating her ſelfe before the altar of *Itonia Minerua*, in the face of that great congregation, complained of the murder of her father, capitulating all their inſolencies and her owne iniuries; which ſhe did with ſuch feeling words and paſſionate teares, that ſhee not onely attracted the eyes of euerie one to behold, but mooued the hearts of all to pittie; which perceiuing, and how the multitude was affected towards her, ſhee gaue to euerie of the murderers a particuler nomination, both of the families from whence they came, and the places where they had then their reſidence. The rioters this hearing, and finding how the people were annimated and incenſt againſt them, they fled to Orchomenus, but were not there admitted but excluded from foorth the gates; from thence they fled to Hippota (a ſmall cittie neere Hellicon ſcituate betwixt the Thebans and the Corineans) and were there receiued. To them the Thebans ſent, that theſe murderers and rauiſhers might bee ſurrendered vp to their juſtice. But being denied, they with other Boetians made an expedition againſt them; of which forces, *Phædus* then Pretor amongſt the Thebans, was made captaine: the cittie Hippota was brauely beſieged and aſſaulted, ſo likewiſe as reſolutely defended; but number preuailing they were compelled to yeeld themſelues, with their citie. The murderers now ſurpriſed, they were condemned to be ſtoned to death, & had the execution of their iudgement: the reſt of the Hippotences were brought vnder bondage and made ſlaues, their walls and houſes demoliſhed to the earth, their fields and poſſeſſions being equally diſtributed betwixt the Thebans & the Corineans. It is ſaid that the ſame night before the ſurrender of the city, that a voice was often heard to call aloude from Helicon, *Adſum. Adſum, i.* I am heare, I am heare; which the thirtie ſuitors affirmed to be the voice of *Phocus*; as likewiſe the ſame day of their executions, and at the inſtant when they were ſtoned, ſaffron was ſeene to diſtill out of a monument which was erected in the cittie Gliſantes. *Phædus* being newly returned from the fight, a meſſenger brought him newes of a yong daughter that day borne, whom for omens ſake he cauſed to be called *Nicoſtrate*.

The Wiues of Cabbas *and of* Phaillus.

A Prepoſterous thing, and almoſt againſt nature (at leaſt humanitie and good manners) it is that I reade of theſe two, who after the example of *Domitian* and *Commodus*, thoſe monſters of nature, haue not onely made their ſtrumpets, but their owne wiues (eyther for ſeruile feare, or abhominable lucre) proſtitutes to other men. This *Cabbas*, a Roman (worthie for euer to be branded with baſe Wittoldrie) had a Ladie to his wife of incomparable beautie, inſomuch, that all men beholding her, apprehended what happineſſe he was poſſeſt of aboue others. The report of her rare accompliſhments, amongſt many, attracted *Mecenas* (then a great fauourite of the Emperour *Auguſtus*) to inuite himſelfe to his houſe, where he was nobly feaſted. *Mecenas* being of a corrupt and licentious diſpoſition, and much taken with her beautie, could not containe himſelfe, but he muſt needs be toying with her, vſing action of plaine Incontinence in the preſence of her husband; who perceiuing what he went about, and the ſeruants (it ſeemes) for modeſtie hauing withdrawne themſelues from forth the chamber (the Table not yet being taken away) *Cabbas* (to giue *Mecenas* the freer libertie) caſts himſelfe vpon the bed, and counterfeits ſleepe. Whileſt this ill-managed

Plutarch. in Amatorio.

busineſſe was in hand, one of the ſeruants liſtning at the doore, and hearing no noyſe, but all quiet, with ſoft ſteps enters the chamber, to ſteale away a flaggon pot that ſtood full of wine vpon the Table: Which *Cabbas* eſpying, caſts vp his head, and thus ſoftly ſaid to him; *Thou raſcall, Doeſt thou not know that I ſleepe onely to* Mecenas? A baſeneſſe better becomming ſome Ieaſter, or Buffoon, than the noble name of a Roman.

In the citie of Argis grew a contention betwixt *Nicoſtratus* and *Phaillus*, about the management of the Common-weale, *Philip* of Macedon, the father of *Alexander*, comming then that way; *Phaillus* hauing a beautifull young wife (one eſteemed for the verie Paragon of the citie) and knowing the diſpoſition of the king to be addicted to all voluptuouſneſſe (and that ſuch choyſe beauties, and to be ſo eaſily come by, could not lightly eſcape his hands) preſently apprehends, that the proſtitution of his wife might be a preſent Ladder for him to climbe to the principalitie, and haue the entire gouernment of the citie: Which *Nicoſtratus* ſuſpecting, and many times walking before his gates (to obſerue the paſſage of the houſe within) hee might perceiue *Phaillus* fitting his wiues feet with rich embrodered Pantoſles, iewels about her hayre, rings on her fingers, bracelets about her wriſts, and carkanets vpon her arme, in a Macedonian veſture, and a couering vpon her in the manner of a Hat, which was onely lawfull for the kings themſelues to weare: And in this manner habited like one of the kings pages, but ſo diſguiſed that ſhe was ſcarce knowne of any; he ſubmitted her to the king. There are too many in our age, that by as baſe ſteps would mount to honor; I could wiſh all ſuch to carrie the like brand to poſteritie.

Chloris. *Chloris* was the daughter of *Amphion*, and the wife of *Neleus* the ſonne of *Hyppocoon*, as fruitfull as beautifull, for ſhe brought twelue ſonnes to her husband; of which, ten with their father were ſlaine by *Hercules*, in the expugnation of *Pylus*; the eleuenth, called *Periclemenes*, was transformed into an Eagle, and by that meanes eſcaped with life; the twelfth was *Neſtor*, who was at that time in Ilos: Hee, by the benefit of *Apollo*, liued three hundred yeeres, for all the daies that were taken from his father and brothers by their vntimely death, *Phœbus* conferred vpon him, and that was the reaſon of his longeuitie.

Æthra. *Æthra*, the daughter of *Pytheus*, was of that attractiue feature, that *Neptune* and *Ægeus* (both) lay with her in the Temple of *Minerua*: but *Neptune* diſclayming her iſſue, beſtowed it on *Ægeus*; who leauing her in Troezene, and departing for Athens, left his ſword beneath a huge ſtone, enioyning *Æthra*, That when his ſonne was able to remooue the ſtone, and take thence his ſword, ſhe ſhould then ſend him to him, that by ſuch a token he might acknowledge him his ſonne. *Theſeus* was borne, and comming to yeeres, ſhe acquainted him with his fathers impoſition; who remooued the ſtone, and tooke thence the ſword, with which hee ſlew all the theeues and

Danae. robbers that interpoſed him in his way to Athens. *Danae* the daughter of *Acriſius* and *Aganippe*, had this fate aſſigned her by the Oracle, That the child ſhee bore ſhould be the death of her father *Acriſius*: which hee vnderſtanding, ſhut her in a Brazen Tower, reſtrayning her from the ſocietie of men: but *Iupiter* enamoured of her rare feature, deſcended vpon her in a ſhewer of Gold, of which congreſſion *Perſeus* was begot; whom *Acriſius* cauſed with his mother to be ſent to ſea in a maſt-leſſe boat; which touching vpon the Iſland Seriphus, was found by a fiſher-man, called *Dyctis*; who preſents the deſolate Ladie, with her ſonne, to king *Polydectes*. He ſurpriſed

priſed with her beautie, marryed her, and cauſed her ſonne *Perſeus* to be educated in the Temple of *Minerua*, and after made attonement betwixt them and *Acriſius*. But *Polydectes* dying, at the funerall games celebrated at his death, in caſting of a mightie ſtone (being one of the exercifes then vſed) *Perſeus* (whoſe hand fayled him) caſt it vnawares vpon the head of *Acriſius*, and ſlew him, againſt his owne purpoſe making good the will of the Oracle. *Acriſius* being buried, *Perſeus* ſucceeded his grandfather in the citie Argos.

Helena.

Helena was firſt rauiſhed by *Theſeus*, and afterwards by *Paris*: ſhee had theſe ſuitors, *Antiochus*, *Aſcalaphus*, *Aiax Oeleus*, *Antimachus*, *Æneus*, *Blanirus*, *Agapenor*, *Aiax Telamonius*, *Clytius*, *Cyaneus*, *Patroclus*, *Diomedes*, *Penelaus*, *Phæmius*, *Nyræus*, *Polypates*, *Elephenor*, *Fumetus*, *Stenelus*, *Tlepolemus*, *Proteſilaus*, *Podalyrius*, *Euripilus*, *Idomeneus*, *Teliotes*, *Tallius*, *Polyxenus*, *Protus*, *Meneſtæus*, *Machaon*, *Thoas*, *Vlyſſes*, *Philippus*, *Meriones*, *Meges*, *Philoctetes*, *Læonteus*, *Talpius*, *Prothous*: but ſhe was poſſeſt by *Menelaus*.

Auge.

Auge was the faire daughter of *Aleus*, and compreſt by *Hercules*, and deliuered of her ſonne in the mountaine Parthenius: at the ſame time, *Atalanta* the daughter of *Iaſius*, expoſed her ſonne begot by *Meleager*, vnto the ſame place; theſe children being found by the ſhepheards, they called the ſonne of *Hercules Telephus*, becauſe he was nurſed by a Hart which fed him with her milke; they called the ſonne of *Meleager*, *Parthenopæus*, of the mountaine. *Auge* fearing her fathers diſpleaſure, fled into Mœſia to king *Teuthrus*, who for her beauties ſake (hauing himſelfe no children) adopted her his heire.

The daughters of *Danaus.*

Theſe following are the fiftie faire daughters of *Danaus*, with the fiftie ſonnes of *Ægiptus*, whom the firſt night of their marriage they ſlew: *Idea* killed *Antimachus*; *Philomela*, *Pantheus*; *Scilla*, *Proteus*; *Philomone*, *Plexippus*; *Euippe*, *Agenor*; *Demoditas*, *Chryſippus*; *Hyale*, *Perius*; *Trite*, *Enceladus*; *Damone*, *Amintor*; *Hypothoe*, *Obrimus*; *Mirmidone*, *Mineus*; *Euridice*, *Canthus*; *Cleo*, *Aſterius*; *Arcania*, *Xanthus*; *Cleopatra*, *Metalces*; *Philea*, *Phylinas*; *Hyparite*, *Protheon*; *Chryſothemis*, *Aſterides*; *Pyraule*, *Athamas*: her name is loſt that ſlew *Armoaſbus*; *Glaucippe*, *Niauius*; *Demophile*, *Pamphilus*; *Antodice*, *Clytus*; *Polyxena*, *Egiptus*; *Hecabe*, *Driantes*; *Achemantes*, *Echominus*; *Arſalte*, *Ephialtes*; *Monuſte*, *Euriſthenes*; *Amimone*, *Medamus*; *Helice*, *Euideus*; *Amœme*, *Polidector*; *Polybe*, *Iltonomus*; *Helicta*, *Caſſus*; *Electra*, *Hyperantus*; *Eubule*, *Demarchus*; *Daplidice*, *Pugones*; *Hero*, *Andromachus*; *Europone*, *Atlites*; *Pyrantis*, *Plexippus*; *Critomedia*, *Antipaphus*; *Pyrene*, *Dolychus*; *Eupheno*, *Hyperbius*; *Themiſtagora*, *Podaſimus*; *Palæno*, *Ariſton*; *Itea*, *Autilochus*; *Erate*, *Endemon*; *Hypermneſtra* was the onely Ladie that in that great ſlaughter ſpared her husband *Lyncæus*. What ſhould I ſpeake of *Antigona*, the ſiſter of *Polinices*; *Electra*, the daughter of *Clytemneſtra*; *Hermione* of *Helen*, *Polyxena* of *Hecuba*, *Iphigenia* of *Agamemnon*; *Erigone*, *Merope*, *Proſerpina*, *Amimone*, *Oenone*, *Caliſto*; *Alope*, the daughter of *Cercyon*, and *Theophane* of *Byſaltis*, both ſtuprated by *Neptune*; *Theonoe* and *Zeutippe*, the daughters of *Theſtor*; *Chione*, otherwiſe called *Philonide*, the daughter of *Dedalion*; *Coramis*, the daughter of *Phlegia*, adulterated by *Apollo*; *Nictimine*, compreſt by her father *Epopeus*? The very Index or Catalogue of whoſe names onely, without their hiſtories, would aske a Volume. For their number, I will referre you to *Ouid*, in his firſt booke *de Arte amandi*:

Gargara quot ſegetes, &c.

Thicke as ripe eares in the Gargarian fields,
As many greene boughes as Methimna yeelds,

Fiſh,

Fish, Fowle, or Starres, in Sea, Ayre, Heauen; there bee
So many prettie wenches (Rome) in thee.
*Æneas * mother is still lou'd and fear'd*
In that great citie, which her sonne first rear'd.
If onely in young girles thou do'st reioyce,
There's scarce one house but it affoords thee choyse:
If in new-marryed wiues; but walke the street,
And in one day thou shalt with thousands meet:
Or if in riper yeeres; but looke before,
Where ere thou go'st, thou shalt find Matrons store.

* Venus.

If then one citie, and at one time, could affoord such multiplicitie, of all ages, and degrees; how many, by that computation, may we reckon from the beginning, amongst all the nations of the world? I doubt not then, but this draught of water, fetcht from so vast a Fountaine, may at least coole the pallate, if not quench the thirst of the insatiat Reader.

Manto.

Zebalia a man whose byrth ranked him in the file of nobilitie, beeing imployed vpon seruice in the Turkish warres, brought with him his most estimated and greatest treasure, his deerest spouse stiled *Manto*. But he dying in the crimson bed of honour, the sinister hand of warre gaue her into the captiuitie of *Bassa Ionuses*; who beholding with admiration a creature of so diuine a feature, was (though her conqueror) taken captiue by her beautie: who hauing put her vertue to the Test, found it to paralell, if not out-shine her forme. Wherefore being couetous to engrosse so rich a bootie to himselfe, he tooke her to wife, bestowing on her a more honorable respect than on his other wiues and concubines, and she likewise endeuored to meet his affection with an answerable obseruance and obedience. This feruent and mutuall loue continued long inuiolate betwixt them; insomuch, that they were no lesse honoured for their eminence of state, than remarkable for their coniugall affection: but that cursed fiend Iealousie enuying at their admired sympathie, straight vsurpes the throne of reason, and sits a predominant tyrant in his fantastike braine; for he grew so strangely iealous, that he thought some one or other to corriuall him, but yet knew not whom to taint with any iust suspition, nay hee would confesse that he had not catcht the least sparke of looseneſſe from her that might thus fire this beacon of distraction in him. Briefly, his wife as beautifull in minde as feature, wearied with his daily peeuish humors, and seeing all her studies aymed at his sole content, were entertained with neglect and insolent scorne; she resolued to leaue him, and secretly to flie into her natiue countrey: to further which, she vnlockes this her secret intent, to an Eunuch of the Bassaes, giuing him withall certaine letters to deliuer to some friends of hers, whom she purposed to vse as agents in the furtherance of her escape: but he proouing treacherous in the trust committed to his charge, betrayde her to her husband, showing her letters as testimonies to his allegations. The Bassa at this discouerie swolne big with rage, called her before him, whom in his disperate furie he immediately stabbed with his dagger, thus with the cause of iealousie taking away the effect. But this bloodie deed somewhat loosened him in the peoples hearts, where he before grew deepely and fast rooted: nor did

he

he out-run Vengance, for at the last her leaden feet ouertooke him, and in this manner. *Selymus* the first, at his departure from Caire, his souldiers whom he there lefe in garrison made suit vnto his highnes, That in consideration of the great labours they had alreadie vndergone, together with the many dangers they were hourely in expectation of, that their wages might be inlarged; which he granted, and withall gaue this *Bassa Ionuses* the charge to see the performance thereof. At last the pay-day came, but their hopes prooving abortiue, the souldiers mutined: to coniure downe which spirit of insurrection, messengers are dispatched to the Emperour, to certifie him of the neglectiue abuse of his royall word, and feare of sedition: this newes ouertooke him at Lariſſa in Iudea. *Selymus* inraged at this relation, sends for *Bassa Ionuses* and examines the cause of his neglect in such and so weightie a charge? *Ionuses* somewhat abashed, as beeing conscious (yet withall high-spirited) gaue the Emperour a peremptorie answer; at which being mightily incenced, hee commanded his head to be cut off, which was forthwith done: and thus iustice suffered not innocent *Manto* to die vnreuenged.

The wife of Agetus *the Lacedemonian.*

HErodotus, *Lib.6.* thus writes of this Ladie, the daughter of *Alcydes* the Spartan, first wife to *Agetus*, and after to the king *Ariſton*. She, of the most deformed infant, became the excellentest amongst women. Her nurse to whose keeping she was giuen (for the parents were asham'd of their Issue) went with her euerie day to the Temple of *Helena*, which stands in Therapne (neere to the Church of *Apollo*) and kneeling before the Altar, besought the goddesse to commiserate the child, and free her from her natiue vglinesse and loathsome deformitie. Vpon a time returning from the Temple, a woman appeared to her of a venerable aspect, and desired to see what she carryed so tenderly in her armes: the nurse told her it was an infant, but such an one as shee was loth to shew, and therefore desired to be excused, the rather, because she was enioyned by the parents not to expose it to the sight of any. The more the nurse put her off with euasions, the more importunate the strange woman was to behold it. At length preuayling, shee gently with her hand stroaked the face of the child, and kissing it, thus said: Goe nurse, and beare her home to her parents, who shall in time become the most beautifull of the Spartan Ladyes. From that time forward, her deformitie began to fall away, and a sweet grace and delightfull comelyneſſe to grow as well in face as euerie other lineament. Comming to marriage estate, she was sollicited by many, but onely possest by *Agetus*: yet after, by the craft of *Ariſton*, shee was diuorced from *Agetus*, and conferred vpon him. *Dion* in *Auguſto* speakes of *Terentia*, the wife of *Mecænas*, to be of that rare feature, that she dared to contend with *Lyuia*, the wife of *Auguſtus Cæſar*, who was held to be the most amiable and exquisite Ladie of those dayes. Of *Terentia* the daughter of *Cicero*, I haue thus read: *Titus* the sonne of *Milo*, and *Appius* the sonne of *Clodius* were as remarkable for their noble friendship, as their fathers notorious for their irreconcilable hatred. *Titus* was for his fathers sake welcome to *Cicero*, but *Appius* much hated, in regard of enmitie betwixt him and his father *Clodius*, for *Cicero* was of *Miloes* faction. *Titus* had long and dearely loued the faire *Terentia*, but vnderstanding that his friend *Appius* was likewise exceedingly inamoured of her, hee left his owne suit, and earnestly sollicited the ladie in his behalfe, who was easily

Terentia Mecenatis.

Terentia Ciceronis.

persuaded

perſuaded to the motion, hauing long before caſt an affectionate eye vpon *Appius*, but durſt make no expreſſion thereof, much fearing the diſpleaſure of her father. *Titus* ſo well managed the buſineſſe for his friend that hee brought him priuily into the houſe of *Cicero*, where the two louers had mutuall conference: her father comming home by accident, and finding them together, in the heate of his impatience excluded him, and lockt her vp in ſafe and cloſe cuſtodie. Which the poore Ladie tooke ſo to heart, that ſhee fell into an extreame feauer and languiſhing daily, her father (now when it was too late) deſired to know what he might doe to miniſter vnto her the leaſt comfort: ſhee onely beſought him that before her death, ſhee might take her laſt and louing leaue of *Appius*; who was inſtantly ſent for: at his ſudden comming in, ſhee was extaſide with his ſight and expired in his embraces; which the noble youth perceiuing, hee drew out a ſhort dagger which hee then wore about him, and in the preſence of her father and his owne deere friend ſlew himſelfe. A more comicall concluſion hath that which I ſhall next tell you.

A Vicars daughter.

An old Vicar in the countrey hauing a wonderous faire wench to his daughter, it happened that a young ſcholler, that for want of meanes had left the Vniuerſitie, was preferred to the ſeruing of a Cure ſomewhat neere him; by which hee had opportunitie to woo the maid, and after had the parents conſent to marrie her. It happened not long after, this young man had a Parſonage beſtowed vpon him by his patron; the father and the ſonne meeting vpon a time at a market towne, with diuers gentlemen of the countrey, being at dinner, amongſt other diſcourſe cauelling about an argument, they fell into controuerſie which ſhould bee the better man; many rough words paſſed, in ſo much that the gentlemen were forced to come betwixt them and keepe the peace. The old man he ſtood vpon his grauitie and the name of father; the young man pleaded, That in regard he was a Parſon, and the other but a Vicar, that he was the better of the two. This raiſed the vprore afreſh, which the gentlemen had much adoe to appeaſe: at length the young man demaunded audience but for a few words, in which (ſayth he) if I doe not conuince him, and make it plaine and palpable before you all, that I am the worthier of the two, for name place and antiquitie, I will yeeld him prioritie and precedence for euer after. The words of Name and Antiquitie, the old man heard with much impatience; at length audience being granted, and ſilence obtained: Now yong knaue (ſayth the old Vicar) what canſt thou ſay for thy ſelfe? I onely deſire (anſwered the young man) to be reſolued in one queſtion: propound it ſayth the other, Marrie thus (ſayth he) *When the world was diſtroyed in the generall deluge, all ſaue eight Parſons, tell me, Where were the Vicars then?* The old man was blanke, the gentlemen ſmiled, and the young man carried it; ſo that euer after the ſonne tooke place of the father, and the faire daughter of the mother. I will onely remember you of a faire young gentlewoman, a countrey woman of mine, and ſo conclude with my Faire ones.

A faire wittie Wench.

A gallant newly come to his lands, became a ſuitor to a proper young Virgin, her fathers onely child and heire: Hee hauing had conference with her father, conditions on both ſides were debated, the match concluded, and the day of marriage appointed: the father and the ſonne in law riding abroad one morning to take the ayre, the antient gentleman was mounted on an eaſie paced Mare which he kept for his owne ſaddle, this beaſt the young

gallant

gallant was so enamored of, that hee offered to buy her at any rate, though neuer so vnreasonable: but the old man entreated him to hold him excused, because the beast was easie and gentle, fitting his age, and being disfurnished of her hee knew not how to come by the like, therefore his resolution was, neyther to depart from her for loue nor money. The gentleman grew so obstinate to haue her, and the other so selfe-will'd to keepe her, that at length the sonne in law told him plainely, That if hee would not sell him his Mare, he would not marrie his daughter. The father at this grew into choller, and told him, If he respected his child no better, but set her so slight, he bad him come when he sent for him, and vpon these short tearmes they parted. A fortnight passed in this discontent; at length the young gallant better aduising with himselfe, and the gentlewomans beautie still sticking in his stomacke, he began to recant his former obstinacie, and purposely tooke horse to renew old acquaintance and giue her fresh visitation: and comming something neere the house, it was the young gentlewomans fortune to spye him from a bay window, who instantly steps downe to the gate, meaning her selfe to play the porter. Three or foure times hee knockes at the gate, but no bodie answered; at length hee rapt so loud, that shee opened the wicket, and asked him, Who he was, and what he would haue? He seeing it was she, smilingly answered; It is I, sweet-heart, doe you not know me? Not I indeed, replyed she, for to my remembrance I neuer saw you before: To whom he againe answered, I am such a man, and by these and these tokens I can put you in mind, that you cannot chuse but know me. Oh, I crie you mercie; it is true indeed (saith shee) I now very well remember you, *You are hee that came a wooing to my fathers Mare*: so clapt to the gate, and left him, and neuer after would giue him the least entertainment.

Of Women Deformed.

IT is remembred of the Poet *Hypponax* (by *Plinie, Lib.36. cap.5.*) to be of that vnhappie shape, vnseemely presence, and vncomely countenance, so deformed both in face and feature, that he became a generall scorne to all: insomuch, that two famous Painters, *Bubulus* and *Anterinus*, drawing his picture, and setting it out to sale, had pensill'd him in such ridiculous and vnfashionable manner, that the Table begot laughter from all such as passed by and beheld it. Which *Hypponax* hearing, hee so persecuted the poore Painters, in his bitter Iambicks, and inuectiue Satyres, that despayring, they hanged themselues. Then blame me not, if I be sparing in ripping vp the deformities of women, least they prosecute me as seuerely with their rayling tongues, as the Poet did the Painters with his Satyricall penne. It is an argument therefore that I desire to be briefe in.

Athenæus, Lib.9. tells vs, That *Anacharsis* the Philosopher sitting at a Banquet with his wife (who was a wondrous blacke and hard-fauoured woman) one of the guests that sat with him at the Table being in his cups, could not contayne himselfe, but said aloud; O *Anacharsis*, you haue marryed a wife deformed enough: to whom the Philosopher (with great modestie) replyed; I haue indeed: but Boy (sayth he, calling to one that attended on the

the Cup-board) Fill the gentleman more Wine, and ſhee will then appeare to him ſufficiently beautifull; more taunting his intemperance, than hee her deformitie. As *Ouid* ſpeakes of the Night, ſo may it be ſaid of Wine:

Nocte latent mendæ——

The Night hides faults, the Midnight houre is blind,
And no miſ-ſhap'd deformitie can find.

Vetuſtina. *Martial, Lib.* 3. deſcribes one *Vetuſtina:* Shee hath (ſayth hee) onely three teeth, and three hayres, the breaſt of a Graſſe-hopper, the legge of an Ant, the belly of a Spider, a rough and rugged brow; her mouth in ſmyling, ſhewed like the Crocodiles; her voyce in ſinging, like the Frogges, and Gnats; her face like the Owles, and her ſauour like the Goates, with other ſuch like offenſiue imperfections. The ſame Author, *Philenis.* *Lib.* 1. ſpeakes of *Philenis:*

Oculo Philenis ſemper altero plorat,
Quo fiat iſtud quæris modo? Luſca eſt.

Philenis *ſeemes with one eye ſtill to mone;*
Would'ſt thou the reaſon know? ſhe hath but one.

I ſee no cauſe why any man ſhould mocke ſuch imperfections as come by nature: therefore I commend the anſwer of a gentlewoman, who being followed by a gallant at the heeles, and ſeeing her to be of an vpright and ſtraight bodie, ſlender waſted, and cleane legged, hee commended her in his thoughts for an exceeding proper and well-limb'd woman; who mending his pace to ouertake her, and ſpying her masked, entreated her in courteſie to vnpinne her maske, with purpoſe to kiſſe her; but ſeeing her face to be ſwartie, and ſomewhat wrinckled, and not according to his expectation anſwering to the other parts of her bodie: Miſtreſſe (ſaith he) I had purpoſed to haue begged a kiſſe of you, had I liked you before as well as I did behind. Then Sir (quoth ſhee) ſo pleaſe you, you haue leaue to kiſſe me where you beſt like. The Perſians affect ſuch as haue hooked noſes (thoſe the Greekes call *Gripos*) and ſuch they hold to beautifie the face beſt, becauſe *Cyrus* (to which nation, no kings memorie was euer dearer) had his noſe ſo faſhioned. There are of thoſe, two kinds; one, which in the diſcent from the brow, inſtantly riſeth in the faſhion of a Crowes byll, and ſuch (ſayth *Ariſtotle*) is a marke of Impudence; the ſecond hath his bending ſeparate from the brow, and the ſwelling in the middle part of the noſe like a Hawkes byll, and thoſe are the markes of Courage and Beautie, and ſuch we tearme a Hawkes noſe, or a Roman noſe. I know not which of theſe it was the wench had, of whom Sir *Thomas Moore* compiled his Epigram, which was after this manner:

Plut. in Apoth.

Cælius, lib. 24. cap. 26. Antiq. Lect.

A louely Laſſe, that had a Roman noſe,
Meeting with Tyndarus, *he would haue kiſt her:*
But when he ſhould haue met her at the cloſe,
I would (quoth he) but cannot kiſſe you (ſiſter)
For had not your egregious long Noſe bin,
I would haue kiſs'd your lips, and not your chin.

The

The poore wench blusht, and burnt with secret ire,
Which set her changing colour all on flame,
And saith to him; To furnish your desire,
Since that you faine would kisse, and craue the same;
Because my Nose no more shall let your will,
Kisse where is none, there freely take your fill.

Thus you see euen the greatest schollers, and graueſt men, will sometimes make sport with the Muses. Many other things there are, which blast the brightest beauties, making women loathed where they haue beene most liked; their number is infinite: Amongst many, I will giue you a taste of one, borrowed from an Elegie in *Ouid* (which beares Title, *Ad Amicam*) to his Mistresse, that demaunded hyre for her prostitution.

As faire as she that made two husbands iarre,
Raysing 'twixt Troy and Greece a Ten-yeeres warre;
As bright as feathered Læda, *great* Ioues *rape,*
She that was chang'd into a Swan-like shape;
As faire as Amimone, *euen so bright*
Were you my Mistresse. That which Poets write
Of metamorphos'd Ioue, *how oft Loue chang'd him,*
And from his owne celestiall shape estrang'd him,
To an Eagle, or a Bull; I fear'd least hee
Would likewise from high heauen descend on thee.
I am not iealous now, my feare is vanisht,
And the hot ardor of Affection banisht,
My fire is cool'd, Reason re'assumes his place,
And now me thinkes thou hast not thine owne face.
Do'st thou demand why I am chang'd? Behold,
The cause Ile tell thee, thou didst aske me gold;
Thou look'st that for my pleasure I should pay,
And that alone doth fright me still away.
Whil'st thou wert simple, and in all things kind,
I, with thy sweet proportion, lik'd thy mind:
Thou now art cunning growne; what hath that gayn'd?
Thy bodies beautie by thy mind is stayn'd, &c.

And after proceedes thus:

Looke on the beasts that in the medowes stray,
Shall women beare more sauage minds than they?
What gifts doe Kine from the rude Bulls enforce?
What price demands the Mare of the proud Horse?
Or of the Ram, the Ewe? they'le couple twice,
Before they once debate vpon a price.
Women alone haue learnt to bargaine well,
Their pleasures borne with them, alone they sell;
Alone they prize the night, and at a rate
Chaffer themselues to strangers: O vile state.

Alone for mutuall pastime, Coyne they craue,
And ere they sport, aske first, What shall I haue?
That which delighteth both, to which both run,
And but by ioint assistance is not done,
The pleasures which we both on euen-hand try,
Why should one partie sell, the other buy?
Why should the sweetes which we alike sustaine,
To me be double losse, thee double gaine?
That which comes freely, much by that we set;
Thou giu'st it me, and I am still in debt.
The loue that's hyr'd, is plainely sold and bought,
Thou hast thy price, and then I owe thee nought.
Then, ô you Faire-ones, all such thoughts expell,
What Nature freely giues you, spare to sell:
Let not your bodies to base vse be lent,
„ *Goods leaudly got, are euer loosely spent, &c.*

And with this gentle admonition, I take leaue as well of the Faire, as the Deformed.

Explicit Liber Quintus, Inscriptus
TERPSICHORE.

THE SIXT BOOKE,

Inscribed ERATO:

Treating of Chast Women, and of Women Wantons.

ERATO signifies Loue; of which, there are but two kinds, that is, the loue of Vertue, or of Vice: then vnder what Muse could I more properly patronize the Chast, and the Wanton? But me thinkes I heare some of our Critickes murmure and say, Whither doth this man purpose to wander, that hath lost his way and gone too farre alreadie? Hee might doe well to breake off here, and leaue it to some other heads, eyther more ingeniously wittie, or more grauely serious. To such, I make the same answere that Bishop *Bonner* did once to *Henry* the eight. The king of England, and *Francis* the first of that name, king of France, being at oddes, *Henry* was much incensed, and appointed Bishop *Bonner* (his Embassadour) to debate with him sharpely about the designes then in hand: who hauing accommodated all things fitting for the journey, came to take his leaue of the king his maister, who vttered many bitter and disdainefull words against *Francis*, all tending to his opprobrie and dishonour; And in these tearmes (sayth hee) deliuer vnto him thy Embassie. To whom *Bonner* replyed; If it please your Maiestie, if I should giue him such harsh and despightfull language, and in his owne Court too, he can doe no lesse than take off my head. Thy head (answered the king) If hee doe, it is no matter: but tell him further, If hee dares to cut off thy head, ten thousand of his subiects heads shall be sent after it. To whom *Bonner* (after some small deliberation) againe replyed: *But I am doubtfull (my Liege) whether any of these ten thousand heads will fit my shoulders*; in that short answere as well taxing the kings rash furie, as prouident for his owne safetie. With which the king somewhat satisfied, and better considering with himselfe, deliuered vnto him a more calme and milder Embassie. So, though those heads may sauour both of more Iudgement and Reading, I am doubtfull whether they could more naturally sute with my owne method, and stile, though neuer so meane or barbarous: Therefore, *Deo*

Plutarch. in Lacon. Apoheg.

adiuvante & Erato aſſiſtente, I proceede : The Spartans had a cuſtome in their ſolemne feaſts, to haue a ſong of three parts, ſung by three ſeuerall Choruſſes, The firſt was of weake old men, The ſecond of yong able men, The third of Boyes and pretie growne children. The old men began with this verſe :

Olim iuuentutem, nos ſtrenuam egimus.
We haue beene Strong, that now Decrepit are.

To whom the yong men in a ſecond quire anſwered :

Sortes ſumus nos, fac ſi vis periculum.
Wee are both Yong, and Strong, proue vs who dare.

To them in a third tone the children ecchoed :

Nos erimus his preſtantiores plurimo.
With theſe in Youth and Strength wee ſhall compare.

To this three-fold age, I compare the triplicitie of the Muſes. The firſt three books are by this, alredie ſpent in your iudgements: The ſecond three, of which this is the laſt, are the pyth and ſtrength of my preſent worke in hand; to which the three ſucceeding (though yet in their infancie) I ſhall ſtriue to paralell, if not exceed the reſt. And firſt of Chaſtitie. It is reported of a woman of Lacena, that a great man ſending her rich gifts to corrupt her chaſtitie, ſhe returned him this anſwere, Whileſt I was a Virgin, I was taught to obey my father, which I accordingly did; and being a wife, to ſubmit my ſelfe to my husbands will; if then you deſire any courteſie at my hands, get firſt his conſent and you ſhall after vnderſtand my further pleaſure. *Plutarch. in Lacon. Inſtitut.* relates, that diuerſe of theſe Lacenæan Virgins were taken captiues and ſold in open market; one of them beeing cheapened, was demaunded what ſhe knew? ſhe anſwered, To be faithfull. Another being asked if he ſhould buy her, whether ſhe would proue chaſt? anſwered, Whether he bought her or no, ſhe would be chaſt howſoeuer: her maiſter after ſeeking to corrupt her, ſhe ſlew herſelfe, vttering theſe her laſt words, See what a treaſure thou haſt loſt, that kneweſt not my worth whileſt thou waſt poſſeſſed of me. There haue beene many men that haue left vnto women ſtrict rules of Chaſtitie by their examples. *Saint Auguſtine* being asked why hee would not ſuffer his owne ſiſter to dwell in the houſe with him? anſwered, Becauſe ſuch as may conuerſe with her are not my ſiſters; intimating, that all ſuch as would auoid the ſinne ought to ſhun the temptation: for he was wont to ſay, It is not good to looke vpon a woman, it is worſe to conuerſe with her, but worſt of all to touch her. Therfore theſe ſences of ours that are moſt ſubiect to danger, ought moſt to be ſuppreſt and bridled, *Marul. lib.* 4. *Capit.* 7. and *Sabin. lib.* 5. *Hierome* reports of the Abbot *Hylarian*, That when hee found any vnchaſt cogitations ariſe in his breſt, hee would beate himſelfe vpon the boſome, as if with blowes and buffets hee would expell them thence (and thus ſayd) I will tame thee ô Aſſe, that thou ſhalt no more kick and ſpurne againſt me with thy heeles, I will not henceforth feed thee with Barley but chaffe, I will abate thy wantonneſſe with hunger and thirſt, I will loade thy backe with grieuous burdens

dens, I will inure thee to the Sommers heate and the Winters cold. After which time he vſed the ſpare dyet of rootes and the iuice of hearbes; and theſe onely when neceſſitie compelled him to eate: Hee inioyned himſelfe (the time of prayer excepted) to ſtrict and continuall labour, to increaſe his appetite, but not augment his dyet. Therfore *Hierom* againſt Luſt preſcribes theſe three ſouereigne remedies; faſt, prayer, and hard labour: The examples are innumerable, as well amongſt Ethnick men as Chriſtians. *Alexander* ſupping with *Antipadres*, there was brought to the table and ſet iuſt againſt the king, a wonderous beautifull woman, as excellent in voice as in face, both tempting ſo farre that *Alexander* began ſuddenly to be ſurpriſed with her loue, and demaunded of *Antipadres*, If ſhe were a woman whom he any way affected. To whom he anſwered, That ſhe was indeered to him aboue all other creatures liuing. Then thou foole (replyde the king) cauſe her inſtantly to riſe and be conueyed hence from the banquet. How farre then was this temperate Prince from adulterating another mans wife, that was affraid to doe his hoſt the leaſt iniurie in his ſtrumpet? Therefore *Iulianus* the Emperour hauing tooke the cittie Nalaca, wherein were many women of rare and extraordinarie feature, was ſo farre from corrupting their vertues that he commanded, not any of them ſhould be ſuffered to come in his preſence. *Plut. Apotheg. Reg.*

Calius lib.7. cap.27. tells vs that ſo great was the chaſtitie of the Paduan women in times paſt, that not any of them walked out of their doores but with their faces couered. Therefore *Caius Sulpitius Gallus* ſued a diuorſe againſt his wife, becauſe ſhe was met bare-browed in the ſtreetes, againſt whom he thus pleaded, Thou art onely to be gouerned and guided by the lawes of mine eyes, thy beautie is to be approoued by them, and to pleaſe them alone thou oughteſt to adorne thy ſelfe: but to deſire to ſeeme faire in the eyes of ſtrangers, incurres the imputation both of ſuſpition and treſpaſſe. What ſhould wee thinke then of that fantaſtique attyre and gawdie ornaments ſo much in vſe now adayes, which as well in youth as age, rather ſeeme openly to profeſſe luſt than inwardly to protect chaſtitie. Of theſe curioſities in vaine and vnneceſſarie attire, *Plautus* in *Penulo* thus ſpeakes, *Fulgoſ. lib.4. cap.3.* *Eraſmus lib.6. Apotheg.*

Negotij ſibi qui volet vim parare, nauem & mulierem
Hec duo ſibi comparato, &c.

He that is idle and would buſineſſe haue,
Let him of theſe two things himſelfe prouide,
A Woman, and a Ship; no two things craue
More care, or coſt, to ſuite the one for pride,
Th'other for tackles: they are both like fire,
For ſtill the more they haue they more deſire.

And this I ſpeake by proofe, from morne to noone,
Their labours and their trauells haue none end,
To waſh, to rub, to wipe, and when that's done,
To ſtriue (where nothing is amiſſe) to mend:
To poliſh, and expoliſh, paint, and ſtaine,
Vnguents to daube, and then wipe out againe, &c.

Now what generall cenſures theſe fantaſticke garbes and meere importunities incurre, if any demaund, I anſwere, What leſſe than weakeneſſe of

the braine or looſeneſſe of life : This ieſt following though it be old, yet me thinkes it is pittie it ſhould dye vnremembered. A gentleman meeting in the ſtreets with a braue gallant wench and richly accommodated, ſeeing her walke with her breſts bare almoſt downe to the middle : laying his hand vpon them, demaunded of her in her eare, whether that fleſh were to bee ſold, who skornefully anſwered, No, to whom he modeſtly replyed, Then let me aduiſe you to ſhut vp your ſhop-windowes. I will end this monitorie counſell with an Epigram out of *Auſonius*, which beares title of two ſiſters of vnlike conditions :

Delia nos miramur, & eſt mirabile quod tam
Diſſimiles eſtis, &c.

Wee wonder Delia, *and it ſtrange appeares,*
Thou and thy ſiſter haue ſuch cenſure paſt ;
Though knowne a whore, the habit's chaſt ſhe weares
Thou (ſaue thy habit) nothing whoriſh haſt :
Though thou chaſt life, ſhe hath chaſt habit ſought,
Her Manners her, thy Habit makes thee nought.

Ægipta. In memorie of Virgin chaſtitie, I will cite you one hiſtorie out of *Marullus, lib.4. cap.8.* The monument of *Ægipta* (the daughter of *Edgar* king of England, a profeſſed Virgin in her life time) beeing opened after ſhee had many yeares lyen in the graue, all her bodie was turned into duſt ſauing her wombe and bowells ; and they were as freſh and faire without any corruption, as at the firſt day of her interment. Thoſe that ſtood by wondering at the obiect, one Clerke amongſt the reſt broke foorth into theſe tearmes : Wonder not to ſee the reſt of the bodie to taſte of putrifaction, and the wombe ſtill ſound and perfect, which neuer was contaminated with the leaſt ſtayne or blemiſh of luſt. Of her, Biſhop *Dunſtan* thus ſpeakes : Worthie is her remembrance to be honoured vpon Earth, whoſe chaſt life is celebrated amongſt the Saints in Heauen. O great reward, due to Virgin chaſtitie, by which ſuch felicitie is attayned, that their ſoules are not onely glorified in Heauen, but their bodies are not ſubiect to corruption on earth. But becauſe the Theame I am next to ſpeake of, is of Virgins, giue me leaue to begin with the beſt that euer was ſince the beginning, for Beautie, Chaſtitie, and Sanctitie ; nor ſhall it be amiſſe to ſpeake a word or two concerning her Genealogie.

Ranulphus. MARY, the Mother of CHRIST, was the daughter of *Ioachim*, of the Tribe of *Iuda* ; her mothers name was *Anna*, the daughter of *Iſachar*, of the Tribe of *Leui*. Here (as S. *Hierome* obſerues) is to be noted, That *Anna* and *Emeria* were two ſiſters : of *Emeria* came *Elizabeth*, the mother of *Iohn Baptiſt :* alſo *Anna* was firſt marryed to *Ioachim*, and had by him *Mary*, the mother of Chriſt ; and was after eſpouſed to *Cleophas*, by whom ſhe had *Mary Cleophe*, who was marryed to *Alphæus*. From them two came *Iames* the leſſe (ſurnamed *Alphæus*) *Symon Cananæus*, *Iudas Thaddæus*, and *Ioſeph*, otherwiſe called *Barſabas*. *Euſebius* in his Eccleſiaſticall Hiſtorie, *Lib. 2. cap.2.* ſayth, That *Iames* the leſſe was called the Brother of our Lord, becauſe hee was the brother of *Ioſeph*, the husband of *Mary :* but his opinion is not altogether authenticall. Alſo *Anna* was eſpouſed to *Salome*, and had by him *Mary Salome*, after marryed to *Zebedeus*, and had by him *Iames* the greater, and

and *Iohn* the Euangeliſt. *Ioſeph*, the husband of *Mary*, was the brother of *Cleophas*. It is alſo obſerued, That in the one and fortieth yeere of the reigne of *Auguſtus Cæſar*, in the ſeuenth moneth (which is September) in the eleuenth day of the Moone (which is the foure and twentieth day of the moneth) on a Thurſday, *Iohn Baptiſt* was conceiued; and two hundred threeſcore and fifteene dayes after, on a Fryday, was borne: So that he was the fore-runner of Chriſt, both in his Conception, his Birth, his Baptiſme, his Preaching, and his Death. A woman goeth with child two hundred threeſcore and ſixteene dayes (for ſo long, by computation, was Chriſt in the wombe of the bleſſed Virgin) though all women goe not ſo long with child, as S. *Auguſtine* obſerues, *Lib. 4. de Ciuitate Dei, cap. 5.* So that Chriſt was longer in the wombe by a day, and more, than S. *Iohn Baptiſt*. *Iohn* alſo was borne when the dayes began to ſhorten and wane; and Chriſt, when the dayes began to waxe long. Concerning theſe Antiquities, I conclude with a ſentence of S. *Auguſtines*: Againſt Reaſon (ſayth hee) no ſober man will diſpute; againſt the Scripture, no Chriſtian man conteſt; and againſt the Church, no religious man oppoſe. And ſo I proceed to the Hiſtorie.

Marian. lib. 2.

Of MARY, *the Bleſſed Virgin.*

LEt it not be held vnneceſſarie, or appeare out of courſe, amongſt theſe Virgins to inſert a hiſtorie memorable for the rareneſſe thereof to all poſteritie, *Iohannes Wyerius* in his booke intituled *de Preſtigijs demonum*, hath collected it out of *Suidas*. In the time that *Iuſtinianus* was Emperour, there was a prince amongſt the Iewes whoſe name was *Theodoſius*, He hauing great acquaintance and familiaritie with one *Philippus* a Chriſtian, a bancker, or one that dealt in the exchange of money (for hee was called *Philippus Argentarius*) this *Philip* did often ſollicite and exhort him to leaue his Iudaiſme and be a conuertite, and turne to the Chriſtian religion: to whom he aunſwered, Indeed he muſt ingenioſly confeſſe, he made no queſtion but that Ieſus whom the Chriſtians adored, was the ſame Meſſias of whom the holie Prophets foretold, yet he could not bee perſuaded to relinquiſh the honours and profits that he had amongſt his owne nation, and giue himſelfe vp to a name which they knew not, or at leaſt would not acknowledge: yet that he beleeued ſo of Chriſt, he was not onely perſuaded by the Oracles of the holie Prophets, but he found it approoued by a certaine myſterie, namely a writing moſt charily ſtill kept amongſt the Iewes, in a place moſt ſafe and ſecret, where their choiſe records with the eſpeciall eſt care and truſt are reſerued; which was of this nature: It was a cuſtome amongſt the Iewiſh nation, at what time the holie Temple was yet ſtanding in Ieruſalem, to haue continually the number of twentie two chiefe and ſelected Prieſts, (iuſt ſo many as there bee letters in the Hebrew language, or bookes of the old Teſtament) and ſo often as any one of theſe was taken away by death, immediately another was elected to ſucceed in his place; and being choſen (in a booke kept in the treaſurie for that onely purpoſe) expreſſely to write downe his owne name, and the names of both his parents, with the dayes punctually ſet downe of the deceaſe of the one and the ſucceſſion of the other. Now in the time that Chriſt was conuerſant in Iudæa, and yet had not ſhewed himſelf to the world, nor preached the Word openly to the people,

Iohan. Wyerus de Lamijs, lib. 3. Suidas.

it

it happened that one of the Prieſts of the foreſaid number dyed, neyther after many voyces and ſundrie nominations was any agreed vpon, or thought fit to be aſcribed into his place. At length was propounded IESVS, the ſonne of the Carpenter *Ioſeph* (for ſo they tearmed him) a man though young, yet for the ſanctitie of his life, his behauiour, and doctrine, aboue all the reſt commended. This ſuffrage ſtanding, as hauing generall approbation from all, it was thought conuenient to ſend for his mother (for his father *Ioſeph* was late dead) into the Conſiſtorie, onely to know their names, and to regiſter them in the aforeſaid booke. She therefore being called, and diligently queſtioned of her ſonne and his father, thus anſwered, That indeed ſhe was the mother of IESVS, and brought him into the world; of which, thoſe women are teſtates, that were preſent at his birth; but that he had no father from Earth: in which if they deſired to be further inſtructed, ſhee could make it plainely appeare: For being a Virgin, and then in Galilee, the Angell of God (ſayth ſhee) entred the houſe where I was, and appearing vnto me (not ſleeping, but thus as I am, awake) he told me, That by the Holy-Ghoſt I ſhould conceiue, and bring foorth a ſonne, and commanded me that I ſhould call his name IESVS: Therefore beeing then a Virgin, by that Viſion I conceiued, I brought foorth IESVS, and I ſtill remaine a Virgin vnto this day. When the Prieſts heard this, they appointed faithfull and truſtie Midwiues, with all diligence and care to make proofe whether *Mary* were a Virgin or no: they finding the truth moſt apparant and not to be contradicted, deliuered vp to the Prieſts, That ſhee was a Virgin, pure and immaculate. Then they ſent for thoſe women that were knowne to be at her deliuerie, and were witneſſes of the Infants comming into the world; all which did atteſt and iuſtifie, That ſhee was the mother of the ſame IESVS. With theſe things the Prieſts amazed and aſtoniſhed, they preſently entreated *Mary*, that ſhee would freely profeſſe vnto them what his Parents were, that their names (according to cuſtome) might be regiſtred amongſt the others. To whom the bleſſed Virgin thus anſwered: Certaine I am, that I brought him into the world, but know no father that he hath from the Earth; but by the Angell it was told me, That hee was the Sonne of GOD: *Hee therefore is the Sonne of* GOD, *and me.* This the Prieſts vnderſtanding, they called for the Booke; which being layd open before them, they cauſed theſe words to be inſcribed: Vpon ſuch a day deceaſed ſuch a Prieſt, borne of ſuch and ſuch Parents; in whoſe place, by the common and vnite ſuffrage of vs all, is elected Prieſt, IESVS, *the Sonne of the liuing* GOD, *and the Virgin* MARY. And this Booke *Theodoſius* affirmed (by the eſpeciall diligence of the moſt noble amongſt the Iewes, and the chiefe Princes) was reſerued from the great ſacke and deſtruction of the citie, and Temple, and was transferred into the citie of Tiberias, and there kept a long time after. *Suidas* teſtifies, That hee hath heard this diſcourſe from honeſt men, who deliuered it to him word by word, as they themſelues haue heard it from the mouth of *Philippus Argentarius*. This moſt bleſſed and pure Virgin *Mary*, the mother of our Lord and Sauiour, was borne of the holy Matron S. *Anne*, in the yeere of the World 3948, and in the yeere before Chriſt, fifteene. Of him, *Claudian* thus elegantly writes in one of his Epigrams:

Proles vera Dei, cunctiſq; antiquior Annis
Nunc genitus, qui ſemper eras——

True

True Sonne of God, older than Time, that haſt
Thy byrth but now, yet from beginning waſt,
Author of Light, and Light before all other,
Oh thou that art the parent of thy mother,
And by thine equall-aged father ſent
From Heauen vnto this terrhene continent.
Whoſe word was made Fleſh, and conſtrain'd to dwell
In the ſtraight priſon of a Virgins cell,
And in a narrow angle to remaine,
Whoſe power, no limit can, no place conteine;
Who being borne, did'ſt now begin to ſee
All theſe great workes created firſt by thee:
The worke and workeman of thy ſelfe, not skorning
T'obey thoſe wearie houres of Eu'n and Morning,
Of which th'art Lord, and tell each minute ore,
Made by thy Wiſdome, for mans vſe before.
And took'ſt on thee our ſhape, onely to ſhow
Tows, that God we did (till then) not know, &c.

Petronilla.

WHen *Peter* the Apoſtle, had by his Faith cured all infirmities and diſeaſes, and in all places, yet he ſuffered his daughter *Petronilla* to bee grieuouſly afflicted with a Feauor; and being demanded, why hee that had cured others did not helpe her; he anſwered, Becauſe hee knew her ſickneſſe to be moſt behoofefull for her ſoules health, for the weaker ſhe was in bodie, ſhe was ſo much the ſtronger in Faith, ſetling her cogitations on the ioyes of Heauen, and not the pleaſures of the world, deſiring of God that ſhe might rather die a chaſt Virgin, than to be the wife of the Conſull *Flaccus*, by whom ſhe was at that time moſt earneſtly ſollicited: whoſe prayer was heard, for ſhe dyed of that ſickneſſe, and the Conſull was preuented of his purpoſe, who had long inſidiated her chaſtitie. *Marull. lib. 4. cap. 8.* The like we reade of *Hillarius Pictauienſis Epiſcopus*, who hauing long trained vp his daughter *Appia* in chaſtitie and ſanctitie of life, fearing leaſt time might alter her vowes, and tempt her with the vaine pleaſures of the world, hee beſought the giuer of all graces, that hee might rather with ioy follow her to her graue, than with ſorrow to her marriage bed; which was accordingly granted, as the ſame Author teſtifies. *Euſtochium* the daughter of *Paula* a noble matron of Rome, is celebrated by Saint *Hierom* for the onely preſident of Virginall chaſtitie. *Tora* the virgin was of that chaſt and auſtere life, that hauing tooke a vow and once entered her profeſſion, ſhee neuer put on her backe any new garment, or ſo much as changed her ſhooes. *Maria Ægyptiaca*, liued the life of an Hermit in the ſollitude of an vnfrequented deſart: ſome write of her that as often as ſhe was ſeene to pray, ſhee ſeemed to be lifted vp from the Earth into the Ayre the heigth of a cubit. *Columba* a Virgin of Peruſina, is reported to be of that chaſtitie and abſtinence, that ſhe neuer taſted any other food than the bare fruits of the Earth, from the yeares of her diſcretion till the houre of her death. *Amata* was a profeſſed Virgin, who in fortie yeares ſpace neuer ſet foot ouer the threſhold of that Cloyſter wherein ſhe had confined her ſelfe, in which time ſhe neuer taſted food

Appia.

Euſtochium

Tora.

Maria Ægipt.

Columba.

Amata.

Sara. food ſaue bread and roots. *Sara* liued in the time of *Theodoſius* the elder, ſhe made a Vow, neuer to lodge beneath any roofe; but inhabiting the banke of a certaine riuer, remoued not from that place in threeſcore yeeres. The like is read of *Syluia*, a Virgin, the daughter of *Ruffinus*, a Prefect or Ruler in Alexandria, who betooke her ſelfe to ſollitude for the ſpace of threeſcore yeeres, in which time ſhe neuer waſht any part of her bodie ſaue her hands, nor repoſed her ſelfe vpon any bed ſaue the ground. It is reported by *Edward Hall*, *Iohn Leiſland*, *Iohn Sleyden*, and others, of S. *Ebbe*, Abbeſſe of Collingham, That to preſerue her owne and her ſiſters Chaſtities, and keepe their Vowes inuiolate (becauſe they would ſeeme odible to the Danes, who had done many outrages both againſt Law and Religion, and then tyrannized in the Land) ſhee cut off her owne noſe, and vpper lippe, and perſuaded all the other Nunnes to doe the like: for which act, the Danes burnt the Abbey, with all the Siſter-hood. *Fulgoſ. Lib.4. cap.3.* ſpeakes of *Ildegunda*, a German Virgin, borne in Naſſau; who after many temptations, to which ſhee feared her beautie might ſubiect her, in the yeere 1128 ſhee changed her habit, and got to be entertained in a Priorie neere vnto Wormes, called *Schuna beu Heim*: in which ſhe liued long by the name of *Ioſeph*, in ſingular continence and modeſtie, ſtill conuerſing amongſt the learnedeſt and beſt approued ſchollers, euen till the time of her death: neyther was ſhe then knowne to be a woman, till comming to waſh her bodie, her Sex was diſcouered. In the ſame Monaſterie, and amongſt that Couent, liued *Euphroſyna*, a Virgin of Alexandria, by the name of *Smaragdus*: as alſo one *Marina*, who called her ſelfe *Marinus*, both diſſembling their Sex. *Gunzonis*, daughter to the duke of Arboa, was poſſeſſed by an euill ſpirit; but after, by the prayers of holy men being recouered, ſhe vowed perpetuall Virginitie. And after being demanded in marriage by *Sigebertus*, king of the Frenchmen, ſhe was deliuered vnto him by her father: who debating with her concerning his preſent purpoſe, ſhe humbly deſired to be excuſed by his Maieſtie, in regard ſhe had alreadie paſt a pre-contract: The king demanding, To whom? ſhe anſwered, She was a betrothed Spouſe to her Redeemer: At which the king being ſtartled, forbore to compell her any further, but ſuffered her to take vpon her a religious life; ſhee preferring her Virgin Chaſtitie before the ſtate and title of a Queene. And theſe ſhall ſuffice for Religious Virgins; I now proceed to others, that grounded their vertue on meere moralitie.

Syluia.

S. *Ebbe.*

Ildegunda.

Euphroſyna.
Marina.
Gunzonis.

Baldraca. *Baldraca* was a Virgin, but of meane parentage and of a deiected fortune: yet to her neuer-dying honor, and preſident to all ages to come (notwithſtanding ſhe was not able to ſupply her ſelfe with things needfull and neceſſarie, eyther for ſuſtenance or ornament) neyther by threats or menaces, promiſes of worldly honors, or promotion, ſhee could not be tempted to proſtitute her ſelfe to the Emperour *Otho*. *Saxo Gramaticus* writes of *Serytha*, the daughter of *Synaldus* king of the Danes, to be of that modeſtie, that when the fame of her beautie had attracted a confluence of many ſuitors to the Court of her father, yet ſhe could neuer be woon eyther to conuerſe with, or ſo much as to looke vpon any of them. *Tara* was a French Ladie, of a noble and illuſtrious Familie; ſhee liued in the time of *Heraclius*: who when her father *Hagerticus* and her mother *Leodegunda* would haue compeld her to marrie, ſhe fell into that exceſſe of weeping, that with the extraordinarie flux of teares ſhe grew blind ſoone after. *Dula* was a Virgin famous for her Chaſtitie, who choſe rather to be ſlaine by the hand of a Souldior, than

Serytha.

Tara.

Dula.

than to be deſpoyled of her Virginitie. *Statyra* and *Roxana* were the ſiſters of *Mithridates* king of Pontus, who for the ſpace of fortie yeeres had kept their Vow of Virginitie inuiolate; theſe hearing the ſad fate of their brother, and fearing to be rauiſhed by the enemie (at leaſt, to fall into their captiuitie) by taking of poyſon, finiſhed both their dayes and ſorrowes. *Plutarch* writes of one *Roxana*, drowned in a Well by *Statyra*. It is reported of an Hetrurian Damoſell (taken by a Souldior) who to preſerue her Virginitie, leapt off from the bridge Anciſa into the riuer Arnus: of whom, *Benedictus Varchius* hath left this memorie in one of his Epigrams:

Statyra.
Roxana.

Etruſca Virgo.

Perderet ni actum ne Virgo Etruſca pudorem
In rapidas ſeſe præcipitauit aquas, &c.

Th' Hetrurian Girle, her Honor ſtill to keepe,
Precipitates her ſelfe into the Deepe;
And from the bottome three times being caſt
Vp into th'ayre, as loth that one ſo chaſt
Should there be ſwallow'd, ſhe as oft ſinkes downe
Her modeſt face, her martyrdome to crowne,
And ſhame the luſtfull world. What ſhall we ſay
Of the chaſt Lucrece, *famous to this day?*
She for one death, is call'd the Romans pride;
To ſaue her Fame, this Tuſcan three times di'de.

Bernardus Scandeonus, Lib. 3. Claſſe 34. Hiſtor. Patauinæ, writes, That when *Maximilian* the Emperour made ſpoyle of the Paduan territories, diuerſe of the countrey people leauing the villages emptie, fled into the citie; amongſt whom, was one *Iſabella*, a Damoſell of Rauenna; who being ſeized on by ſome of the Venetian ſouldiors that then had the charge of the citie, and ſurprized with her beautie, drew her aſide, with purpoſe to haue diſhonored her: but ſhee finding no other meanes to ſhun the violence of their luſt, ſhee from the bridge caſt her ſelfe headlong into the riuer Medoacus, where ſhee was drowned: and afterwards, her bodie being drawne out of the riuer, was buryed vnder a banke, without any other ceremonie belonging to a Funerall. *Martia*, the daughter of *Varro*, was of that admirable continence and chaſtitie, that being moſt excellent in the Art of Painting, ſhee not onely alienated and reſtrayned her Penſill from limning any thing that might appeare obſcene, or ſhew the leaſt immodeſtie, but ſhee was neuer knowne to delineate or draw the face of a man, *Raueſ. in Officin.* The like is reported of *Lala Cizizena*, alike excellent in Painting, and as remarkable for her Virgin Chaſtitie. *Britonia*, a beautifull maid of Crete (giuing her ſelfe wholly to Hunting, and the Chaſe) to ſhun the importunities of king *Minos* (who layd traynes to vitiate her) threw her ſelfe into a riuer, and was drowned. *Daphne*, the daughter of *Amicla*, retyred her ſelfe both from walled cities, and all publike ſocietie, and was at length entertained into the fellowſhip of *Diana*, frequenting the Laconian fields and Peloponneſian mountaines. Of her, *Leucippus* the ſonne of *Oenemaus* was enamored; who hauing attempted diuerſe wayes to compaſſe his will, but not preuayling in any, he bethought himſelfe what courſe *Iupiter* tooke to ſtuperate *Caliſto*, the daughter of *Lycaon*; and attyring himſelfe in the habite of a female Huntreſſe, was entertayned by *Diana*, and admitted into their number: where

Iſabella.

Martia.

Lala Cizizena.

Britonia.

Daphne.

where he grew familiar with all, and especially endeared to *Daphne*; insomuch, that shee thought no houre spent well without him. Of which acquaintance *Apollo* being iealous (in regard they had such conuenience of time, place, and opportunitie) he put his owne dearely beloued *Daphne* in mind, to entice *Leucippus* to a riuer, where *Diana* with all their nymphes intended to bathe themselues: Whither when they came, the Virgins disrobed themselues, euen to nakednesse; and being all stript to their skinnes, but finding *Leucippus* onely to mooue delayes, they pluckt off his garments by force, and so discouered him to be of the contrarie Sex: at which *Diana* enraged, commanded all her Virgins to take vp their Bowes and Quiuers, and so they shot him to death with their Arrowes. This is recorded by *Parthen. de Amator. Theodor. Flaietes in Eleg.* and *Philarchus, lib.* 15.

Of Chast Wiues.

Rhodogune. AN excellent president of Chastitie was that in *Rhodogune*, the daughter of *Darius*; who caused her Nurse to be slaine, because her husband being dead, she perswaded her to a second marriage. A more admirable remarke of Nuptiall Chastitie it was of the Wiues of the Theutonicks, remembred by *Hieron.* in his Epistle to *Gerontia*; whose husbands being slaine, and they taken captiue by *Marius*, humbly besought him on their knees, that they might be sent to the Vestalls in Rome, as a present; protesting, they would be equally with them, still from the societie of men, and professe perpetuall Chastitie: but their request being denyed by the Consull *Marius*, the next night following all of them with an vnite consent strangled themselues. *Theoxena.* *Theoxena* was famous for her Chastitie, who being enuironed at Sea by the Nauie of *Philip* king of Macedon, seeing her husband throwne ouer-boord, leapt after him to follow him in death; not onely to expresse her loue to her husband, but her skorne to stand to the mercie of the Conqueror. *Tyro.* *Baptista Pius, Lib.* 2. *Elegiar.* speakes of *Tyro*, a woman of Thessalia, who (her husband being dead) could by no counsaile of friends, or persuasion of kindred, be woon to suruiue him. *Hypsicratæa* *Plutarch* in *Pompeio* speaking of *Hypsicratæa*, sayth shee was so endearedly affected to her husband king *Mithridates*, that for his loue she made a voluntarie change of her most becomming womanish shape and habit, into a mans: for cutting her hayre, she accustomed her selfe to the practise of Horse and Armes, that shee might with the more facilitie endure the labours and dangers of the warres. Her husband being subdued by *Cn. Pompeius*, and his Armie quite dissipate and ouercome, shee followed him (flying) through many barbarous Nations, where her life and safetie were in hourely hazard; and these shee enterprised with a mind vndaunted, and a bodie vnwearyed, her faith and loyaltie in all his extremities being to him no small sollace and comfort: for though an Exile (being still in the societie of his Queene and bed-fellow) he imagined himselfe (in what place soeuer he reposed) to haue beene in his owne pallace, and amongst his household gods.

Of Penelope.

THe beautie of *Penelope* attracted a number of suitors, who from diuerse countreyes came to adulterate the bed of *Vlysses*. From Dulichim came

came two and fiftie, from Samos foure and twentie, from Xacynthus twentie, from Ithaca two and twentie; of which, theſe are nominated by *Homer: Antinous, Eurinous, Eurimachus, Leocritus, Neſo, Pyſander, Heſippus, Agatus, Leocles, Ampinomus, Demotholomæus, Medon* a common Cryer, *Euphemus* a Minſtrell, and *Irus* a Begger; all which, *Vlyſſes* (at his returne from his twentie yeeres trauailes) ſlew in his owne houſe. Some of theſe, *Ouids Penelope* reckons vp in theſe verſes:

Dulichij, Samij q́, & quos tulit alta Xacinthus, &c.

Dulichium, Samos, and Xacinthus Hill,
Throng me with troopes of wanton ſuitors ſtill:
What ſhould I ſpeake to thee of Medon *fell?*
Of Polibus, *or of* Pyſander *tell?*
What of Antinous *giddie head deplore,*
Couetous Eurimachus, *and others more?*
Theſe in thine abſence cannot be withſtood,
But ſtill thou feed'ſt them with thy wealth and blood.
The Begger Irus, *and* Melanthius *too,*
The Heardſman, &c.

And ſince we are in the hiſtorie of *Penolope*, It ſhall not be amiſſe to delate it a little further out of *Homer*: who in his firſt booke intituled *Odiſſæa*, of *Phæmius* the Harper ſpeakes to this purpoſe: *Homer lib. 1. Odiſſ.*

Phæmius *the Harper to the boord inuited,*
Where the bold ſuitors bid themſelues to feaſt,
A dolefull ſong to a ſad tune recited:
Of th' Argiue fleete in their returne diſtreſt,
And caſt in ſundrie exiles: on what coaſt
Such men miſcarie, where ſuch Princes periſh,
Vpon what rockes and ſhelues ſuch ſhips were toſt:
Him, wil'ſt Penelopes *bold ſuitors cheriſh,*
The diſcontented Queene, with Prayres, and Teares,
Wills him deſiſt: the Harper ſoone forbeares.

But to leape from the firſt, to the ſeuenteenth booke, and to omit all *Vlyſſes* trauells and aduentures till his meeting with his ſonne *Telemachus*, who brought him into his owne court in the diſguiſe of a begger, to ſee what reuells were kept there in his abſence: Known only to his ſonne and his friend *Eumæus*, and not yet to *Penelope*.

Iam Cælum roſeis rutilat Tritonia bigis. *Odiſ. lib. 17. Perioch.*

Telemacus *vnto the Queen relates*
The proceſſe of his long peregrination:
Eumæus *brings* Vliſſes *'mongſt thoſe States*
That ſought his bed; where they in courtly faſhion
Were ſat at a rich banquet with his wife,
There he begg's meat. Antinous *'mongſt the reſt,*
Threats with iniurious words to ceiſe his life,
But the milde queene inuites him as her gueſt.
Vlyſſes *for that time forbeares their ſight,*
But ſends the queene word he will come at night.

Odyſſ. lib.18. *Irus adeſt populi per mendicabula notus.*

In his owne Pallace whileſt Vlyſſes *craues*
Their Charitie, Irus *(that was indeed*
One of that ranke, and begg'd 'mongſt ragged ſlaues)
Boldly thruſts in, amongſt the reſt to feed:
From words theſe grow to blowes; the ſuitors they
Encourage both parts to maintaine the Fray:

Propoſing him that ſhall o'recome, for priſe
The intrailes of a Goat. Vlyſſes *hee*
Proues victor in his beggers baſe diſguiſe,
And (halfe-dead) Irus *of the place doth free:*
For which hee's guerdon'd, at the Queenes requeſt,
With a rich Gift from euery vnbid gueſt.

Odyſſ. lib.19. *At parte interiore domus ſecretus Vlyſſes.*

Vlyſſes *with* Telemachus *conſpires*
The death of all thoſe ſuitors, both deuiſing
How to releaſe the Queene to her deſires,
And free the Pallace from their tyrannizing:
And that they neither may offend, nor ſtand,
Complot by night, their weapons how to ſteale.
Now by Eumæus *to the Queenes faire hand*
Her Lord is brought (who will not yet reueale
Himſelfe to her) but ſayth he is of Creete,
To whom her husband once had beene a gueſt.
They part; the Queene commands to waſh his feet,
(And for that night betakes her to her reſt.)
That taske Euriclia *takes (his Nurſe before)*
She a knowne skarre vpon his fleſh eſpyes,
On Mount Pernaſſus giuen him by a Bore.
It was no ſooner ſeene, but out ſhe cryes,
Vlyſſes, *Are you come? Being thus deſcri'de,*
Hee prayes, and bribes, that ſhe his name will hide.

Periocb. 20. Odyſſ. ——*Iam q. procos genua amplexus orabat Vlyſſes.*

The gueſts at banquet, Ereſippus *caſts*
To hit Vlyſſes, *but he miſt his ayme,*
(After ſome Healths, both time and banquet waſts)
When to the place Theoclemenus *came,*
Expert in Diuination, who fore-ſpake
At Table to them all, their imminent ruine:
But at his words they ſtrange deriſions make,
Abuſing all that ſpeake of things enſuing;
They mocke the high Powers, and contemne the Fates,
And thruſt at length the Prophet forth the gates.

Periocb. 21. *Vnto* Eumæus *and* Philetius *too,*
In whom he truſts, the Prince himſelfe makes knowne,

And what that night he had intent to doe:
And how to make ſafe ſeiſure of his owne,
(Which craft muſt doe) he calls for that ſtrong Bow,
In which, what time he woo'd his beautious Bride,
All that were Riualls, muſt their vigors ſhow,
Yet he atchieu'd what many ſuitors tri'de:
This was propos'd a ſecond marriage-priſe.
And now the ſelfe-ſame Bow before them brought,
All proue their ſtrengths (ſaue he in his diſguiſe)
But (much vnable) they preuayled nought.
The Bow the ſonne vnto his father gaue:
Which they (deriding) no way would admit,
That ſuch a needie and penurious ſlaue
(It being a Kings) ſhould once lay hand on it;
The rather, they being in their prime of yeares,
And he ſo aged: yet he needes muſt try.
And now his antient potencie appeares;
They ſhame to ſee it done, and they ſtand by.

Squalentes Humeris habitus reiecit Vlyſſes. Periph. 22.

Vlyſſes *drawes the ſtring vp to his eare,*
The keene ſhaft flyes, and ſterne Antinous *pierces:*
At this, the boldeſt ſtand amaz'd, and feare,
Whileſt he enrag'd, ſtrewes all the roome with Hearſes.
The Pallace gates are ſhut, no man can flye;
Eumæus *and* Telemachus *proceed,*
With bold Philetius, *and aloud they crye,*
Kill all, ſpare none, for now the bold'ſt muſt bleed.
The harmeleſſe Phemius, *that but came in ſport,*
(Skilfull in th' Harpe) their ruthleſſe furies ſpare;
And Medon, *that did ne're offend the Court,*
Or 'gainſt Penelope *the leaſt thing dare:*
But ſterne Melanthius, *one of her owne Traine,*
That did the ſuitors in their riots cheriſh,
He by their ſwords, amongſt the reſt, is ſlaine:
Twelue ſtrumpets likewiſe in their furies periſh.

Chalcidicum greſſu nutrix ſuperabat anili. periph. 23.

From ſleepe Euriclia *ſoone awak'd the Queene,*
Relating all that had that night beene done,
What valour in her husband ſhe had ſeene,
And what in her iuſt ſeruants, and her ſonne.
In her diſtraction to beleeue, or no.
(By this) Vlyſſes *to the Queenes faire bed*
Approacheth, whom at firſt ſhe did not know;
Till by ſome tokens hee's acknowledged,
Receiu'd, and lodg'd: he makes a full Narration
Of his Warres, Trauailes, Acts, and Nauigation.

And ſo much, the better to illuſtrate the Hiſtorie of *Penelope*.

Euadne. *Capaneus* being dead, at the celebration of his funeralls, his wife *Euadne* caſt her ſelfe into the flames, of whom *Martiall:*

Arſerit Euadne flammis iniecta mariti.

Laodamia. Of no leſſe fame was *Laodamia*, her husband *Proteſilaus* (vnder whoſe iuriſdiction were Antron, Philaca, and Lariſſa, citties of Teſſalie) was the firſt Greeke that was ſlaine in the ſiege of Troy, and (ſome write) by the hand of *Hector*: which ſad newes when his wife vnderſtood, to comfort her ſorrow, ſhee onely deſired of the gods to ſee his ghoſt or ſhadow; which ſhe ſuppoſing to be granted her, in the imagination thereof ſhe expired. Of

Panthæa. no leſſe memorie is *Panthæa* the wife of *Abratidas* a noble Perſian, who no ſooner heard that her husband was ſlaine in battaile, but with a poynard

Sophronia. ſtabbed her ſelfe to the heart, and ſo dyed. *Sophronia Romana*, by ſome called *Chriſtiana*, by others *Lucretia*; when ſhe could no longer put off the im-

Antonia. portunities of the prince *Decius*, hauing before beſought the conſent of her husband, ſlew her ſelfe. As great an honour to her familie was *Antonia*, who in the prime and flouriſhing time of her beautie, hauing buried her husband, to preuent the temptation of ſuiters, married her ſelfe to the ſtrictneſſe of one chamber, to which her yonger ſiſter being a vowed Virgin had confined her ſelfe; thus in one bed the heat of youth in the one was extinct, and the ſollitude of widowhood waſted in the other. *Q. Curtius lib.* 1. re-

Timoclea. members vs of one *Timoclea* a Ladie of Thebes, who being forcibly adulterated by a prince amongſt the Thracians, deſſembled for a time both her hate and purpoſe; not long after ſhee inſinuated with him, and told him ſhe would conduct him to a place in which was hid much treaſure; of which he being couetous, ſhe brought him to the brincke of a deepe Well beeing in a remote place of the houſe, to which he preſenting himſelfe and bending his bodie downewards, to ſatisfie his expectation concerning the treaſure, ſhe apprehending that aduantage, thruſt him headlong into the Well, and ca-

Braſilla Dyrrachina ſting huge ſtones after him, reuenged her ſelfe vpon the Rauiſher. *Braſilla Dyrrachina* a prime Ladie, as *Ludouic Viues lib.* 1. *de Inſtit. Fem. Chriſtian* relates, being taken priſoner, and ſeeing an immediat ſhipwracke of her chaſtitie threatned by her cruell victor: ſhee couenanted with him, that if hee would but reprieue her honor for the preſent, ſhe would giue him an hearbe, with whoſe iuice if he would annointe any part of his bodie it ſhould preſerue it wound-free. The ſouldier accepts of the condition, ſhe from a neighbour garden plucking vp the weede that came next to hand, with the ſap or moyſture thereof annoyntes her owne necke and throat, bidding him to draw out his ſword and make triall of her ſelfe, whether ſhee kept not with him faithfull couenant. The ſouldier giuing credit to her words, in regard of her conſtancie and courage, with one ſtrong blow diſpatched her of life: ô reſolute and noble Ladie ſaith *Nicephorus li.* 7. *c.* 15. to prefer death before the loſſe of her honour. *Francis Sforza* prince of Mediolanum, being Generall of the Florentine armie, hauing taken the citie Caſanoua, certaine ſouldiers brought before him a moſt beautifull captiue, who with great vociferation called out, Bring me to your prince, Bring mee to your chiefe Generall. The ſouldiers mooued with her earneſt clamour, brought her before him, who demaunded of the woman, Why ſhe was ſo importunate to be conducted into his preſence? to whom ſhe anſwered, For no other reaſon, but to ſubmit her ſelfe wholly to his pleaſure; conditionally hee would ſe-

A woman of Caſanoua.

cure

cure her from the iniurie of the ſouldiers; to which hee willingly aſſented, and ſeeing her of ſuch exquiſite feature and ſo tempting a preſence, he purpoſed to make vſe of her liberall and free profer that night, therefore hee commaunded a bed to be made readie, in which ſhe was lodged, thether he preſently repaires, and being vnclothed caſts himſelfe by her naked ſide, but reaching his arme to embrace her, her eyes beeing full of teares and her heart of ſorrow, ſhee humbly beſought him before hee touched her bodie, but to graunt her the hearing of a few words; at which the prince making a ſudden pauſe: ſhee poynting with her finger to the picture of the bleſſed Virgin (for *Sforza* was neuer without that or the like in his bed-chamber) ſhe intreated him, euen for the remembrance he bore to the perſon whom that Table preſented, for the honour due to her Sonne and his Sauiour, and for the dignitie of his goodneſſe, and for the ſacred memorie of his noble auncestors, not to infringe her matrimoniall Vow, nor violate her coniugall Chaſtitie, but deliuer her backe an vnſpotted wife to her vnfortunate husband, who was then a priſoner amongſt many other wretched captiues. Her words tooke ſuch impreſſion in the noble General, that notwithſtanding her tempting beautie (the motiues to inchaſtitie) his preſent opportunitie, and abſolute power ouer her as ſhe was his vaſſall and priſoner, yet to ſhow his miraculous temperance, hee preferred the name of a chaſt and continent prince, before the imputation of a tyrant or an adulterer; and inſtantly leapt out of the bed, and left her to her modeſt and more quiet reſt. In the morning he ſent for her husband, to whom (after a great character of her Chaſtitie giuen) he deliuered her, not onely freeing them both without ranſome, but from his owne coffers bountifully rewarding her vertue: in the ſubduing of his owne affections gaining more honour than in the conqueſt of ſo great a cittie. In this act not onely imitating but exceeding *Scipio*: For that incomparable Ladie that was preſented vnto him, was of high linage and of princely parentage, beſides he liued in a free cittie, and to haue diſhonoured her, he had not onely incurred cenſure, but being then in a forrein nation purchaſed to himſelfe the name of tyrant, and hazarded a new reuoult of the people: but that was nothing to oppoſe prince *Sforza* in the ſatisfying of his luſt, ſaue his owne goodneſſe; for what conquerour hath not power ouer his captiue. *Fulgoſ. lib. 4. cap. 3.* *Anaſtatia Conſtantino politana*, when *Theodora Auguſta* was iealous, that ſhee was not beloued of her husband *Iuſtinianus Auguſtus*, and hauing to that purpoſe receiued ſome taunting words from the Empereſſe, to approue her innocencie; ſhee fled both court and cittie, and retyred her ſelfe into Alexandria, where ſhee liued obſcured in the ſocietie of certaine chaſt Virgins: But after, hearing of the death of *Theodora*, her feares were not diminiſhed but augmented, for the Emperors loue appeared to her a greater burden than the hate of the Empereſſe; therfore to auoid that which many would haue ſought with greedineſſe, ſhee changed her habit, and taking the ſhape of a youngman vpon her, fled into the furtheſt part of Ægypt, called by the name of *Anaſtatius*: where ſhee liued priuately, auſterely, and ended her chaſt life in great ſanctitie. *Hieronim.* writes that *Paula Romana*, after the death of her husband, was ſo farre from being perſuaded to a ſecond, that ſhee was neuer knowne from that time to eate or drinke in mans companie. Of a contrarie diſpoſition was *Barbara* the wife of *Sigiſmund* Emperor, *Æneas Silu.* relates of her, that her husband being dead, when diuers perſuaded her to continue ſtill in her widowhood,

She was the contracted bride to the prince *Indibilis.*

Anaſtatia.

Paula Romana.

Barbara.

propoſing vnto her, that women ought to imitate the Turtles, who if one be taken away by death, the other will neuer chuſe other mate, but deuote her ſelfe to perpetuall chaſtitie? thus anſwered, If you haue none elſe to bid me imitate but byrds that haue no reaſon, why doe you not as well propoſe me for example the Doues or the Sparrowes? As contrary againe to her was the daughter of *Demotian* prince of the Areopagitæ, who no ſooner heard that her husband *Leoſthenes* was ſlaine in the Lamick warre, but inſtantly ſlew her ſelfe, leaſt ſhe ſhould ſuruiue a ſecond marriage. Others there bee that haue

Edeltrudis. kept a viduall chaſtitie euen in wedlocke. The Virgin *Edeltrudis*, as *Sigilbertus* and *Beda* both witneſſe, was the daughter of *Annas* a Chriſtian king of the Eaſt-Angles, ſhee was firſt deliuered by her father in marriage to *Candibertus* a great prince, who were no ſooner married but by mutuall conſent they vowed laſting Virginitie: at length he dying, ſhee was by her father compelled to a ſecond nuptialls with king *Cephordus*, with whom ſhee liued twelue yeares, yet neuer (as they could adiudge it) vnlooſed her Virgin gyrdle. After which time, by her husbands conſent ſhe tooke vpon her a religious life, and entered a monaſterie, where (as *Marullus lib.4.cap.8.* ſayth) ſhe liued a more ſecure, but not a more chaſt life. Infinite to this purpoſe are remembered by *Fulgoſius*, *Marullus*, *Albertus Cranzius*, *&c.* as of *Maria Deſegnies*, *Margarita Aegypta*, *Cecilia Virgo*, *Kunegunda Auguſta*, wife to *Henry* of that name the firſt Emperour, *Baſiliſſa*, eſpouſed to *Iulianus Antiochenus*, *Stamberga* the niece of *Clodouius*, married to *Arnulphus* a noble Frenchman. Theſe and others without number (which is ſomewhat difficult to beleeue) haue wedded, bedded, boorded, lyne and liued together, yet went as pure Virgins to their graues as they came firſt to their cradles. Of theſe I may ſay as *Ouid Metamorph.lib.1.* of *Daphne*:

Sæpe pater dixit generum mihi filia debes,
Sæpe pater dixit, &c.

Thou ow'ſt me ſonnes, oft would her father ſay,
Yong Boyes and Gyrles, with whom my age might play,
Thou ow'ſt me child; this would he oft repeat:
When ſhee as if with skorne and hatred great
Sh'abhor'd the nuptiall bed, and held it ſinne,
With modeſt bluſhes dyde the tender skinne
Of her faire cheeke: then to her father growes,
And her white armes about his neck ſhe throwes,
And ſaith, Deere ſir, this one thing grant your child,
That I may liue from luſtfull man exil'd,
A votereſſe. Diana *this deſired,*
And from her father had what ſhe required.

I will onely produce one hiſtorie or two at the moſt from our moderne Hiſtories, and ſo ceaſe further to ſpeake of our marryed Virgins. It is re-

Editha. ported in the Legend, That after *Editha* the daughter of Earle *Godwin*, was married to king *Edward* (otherwiſe called S. *Edward*) they mutually vowed betwixt themſelues perpetuall chaſtitie, and therein perſeuered to the end of their liues. There continued in them (ſayth the Legend) a Coniugall loue, without any Coniugall act; and fauourable embraces, without any deflowring of Virginitie: for *Edward* was beloued, but not corrupted; and

Editha had fauour, but was not touched; ſhe delighted him with loue, but did not tempt him with luſt; ſhe pleaſed him with diſcourſe and ſweet ſocietie, yet prouoked him to no libidinous deſire. It is moreouer in that Treatiſe recorded, That they vſed to call Marriage a ſhipwracke of Maidenhead, comparing it to the fierie Furnace of the Chaldæans; to the Mantle that *Ioſeph* left in the hand of a ſtrumpet, the wife of *Putiphar*; to the laſciuious outrage of the two wicked Elders, who would haue oppreſſed and vitiated *Suſanna* the wife of *Ioachim*: and laſtly, to the enticements of drunken *Holofernes* towards faire *Iudith*, one of the deliuerers of her people. And ſo much for the Legend. But *Richardus Diuiſienſis* ſayth, That being awed by Earle *Godwin*, and for the feare of haſarding his life and kingdome, *Edward* was compelled by threats and menaces to the marriage of *Editha*. Moreouer, *Polydore* reports, That for the hate he bore her father (who had not long before moſt trayterouſly ſlaine his brother *Alphred*) hee cauſed himſelfe to be diuorced from her, ſeiſing her goods and dower to his owne vſe and pleaſure. *Ranulphus*, and one that writes himſelfe *Anonimos* (as willing to conceale his name) ſay, That ſhee was diſrobed of all her Queene-like honors, and confined into the Abbey of Warnwell, with only one maid to attend her, and ſo committed to the ſtrict cuſtodie of the Abbeſſe. *William* of Malmesbury, and *Marianus Scotus* haue left remembred, That hee neyther diſmiſſed her his bed, nor carnally knew her; but whether it was done in hatred to her kindred, or purpoſe of Chaſtitie, they are not able to determine. *Robert Fabian* confeſſeth as much in his Chronicle, *Part. 6. cap.* 210. Howſoeuer, the effects of that abſtenious life were not onely preiudiciall, but brought lamentable effects vpon this diſtracted kingdome, namely, Innouation and Conqueſt: for *Edward* dying without iſſue, England was inuaded and oppreſt by the Normans, and the people brought to that miſerie, that happie was that ſubiect that could ſay, *I am no Engliſhman*. And in this, agree *Matthew Paris*, *Capgraue*, *Fabian*, and *Polydore*. As I hold it not neceſſarie for marryed folke to tye themſelues to this ſtrict kind of abſtinence, ſo I hold it not conuenient for any ſuch as haue to themſelues, and in their ſoules, taken vpon them the ſtrict life of Virginitie, to be compelled to an enforced marriage; as may appeare by this diſcourſe following, recorded by *Gulielm. Malmsburien. Simeon Danelmenſ. Matthew Paris, Roger Houeden, Capgraue, &c.* *Henry* the firſt of that name, king of England, and crowned in the yeere of Grace 1101, was by the inſtigation of *Anſelme* (once a Monke of Normandie, but after by *William Rufus* conſtituted Archbiſhop of Canterburie) marryed vnto *Maude*, daughter to *Malcolme* the Scottiſh king, ſhe hauing taken a Vow, and being a profeſt Nunne in the Abbey of Wincheſter. Much adoe had the King her father, the Queene her mother, her Confeſſor, Abbeſſe, or the Biſhop, to alienate her from her ſetled reſolution, or perſuade her to marriage: but being as it were violently compelled thereunto, ſhe curſed the Fruit that ſhould ſucceed from her bodie; which after (as *Polydore* affirmes) turned to the great misfortune and miſerie of her children: for afterwards, two of her ſonnes, *William* and *Richard*, were drowned by Sea. Beſides, her daughter *Maude* (who was afterwards Empreſſe) prooued an vnfortunate Mother; and amongſt many other things, in bringing forth *Henry* the ſecond, who cauſed *Thomas Becket* to be ſlaine; it thus happened: All forraine warres being paſt, and ciuile combuſtions pacified, in the yeere of our Lord 1120,

Suſanna.
Iudith.

Maude.

Henry

Henry the first with great ioy and triumph left Normandie, and came into England. But within few dayes following, this great mirth and iollitie turned into a most heauie and fearefull sorrow; for *William* and *Richard* (his two sonnes) with *Mary* his daughter, *Otwell* their Tutor and Guardian, *Richard* Earle of Chester, with the Countesse his wife, the Kings Neece, many Chapleines, Chamberlaines, Butlers, and Seruitors (for so they are tearmed in the storie) the Archdeacon of Hereford; the Princes play-fellowes, Sir *Geffrey Rydell*, Sir *Robert Maldvyle*, Sir *William Bygot*, with other Lords, Knights, Gentlemen, great Heires, Ladyes, and Gentlewomen (to the number of an hundred and fortie) besides Yeomen and Mariners (which were about fiftie; all these (sauing one man, which some say was a Butcher) were all drowned together, and not any one of their bodyes euer after found. Many attribute this great Iudgement to the heauie Curse of Queene *Maude*, others censure of it diuersly: Howsoeuer, in this King (as *Polydore* sayth) ended the Descent and Lyne of the Normans. Of this *Anselme* (before spoken of) there are diuerse Epistles (yet extant) to many women, in those dayes reputed of great Temperance and Chastitie: as, To Sister *Frodelina*, Sister *Ermengarda*, Sister *Athelytes*, Sister *Eulalia*, Sister *Mabily*, and Sister *Basyle*; To *Maude*, Abbesse of Cane in Normandie; and *Maude*, the Abbesse of Walton, here in England. Hee writ a Treatise about the same time, called *Planctus a missa Virginitatis*, *i.* A bewayling of lost Virginitie. So farre *Iohn Bale:* And so much shall serue for Chast Wiues in this kind, being loth to tyre the patience of the Reader.

Of Women Wantons.

Dion the Historiographer *in Tiberio* sayth, that *Lyuia* the wife of *Augustus Cæsar* beholding men naked, sayd to the rest about her: That to continent women and chast matrons, such obiects differed nothing from statues or images; for the modest heart with immodest sights ought not to be corrupted. The vnchast eye more drawes the poyson of sinne from beautie, which is Gods excellent workemanship, from which the chast and contrite heart deriues the Creators praise and glorie. But my hope is, that in exposing vnto your view, the histories of these faire Wantons, you will looke vpon them (should I strip them neuer so naked) with the eyes of *Lyuia*, that is, to hold them but as beautifull statues, or like *Appelles* his woman no better than a picture of white Marble. I haue heard of a man that liuing to the age of threescore and ten, had led so austere a life, that in all that time he neuer touched the bodie of a woman, and had proposed to himselfe to carrie that Virginall vow with him to his graue; but at length being visited with sickenesse, and hauing a faire estate purchased with his small charge and great husbandrie, and therefore willing to draw out the thread of his life to what length he could, hee sent to demaund the counsell of the Phisitians; who hauing well considered the estate of his bodie, all agreed in this, that since the phisick of the soule belonged not to them, but onely the phisick of the bodie, they would freely discharge their duties; and indeed told him, that his present estate was dangerous, and they found but onely one way in art for his cure and recouerie, which was in plaine tearmes, To vse the companie of

a woman, and so tooke their leaues and left him to consider of it. Loath was the old man to loose his Virginitie which hee had kept so long, but more loath to part with his life which he desired to keepe yet longer; and hauing meditated with himself from whom he was to depart, and what to leaue behind him; namely his possessions, his money, his neighbours, friends, and kindred, and whether hee was to remoue, to the cold and comfortlesse graue; he resolued with himselfe to prolong the comfort of the first, and delay (as long he could) the feare of the last: Therefore hee resolued rather than to be accessorie to the hastening his owne death, to take the counsell of the doctors. It was therfore so ordered by some that were about him, that the next night a lustie young wench was brought to his bed, one that feared not the robustious violence of youth, much lesse to encounter the imbesillitie of sicke and weake age. I know not with what queasie stomach the patient relished his phisicke, but early in the morning he gaue content to his shee Apothecarie, who was conueyed out of the house vndiscouered. The next day diuers of his friends comming to comfort him, they found him sadly weeping, and by no meanes could they weane him from that extasie: at length the one of them who was priuie to the former nights passage, began to compassionate with him, and told him hee was sorie for his extreame heauinesse, and (as knowing the cause) sayd, No doubt but God was mercifull, and wished him not to despaire but bee of comfort, and with ghostly counsell perswaded him to take nothing to his heart, because hee hoped all would bee well. The old man told him hee vnderstood not his meaning, but desired him to be more plain, that he might know to what purpose his language did intend. His neighbour answered him againe, Sir I haue beene acquainted with you long, haue knowne your continence and strictnesse of life, and withall your abstinence from women; and I am sorie that your last nights businesse should be the occasion of this melancholly and these teares. To whom the sicke (but pretily well recouered) man thus replyde, Neighbour you much mistake the cause of my sorrow, I neither greeue nor weepe for the good & wholsome phisicke I had the last night, but I now vex and torment my selfe that I haue so idly spent mine age, there being such a pleasure vpon earth (aboue all that I haue hetherto inioyed) that I neuer had the grace to know it sooner, and trie what it was before this time. If then Lust can strike this stroke, and haue this efficacie in age, ô how much should wee pittie youth readie dayly and hourely to run into this dangerous inconuenience.

Of these Wantons there bee two sorts, *Meretrices* and *Scorta*, that is, Whores and common Women, such as either for Lust or Gaine, prostitute themselues to many, or all. The second are *Concubinæ* or *Pellices*, Concubines to kings and princes, or such as wee call the priuate Mistresses to great men. The last are as our Accidence teacheth, like *Eduardus* or *Gulielmus*, proper names to this man or that. The first like *Homo*, common to all men: both degrees sinners, but not in the like kind. I haue read of a third sort, but know not what consonant or agreeing name to conferre vpon them. I haue heard of some that haue beene called honest whores, It may bee those that I shall speake of were such, and because they are the strangest, I will begin with them first. *Dositheus lib. 3. Lydiacorum*, tells vs that the Sardians hauing commenced warre with the Smyrnæans, inuested themselues before the cittie of Smyrna, and hauing begyrt them with a straight and difficult siege, those of

of Sardis (it ſeemes being hot fellowes) ſent their Embaſſadors into the citie to this purpoſe, That vnleſſe they would ſend them their wiues, to adulterate at their pleaſures, they would not onely race their citie, and leuell it with the earth, but kill man, woman, and child, and ſo extirpe their memorie. This meſſage bringing with it not onely terror but horror, much perplexed the beſieged: and betwixt the diſtractions of perpetuall infamie and moſt certaine death, not able what to determine (and hauing ſat long in counſaile, but nothing amongſt them concluded) a yong luſtie Virago (one that was hand-maid or bond-woman to *Philarchus*) deſired to be admitted into the Senate. And being called in amongſt them to know what ſhee had to ſay, ſhee told them, That vnderſtanding to what miſerable exigent they were driuen, ſhee had deuiſed (ſo pleaſed them to be ſwayed by her direction) a meanes not onely to deliuer themſelues from skorne, their wiues from diſhonor, their children from the reproach of baſtardie, and their liues and goods from ſpoyle, but to ſubiect the barbarous enemie into their hands, with a noble and memorable victorie. No maruell if to ſuch a proiect they gaue attention, when greedily demanding, By what meanes the leaſt of theſe propoſed bleſſings might be accompliſhed? ſhe thus counſailed them, Send (ſaith ſhe) to theſe luſtfull Sardinians, and tell them you will in all points ſatisfie their deſires: At the time appointed, let me with the reſt of your ſlaues and vaſſals, be attyred in the habits of our ladies and miſtreſſes; for (no queſtion) being deckt in their ornaments and iewels, wee ſhall appeare not onely free women, but ſufficiently beautifull. Now in the night, when we are faſt lodged in their embraces, and they dreaming of no further dangers than their preſent delights, and that you thinke wee haue ſufficiently cooled their hot courages; arme your ſelues againſt the Sardinians, whom (if they offer to riſe and arme themſelues at the Alarme giuen) wee will keepe ſtill faſt lockt in our armes, till what wee haue left of them being naked, you your ſelfe diſpatch being armed. This counſaile was followed, and accordingly tooke effect. In memorie of this, the Feaſt called *Elutheria*, *i.* of Free-women, is yeerely celebrated in Smyrna; in which, the maid-ſeruants, attyred in their miſtreſſes habits, ſit at the Table, and are waited on by them, whom they attend all the yeare after. *Ariſtides Mileſius, lib.* 1. *Italicorum*, parallels this Hiſtorie thus: *Atepomarus* king of the Gaules, infeſting the Romans with warre, and hauing compelled them to the like exigent, demanded the like horrible conditions of peace, namely, to adulterate their wiues: but being in the ſame manner aduiſed by their hand-maids, and hauing intelligence giuen them by one *Retana*, the chiefe of that counſaile, when the Gaules were ſunke in ſleepe and luſt, they ſet vpon them in the night, and gaue them a braue defeat: from whence the Feaſt of the Hand-maids tooke beginning, which is celebrated amongſt the Romans euen to this day.

Retana.

A Tale ſomething like vnto theſe, I haue beene told of a Miſtreſſe, that in ſome ſort did as much to ſaue her maids honeſtie; but whether to the ſame commendable purpoſe, of that I am ſomewhat doubtfull. In ſome great citie it was (I cannot ſay London) that a citiſen of good reckoning hauing a faire wife, kept diuerſe prentices and maid-ſeruants in his houſe: one of thoſe buſie young fellowes had caſt a wanton eye vpon her that ruled the roſt in the kitchin, and longing as much to be in her bookes as out of his time; and waiting many nights for opportunitie to find her in ſome remote

place,

place, or darke entry, it happened that one night hee dogg'd her at the heeles: ſhe hearing him to tread ſoftly after her, to eſcape him, ſtept vp a payre of ſtayres iuſt as her miſtreſſe came downe. The prentice groping in the darke, catcht hold vpon his miſtreſſe, and without any word ſpeaking began to proportion his worke according to the ſhortneſſe of his time. The gentlewoman all this while let him alone to ſee what he would doe, and hauing made proofe of him to the full, ſhe might verie well perceiue what his vnchaſt intent was, when clinging him cloſe too her leaſt hee ſhould eſcape vndiſcouered, She asked what bold ſawſie knaue he was that durſt offer her that iniurie? the young fellow knowing her voice and finding his miſtake, down on his knees and beſought her to pardon him & not to tell his maiſter, for he tooke her for one of the maides: The maides ſayth ſhe, which of the maides? hee anſwered, The kitchin-maid: and is it ſo (ſayth ſhee) well ſirrha, I will henceforth preuent the getting of Baſtards in my houſe, without knowing who ſhall father them, and for that night ſayd no more: but the next morning to preuent all future danger, pickt a quarell with the kitchin-wench, payde her her wages and turned her away. It ſeemes after, the yongman did well, for ſhee made him (before his time was fully out) both her iourneyman and foreman. It followes next in courſe, that I ſhould define vnto you, what theſe proſtitutes and common women are; but what need I trouble my ſelfe ſo farre, when in theſe corrupt daies almoſt euerie Boy of fifteene or ſixteen yeres old, knowes what a ſtrumpet is, better by his own practiſe than I can illuſtrate to him by all my reading. And for Concubines wee need not trauell ſo farre as the Turkes Seraglio, ſince but few kings pallaces are without them. And for ſuch as wee call Sweet-hearts, Friends, or Good wenches, ſhould we but ſearch noble mens Diaries, gentlemens Summer-lodges, or cittiſens Garden-houſes, and trauell no further, wee ſhould no queſtion find plentie ſufficient. It would alſo become this place well, to perſuade theſe looſe and incontinent women with ſome elaborat exhortation, to retyre themſelues from that wicked and abhominable courſe of life. But I am altogether diſcouraged, when I remember the poſitions of one moſt notorious in that trade; word being brought her, as of a ſtrange and vnexpected noueltie, That one who had beene a famous ſtrumpet, had retyred her ſelfe from all her leaude courſes, and was lately turned honeſtwoman. Tuſh ſayth ſhe, tell mee that as often as you will I will neuer beleeue it, *For once a whore and euer a whore, I know it by my ſelfe:* Of theſe *Plautus* thus ſpeakes in *Truculento:*

Meretricem ego item eſſe reor
Mare vt eſt ——

Strumpets are like the Sea which doth deuour
Riuers and brookes, and what ſo elſe you poure,
Into his vaſtneſſe: neither hath it beene
Fuller by them, nor their great bountie ſeene.
So what ſo ere thou ſpend'ſt vpon a whore,
It doth not make her rich, but thee ſtill poore.

Terentius in *Helyra* ſayth:

Nec pol-iſtæ metuunt Deos nec hos reſpicere,
Deos opinor.
They feare not God, and he regards not them.

I would

I could produce innumerable adages and sayings of wise men both Poets & Hystoriographers to the like purpose, but I desire to be prolix in nothing. *Panachis.* *Petronius Arbiter* in his *Satyricon* hath left remembred, that when *Panachis*, a gyrle of seuen yeares old, was brought to the faire youth *Gyton* to be strumpeted, one wondering that so young a thing was capable of prostitution; *Quartilla.* to him *Quartilla* the bawde thus answered, *Minor est illa quam ego fui cum primum virum passa sum, i.* Is she lesse than I was when I lost my Virginitie? and thus proceeded, May *Iuno* euer be displeased with me, if I can remember since I was first a maid; for being an infant I commixt my selfe and had congresse with little ones like my selfe, and as I grew in yeares so I pickt out children of equall age, euen till I came vnto this burden that you now see, and hereupon (sayth she) I thinke came the prouerbe, *Such may easily be brought to carrie an Oxe, that practised at first to carrie a Calfe.* I thinke the name of *Quartilla* was giuen her because she began to practise at foure yeares and held on to fourescore. From common strumpets I should proceed to priuat mistresses: I will begin and end with them in this Sonnet.

A Sonnet.

Though my Mistresse seeme in show,
Whiter than the Pyrene Snow:
Though I fitly might compare her
To the Lyllies, or things rarer,
Christall, or to yce congeal'd
If those parts that lie conceal'd,
Be others giuen and kept from mee,
What care I how faire she bee.

Though her visage did comprise
The glorious wonder of all eyes:
Captiue ledshe hearts in chaines,
Kil'd or cur'd with her disdaines:
Chus'd Beautie (that commandeth fate)
Her forehead where to keepe her state:
Should another step in place,
I care not, I'd not loue that face.

Imagine next her braine diuine,
Or mansion for the Muses nine:
Did her bosome yeeld choise places
For the Charites and Graces:
Had she stately Iunos *stile,*
Pallas *front, or* Venus *smile:*
If he inioy her and not I,
For those vertues what care I.

Trac't she Loues queene in her treasure,
And could teach the act of pleasure,
Make Lais *in her trade a foole,*
Phrine *or* Thais *set to schoole,*

To Helen *reade; or could she doo*
Worth Io *and* Europa *too:*
If these sweets from me she spare,
Ile count them Toyes, nor will I care.

But if my Mistresse constant be,
And loue none aliue saue me,
Be chast, although but something faire;
Her least perfection Ile thinke rare,
Her Ile adore, admire, preferre,
Idolatrize to none but her.
When such an one I find, and trye,
For her Ile care, Ile liue, Ile dye.

Lais.

THis *Lais* (as *Aristophanes Bizantius* relates) was a strumpet of Corinth: she was called *Axine*, for her ferocitie and rudenesse of manners. Her, all the prime and noblest Heroes of Greece frequented, and extasied with her beautie, came dayly in troupes to visit her. *Athenæus* in his *Dipnosoph.* speakes of her countrey, behauiour, and sepulchre, reporting her to be so beautifull, that the most exquisite Painters of Greece came frequently to her, and besought her to bare her necke, breasts, and other parts of her bodie before them: For when they were to limne any extraordinarie Piece, (wherein was to be expressed *Iuno, Venus, Pallas*, or any well-shaped goddesse, or woman) her faire feature or lineaments might be their example. Shee had a great emulation with *Phrine* the Courtizan, for they liued both in one age. *Aristippus* the Philosopher (sirnamed *Cyrenaicus*) about the season that the Feasts were celebrated to *Neptune*, did yeerely for the space of two moneths together associate himselfe with this *Lais*. *Diogenes* meeting him vpon a time: O *Aristippus* (sayth hee) thou keepest companie with a common strumpet, be rather a Cinicke of my Sect, than a Philosopher of such loose and dissolute behauiour. To whom *Aristippus* answered, Appeares it to thee, ô *Diogenes*, a thing absurd to dwell in an house which others haue before inhabited? who answered, No: Or to sayle in the same Ship (sayth *Aristippus*) in which diuerse passengers haue before-time put to sea? Againe hee answered, Neither: Nor doe I thinke it (replyes hee) O *Diogenes*, worthie thy iust taxation, to accompanie with a woman with whom many others haue had commerse. Againe, being by others calumniated for his often repayre and publike recourse to her (in regard of her common prostitution, and therefore the greater blemish to his more austere profession) hee thus satisfied them: This is the difference betwixt me and the rest of her Clyents; *I onely enioy* Lais, *all others are enioyed by her*. When *Demosthenes* (the famous Orator of Athens) desired to haue had companie with her, and shee for one nights lodging demanded of him a thousand Drachmaes; affrighted with the name of so great a summe, he thus replyed: *I purpose not to buy repentance so deare*. A young man, much taken with her beautie, came to *Diogenes* the Cinicke, and asked him this question, What if a man should marrie with *Lais*? Who presently answered, *For a young man it is much too soone, and for an old man it were farre too late*. Concerning her, I haue read an elegant Epigram, of an

old man desirous of companie with her at any rate, and her wittie answere to him :

Canus rogabat Laidis noctem Myron,
Tulit repulsam protinus,
Causamq; sensit, & caput fuligine
Fucauit atra Candidum, &c.

White-headed Myron *did of* Lais *craue*
To haue one night, and he her price would pay :
Which she deny'd. But why he could not haue
His purpose, he perceiu'd, his head was gray :
He knew his age betray'd him, therefore hee
Dyes his hayre blacke, and did his suit renew.
She seeing face and head to disagree,
And them comparing with considerate view,
Thus sayes, Why do'st thou vrge me thus? the rather,
Since but eu'n now I did denie thy father.

Nimphodorus Syracusa in his booke *De admirabil.* writes, That *Lais* came into Sicily from Hycaris, the most defenced citie of that countrey : but *Strattis* in *Macedon.* or *Pauson.* affirmes her to be of Corinth, in these words :

Dic vnde sunt ductæ puellæ
Venere nuper ex Megara Corinthia
Decus Lais Ingens.

*Ælian. de Varia Histor. Lib.*10. sayth, That *Lais* casting her eyes vpon a young man of Cyrenæa, called *Eubatas*, neuer left solliciting him by all womanish enticements, till shee had made him promise her marriage, but the solemnization not to be performed till hee had returned Victor from the Olympicke Games : in which hauing had good successe, but fearing to hazard the embraces of a strumpet, he tooke her Picture onely, and carryed it to his citie of Cyrena, boasting by the way, that hee had marryed and borne thence *Lais*. Which she hearing, and enraged at the skorne thereof, writ to him this or the like Letter :

O false and periured man,
Whose lust hath no satietie,
Since nothing please thee can,
Saue changes and varietie :
O thou alone,
Constant to none,
In nothing settled saue Impietie.

Our Sex why do'st thou blame?
Tearme women sole offenders?
'Tis you, that past all shame,
Are still your owne commenders ;
That care nor feare
To whom you sweare,
Cease iudging, and be now suspenders.

Phillis

Phillis *was chast and faire,*
Demophoon *false and cruell,*
Sapho *thought* Phaon *rare,*
And he tearm'd her his Iewell:
But Traytors they
Their Loues betray,
Poore we, can oft fore-see, but not eschew ill.

Falser than eyther, thou
As foulely hast betray'd me,
But Ile beware thee now:
As Heauen I hope shall ayd me,
All thy procurements,
And slye allurements,
Hence-forth shall neuer more persuade me.

Thy Oathes I hold as Lyes,
As skorne, thy craftie smiling,
Thy shape a meere disguise,
Thy practise but beguiling;
All thy protests,
As scoffes and ieasts,
And thy faire words no better than reuiling.

Poysons Ile thinke thy Kisses,
And from mine keepe thee fastings;
Thy torments, count my blisses;
Thy breathings, feare as blastings.
And thanke my fate,
I now can hate
Thee, whom I now abandon euerlasting.

It is moreouer reported of her, That being of purpose conueyed into the bed of *Xenocrates*, by the meanes of his schollers, whom hee had instructed in all austeritie and strictnesse of life: but she by no whorish blandishments able to corrupt his temperance, his schollers asking her the next morning, How shee sped? shee told them, They had lodged her with a Statue or an Image, but no man. *Tymæus* in his thirteenth booke of Histories sayth, That she was beaten to death with woodden foot-stooles, by certaine women of Thessalie, in iealousie and madnesse, because she was beloued of a beautifull young man called *Pausonias*, on whom some of them doted: This was done at a sacrifice, in one of the Chappels of *Venus*: for which cause, the place was euer after called, The Groue of wicked or vniust *Venus*. Her Sepulcher was neere vnto the riuer Pæneus in Thessalie, which runnes betwixt the two great mountaines of Ossa and Olympus; and vpon her Tombe-stone this inscription was grauen:

Roboris inuicti, ac animi sit Græcia quamuis
Victa tamen, formæ paruit illa suæ,
Laiàis, ipse parens Amor est, aluit q; Corinthus
At nunc ipsa tenet, inclita Thessalia.

Though Greece of vnmatcht ſtrength and courage bee,
It obey'd Lais *to thy ſhape, and thee:*
Loue was thy father, thee Corinthus bred,
Who now in ſtately Theſſaly lyeſt dead.

(This notwithſtanding) ſome will not allow her to haue beene educated in the Cranæum, which is a place of exerciſe in the citie of Corinth.

Phrine.

SHe for her beautie was emulated by *Laïs*, and was a proſtitute in Theſpis, a citie of Bœtia: who being for ſome capitall crime conuented before the Senate, and (notwithſtanding ſhe had a famous Aduocate to plead in her behalfe) fearing ſome harſh and ſeuere cenſure, ſhe truſting to her beautie, bethought her of this proiect; before the Sentence was pronounced, ſhee caſt off her looſe and vpper garments, and without any word ſpeaking, as farre as womaniſh modeſtie would ſuffer her, expoſed her bodie naked to the Iudges. (O Beautie, thou canſt more preuayle than the tongues of a thouſand Orators.) With her rare forme and extraordinarie feature, the old gray-beards were ſo taken, that where before their purpoſe was to inflict vpon her ſome ſeuere puniſhment, they changed their auſteritie into loue and pitie, and diſmiſſed her without mulct or fine. Therefore the famous Orator and Grammarian *Quintilian*, thus ſpeakes: The admirable beautie of ſo compleate a Fabricke more preuayled with the Senate, than all the Rhetoricall eloquence of her Aduocate *Hypparis*. Vpon this occaſion an Edict was publiſhed, That from thence-forward no Clyent whatſoeuer ſhould be in preſence whileſt their Cauſe was in pleading, leaſt either pitie or affection to the perſon ſhould ſway the ballance of Iuſtice and equitie. It is further remembred of her, That *Praxitiles* the moſt excellent Painter of his time (for ſome courteſies ſhee had done him, or ſome fauours grac't him with) promiſed to giue her the beſt and moſt curious Table in his worke-houſe: but ſhee by no perſuaſion or cunning able to wreſt from him which (amongſt ſo many) had the prioritie, ſhee bethought her of this ſleight; watching a time when the Painter was abroad in the citie, ſhee hyred a meſſenger to run to him in all haſt, and counterfeiting a ſuddaine paſſion, to tell him his houſe was on fire, and many or moſt of his elaborate Pieces burnt to aſhes: At which *Praxitiles* amaſed, and ſtrangely mooued, broke forth into this language, But is the Picture of *Cupid* ſafe and reſerued from combuſtion? by which, ſhe found that to be his maiſterpiece, and therefore due to her by promiſe. This *Phrine* neuer vſed the hot Bathes, as other of her profeſſion accuſtomed to doe: onely at the Feaſts of *Ceres* and *Neptune*, ſhee would in the ſight of all the Grecians (in her looſe garment, and hayre diſheuelled about her ſhoulders) walke downe to the Sea ſide, and there waſh her ſelfe. And from her, as *Athenæus* in his *Dypnoſ. Lib.*13. *cap.*22. affirmes, *Apelles* drew that admirable and vnmatched Peece, called *Venus Emergeus*, *i. Venus* ſwimming or riſing out of the waters: Of which, *Auſonius* compoſed an Epigram, with this inſcription, *In venerem Andiomenen.*

Emerſam Pelagi nuper genitatibus vndis
Cipria Apellæi, Cerne laboris opus.

Behold

Behold faire Cipria *from her natiue Brine*
Flunging (Apelles *a braue worke of thine*)
Who ſhaking off her golden curles, late drown'd,
Raynes the ſalt-ſea-drops from her ſhoulders round:
Her hayres, yet danke,' bout her white wriſts ſhe winds,
Which wreath'd, ſhe in her ſilken hayre-lace binds.
Pallas *and* Iuno *ſaid* (*this hauing ſeene*)
We yeeld the Palme to thee, faire beauties Queene.

Praxitiles, the Statuarie before ſpoken of, drew from her the Picture of *Venus Cnidia*, and vnder the Table of Loue (which was giuen to adorne the Theatre) he cauſed theſe verſes to be inſcribed;

Praxitiles pinxit, prius eſt quem paſſus amorem,
Deprompſit proprio pectore qui Archetipum.

Loue which himſelfe hath ſuffred, and beſt knew,
From his owne breaſt (this piece) the Painter drew.

This Picture of Loue, ſome ſay was placed in Theſpia, a free towne in Boetia, neere Helicon, and dedicated to the Muſes, which others take to be a citie in Magneſia, neere Theſſalie: but her golden Picture, made by *Praxitiles*, was hung in Delphos aboue the Marble Statue of *Mercurie*, and betwixt that of *Archidamus* king of the Lacedemonians, and *Philip* of Amintas; hauing this inſcription, *Phrine Epicleis Theſpia.* This, when *Crates Cinicus* beheld, he ſaid, This Table is dedicated to expreſſe the intemperance of the Grecians, as *Alcæus* witneſſeth, *Lib.* 20. *depoſitorum in Delphis.* *Appollodorus* in *Lib. Amicarum*, ſpeakes of two *Phrines*, the one was called *Saperduis*, the other *Clauſigelos*, of *Kleo*, *i. Lugeo*, to mourne; and *Gelos*, *i. Riſus*, Laughter. *Herodicus* ſayth, *Lib* 6. *Obiurgatorum*, That ſhe was called by the Orators *Seſtus*, becauſe ſhe rifled and deſpoyled her Clients; and the other *Theſpica*. This *Phrine* grew exceeding rich, and made offer to begirt Thebes with a new wall, ſo that vpon the chiefe gate they would make this inſcription: *This* Alexander *the Great demoliſhed*, *which* Phrine *the Courteſan at her owne charge erected*; for ſo writes *Caliſtratus* in his booke *Amicarum*. *Timocles Comicus* writ of her infinite riches in his *Neæra*, as likewiſe *Amphis* in *Vouacula*. *Ariſtogiton* in an Oration againſt *Phrine* affirmes, That her proper name was *Mneſarete*. Of her, *Poſidippus Comicus* writ more at large in *Epheſia*.

There was one *Timandra*, daughter to *Tyndarus* and *Lædia*, the ſiſter of *Clitemneſtra*: but *Pliny* ſpeakes of a notorious ſtrumpet of that name, beloued of *Alcibiades* the Athenian, for whom (being dead) ſhe erected a famous Sepulcher: ſhee was, with her friend *Atcis*, oppreſt in battaile by *Lyſander*. Equall to her in beautie was *Campaſpe*, by ſome called *Pancaſta*, a wanton of extraordinarie feature, and much affected by the excellent Painter *Apelles*; ſhe was priſoner to *Alexander* the Great, and at his earneſt interceſſion, beſtowed on him by the Macedonian Conqueror.

Timandra.

Campaſpe.

Glicerin *or* Glicera, *and others.*

THis *Glicera* was ſirnamed *Theſpienſis* of the cittie where ſhee was borne. *Praxiteles* the Painter much doted on her beautie, and gaue her a Table in which *Cupid* was moſt curiouſly pourtrayde: which, after her death ſhee bequeathed as a legacie to the cittie. *Satyrus* reports, That *Stilpo* beeing at a

Satyrus in vitis.

banquet with her, and reproouing her as a great corrupter of the youngmen of Thespis, she answered, We are ô *Stilpo* of one and the same error guiltie alike: For it is said of thee, That all such as conuerse with thee and participate of thy precepts, thou corrupteſt with thy amatorious and vnprofitable Sophismes: small difference then there is to bee traduced by thee a Philosopher, or by me a professed Prostitute. She was a great fauourite of the Poet *Menander*. *Hipperides* in an oration against *Manlithæus*, as also *Theopompus* affirmes, That *Harpalus* after the death of *Pythonice* sent for *Glicera* to Athens, who comming to Tarsus was receiued into the kings palace, whither much confluence was assembled, bowing their knees to her, and saluting her by the name of Queene; neyther would they suffer *Harpalus* to assume the Diademe till shee were likewise crowned; and in Rhossus where his statue was erected in brasse, she caused hers to be placed, for so *Clearchus* writes in his historie of *Alexander*, as likewise *Catanæus*: *Clearchus* obseruesof her, that when any faire young lad appeared before her, shee vsed to say, Then doe boyes appeare most beautifull, when they most resemble the lookes and gestures of women. She was affected by *Pansia Sicionius* a famous Painter.

Plinius lib. 21. cap. 2.

Pythonica.

Harpalus the Macedonian hauing robbed *Alexander* the Great of much treasure, flying to Athens sollicited there *Pythonica*, and by many great gifts woon her to his embraces: she dying, he profusely lauished many talents vpon her obsequies, and as *Possidonius* in his Histories affirmes, not onely with the artificiall skill of many of the best artists and workemen, but with organs, voyces, and all kinds of musicall harmony decorated her funerall. *Dycæarchus* writes, That whosoeuer shall trauell towards Athens, by the sacred way called Elusinis, there hee shall behold a goodly temple built, in state height and compasse exceeding all others, which who so shall considerately peruse, hee shall guesse it either to bee the cost of *Miltiades*, *Pericles*, *Cimon*, or of some other Athenian equally with them illustrious, and especially of such a one that for merit towards the common weale, might commaund a voluntarie contribution from the publike treasurie. *Theopompus* in an epistle to *Alexander* thus carpes at the intemperance of *Harpalus*, Consider (quoth he) and inquire of the men of Babylon, with what superfluous charge hee hath interred his strumpet *Pythonica*, who was but handmaid to *Bachis* the shemusitian, and *Bachis* the seruant of *Synope Threissa*, who from the cittie of Ægina transported her bawdries into Athens, shee being not onely of the third rancke and degree of seruants, but of baudes; for with more than two hundred Talents charge, he hath dedicated vnto her two sumptuous monuments, to the admiration of all men; when it hath not beene knowne the like honour or cost to haue beene bestowed (by him or any other) in memorie of any braue souldier, or of such as perished in Cilicia for the Empire and libertie of whole Greece; shee onely hauing perdurable monuments raised to her as well in Babilon as in Athens, Temples and Altars with sacrifices offered her by the name of *Venus Pythonica*. With other such vpbraidings he complained on him to *Alexander*, of whom *Alexis* in *Licisca* likewise speakes, as also that after her death hee tooke to his bed the beforenamed *Glicera*. Next her followes *Irene*.

Dicæarch. de discensu, ad Trophonium.

Irene.

That *Ptolomæus* that placed garrisons in Ephesus and was the sonne of king *Philadelphos*, had a beautifull mistresse called *Irene*; she, when *Ptolomæus* was assaulted by the Thracians in the cittie of Ephesus, and to shun their violence fled into a Chappell consecrated to the goddesse *Diana*, would not in

Athenæ. Dipr. lib. 13.

that

that distresse forsake him, but entred the place together, and when the souldiers broke open the gates vpon them to kil the king, she remoued not her hand from the ring of the doore, but with her owne blood sprinkled the altar, till the souldiers likewise falling vpon her, shee expired in the armes of the slaughtered king. As noble was that of *Danae*.

Philarchus remembers one *Sophron* of Ephesus to haue had in his delights *Danae*, daughter to *Leontius*, of the Sect of the Epicures, a man well seene in the speculations of Philosophie. To her trust were all the domesticke affaires of the house committed, euen by the consent of his wife *Laodice*; who at length perceiuing his loue to encline to *Danae*, shee purposed at her next best opportunitie to make away with her husband. This being found out by *Danae*, and in great secrecie reuealed to *Sophron*, he gaue at the first no credit to the report; yet at her importunacie, hee promised within two dayes to consider of the matter, and in that time to deliberate what was best to bee done in the preuention of such a mischiefe, and in that interim conceales himselfe in the citie: by which, *Laodice* finding her purpose to be discouered, she accused *Danae* for his murther, and instantly (without further processe) by the helpe of her friends and seruants, hurryed her to the top of a high Promontorie, from thence to throw her headlong; who seeing imminent death before her eyes, fetching a deepe sigh, she thus said: *I meruaile not now that the gods haue so small honour done to them, in regard of their iniustice, since I am thus punisht for sauing the life of my friend, and this* Laodice *is thus honoured, that would haue tooke away the life of her husband.*

Lib. 12.
Danae and *Laodice.*

Agathoclæa.

WArres hauing beene long continued betwixt *Ptolomey* of Ægypt and *Antiochus* of Syria, insomuch that *Ptolomæus* was by his embassadors rather by feare than necessitie as it were enforced to sollicite a peace; notwithstanding, *Antiochus* inuading Ægypt, tooke from him many townes and cities of consequence: which proffer drawing *Ptolomey* to the field, hee gaue him a braue affront and foyle; and had he taken the aduantage of the present fortune, had payd him home with an irrecouerable ouerthrow: but *Ptolomey* wholly deuoted to effeminacie and luxurie, onely contented with what hee had recouered of his owne, and pursuing no further aduantages, made choyse of a dishonorable peace before a iust warre, and so concluded all dissention with an vnalterable league. And being free from all forraine inuasions, he began domesticke troubles at home: For being giuen ouer to his owne appetite, and besotted to his insatiate pleasures, he first began with *Laodice* (both his sister and wife) causing her to be slaine, that hee might the more freely enioy the societie and fellowship of his most rare and beautifull mistresse *Agathoclea*: so that the greatnesse of his name, and the splendor of his maiestie both set apart, he abandoned himselfe solely to whoredomes by night, and to banquets and all profuseneſſe of riot by day. And now libertie being growne to law, the boldnesse of the strumpet (for no better my Author styles her) cannot be contayned within the walls of the kings house, which the ouer-dotage of the king, the extraordinarie graces and honors conferred for her sake on her brother *Agathocles*, together with her owne ambitions (growing euery day more and more to greater insolence) made still more manifest. Next, there was her old mother, called *Euanthe*, a cunning Hagge I may tearme her, who by reason of her double issue,

Iustine, lib. 30.

issue, *Agathocles* and *Agathoclea*, had a great hand with the king, or rather a great power ouer him. Therefore not contented with the king alone, they possesse the kingdome also: They ride abroad in all state to be seene, are proud to be by all saluted, and with such great traynes to be attended. *Agathocles* (as if sowed to the kings elbow) was not seene without him, but with a nod or word swayed and gouerned the citie. The gifts of all militarie honors, as the Tribunes, Prefects, and Captaines, all these were appointed by the women, neyther was there any in the kingdome that had lesse power than the king himselfe: who long sleeping in this dreame of maiestie (hauing giuen away all that was essentiall in a king) he fell sicke and dyed, leauing behind him a child of fiue yeeres old by his afore-murthered wife and sister *Laodice*. But his death was by these fauorites long concealed, whilest they had by all couetous rapine snatched what they might out of the kings treasurie, by this to strengthen a faction of the most base and desolate subiects; that by mony thus ill got, and deboisht souldiers thus leuied, they might set safe footing in the Empire: but it fell out farre otherwise, for the kings death and their dissigne was no sooner discouered, but in the rude concourse of the multitude, the Minion *Agathocles* was first slaine, and the two women, the mother and the daughter, were in reuenge of murdered *Laodice* hanged vpon gybets, being now made a skorne to euerie man, that was before a terror to all: the pupillage of the infant and the safetie of the realme to his vse, the Romans most noblie (after) tooke to their protection.

Laodice.

Cleophis.

Iustine Hist. lib.12.

Q. Curtius.

Alexander the Great after many glorious conquests entring into India, that hee might contermine his Empire with the Ocean and the vtmost parts of the East, and, to which glorie that the ornaments of his armie might suit, the trappings of his horses and the armour of his souldiers were all studded with siluer; and his maine armie of their Targets of siluer (as *Curtius* writes) he caused to be called *Argyraspides*. In processe, by gentle and pleasurable marches they came to the cittie Nisa, the cittizens making no opposition at all, trusting to the reuerence due to *Liber Pater*, by whom they say the cittie was first erected, and for that cause *Alexander* caused it to bee spared: passing those fruitfull Hills (where grapes grow in aboundance, naturally and without the helpe of art or hand of man) hee thence passed the Dedalian mountaines, euen to the prouinces and kingdome of the queene *Cleophis*, who hearing of his victories and fearing his potencie, thought rather to affront him by faire meanes than by force, by policie than power; for knowing her selfe to bee a woman of extraordinarie state and beautie, she by her Embassadors sollicited an interuiew; which *Alexander* graunting, she appeared before him with such a Queenelike maiestie, and her accomplishments of nature so helpt with the ornaments of art (for she was adorned with the richest and best shining stones of India) that her glorie so captiuated the heart of the conquerour, that they came to treat of composition: shee proposing to him, That it were no honour for so magnificent a victor, so famous through the world for his conquests ouer men, to insult vpon the weake spoyles of a woman, inured to no other armes than the armes of a sweet and louing bedfellow; yet if for the ransome of her Empire hee would accept of her loue and seruice, in that kind shee was there in person at his command, his subiect and seruant. Her beautie, with

this

this ſubmiſſion wrought ſuch impreſſion in the king, that it was concluded betwixt them and by both parties agreed, That her honour ſhould bee the ranſome of her Empire. In concluſion, they louingly lay together, and ſo ended theſe threatned hoſtilities in an amorous peace; her bodie he left tainted, but her kingdome vntouched. She was that night with child by him of a ſonne, whom after his fathers name ſhe called *Alexander*; hee inherited the kingdome after her: but by the Indians from that time forward, in regard of her proſtitution, ſhe was called The kings whore.

Callipygæ.

SO much were the Grecians giuen to all voluptuouſneſſe and pleaſure, that (amongſt others) diuers Chappels and Temples were dedicated to *Venus Callipyga*, the word importing, *Quaſi pulchras habens nates*, *i.* She that hath faire buttocks; the originall of that ſuperſtition (as *Ægenæus* relates) was this, A countrey Farmer beeing the father of two beautifull young Virgins, theſe two concluded betwixt themſelues which ſhould haue the prioritie in beautie: But modeſtie forbidding them to diſpute it with open faces, they concluded betweene themſelues to come to a place adioyning to the high-way, and there to expoſe their backe-parts naked to all ſuch as paſſed by, and ſo by the moſt voices to bee cenſured. Amongſt many others, a noble young gentleman of the next citie, by accident paſſing that way, and ſomewhat aſtoniſhed at ſo vnwonted an obiect, enquired the reaſon thereof, and by one of the ſpectators being preſently reſolued, he as ſuddenly gaue the Palme to the elder; and intimating by that he ſaw, what the reſt might proue, grew greatly enamoured, and returning to his fathers houſe, ſurpriſed with melancholly, was of his brother demanded the cauſe; hee after ſome few baſhfull denialls, ſtill vrged with the others importunacies, diſcouered to him the whole circumſtance of the buſineſſe. The brother deſirous to be further inſtructed, was by the louer conducted to the place and obiect which made him firſt grow enamorated; whither he was no ſooner brought, but he grew preſently inflamed with the loue of the yonger, and gaue his cenſure on her part. Theſe two had an old Senator to their father, who much obſerued his children: of him they demanded theſe Virgins in marriage; but he propoſing to them matches more honourable, they would no way aſſent. But wonne at length with their importunacies, hee ſent in their behalfe to the Farmer, to demand his daughters in marriage. An Enterview was granted, the parties agreed, a marriage concluded, and after conſummate, with ſatisfaction on all ſides. From which time, euer after, the two young marryed wiues were called *Callipygæ*. Of theſe, *Cercidas Megapolitanus* in his Iambicks to this purpoſe ſpeakes, Theſe two liued in Syracuſa, who by their marriage hauing attayned to wealth ſufficient, erected a famous Chappell to *Venus*, whom they ſtyled *Dea Callipyga*. Theſe, diuers other cities of Greece (after them) imitated. This Hiſtorie *Archelaus* likewiſe in his Iambicks records. *Athenæus.*

Alogunes, Coſmartidenes, Andia.

YOu ſhall read in the Hiſtorie taken out of *Ex Cteſiæ Perſicis*, That *Artaxerxes* being dead, *Xerxes* his ſonne ſucceeded, the legitimate heire by his wife *Damaſpia* (who dyed the ſame day with her husband, therefore to be regiſtred amongſt the women moſt illuſtrious:) after their deaths the Eunuch

nuch *Bagorazus* cauſed both their bodyes to be borne into Perſia, and there to bee intombed amongſt their anceſtors. It is remembred of this Emperour *Artaxerxes*, that he had by ſeuerall concubines ſeuenteene baſtards, amongſt theſe was *Secundianus* borne of *Alogunes*, hee by treaſon ſucceeded *Xerxes* (hauing before ſlaine his brother:) this *Alogunes* was borne in Babylon. By another concubine of the ſame cittie called *Coſmartidenes* hee had two ſonnes, *Ochus* and *Arſites*; this *Ochus* by ſupplanting his brother *Secundianus* (raigning ſome few months) ſucceeded him in the Empire. *Xerxes* had iſſue likewiſe by one *Andia* a Ladie of the ſame nation, *Bagapæus* and *Pariſatis* who was the mother of one *Cyrus* and another *Artaxerxes*. *Xerxes* the Perſian Emperour (yet liuing) gaue to his ſecond ſonne *Ochus* the Prefect-ſhip ouer the Hircanians: Likewiſe *Pariſatis* to wife, daughter to *Xerxes* and naturall ſiſter to *Ochus*. This *Ochus* was after called *Dariæus*, who in all his counſells and proiects neuer did any thing without the aduiſe of his ſiſter queene; before his aſpiring to the Empirie hee had iſſue by his wife *Pariſatis* two children, a daughter called *Amiſtris* and a ſonne *Arſaca*, who after changed his name to his grandfathers, and was called *Artaxerxes*: after his inſtalment ſhe brought him a ſonne called *Cyrus*, after him *Artoſtes*, and ſo to the number of thirteene, of all which onely the fourth ſonne called *Oxendras* ſuruiued, the reſt periſhed in their minoritie. Theſe were concubines of Perſia.

Alogunes.

Coſmartidenes.

Andia.

Iulia.

IT is remembred of *Auguſtus Cæſar* whoſe daughter this *Iulia* was, that hee eſtabliſhed a law which was called *Lex Iulia*, concerning adulterers, after what proceſſe perſons ſo offending ſhould be puniſhed, being conuicted and found guiltie. It happened that a young gentleman of Rome being accuſed of the ſame fact with the Emperours daughter *Iulia* before named, *Auguſtus* grew into ſuch furie, that not able to conteine himſelfe he fell vpon the gentleman and gaue him many violent and ſound buffets, till the ſuppoſed offendor cryed out, ô Emperour where is your Iuſtice? you haue made a law concerning theſe matters, why am I not then iudged by that? At which words it ſo repented him of his raſhneſſe, that all that day and night he forbore to taſt any food. At a certaine ſword-playing or ſuch like paſtime ſolemniſed in the great Roman Theatre, *Lyuia* the mother, and *Iulia* the daughter, had turned the eyes of all the multitude vpon them twaine, and that by reaſon of the difference of their habits and their attendants; *Lyuia* being matron-like attired, was accompanied with aged Senators and Ladies of approued modeſtie and grauitie; *Iulia* on the contrarie, looſely and wantonly habited, had in her traine none but butterflie-pages, wild faſhion-mongers, and fantaſticke gallants: which obſerued by *Auguſtus*, he the next day admoniſhed her by letters, To obſerue what difference and oddes there was in the appearance of two ſuch high and noble perſons: which hauing read, ſhe returned him onely this ſhort anſwere, *Well, and theſe people about mee ſhall be old likewiſe when I am*. This *Iulia*, to a noble Senator of ſtayd grauitie giuing her counſell to frame her ſelfe after her fathers graue and ſober behauiour, ſhe preſently replyde, *Though my father doth not remember that he is an Emperour, yet I cannot forget that I am an Emperours daughter*. It is further remembered of her, that beginning to haue gray haires with the ſooneſt and before ſhe was old, as her maides and gentlewomen were kembing her head the Emperour came in ſuddenly vpon her, and eſpyde them picking and plucking

plucking the white haires vp by the rootes which ſtill ſtucke vpon their garments; the Emperor for that preſent ſaid nothing, but not long after amongſt many other diſcourſes taking occaſion to ſpeake of old age, he demaunded of his daughter, Whether ſhe had rather in the proceſſe of a few yeares haue a reuerent white head, or to be directly without any haire at all? ſhe anſwered, She had rather to haue a white head: Why then (ſaid he) doe thy damoſells all they can to make thee cleane bald before thy time? *Auguſtus* much greeued with her licenciouſneſſe, and ſeeing it ſubiect to no reformation, he baniſhed her the Court, and with her, her daughter *Iulia* his grandchild, who tooke ſomething too much after the mother; and after that *Agrippa* whom hee had once adopted his heire, but after for his intemperance and bruitiſh and luxurious riots caſt out of his fauor. Whenſoeuer mention was made of any of theſe three, hee would recite a verſe out of *Homer*, which imports thus much:

What's now my ſorrow, would haue beene my pride,
If I (as ſome) might iſſueleſſe haue di'de.

He vſed not to call any of thoſe three by any other names than Vlcers or rotten Impoſtumes, Cankers, and ſuch like: for hee vſed much more patiently to take the deaths of his friends than their diſhonours. Hee further prouided by his laſt will, That whenſoeuer either *Iulia* his daughter or *Iulia* his grandchild expired, their bodies ſhould not reſt beneath his monument. One thing of her I had almoſt forgot; Vpon a time comming to viſite and doe her dutie to her father, ſhe perceiued his eyes to be much offended with the gawdineſſe of her attire, as ſauering of immodeſtie; the next day taking occaſion to reuiſite him, ſhe changed her habit into a comely ciuill and matronly garbe, and in that ſort came to embrace her father: *Cæſar* who had the day before ſuppreſſed his greefe, was not now able to conteine his ioy, but broke out into theſe tearmes, ô how much more decent and ſeemely are theſe ornaments for the daughter of *Auguſtus*? to whom ſhee inſtantly replyde, Indeed this day I apparelled my ſelfe to pleaſe the eyes of a father, but my yeſterdayes habit was to content the eyes of a husband. She, when ſome that knew of her frequent inchaſtities, demanded how it was poſſible ſhe ſhould bring forth children ſo like her husband, conſidering her ſo often proſtitution with ſtrangers? anſwered, Becauſe I neuer take in paſſenger till my ſhip haue her full fraught and lading. *Macrob. lib. 2. cap. 5. Satur.* And ſo much for *Iulia*.

Phileterus ſpeaking of thoſe wantons that liued afore his time and were now dead, ſcoffes them thus, *Nonne Cercope iam egit annorum tria millia? &c. i.* Hath not *Cercope* alreadie liued three thouſand yeares? (and proceeding) and rough haired *Diopethis*, and a ſecond *Teleſis* ten thouſand: for *Theolite* none knowes or can remember when ſhe was borne; Was not *Thais* dead when ſhe ſhould haue proſtituted her ſelfe and come vnder? *Ionias* and *Neæra* are now dead and rotten, ſo is *Philace*. Of *Siphas*, *Galinas*, and *Coronas*, I ſpeake not. Of *Nais* I hold my peace, becauſe her teeth are now no grinders. *In Cenegide.*

Sinope and *Phanoſtrate* with others are remembred by *Demoſthenes* in his oration againſt *Androtiones*. *Herdicus Crateticus* ſpeakes of this *Sinope* in his Commentaries, and ſayth, That when ſhe grew into yeares ſhe was called *Abidus*; ſhee was no queſtion a famous ſtrumpet in her youth, for *Antiphanes* ſpeakes of her in many of his Comedies, in *Arcade*, in *Horlicomo*, in *Medica-*

Medicatrice, in *Piscante*, in *Neottide*: So likewise *Alexis* in *Cleobulina*, and *Calicrates* in *Moscione*. Of *Phanostrate*, *Appollodorus* writes, That shee was a prostitute in Athens (and that of her ranke were many others) and was called *Phtherophile* of φθὴρ *Pediculus*, and πόρη *Porta*, *Propter quod pediculos cum staret in limine Portæ queritabat*. *Menander* in *Adulatore* hee numbers these wantons, *Chrisis*, *Coronis*, *Antecyra*, *Ischades*, and *Nanniculum*, whom hee calls *Formosum valde*, Exceeding faire.

Potonice.

Quintus Curtius in his tenth booke of the life of *Alexander* the Great, writes, That after many honourable Conquests, hauing alreadie subiected sundry Nations to his iurisdiction (beeing now in India, where all his attempts were prosperous, and his designes successefull) proud of his victories, and thinking himselfe to be Fortunes minion, insomuch that despising the off-spring from whence hee came, hee caused himselfe to be called the Sonne of *Iupiter*. Being puffed vp with these thoughts, and swelling in all ambitions, hee betooke himselfe to all voluptuous delicacies, and of them, to the most tempting riots of wine and women; insomuch, that lulled in all effeminacie, he so farre forgot both his high maiestie, and that commendable temperance, for which he was before all his predecessors renowned, that he sent as farre as Athens for a notorious strumpet (branded in her life, though famous for her beautie) called *Potonice*, on whom the king was so much besotted, that hee not onely gaue her most princely and magnificent gifts in her life time, but after her death caused a Tombe to be erected ouer her bodie, on which structure the king bestowed thirtie Talents. It were strange if our English Chronicles should not affoord some or other, to haue correspondence with these.

Harlotta, *or* Arlotta.

THis Historie is recorded by an Historiographer of ancient times, who writes himselfe *Anonymus*, or without name, by *Gulielm. Malmesbury*, *Vincentius*, *Ranulphus*, *Fabian*, *Polydore*, and others. As *Robert* duke of Normandie, and father to *William* the Conqueror, rid through the towne of Falois, he beheld a beautifull Virgin (a Skinners daughter) playing and dancing amongst other Virgins: with whose feature beeing on the suddaine surprised, he so farre preuayled by his secret messages and gifts, that shee was priuately conueyed into the dukes chamber, and there lodged and put in a bed, to await his comming: who glad of such a purchase, without much circumstance made himselfe readie for the businesse intended. The chamber cleared, and the place voyded, and he readie to accomplish his desires, she rent her smocke from the chinne to the foot, to make the freer way for the Prince: and hee demanding the reason of her so doing, shee made him this prettie and readie answere; It were neyther fit nor comely, that the nether part of my smocke should be turned vp, and kisse the lippes of my lord: at which the duke was much delighted. And that night was begot *William* the Bastard, whom our Chronicles honour with the name of Conqueror: whether at first in memorie of this Ieast, or since, in disgrace of the Wanton, it is not decided. But from that *Harlotta*, or *Arlotta*, our prostitutes and common wenches are to this day in our vulgar Tongue called Harlots.

Guinilde.
Ioban. Bal. Act. Engl. Votar. Guliel. Malms. li. 2. de reg. &c.

In the yeere of our Lord 1036, *Henry* the second Emperour of that name, was marryed to *Guinilde*, the daughter of *Canutus* a Dane, and king of England. This Emperour had a sister, a professed Nunne, whom he loued so entirely,

entirely, that oft times he would haue her lye in his owne Pallace, and neere to his owne priuie chamber. It happened in a cold Winters night, a Chaplaine belonging to the Court (it seemes to keepe her the warmer, and one that had beene before much suspected) lay with her: and in the morning, least both their footings should be seene in the Snow (newly fallen that night) shee tooke him vp, and carryed him out of the Court towards his chamber. The Emperour chancing (as his custome was) to rise iust at the same houre, was spectator of this close conueyance, and beheld how all the businesse happened. Not long after fell a Bishopricke, which the Priest expected, and a Nunnerie which the Nunne much desired: Whereupon the Emperour calling them before him the one after the other, Take that Benefice (saith he to the Priest) but saddle no more the Nunne; And you the Abbesse (saith hee to his Sister) saddle no more the Priest, or looke thou neuer more beare Clerke riding vpon thy backe. It is said, that this serued after for a modest chiding betwixt them, and that they were parted vpon these friendly tearmes.

Of diuerse Wantons belonging to sundry famous men, and others.

ARistophanes, *Appollodorus*, *Ammonius*, *Antiphanes*, and *Georgia Athenienſis*, of your Athenian strumpets haue writ at large: as also of the like argument *Theomander*, *Cyrenæus*, *Eleus*, *Amasides*, *Theophrastus in libro Amatorio*, *Polemon de Tabellis*, *lib.* 3. *Ouid*, and infinite others, out of whom may be collected many famous wantons in their times. *Ocymus* is the name of a strumpet, much beloued of a skilfull Sophist in Corinth; *Thalatra*, of *Dioeles*; *Corianno*, of *Pherecrates*; *Antea*, of *Philillius*, otherwise called *Eunicus*; *Thais* and *Phannium*, of *Menander*; *Opora*, of *Alexis*; *Clepsydra*, of *Eubulus*: for so *Asclepiades*, the sonne of *Arius*, reports in his Commentarie vpon *Demetrius Phalareus*; where hee affirmes her proper name to be rather *Methica*, which *Antiphanes* writes to be the name of a wanton. The Poet *Timocles* speakes of *Cina*, *Nannium*, *Plangon*, *Lyca*, *Pithionica*, *Myrhina*, *Chrisis*, *Couallis*, *Ieroclea*, *Lopadium*: Of these, likewise *Amphis* makes mention. *Anaxandries* in his description of the madnesse of old men, amongst others hee reckons vp *Lagisca*, and *Theolyte*. *Polemon* the Historiographer speakes of one *Cottina*, whose Statue is erected in the citie of Lacedemon, not farre from the Temple of *Dionisius*; she is mounted vpon a brasen Bull. *Alcibiades* was beloued by a woman of Ægida, of whom hee was likewise amorous: after (relinquishing Athens, and Lacena) of one *Medontide* of Abidos, and with her sayled through the Hellespont, with *Axiochus* a friend of his and much deuoted to his fellowship; for so the Orator *Lysias* witnesseth of him in an Oration made against him. Hee had two other mistresses with whom hee was conuersant, *Damasandra* the mother of *Lais Iunior*, and *Theodota*, by whom hee was preserued, when remaining in Melissa, a citie of Phrygia, *Pharnabazus* layd traines to entrap his life. *Abrotonax* was the mother of *Themistocles*, a strumpet, as *Amphicrates* relates. *Neanthes Cyzicenus* (a Greeke Historiographer) calls him the sonne of *Euterpe*. The second *Philodelphus*, king of Ægypt, had many famous Concubines, as *Ptolomæus Euergetes* in his Commentaries witnesseth; *Didima*, and *Bilistiche*: besides these, *Agathoclea*, and *Stratonica*, whose monument was erected in the sea; *Elusina*, *Myrtium*, with many others.

Athen. in Dypnos.

In Agrestis.

In Nouaculis.

Athen. in Dypnos.

Hist. lib. 3.

Lib. 3.

Polybius in his foureteenth booke of Hiſtories remembers one *Clino*, that was his Cup-bearer, in whoſe honor many Statues were erected in Alexandria: *Mneſides* (a ſhee-Muſitian of the citie Mneſis) and one *Pothinæ*: his moſt delicate houſes, in which he tooke much delight, he was wont to call after the name of two of his Paramours, eyther *Myrtiæ* or *Pothinæ*. *Timothæus*, the great Captaine of the Athenians, was knowne to be the ſonne of a common woman of Threiſſa: which being obiected to him as an aſperſion, hee anſwered; I am glad to haue beene borne of ſuch a mother, that had the wiſedome to chuſe *Conon* to bee my father. *Cariſtius* in his Hiſtoricall Commentaries auerres *Phileterus* (who ſoueraignized in Pergamus, and the new Region called Boca) to be the ſonne of a wanton ſhee-Minſtrell, borne in Paphlagonia. *Ariſtophon* the Orator, who in the reigne of king *Euclides* publiſhed a Law, That all ſuch as were not borne of ciuile and free women, approued for their modeſtie and temperance, ſhould be held as baſtards; yet hee himſelfe is mocked by the Comicke Poet *Calliades*, for being the ſonne to the Proſtitute *Choride*s, as may appeare in the third booke of his Commentaries. Of *Lamia* the ſtrumpet, the king *Demetrius* had a daughter called *Phila*: *Polemon* affirmes *Lamia* to haue been the daughter of *Cleonor* the Athenian. *Machon* the Comick Poet numbers *Leæna* amongſt this kings miſtreſſes, with many others. *Ptolomæus*, the ſonne of *Ageſarchus*, in his Hiſtorie of *Philopater* ſpeaking of the miſtreſſes of kings, beſtowes *Philinna*, a Dancer, vpon *Philip* of Macedon, by whom he had *Aridæus*, who ſucceeded after *Alexander*. *Damo* was the delight of *Antigonus*, by whom he had *Alcyonæus*. *Myſta* and *Niſa* were the beloued of *Seleucus Iunior*: and *Mania*, moſt famous for her wit and ingenious diſcourſe, of *Demetrius Poliorcetes*. Of her, *Machon* the Poet writes much, as alſo of *Gnathæna*, who with *Depithæa* were ſaid to be two Laſſes much beloued of the Poet *Diphilus*. The citie of Athens was ſo full of famous ſtrumpets, that *Ariſtophanes Byzantius* reckon'd vp at one time 135. but *Appollodorus* more, ſo likewiſe *Gorgias*; as theſe, *Parenum*, *Lampride*, *Euphroſine* (the daughter of a Fuller of Cloth) *Megiſta*, *Agallis*, *Thaumarium*, *Theoclea* (otherwiſe called *Corone*) *Lenetociſtus*, *Aſtra*, *Gnathæna*, with two neeces by her daughter, *Gnathenum*, and *Siga*; *Synoris*, ſirnamed *Lichnus*; *Euclea*, *Grammea*, *Thriallis*, *Chimæra*, *Lampas*, *Glicera*, *Nico* (ſirnamed *Capra*) *Hippe*, *Metanira*, of whom many things worthie obſeruation are remembred. One *Sapho* is likewiſe numbred amongſt theſe looſe ones; not *Sapho* the Lyrick Poetreſſe, but another borne of a ſtrumpet. Many Roman wantons may here likewiſe not vnfitly be inſerted (as ſome related) others beloued and celebrated by them in their Poems; as *Ipſithilla*, of *Catullus*, *Quintilia*, of *Caluus Licinius*; *Lyde*, of *Calimachus*; *Bathis*, of *Phileta*; *Lycinea* and *Glicera*, of *Horace*; *Leucadia*, of *Terentius Varro Arecinus*, *Delia*, *Sulpitia*, *Nemeſis*, *Neæra*, all theſe affected by *Tibullus*; *Hoſtia*, otherwiſe called *Cinthia*, by *Propertius*; *Melenus*, of *Domitius Marſius Martialis*; *Ceſennia*, by *Caius Getulicus* the Epigrammatiſt; *Biſſula*, by *Auſonius Gallus*; *Metella*, of *Tycida Epigrammatiſta*; *Citheris* (who was alſo called *Licoris*) of *Cornelius Gallus*; *Pamphilia*, of *Valerius Æditiuus*; *Chriſis*, of *Q. Trabæa* the Comick Poet; *Martia*, of *Hortenſius*; *Terentia*, of *Marcus Tullius Cicero*; *Calphurnia*, of *Plinie*; *Prudentilla*, of *Apuleius*; *Neæra*, of *Licinius Imbrex*, a writer of Comedies; *Æme*, of *Septimius*; *Auſilena*, of *Quintius*; *Lesbia*, whoſe true name was *Claudia*, of *Catullus*; *Argentaria*, of *Lucanus*; *Delia*, of *Tibullus*; *Beatrix*, of the Italian Poet *Dante*; *Aureta*, of *Petrarche*; *Pandemus*, a famous curtiſan, cited by *Cælius*, and therefore may clayme a place in this Catalogue. *Ægiptia* was doted on by *Theon*; *Manulia*, a proſti-

Polem. de Varporticu.

Heracl. Lembus Hiſtor. lib. 33.

Lyncæus Comicus.

Cælius.

Prop. lib. 1.

Gellius.

proſtitute, ſpoke on by *Gellius*; *Barine*, the name of a famous Roman wanton, deciphered by *Horace*; *Spatale*, by *Martial* called *Mammoſa*; *Chione*, the name of a common woman, expreſſed by the ſame Author. *Liciſca*, not onely remembred by him, but by *Iuuenal*, in theſe words: *Nomen mentita Liciſca.* *Cœlia* is taxed in *Martial* for one that would for gayne proſtitute her ſelfe to all men. *Hermia* was a looſe woman, ſo doted on by *Ariſtotle*, that hee was ſaid to ſacrifice vnto her, and dedicate ſundry Hymnes to her prayſe: for which, being vpbrayded by *Eurimidon* and *Demophilus*, he forſooke Athens (where hee had taught the ſpace of thirtie yeeres) and remooued himſelfe to Chalcides. *Martial* in one of his Satyres reprooues *Philenis*, who was much beloued of the Greeke Poet *Philocrates*. So farre haue theſe wantons preuayled euen with Princes, that ſome (to gratulate them, and continue their loues) haue not ſpared to robbe the Altars of the gods. *Bromia*, a ſhee-minſtrell, ſo much delighted *Phiallus*, that hee rewarded her with a rich Bowle taken out of the Temple, which was a gift preſented by the Phoceans. To one *Pharſalia*, a Theſſalian ſhee-dancer, *Philometus* gaue the golden Crowne of *Daphnes*, the Offering of the Lampſacens. This Statue of *Daphnes* was in Metapontus, erected in the peregrination of *Ariſtæus Proconnenſis*. In this place *Pharſalia* appearing, and ſtrutting in her new honors, the Prieſts ſurpriſed with a ſuddaine furie, and in the preſence of all the people, tore her to pieces, diſmembring her limbe from limbe: and being demaunded the reaſon, it was anſwered, It was the iuſt anger of the Nymph, for being ſo deſpoyled of her Crowne. *Lyda* is remembred to haue beene the miſtreſſe of *Antimachus*. There was likewiſe another of that name, beloued of *Lamithius Mileſius*. *Clearchus* affirmes either of theſe Poets to haue beene beſotted on that name, the one expreſſing himſelfe in Elegies, the other in a Lyricke Poeme. *Manno* the Minſtrell was doted on by *Mimnermus*, as *Leontium* by *Hermoſinax Colophonius*, both Greeke Poets. *Naucrates* produceth one *Dorica* (amongſt many other faire and beautifull wantons) whom *Sapho* writes to be the ſweet-heart of her brother *Charaxus*, when as a Marchant hee touched in Naucrates; where ſhee complaynes, That by her, her brother was deſpoyled of all or the greateſt part of his goods and fortunes. *Herodotus* (though ignorantly) calls her *Rhodope*; not knowing, that this is diuerſſe from her, who erected thoſe famous Obeliskes in Delphos, of whom *Cratinus* makes ample mention. Of this *Dorica*, *Poſidippus* ſpeakes often in his *Æthiopia*, and of her compoſed this Epigram:

Origines.

Athenæ. Gimoſ. lib. 13. cap. 18.

Myrtilus.

Clearch. in reb. Amator.

Dorica te capitis ornarunt Mollia vincla,
Et late vnguentum pallia quæ redolent,
Quæ quondam periucundum complexa Charaxum, &c.

Thy Hayre ty'd in ſoft knots, become thee well;
Thy Robes, that diſtant, of ſweet odours ſmell,
(*Faire* Dorica) *doe thee no common grace,*
In which thou erſt Charaxus *didſt embrace.*

Archedica, a very beautifull Girle, was likewiſe of this citie: for as *Herodotus* affirmes, this place much gloryed in her faire ones. *Sapho* of Ereſſus (who was enamored of louely *Phaon*) was here famous, as ſhee her ſelfe expreſſeth to her Nymphes, in her peregrination through Aſia. No ignoble

wench was *Nicarete* the Megarenſian, both for the antiquitie of her blood, and for her practiſe in the beſt diſciplines, as well to be beloued as admired, being a profeſt hearer of the Philoſopher *Stilpo*. To her wee may compare *Biliſtiche* the Argiue, who deriued her birth from the antient Familie of the *Atrides*; for ſo they relate of her, that compoſed the Grecian Hiſtories. *Bittiles* was the miſtreſſe of the Poet *Euripilus*. *Samia* was the beloued of *Demetrius Phalareus*: hee was vſed ieaſtingly and in ſport to call her *Lampito*, as *Diyllus* reports: She was alſo called *Charitoblepharus*, which ſignifies *Gratia Cilium*, From the beautie of her eye-browes. *Nicareta* was enioyed by *Stephanus* the Orator, and *Metanira* by *Lyſias* the Sophiſt. Of their familiaritie were *Antea*, *Aratola*, *Ariſtoclea*, *Phila*, *Iſtmias*, and *Neæra* (who was miſtreſſe to *Stratoclides*) *Zenoclides* the Poet, *Hypparchus* the Player, and *Phriſoninus Pæaneius*, the ſonne of *Damon*, and by his ſiſter the nephew to *Demochares*. It is ſaid, That by arbitration *Stephanus* the Orator, and one *Phrynion*, enioyed *Neæra* by turnes, and ſeuerall dayes. Theſe called her youngeſt daughter *Strobyla* by the name of *Phano*, acknowledging her to be their owne. But leaſt with this multiplicitie of Hiſtories I ſhould grow tedious, here (though abruptly) I will pawſe for the preſent.

Nicol. Damaſcen.

Of Famous Wantons.

OF ſome of theſe, ſomething more at large. It is a Maxime, *Amor vbiq; in natura*; Loue is euerie where in Nature. The Poets (as *Euripides*, and others) called him, The Great and moſt mightie of the gods: and graue *Æſcilus* in *Danais* introduc'd his mother *Venus*, thus ſaying:

Ferire purus Æther, arua concupit
Amorq; terræ, conſequi vult Nuptias, &c.

The pure Ayre euer loues to ſtroake the fields,
And to the Nuptials of the Ayre, th' Earth yeelds;
The ſhowres drop from the cleare Heauens, and raine downe
To kiſſe the Earth, and giue her a freſh Gowne,
Whoſe garments were late thred-bare: euen theſe proue
In ſenſeleſſe things, congreſſe, and marriage-loue;
Whoſe birth we looke for: where the countrey Swaine
The Mid-wife playes; and Apples, Fruits, and Graine
Returnes vs in their time. Then Ceres *takes*
Theſe Infants to her charge, nor them forſakes;
But (whileſt ſhe can) from all corruption ſaues,
Till being ripe for death, we find them graues.
If you would know who firſt preſcrib'd theſe Lawes
Of this free birth, I (Venus) *am the cauſe.*

The like *Euripides* ſpeakes in *Hyppolitus*. If then this vniuerſalitie of Loue be in ſenſeleſſe creatures, no maruell if it be ſo frequent in ſuch as pretend to vnderſtand. *Herodotus*, *Lib.* 1. ſayth it was a Law amongſt the Babylonians, That all women free-borne, and Deniſens of the citie, were enioyned once in their life times to make repayre to the Temple of *Melitta* (for by that

The manner of the Babylonians.

that name the Assyrians called *Venus)* and sitting in the Porch, to subiect themselues to the embraces of any stranger. But some of the nobleſt and richeſt not willing to publiſh themſelues to open proſtitution, were drawne thither in Chariots couered, leauing their trayne and attendants behind them: many ſitting in the Temple in Pues, or places allotted them, with garlands vpon their heads; of which, whileſt ſome are called apart, others ſtill returne (for their paſſages to and fro are diſtinguiſhed by ſmall cords or ſtrings, which direct ſtrangers vnto ſuch women to whom they are moſt addicted.) But of theſe, not any returne to their houſes (after they haue once tooke vp their ſeats) till ſome clyent hath caſt ſome coyne or other into her lappe (be it neuer ſo ſmall or great) and haue had carnall companie with her in a ſequeſtred place of the Temple: which done, hee is to ſay, *So much I did owe thee, ô goddeſſe* Melitta. Nor was any woman to refuſe the money that was offered her (whatſoeuer it were) becauſe it was to be employed in their ſuppoſed pious vſes. Neyther was it lawfull for a woman to refuſe any man, but ſhe was compelled to follow him that caſt the firſt coyne into her apron. This beeing done, it was lawfull for her to mingle her ſelfe in proſtitution with whom ſhe pleaſed. The faireſt and moſt beautifull were for the moſt part ſooneſt diſpatcht, but others that haue beene vgly and deformed, haue beene forced to ſit in the Temple, ſome one, ſome two, ſome three yeeres, and vpwards, before they could meet with any by whoſe helpe they might giue ſatisfaction to the Law, returne to their owne houſes, and make vſe of their free libertie. The like cuſtome (though not in euerie particular) was in Cyprus.

Amongſt the Caunians (a people in Coria) there was a yeerely conuention of yong men and women to the like purpoſe, as the ſame Author in the ſame booke affirmes. *Ælianus de var. Hiſtor. lib. 4.* ſayth, That the Lydian women before their marriage preſented themſelues for gaine, till they had purchaſed to themſelues a competent dowrie; but hauing once ſelected a husband, they from that time liued in all continence and chaſtitie. From this generalitie I come to particulars, and firſt of *Thais*. Shee was a ſtrumpet of Corinth, whoſe beautie bewitched all the Atticke youth. Her the Greeke Poet *Menander* in his workes moſt celebrated, of whom ſhee was called *Menandræa*. *Clitarchus* ſpecifies vnto vs, That ſhee was much beloued of *Alexander* the Great: at whoſe requeſt (after the conqueſt of *Cyrus*) all the Imperiall Pallaces in Perſepolis (with the greateſt part of the citie) were ſet on fire, and burned downe to the earth. This ſtrumpet (after the death of *Alexander*) was marryed to the firſt *Ptolomey* of Ægypt, by whom ſhe had two ſonnes, *Leontiſcus* and *Lagus*, with one daughter called *Irene*, whom *Solon* king of Cyprus after tooke to wife. *Lamia* was a Courtizan of Athens, and entyred to *Demetrius*, a lord of many Nations, inſomuch that in his Armour and Crowne, with his Imperiall Diademe, he was often ſeene publikely to enter her roofe, to conuerſe with her, and eate at her Table. It had beene leſſe diſhonour for ſo great a perſon, to haue giuen her meeting more priuately. In this one thing *Diodorus* the Minſtrell was preferred before *Demetrius*: who being diuerſe times ſent for to this Courtezans houſe, refuſed to come. This *Lamia* was wont (as *Ælianus*, *Lib.* 12. reports) to compare the Greekes to Lyons, and the Epheſians to Wolues. *Gnathæna* was of the ſame countrey, and borne in Athens, of whom it is thus remembred: A noble fellow drawne as farre as the Helleſpont by the

Thais.

Lamia.

Gnathæna.

attractiue fame of her beautie, ſhee gaue him both meeting and entertainment: of which he growing proud and ſomewhat inſolent, vſing much loquacitie and ſuperfluous language (being in the heat of wine, and luſt) ſhee asked him, Whether (as he pretended) he came from the Helleſpont? To whom he anſwered, He did: She replyed, And doe you know the name of the chiefe citie there? He told her, Yes. She then deſired him to giue it name? Hee told her, it was called Sygæum. By which, ſhee ingeniouſly reproued his verboſitie; ſince *Sygæ* (of which Greeke word the citie takes denomination) ſignifieth ſilence and taciturnitie. Of her prompt and wittie anſweres the Poet *Machon* ſets downe many: for ſhee was held to bee wondrous facetious and ſcoffing, and exceedingly beloued of the Poet *Diphilus*. *Lynceus* likewiſe remembers many things concerning her. *Pauſonius Lacus* beeing dauncing in her preſence, in doing a loftie tricke aboue ground, and not able to recouer himſelfe, hee fell headlong into a Veſſell that ſtood by: See (ſayth ſhe) *Lacus in cadum incidit, i.* The Poole hath powred himſelfe into the Veſſell: *Lacus* not only ſignifies a Poole, but a Veſſell which receiueth the wine when it is preſſed. Another, offering her a ſmall quantitie of wine in a great and large Bole, and told her withall, That it was at leaſt ſeuenteene yeeres old, *Truly* (anſwered ſhe) *it is wondrous little of the age.* Two young men in the heat of wine quarrelling about her, and going to buffets, to him that had the worſt, ſhee thus ſaid, Deſpayre not youth, *Non enim Coronarium eſt certamen ſed Argenteum, i.* This was a prize for Money onely, not for a Garland. When one had giuen her faire daughter (who was of the ſame profeſſion) a piece of Gold valued at a pound, and had receiued no more than labour for his trauaile, and bare lookes for his money, to him ſhe ſaid, Thou for this pound art made free of my daughter, as thoſe that are admitted into the ſchoole of *Hyppomachus* the maiſter-wraſtler; who oft times ſee him play, but ſeldome prooue his ſtrength; admire his skill, but neuer trie his cunning. Many ſuch (with great elegancie) came frequently from her; for (as *Lynceus* ſayth of her) ſhee was *Concinna admodum & vrbam.* *Ariſtodemus* in his ſecond booke *Ridiculorum memorab.* relates, That when two men had bargained for her at once, a ſouldier and a meane fellow, the ſouldier in great contumelie called her *Lacus*, or Lake: Why doe you thus nick-name me ſayth ſhe, becauſe you two flouds fall into me, *Lycus*, and *Liber*: *Lycus* is a riuer not farre from Laodicea, which ſometimes runneth vnder the earth, and in many places burſteth vp againe. Shee writ a booke which ſhee called *Lex Conuinalis*, imitating the Philoſophers of thoſe times, who had compiled workes of the like ſubiect: The proiect of her booke was, how her gueſts ought to behaue themſelues at Table towards her and her daughter. The like Law *Callimachus* compoſed in three hundred and three and twentie Verſes.

Rhodope. *Rhodope* was a Curteſan of Ægypt, one that by her proſtitution came to ſuch a maſſe of wealth, that ſhe of her own priuate charge cauſed to be erected a magnificent Pyramis, equalling thoſe that were raiſed by the greateſt Princes. *Sapho* calls her *Dorica*, and makes her the miſtreſſe of her brother *Charapus*, vpon whom he ſpent and conſumed all his fortunes, euen to the vtmoſt of penurie: of whom *Ouid* thus writes, *Arſit inops frater &c.* *Ælianus* and others report her for a woman moſt beautifull, who bathing herſelfe in a pleaſant and cleere fountaine in her garden, her handmaides attending her with all things neceſſarie, vpon a ſudden an Eagle ſowſing

downe

downe, ſnatched vp one of her ſhooes, and flying with it as farre as the great cittie Memphis, let it fall from aboue into the lap of the king *Pſamneticus*, then ſitting in publike iudgement: who much amaſed at the ſtrangeneſſe of the accident, but moſt at the riches, proportion, and curioſitie of the ſhooe, inſtantly commaunded that all Ægypt ſhould be through-ſought, till they could find the owner thereof, by matching it with the fellow: which happned ſoone after. Being brought before the king, he was ſo infinitely ſurpriſed with her feature, that the ſame houre he contracted her in marriage, and conſequently made her his Queene. Some ſay ſhe was firſt a Thracian damſell, and ſeruant to *Iadmone* of Samos; ſhee was after carried into Ægypt by the Philoſopher *Zanthus Samius*. She was a friend and Patroneſſe of *Æſopus*, ſo famous for his Fables ſtill frequent amongſt vs.

Metra was the daughter of *Eriſichthon* a Theſſalian, who hauing ſpent all his fortunes, and waſted euen his neceſſarie meanes (as brought to the loweſt exigent of penurie) was forced to make marchandiſe of his daughters Chaſtitie; but ſhe would not yeeld herſelf to the imbraces of any man, without the gift and tender of a Horſe, an Oxe, a Cow, a Sheepe, or a Goate, or ſome ſuch like commoditie, to the ſupplie of her fathers neceſſitie: (for it ſeemes that Coine and Iewels were not then in vſe) For the exchange aforeſayd the Theſſalians fabled, That ſhe could tranſhape her ſelfe into all thoſe creatures preſented vnto her by her louers. And hence came that old adage, *More changeable than Eriſicthons Metra*, Much of the like continence was *Cyrene*, a notorious ſtrumpet, who as *Eraſmus* reports, explaining of that old prouerbe, *Duodecem artium homo, i.* A man of twelue Arts or Trades, could vſe her profeſſed Venerie twelue ſeuerall wayes. *Archianaſſe* was firnamed *Colophonia*, as borne in the cittie of Colophon, and was beloued of *Plato* the diuine Philoſopher, of whome he himſelfe thus proteſted.

Metra.

Cyrene.

Archianaſſe

Archianaſſam ego teneo Colophonis amicam,
Cuius & in rugis, mollia ludit amor.

Archianaſſe *I ſtill hold*
My miſtreſſe, and I ſay
There is no wrincle in her face,
In which loue doth not play.

Thus wee ſee euen the deepeſt Philoſophers and the wiſeſt men, haue made themſelues the captiues of Beautie and vaſſailes Luſt, *Demoſthenes* the Orator was guiltie of the like aſperſions, and ſubiect to much intemperance. It is ſayd that hauing children by a noted ſtrumpet, when both the mother and the children were cited before the iudgement ſeat (to auoid calumnie) he preſented the children without the mother, though it were againſt the cuſtome of the cittie: for as *Idomeneus* ſayth, notwithſtanding he were outwardly of a modeſt diſpoſition and carriage, yet inwardly he was profuſe and incontinent. It is reported of him, that he was wonderous prodigall and expenſiue in banquets and women, in ſo much that the publike Scribe ſpeaking of him in an oration, thus ſayd, What ſhall wee then thinke of the Orator *Demoſthenes*, when what he hath by his great trauell and induſtrie purchaſed in a whole yere, he will diſſolutely ſpend in one night vpon a woman? The like *Nicolaus Damaſcenus* writes of *Demetrius*, the laſt of that ſucceſſion, who ſo much doted on *Myrina Samia*, That ſhe comaunded from him

Myrina Samia.

him all things saue his Diadem, so that not only Philosophers but euen Kings haue made themselues subiect to all kind of voluptuousnes and luxuries; and what hath bin the lamentable succesſe, but shame and dishonor, the wasting of priuate estates, and the miserable subuersion of kingdomes. Therfore *Claudian* in his third booke in *Stiliconis Laudes* thus sayth:

—— Nam cetera regna
Luxuries vitijs odijsque superbia vertit, &c.

Of other kingdomes, the imperiall state
Lust doth subuert with vices; Pride, with hate:
So by the Spartans Athens was subdu'd;
And so Thebes fell: The Medes did first intrude
Into th' Assirian Monarchie: their lust
Buried their towring honours in the dust.
From the luxurious Medes, the Persians reft
Their proude dominion: they growne lustfull, left
Their Empire to the Macedonian sway,
Who kept it till they wanton grew: then they
Their honours to the temperat Romans sold,
For so the antient Sibills had fore-told.

Aspasia.

The effects of this will more plainely appeare in the Historie ensuing. *Aspasia*, otherwise called *Socratica*, is numbred amongst the faireſt women of her time, insomuch that shee had seuerall suitors from all the Prouinces of Greece, as *Aristophanes* deliuers in his discourse of the Peloponnesian warre: insomuch, that *Pericles* (for the loue of this *Aspasia*, and for some seruants of hers, taken from her by force) begun and established that terrible Decree against the Megarenses, remembred by *Stesombrotus Thasius*. She about her priuate and necessarie occasions sending her bawde *Symætha* to the citie of Megara, the young men of the citie detayned her: vpon which restraint she sent two others, who not beeing suffered to returne, from these strumpets did arise a warre, almost to the depopulation of the greateſt part of Greece. It is likewise spoken of that *Cyrus* (who warred against his brother) to haue had a mistresse of great wisdome and wonderfull beautie, bred in the citie of Phocis, who as *Zenophanes* sayth, was first called *Milto*, and after *Aspasia*. Of these in generall, *Iuuenal* with great elegancie speakes in his Satyrs:

Nil non permittit mulier, sibi turpe putat nil
Cum virides gemmas collo circumdedit, & cum
Auribus extentis magnos commisit elenchos.

There's nothing that a woman will respect,
Nothing so vile or odious that she feares,
So she with glistring Iewells may be dect,
And haue great pendant Pearles way downe her eares.

Of Mista, *and others.*

Philarchus obserues this *Mysta* to be much fauoured by the king *Seleucus*: who beeing expelled by the Galathians, and hardly escaping with life, when his Pallace was seised and surprised, she casting aside all her princely ornaments,

ornaments, put on a ſeruile habit and mingled her ſelfe in the ſocietie of her handmaides and ſeruants, hauing ſo diſguiſed her ſelfe that ſhee remained vnknowne, and by that meanes was ſold amongſt the reſt at a ſmall rate, and bought by the Rhodian merchants, to whom after ſhe diſcloſed her ſelfe. They to inſinuat into the fauour of *Seleucus* (who had recouered his former fortunes) ſent her to him nobly attended in great ſtate and magnificence, of whom ſhe was accordingly receiued and they moſt bounteouſly rewarded. *Antecyra* (as *Cælius, lib.* 13. *cap.* 6. reports) was a famous (or rather infamous) ſtrumpet, ſo called becauſe ſhe yeelded vp her bodie to lunatickes and madmen; or elſe becauſe the Phiſition *Nicoſtratus*, at his death left her ſuch a quantitie of Hellebore. *Caluia Criſalpina* is called by *Tacitus, lib.* 17. the ſtale miſtereſſe of *Neroes* luſt, an apt pupill for ſuch a tutereſſe. *Appollodorus* and *Cælius* write of two ſiſters called *Stragonium* and *Anthis*, both of the venerall profeſſion: Theſe were by a nickname called by ſome *Aphiæ*, becauſe of the ſmalneſſe of their ſtatures & the greatneſſe of their eyes. *Cynna, Saluacha*, and *Caſauria*, were three famous ſtrumpets of Athens, many times remembred by *Ariſtophanes* in his Comedies. *Hermippus, lib.* 1. *de Ariſtot.* ſpeakes of *Herpillides* the paramour of *Ariſtotle*, hee had by her a ſonne called *Nicomachus*. *Meliſſa* the daughter of *Proclais* (as *Pythenetus* in his third booke *de Ægina* relates) was beloued of *Periander ex Epidauro* king of Corinth, and numbered amongſt the ſeuen wiſe men of Greece: Hee ſeeing her attyred after the manner of the Peloponneſians (that was, almoſt naked, ſaue a linnen garment next to her skin) and in that manner miniſtring wine to his ſeruants and workemen; he was ſuddenly ſo ſurpriſed with her beautie, that he firſt entertained her as his friend and familiar miſtreſſe, and ſhortly after in great ſtate and publique ſolemnitie receiued and acknowledged her his queene and wife. *Xenophon* reports of *Socrates* to haue had familiar conference with *Theodota*, whoſe ſpeech was to this purpoſe, Before thee ô *Socrates* (ſayth ſhe) I claime a iuſt precedence, and hold my ſelfe the worthier perſon of the two: he demaunding the reaſon, ſhee thus proceeded, Becauſe thou with all thy grauitie and auſteritie of diſcipline, canſt not alienate from mee and my ſocietie any one of my ſuitors and clients; but I when I pleaſe can drawe from thee the beſt of thy ſchollers and pupils, both ſuch as I like and at what time I beſt pleaſe. To whom *Socrates* replyde, It is no wonder, ô *Theodota*, ſince the way to thy houſe is meerely to naughtineſſe, and lyes down the hill; but the path to my ſchoole is ſolely tending to nobleneſſe & vertue, and is the way vp-hill, therefore the paſſage ſublime and difficult. It is ſayd that *Appelles* eſpying *Lais* (when ſhe was a yong Virgin) drawing water from the Pyrenæan fountaine, admiring her beautie, which was not yet growne vnto perfection, he conducted her by the arme home to his ſhop, and preſented her to the ſocietie of his fellow Painters; but they deriding his folly that hee would entertaine a virgin, one not capable of proſtitution: hee ſayd, Doubt you not, for within this three yeares I will deliuer her vp to the game the moſt beautifulleſt of any virgin liuing. The like *Xenophon in Mirabil.* teſtates, That *Socrates* preſaged of this *Theodota* in her child-hood, *Quod pulcherima eſſet dicebat, pectuſq; quouis ratione haberet formoſius, i.* He ſayd, That ſhe would not onely prooue outwardly faire, but her breſt within euerie way more beautifull. *Demades* the Orator had a ſonne called *Demeas*, by a ſhe-minſtrell, one that played vpon the Flute, or the Shaume; this young man puffing and blowing, and being (as our Engliſh phraſe ſayth) in a pelting chafe, *Hyperides*

Caluia Criſalpina. *Stagonium.* *Anthis.* *Cinna.* *Saluacha.* *Caſauria.* *Herpillides.* *Meliſſa.* *Theodota.*

perides then ſtanding by, Peace (ſayth he) young man and bee patient, for thy cheekes begin to ſwell bigger than thy mothers. *Nicæus* in *Succeſſionis Philoſoph.* ſayth, That the Philoſopher *Doriſthenites* was the ſonne of a ſtrumpet called *Olimpia Lacæna*. *Sophocles* the Tragedian had in his delights one *Theorides*, in his age and decaying ſtrength: therefore in his prayer to *Venus* hee thus ſayth,

Olimpia Lacæna.
Theorides.

O nutrix iuuenum exaudi, mihi da mulierem
Abunere hanc &c.

Here me thou nurce of youth, I thee intreate,
And grant that ſhe to whom my loue's ſo great,
May ſhun the beds of young men, and deſpiſe
Their hot affecton: onely caſt her eyes
On aged men, whoſe heads are ſnow'd by time,
Who though decayde in ſtrength, haue minds ſublime.

Staſimus ſayth that this *Theorides* was firſt the friend of *Theoris*. *Sophocles* after forſaking her, made election of another called *Archippe*, whom as *Hegeſander* writes, he made his heire. *Iſocrates* the modeſteſt of all Orators, was taxed with two wantons, namely, *Metanira* and *Calles*, for ſo *Lyſias* affirmes in his Epiſtles. *Demoſthenes* in an oration againſt *Neæra* confers *Metanira* vpon *Lyſias*, who had another miſtreſſe called *Lagis*, whoſe Encomium was writ by the Orator *Cephalus*, as *Alcidamus Laites* (the ſcholler of *Georgius*) moſt eloquently penned the prayſes of his beloued *Nais*. This *Nais*, *Lyſias* gaue diſcription of in an oration againſt *Philonides*, her proper name was *Archias*: of her *Ariſtophanes* makes mention in *Geritade* and in *Pluto*, where he ſaith,

Archippe, Metanyra.
Calles.
Lagis.
Nais.

Amat ne Lais, num tua Philonedem cauſa?

Which ſhould be writ *Nais*, not *Lais*, as *Athenæus* is of opinion. *Hermippus* ſpeaking of *Iſocrates* ſayth, That he entertained into his houſe the ſtrumpet *Lagiſca*, by whom he had a daughter. *Lyſias* in an oration reckons vp diuerſe other proſtitutes, *Philyra*, *Scione*, *Hyppapheſis*, *Theoclea*, *Pſamathe*, *Lagiſca*, *Anthæa*, *Ariſtoclæa*, and *Dagniſta*. *Alce* was the name of a famous Curtiſan, as may be gathred out of the words of *Laberius*, *Petrus Crinitus*, and others. *Pythagoras* (ſayth he) the Samian Philoſopher, in ſpeaking of his transformations, reporteth himſelfe firſt to haue beene *Euphorbus*, then *Pyrander*, then *Calidena*, and after a ſtrumpet of admired feature called *Alce*: with this Pithagorian *Metamorphoſis*, *Laberius* the Minick Poet thus ſported,

Alce.

—— Vt nos olim mutant Philoſophi
Et nunc de mulo hominem, de muliere colubrum,
Faciant ——

i. As the Philoſphers of old would change vs, making of a Mule a Man, and of a Woman a Snake. *Petrus Crintius* calls her *Famoſo nominus Alce*. In the threeſcore and fourth Olimpiad, in the time that *Hippias* and *Hipparchus* tyranniſed in the citie of Athens (as *Euſebius* relates in his Annalls) *Harmodius* and *Ariſtogiton* with others (but thoſe of the moſt note) made a coniuration againſt the two princes, and in this conſpiracie was *Hypparchus* ſlaine. *Leæna* a famous ſtrumpet, being knowne to be affected to ſome of that faction (as being indeered to them for ſome former curteſies) was called into queſtion,

Leæna.

and

and being commanded to discouer the Regicides, and obstinately refusing it, she was iudged to the racke, where with wonderous patience induring many almost insufferable torments, and still beeing vrged to discouer what shee knew concerning that confederacie; she with a noble and memorable resolution bit out her tongue, and cast it into the face of the tyrant *Hyppias*: which act, *Pliny* and others record as a president of admirable patience in a woman. Let *Leæna* (sayth he) the strumpet be memorised for her constancie, who by no tortures could be inforced to discouer *Harmodius* and *Aristogiton*, by whose hands the tyrant *Hipparchus* fell. For the like resolution is *Anaxarchides* renowned amongst men by *Zeno* and others. *Erasmus* in *Chiliad.* speakes of *Sinope* before named, a famous strumpet of Corinth, to bee so extreamely giuen ouer to lust, that from her came the Latine word *Sinopissare*, which signifieth, to be in the highest degree libidinous or voluptuous. *Suidas* sayth, That *Nannium* the whoore was called *Capra*, because shee deuoured a Vintner (or made him breake) called *Thallus*, which word sometimes signifies *Germen*, *i.* A bough or sprig on which Goats loue to feed. *Acca Laurentia*, the wife of *Faustulus* the kings shepheard, who beeing a beautifull woman, prostituted her bodie for gaine: she was sirnamed *Lupa*, and from her euen to this day all brothel-houses are called *Lupanaria*. She nursed and brought vp *Romulus* and *Remus*, *Liu. lib.* 1. *Decad.* 1. *Plutarch* in *Vita Romuli*. *Flora* the strumpet, who was likewise called *Laurentia*, constituted the people of Rome her heire; from her came the yearely feasts celebrated, called *Floralia*: of her, *Gellius lib. 6. cap.* 7. and *Vollat. lib.* 16. speakes more at large. *Manilia* was a Roman Curtesan, whom *Hostilius Mancinus* called into question, because a stone was cast vpon him from one of her galleries: *Gellius*. *Phebe* was a freed woman to *Iulia* the daughter of *Augustus Cæsar*, and a companion with her in all her lusts and brothelries; who when she heard that her mistresse was confined by her father, fearing some seuere censure from the Emperor, slew her selfe to preuent further torture: *Dion* in *Augusto*. The immoderate lust of *Cælia*, *Martial*, *lib.* 7. thus reproues:

Synope.

Nannium.

Acca Laurentia.

Flora, or *Laurentia.*

Manilia.

Phebe.

Cælia.

Das Cattis, das Germanis, das Cælia Dacis,
Nec Cilicum spernis Cappodocumq; toros, &c.

To th' Catti, Germans, and the Dacians, thou
Cælia *giu'st welcome, and thou do'st allow*
The Cappadians, and Cilicians bed:
Besides, from Pharo thou art furnished
With Memphian whorers, from the red sea sailes
The swarthie Indian, and he brings thee vailes,
And thou tak'st all, neither wilt thou refuse
The offer of the circumcised Iewes, &c.

Catullus of his *Lesbia* thus speakes:

Lesbia.

Nulla potest mulier tantum se dicere amatum,
Vere, quantum a me Lesbia amata mea est.

No woman truly can report to be,
So well belou'd, as Lesbia *thou of me.*

So

Chrisis.

So *Quintus Frabæus Comediographus* of his loue *Chrysis:*

De improuiſo Chryſis vbi me aſpexerit,
Alacris obuiam mihi veniet, &c.

When Chryſis *on the ſudden me eſpide,*
She look'd vpon me with a chearefull face,
Wiſhing withall, that me ſhe might embrace,
To whom ſhe owes her ſelfe: this I haue tri'de.
It is a fortune I haue ſeldome knowne,
And ſuch as I preferre before mine owne.

Damoſtrato

Dion, Nicæus, and *Xiphilinus,* in the life of the Emperour *Commodus,* beſides the ſtrumpet *Martia* whom hee tooke to wife, remembers one *Damoſtrata,* whom he after beſtowed vpon *Cleander,* him whom from a bondman he raiſed to be of his priuie-chamber. Time, Paper, and Leyſure would faile me before example, and I deſire not to be tedious. I haue hitherto ſhewed you what whoores are, I now deſire to expreſſe vnto you what they ſhould bee.

Marie Magdalen.

Marie Magdalen the daughter of *Syrus* and *Eucharia,* and ſiſter to *Lazarus* and *Martha,* for ſome yeares gaue her ſelfe vp to all voluptuouſneſſe and pleaſure, in ſo much that ſhe had incurred the name of a common ſtrumpet; but after, when ſhee caſt her ſelfe proſtrat and waſhed the feet of our Sauiour with her teares, and dryde them with the haires of her head, and annointing him with coſtly oyntment in the houſe of *Simon* the Leaper, her ſinnes were forgiuen her.

Aphra.

We reade likewiſe of *Aphra* who was borne in Creet, her mothers name was *Hylaria* a notorious bawde: This *Aphra* with her three ſeruants *Dimna, Eugenia,* and *Eutropia,* for mony proſtituted themſelues to all men; but ſhe her ſelfe being after conuerted to the Faith, by *Narciſſus* biſhop of Ieruſalem, abiured all incontinence, and adhering to the Chriſtian religion, prooued ſo conſtant in the ſame, that for the true Faith ſhe ſuffered martyrdome.

Niceta. Aquilina.

Niceta and *Aquilina* were two beautifull ſtrumpets and made gaine of their bodies; theſe were imployed by king *Dagnes* to tempt and traduce the bleſſed Saint *Chriſtopher,* and to vpbraide him of falſe religion, but it fell out contrarie to the purpoſe of the tyrant; for thoſe two being by him conuerted to the true Faith, and not to bee remooued by menaces or torments, were after by the ſame king both cauſed to bee ſlaine.

Faucula Clauia.

Faucula Clauia is remembred by the Hiſtoriographer *Lyuie,* who though ſhe was of that wanton and looſe behauiour, yet highly to be commended for her pietie; ſhe to her great charge miniſtered food and ſuſtenance to many of the diſtreſſed Roman ſouldiers, all the time that *Hannibal* was poſſeſſed of Capua.

Thaïs Ægyptia.

Marullus lib. 2. cap. 12. and *Sabin. lib. 5. cap. 5.* ſpeake of *Thaïs* an Ægyptian ſtrumpet, who by the often admonitions of the Abbot *Pannutius,* repented her of her wicked & leaud life; and to giue the beſt ſatisfaction to the world that ſhe was able, ſhee cauſed a great fire to bee made, and all that wealth which ſhe had gathered by her proſtitution ſhe caſt therein, and cauſed it to be burned before her face: and from a common Brothel-houſe, retyred her ſelfe to a priuat Monaſterie, where after three yeares penetentiall ſollitude ſhe expired.

Pelagia Antiochena

Pelagia Antiochena, ſo called becauſe ſhe was borne in Antioch, exceeding in wealth and excelling in beautie, was wholy giuen ouer to immoderate luxuries, in ſo much that no woman appeared in publike more gawdily apparrelled, or more voluptuouſlly minded than her ſelfe; but being

ing drawne by ſome religiouſly diſpoſed friend of hers, to heare the Sermons of *Nonius* Biſhop of Heliopolis, ſhee acknowledged her error, caſt off her gay and gawdie attyre, bewayled her ſinnes, and lamented her leaud courſe of life, diſtributing her wealth amongſt the poore, and as a farwell to all looſeneſſe and intemperance, builded a poore Cottage in the Mount of Oliues. And leaſt any violence in ſuch a ſollitude might be done vnto her, in the way of preuention ſhee changed her habite, and called her ſelfe *Pelagius*, proceeding in that ſanctitie of life; that where before of *Pelagia* ſhee was called *Pelagus Vitiorum*, *i.* A Sea of Vices, ſhee was after ſtiled *Pelagus Virtutum, amariſſimus Marath aquas in dulces conuertens*, *i.* An Ocean of Vertues, turning the moſt bitter Waters of Marath into ſweet. And thus I conclude with theſe Wantons, wiſhing all ſuch whoſe liues haue beene as ill, and infamous, that their ends might prooue as good, and glorious.

Explicit Liber Sextus, Inſcriptus
ERATO.

THE SEVENTH BOOKE,

Inſcribed POLYHIMNIA, or MEMORIE.

Intreating of the Pietie of Daughters towards their Parents, Women to their Children, Siſters to their Brothers, Wiues to their Husbands, &c.

THERE is no gift (according to Reaſon) beſtowed vpon man, more ſacred, more profitable, or auayling towards the attayning of the beſt Arts and Diſciplines (which include all generall Learning) than MEMORIE, which may fitly be called the Treaſure-houſe or faithfull *Cuſtos* of Knowledge and Vnderſtanding. Therefore with great wiſedome did the Poets call her the Mother of the Muſes, & with no leſſe elegancie did they place Obliuion below in Hell, in regard of their oppoſition and antipathie. Our Memorie (as *Sabellicus* ſaith)

is a benefit lent vs from aboue, that hath her existence in Nature, but her ornament and beautie from Art. *Alexand. ab Alex. Lib. 2. cap. 19.* That the Ægyptians in their Hieroglyphicks, when they would figure any man of an excellent memorie, they would doe it by a Fox, or a Hare, with vpright and erected eares: But when they would represent one dull and blockish, they did it by a Crocodile. That Nation, of all others, hath beene remarkable for their admirable retention; who, before they knew the true vse of Letters, had all the passages of former ages by heart, and still the elder deliuered them to the younger, keeping no other Records than their owne remembrances. *Themistocles* in this was eminent; insomuch, that *Simonides* the Poet promising by Art to adde something vnto that which he had alreadie perfect by Nature, he told him, he had rather he could teach him the Art of Forgetfulnesse, because he was still prone to remember such things as he desired to forget, but could not forget such things as he gladly would not remember. *Cic. Lib. 2. de Finibus.* It proceedeth from a moderate temperature of the braine, and therefore may be numbred amongst the necessarie good things which belong vnto mankind. Many men haue in this beene famous, but few women, vnlesse for remembring an iniurie. Most necessarie to a good Memorie, is Meditation; for as *Ausonius* saith, *in Ludo septem sapientum:*

Is quippe solus rei gerendæ est efficax,
Meditatur omne qui prius negotium.

He onely squares his deedes by measure true,
That meditates before what shall ensue.

And againe:

Nihil est quod Ampliorem Curam postulat, &c.

Nothing there is that greater care should aske,
Than to fore-thinke ere we begin our taske:
All humane Actions iustly are derided,
That are by Chance, *and not by* Counsaile *guided.*

There is a Prouerbe frequent amongst vs, *Oportet mendacem esse memorem*, It behooues a Lyar to haue a good Memorie. Neyther is the sentence more common, than is the practise in these corrupt dayes: insomuch, that one ingeniously speaking of the generalitie of it, thus sayd, or to the like effect; Young men haue learnt to lye by practise, and old men clayme it by authoritie: Gallants lye oftener to their mistresses, than with them; nay, euen womens Aprons are stringed with excuses. Most of our Tradesmen vse it in their bargayning, and some of our Lawyers in their Pleading. The Souldier can agree with the thing it selfe, but quarrels at the name of the word. It hath beene admitted into Aldermens Closets, and sometimes into Statesmens Studies. The Traueller makes the modestest vse of it, for it hath beene his admittance to many a good meale. At a meeting of gentlemen about this Towne, whether in a Tauerne, or an Ordinarie, I am not perfect, but amongst other discourse at the Table, one amongst the rest, began thus:

It

It is recorded (ſaith hee) by a Spaniſh Nobleman who had beene Embaſſadour in Ruſſia, that in the time of his reſidence there, a ſtrange accident befell, which was after this manner: A poore man of the Countrey, whoſe greateſt meanes to liue was by gathering ſtickes and rotten Wood in the Forreſt, and after to make marchandiſe thereof amongſt the neighbour villages; hee climbing a hollow Tree, much ſpent with age, and that Countrey (aboue many others) beeing full of Bees, as appeares by their traffique of Waxe and Honey; of which, in the bulke and concauitie of the Tree there was ſuch a quantitie, that treading vpon a broken branch, and his foot-hold fayling, he fell into the trunke thereof, where preſently hee was vp to the arme-pits deepe in Honey, beſides the emptineſſe aboue his head, not being able to reach to any thing by which he might vſe the helpe of his hands. In this ſweet pickle hee continued the ſpace of three dayes, feeding vpon the reliefe the place affoorded, but altogether deſpairing euer to be releaſed thence, as not daring to crye or call out for helpe, fearing the danger of wild beaſts, of which in thoſe Wilderneſſes there are infinite plentie. But it ſo fell out, that a mightie great Beare comming that way, and by reaſon of the poore mans mooving and ſtirring himſelfe vp and downe within the Tree, ſmelling the Honey (which they ſay Beares haue appetite vnto aboue all other things whatſoeuer) hee mounts the Tree, and (as their cuſtome is) not daring to thruſt in their heads firſt, as fearing to fall headlong, prouident Nature hath allowed them that fore-ſight, as catching faſt hold vpon the top with their fore-feet, with one of their hinder legges (as with a Plummet) they ſound the depth of the place, and how farre it is to the commoditie for which they come to ſearch. All this the Beare did, at ſuch time as the miſerable poore man was caſting his armes abroad to catch hold of any thing by which he might rayſe himſelfe out of that pittifull Purgatorie, who meeting with ſuch an vnexpected Pulley, or Crane, catcht faſt hold vpon the Beares legge: at which, the beaſt being ſuddenly affrighted (fearing to leaue one of his limbes behind him) drew it vp with ſuch a mightie ſtrength, that he pluckt out the man withall to the top, where he firſt fell in, by which meanes the poore wretches life was preſerued, and the affrighted Beare (as if the Deuill had beene at his tayle) neuer lookt backe, till he had got into the thickeſt parts of the Wilderneſſe.

A poore man and a Beare.

His diſcourſe being ended, and euery one admiring the ſtrangeneſſe of the accident, a Traueller that ſat next him affirmed it for truth, as being then in the Countrey at the ſame time: and thereupon tooke occaſion to diſcourſe of the cities, the riuers, the manners, and diſpoſitions of the people; and withall, the coldneſſe of the Clime, which in ſome places (ſaith he) I proteſt is ſo extreame, that one of my countreymen and I talking together one morning in the fields, our words ſtill as we ſpoke them, froze before vs in the ayre, and that ſo hard, that ſuch as the next day paſt that way, might read them as perfectly and diſtinctly as if they had beene texted in Capitall Letters: to which one of the gentlemen with great modeſtie replyed, Truly Sir me thinkes that ſhould be a dangerous Countrey to ſpeake Treaſon in, eſpecially in the depth of Winter. Something before this diſcourſe was fully ended, came vp the gentlewoman of the houſe to bid her gueſts welcome, and taking her chaire at the vpper end of the table: It ſeemes gentlemen, ſaith ſhe, your diſcourſe is of Ruſſia; my firſt husband (God reſt his ſoule) was a great Traueller, and I haue heard him in his life time ſpeake much of that Country,

A cold Countrey.

My Hostesses Lye.

but one thing amongst the rest, which I shall neuer forget whilest I haue an houre to liue, That riding from Musco, the great citie, to a place in the countrey, some fiue miles off, in a mightie great Snow, and the high way being couered, and hee mistaking the path, hee happened to tumble horse and man into a deepe pit, from which hee could not finde any possible way out eyther for himselfe, or for his beast: and lying there some two houres, and readie to starue with cold; as necessitie will still put men to their wits, so hee bethought himselfe, and presently stepping to a Village some halfe a mile off, borrowed or bought a Spade; with which comming backe, hee fell to worke, and first digged out himselfe, and after his Horse; when mounting, hee (without more trouble) came to the end of his Iourney: And this (sayth shee) hee hath told to a hundred and a hundred Gentlemen, in mine owne hearing. To end this discourse in a word (which by examples might be amplified into an infinite) one of the guests sitting by, said, I can tell you a stranger thing than all these: being demaunded what? hee answered, I beleeue all these things related, to bee true. *Plutarch* in his booke *De educandis liberis* sayth, *Præter hæc omnia ad sue faciendi sunt pueri vt vera dicant, &c.* Aboue all things, children ought to be accustomed to speake the truth, in which consisteth the chiefe sanctimonie: but to lye, is a most base seruile thing, worthie the hate of all men, and not to be pardoned in seruants. *Homer, Iliad.* 1. to shew the difference betwixt Truth and False-hood, hath these words:

Pœne mihi est orci portis inuisior ipsis,
Cuius verba sonant aliud quam mente recondit.

Hee's to me hatefull, as the doores of Hell,
That when he ill doth meane, doth promise well.

Iuuenal in his third Satyre giues it a more full and ample expression, after this manner:

Quid Romæ faciam? mentiri nescio; librum
Si malus est, nequeo laudare, &c.

What should I doe at Rome? I cannot lye:
If a bad Booke be layd before me, I
Nor prayse it, nor desire it; I haue no skill
In the Starres motions, neither can nor will
I make deepe search into my fathers fate,
To know when he shall die, nor calculate
From the Frogges entrailes by inspection: neuer
Was it my studie, how by base endeuour
To panderize, or close conueyance hide
Betwixt th' Adulterer and anothers Bride.
These practises, seeke they (that list) t'attaine,
Such as I haue beene, I will still remaine.

This Muse *Polyhimnia*, vnder whom I patronize this seuenth Booke, as she is the Mistresse and Ladie of Memorie, and consequently of the multiplicitie both of Hymnes and Histories, so from her I assume a kind of libertie

to

to continue my varietie of Discourse, and from *Mendacia* come to *Sales*, or *Dicteria*, *i.* From Lyes to Ieasts, or ingenious and wittie answeres. For which, *Athenæus* in his *Dypnos. lib.* 13. remembers these women famous; *Lamia, Gnathena, Lais, Glicera, Hyppo, Nico, Phrine, Thais, Leontium*, and others. Yet least women should not be content to equall men onely, but to antecede them; I will here commemorate some things, wittily and facetiously spoken by Princes and others. *Auton.* in *Melissa, Part.* 1. *Serm.* 56. speakes of an vnskilfull Physician comming to visit an old friend of his (or at least an acquaintance) saluting him in this manner: Sir, God bee thanked you haue liued to a faire age, and are growne an old man: *Yes Sir* (answered he) *and you Sir haue my health too, for I neuer made vse of any Physician.* *Cicero* thus playd vpon *Vatinius*, who was but a few dayes Consull: A great prodigie (sayth he) there happened in the yeare of his Consul-ship, That there was neither Spring, Summer, Autumne, nor Winter: one asking him, Why he had neglected to visit the Consull in his honour? he answered, Hee had purposed it, but the night preuented him. Hee sported in the like kind vpon *Caninius*, Of him (sayth he) we haue had a most vigilant Consull, who neuer so much as slept in his Consul-ship. *Lucius Manilius*, an excellent Painter, had drawne wonderous beautifull faces, but his children were exceedingly deformed: A friend of his supping with him one night, taunted him in these words, *Non similiter fingis & pingis:* as much to say, Thou doest not get thine owne children as thou doest paint others; No wonder answered hee, *For I get those faces in the darke; but when I paint others, I doe them by the light of the Sun.* The Christian Princes hauing vnited their forces to redeeme the Holy Land from the oppression of the Infidells, *Santius* brother to the king of Spaine was made Generall of the Christian forces, a man of great sanctitie and an austere life, and withall a noble souldier: hee amongst other Princes sitting in Councell with the Pope, but not vnderstanding the Roman Tongue, in which the businesse was then debated, onely hauing his interpreter placed at his feet; vpon the sudden (after their Decree) there was a great acclamation and clamour, with flinging vp their caps, &c. At which *Santius* demanded of his interpreter, What that sudden ioy meant? hee told him, It was becausse the Pope and Colledge of Cardinalls had by their publique sufferage created him king of Ægypt (for the Saladine then vsurped in the Holy citie.) *Is it so* (saith he) *then arise and proclaime the Pope Caliph of Baildacha.* Thus with a Princely libertie modestly taxing their forwardnesse; who as they gaue him a Kingdome without a Countrie, he to requite the Popes gratitude, gaue him a Bishoprick without a Dioceese. *Pacuuius Taurus* hauing for his former seruice sued to *Augustus Cæsar* for some great & grosse summe of money, and the rather to induce the Emperor to bountie, told him, That it was voyced in the citie, and was frequent in euerie mans mouth, how hee had alreadie receiued a large donatiue from *Cæsar:* to whom hee answered, *Let them say what they will, but doe not thou* Pacuuius *beleeue it.* To another that was remooued from his commaund, and sued for a pention, yet insinuating with the Emperour that it was for no couetous intent or any hope of gaine, but becausse it should be thought, that for no criminall cause he was put out of his place and dismist his office, that hee desired an annuall fee from the Treasurie: to whom *Augustus* replyed, *Doe thou then report openly that thou hast a pention, and if any shall aske me about it, I will not denie but that I haue giuen it.* The same *Augustus* going into a shop to buy Purple or Skarlet (for in those dayes

A Physician.

Cicero.

Lucius Manilius.

Santius of Spaine.

Pacuuius Taurus.

Augustus Cæsar.

the Emperours were not ſo curious as ſome gentlemen are now) hee cheapening a piece of Cloth, but not liking the colour, becauſe it was not bright ynough, and the Draper hauing (it ſeemes) a darke ſhop (ſuch as are common amongſt vs in our dayes) ſaith the Draper to him, So pleaſe your Maieſtie but to hold it vp into the light, and you ſhall ſee the colour more perfect. *Gramercie for that* (ſaith he) *ſo when I purpoſe to ſhew my ſelfe amongſt my ſubiects, to ſhew the true colour of my garments, I muſt likewiſe be tyed to walke vpon the Tarreſſes and tops of houſes.* Many other things are remembred of him, worthie to be commended to poſteritie. *Philip*, the father of *Alexander* the Great, had a cuſtome when his armie was in the field, to leaue his owne Tent, and come into the priuate Halls and Cabbins of his ſouldiers, and obſerue how they ſpent their idle howres: The Poet *Calliniad.* then following the campe, to whom the king had a particular loue, hee ſtole vpon him one day, and found him buſily ſeething a Conger, ſtirring vp the fire, skimming the Kettle, and doing other ſuch Cooke-like offices, for his particular diet: the king clapt him vpon the ſhoulder, and ſaid; I neuer read, ô Poet, that *Homer*, when hee was writing his famous Worke called the *Iliades*, could euer find ſo much ſpare time, as to kindle a fire, ſet on water, and skimme a Conger. To whom he preſently anſwered: *Neither remember I, O king, that I euer read in that* Homer, *the Prince of Poets, that* Agamemnon, *in all the time of the tenne yeeres ſiege of Troy, had ſuch vacancie as thou haſt now to prie into the Boothes of his ſouldiers; and neglecting the publike affaires, to buſie himſelfe to know how euerie priuate man cookt his owne diet.* This was a modeſt paſſage betwixt him that contended to act noble deedes, and him that the king knew could giue them full expreſſion. *Eraſmus, lib. 6. Apoth.* ſpeakes of the Orator *Craſſus*, That when one *Piſo* (beeing accuſed by *Sylus* for ſome words ſpeaking) had incurred a Cenſure, and *Craſſus* being then the Aduocate of *Piſo*, found that *Sylus* his teſtimonie proceeded meerely from mallice and enuie; after the Sentence was paſt, *Craſſus* thus ſpoke to *Sylus*: It may be (ſaith he) this *Piſo* (notwithſtanding this accuſation) was mooued, or angry, when he ſpake thoſe words: who anſwered (as reuerencing his authoritie) Sir, It may be ſo. It may be too *Sylus* (ſaid he) thou didſt not at that time rightly vnderſtand him: who againe anſwered, It was like ynough. And it may be (ſaid *Craſſus* againe ſomewhat haſtily) That *Piſo* neuer ſpoke thoſe words which thou ſayeſt thou heardeſt; who anſwered vnaduiſedly, And it may be ſo too: At which the Auditorie fell into a great laughter, *Piſo* was acquit, and *Sylus* puniſht, by the reuerſement of Iudgement. It pleaſed a king of France, who had heard a great fame of the learned *Scotus*, to ſend for him and to ſeat him at his Table (which was a grace not common) with expectation (it ſeemes) to heare from him ſome extraordinarie rare diſcourſe, anſwerable to the fame was giuen of him. The ſcholler ſeeing ſuch rarietie and varietie ſet before him, onely intended that for which he came, and eat with a good and ſound ſtomacke: Which the king a prettie while obſeruing, interrupts him thus; *Domine, quæ eſt differentia inter Scotum & Sotum? i.* Sir, What is the difference betwixt a Scot and a Sot? To whom he without pauſe replyed, *Menſa tantum, i. The Table onely:* the king playing vpon his name, and hee taxing the kings ignorance. A great Earle of this kingdome was ſent ouer by Queene *Elizabeth*, to debate concerning State-buſineſſe, and ioyned with him in commiſſion one Doctor *Dale*, a worthie and approoued ſcholler: To meet with theſe, from the Spaniard were ſent

Philip of Macedon.

Craſſus.

Scotus.

Doctor *Dale.*

(amongſt

(amongst other Commissioners) *Richardetti*, that was Secretarie to K. *Philip*. These meeting about State-affaires, question was made, In what Language it was most fit to debate them? *Richardetti* standing vp (and belike hauing notice that our Embassadour was not well practised in the French Tongue) thus said: In my opinion, it is most fit that this businesse about which wee are met, be discoursed in French; and my reason is, because your Queene writes her selfe Queene of France. At which word, vp start the Doctor, and thus replyed: Nay then rather let it be debated in the Hebrew Tongue, since your king writes himselfe King of Ierusalem.

These may appeare digressions: I will onely, because this is a womans booke, end this argument with the answere of a woman, remembred by *Petrarch*. *Azo*, the Marquesse of Este, was eminent for many extraordinarie blessings both of Nature and Fortune: But as these were neuer perfectly enioyed without some difficultie and trouble, so it prooued in him; for hauing a beautifull Ladie to his wife, he grew extreamely suspitious of her faith and loyaltie. He hauing by her a young sonne and heire then in the Cradle, looking earnestly vpon him, hee fetcht a deepe sigh; of which shee demaunding the cause, he thus said, I would God wife this infant were as certainly mine, as it is assuredly thine, to confirme which to mine owne wishes and desires, I would willingly part with the greatest moietie of my meanes and fortunes. To whom shee answered, Let this be neither griefe to your heart nor trouble to your mind, for of this doubt I wil instanly resolue you: and taking the infant from the Cradle and holding it in her armes, she thus said, No man sir I hope, makes question but this child is mine: to which words he assenting, she thus proceeded, Then to cleere all former doubts and suspitions, *Receiue him freely from my hands as my guift, and now you may presume he is only and absolutely yours.* Whether she equiuocated or no, I am not certaine, only this I am most sured of, That she hath left a precedent behind her to all succeeding wiues, how their iealous husbands may be best confirmed in their suspected issue. I feare I haue bin somewhat to long in the Preamble, I will therefore now proceede to the matter. And first of Filiall pietie, ascending from Daughters to their Parents.

The wife of the Marquesse of Este.

Of Pious Daughters.

OF Sonnes that haue beene remarkably gratefull to their Parents for their birth and breeding, the Histories are many, and the examples infinite: as of *Coriolanus* to his mother, celebrated by *Tully* in *Lelio*, *Dionisius Halicarnasseus*, *Plutarch*, *Plinie*, *Gellius*, *Appianus*, *&c.* as likewise of *Lucius Manlius Torquatus*, of *M. Cotta*, *Caius Flaminius*, *Cimon*, remembred by *Iustine*, *lib.* 2. *Cleobis*, and *Bithon*; *Amphinomus*, and *Anapus*, recorded by *Herodotus* and *Solinus*; the sonne of *Crœsus*, &c. Yet should I vndertake to write them all at large, they cannot exceed that Pietie of which I haue read in women. *Suetonius* and *Cicero* in an Oration *pro Cælio*, speaking of *Claudia* one of the Vestall Virgins, thus report of her: Shee seeing her father in his triumphant Chariot riding through the streets of Rome, and by the Tribunes of the people (who enuied his glorie) pluckt and haled from his seat, she with a wondrous dexteritie, and a masculine audacitie, freed him from the hands of the Tribunes and their Lictors, and maugre all their oppos-

Claudia.

tion,

tion, lifted him vp into his Chariot; nor forsooke him, till shee saw him in all magnificent pompe receiued into the Capitoll: insomuch, that it was questioned amongst the Romans, which of them merited the greater triumph, hee for his vertue and valour in the *Forum*, or shee for her zeale and pietie in the Temple of *Vesta*: nor can it yet be decided which may claime a iust prioritie, the Father for his victorie, or the daughter for her goodnesse.

The Historie of a Pious Daughter.

Plinie, lib.7. cap.36. and *Solinus* speake of another Roman Ladie, of a noble Family, who when her mother was condemned at the Iudgement-Seat by the Prætor, and deliuered vp to one of the *Triumviri* to be committed to strait prison, and there for her offence to be priuately executed. But the keeper of the Gaole commiserating the Matron so sentenced (eyther because he pittied her grauitie, or suspected her innocence) did not cause her to be instantly strangled, according to the rigor of her sentence. At the importunacie of the daughter, he gaue her leaue to visit and comfort her mother, but narrowly searcht before her entrance into the prison, least shee should carrie with her any food or sustenance to her reliefe; rather desiring she should perish by famine, and dye that way, than himselfe to haue any violent hand in her execution. The daughter hauing dayly accesse to the mother, who now had past ouer more dayes than the keeper thought was possible by nature, and wondering in himselfe how she should draw her thred of life out to that length, without any meanes to maintaine it; hee casting a more curious eye vpon the young woman, and watching her, might perceiue how shee first drew out one breast, and after another, with her owne milke relieuing her mothers famine. At the noueltie of so strange and rare a spectacle being amazed, he carryed newes thereof to the Triumvir, he to the Prætor, the Prætor he related it to the Consuls, they brought it before the Senate; who to recompence what was good in the daughter, pardoned all that was before thought ill in the mother: For what will not loue deuise? or whither true zeale not penetrate? What more vnheard or vnexpected thing could be apprehended, than for a mother to be fed from the breasts of her daughter? Who would not imagine this to be against nature, but that we see by proofe, true naturall pietie transcends all bounds and limits? The like of this we may read of in *Plinie*, of another young marryed woman, who when her father *Cimon* was afflicted with the same sentence, and subiect to the like durance, prolonged his life from her breasts, for which she deserues to be equally memorized. Our Parents in no dangers or necessities are to be by vs abandoned, and that by the example of *Æneas*, in whose person *Virgil* thus speakes, as to his father *Anchises*, *Æneid.2.*

Eia age chare pater ceruici imponere nostræ,
Ipse subibo numeris, nec me labor iste grauabit, &c.

Come my deare father, and get vp, for see,
No burthen to my shoulders you can bee,
No weight at all; and hap what can betide,
One danger, or one safetie, wee'l abide.

Rusticana.

Sabellic. lib.3. cap.6. remembers vs of *Rusticana*, a noble Matron of Rome, and the daughter of *Symmachus*, who with his brother *Boetius* (the famous Philosopher) being put to death by *Theodoricus*, king of the Gothes. Shee, after the Tirants miserable end, was the cause that all his Statues in Rome were

were demolliſhed and ruined, purpoſing vtterly (if it were poſſible) to extirpe his memorie, that was the inhuman murderer of her father; for which fact of hers being called in queſtion before king *Totila* who ſucceeded him, ſhe was ſo far from excuſe or deniall, that ſhe approued the deed with all conſtancie; whoſe noble magnanimitie & reſolution prooued more auailable to her ſaftie, than any timerous euaſion could haue done, for he not only diſmiſſed her vnpuniſhed, but highly applauded and commended. *Fulgoſ. Sabellicus* and *Egnatius* writing of *Alboinus* king of the Longobards, who at his firſt enterance into Italie, hauing ſubdued and ſlaine *Turiſmundus* (whom ſome call *Cunimundus*) ſonne to *Cunimundus* king of the Gepidanes, and after taken his daughter *Roſamunda* to wife; the Hiſtorie ſayth, hee made a bole of her fathers skull, in which one night hauing drunke ſomewhat lauiſhly, he cauſed it to be filled with wine and ſent to *Roſamunda*, then in her chamber, with this meſſage, Commend me to my Queene and ſay, I command her to drinke with her father. The Ladie though ſhee knew him to be ſlaine by the Longobards, receiuing his death by a common caſualtie and chance of war, and by this aſſuring her ſelfe that he fell by the hand of her husband; betwixt filiall dutie and coniugall loue (being for a time deſtracted) the bond of affection towards her father, preuailed aboue thoſe nuptiall fetters in which ſhe was tyde to her Lord; in ſo much that to reuenge the death of the one, ſhe reſolued to take away the life of the other: to bring which about, ſhe deuiſed this proiect, ſhe had obſerued one *Hemegildus* a noble man amongſt the Lumbards, to bee ſurpriſed with the loue of one of her waiting gentlewomen, with whom ſhe dealt ſo far, that when her maid had promiſed to giue this *Hemegildus* meeting in a priuate and darke chamber, ſhe her ſelfe ſupplyde the place of her ſeruant; after which congreſſion ſhe cauſed lightes to be brought in, that he might know with whom he had had carnall companie, and what certeine preiudice he had therein incurred, proteſting withall, that vnleſſe he would ioyne with her in the death of the king, ſhee would accuſe him of rape and outrage. The Lumbard to preuent his own diſaſter, vndertooke his ſoueraignes death, which was accordingly betwixt them performed. The murder done, they fled together to Rauenna, ſhe preferring the reuenge of a ſlaughtered father before the life of a husband, the title of a Queene, State, Soueraigntie, or any other worldly dignitie whatſoeuer.

Roſamunda.

Something is not amiſſe to be ſpoken in this place concerning the loue of mothers towards their children, which as *Plutarch* in his *Grec. Apotheg.* ſaith, was excellently obſerued in *Themiſtocles* Prince of the Athenians, who was wont to ſay, That hee knew no reaſon but that his young ſonne (whom his mother moſt dotingly affected) ſhould haue more power and commaund than any one man in Greece whatſoeuer; and being demanded the reaſon, hee thus anſwered: *Athens* (ſayth he) *commands all Greece, I* Themiſtocles *haue predominance ouer Athens, my wife ouer-ſwayes me, and my ſonne ouer-rules his mother.* *Olympias* the mother of *Alexander*, cauſed *Iollaes* graue to be ript vp (who was Butler to her ſonne) and his bones to be ſcattered abroad, raging againſt him in death, on whom in his life time ſhee could not be reuenged on for the death of her ſonne, to whom this *Iollas* was ſaid to haue miniſtred poyſon. *Agrippina*, the mother of *Domitius Nero*, by all meanes and induſtrie poſſible labouring to confirme the Empire vnto her ſonne, enquired of the Chaldæans and Aſtrologers, Whether by their calculations

The loue of mothers to their children.

Olympias.

Agrippina.

culations they could find if he ſhould liue to be created *Cæſar?* who returned her this anſwer, That they found indeed by their Art that he ſhould be Emperour, but withall that he ſhould be the death of his mother. To whom ſhe anſwered, *Inter-ficiat modo Imperet, i.* I care not though he kill me, ſo I may but liue to ſee him raigne, *Sab.lib.3.cap.4.*

Louing Mothers.

The ſame Author tells vs, that in the ſecond Punick warre, the Romanes being ouerthrowne with infinite ſlaughter, in the battailes fought at Thraſiamenus & Cannas, many that were reported to be aſſuredly dead eſcaping with life, after their funeralls had beene lamented, returning home vnexpectedly to their mothers, ſuch infinite ioy oppreſſed them at once, that as if ſinking beneath too great a burden, betwixt their kiſſes and embraces they ſuddenly expired. *Aruntius* the Roman being proſcribed by the Triumuirat, his wife would neddes haue him take her deerely beloued ſonne along with him, to aſſociat and comfort him in his trauels, who when they had gone a ſhip-boord intending for Sicilia, and croſt by an aduerſe tempeſt, could neither proceede on in their voyage, nor returne to any ſafe landing; ſuch was their fate that they periſhed by famine, which the mother vnderſtanding, more for the greefe of her ſonne (whom ſhe her ſelfe proſcribed) than for her husband exiled by the Triumuirat, ſlew her ſelfe. The matrons of Carthage in the third Punick warre, when the choyſeſt of all the noble young men of the cittie were ſelected to bee ſent as hoſtages into Sicilia, with weeping and lamentation followed them to the water ſide, and kept them hugged in their ſtrict embraces, not ſuffering them to goe aboord; but when they were forcibly plucked from them and ſent vnto the ſhips, they no ſooner hoyſed ſaile, but many of theſe wofull and lamenting mothers, oppreſt with the extreamitie of ſorrow, caſt themſelues headlong into the Sea and there were drowned, *Sabel.lib.3.cap.4.* The wife of *Proclus Nautratides* hauing a wilde and miſgouerned ſonne, addicted meerely to voluptuſneſſe and pleaſure, and withall to Cockes, Horſes, Dogges, and ſuch like paſtimes; his mother did not only not reproue him in this licenſiouſneſſe, but would be ſtill preſent with him to helpe to feed his Cockes, dyet his Horſes, and cheriſh his Dogges: for which being reproued by ſome of her friends, as an incourager of his vnſtayd and irregular courſes to whom ſhee anſwered, *No ſuch matter, hee will ſooner ſee then into himſelfe and correct his owne vices, by conuerſing with old folkes, than keeping company with his equalls.* *Niobes* ſorrow for her children, *Auctoliaos* death at the falſe rumor of her ſonne *Vlyſſes* his Tragedie, *Hecubaes* reuenge vpon *Polymneſtor* for the murder of her yong ſonne *Polydore*, and *Tomiris* queene of the Maſſagets againſt *Cyrus* for the death of her ſonne *Sargapiſes*, are all rare preſidents of maternall pietie; nay ſo ſuperaboundant is the loue of mothers to their children, that many times it exceedes the bounds of common reaſon, therfore *Terens* in *Heuton* thus ſaith:

The Mothers of Carthage.

The wife of *Proclus*.

Matres omnes filijs
In peccato adiutrices, & auxilio in patres
Solent eſſe ——

i. All mothers are helpers in their childrens tranſgreſſions, and ayd them to commit iniuries againſt their fathers: Therefore *Seneca* in his Tragedie of *Hippolitus* breakes out into this extaſie:

—— Oh nimium potens
Quanto parentes ſanguinis vinclo tenes
Natura? quam te colimus inuiti quoq́.

—— Nature oh
Too powerfull, in what bond of blood thou ſtill
Bind'ſt vs that parents are: commanding ſo,
Wee muſt obey thee though againſt our will.

Pariſatis.

So great was the loue of *Pariſatis*, the mother of *Cyrus* the leſſe, to her ſonne, that he being ſlaine, her reuenge vpon the murtherers exceeded example: for ſhe cauſed one of them, whoſe name was *Charetes*, to be ten daies together excruciated with ſundrie tortures, after commanded his eyes to be put out, and then moulten lead to be powred downe into the hollow of his eares; the ſecond, *Metroclates*, for the ſame treaſon ſhee commaunded to be bound faſt betwixt two boats, and to be fed with figges and honey, leauing him there to haue his guts gnawne out by the wormes which theſe ſweet things bred in his intrailes; of which lingring torment he after many dayes periſhed; the third, *Metaſabates*, ſhe cauſed to be flayed aliue, and his bodie to be ſtretched vpon three ſharpe pikes or ſtakes, and ſuch was his miſerable end, a iuſt reward for Traitors. *Fulgoſ. lib. 5. cap. 5.* tels vs, That *Auguſtus Cæſar* hauing ſubdued Cappadocia, and taken the king *Adiatoriges* priſoner, with his wife, and two ſonnes; after they had graced his triumphs in Rome, hee gaue command, That the father with the eldeſt ſonne, ſhould be put to death: now when the miniſters deſigned for that execution, came to demand which of the two brothers was the elder (for they were both of a ſtature) they exceedingly contended, and either affirmed himſelfe to be the eldeſt, with his owne death to repriue the others life; this pious ſtrife continuing long, to the wonder and amaſement of all the beholders. At length *Dietentus*, at the humble interceſſion of his mother (who, it ſeemes, loued him ſome deale aboue the other) gaue way (though moſt vnwillingly) for the younger to periſh in his ſtead. Which after being knowne and told to *Auguſtus*, hee did not onely lament the innocent young Princes death, but to the elder (who was yet liuing with his mother) he gaue great comforts, and did them after many graces and fauours; ſo great a reuerence and good opinion doth this fraternall loue beget euen amongſt enemies. Neither was this Queene to be taxed of ſeueritie or rigor to the youngeſt, ſince it was a neceſſitie that one muſt dye; it was rather a Religion in her, hoping to leaue her firſt-borne to his true and lawfull inheritance. Now leaſt I ſhould leaue any thing vnremembred that comes in my way, that might tend to the grace and honor of the Sex, there is not any vertue for which men haue beene famous, in which ſome women or other haue not beene eminent; namely, for mutuall loue, amitie, and friendſhip. *Marul. Lib. 3. cap. 2.* tells vs of a chaſt Virgin called *Bona*, who liued a retyred life in a houſe of religious Nunnes: Shee had a bedfellow, vnto whom aboue all others ſhee was entired, who lying vpon her death-bed, and no poſſible helpe to be deuiſed for her recouerie, this *Bona* being then in perfect health of bodie (though ſicke in mind for the infirmitie of her ſiſter) fell vpon her knees, and deuoutly beſought the Almightie, that ſhee might not ſuruiue her, but as they had liued together in all ſanctitie and ſiſterly loue, ſo their chaſt bodies might not be ſeparated in death. As ſhee earneſtly prayed, ſo it futurely happened; both

The wife of Adiatoriges.

Friendſhip in women.

Bona.

died

died in one day, and were both buried in one Sepulchre, being fellowes in one Houſe, one Bed, and one Graue, and now (no queſtion) ioyfull and ioint inheritors of one Kingdome. Thus farre *Marrull*. But now to returne a little from whence wee began. Some ſonnes haue beene kind to their parents: as in Sicilia, when the mountaine Ætna began firſt to burne, *Damon* ſnatcht his mother from the fire. *Æneas*, in the fatall maſſacre of Troy, tooke his father vpon his backe, his ſonne *Aſcanius* in his hand, his wife *Creuſa* following him, and paſſed through the ſword and fire. Wee reade likewiſe in *Hyginus*, of *Cleops* and *Bilias* (whom *Herodotus* calls *Cleobis* and *Bython*) who when their mother *Cidippe*, the Prieſt of *Iuno Argyua*, ſhould be at the Temple at the appointed houre of the Sacrifice, or failing, to forfeit her life: but when ſhe came to yoake the Oxen that ſhould draw her Chariot, they were found dead, her two ſonnes before named layd their neckes vnder the yoake, and ſupplying the place of thoſe beaſts, drew her in time conuenient vnto the place where the ſacred Ceremonies were (according to the cuſtome) celebrated. The Oblations ended, and ſhe willing to gratifie their filiall dutie, beſought of the goddeſſe, That if euer with chaſt and vndefiled hands ſhe had obſerued her Sacrifice, or if her ſonnes had borne themſelues piouſly and religiouſly towards her, that ſhe would graunt vnto them for their goodneſſe, the greateſt bleſſing that could happen to any mortall or humane creatures. This prayer was heard, and the two zealous ſonnes drawing backe their mother in her Chariot from the Temple, vnto the place where ſhe then ſoiourned, being wearie with their trauaile, layd them downe to ſleepe. The mother in the morning comming to giue her ſonnes viſitation, and withall, thankes for their extraordinarie and vnexpected paines and trauaile, found them both dead vpon their Pallets: by which ſhe conceiued, That there is no greater bleſſing to be conferred vpon man, than a faire death, when Loue, good Opinion, and Honor attend vpon the Hearſe. Theſe (I muſt confeſſe) are worthie eternall memorie, and neuer-dying admiration: But hath not the like pietie towards their parents beene found in women? I anſwer, Yes. How did *Pelopea*, the daughter of *Thieſtes*, reuenge the death of her father? *Hypſipile*, the daughter of *Thoas*, gaue her father life, when he was vtterly in deſpaire of hope or comfort; *Calciope* would not loſe her father, or leaue him, though hee had loſt and left his kingdome; *Harpalice*, the daughter of *Harpalicus*, reſtored her father in battaile, and after defeated the enemie, and put him to flight; *Erigone*, the daughter of *Icarus*, hearing of the death of her father, ſtrangled her ſelfe; *Agaue*, the daughter of *Cadmus*, ſlew the king *Lycotharſis* in Illyria, and poſſeſt her father of his before vſurped Diademe; *Xantippe* fed her father *Nyconus* (or, as ſome will haue it, *Cimonus*) in priſon with milke from her breaſts; *Tyro*, the daughter of *Salmoneus*, to relieue her father, ſlew her owne children. Who will be further reſolued of theſe, let him ſearch *Hyginus*. And ſo much ſhall ſuffice for filiall dutie towards their Parents.

Cidippe.

Pelopea.
Hypſipile.

Calciope.
Harpalice.

Erigone.
Agaue.
Xantippe.

Tyro.

Of Siſters that haue beene kind to their Brothers.

THe Poets and Hiſtoriographers, to impreſſe into vs the like naturall pietie, haue left diuerſe preſidents to poſteritie. Innumerable are the examples of fraternall loue betwixt Brother and Brother. To illuſtrate the

the other the better, I will giue you a taſt of ſome few. *Volater. lib.* 14. *cap.* 2. *de Antropo*, relates, how in that warre which *Cai. Cornelius Cinna*, Tribune, (beeing expelled the citie with *Caius Marius*, and others) commenced againſt the Romans; there were two brothers, one of *Pompeyes* armie, the other of *Cinnaes*, who meeting in the battaile, in ſingle encounter one ſlew the other: but when the Victor came to rifle the dead bodie, and found it to be his owne naturall brother, after infinite ſorrow and lamentation, he caſt himſelfe into the fire where the ſlaughtered carkaſſe was burned. *M. Fabius* the Conſull, in the great conflict againſt the Hetrurians and Veientians, obtained a glorious victorie: when the Senate and the people of Rome had with great magnificence and coſt, at their owne charge, prepared for him an illuſtrious triumph; hee abſolutely refuſed that honour, becauſe *Q. Fabius* his brother (fighting manfully for his countrey) was ſlaine in that battaile: What a fraternall pietie liued in his breaſt, may be eaſily coniectured, who refuſed ſo remarkable an honour, to mourne the loſſe of a beloued brother? *Valer. cap.* 5. *lib.* 5. Wee reade in our Engliſh Chronicles of *Archigallo*, brother to *Gorbomannus*, who being crowned king of Brittaine, and extorting from his ſubiects all their goods to enrich his owne Coffers, was after fiue yeeres depoſed and depriued of his Royall dignitie, in whoſe place was elected *Elidurus* the third ſonne of *Morindus* and brother to *Archigallo*, a vertuous Prince, who gouerned the people gently and iuſtly. Vpon a time beeing hunting in the Forreſt, hee met with his brother *Archigallo*, whom hee louingly embraced, and found ſuch meanes that he reconciled him both to the Lords and Commons of the Realme; that done, he moſt willingly reſigned vnto him his Crowne and Scepter, after hee himſelfe had gouerned the Land fiue yeeres. *Archigallo* was re-inſtated, and continued in great loue with his brother, reigning ten yeeres, and was buried at Yorke; after whoſe death, *Elidurus* was againe choſen king. What greater enterchange of fraternall loue could be found in brothers? To equall whom, I will firſt begin with the ſiſters of *Phaeton*, called by ſome *Heliades*, by others *Phaetontides*; who with ſuch funerall lamentation bewayled the death of their brother, that the gods in commiſeration of their ſorrow, turned them into Trees: whoſe transformations *Ouid* with great elegancie expreſſeth, *Lib.* 1. *Metamorph.* as likewiſe *Virgil* in *Culice*; their names were, *Phaethuſa*, *Lampitia*, *Phebe*, &c. *Antigone*, the daughter of *Oedipus*, when her brother *Eteocles* was ſlaine in battaile, ſhee buried his bodie, maugre the contradiction of the Tyrant *Creon*: of whom *Ouid*, *Lib.* 3. *Triſtium*,

Examples of fraternall Pietie.

Phaetontides

Antigone.

——*Fratrem Thebana peremptam*
Suppoſuit tumulo rege vetante ſoror.

The Theban ſiſter to his Tombe did bring
Her ſlaught'red brothers Corſe, deſpight the king.

Hyas being deuoured of a Lyon, the *Hyades* (his ſiſters) deplored his death with ſuch infinite ſorrow, that they wept themſelues to death: And for their pietie, were after by the gods tranſlated into Starres; of whom *Pontanus*,

Hyades.

Fratris Hyæ quas perpetuus dolor indidit aſtris.

Electra. Iliona.

Thus you see how the Poet did striue to magnifie and eternize this Vertue in Sisters. No lesse compassionat was *Electra*, the daughter of *Agamemnon*, on her brother *Orestes*; and *Iliona*, the issue of *Priam*, when shee heard the death of young *Polidore*. *Stobæus, Serm.* 42. out of the Historie of *Nicolaus de morib. gentium*, sayth, That the Æthiopians, aboue all others, haue their sisters in greatest reuerence: insomuch, that their kings leaue their succession not to their owne children, but to their sisters sonnes; but if none of their issue be left aliue, they chuse out of the people the most beautifull, and warlike withall, whom they create their Prince and Soueraigne. Euen amongst the Romans, *M. Aurelius Commodus* so dearely affected his sister, that being called by his mother to diuide their fathers Patrimonie betwixt them, hee conferred it wholly vpon her, contenting himselfe with his grandfathers reuenue. *Pontanus de Liber. cap.* 11.

The wife of *Intaphernes.*

I will end this discourse concerning Sisters, with one Historie out of *Sabellicus, li.*3. *c.*7. the same confirmed by *Fulgosius, lib.*5. *cap.*5. *Intaphernes* was (say they) one of those confederat Princes who freed the Persian Empire from the vsurpation of the Magician brothers, and conferred it vpon *Darius*: who now being established in the supreme dignitie, *Intaphernes* hauing some businesse with the king, made offer to enter his chamber; but being rudely put backe by one of the groomes or waiters, he tooke it in such scorne, that no lesse reuenge would satisfie his rage, than to cut off his eares and nose: of which the king hauing present notice, his indignation exceeded the others rage; for he gaue commandement, That for this insolence and outrage done in the Pallace, and so neere his presence, that not onely *Intaphernes* the Delinquent, but all the male issue of his stocke and race whatsoeuer, should be layd hold vpon, and after, to the dread and terror of the like offendors, by mercilesse death tast the terror of the kings incensement. The Sentence of their apprehension was performed, and their execution hourely expected: when the wife of *Intaphernes* cast her selfe groueling before the Court gate, with such pittifull eiulations and clamours, that they came euen to the eares of *Darius*, and much penetrated him, being vttered with such passionate and moouing accents, able to mollifie the Flint, or soften Marble. Impreſt therefore with her pittious lamentations, the king sent vnto her, That her teares and clamours had so farre preuayled with him, that from the condemned societie they had ransomed one, and one onely, to continue the memorie of their Name and Familie; chuse amongst them all, whose life she most fauoured, and whose safetie with the greatest affection desired, but further than this to graunt her his Sentence was vnalterable. None that heard this small (yet vnexpected) fauour from the king, but presently imagined she would either redeeme her husband, or at least one of her sonnes, two of them beeing all that shee had then groning vnder the burthen of that heauie Sentence. But after some small meditation (contrarie to the expectation of all men) shee demaunded the life of her brother. The king somewhat amased at her choyse, sent for her, and demaunded the reason, Why shee had preferred the life of a brother before the safetie of such a noble husband, or such hopefull children? To whom shee answered, *Behold (O king) I am yet but young and in my best of yeeres, and I may liue to haue another husband, and so consequently by him more children: But my father and mother are both aged, and stricken in yeeres; and should I lose a Brother, I should for euermore be depriued of that sacred Name.*

At

At which words the king exceedingly moued, to see with what a fraternall zeale they were spoken, he not onely released her brother, but added to his vnexpected bountie the life of her eldest sonne.

Of Matrimonie, and Coniugall Loue.

IT was inserted in *Platoes* Lawes, That what man soeuer liued a Batchelor aboue fiue and thirtie yeeres of age, was neyther capable of Honor, nor Office, *Alexand. ab Alex. lib. 4. cap. 8.* *Licurgus*, the Law-giuer amongst the Lacedemonians (as the same Author testifies) to shew the necessitie of Marriage, made a Decree, That all such as affected singlenesse and sollitude of life, should be held ignominious. They were not admitted to the publique Playes, but in the Winter were compelled to passe through the Market-place naked, and without garments. The Law of the Spartans set a fine vpon his head first, that married not at all; next, on him that married not till hee was old; and lastly, on him they set the greatest mulct, that married an euill wife, or from a strange Tribe, *Stobæ. Sermon. 65.* *Fulgosius* calls these Iudgements *Cacogamia*, and *Opsigamia*, *lib. 2. cap. 1.* So laudable and reuerent was Marriage amongst the Lacedemonians, procreation of children, and fertilitie of issue, That whosoeuer was the father of three children, should be free from Watch and Ward by day or by night; and whosoeuer had foure, or vpward, were rewarded with all Immunities and Libertie: This Law was first confirmed by *Q. Metellus Numidicus*, Censor; after, approoued by *Iulius Cæsar*; and lastly, established by *Augustus*. Memorable are the words of *Metellus*, in a publike Oration to the people: *If wee could possibly be without wiues, O Romans* (saith he) *wee might all of vs be free from that molestation and trouble: but since Nature incites vs, and necessitie compells vs to this exigent, That wee can neither liue with them without inconuenience, nor without them at all; more expedient it is therefore, that we ayme at the generall and lasting profit, than at our owne priuate and momentanie pleasure. Bruson. lib. 7. cap. 22.* The Athenians, the Cretans, the Thurians, all in their Statutes and Ordinances encouraged Marriage, and punished the obstinacie of such as tooke vpon them the peeuishnesse of singlenesse, and sollitude, either with amercement, or disgrace. To that purpose was the Law *Iulia* instituted, that incited young men in their prime and flourishing age to the marriage of wiues, propagation of issue, and education of children; and that such should be encouraged by rewards, and the opposers thereof to be deterred with punishments. *Tiberius Cæsar* depriued one of his Quæstorship, because he diuorced himselfe from his wife, hauing beene but three dayes married, alledging, That hee in whom there was such lightnesse, could not be profitable for any thing. *Claudius Cæsar* caused the Law *Papia* to be abrogated, giuing men of threescore yeeres and vpwards, the free libertie to marrie, as at those yeares of abilitie to haue issue. *Theodoretus, lib. 1. cap. 7.* and *Sozomenus, lib. 1. cap. 10.* both write, That in the Nicene Councell, when certaine of the Bishops would introduce into the Church a new Decree, before that time not knowne, namely, That all Bishops, Prelates, Priests, Deacons, and Spirituall or Religious men, should be made vncapable of Marriage;

as alſo all ſuch as in the time of their Laitie (before they tooke the Miniſterie, or any ſeruice of the Church vpon them) ſhould be ſeparated from their wiues, of whom they were then poſſeſt: One *Paphnutius*, Confeſſor, (who was likewiſe Biſhop of a citie in the vpper Thebais) ſtood vp, and with great feruencie oppoſed the motion, yet a man of approoued chaſtitie, and great auſteritie of life: who though he were mightily oppoſed, yet at length ſo farre preuailed with the Synod of the Fathers, that it was definitiuely concluded, That though the marriage of Prieſts were interdicted, and ſingleneſſe of life inioyned them, yet all ſuch as had wiues were diſpenſed withall, till death made a ſeparation betwixt them. *Pius*, the ſecond Pope of that name (being a man of vnqueſtioned prudence and grauitie, weightie in his words, and diſcreet in all his actions) was often heard to ſay, That he held it more conuenient and conſonant both to reaſon and Religion, that their wiues ſhould be reſtored to Prieſts, than taken from them. For the wiſe Biſhop well vnderſtood, that the reſtraining them from lawfull marriage, was the occaſions of their falling into many great and grieuous ſinnes, which by the former legall and regular courſe might be preuented: and if the libertie of Marriage were againe admitted, peraduenture many of thoſe ſinnes might in time decreaſe and be forgotten, into which by that reſtraint they were ſubiect hourely to fall, *Fulgoſ. lib.7. cap.2.* This ſhort diſcourſe ſhall ſerue for the neceſſitie of Marriage; which is euer the moſt pleaſing and contented, when it is made betwixt equals. Therefore *Ouid. Lib. Epiſt. Heroid.* thus writes:

Quam male inequales veniunt ad aratra iuuenci
Tam premitur magno coniuge Nupta minor,
Non honor eſt ſed onus, &c.

Which though not *verbum verbo*, yet the intent of the Author I giue you thus in Engliſh:

Vnſightly doe the vnmatcht Heifers draw,
Nor can the Plough goe euen then: ſuch the Law
Of Wedlocke is; to preuent Nuptiall ſtrife,
There muſt be paritie 'twixt man and wife.
Then needes the one the other muſt oppreſſe,
The husband great in power, the wife much leſſe:
It is no honor, but a burthen rather,
To ioyne, and not be equall: this we gather
From th' vneuen yoake, for ſo you cannot ſtrike
The furrow ſtraight; if match, match with thy like.

Times forbidden in Marriage.

From the conueniencie or rather neceſſitie of Marriage, I will ſpeake briefly of the times granted and allowed for the ceremonie, or limitted and forbidden amongſt other Nations; as alſo of ſome proemes or preambles, before the conſummation. It was religiouſly obſerued among the Romans, that no marriage was ſuffered to be celebrated in the month of May, in which the *Lemuria* were kept ſolemne, which were in remembrance of *Remus* & to the pacification of his ghoſt or ſhaddow; nor whileſt the *Feralia* nor the *Parentalia* were ſolemniſed. The firſt was to appeaſe the gods for dead ſoules, (as our All-ſoules-day) the others were feaſts made at burialls of their fathers, brothers, or anceſtors; neither any day that was held impure, nor when the

Ancylia

Ancylia were obſerued, nor vpon any feaſtiuall or holy-day, nor in the month of Iune till after the Ides, neither did the Romans in their eſpouſalls neglect Auguries and Preſages, if either there were earth-quake or a troubled firmament, they held it fatall; and therfore deferred it to a more quiet Earth, or leſſe turbulent Heauen. A Crow they hold to predict a fortunate *Omen*, and an inuiolate league of future faith and loyaltie betwixt the bride and bridegroome, for ſuch is the ſocietie of Crowes that if one dye the other which is widowed neuer chuſeth other mate: the like is remembered of the beaſt called a Loz or Lynx, aboue all other the quickeſt ſighted, as alſo of the Turtle. *Alex. ab Alex. lib. 2. cap. 5.* No betrothed Virgin could marrie amongſt them, vpon any of their holy dayes or ſuch as they called feaſtiuall; but a widow had that libertie, ſo it were done in priuat and without any ſolemne ceremonie: the reaſon pretended was, Becauſe to a widow there could be no force offered as to a Virgin, and therefore it was no violent but a meere holy-day labour: Vpon this *Verrius Flaccus* tooke occaſion *apud Verronem* in theſe words,

Foſſas veteres feſtis diebus licet tergere
Nouas facere non licet.

Old ditches on the feaſt-dayes they might skower,
But to digge new the law admits no power.

The Perſians were onely permitted to contract matrimonie in, or before the Sommer equinoctiall, but not after: The Dapſolites once a yeare make a ſolemne conuention of all the men and women that are diſpoſed to marriage, in one day, in which after their great feaſt, the women retyre themſelues and lay them downe vpon their ſeuerall pallats, the lightes being all put out, the men according to their number are admitted in the darke, where without any premeditate choyſe but meere lot and chance, euerie man chuſeth her whom he firſt lightes on and diuirginates her; and be ſhee faire or foule, euer after holds her as his wife, *Stobæ Sermon. 42.* Amongſt the Carmanians no man is ſuffered to marrie, before hee hath preſented the head of an enemie to the king. About the Lake Meotes, there is a people called Laxamatæ, amongſt whom no Virgin contracts matrimony before ſhe hath ſubdued an enemie. There is a law amongſt the Armenians, that Virgins are firſt proſtituted in an old Temple dedicated to the goddeſſe *Anetes*, whoſe picture was of ſollid gold; which *Antonius* after ſacriligiouſly (as they held it) tooke away: according to the gaine of their compreſſion, it was lawfull for any man to chuſe a wife where he pleaſed. Amongſt the Ciprians, the Virgins before marriage dayly repayre to the Sea-ſhore, and there companie with ſtrangers, till they haue got ſuch a competent ſumme as may make vp their mariage dower. The Phœnicians doe the like in the cittie of Syca, but their proſtitution is in the Temple of *Venus*; but the ſurpluſage that ariſeth aboue the dower, returnes towards the repayring of the Church. The Carthagenians obſerue the like cuſtome. The Lydian Virgins before they were ſuffered to lye with their husbands, made themſelues for a certeine time common to any man, till tyred with ſacietie they came gentle and quiet to their beds, and from that time forward vowed chaſtitie, but if any one was found euer after to tranſgreſſe the bounds of temperance, ſhe was puniſhed with all rigor and crueltie, *Ælian. lib. 4. de Var. Hiſt.*

Ceremonies before Marriage.

Lycurgus hauing preſcribed a certaine age, before which time it was not lawfull for young men and maides to haue carnall companie, being demaunded the reaſon, anſwered, Becauſe the iſſue that proceedes from thoſe of ripe yeares and growne ſtrength, is likewiſe able and perfect; but the haſtie and vntimely generation is ſtill ſubiect to weakeneſſe and infirmitie. *Plutarch* in *Laconic.*

Of Contracts before marriage, and of Dowries, amongſt whom they were allowed, and by whom forbidden.

Of Contracts.

IT was a cuſtome amongſt the Grecians and Lacedemonians, when a yong man and a Virgin were contracted, to eate of bread together that had bin deuided by a ſword: *Romulus* the firſt erector of the citie Rome, cauſed the couenant of marriage to bee performed betwixt them by a reciprocall receiuing of bread and water. There was after his time no ſtipulation or nuptiall league fully confirmed, without fire & water placed at the threſhold of the doore where they ſhould enter, both theſe they both were inioyned to touch; with the water the new bride was after ſprinckled, as if by that ceremonie they were coupled & ioyned in an inexpiable couenant and inſeparable bond of affection; theſe two being the cheefe elements of nature, on which the life of man in our common food moſt eſſentially exiſt. Amongſt the Indians, vnleſſe both the husband and wife annointed their bodies all ouer with a gum or oyle diſtilling from certaine trees growing by the riuer Phaſis, the matrimonie was not to be allowed. The Perſians and the Aſſirians, onely ioyned their right hands in contract: ſo likewiſe the antient Germanes, accounting that the onely firme pledge of their loue and loyaltie. Amongſt the Galatians in their eſpouſalls, the bridegroome drunke to the bride in a cup of Greekiſh wine; in other places of milke, which ſhee pledged him; by this ceremonie intending that their nuptialls were not onely firmely contracted, by that mutuall loue, equall ſocietie, coniugall loyaltie, marriage concord, but like food and dyet ſhould alwayes bee common betwixt them. *Alex. ab Alex. lib. 2. cap. 5.* Concerning nuptiall Dowries, by ſome nations approoued by others interdicted. *Lycurgus* and *Solon* becauſe they would not haue the Virgins oppreſſed by the couetouſneſſe of men, forbad by their lawes that any man ſhould demaund a dower with his wife (a neceſſarie and profitable decree;) by which he was condemned, that being a long ſuitor to the daughter of *Pyſander*, and promiſing her marriage in her fathers life time, repudiated the contract after his death, becauſe he dying poore, her dower did not anſwere his expectation. *Ælian. lib. 6. de Var. Hiſtor.* Amongſt the Hetrurians it was held baſe and ignoble, and abſolutely forbidden by their inſcribed ſtatutes, for a man to ſend tokens or gifts to her whom he affected; accounting them no better than bribes or mercenarie hire, not fit to bee thought on in ſuch a ſacred commixion, where nothing ſhould bee meditated ſaue ſincere loue and coniugall pietie. The Ægyptians were ſo oppoſite to demaunding of portions with their wiues, that they called all ſuch as receiued them, no better than ſlaues to them and their dowries. Now touching bridall gifts and preſents, It was an antient cuſtome amongſt the Greekes, that the father, the day after the ſolemniſation of the marriage, ſent to the bride ſome ſpouſall offerings, which they called *Epanlia dora*, they were vſhered by a beautifull yong

Of Nuptiall Dowries.

Of Nuptiall Gifts or Preſents.

lad

lad attyred in a long white veſture reaching to his heele, bearing in his hand a bright burning taper: in order followed after him all ſuch young men and maides youthfully attyred, that brought the preſents; one preſented Gold, another Gemmes, a third a Baſin and Ewre with other Plate-diſhes, a fourth Boxes of Alablaſter full of ſweet Oyles and Vnguents, a fift rich Sandals or Slippers, with other neceſſaries belonging as well to the whole houſe as to their priuat bed-chamber, *Alex. ab Alex. lib. 2. cap. 5.* *Solon* to this marriage-offering allowed onely three ſorts of garments for the Bride to bring with her, beſides ſuch ſmall gifts as were tendered by the kindred, friends, and houſhold ſeruants. A damoſell of Lacæna being poore, and demanded, What Dower ſhe had to bring to her husband, and to marrie her with? anſwered, *That which was left mee as an inheritance from mine anceſtors, namely, Vertue and Modeſtie*; Ingeniouſly inferring, that there is no more commendable Dower to be expected in marriage, than Chaſtitie and vncorrupt Manners. The daughters of *C. Fabritius*, *Cn. Scipio*, and *Manius Curius*, becauſe their fathers left them not portions ſufficient to beſtow them according to their byrth and qualitie, had their Dowers allotted them from the common Treaſurie. There was a Law amongſt the Romans, That no Virgins Dower ſhould exceed the ſumme of ten thouſand pieces of Siluer: But after, that limitation was taken away, and brought to fortie thouſand and vpward. Inſomuch, that *Metulia* (becauſe the Dower of which ſhe poſſeſt her husband, amounted to fiue hundred thouſand pieces) had a ſirname beſtowed vpon her, beeing euer after called *Dotata*. In ancient times the husbands wooed their Brides with a Ring of Iron, without any Stone or Gemme, but meerely circular and round; by that denoting the parſimonie of diet, and frugalitie in liuing. *Homer* (the Prince of Poets) hauing no wealth with which to beſtow his daughter vpon a thriftie citiſen, gaue her onely an *Epithalamium*, with certaine Cyprian Elegies; for ſo *Pindarus* and *Ælianus*, *lib. 9.* affirme. The Carthaginians gaue no Portions with their Virgins, but were onely at the charge of the Nuptiall feaſts, which grew to be immoderate and waſtfull. Amongſt the Indians, none can clayme a greater Dower with his wife than the price of a yoake of Oxen; neither can he marrie out of his owne Tribe. The Aſſyrians brought their nobleſt Virgins into the marketplace, and their prices there publikely proclaymed by the Cryer, whoſoeuer wanted a wife, and would reach to the ſumme propounded, might there be furniſhed; and he that had not readie money, if he could put in good ſecuritie, it was held ſufficient. The like cuſtome was amongſt the Babylonians; in which they obſerued this order, They firſt ſet out to ſale the moſt ingenuous, and beautifull, and thoſe at an high rate; and when they were put off, they brought forth the worſer featured, euen vnto the degree of deformitie, and then the Cryer proclaymes, That who will marrie any of them, he ſhall haue ſo much, or ſo much, to recompence her fouleneſſe, or lameneſſe. And this money which ſells them, is collected from the ouerplus of the price of the other: ſo that the beautie of the faire ones, helpes to beſtow and diſpoſe of the foule. The Maſſilienſes would not ſuffer any man to receiue with his wife more than an hundred pieces of Gold. Amongſt the Cretans, halfe the brothers eſtate was conferred vpon the ſiſter, to make her a Dowrie. The antient Germans, when they had made choyſe of ſuch with whom they meant to marrie, at their proper charge prouided them of Dowries. Which cuſtome euen to theſe later times hath beene continued amongſt the Cel-

Metulia Dotata.

Celtiberians, who dwelt in a part of the Pyrenes, a Prouince which is now called Biskay, *Fulgos. lib.2.cap.1.* And with the Dower which he sent, he was tyed to present her likewise with a Horse bridled, a Sword, a Targuet, and an Armour, with a yoake of Oxen. And these were held to be the most assured Pledges of Coniugall loue, without which no Nuptials were legally solemnized. *Alexand. ab Alex. lib.2.cap.5. Idem, lib.4.cap.8.*

Of Nuptiall Ornaments, Pompe, Feasts, *Epithalamions, &c.*

Nuptiall Ornaments.

AMongst the Greekes, the Bride was crowned with water-Mints, or Cresses: her head was kembed with a piece of a Lance or Speare of a Fencer, with which some man had beene slaine; it was called *Calibaris*, which imported, that the new-married Bride should bee as coniovnedly commixt with her husband in mutuall affection, as that Speare was inward in the transi-pierced bodie, when it was drawne from the wound: A strange Ænigma it appeares to me; howsoeuer, it is so recorded. Her hayre was parted the one way and the other, leauing a seame in the middest, that her forhead and face might be the plainlyer discouered. Some interprete it as an Embleme, that she might be the breeder of a warlike and valorous issue; or else, that by that ceremonie she should euer acknowledge her selfe obsequious to the will and pleasure of her husband, *Alexand. ab Alex. lib.2.cap.5.* In other places of Greece the Brides heads were couered with a Veyle, to signifie her bashfulnesse and modest shame: It was of Clay-coloured Silke, by which colour the Matrons of the most temperate life and modest carriage, denoted vnto the world their continence and vertue. Amongst the Athenians, the Bridegroome kept his Bride concealed and couered at home in the place where she was after to be devirgined; the doores of the house were adorned with white Wooll, and crowned and beautified with Lawrel, which were first touched by the Bride, who annointed the posts and daubed the thresholds with Swines grease, or the fat of Wolues, to preuent all Pest, or pernicious diseases from euer hauing entrance into that house. Some vsed to sprinkle their heads with a rough kind of hearbe called *Carix*, much like vnto Broome, with the fruits of Palme-trees, with Pulse or Pease, and with a kind of powder which belongs to Painting: this office was still performed by new seruants, at their first entrance into the houses of their maisters. The Law of *Lycurgus* amongst the Spartans was, That the Bride should cut her haire, and putting her selfe into mans habite, be brought into her chamber by the Bride-maids, who had before prepared it; and being left by them, the Bridegroome then entred, and first vnlooſing her Virgin Girdle, hee had free libertie of congression. In Bœotia their Virgins were crowned with a wreath made of the hearbe called Sperage. In the Isle Cous the husbands were compelled to enter the Bride-chamber, attyred like women. It was an vse amongst the Locrenses, for the Matrons to picke and gather selected flowers to make garlands for the Brides; but such as were bought for money, were held vile and contemptuous. The antient Latines, as well the Bride as Bridegroome, wore Ribbands and Laces partie-coloured, White and Purple: so likewise they are apparrelled in checkred garments, of the same colours; or else their neckes are put into one yoake (a ceremonie they haue) of which *Iuno*, the goddesse of Marriage, is called *Iugalis*;

Iugalis; intimating, that with concordant minds and equall ſufferance they ſhould beare all diſtreſſes and diſaſters. All Marriages amongſt the Luſitanians were celebrated in Roſe-coloured garments, or elſe not permitted. The Chelidonian women that had proſtituted themſelues to ſtrangers, went with halfe of their faces open, the other halfe couered, elſe it was not lawfull for them to be ſeene abroad. They wore Girdles of Sheepes wooll wouen, about their Waſts, which was faſtened about them with an *Herculean* Knot, which was not lawfull for any to vnlooſe, but either in the Bride-bed, or in the celebration of the Sacreds; in which they obſerue a kind of *Omen*, that they ſhould prooue as fruitfull in the propagation of iſſue, as *Hercules* was in getting of children. The German Virgins, when they prepared to giue meeting to their betrothed, and ſo to proceed to the Coniugall ceremonie, put on a ſtraight or plaine garment, ſuch a one as they in ſome places call a Huke, and ouer that a Cloake without ſpot or ſtayne, bearing a garland wouen of Veruaine, an hearbe dedicated to *Venus*, with other ſelected flowers intermixed. And ſo much for their Habite and Nuptiall Ornaments vſed amongſt forraine Nations: I will now giue you the deſcription of a Bride, in her way to the Bride-chamber.

Deſcriptio Egredientis Sponſæ.

The Bride comming out of her chamber.

At length comes forth the Bride (in all parts rare)
Full ripe for man (of Venus *the iuſt care:)*
A Virgins face, a Virgins chaſt attire
She weares. Now modeſt bluſhes kindle fire
Within her baſhfull cheeke, which by degrees
Growes ſtill more hot, and warmes all that ſhe ſees.
The youthfull frie, diſperſed here and there,
On tip-toe mooue, to ſee this ſtarre appeare,
And riſe with ſuch refulgence: on each hand
The aged Fathers and the Matrons ſtand,
And make a reuerent Lane for her to paſſe:
She makes them thinke vpon the time that was,
Their prime, their youth, their ſtrength (now gone and waſted)
And Nuptiall ſweets, which they before haue taſted.
On ſtill ſhe goes, and by the armes her lead
Two Ganimedes: *where ſhe vouchſafes to tread,*
The Earth would haue her feet ſtill to inſiſt,
As loth to part with what ſo late it kiſt.
Still further ſhe proceedes vpon the way,
With her looſe locks the Winds delight to play,
And Boreas *(as if once againe turn'd Louer)*
Blowes off her Veyle, the better to diſcouer
So rare a Beautie; and amaz'd, dare ſweare
A new Orythea *doth in her appeare:*
He wantons with her garments, to behold
Her pictured Veſture, clouded late in Gold;
Did not her modeſt hands her coates keepe downe,
Hee'd blow her bare, then ſeize her as his owne.
Thus habited was Argiue Hellen *ſeene,*
When Menelaus *made her Spartaes Queene.*

The

The Goddesses celestiall, when they trace
The milkie path to Ioues *high Pallace, grace*
Their rich attyre no better, scarce so well:
They in some one thing 'boue the rest excell,
But she in youth, strength, state maiesticall,
In vntoucht puritie, pulchritude, all
That beautifies the Sex. Thus is the Bride
Brought to the place, where she must now reside.

Egrediens Sponsus.

The Bridegroomes first appearing.

See from another part the gates spread wyde,
From whence the Bridegroome issues tow'rds the Bride,
A Youth of the first haire, whose tender skinne
Yet neuer rasor felt, his budding chinne
(Saue Downe) can nothing show: vpon him flowes
A curious mantle, which he careless throwes
About him with neglect, as skorning pride,
The ground thereof in Tyrian Purple diae,
And mixt with golden Wyres; for vnderstand,
'Twas wouen with his carefull mothers hand;
About the edge double meanders run:
'Twas long in worke, but against this day done.
His count'nance loftie, and his shoulders spred,
As sometimes we haue seene gods figured:
In whose bright eye the life of youth doth shine,
And as the day-starre from the Oceans bryne
Where he hath newly wash't himselfe, appeares,
And as he mooues, the place about him cleeres;
So he, his star-like eyes ayme at the place
To which he hasts, his deere loue to embrace:
Loue troubles him, whil'st she attends him still,
Till entring, hee finds time to gaze his fill,
And feasts his eyes vpon his souereigne blisse,
That done, they first take hands, embrace, then kisse.

Oblatio munerum, or the Offering.

The Nuptiall Offering.

The young men with their Presents next proceed,
With an affected gate, they neither speed,
Nor doth their pace seeme tarde, but on row
In order march, to make the goodlier show.
(Their parents set about them) now behold,
The first a rich roabe offers, stain'd with gold,
Figured with beasts and birds and creeping things.
Talents of gold and yuorie the next brings,
One an embrodered Chaire, and then another
A Cabinet, which for the time doth smother
Iewels, and Gemmes. The Tables seeme to bend
And swell with golden heapes the offerers send,
Of Coyne and Plate, the next before them throwes:
Chaplets, set round with stones to decke their browes,

To her a hand-maid's giuen, at either breſt
A ſucking babe; the morall is expreſt,
In fertile marriage, as he would haue ſed
Loe here the faire fruits of a nuptiall bed.
Foure young men, and as many Virgins ſtand
Obſequious all to hers and his command.
Their hair's alike (as 'tis the cuſtome) ſhorne,
And all their neckes rich chaines of gold adorne.

The Epithalamium, or Nuptiall ſong.

The mothers then, with more than common care
Make buſineſſe, and beſtirre them; who prepare
To leade them to their reſt, whom as they bring
Neere to the chamber doore, the Quirers thus ſing:

Oh you moſt Faire, moſt Chaſt, and meriting Bride,
Of a like Husband; now to ſports vntride
Applie your ſelues: and may your Nuptiall ſheetes
Flowe and abound with all delicious ſweetes:
Oh may Lucina *when her childing growes*
Be preſent, and releaſe her painefull throwes:
Prooue fruitfull as the Vine, let Bacchus *fill*
Her cup to th'brim, with iuices that diſtill
From his choice Grapes: the husband in all places
Skatter ripe Nuts, with Ribbands and with Laces;
The Altars hang and deck, ſince he hath got
To lodge with him, a Virgin without ſpot,
A Flower, a Vertue, Glorie of man-kind,
And of her Sex the pride, ô may you find
Long dayes of ioy, nights ſhortned in your reſt,
And as your parents are in you, liue bleſt
In your faire Iſſue, you are happie then,
Harke, harke, to this, the Fates cry all Amen.

The Nuptiall Song.

A Ceremony, for them to caſt Nuts about, vſed amongſt the Romans.

Ingreſſus in cubiculum, i. *Their entrance into their bed-chamber.*

Being entred, and the bed with all things fit,
Vpon the ſide therof a while they ſit,
When (left alone) they talke, and toy, and ſmile,
She whil'ſt ſhe can, the time ſeekes to beguile,
Till ſuddenly her cheekes are all bewept,
To looſe ſo ſoone what ſhe ſo long hath kept,
And oft ſhe caſts her eye vpon the place
Where ſhe's to wreſtle, and ſhe hides her face,
But thinking on't, nor dares to enter in,
Doubting what's lawfull, ſtill to be a ſin:
He with ſuch gentle force compells the laſſe,
As would not breake her were ſhe made of glaſſe,
So loath he is to hurt her, yet he throwes
Her ſoftly downe and to her ſide then growes,

Their going to bed.

Venus *begins to teach them a new trade,*
The marriage queene here playes the chambermaid;
Iuno *her selfe, who's now officious growne,*
And there attends to teach them warres vnknowne,
Th'whilst he seekes for babyes in her eyes,
Feeles her white neck and yuorie brests, that rise
Like two white snowie Hills, and still doth praise
All that he feeles or touches; then thus says,
Oh fresh and flowrishing Virgin, now my Bride,
And are you growne at length thus neere my side?
Of all my hopes the store-house and the treasure,
My long expected, now my latest pleasure:
My sweet and deerest wife, this could not be,
Nor happen thus but by the gods decree,
And will you now tht power of Loue withstand?
At this she turnes, and stayes his forward hand,
Trembling to thinke on that which was t'ensue,
Or prooue the thing which yet she neuer knew.
'Twixt Hope and Feare, she thus replyes, Oh faire
And lonely Youh, list to a Virgins praier,
By thee I intreat, by those which got thee, such
Thy parents (loe) I onely begge thus much,
Pittie my teares, put me to no affright,
I onely craue repriue but for this night.
With that she seemes intranc't, and prostrate lyes,
Hath not one word to vtter more, nor eyes
To see her selfe vnuirgin'd, winckes, lyes still,
And since he needs must, lets him act his will:
Betwixt them two they quench their amorous Fires,
She, what she feares, he hath what he desires.

The Nuptiall Song.

A Ceremony for them to call Nuts a-bout, vsed amongst the Romans.

I dare proceede no further with the Author, whose conceit I haue borrowed, but his words not altogether imitated; those that haue read him I make no question, will say I haue broke off and shooke hands with him in good time, and as farre as I haue gone hand in hand with him, rather added to his inuention, than any way derogated from his stile, or detracted from his conceite; therefore I pause and now proceede to the Nuptiall Pompe, vsed amongst forreine nations, according to my promise.

Their going to bed.

Nupriall Pompe.

Pausonias hath left related, That it was the custome amongst the Grecians, for the bride to bee placed betwixt her betrothed husband and one of her next of kindred, and so in a Chariot (which was called by them *Parochus*) to be drawne thorow the streetes, the Axel-tree thereof at her comming home was taken off and burned before the gates of her house, to signifie that she must euer after be an housewife and keepe within, as a faithfull and industrious ouerseer of their domesticke affaires and businesse. It was the fashion in other Prouinces of Greece, that those of lower degree (I meane the brides) when they were conducted home to their husbands, a young Boy went before them hung round with Oaken leaues and Acornes, bearing on his arme a wicker Basket full of bread; who all the way cryed aloud, *Efugi malum, & inueni bonum, i.* I haue shunned the bad, and found or

Venus

made

made choyse of the good. As she enters the doores, there the bridegroome stands readie to receiue her, the children demaund wall-nuts, which are cast vnto them in aboundance. Amongst the Rhodians, the bride is called from her fathers house by the common Cryer,& by him conducted to the bed of her betrothed. The Romans obserued another custome: Their brides were not to touch the ground or pauement with their feet, but were snatched vp in their armes and borne vpon their shoulders, and as if shee were rapt and forcibly against her will hurried to her bedchamber: so *Plutarch* affirmes, others adde, That their haire was braided & combed with a peece of a souldiers speare, intimating that they were now valiantly and resolutely to enter a new warr and skirmish. Amongst the Lusitanians, she was not permitted either to walke her selfe, or be led to her nuptiall Chamber, but the yong men came, and with pretended rudenesse and force snatched her from the armes of her mother, as if according to the Roman custome shee were rauished thence; before them went a piper & one that sung an Hymenæan song, all her alliance and kindred attended her, of whom one bore a Distaffe with Towe, another a Spindle, next her a young man and a maide that had their parents liuing, one lighting them with a taper whose staffe was made of a Pine-tree; and with these ceremonies shee was conducted to her bride-bed.

Sacred Auguries and Nuptiall Expiations,&c.

THe Auspices or Auguries, were Southsayers and such as vsed to handfast or contract marriages, and these were still consulted with, as well in vndertaking Warres as propounding Nuptialls, as also in most of their publique enterprises or priuate imployments: these diuined either from the voyces or by the flying of birds. The women supt with their husbands the first night in their beds as they lay together, which seemed to be an inuitation of the gods, Because *Iupiters* banquets are (as some report) after the same manner celebrated, for he still feasted in his bed, and *Iuno* and *Minerua* sitting in chaires or vpon benches, *Valer. lib. 2. cap. 1.* The Athenians at their bridalls had the roome fumed with the skin of a blacke dogge, burned in the fire, his priuie parts were buried vnder the threshold of the doore; at the outward gate was hid in the Earth the snowt of a Wolfe, & these they held to expell all Effacinations and Witch-crafts from the house: others vse a Fish called *Stella Marina* or the Sea-starre, which sprinckled with the blood of a Wolfe preserued the marriage couple from all dangers or disasters. *Cynxia* and *Gamelia Iuno* were deuoutely celebrated in Hymenæan contracts. In all their sacrifices they tooke from the entrailes the Gall of the beast, and buried it in an obscure and remote place not far from the Altar, thereby signifiing that all marriage ought to bee without gall or bitternesse. Amongst the Boetians and Locrensis no contract was held firme vnlesse they had before offered at the Altar of the Virgin *Euclia*. In Rome there was a custome of old, that all maides before marriage should kneele some certeine houres in the Temple of the god *Futinus* (whom wee may tearme the god predominant in the act of Copulation) and of him intreate happie successe in their future congression. The Etrurians in their Hymenænan bargaines from the noblest to the lesse qualified, slew hogges in their sacrifices, by that calling the gods to witnesse, That their league and couenant was from thencefoorth inviolable not to be altered but by lawfull Diuorse, Death, Captiuitie, or Slauerie and

Alex. ab Alex. lib. 1. cap. 24.
Cinxia.
Gamelia.
Euclia.

losse of freedome. Many other are reckoned vp by *Alex. ab Alex.* too tedious here to insert: a word or two of their Hymnes and Nuptiall Inuocations.

Hymnes and Inuocations.

The antient Greekes vsed a kind of Verse, which they called *Amboeum carmen*, the same which (they say) was sung by the gods at the brydalls of *Peleus*, the father of *Achilles* and *Thetis*. *Aristophanes* in *Auibus* saith, That they were wont to cry aloud, *Humin Ho Humenai Ho Humin*. In other places, at their marriages, the Matrons held the Tapers and Torches, at which time were sung *Fescinini*, which were broad and bawdie Verses: and they being ended, that which they call the solemne and sacred Hymne in the Athenian Espousals, was sung;

Bonos ama timidos repelle, &c.

Loue those that good are, and the fearefull shun;
Obseruing these, thou do'st what's to be done.

Plato in *Gorgia* affirmes, That at Nuptiall Feasts was vsed to be sung this short Hymne following:

Formosum esse & diuitem & bene valere,
Summum existimari bonum.

To attaine the soueraigne blisse, let vs implore
Health, Wealth, and Beautie, then we need no more.

The Romans (as *Liu. lib. 1. Decad.* and *Plin. cap. 2. de viris illustribus*, affirme) in all their celebrations called aloud vpon the name of *Thalassius*, which they held as an *Omen* to their future successe and prosperitie. Their Brides, when they entred into the houses of their husbands, whilest their feet were yet vpon the threshold, inuoked the name of *Caia Cecilia*, by another name called *Tanaquilla*, continuing and not surceasing to iterate that name from the doore till she came into the Bride-chamber. *Tanaquilla* was the wife of *Tarquinius Priscus*, king of the Romans, for temperance, modestie, vertue, and all the accomplishments that best grace a woman, most eminent; thus intimating, that by remembring her name, they might imitate her life. All other Ornaments layd apart, there was onely borne before them a Distaffe and a Spindle: and thus the mothers of *Martia*, of *Portia*, of *Lucretia*, were first vshered to their Nuptiall chambers.

Caia Cecilia, or *Tanaquil.*

Touching their Diet, *Solon* published a Law, That no Virgin might be permitted to enter the Bride-bed, if at supper her husband and shee had not before tasted of a Quince-Peare, which they call *Malum Cydonium*. The Naucratians in all such Feasts forbid both Egges, sweet-meats, or any confection in which there was Honey: Amongst them no seruice was admitted sauing Skallions, or such roots as were diuided into cloues, Pine-apple Nuts, the iuice of the hearbe called Rochet, and Pepper, and these were in the place of a Banquet. Amongst the Persians, the husband was not permitted to come to visit his Bride, vnlesse he had first eaten an Apple, or else tasted of a sweet Rush called *Squinanthum*, or Camels meat; neither might he eat of any thing else for that day. Amongst the Babylonians they bedded not, without red Storax first tasted. The Carthaginians in their *Hymenæan* Feastiuals sliced the fish called a Tunny, without the eating of which there was no perfect and absolute celebration. *Alex. ab Alex.* From their Feasts I come to ceremonies obserued concerning the copulation in or before Marriage: and of that briefly.

Nuptiall Diet.

Amongst

Amongst the Troglodítæ, their betrothed Virgins were first brought forth by their neereſt kinſmen and allyes, and by them promiſcuouſly proſtituted. After which time, they betake themſelues to all ciuilitie and continence, which whoſoeuer was knowne to violate or digreſſe from, was moſt ſeuerely chaſtiſed, without all commiſeration or pitie. The ſame cuſtome is obſerued amongſt the Gymneſians, the Lydians, and the inhabitants of the Iſlands Baleares. The Andrimachides (a people of Africa) before they can beſtow their daughters, offer their Virginities to their Princes firſt, and ſuch as he beſt affects, he vitiates at his pleaſure, and then they are permitted to marrie. The like cuſtome was held in Scotland: but ſince the Chriſtian Religion was there profeſſed, that Law hath beene abrogated; onely the maids redeeme their Virginities with a certaine piece of money, and by that Tenure their lands are held to this day. The Volcinienſes are tyed to a more baſe ſeruitude, becauſe they are compelled before marriage to proſtitute their free daughters to their ſlaues and ſeruants. *Alex. ab Alex. lib. 1. cap. 24.* *Herodotus* writes, That the Adyrmachidæ preſent their daughters maidenheads firſt to their king, ere their betrothed husbands can be admitted any congreſſe with them. The Babylonians neuer haue companie with their wiues, but they before ſitting about a fire, make a fume of a ſtrong ſent, which they ſnuffe vp at their noſthrils; by the Authors deſcription, it ſhould not much differ from that which we haue now in ſuch frequent vſe, and call Tabacco: In the morning they both waſh, before they touch any Veſſell whatſoeuer. The Spartans (by the Decrees of *Lycurgus*) in all their Bridals, the man ſtill came into the womans chamber, the Light being firſt extinct; where (with baſhfull feare, and a religious kind of modeſtie) they performed the offices of Nature, Loue, and Cuſtome.

Nuptiall Copulation.

The Coniugall Loue of Women towards their Husbands.

HAuing done with the ſuperſtitious ceremonies of the Gentiles concerning Marriage, as farre as *Polyhimnia* or Memorie will helpe me; I will now proceed with ſome few remarkable examples of Coniugall Loue, being an argument that cannot be too oft remembred, nor ouer-much handled, I begin with the women of India. Theſe, according to the cuſtome of the country, being many married vnto one man, he is no ſooner dead, but they all contend together which of them was of him in his life time beſt beloued; and if it cannot be determined amongſt themſelues, they bring the controuerſie before the Iudges, and plead as earneſtly to accompanie him in death, as for ſome great fortune and honour: ſhee amongſt the reſt that preuailes, exults with ioy, as hauing attained a great victorie, when being led by her beſt friends and neereſt of kinred (partakers with her in the ſame triumph) vnto the place where her husbands bodie is readie to bee conſumed; with a pleaſant and merrie countenance ſhee caſts her ſelfe into the fire, and is there burned with him together; the reſt that ſuruiue and were depriued of this laſt honour, conſume the remainder of their liues in great diſcontent, ſorrow, and anguiſh. Of this cuſtome *Cicero* remembers vs, *Tuſc. Queſt. lib. 5.* *Valer. Maxim. lib. 2. cap. 1.* *Alex. ab Alex.* *Ælianus, Egnatius*, and others. This funerall ceremonie, as *Fulgoſ. lib. 2. cap. 6.* is continued amongſt them vnto this day: alluding to this purpoſe, is that of *Propert. lib. 3.*

Indian women.

Fœlix eò is lex funeris vna maritis, &c.

Which I thus paraphraſe in Engliſh:

You Eaſterne Husbands, in your funerall Lawes
Moſt happie, and their firſt inuentors wiſe,
In which you are more famous then, becauſe
On you the bluſhing morning firſt doth riſe.
When Death hath with his laſt mortiferous wound
The Husband ſtrucke, his laſt Rites to prepare,
A pious troupe of Wiues engirt him round,
Drying their moiſt cheekes with their ſcatt'red haire,
Who ſtriue which ſhall aſſociate him in fate,
And bed with him together in the flame;
To liue beyond him, is a thing they hate,
And he once dead, life is to them a ſhame:
She that can die with him, hath her deſire,
And leapes with ioy into the funerall fire.

Thracians. The like is obſerued by a people of Thrace, that inhabite a little aboue the Creſtonæans. They likewiſe are delighted with pluralitie of wiues; who after the deceaſe of their husbands enter into the like contention, as the women of India; and ſhe that is Victoreſſe (as if glorying in ſome great conqueſt, adorned in her beſt and richeſt ornaments) is with great ceremonious pompe (amongſt all her kindred and allyes) conducted vnto the place where his bodie is to be interred: where being ſlaine by her next of kinne (as the beſt office he can doe her) ſhe is buried in the ſame graue with her husband, *Herod. lib.* 5. Geates. The wiues amongſt the Geates repayre to their husbands Sepulchre, and holding all life tedious and burthenſome without them, offer their bodies willingly either to the ſword, or to the fire. Catheoreans. The cuſtome of the Catheoreans was, That when the Bride choſe her husband, ſhe made a couenant with him, at his death to be burnt in the ſame Pile, Herulians. *Alex. ab Alex. lib.* 1. *cap.* 25. The women amongſt the Herulians (a people that inhabite beyond the riuer of Danubius) repayre to the graues of their husbands, and iuſt ouer-againſt them, ſtrangle themſelues. Which marriage-loue appeares the more ſtrange, becauſe the men are of that barbarous and inhumane incontinence that they hold it no ſhame to leaue the ſocietie of their women, and haue congreſſion with brute beaſts. *Bonifacius* in his Epiſtle vnto king *Ethelbaldus*, as *Gulielm. Malmsbur. lib.* 1. *cap.* 64. *de Anglia* relates it, ſayth, That the Winedi are the worſt and the moſt naſtie people among the Germans; Winedi. yet their wiues are of that incomparable zeale and pietie toward their husbands, that ſhee is held to be the moſt laudable and prayſe-worthie, that with her owne hand kills her ſelfe, to burne with him in his laſt funerall fire. From the generalitie of women, I deſcend to particulars. Admirable was the loue of *Phila* towards her husband king *Demetrius*, and haughtie and magnanimous her ſpirit; *Phila.* who receiuing newes of his defeat in battaile, and that his whole armie being diſperſed and ſcattered, he was retyred into Caſſandria; dranke poyſon, and ſo died. The wife of *Straton*, Prince of Sydonia, when the citie was ſtraitly beſieged by the Perſians, her greateſt care was, leaſt the perſon of her husband ſhould fall into the hands of the mercileſſe enemie, which ſhe purpoſed to preuent by death. When therefore ſhee heard they had skaled the walls, and were readie to be inſtantly poſſeſt of the towne, and ſeize vpon the perſon of her husband,

The wife of *Straton.*

husband, ſhe ſnatcht from him his ſword, with which ſhe firſt ſlew him, and then (laying out his bodie with as much comelineſſe as the ſhortneſſe of the time would permit) after fell vpon the ſame ſword; thus by voluntarie death preuenting the diſhonor of captiuitie. *Fulgoſ. lib. 4. cap. 6.* *Fannia*, the daughter of *Arria* the younger, wife to *Pætus Patauinus* (before remembred in her braue and heroick death with her husband) was the Spouſe of *Heluidius Priſcus*, who followed him in all his exile, euen to his vnfortunate and moſt vniuſt death: ſhe was the third time confined, from the reigne of *Tiberius Nero* to the death of *Domitian*. *Plinie* with infinite prayſes applauds the incomparable vertues of this *Fannia*, with both the *Arriaes*, in *Lib. 9.* in his Epiſtle to *Quadratus*, and in his ſeuenth to *Genitor* and *Priſcus*. *Triaria* was the noble and chaſt wife of *L. Vitellius*, brother to *Aul. Vitellius* the Emperor, who as *Hypſicratæa* followed *Mithridates* in all his combuſtious warres, ſo ſhe neuer forſooke her husband, but was preſent with him in all thoſe ciuile diſſentions againſt *Veſpaſian*. And the night when *Vitellius* her Lord with a great armie of ſouldiers inuaded and entred the citie Terecyna, ſhee preſented her ſelfe in the middeſt of the ſlaughter, not onely daring but doing equally with the moſt valiant, killing on all ſides, till ſhee had hemmed her ſelfe in with dead bodies, ſlaine by her owne hand; ſo bold and magnanimous a ſpirit had the coniugall loue to her husband impreſt in her: Her memorie is made famous by the ſame Author. *Antonia Flaxilla* (by ſome called *Archona*) when her husband *Priſcus* was found guiltie of the Pyſonian Faction, and for that cauſe exiled by *Nero*, and when ſhee might haue enioyed all the plentie and abundance in Rome, left all the pleaſures and delights of the citie, to accompanie her deſolate Lord in his penurious and vncomfortable baniſhment. Her example *Egnatia Maximilla* imitated, who likewiſe aſſociated her husband *Gallus*, guiltie of the ſame Conſpiracie with *Priſcus*. *Fulgoſ. lib. 6. cap. 7.* From *Iacobus*, the ſonne of *Viſon Caſſannus*, amongſt many other Captaines that reuolted, there was one eminent in that Rebellion, called *Pandoerus*, who had a moſt beautifull young wife (her age exceeded not ſixteene yeeres) to whom he was ardently and in conioyned loue affected. He being by her often earneſtly entreated to forbeare all conflicts with the enemie, but by no meanes either mooued by her teares, or perſwaded with her interceſſions and prayers (perſiſting reſolute for a preſent encounter) ſhee then begged of him, That before he haſarded himſelfe to the extremitie of danger, hee would firſt take away her feares, by tranſpiercing her with his ſword: which when he likewiſe denyed, he preſently left her, and gaue ſignall of battaile; in which conflict he was vanquiſhed and ſlaine, his Tent rifled, his wife ſurpriſed, and committed into the hands of one of the chiefe Captaines belonging to the king: who pittying her teares and ſorrow (to which her feature and beautie gaue no common luſtre) made inſtant ſuit vnto her, to make her his wife. Shee (whileſt ſhee could) put him off with all poſſible delayes: but after perceiuing, that what hee could not compaſſe with her good will, hee purpoſed to attaine vnto by compulſion and force, ſhee craued onely ſome few houres of deliberation priuately to her ſelfe: which graunted, and beeing retyred, ſhee firſt writ in a ſhort Scedule theſe words, *Let none report, that the wife of* Pandoerus *harboured ſo little loue, as to out-liue him.* Which Note leauing vpon the Table, ſhe tooke a ſword then hanging in the chamber, with which ſhe immediately diſpatcht her ſelfe of life, and ſo expired, following him in death, with whoſe life ſhee could be

Fannia.

Triaria.

Antonia or *Archona.*

Egnatia Maximilla.

The wife of *Pandoerus.*

no longer delighted. *Ibidem*. Equall in all Matrimoniall pietie with this Ladie, was *Cecilia Barbadica Veneta*, who after the death of her husband *Philippus Vedraminus*, by no counſaile, comfort, or perſuaſion, could be woon (either by her kindred or friends) to taſte the leaſt food whatſoeuer, or giue anſwer to any word that was ſpoken to her; in which ſilence and conſumption, ſhee (after ſome few dayes of vnſpeakable ſorrow) breathed her laſt, *Egnat. lib.4. cap.6.* *Petrus Candianus*, after the deceaſe of his firſt wife eſpouſed a ſecond, called *Walberta*, the daughter of *Vgon* one of the Princes of Italie, who liued with him in all obedience, with a religious obſeruation of true coniugall loue and pietie, neuer forſaking him in any diſaſter, but attended him with her young ſonne in law *Vitalis*. The Duke her husband being after ſlaine by the Venetians in a ſeditious mutinie, *Vitalis* eſcaped the furie of the Maſſacre, and fled, but ſhee ſtayed to abide the vtmoſt danger, with the bodie of her dead husband, meditating all poſible meanes to reuenge the death of her husband vpon the Conſpirators: but her womanniſh inabilitie not preuayling, ſhee likewiſe ſecretly left the citie, and followed her ſonne *Vitalis*; in whoſe ſocietie ſhee fled to *Adeleta*, the wife of *Otho* the German Emperour, who at the ſame time reſided in the citie Placentia: but after long vaine interceſſion (ſeeing her hopes and purpoſes quite fruſtrate) ſhe retyred againe to her owne citie, where ſhe liued a ſad and ſolitarie life, ſtill inuoking the name of *Petrus Candianus*, with whoſe name in her mouth ſhe not long after deceaſed. *Egnat.* (the remembrancer of the former Hiſtorie) ſpeakes likewiſe of *Franciſcus Foſcarus*, another Duke of Venice, who married a ſecond wife out of the noble Family of the *Nana*, with whom he conioynedly liued long and had by her hopefull iſſue: But the Senate in his age depriuing him of the Principalitie, with the griefe thereof he retyred himſelfe into the moſt antient houſe of his owne Family, and there (after three dayes) died. Whoſe bodie, when the Fathers would haue had brought forth to a ſolemne and Princely Funerall, becauſe he had once beene their Duke and Soueraigne, ſhe ſhut her gates againſt them, blaming their former ingratitude, alledging, ſhe had both wealth and will ſufficient (without them) to beſtow vpon him the lateſt rites due to a worthie and royall husband: And though the Fathers were inſtant vpon her, firſt with entreats, and after menaces, yet ſhe conſtantly perſiſted in her reſolution, not ſuffering them once to approach the place, much leſſe to take thence the bodie where ſhe had carefully beſtowed it; ſtill exclayming on the Senates mallice, and the Common-weales ingratitude, who to their former wrongs went about to adde this new iniurie, not to leaue him in death to her, whom they had ſo periuriouſly in life forſaken. Notwithſtanding theſe exclamations, they ſhut her vp in her chamber, and perforce tooke thence the bodie, all the Fathers attending vpon the Hearſe, vpon which they beſtowed a ſolemne and a pompous Funerall. The greater their counterfeit ſorrow was outwardly, the greater was her inward and eſſentiall griefe, ſtill more & more weeping, euery ſucceeding day adding to her teares, to thinke that her Princely husband ſhould in his death be for any courteſies at all beholding to his enemies; deſiring, that he (whom from his Principalitie they had degraded, and compelled to a priuate life) might onely by her and from her haue had a priuate Funerall: with whoſe choyſe affection, and rare Coniugall pietie, I haue broke off, to enter vpon a new Proiect.

Cecilia Barbadica.

Walberta.

Adeleta.

The wife of *Franc. Foſcarus*

De

De Lænis, *or of Bawdes.*

FRom the honor of Women, I now come to the disgrace and shame of their Sex, in which I will striue to bee as briefe as I know the verie name to bee to all chast mindes odious. *Sotades Marionites Cinedus*, that is, one abused against nature or addicted to preposterous Venerie, was a Poet and writ most bawdie and beastly Iambicks in the Ionicke tongue, which he intituled *Cinædi*; in which were described the formes and figures of seuerall new deuised Lusts (and before that time) vnheard-of prostitutions: Of whom *Martiall* thus sayes,

Nec retro lego Sotadem Cinædum.

Neither doe I read Sotades Cinædus *backeward.*

For as *Valeterran. Lib.* 17. *Antropoph.* relates, his verses were all to bee read backeward, least their included nastinesse might appeare too plaine and palpable, *Tranquil.* reports of *Tiberius Cæsar*, That hee had built Cellers and Vaults, in which all kind of lusts and monstrous congressions were practised in his presence, which would offend any modest eare but to heare related. The Emperour *Domitian* succeeded, if not exceeded him in those detestable and diuilliſh abhominations, Hee as *Suetonius* affirmes, deuised that which was called *Clinopales*, *i.* The wrestling in the bed; he was often seene to bath himselfe and swimme in the companie of the basest and most common strumpets, hee stuprated his brothers daughter yet a Virgin, after shee was contracted to another man. *Cratinus Athenienſis* the Comicke Poet, was so dissolutely addicted both to Wine and Venerie, that hee hung his chamber round with Glasses, the better to discouer himselfe in his own vnnatural and beastly prostitutions. The like some of our scandalous Grammarians most falsly would asperse vpon *Horace*. *Suet.* confers the like vpon *Tiberius*, as likewise *Gyrald. Dial.6. Hiſtoriæ Poetarum. Elephantis Philænis* and *Aſtianaſſa* writ bookes of the seuerall wayes of Congression, with the pictures of them inserted; but of them I shall speake further in the title of the Poëtesses, but before I come to those shee-monsters in particular, I will remember some few men infamous in the like kind. *Eraſmus* in *Chiliadib.* speakes of one *Clobulus* a most wicked He-bawde, who kept in his house two most infamous strumpets, whose bodyes he prostituted for money to all strangers, and what the whoores could not extort from them, hee himselfe would robbe them of, from whence came the prouerbe, *Clobuli ingum*, which was still in vse when two knaues of like dishonestie were seene to haue friendship and socitie together. *Timæus apud Eraſmun* speakes of one *Cymarus* a Selenusian Bawde, who all his lifetime promised to leaue his ill gotten goods to the Temple of *Venus*, in whose seruice he had got them; but at his death they were all squandred and lost, by the direption of the multitude. One *Cippius* counterfeited himself to sleepe and snort, that others with the lesse feare or doubt might haue free intercourse and carnall societie with his wife; an argument that hee was not haunted with the fiend called Iealosie, from him grew the adage which *Cicero* vsed in an epistle to *Fabius Gallus*, *Non omnibus dormio*, *i.* I sleepe not to all men. *Lucilius apud Beroaldum. Catullus* remembers vs of the Bawde *Silo*, and *Guido* of one *Bitraphus* that made his wife basely mer-

mercenarie. *Cai. Ticinius Minternenſis*, prouoked his wife to inchaſtitie for no other reaſon than to defraud her of her ioynter. *Gemellus* one of the Tribuns in Rome, a man of a noble familie, yet was of that corrupt and degenerat condition, that he made his owne Pallace no better than a common ſtewes, in ſo much, that in the Conſullſhip of *Metellus* and *Scipio*, hee ſuffered two great Ladies *Mutia* and *Fuluia* (innobled both waies in their families) with the noble child *Saturnius* to be vitiated in his owne houſe. *Clemens Alexandrinus Lib. 3. Stromatum* and *Euſeb. Lib.* 4. haue left remembred, that the Arch-heriticke *Nicolaus* hauing a faire wife, and beeing reprooued of Iealoſie by the Apoſtles, to ſhow himſelfe no way guiltie thereof, hee brought her into the publique aſſembly, offering her freely vp to the proſtitution of any man whatſoeuer; more (in my mind) offending in his too much remiſneſſe, than before in his ouer great ſtrictneſſe. Nay leaſt this deteſtable ſinne ſhould want a countenancer, euen from royaltie, *Lycoſthenes* in his Theater of Humaine life, tells vs of *Henricus Rex Caſtalionenſis*, who ſhamed not to bee a Bawde to his owne Queene, you may reade further of him in the Spaniſh hiſtorie by the title of *Henrie the Vnable*. Now of She-Bawdes, and of them briefly. *Plutarch* in the life of *Pericles* reports, That *Aſpatia* his ſole delight, made her houſe a Stewes, in which the bodies of the faireſt young Women were made common for money. It is reported, that *Calliſtion* ſirnamed *Proche*, being hyred to lye with a common fellow or bond-man, and by reaſon of the hot weather beeing naked, ſhe eſpyed the markes and skarres of blowes and ſtripes vpon his ſhoulders; to whom ſhe ſayd, Alas poore man how came theſe? he willing to conceale his baſe condition anſwered, That being a child hee had skalding hot Pottage poured downe his necke, I beleeue it (ſayth ſhee) but ſure they were *Calues Pottage, or made of Calues fleſh*, promptly reproouing his quallitie, becauſe ſlaues eate Pottage made of Veale, and the things with which they were laſhed and skourged were made of Calues-skinnes. *Eraſm. Apotheg. 6. Dipſas* is the name of an old Bawde in one of *Ouids* Elegies, whom for inſtructing his miſtreſſe in the veneriall trade, he reprooues in theſe verſes.

Mutia.
Fuluia.

Of him came the Nicolaietans.

Aſpatia.

Calliſtion or *Proche.*

Dipſas.

Eſt quædam (quicunque volet cognoſcere lenam
Audiat) eſt quædam nomine Dipſas anus.

If any man an old Bawde liſt to know,
'Tis the crone Dipſas *ſhe is titl'd ſo.*

Of the Bawde *Quartilla* I haue before giuen you a true character from *Petronius Arbiter*. *Tacitus lib.* 17. puts vs in minde of *Caluia Criſalpina*, who was the ſchoole-miſtreſſe of *Neros* Lures, a fit tutereſſe for ſuch an apt and forward pupile. In my opinion to be wondered at it is, that theſe beeing paſt their owne actuall ſinnes, wherein too much facietie hath bred ſurfet, or the infirmitie of age, or diſeaſe, a meere diſabilitie of performance; yet euen in their laſt of dayes, and when one foot is alreadie in the graue, they without any thought of repentance or the leaſt hope of grace, as if they had not wickedneſſe ynough of their owne to anſwere for, heape vpon them the ſinnes of others; as not onely intycing and alluring Virgins and young wiues to that baſe veneriall trade, and the infinite inconueniences both of Soule and bodie depending thereupon, but to weare their garments by the proſtitution of others, and eate their Bread, and drinke Sacke and Aqua-vitæ by their

Caluia Criſalpina.

their mercenarie ſweat; and ſo baſe an vſurie and vncomely a trauell of their bodies, as is not onely odious in the eyes of Man, but abhominable in the ſight of Angells. This apprehenſion puts mee in mind of what *Cornelius Gallius* writes in a Periphraſis of old Age, which I hold not altogether impertinent to be here inſerted. Theſe be his words: Of Age.

Stat dubius tremulusq́ ſenex ſemperq́ malorum
Credulus, & ſtultus quæ facit ipſe timet,
Laudat preteritos, preſentes deſpicit annos
Hoc tantum rectum, quòd facit ipſe, putat, &c.

What he ſpeakes of the old man, may be as well appropriated to the aged woman; his Verſes I thus Engliſh:

The trembling old man he is doubtfull ſtill,
And fearefull in himſelfe of that knowne ill,
Of which hee's author, and in this appeares
His folly, to be cauſe of what he feares.
Paſt yeeres heel' praiſe, the preſent hee'l deſpiſe,
Nought ſaue what's his, ſeemes pleaſing in his eyes.

It after followes:

Hæ ſunt primitiæ, &c.

Of Death theſe the firſt fruits are, and our fathers
Declining towards the Earth; ſhe her owne gathers
Into her ſelfe, though with a tardie pace.
We come at length; the colour of the face,
Our habit, nor our gate, is ſtill the ſame,
Nor ſhape that was, yet all at one place ayme.
For the looſe garments from our ſhoulders ſlides,
And what before too ſhort ſeem'd, now abides
A trouble to our heeles: we are contracted,
As if (of late) in a new world compacted,
Decreaſing ſtill; our bones are dride within,
As ſeemes our fleſh ſhrunke in our wither'd skin.
We haue ſcarce libertie on Heau'n to looke,
For prone old Age, as if it in ſome boooke
Meant to behold his face, lookes downe-ward ſtill,
Prying where he th'indebted place might fill,
From whence he firſt was borrowed, and the ſame
Matter returne to Earth, from whence it came.
We walke with three feet firſt, as infants creepe,
Next crawle on foure, as if the ground to ſweepe.
We follow our beginning, all things mourne
Till to their generation they returne,
And fall vpon the breſt where they were nurſt,
That goes to nothing, which was nothing firſt.
This is the cauſe that ruinous Age ſtill beates
Th'Earth with th'ſtaffe he leanes on, and intreates

A place to reſt in, as if he ſhould ſay
(With often knocking) mother giue me way,
At length into thy boſome take thy ſonne,
Who faine would ſleepe now all his labour's done.

Let this ſuffice as a ſhort admonition to theſe old corrupters of Youth.

De Guloſis & Vinolentis, i. *Of Women addicted to Gluttonie, and Drunkeneſſe.*

OF theſe there are not many left to memorie, the reaſon (as may bee coniectured) is, becauſe to ſeeme the more temperat, being inuited to publique Feaſts and Banquets, many of them will dyne at home before they come, eating in priuat and drinking in corners. Of men for their incredible voracitie, there are preſidents infinite, I will giue you onely a taſt of ſome few, and thoſe not altogether common, and with them to compare ſome women. I will paſſe ouer *Eriſichthon* remembred by *Ouid*, *Ctæſias* by the Poet *Annaxilas*, *Morichus* obſerued by *Ariſtophanes*, *Melanthius* by *Suidas*, *Theagines* by *Rauef. Textor* (who at one meale eate vp a whole Bull in imitation of *Milo*, who deuoured an Oxe at a breakefaſt) *Pub. Gallonus* by *Lælius* ſirnamed *Gorges*, as alſo thoſe Roman Emperours infamous for the inſacieties of their Throats and Bellyes, as *Tiberius Nero*, *C. Caligula*, *Nero*, *Galba*, *Vitellius*, *Ælius Verus*, *Plautianus*, *Seuerus*, *Anton*, *Heliogabalus*, *Bonoſus*, *Maximinus Imperator*, *Firmius*, *Galienus*, *Auguſtus*, the moſt moderate in dyet of them all able to ground a Hiſtorie. *Petrarch* remembers mee of one *Hugotio Fagiolanus* a Prince, who after many rough and tempeſtuous ſtormes of Fortune, as his laſt refuge retyred himſelfe into the pallace of *Caius Magnus* Duke of Verona, *Hugotio* being then an old man, where hee was magnificently feaſted and receiued, more like a father reuerenced, than a gueſt entertained; vpon a time diſcourſe being commenced at table concerning eating and deuouring ſtomaches, where many of rauenous and inſaciat appetites were remembred; *Hugotio* being a man fat, groſſe, and of an extraordinarie bulke, began to recite many vnbeleeuable things concerning his appetite in his youth. One *Petrus Navus* ſitting then at table, a man of a readie and accute wit, thus replyed, Wee wonder not ô Prince, at theſe ſtrange and maruelous things which you haue alreadie related, hauing concealed greater than you haue yet ſpoken of, for there is none here but knowes that at one dinner you deuoured the two rich dukedomes of Luca and Pyſa; in theſe few words reprehending both his incredible voracitie and diſcommendable prodigalitie. As a fit match to this great eater, *Ælianus* puts vs in mind of *Aglais* the daughter of *Megacles* a ſhe-minſtrell, who at one meale vſually deuoured twelue pounds of fleſh, foure great loaues of bread, by the Grecians called *Choenices panum* (a Chœnix contained a meaſure of a quarter of a peck, which was as much as a man was allowed to eate in one day) to which ſhee vſually drunk foure Congiumus of Wine, euerie one conteining ſix Sextaries, & is according to our meaſure, a Gallon and a Pint. *Timocreon* of Rhodes for his guloſity in meat & wine, was cald *Hellno*, which ſignifies an inſaciable glutton, after his death this epitaph was inſcribed vpon his tombe-ſtone:

Aglais.

Multa

Multa bibens, tam multa vorans, mala plurima dicens
Multis; hic iacco Tymocreon Rhodius.

Much drinking, eating much, and much ill speaking, I
(Of many) here beneath this stone Rhodian Tymocreon *lie.*

The ill drinking of Healths.

What shall I now thinke of *Agarista* the daughter of *Clisthenes*, who it seemes had an extraordinarie good stomach, since *Aelianus* in his twelfth booke tells vs, that when *Smindrides* of the citie Sybarita came to visite her as a suitor, he sent before him a thousand Cookes, a thousand Bird-catchers or Fowlers, and a thousand Fishermen to catch fishes, and all to the furnishing of one table. *Astidamas Milesius* being inuited to supper by the Persian *Ariobarzanes*, he alone deuoured what was prouided for himselfe and all his other guests. It is read likewise of *Gathis* queene of Syria to bee so gluttonous, that shee caused an Edict to be published with a great penaltie depending vpon the breach therof, That it was not lawfull for any subiect to tast or eat fish, vnlesse she were inuited to the feast. *Rauisius. Philoxenus Eresius* the son of *Leucadius*, a Parrasite, for his gluttonie was called *Philodipnos*, by others *Philichthis*, by *Aristotle*, *Pachemerus*, and in his third book *Ethicorum*, *Opsophagos*, because (as *Melanthius* before him did) hee wished his necke so long as a Cranes, that hee might bee the better delighted in the swallowing of his junkets. If any dish were set before him that realished his pallat, hee would purposely cast therein some nastie or noysome thing offensiue to the guests, that they abhorring the tast thereof, hee might haue the libertie to deuoure it alone: he being set at *Dionisius* his Table, and a small Mullet beeing placed before him, when the greater were set at the vpper end of the boord, he took the little fish and held the mouth thereof close to his eare, which *Dyonisius* obseruing, asked what his reason was to doe so? who presently answered the king, that he was inquiring of that small fish concerning *Nereus* and *Galatæa*, to be resolued of some Sea newes; but the young Mullet excused himselfe by reason of his youth and iunioritie, but commended him to those his elders and greaters aboue, from whom he might be better satisfied. *Dyonisius* pleased with his ieast, reached him downe the bigger fishes on which he fed to his content. This *Philodipnos* dyed in Syracusa, after he at one meale had deuoured vp a whole Porpoise of two cubits long, all saue the head. *Gyrald. Dial. 9. Histor. Poetarum.* Though not for such voracious deuouring, yet for her profuseneſſe and prodigallitie in dyet, *Cleopatra* the last queene of Ægypt is remarkable, who as *Sidonius* testifies of her, at one supper to which she inuited *Marc. Antonius*, bestowed an infinite masse of treasure, one dish in the second course being valued at two hundred and fiftie peeces of gold; more famous she was for her draught in which she drunk vnto him, in which she pownded a Pearle that was valued at no lesse than the ransome of a king. From eating I come now to drinking. The Greekes in all their feasts and celebrations, vsed at first small cups and moderate draughts, but after, boles of greater receit and deeper quaffing healths, in so much it grew to a prouerbe, if any man tooke an extraordinarie draught, he was sayd, *Greco more bibere*, that is, to drinke after the manner of the Gretians. *Alex. ab Alex. lib. 5. cap. 21.* sayth, That there was a law amongst them established, that such as would not freely take the round as it past, must depart the place. They vsed at those publike meetings, in their cups to salute the gods, and in turning vp the bottome of the bole or glasse at the end of euerie draught, to nominate them.

Agarista.

Gathis.

Cleopatra.

The first drinking of Healths.

them. At the chusing of their Magistrates, or conferring any new Honors vpon a man, they drunke to him in a cup brimmed with wine, as a confirmation of his dignitie: And from them it may be coniectured, these drunken Healths (so frequent in these dayes) had their first originall. I need not reckon vp any great Drinkers of old, or deriue the custome from antiquitie, since this age in which wee liue, is not able to equall them onely in deepe carowsing, and quaffing, but farre to exceed them in strange and new deuised Healths: nay, there is now scarce any meeting without superfluitie of wine, and drinking, euen to surfet. *Adrianus Berlandus, Centuria prima*, reports, That a young man being at a banquet, was accused for many scandalous and calumniated words spoken against a Priest: for which being questioned and cited before the Iudges, a question was demaunded him, Why he durst speake so contumeliously against a man of his holy profession and sacred Order? who answered, Should he inuite me againe vnto the like Feast, and plye me so fast with wine as he did then, I should not onely be apt to maligne and reuile, but beat out of the roome (if they were then present) the twelue Apostles. The Iudges by this vnderstanding that his contempt onely proceeded from the excesse of wine, dismist him vnpunished, and vpon the Prieft that had first inuited him, and after accused him, they layd this Penance, That hee should taste no wine for foure whole dayes together. Old *Ennius* (notwithstanding these effects) neuer buckled himselfe to the writing of any braue Heroicke Verse, before his braine was moistened, and his Muse kindled and awaked with the spirit of the Grape: of whom *Horace*,

Ennius ipse pater nunquam nisi potus ad arma
Prosiluit, &c.

They need no further explanation, the former words expresse them fully. *Tiberius* was so addicted to immoderate cups, that being in the campe, the souldiers vsed to nick-name him, and in stead of *Clodius* called him *Caldus*; for *Tiberius*, *Biberius*; and for *Nero*, *Mero*; all of them reproouing his intemperate Vinositie. *Iuuenal* in his Satyrs reports one *Lanfella*, a woman, for an incontinent wine-bibber. *Martial* taxes another, called *Myrtale*, for her insatiate drinking; but becausse her breath should not smell of the Grape, shee vsed to temper her wine with the leaues of Lawrell: His words be these:

Lanfella.
Myrtale.

Fœtore multo Myrtale solet vino
Sed fallat vt nos, solia deuorat Lauri.

Myrtale *drinkes much wine: which to excuse,*
Least that her breath thereof should stinke, and smell,
To deceiue vs, she in her cups doth vse
To haue her wine with Lawrell temp'red well.

Fescenina.

The like Epigram he hath, *Lib.* 1. of another called *Fescenina*, a great drinker of wine, whom hee brands for her intemperance. In so great a custome was this rioting in drinke growne, that when the great and sumptuous Espousals of *Hyppolita* and *Alphonsus* were celebrated by king *Ferdinand* his father, where euerie thing was carryed with extraordinarie magnificence and state, as well the Martiall Exercises abroad, as the Maskes, Reuels, and priuate

priuate ſports within, which extended not onely to condigne praiſe, but admiration of all the ſpectators: and all theſe Paſtimes, Feaſts, and Banquets, kept to the end with great plentie and abundance, yet without vaine exceſſe and ſuperfluitie. In the ſhutting vp of all theſe ſolemnities, one amidſt the multitude (by Nation a German) clamoured out aloud (euen to the hearing of the King, and all his Princely gueſts) in theſe words; *Oh valeant ludi quibus nemo bibit*, *i.* Happie be thoſe ſports, in which there is no exceſſe in drinking. *Pontanus.* And thus for the preſent I giue ouer Healthing.

Of Women beloued of diuerſe Creatures.

EGeſidemus vpon *Plinie* tells vs, That the child *Hermias* was ſo beloued of a Dolphin, that ſhe would come to the Sea-ſhore and ſuffer him to get vpon her backe, then ſwimme with him into the Sea: and hauing ſported with him ſufficiently bring him ſafe to Land, and then attend him the next day. It happened, that hauing long continued this loue betwixt them, vpon a time being mounted on the Dolphins backe, a ſuddaine tempeſt aroſe, by the violence of which the Lad was beaten off, and ſo periſhed in the Sea. Which the Dolphin perceiuing, and hauing loſt him whom ſhe ſo much loued, ſhe left the Water, and caſting her ſelfe vpon the drie Continent, there gaue her ſelfe vp to a voluntarie death. Of the loue of that kind of Fiſh to men and children, there are diuerſe remembrances, as of *Arion*, and others. In Argis, the child *Olenus* was affected by a Gooſe: ſo likewiſe *Lycidas*, the Philoſopher; who would neuer depart from him, nor be driuen out of his companie, but was his continuall aſſociate, in publique and priuate, in the Bath, in the Night, the Day, without any intermiſſion. *Plin. Lib.* 10. *cap.* 22. *Glauce* the Harper, was beloued of a Ramme; a youth of Sparta, by a Daw. *Nicander apud Cælium* witneſſeth, That one *Selandus*, the Butler to the king of Bithinia, was beloued of a Cocke, whom they called *Centaurus*. A Cocke doted likewiſe on a young Lad, whoſe name was *Amphilochus*, by Nation an Olenian. Why may wee not then as well giue credite, that *Semiramis* was affected by a Horſe, and *Paſiphae* by a Bull? when *Plinie* tells vs, That in Leucadia a young Damoſell was ſo beloued of a Peacocke, that the enamored Bird neuer left her in life, and accompanied her in death: for ſeeing the Virgin dead, ſhee neuer would receiue food from any hand, but ſo pyned away, and dyed alſo. In the citie of Seſtos, a young Eagle (taken in a neaſt) was carefully brought vp by a Virgin: The Bird beeing come to full growth, would euerie day take her flight abroad, and all ſuch fowle as ſhee could catch, bring home, and lay them in the Lappe of her miſtreſſe: And this ſhee vſed dayly, as it were to recompence her for her foſtering and bringing vp. At length this Virgin dying, and her bodie beeing borne vnto the Funerall fire, the Eagle ſtill attended: which was no ſooner expoſed vnto the flames, but the Bird likewiſe caſt her ſelfe, with a voluntarie flight, amidſt the new-kindled pyle, and to her miſtreſſes Hearſe gaue her ſelfe a moſt gratefull ſacrifice. *Plinie, lib.* 10. *cap.* 5. *Saxo Grammat.* in the tenth booke of his Daniſh Hiſtorie reports, That certaine young maides of a Village in Swetheland, playing and ſporting together in the fields vpon a holy-day, ſuddainely an huge hee-Beare ruſhed out of the forreſt, and ſnatched vp the faireſt amongſt them, and hurryed her away to his Denne; but gently, and without any harme: where hauing beſtowed her, long gazed on her face,

Semiramis.
Paſiphae.
A Virgin of Leucadia.
Gratitude.
A Virgin of Seſtos.

as if with a kind of admiration he grew so enamored of her on the suddaine, that in the stead of a murtherer, he became a louer, imparting vnto her all the prey that he got abroad. The sequele of this Historie (which is almost past beleefe) I am loth (for many speciall reasons) to prosecute any further here: therefore (though abruptly) I breake it off.

Of Women excellent in the Art of Painting, Weauing, &c.

INnumerable are the men that haue been excellent in the qualitie of Painting: the Catalogue of their Names (without a Capitulation of their Workes) would aske much Paper, but greater paines to set downe. Yet as of the rest, I will giue you a small taste of their exquisite dexteritie in that Art. I haue read, That *Apelles* hauing made an excellent Piece, in which he had deciphered a Horse to the life, he thought it then a Present worthie *Alexander:* and comming to present it to the king, hee onely gaue it a neglected looke, neither praysing it, nor discommending it, but found other discourse. The Painter still holding it vp, *Bucephalus* (on whom the king was then mounted) casting his eye vpon the Table, fell a neighing, thinking the liuely effigies had beene a liuing Beast. Which *Apelles* obseruing, could no longer containe himselfe, but cryed out aloud; O *Alexander*, I now well perceiue thy Horse hath better iudgement in Painting than thy selfe. *Zeuxes* being almost with him equally famous, *Apelles* maligning that any Painter should be named whilest hee was yet aliue, tooke occasion in an humour, to make a purposed Iourney to giue him visitation, but especially to obserue the manner of his shop, and worke-house: and crossing an Arme of the Sea, hee came to the citie where *Zeuxes* then liued; and enquiring out his house, was directed thither, where knocking, the maid came to the doore; *Apelles* asked her for her maister: shee told him, hee was gone into the Towne about very serious occasions, and was not then within; but I pray (Sir) when my maister returnes, who shall I say was heere to speake with him? *Apelles* spying a faire Table hanging in the shop, readie to be wrought, but no worke therein, and the Pensils and Colours all readie by it, By thy leaue maid (saith hee) and entring the shop, chused out a Pensill, with which hee onely drew a curious small Line crosse the Table, almost of that fineneſse to deceiue the eye: which hauing suddainely ended, Tell thy maister (saith hee to the maid) That hee that drew this Line, was here to haue spoken with him, and so away hee goes: who was no sooner out, but *Zeuxes* returning, and asking her, If any man had beene there to aske for him in his absence? shee told him all, and shewed the Line drawne vpon the Table; on which hee looking with admiration, suddainely broke out into an acclamation, saying, *This could neuer haue beene done, but by the hand of* Apelles; and instantly sent vp and downe the Towne to seeke him. In the Interim (this president being still standing before him) in a kind of emulation, it animated him to aduenture on something worthie the sight of *Apelles*; when chusing out another colour, differing from that *Apelles* had wrought, he with his Pensill cut the first Line iust in the middle with a kind of miraculous stedfastnesse and euenneſse: when glorying in his worke (which indeed was rare) Now tell the Painter (saith he) if he come againe to enquire of me, that I haue been since at home, witnesse that, and shew him the Table;

and

and so retyred himselfe into the inner part of the house. Soone after comes *Apelles*, and askes the maid, If her maister had beene yet at home? Yes Sir (saith she) and bad me shew you this, and aske you how you like it. *Apelles* wondered (as thinking it had scarce beene to be found in Art) and was startled at the first; but as one that had neuer beene equalled, and loth now to be exceeded, he againe tooke the Pensill, and altering the colour, in the very life and spirit of Art he diuided the (almost inuisible) Line of *Zeuxes*, parting it in the middest, with such a constant proportion, that it seemed altogether to exceed the practise of Science. Which hauing done, Now (saith hee) commend me once more to thy maister, and aske him from me, If this last Line hath not made good the imperfections of the former: at which word *Zeuxes* appeared, and before he had the power to giue him any salutation (looking vpon what he had done) acknowledged him Victor, yet held it no dishonor to him to be so ouercome. This Table was after held as a rare and an vnparalleld maister-piece, and being sold for a great summe of money, as a choyse Iewell hung vp in the Capitoll of Rome, where it was long preserued, euen till time had defaced the colours, and raced out the memorie thereof. Amongst thousand Excellencies both in their Workes and Inuentions, these shall suffice in this place: I now come to my Women Painters.

Tymarete, the daughter of *Mycon*, or *Mycaon* (a man eminent in that qualitie) amongst other curious Pieces (wrought by her owne hand) made that admirable Picture of *Diana*, which was hanged vp in the Temple of Ephesus, clayming prioritie aboue many that proceeded from the best Artists: Shee flourished in the time that *Archelaus* reigned in Macedonia: *Plinie, Lib.35. cap.11.* *Irene* was the daughter and scholler of the Painter *Cratinus*: shee was famous for pensilling the Maid, whose effigies was kept as a Relike sacred to Memorie, in the citie Eleusina. *Calipsoes* excellencie was expressed to the life, in drawing the old Iugler *Theodorus*. *Alcisthine* limned a Dancer and shee-Minstrell, and by that got her a name amongst the best. *Aristarete* was the daughter and scholler of the Painter *Marchus*, and drew *Æsculapius*. One *Olimpias* professed the same Art, and instructed many schollers; amongst whom (as *Plinie* saith) was *Autobulus*. *Lala Cyzizena* liued a perpetuall Virgin, and was the sole daughter of *Marcus Varro*: shee practised in Rome, and drew both with the Pensill and with a sharpe-pointed Quill, called *Cestrum*: shee cut in Iuorie. Shee medled not with the Faces of men, but women only; shee made her owne Picture from a Looking-glasse: shee was commended for the nimblenesse and dexteritie of hand, for none euer equalled her in quicknesse; and for curiositie, she exceeded two of the greatest and best practitioners in her dayes, *Sopylon*, and *Diouisius*.

Tymarete.

Irene.

Calipso.

Alcisthine.

Aristarete.

Olimpias.

Lala Cyzicena.

From Painting, I come to Weauing: The practise of which was held in great vse and estimation amongst Princesses, and the chiefe Matrons; in which to be excellent, was held as a prime honour. The Exercise thereof was accounted a commendable thing in Wiues, and a great signe of womannish modestie in Virgins. It was first brought from the Phrygians to the Romanes. King * *Attalus* was the first that deuised to weaue with threads of Gold. It grew to that reuerent and respected custome, that sisters for their brothers, mothers for their sonnes, and women for their husbands, with their owne hands weaued Cloakes and Gownes. And therefore the Romanes in all their Marriages, caused

* From him all rich and costly Arras Hangings are called *Attalia.*

the new married Virgins to preſent their husbands with a Diſtaffe, Thread, and Spindle: it is a cuſtome which the Iberians ſtill obſerue; as alſo, That whatſoeuer their women firſt ſpinne, and after weaue, is brought to be viewed in publique, and rated; ſhee that hath done moſt, and beſt, hath ſo much the more reſpect and honour, *Alexand. ab Alex. Lib.* 4. *cap.* 8. Amongſt the Phœacenſes, the men mind onely Nauigation, and the women Texture and Weauing; but amongſt the women of Perſia it is held a great diſhonour to lay her hand to the Webbe, or Needle. *Penelope* (by the teſtimonie of *Homer*, and other Poets) in this Art was excellently practiſed; of which came the Prouerbe, *Tela Penelopis & Icariotis*, The Webbe of *Penelope*, or *Icariotes* (becauſe ſhee was the daughter of *Icarus.*) *Virg. Ænead. Lib.* 5. nominates one *Pholoe* to be eminent in that exerciſe. *Plin. lib.* 11. *cap.* 22. conferres the inuention of Weauing vpon *Pamphile*, the daughter of *Plates*, who deuiſed it in the Iſle Coos. In this, *Acecaus Patarenſis*, and *Helicon Cariſtius*, exceeded all others: theſe two brothers woaue and embrodered a Veſture and a Hood for *Pallas Poliades*, who was honoured in the Temple of Athens, which was done with ſuch vnimitable cunning, that thereupon came the Adage in Greece, if any thing were curiouſly or exquiſitely performed, it was called, The Worke of *Acecæus*, and *Helicon*. Aboue others moſt magnified by *Ouid, Metamorph. lib.* 6. is *Arachne Lydia*, the daughter of *Idmones*, whoſe mother was borne in the ſmall citie Hypepis: ſhee hauing by many degrees exceeded all mortall women, and that without difficultie durſt compare with *Minerua* her ſelfe, who for her boldneſſe and pertinacie ſhe turned into a Spyder. Her controuerſie with *Pallas*, is with great elegancie expreſſed in *Ouid*. *Alexander* of Macedon, and *Octauius Auguſtus*, the one wore a Garment woauen by his Mother, the other a Mantle, by the hands of his Wife. Theſe Ladies had ſequeſtred places in ſome part of their Pallaces, and kept their handmaids and damoſells at worke; of which, theſe two potent and mightie Queenes diſdayned not to bee the dayly Directoreſſes and Ouer-ſeers. *Alexand. ab Alex. cap.* 4. *lib.* 8. Part of the Wooll which *Tanaquil* ſpunne, with her Diſtaffe, Spindle, and Slippers, were long time reſerued as ſacred Reliques in the Temple of *Ancus Martius*, as alſo a Kingly Garment or Imperiall Roabe, woauen quite through with Rayes and Flames of Gold, wrought with her owne hand, in which *Seruius Tullius* oft went in ſtate, and ſat in the high Iudgement-Seat, in the Capitoll. *Varro apud eundem*. By the Law called *Pagana*, all women were forbidden to ſpinne or draw out any thread in the ſtreetes, or the common high-wayes, becauſe they held it ominous to the proſperitie of the Graine ſowne in the Earth, or the Fruits bloſſomed, or growing vpon the Trees, as the ſame Author teſtifies. *Auſonius* ſpeakes of one *Sabina*, not onely excellent in this Science, but a Poet withall, which he left to poſteritie in one of his Epigrams:

Penelope.

Pholoe.
Pamphile.

Arachne.

Olimpias.
Lyuia.

Tanaquil.

Sabina.

Siue probas Tyrio textam ſub tegmine veſtra
Seu placet inſcripti commoditus tituli, &c.

Which is thus Engliſhed:

If thou affect'ſt a purple Roabe,
Woauen in the Tyrian ſtaine,

Or

Or if a Title well inscrib'd,
By which thy wit may gaine;
Behold her workes vnpartially,
And censure on them well:
Both, one Sabina *doth professe,*
And doth in both excell.

And thus I take leaue of weauing, for Memorie now transports me to another Argument.

Of Women Contentious, and Bloodie.

Textor in his *Officine* remembers vs of one *Kailla*, who was of that barbarous and inhuman crueltie, that being at dissention with her husband *Vazules*, she hauing banished all coniugall pietie and pittie, caused his eyes to be digged out of his head, spending the remainder of his age in vncomfortable darkenesse. These subsequent stories of flintie and obdure hearted women, though I could willingly haue spared them out of this worke, that the world might almost be induced to beleeue that no such immanities could euer haue place in the smooth & soft bosomes of women, yet in regard I haue promised briefly to run ouer all Ages, Features, Affections, Conditions, and Degrees, though they might perhaps haue beene thought well spared by some, yet I make no question but they might be challenged at my hands by others. The rather I present them and with the more confidence vnto your view, because, though their actions to the tender brested may seeme horrid and feareful, and therfore the hardlier to purchase credit, yet the testimonie of the Authors being authenticke and approoued, will not onely beare me out as their faithfull remembrancer, but in the things themselues fasten an inherent beleefe. I proceed therfore. *Cyrce* the Witch slew the king of Sarmatia to whom shee was married, and vsurping the regall Throne, did much oppresse her subiects: of her *Sabellicus* writes more at large. *Clitemnestra* was the wife of *Agamemnon* Archduke or Generall of the Gretians at the siege of Troy, she by the helpe of *Ægistus* (with whom she adultrated) slew her husband, of this *Virgill* speakes, *lib.* 11. *Seneca* in *Agamemnonæ* and *Iuvenall in Satyr. Danaus* the sonne of *Belus* had fiftie daughters, who were espoused to the fiftie sonnes of *Ægistus*; these made a coniuration in one night to kill all their husbands, which they accordingly did, all saue the yongest, *Hypermnestra*, who spared the life of her husband *Lynceus*, *Senec. Hercul. Fur. Alexander Phæreus*, a tyrant of Thessaly, when hee had shewed his wife naked to a certaine Barbarian, she tooke it so impatiently, that she cut his throat sleeping: *Ouid* in *Ibin. Volaterranus* reports that *Albina* daughter to a king of Syria had two and thirtie sisters, who all in one night slew their husbands, who beeing exild their countrey, landed in Brittaine; and that of this *Albina* this Kingdome first tooke the name of Albion. *Laodice* was the wife of *Antiochus* king of Syria, who caused himselfe to be cald God: She poysoned her husband because of his too much familiaritie with *Berenice* the sister of *Ptolome*. *Fabia* slew *Fabius Fabricianus*, that shee might the more freely inioy the companie of *Petronius Volentanus* a young man of extraordinarie feature, with whom shee had often before accompanied. *Agrippina*

Kailla.

Cyrce.

Clitemnestra

The wife of *Alex. Phæreus.*

Albina.

Laodice.

Fabia.

Agrippina.

Lucia. poysoned her husband *Tiberius Claudius* the Emperor. *Lucilla* the wife of *Antonius Verus* Emperor, poysoned her husband becauſe ſhe thought him too familiar with *Fabia.*

Filia Bentiu. *Galeotus* prince of Foroliuium, married with the daughter of *Ioannes Bentiuolus*, of whom being deſpiſed and finding her ſelfe neglected, ſhe hyred certaine cut-throat Phiſitians, who ſlew him in his chamber.

Ioanna. *Andreas* the ſonne of *Carolus* king of Pannonia, was ſlaine by his wife *Ioanna* Queene of Cicily, for no other reaſon but that he was idle and held vnprofitable to the weale publique.

Althæa. *Althæa* ſorrowing that her two brothers *Plexippus* and *Toxeus* were ſlaine by her ſonne *Meleager*, ſhee burned that Brand, of which the fatal Siſters had made a prediction, That his life and health ſhould continue as long as that was preſerued: *Ouid Triſt. lib. 1. Bocat. in Geneol.*

Agaue. *Agaue* a Theban woman ſlew her ſonne *Penthæus*, becauſe he would not honour the feaſt of the Bachinalls, with the reſt of the Menades: *Virgill* in *Culice.* *Erichthæus* taking armes againſt *Eumolpus*, and hauing an anſwere from the Oracle, That he ſhould haue a certaine victorie, if he would ſacrifice his only daughter to the gods; by the perſuaſion of his wife *Praxitha* gaue her vp to ſlaughter: *Euripides apud Plutarch.*

Praxitha. *Elearchus* one of the kings of Creet, at the perſuaſion of his ſecond wife *Phronima*, commaunded his onely daughter by the hand of one *Themiſones* to bee caſt into the riuer and there drowned: *Herodot.*

Phronima. *Polidice* betrayde her father king *Pletera* to *Creon* king of Thebes and cauſed him to bee ſlaine; as likewiſe *Niſus* being beſieged by *Minos*, by the treaſon of his daughter loſt that purple hayre which was the ſtay of his ſoueraigntie: *Ouid Metam.* and *Seruius.*

Polidice. *Tiphon Ægiptius*, as *Beroſus*, *Seneca*, *Diodorus*, and others relate, ſlew his brother *Oſiris* then raigning in Ægypt and gouerning iuſtly, which done hee cauſed him to be cut into twentie ſix pieces, and to euerie one of the conſpirators gaue a part, the better to ſecure him of their fidelities: but *Iſis* their ſiſter after ſhe had lamented the death of her brother *Oſiris*, by the aſſiſtance of her ſonne (who was called *Oros*) ſlew *Typhon* and auenged his death.

Iſis. *Draomitia* was a queen of Bohemia, ſhe cauſed *Ludimillia* (much deuoted to religion) to bee ſlaine: by her inſtigation her ſonne *Boleſlaus* was the murderer of his brother *Wenceſlaus*: *Volaterran.*

Draomitia. *Ludimillia.* The nymph *Lara* was of that loquacitie, that raiſing diſſention betwixt *Iupiter* and *Iuno*, by telling her of his eſcapes, that in reuenge thereof he pluckt out her tongue.

Lara. *Talantia Spartana* hauing intelligence that her ſonne *Pedaretes* tyrannized ouer the men of Chius, writ to him in this or the like language, *Or gouerne there better, or remaine there; if thou returneſt to me, thou art not ſafe:* thus admoniſhing him of better gouernment, or menacing him with death.

Talantia. *Damariana* was a woman of Sparta, and with her owne hands ſlew her ſonne, becauſe ſhee found him of a timorous condition and would not be drawne to the warres.

Damariana. *Amaſtris* was the wife of *Xerxes*, and did proſecute the wife of *Maſiſſa* the Preſident with that inhumane and barbarous crueltie, that hauing firſt ſlaine her, ſhee cauſed her breaſts to be cut off, and caſt vnto the dogges, diſmembring her of her Noſe, Eares, Eyes, Lippes, and Tongue. *Rauiſ. Textor.*

Amaſtris. *Ciſenis*, the daughter of *Diogerides* king of Thrace, was of that ſauage inhumanitie, that ſhee tooke pleaſure to ſee liuing men to be diſmembred and cut in pieces, cauſing young children to be killed and dreſt, after commanding them to be ſerued in to their parents, and to be by them eaten. *Solinus.*

Ciſenis. *Tullia*, the wife of *Tarquinius Superbus*, ſhe cauſed her Chariot to be drawne ouer the face of her dead father *Seruius Tullius*, preſently before murthered by her husband in the Capitoll. *Liuie.*

Tullia. *Irene* the

Irene. Empreſſe

Empreſſe was wife to *Leo* the fourth, and cauſed her owne ſonne *Conſtantius Sextus* to be firſt caſt in priſon, and after to haue his eyes digged out, becauſe before ſhee had by him beene expelled the Empire. *Fuluia* was the wife of *Marcus Antoninus*: and how the excellenteſt of Orators, *M. Tullius*, being dead, was tyrannized ouer by him, many Authors haue commended to poſteritie; whoſe ſacred hands and head being cut off, were nayled vnto that Pulpit where hee had often moſt learnedly declaimed. His head was firſt brought to *Anthonie*, which he cauſed to be placed before him vpon a Table, and ſcarce in a whole day could hee ſatiate his rancorous mallice with ſo ſad and pittifull a ſpectacle; but at length (as *Appianus Alexandrinus* reports) he commanded it to be tooke thence: And (as it is gathered out of the collections of *Dion*, *Pruſius*, and *Suidas*) when *Fuluia*, the wife of *Antoninus*, came to the ſight of it, ſhee tooke it in her hands, and after the breathing of many fearefull maledictions, execrations, and curſes againſt it, ſpit in the face thereof: then taking it into her lappe, with a Bodkin or Penner which ſhe wore in her haire for an ornament, pricked his tongue, which ſhe had cauſed violently to be forced out of his iawes, leaſt there ſhould be any thing wanting that might adde to an vndiſcreet womans hate and inhumane crueltie. This murther and horride act againſt ſo worthie a Senatour, hath beene deplored by many, as well in Proſe, as in Verſe; as *Portius Latro*, *Albutius Sylo*, *Caſtius Murrhedius*, and others: but none more elegantly than *Seuerius Cornelius*, in theſe Verſes of his, which we haue by tradition from *Annæus Seneca*: *Fuluia.*

Oraq́ magnanimum ſpirantia pene virorum
In roſtris iacuere ſuis, &c.

As they were at large remembred in *Crinitus*. *Euridice*, the wife of *Amintas* king of Macedonia, who had by him three ſonnes, *Alexander*, *Perdicas*, and *Philip*, father to *Alexander* the Great; as likewiſe a daughter, called *Euryones*. This *Euridice* not onely polluted the bed of her husband, but ſought his life, to transferre the Principalitie into the hand of the adulterer: and leaſt her daughter ſhould diſcouer either her whoredome or treaſon, ſhe likewiſe plotted againſt her life. The old man in the middeſt of theſe dangers dyed, leauing the kingdome to his eldeſt ſonne *Alexander*; ſhe after cauſed him to be ſlaine: A preſident of ſtrange and (almoſt) vnheard of crueltie in a mother. *Iuſtine Hiſtor. lib.*7. *Euridice.*

Spitamenes (a puiſſant Captaine that had long oppoſed *Alexander* the Great in many battailes and conflicts, with his competitor *Dahæ*) ſo dearely loued his faire wife, that he drew her to be a partner with him in his warres, and lodged her in his Tent: But being put to many affrights and diſtreſſes, (the common caſualties belonging to warre) ſhee grew ſo tyred with Alarums, tumults, mutinies, affrights, ſlaughters, and ſuch like, that ſhee dayly importuned him (being before onely vſed to feaſts, banquets, and effeminate delicacies) to ſubmit him to the Macedonian Conqueror. So long and ſo vrgently ſhe ſollicited him to peace, both by her children, her friends, and her ſelfe in perſon, that being a blunt and plaine ſouldier, traded in combuſtion (and to whom the very thought of ſubmiſſion was more odious than death) though hee entirely affected her, yet vpon a time hee aduanced his hand to haue ſtrucke her, and had done it, had not his brother come in by accident and ſuppreſt his incenſed furie: yet he concluded, That if euer after ſhe The wife of *Spitamenes.*

ſhe perſuaded him to peace, or troubled his eares with that baſe word of ſubmiſſion, that Hand which ſo long had oppoſed *Alexander* (all Coniugall amitie ſet apart) ſhould be her ſuddaine and aſſured ruine. The Ladie affrighted with the name of death, thought it no ſafetie to interpoſe ſo robuſtious and ſetled a conſtancie, eſpecially in a ſouldier dayly and hourely enured to bloud and maſſacre, therefore conſidering with her ſelfe what was beſt to be done; in meditating for her owne ſafetie, ſhe thought it better, by yeelding, to conquer, than by contending againſt power and aduantage, to be ouercome. After ſubmiſſion therefore made, and a new reconcilement eſtabliſhed betwixt them, ſhee inuited him to a banquet in her Tent (which was furniſhed with all the dainties the Campe would yeeld, and whatſoeuer rarietie remote places could affoord) where ſhe carryed her ſelfe with all humilitie and obedience. At this feaſt ſhee cauſed him to be plyed with Healths, and lauiſh Cups, till the Wine hauing got the preheminence of his better ſences, hee grew drowſie, and retyred himſelfe to his Pallat. The Tables were then withdrawne, and euerie man that was inuited, repaired either to his charge in the Armie, or to his reſt. They hauing diſpoſed of themſelues, and the place now priuate, ſhee had confederated with one of her ſeruants, by whoſe aſſiſtance, ſhee in his depth of ſleepe cut off the head of her husband, and gaue it to him. This done (hauing the Word) they paſt through the Watches and Guards, and by the breake of day came vnto the Campe of *Alexander*, deſiring to haue conference with him about affaires which concerned him neerely. The Prince vnderſtanding it was a woman, commanded ſhee ſhould be admitted into his Tent; which was accordingly done, and ſhe appeared before him all ſtayned and ſprinkled with blood (for ſhe had not yet changed her habite) at which hee grew at the firſt amaſed, demaunding the cauſe of her repaire thither? She deſired her ſeruant might be likewiſe admitted (who attended at the doore of his Tent) for hee had that about him by which he ſhould be better informed. His entrance was graunted: but being ſuſpected by the guard (becauſe they perceiued him hide ſomething folded vp in his garments) they ſearcht him, and found a head cut off, but by reaſon of the paleneſſe of the face (which was disfigured with the clottered and congealed bloud) the countenance thereof could hardly be diſcerned. The ſeruant was brought in, with the head (ſtill dropping blood) in his hand. At which the king more wondering, deſired by her to be better certified concerning the Nouell; t o whom ſhe boldly replyed, Loe here (ô *Alexander*) the end of thy many troubles and feares, the head of the great Captaine *Spitamenes*, who though my husband, yet becauſe hee was thine enemie, I haue cauſed his head to be cut off, and here preſent it vnto thee. At the horrideneſſe of theſe words, the king, with all that ſtood by, were abaſhed; euerie one glad of the thing done, but in their hearts deteſting the manner of the deed. The Ladie ſtill expecting an anſwer, *Alexander* (after ſome pawſe) thus replyed: I muſt confeſſe (Ladie) the great courteſie and infinite benefit receiued from you, in preſenting me the head of an Out-Law, a Traytor, and one that was to mee a great obſtacle and an hinderance in the ſmooth paſſage to my intended Victories; but when I vnderſtand it to be done by the hands of a woman, nay a wife, *the ſtrange horrideneſſe of the fact takes away all the thankes and reward due to the benefit.* I therefore command you inſtantly to depart the Campe, and that with all ſpeed poſſible; for I would not haue

haue the ſauage and inhumane examples of the Barbarians contaminate and infect the mild and ſoft temper of the noble Grecians: With which words ſhe was inſtantly hurried from his preſence. As noble a preſident of Iuſtice in a Prince, as it was an abhorred example of crueltie in a moſt vnnaturall wife. *Q. Curt. lib.* 8. *de Alexandri Hiſtor.* From a remorſeleſſe wife, I come now to as obdurate a ſtep-mother.

Hyppodamia.

Pelops hauing married *Hyppodamia*, the daughter of *Tantalus* and *Eurianaſſa*, had by her two ſonnes, *Thieſtes* and *Atreus*, and by the Nymph *Danais* a third ſonne, called *Criſippus*, to which he ſeemed outwardly better affected than to the former; on whom king *Laius* of Thebes caſting an amorous eye, at length ſtole him from his father. But *Pelops*, with his two ſonnes by *Hyppodamia*, made warre vpon *Laius*, tooke him priſoner, and recouered *Criſippus*: and when hee truly vnderſtood that loue was the cauſe of his rape, hee was attoned with *Laius*, and an inuiolable league of amitie combined betwixt them. Whileſt the Theban yet ſoiourned with *Pelops*, *Hyppodamia* perſuaded with *Atreus* and *Thieſtes* to conſpire againſt the life of *Criſippus*, as one that aymed at the ſucceſſion in the kingdome: but not preuayling, ſhe meditated with her ſelfe, how to deſpoyle him of life with her owne hands; when hauing conueyed the ſword of *Laius* out of his chamber, when he was faſt ſleeping, ſhe came to the bed of *Criſippus*, and tranſpierced him as he lay, leauing the ſword ſtill in his bodie, and left the place vndiſcouered, accuſing the Theban for his death: but the youth not fully dead, recouered ſo much ſpirit as to diſcouer the murthereſſe; for which, king *Laius* was acquitted, and ſhe from her husband receiued condigne puniſhment for her immanitie and murther. *Doſythæus in Pelopedis.*

Progne.

Progne, to reuenge the rape of her ſiſter *Philomela* vpon her husband *Tereus*, king of Thrace, feaſted him with the bodie of his owne ſonne *Itis*; of which, you may read at large in *Ouids Metamorphoſis*. Some women haue beene ſo vnnaturall, as to betray their fathers. After Troy was vtterly ſubuerted and deſpoyled, king *Diomede* (one of the moſt valiant amongſt the kings of Greece) in the returne towards his countrey, being by ſtormes and tempeſts violently caſt vpon the coaſt of Thrace, where *Lycas* the ſonne of *Mars* then reigned, and according to the bloodie cuſtome of the countrey, ſacrificed all ſuch ſtrangers as landed vpon his Continent; his daughter *Callirhoe* ſurpriſed with the loue of king *Diomede*, not onely releaſed him from durance, but betrayed the life of *Lycus* her father into his hands; notwithſtanding, hee moſt trecherouſly left her: for which ingratitude (and vrged with remorſe of conſcience, for prooving ſo vnnaturall vnto him from whom ſhe had her being) by ſtrangling her ſelfe, ſhee deſpairingly expired. *Iuba, lib.* 3. *Libicorum.*

Callirhoe.

Paralleld with this, is that which wee reade of *Calphurnius Craſſus*, an illuſtrious Roman, and ſent by *M. Regulus* againſt the Maſſilians, to take in a moſt defenſible Caſtle called Garætium: but by the croſſe diſaſter of fortune being ſurpriſed in the ſiege thereof, and reſerued the next day to be ſacrificed to *Saturne*, being in deſpaire either of reſcue, or life; *Beſalia*, daughter to the king (who was then poſſeſt of the Fort) falling in loue with *Calphurnius*, not onely deliuered vp vnto him the keyes of the Caſtle, that hee might freely eſcape with life, but betrayed vnto him the libertie and life of her father: but after being moſt degenerately forſaken by him, ſhe deſperately ſlew her ſelfe. *Hegeſinax, lib.* 3. *rerum Africarum.*

Beſalia.

I am wearie with ſetting downe theſe immanities in women, and *Polihimnia* now inuites me to a new argument.

Of

Of Women ſtrangely preſerued from death, and ſuch as *haue vnwillingly beene the death of their Fathers.*

Iole.

NIceas *Maleotes* (as *Plutarch* in his thirteenth Paralell teſtates) reports, That when *Hercules* for the loue of *Iole* the daughter of *Cacus* inuaded Oechalia, and ſhee abhorring the embraces of him who had before ſlaine her father, retyred herſelfe for ſafetie into the ſtrongeſt Cittadell in her countrey; in which beeing ſtraightly beſieged by *Hercules*, and the Fort readie to be ſurpriſed & taken, ſhe hauing no way to eſcape, and vnwilling to ſtand to the mercie of ſo louing an enemie, mounted vp into the higheſt Turret of the Caſtle, and from thence caſt her ſelfe headlong downe towards the Earth, but the wind gathering vnder her looſe garments ſo extenuated the fall, that ſhe came to the ground without any hurt at all; by which miraculous fortune ſhee inioyed a deſperate life, and *Hercules* a moſt deſired miſtreſſe. Anſwerable vnto this, is that which *Theophilus Italicorum tertio* relates: The Romans in the Etrurian warre, inſtituted *Valerius Torquatus* Generall of their forces, hee hauing beheld *Cluſia* the daughter of the Tuſcan king, grew innamoured of the Virgin and ſent Embaſſadors to demaund her of her father: but ſhee not willing to make any contract with her countries enemie, and her father as loth to contradict his daughter, the motion and offer of *Torquatus* was peremptorily denied; at which inraged, hee begyrt the citie with a ſtrong and fearefull ſiege, ingaging the defendants to all dangers and difficulties, in ſo much that *Cluſia* timerous of ſurpriſall, and preferring death before captiuitie, threw her ſelfe from the higheſt part of the wall, to deſtroy her ſelfe in the open view and face of the enemie: but either (as the former late mentioned) fauoured by the windes, or (as my Author tels me) greatly ſupported by the hand of *Venus*, or whether the pittious Earth vnwilling to hurt or harme ſuch faire and well featured limbes, and therefore with more than accuſtomed courteſie fauorably receiued her into her lappe, I am not certaine, but the Ladie (to the wonder of all the beholders) was taken vp whole and ſound, without wound or the leaſt aſtoniſhment, and from thence conducted to the Tent of the Generall; who becauſe he made but offer to violate her chaſtitie, the euer nobly minded Romans, not onely tooke from him the charge of the armie (alleaging that hee that could not gouerne his owne affections, was not fit to command others) but confined him into the Iſland Corſica adiacent, neere to the continent of Italie. Not much leſſe ſtrange was that of *Perhibæa*, the daughter of *Accathous*; who when *Telamon* the ſonne of *Æacus* and *Eudeides*, came into the cittie of Euboea where ſhee then ſoiourned with her father, and tooke her at that aduantage, that ſhee was by him deuirgined and deflowred, his name or perſon not being knowne by her or any, and ſo priuily eſcaped and fled away by night. *Accathous* after perceiuing her by aſſured tokens to bee growne bigge with child, and ſuſpecting it to be done by ſome one of his citiſens or ſubiects, hee was thereat ſo incenſed, that baniſhing all pietie or paternall pittie, he deliuered her into the hands of one of his captaines, commaunding him either to kill her with his ſword, or caſt her into the Sea: the ſouldier vndertakes the impoſition of his ſoueraigne vpon him, with many vowes and proteſtations to performe his pleaſure with all ſtrictneſſe and ſeueritie; but by the way commiſerating her wretched fortune, and loth to be

Cluſia.

Perhibæa.

the

the deſtroyer of ſuch youth and beautie created for better vſe: comming neere the Sea-ſhore, and ſpying a ſhip there at Anchor, he ſold her to the cheefe marchant for a ſumme of money, returning to the father with an aſſured relation of his daughters death. The marriners preſently with this faire purchaſe hoyſed ſayle, and a faire and gentle gale fauouring them, they attained vnto the port of Salamine, and there harboured, where purpoſing to make ſale of their marchandiſe, they expoſed them to the publique view, amongſt the reſt they ſet a price on the Princeſſe *Perhibæa*. *Telamon* who was duke of Salamine and then reſiant in the cittie, tooke his attendants with him, and hearing of this new marchant, went downe to the Key to take the firſt view of his goods, and prouide himſelfe of ſuch things as he wanted; amongſt all, the faire *Perhibæa* pleaſed him beſt, whoſe face he well knew and ſtill remembred what had paſt betwixt them: hee bargained for her, payd downe her price, conducted her to his pallace, and there acquainted her with the true paſſage of all his former proceedings. Within few moneths ſhee brought him a ſonne which he called *Aiax*: and this was that *Aiax Telamon*, who at the ſiege of Troy betwixt the two armies combatted with bold *Hector* in the plaine of Scamander: you ſhall reade this hiſtorie in *Aretades Guidius* in his ſecond booke inſcribed *Inſulis*. The next that inſues hath correſpondence with this. *Lucius Trocius* had a beautifull young daughter called *Florentia*, ſhee was ſtuprated by the Roman *Calphurnius*, and when the act came to the knowledge of her father, deliuered to the truſtie executioner to bee caſt into the Sea; who in the ſame manner was by him pittied and ſold to a marchant, his ſhip beeing then bound for Italie, where ſhe being expoſed to publique ſale, was ſeene, knowne, and bought by *Calphurnius*, by whom hee had a ſonne called *Contruſcus*. I proceede to ſuch as haue vnwittingly beene the death of their parents. *Florentia.*

Euenus, the ſonne of *Mars* and *Steropes*, by his wife *Alcippa* the daughter of *Oennemanus* had a beautifull female iſſue, whom hee called *Marpiſſa* who had vowed perpetuall virginitie; her, *Idas* the ſonne of *Aphareus* rauiſhed and ſtole away, which her father hearing, proſecuted him euen vnto his owne countrey, but in vaine, for not able to ouertake them, and returning without her, in greefe of his loſt daughter whom he ſo deerely loued, hee threw himſelfe into the riuer Lycormus and was there drowned; ſome thinke that by his death the flood loſt his name, and was euer after called Euenus. *Doſithæ lib.1. rerum Italicarum.* *Anius* king of the Etruſcians, hauing a rarely featured damoſell to his daughter called *Salia*, whoſe virginitie he had vowed to *Diana*, and therefore admitted no ſuitors, though many great and rich offers were made vnto her: at length, as ſhee was ſporting abroad amongſt other virgins ſhee was eſpyed by one *Calthetas*, a hopefull young gentleman and ennobled by his familie, who at the firſt ſight of her was ſo extaſide with her beautie, that maugre all feare of purſuit or danger, hee ſnatcht her vp in his armes, and vſed ſuch meanes that hee got her ſafe within the walls of Rome. Her father following the rauiſher, but not ouertaking him, was ſtrucke into ſuch a deepe ſorrow, that deſparate of all comfort or counſell, hee violently caſt himſelfe into the next Foord that parted Rome and his owne Kingdome, which euer ſince that time ſtill beares the name of Anius. *Calthetus* had by *Salia* two braue ſonnes, *Latinus* and *Salinus*, who were famous in their noble and flouriſhing iſſue, inſomuch, that ſome of the beſt and greateſt families in Rome, were proud from them to deriue *Marpiſſa.* *Salia.*

their

their anceſtrie. This hiſtorie is recorded by *Ariſtides Mileſius*, by *Alexander* and *Polihiſtor lib. tertio Italicorum.*

Of Clamorous Women commonly called Skoulds.

Cneius Pompeius to make his faction the ſtronger, by his friend *Munatius* ſent to *Cato* that hee would bee pleaſed, of his two Neeces to contract the one of them to himſelfe, the other to his ſonne: by whome *Cato* ſent word backe to *Pompeius*, That though he as a friend tooke gratefully the free profer of his friendſhip and allyance, yet beeing a man, hee had euer kept himſelfe from beeing intricated in the ſnares of women; but hee proteſted hee would adhere vnto him in a more firme league of amitie, than could be contracted by kindred, if hee would ſtudie any thing conducent and profitable for the common-weale, but againſt the publique good hee would neither giue nor take hoſtages; calling his neeces (who as ſome write were his daughters, giuen ſo in matrimonie) no better than pledges, of much future inconuenience, eſpecially in matters of ſtate, where the common-weale is diſtracted and diuided. *Eraſ.5. Apotheg. Socrates* was wont to ſay, that hee had patiently ſuffered three torments, Grammer, Pouertie, and a skoulding Wife *Xantippe*, two of which he had prettily well euaded, namely, Grammer and Pouertie, but the moroſitie of a Skould hee could neuer put off. *Anton. Parle. 2. Meleſſ. Serm. 34.* The like may be ſayd of *Sauſarion* the Comicke Poet, equally tormented with a bitter and rayling wife. *Pittacus Mitelenus* hauing married the ſiſter of *Draco* the ſonne of *Penthilius*, a proude inſolent and rayling woman, perſuaded a deere friend of his to marrie with the other ſiſter, for if hee were neuer ſo much giuen to wrath and anger, ſhee would teach him ſufferance and patience. *Laertius* when *Georgias* the Sophiſt at the ſolemnitie of the Olimpicke games, had made an elabourat Oration Concerning concord, and to perſuade men to vnitie: one *Melanthius* in the concluſion or cataſtrophe thereof ſpake aloude, This man perſuades all Greece to peace, who hauing but one wife and three maides at home, yet his houſe is neuer without clamour and diſſention, and with all his ſmooth and filed phraſes cannot make his owne peace. *Eraſm. 6. Apotheg. Mar. Pacuvius* vpon a time ſayd (weeping) to his familiar friend and neighbour *Actius (alias) Arius*, Deere friend (ſaith he) I haue a tree in my garden, in my minde the moſt prodigious and vnhappie that euer the earth produced or gaue ſappe vnto, for vpon that my firſt wife hanged her ſelfe, and after that the ſecond, and now but this morning my third and laſt; to whom *Arius* his neighbour replyde, I wonder you beeing a learned man and approoued for your wiſedome, ſhould be any way greeued at theſe ſucceſſes and chances, *Dij boni (inquit) quot tibi diſpendia arbor iſte ſuſpendit? i.* Oh you gods, how many of thy dammages and loſſes haſt thou hanged vpon that tree; and proceeded thus, *Deere friend giue me ſome of thoſe grafts and ſcientes, tha I may plant them in my orchard or garden. Valerius* records this in an epiſtle to *Rufinus*. As alſo *Cicero* reports the like of a Sicilian in 2. *de Orat.* and *Gyraldus Dial. 8. Hiſtor. Poetarum.* Euen *Cato Cenſorius* could not eſcape a brawling and crabbed wife, though he married her from an ignoble ſtocke and familie. *Guid. Bitturn.* ſayth, That *Hadrianus* had a wife called *Sabina*, hard, peruerſe, vntoward, rude in her behauiour towards her husband, and worthie

Suidas calls him *Arius.*

Sabina.

to

to be repudiated, and her bed and societie abandoned. *Alphonsus* king of Naples, demaunding of one *Antonius Panormita*, What noble Neapolitane gentlemen were delighted in Hunting, or whether any late Writer had publiſhed any Treatiſe, concerning the goodneſſe and excellencie of Dogges: To whom *Panormita* anſwered, I beſeech thee (ô king) rather aske this knight (pointing to one that was then in preſence) who can better reſolue you, who for the ſpace of fortie yeeres hath beene continually ſo conſeruant amongſt ſuch creatures, that euerie night he beddeth with a *Canicula* (which word, as it ſignifieth a Brach or Bitch, ſo it is taken for a detractor or ſnarling ſlanderer, as alſo for a Dogge-fiſh:) and proceeded, Therefore hee (ô king) can beſt deſcribe vnto you their natures and conditions. This knight of Naples (whoſe name for his honors ſake is concealed) onely ſmiled at the taunt giuen by *Antonius*, well apprehending, that by *Canicula* hee intended his wife; a woman barkingly clamorous, moſt contentious, and bitter. *Pontanus*. *Gregorius Hamburgenſis*, a famous and eloquent Lawyer (amongſt all the German practiſers the moſt approoued) when all his buſie imployments were ended in the Court of *Cæſar*, where hee was ſtayed ſome two moneths, or thereabouts; and (as wee ſay in our Engliſh phraſe) the Terme being done, and hee returning home to his owne houſe, not farre from the Towne of Nurimbutch, (where hee then dwelled) hee met with a friend and neighbour, who after ſome familiar ſalutes paſt betwixt them, told him, That his wife was liuing, and in good health at home: to whom ſhaking his head, he made this ſhort reply, *Si vxor viuit, ſane obij*, *i.* If my wife be liuing, then am I but dead; thereby intimating, that the moroſitie of a curſt wife is no better than a dayly death to her husband. *Æneas Sylu. Lib. 3. Commentar. de reb. Geſtis Alphonſi.* *Thiſponius* the Lawyer, and of the learned Councell to king *Alphonſus*, hauing at one time three hundred pieces of Gold ſtolne from him, which was part of the Dower of a peruerſe and peeuiſh wife whom hee had lately married, for which being wondrous ſad and penſiue in the preſence of the king, *Alphonſus* looking vpon him, and ſeeming to commiſerate his ſadneſſe, broke out into theſe tearmes, *O how happie a man were* Thiſponius, *if the theeues had ſtolne away his wife, and left the Gold behind them.* *Panormita, Lib. 1. de Geſtis Alphonſ.* *Euripides*, the moſt excellent of the Greeke Tragicke Poets, had two wiues; the name of the firſt was *Cherile*, or (as *Suidas* calls her) *Chærine*, the daughter of *Mneſilochus*, by whom hee had three ſonnes, *Mneſiloches* the Actor or Stage-player, *Mneſarchides* the Marchant, and the third, *Euripides* the Orator: yet partly for ſuſpition of adulterie, and by reaſon hee led with her an vnquiet life, after ſo hopefull an iſſue, ſhee was diuorced from him. After this ſeparation, hee married another called *Melitto*, who being apprehended in adulterie with *Cteſiphon* the Player, hee was ſo branded for a Cuckold, and ſo taunted and ieaſted at by the Comicke Poets in the publique Theatre, that he was forced to leaue the citie and to remoue himſelfe into Macedonia, where hee ſpent the remainder of his life in the Court of king *Archelaus*. *Gell. Lib. 15. cap. 20.* *Athenæus, Lib. 13.* *Arnus, Tarquinius*, and *Tullia*, liued together in perpetuall diſcord and diſſention, by reaſon of her vntoward and crabbed condition. *Adrianus Berlandus* tells vs of an Inne-keeper or Hoſt (a pleaſant and frolicke fellow) who when a gueſt of his complained vnto him, that he could not endure ſuch noyſe and clamour, for his

Cherile, or *Chærine*.

Melitto.

wiues tongue neuer ceaſed walking, finding fault with this thing, then that; beſides, there was no ceſſation of her perpetuall brawling and chiding with her maids and ſeruants. To whom the merrie Hoſt replyed, And I pray (my friend) is this a iuſt cauſe for your impatience, or diſcontent? What doe you thinke of me then, that for two and thirtie yeeres ſpace haue had this noyſe and clamour continually in mine eares, night and day, without ceaſing, and yet you ſee with what ſufferance I beare it; and cannot you endure it for the ſpace of a few minutes? By which words hee not onely gaue preſent ſatisfaction to his gueſt, but conuerted his wiues anger into laughter. *Seruius Tullius*, king of the Romanes, conferred his two daughters vpon the two *Tarquins*, *Aruns*, and *Superbus*: of ſeuerall diſpoſitions were the men, and of ſundrie conditions the women; as they were oppoſite in humour, they were as vnfitly diſpoſed. To *Aruns* (a man of a quiet and mild temper) *Tullia* (a Ladie bold and daring) was giuen: on *Superbus* (a Prince haughtie and inſolent) the other (beeing a modeſt and meeke Ladie) was beſtowed. Diſparitie of mindes could not brooke the inequalitie of manners: Therefore bold and bloodie *Tullia* poyſons her faire and gentle-conditioned *Aruns*; the other modeſt and mild-tempered ſiſter is made away by the proud and ambitious *Superbus*: the beſt are loſt, the worſt left. They two contract an inceſtuous Marriage, Pride with Crueltie, and Immanitie with Ambition; Murther is the ground or cauſe, and Treaſon and Vſurpation the prodigious effect: ſhee complots the death of her owne naturall father; and hee, the ruine of his liege Lord and Soueraigne: ſhee a Parricide, hee a Regicide. The king is betwixt them ſlaine, ouer whoſe dead bodie ſhee cauſed her Chariot to be drawne: Her cheekes bluſhed not, when the wheeles of her Waggon were ſtained with her fathers blood. And ſo much to giue *Tullia* a ſhort character, the moſt inſolent of Wiues, and the worſt of Daughters. Of a lower voice, ſofter ſpirit, and more temperate condition, were theſe wiues following. *Chilonia* the wife of *Cleombrotus* king of Sparta, and daughter of *Leonides*, who had before ſoueraniſed, when in thoſe ciuile combuſtions the ſonne in law had expulſed the father, and compelled him into exile, ſhee neuer ceaſed to importune her husband, till ſhee had called him home from baniſhment. But in proceſſe of time, when Fortune had turned her Wheele, and *Leonides* in thoſe diſſentions (hauing got the better) had confined *Cleombrotus*, ſhee was an hourely interceſſor for the repeale of her husband; but finding her father to bee obdure, and her ſuit by him not liſtened too, though ſhe might in all pleaſure and eaſe haue happily ſpent her age in her owne cittie with her father, ſhee rather made choiſe to be a faithfull companion in all diſtreſſes with her husband, *Fulgoſ. lib.6. cap.7.* *Anaxandrides*, the ſonne of *Leontias*, marryed with his ſiſters daughter, whom hee exceedingly loued, but becauſe ſhee was barraine and that by her he had no iſſue, the Ephori made ſuit vnto him to be diuorſed from her, and would haue compelled him vnto it: but when he had abſolutely denied to condiſcend with them in that point, they made another requeſt vnto him, That hee would take vnto him another wife more fruitfull, leaſt the moſt fortunate iſſue of *Euriſtæus* might in him bee extinguiſhed. Hee therefore at their intreaties tooke to him a ſecond wife, namely *Perinetades*, the daughter of *Demarmenus*, and ſo brought her home

Tullia, and her ſiſter.

Chilonia.

Perinetades

home to his house; where (which is strange) the two women liued together peaceably, without emulation or enuie. His last wife brought him a sonne, whom hee called *Cleomenes*: and not long after, his first wife (before barraine) made him the fortunate father of three sonnes; the first, *Darieus*; the second, *Leonides*; the third, *Cleombrotus*: but *Cleomenes* (the eldest by the second wife) succeeded in the Soueraigntie. *Herodot. Lib. 5.*

Thesca. *Thesca*, the sister of *Dionisius*, beeing marryed to *Polixenus*, who hauing entred into a Coniuration with other noble gentlemen, to supplant the Tyrant, but fearing discouerie fled for his best safetie: Vpon whose flight, *Dionisius* calls his sister into question, as one that must of necessitie be priuie to his escape. To whom shee boldly thus answered: Thinkest thou (ô *Dionisius*) thy sister to be a woman of that seruile and degenerate condition, that had shee knowne the least purpose of his retyrement, shee would not haue made her selfe a companion in all his Nauigations, and Trauailes? *Erasm. Apotheg. Lib. 5.*

Herodias. *Caius Caligula* the Emperour, hauing found *Herod* (the husband to *Herodias*) Tetrarch of Galilee, engaged in a reuolt from the Empire, with *Artabanus* king of the Parthians, amerced him in a great summe of money for that defect; and till it was leuied and payed into the Treasurie, gaue him in custodie to king *Agrippa*, whom he had found loyall vnto him, and in whose fidelitie hee much trusted. Hee after banished *Herod* into Lyons (a citie of France) with an irreuocable doome of exile imposed vpon him: but vnderstanding *Herodias* to be sister to the wife of *Agrippa* (whom hee much fauoured) out of *Herod*'s mulct, or fine, hee proportioned her a large Dower, reserued in the hands of *Agrippa* to her vse, as not dreaming shee would haue beene a companion with him in his confinement. To which extraordinarie grace from the Emperour, shee thus replyed: You (ô Emperour) as best becomes your Maiestie, speake like a royall and munificent Prince, but the Coniugall Bond of Loue and Pietie, in which I am tyed to a husband, is to me an impediment, that I am not capable of this great Largesse and vnmerited bountie. Vnmeet it is, that I (who haue beene a partaker with him in all his prosperous and flourishing fortunes) should now forsake him, and not be a companion with him in the worst that disaster or aduersitie can inflict. This noble answere *Caligula* tooke in such scorne and high displeasure, to see himselfe in magnanimitie and greatnesse of spirit to be exceeded by a woman, that hee banished her with her husband *Herod*; and the bountie (before bestowed on her) hee conferred vpon her brother in law *Agrippa*. *Ioseph. in Antiquitatibus.*

The wife of *Cleomenes.* *Cleomenes*, the sonne of *Anaxandrides* and *Perinetades* (but lately spoken of) being expulsed from Sparta by *Antigonus*, king of Macedonia, fled for refuge to *Ptolomeus*, king of Ægypt: whither his wife would haue followed him, but dissuaded by her parents (notwithstanding a strict guard was set ouer her) yet in the night shee beguiled her keepers; and hauing prouided a Horse for the purpose, posted with all possible speed to the next Port Towne, that was least suspected; where hyring a shippe, with all the Coyne and Iewels shee had then about her shee sayled into Ægypt, and there spent the remainder of her dayes with him in his vncomfortable exile. *Eulgos. lib. 6. cap. 7.* I haue but one more (gentle Reader) to trouble thy patience with at this present.

Blanca Rubea Patauina. *Blanca Rubea Patauina*, the wife of *Baptista a Porta*, betaking her selfe into the same free priuiledged Towne, of which *Bassianus* was then Gouernour,

and whither her husband for his safetie was retyred in the yeere of our Redemption 1253, when *Acciolinus* the Tyrant hauing lost Padua, and bending all his forces to the surprisall of *Bassianus*, compassing that at length by fraud and stratagem, which by opposition and violence hee could neuer haue accomplished; in the entring of which Towne *Baptista* was slaine, and *Blanca Rubea* being armed, and fighting boldly by his side till shee saw him fall, was (notwithstanding her masculine valour) taken prisoner by a souldier, and presented to the Tyrant; who gazing on her rare feature (much more beautified by the rich armour shee then had on) grew exceedingly enamoured on this manly Virago, and first with faire enticing blandishments hee courted her loue, but finding no possibilitie to satiate his libidinous affections that waye, where faire meanes fayled, hee purposed force: which to auoid, and to preuent the dishonour intended her, shee cast her selfe out from an high Bay-window, two stories from the ground; where being taken vp halfe dead, with much difficultie shee was recouered. No sooner was shee well able to walke, but the Tyrant still prosecuted his beastly and brutish desires; which shee still opposing, with that small strength shee had left, hee caused his seruants to bind her according to his lustfull direction, and not able to stirre hand nor foot, in that horrible manner rauished her. At length being loosed from those hatefull and vnsufferable bonds, shee (with what patience shee could) dissembled her griefe, and wrought so farre with some that compassioned her miseries, that shee had libertie to visit her dead husband in his Tombe, into which (with lowd shrikes and passionate lamentation) shee entred, still inuoking her husbands name, and with all the force shee had, plucked the great and ponderous Tombe-stone vpon her, the weight whereof forced the breath out of her bosome. And by this meanes shee purchased the honourable name of a most chast wife, at which her life still aymed; and a common graue with her husband, which euen in death shee most desired: one Stone beeing the couer to both their Hearses. *Bernard. Scardeonus, Lib. 3. Histor. Patauinæ.*

Varietie of Discourse concerning Women.

The daughters of *Apollo.*

APOLLO, or the Sunne, is said to haue fiue Daughters, which by their names appeare to be no other than the fiue Sences: The first is called *Pasiphae*, or Sight, of πασι φαω, *i. Omnibus apparens, i.* Visible to all; for the Sight is a Sence that hath inspection into all the rest: for the Eye sees him that calls, or clamours, beholds him that feeles, obserues those that taste, and intend such as smell. The Sunnes second Daughter, is *Medea*, or Hearing, of the Greeke word μηδ' ἰδεῖν, *i. Nullam visionem*. The third *Phædra*, or *Odoratus*, of φαιδρὸν ὄδωρ, *Afferens suauitatem, i.* Affoording sweetnesse and pleasantnesse. *Dirce* is deriued of δέρκομαι, *i. Saporis Iudex*, To iudge by taste; or *Acre Iudicare*, that is, To censure acutely. The Syrens were the daughters of the floud Achelous, and the Muse *Melpomene*, so saith *Hyginus*: others deriue them from *Calliope*. They are by the Greekes called *Tractatoriæ*, as attracting or insinuating into the eares of man by their seuerall illecebrations, or enticements; by Song, by Sight, by Custome. They are three in number; the first excels in Voice, the second in the Harpe,

The Syrens.

the

the third in the Pype: it was so ordered by the Fates, that whosoeuer listned to their musicke should instantly perish, but when any one escaped their Incantations, they themselues should liue no longer; which destinie of theirs was made good in *Vlysses*. For stopping his owne eares and the eares of his saylers, with waxe (by the counsell of *Mercurie*) and causing them all to bee tyde to the Masts of the ship, when these Syrenes perceiued that they were preuented, they tumbled themselues from the Rockes headlong into the Seas and were so drowned. The place still beares their name and is called Syrenides, it lyes betwixt Sicilia and Italie. Some think that by these Syrenes were intended no other than strumpets, who by their inchanting insinuations and luxurious flatteries, haue beene the ruine of many eminent and excellent men, as likewise of others meanlier degreed and quallified; but whatsoeuer he be that by his wisedom can preuent them is his own preseruer, and their destroyer. Their bodies vpward were feminine, withall faire; and from the nauell downward beastiall, or fishie, denoting vnto vs the vglinesse of sinne and deformitie of lust. Diuerse differ about their number; These are reckoned vnto vs, *Aglaosi, Telsipoi, Pisno, Iligi*: some thinke the cittie Parthinope to take denomination from *Parthenopæa*, once numbred amongst these Mermaides, because she was there buried: Others reckon amongst them the two nymphs *Leucosia* and *Lygia*. *Plutarch* in *Amator.* speakes of *Oenanthe* a shee minstrell and a dauncer, as also *Aristonica*, *Aglais*, and others. These and the like of their alluring profession, to these Syrens may not vnfitly be compared.

Oenanthe.
Aristonica.
Aglais.

Some women haue to honest purposes changed their garments, and dissembled themselues in mens habits; laudable it was in *Theodora* a Virgin of Antioch, who when a rude and rough hewed souldier was sent vnto her into prison, forcibly to despoyle her of her virgin chastitie, shee with her modest lookes & becomming teares mixt with passionat persuasions, not only mollified his obdurate heart and deterred from his wicked purpose, but woon him to change habits with her, by which fortunate stratageme shee escaped out of prison, and so peuented the threatened slaughter intended her by the tyrant *Diocletian*, *Ambros. lib. 2. de Virgin.* *Euphrosina* a maide of Alexandria, tooke vpon her a mans habit, and for the space of thirtie six yeres dissembled her Sex vnknowne to any, all which time she spent in a religious monasterie onely for deuotion sake. *Volaterran.* *Dicearchus apud Celium* testates, That only for the loue of learning and to bee truely instructed in the grounds of Phylosophie, *Lasthenia*, *Martinea*, *Axiothea*, and *Phliasia* came disguised in mens habits into *Platos* schoole and were his daily auditors, into which place women were not to be admitted. *Pelagia* a woman of Antioch, being in her youth solely giuen ouer to voluptuousnesse and pleasure, at length was so retyred from all worldly delights and vanities, that abandoning humane societie, she assumed the shape of a man, least her Sex might be discouered, and so betaking her selfe to the sollitude of a most disolate wilderneſse, led a contemplatiue and deuoute life till she expired her last. The like I haue before related of *Marina*, who with her habit changed her name to *Marinus*, and *Eugenia* to *Eugenius*. Here I might fitly introduce *Iohanna Anglicana*, but I haue reserued a place for her amongst the learned. Not to the like commendable purpose, we reade how *Semiramis* betrayde her Sex, and for many yeares together beguiled the eyes of her people, tooke vpon her the stile of a king, and raigned in the person of her sonne.

Women that haue dessembled their shape.
Theodora.

Euphrosina.

Pelagia.

Semiramis.

Women that haue changed their Sex.
Iphis.
Telethusa.

As those before remembred haue dissembled their shape, so there bee some recorded in history, that haue miraculously changed their Sex. In Phestus a citie of Creet liued one *Lictus* or *Lignus* of a noble family, who being married to *Telethusa*, a Ladie of equall byrth, both nobilitated as well in wealth as parentage, he as an addition to the rest being honourable aboue others by his place and office; his wife being great with child and something neere her deliuerie, he not onely besought her at the first but after inioyned her vpon her life of two things, the one was that shee should bring him a male child to inherit, the other that if it prooued to be a gyrle, she should instantly bereaue it of life. Hard was the imposition to a mother, & it somwhat penterated the heart of the father, for he no lesse wept to speake it than shee moystned her cheekes to heare it; it drew teares from both, yet by reason of a vow solemnely made to the gods, notwithstanding all her passionate intersessions, he stood obstinate from being remooued, and she altogether in dispaire because he would be no further intreated. All her small hope was now in the hasard, as not knowing what her issue would proue; if a male the ioy of her life, if a female her double death, as not intending to suruiue her infant. The night before her deliuerie she was comforted in her dreame, in which a Vision appeared to her, to commaund her to saue the child howsoeuer, for the gods would take it into their protection; this somewhat cheared her throwes: A gyrle is borne, the Sex is concealed betwixt her and her nurce, the father is proude of his young sonne, sends to comfort the mother, and performes the ceremonies of the vow before past, nor doth the countenance of the infant any way betray the Sex, for as *Ouid Metamorph. lib. 9.* sayth of it:

Cultus erat pueri, facies quam siue puellæ
Siue dares pueri fierat formosas vter q.

The habit of a Boy she wore
And it had such a face,
As whether she were Boy or Gyrle,
It either Sex would grace.

Lictus giues it the name of the grandfather, and calls it *Iphis*, a name that may belong equally either to man or woman; the mother holds it as a fortuate Omen. The infant growes to be ripe for marriage, and the father is as readie to prouide a wife for his supposed sonne: *Ianthe* is found, the daughter of *Dyctæus* and *Thaleste*, a young damosell of large dower and commendable beautie; *Iphis* and *Ianthe* were of equall yeares and alike in feature, they were bred together, brought vp and schooled together, and as they had like instructions, so they had like affections, they were paraleld in loue but not in hopes, *Ianthe* expected to be possessed of *Iphis*, *Iphis* was in despaire euer to inioy *Ianthe*; as her feare still growes greater, so the marriage day approcheth neerer, the fathers ioy and comfort is the mothers dread and greefe, the ones exaltation to blisse, the others deiection to sorrow. The Contract is past, the Nuptiall day come; there are two Brides, and no Bridegroome: notwithstanding, *Himen* is present, *Iuno* at hand, *Venus* not farre off, and *Lucina* (the goddesse of Child-birth) in hope of future imployment. The mother retyres to her prayers, the daughter to her teares: Where humane hope fayles, and Nature opposeth (or at least helpeth not:)

Ianthe.
Thaleste.

whi-

whither should we flye but to the gods, for assistance? So they repaire to the Altar, where they humbly kneele, and as deuoutly pray. Prayers are said to be the daughters of *Iupiter*, and haue at all houres accesse to the eares of their father. Their Orisons ended, the mother and daughter returned; if not helped, yet in their resolutions armed against hurt. In the way backe, as *Ouid* my maister tells me, it thus happened:

Mater abit Templo, sequitur Comes Iphis eandem
Quam solita est maiore gradu, &c.

The mother from the Temple Iphis *guides,*
She followes her, but yet with larger strides
Than when she thither went; and thinkes it strange
To find within her selfe such sudden change,
Because she feeles about her something grow,
The like she neuer saw, nor yet doth know.
The whiteneſſe in her Cheeke begins to fade,
She seemes more swart; besides, more breadth is laid
Vpon her spreading shoulders; she is now
More strong than erst, and in her modest Brow
A Looke more manly: her faire Haire, that hung
Below her Waste, still shortens; and her Toung
Hath got a bigger tone: nor maruell, when
Iphis *the Maid may now be rank'd 'mongst Men.*

What, and how great ioy this prodigious change was, I leaue to them that can truly apprehend the happinesse of such a hopelesse and vnexpected fortune betwixt two Louers: but whether this was done meerely by the miraculous worke of the gods, or were possible in Nature, might be disputed. To this purpose, he that collected the *Memorable Histories of these times*, hath quoted an Author, in many things beleeuable, That the like hath been knowne in our later ages: yea, children haue beene borne, that by the Midwiues, Nurses, and Parents, haue beene mistaken for daughters, and so continued for some yeeres. But growing to the age of twelue, or thereabouts, and are able to distinguish of good or euill (being capable of passions, and subiect to affections) whether Loue or Time haue produced these strange effects, I am not certaine: but those manly parts that were before inuerted, and concealed within the bodie, haue burst forth, and beene made apparant; insomuch, that they haue beene forced to change their womens names into mens, with the exchange of their habits; and after made choise of wiues, and as this *Iphis* to *Ianthe*, haue beene ioyfully married. *Ouid* in his twelfth booke of *Metamorphosis* remembers the like transhape from the mouth of *Nestor*. *Cænis* (saith he) the daughter of *Elateus*, one of the most beautifull Virgins of Thessaly, and of such fame, that euen *Peleus*, the father of *Achilles* (amongst many others) was an earnest suitor vnto her to haue made her his Bride and Queene: but the proud Girle despising both his proffers and person, gaue him a like repulse with the rest, pretending a perpetuall Vow of Chastitie. At length *Neptune* grew enamoured of her, and encountred her at such opportunitie and aduantage, that mauger all resistance, she was by him vitiated and devirgined. To recompence which iniurie, he bad her aske whatsoeuer was in his power (being a god) to grant, and

Cænis.

and shee should be recompenced to the fullnesse of her wishes and desires. Shee fearing least the temptation of her incomparable beautie might bring her in danger of the like violence, and to base prostitution (which she aboue all things hated) to him she thus answered:

Metam. lib. 12.

Magnum (Cænis ait) facit hæc iniuria votam
Tale pati, iam posse nihil, da femina ne sim,
Omnia præstiteris, &c.

My iniurie doth make me (Cænis *sayd*)
To aske a mightie Boone, which graunt I pray,
(That I no more in this kind be betray'd)
Make me to be no woman from this day:
'Tis all I begge. The last words that she spake,
Seem'd to be vtt'red with more manly sound
Than were the first: Great Neptune *for her sake*
Had granted it (which in her selfe she found)
And added more; To recompence this deed,
Neuer shall that smooth skinne by weapon bleed.

After which time she proued invulnerable, changed her name to *Cæneus*, practised Armes, and prooued a famous Souldier. Shee was in that great battaile betwixt the Centaures and the Lapithes, where fell by her hand *Stiphilus*, *Bromus*, *Antimachus*, *Helimus*, and *Pyrachmon*, fiue valiant Centaures. Now though this may seeme somewhat to sauour of fabulous Poetrie, may not she (leauing out the compression of *Neptune*, or being made wound-free) by the former probabilitie so late remembred (being borne of a warlike race, and hauing in her the inherent seedes of hereditarie valour) though shee was first thought a Damosell; yet when time produced her virilitie, make shew of that, imperfect Nature had not till then ripened, and practise Armes, agreeable with the braue spirits of her ancestors? And becausse eyther her good fortune assisted her, or her valour so protected her, that shee neuer receiued any apparant wound in battaile; may shee not therefore (and without any palpable absurditie) bee thought invulnerable? And so much to apologie (in the way of discourse) for those supposed impossibilities; onely producing these Histories, least any thing (that sauours not of immodestie) that can bee spoke of Women, should be left vnremembred.

Explicit Liber Septimus, Inscriptus
POLYHIMNIA.

THE EIGHTH BOOKE,

Inscribed VRANIA:

Intreating of Women euerie way Learned: of Poetresses, and Witches, &c.

POLYHIMNIA remembers me to looke vp to her Sister VRANIA, whose contemplation is in the Starres and Planets; where (mee thinkes) I behold the twelue Signes, as *Manilius* (in his first booke ASTRONOMICON) thus describes their order:

Aurato Princeps Aries in vellere fulgens
Respicit, admirans aduersum surgere Taurum, &c.

The Princely Ramme, *clad in his golden Woll,*
Lookes backe, admiring to behold the Bull
Against him rise; who with a chearefull face
Calls to the Twinnes, *to bid them mend their pace:*
The Crab *these followes, and the* Lyon *than;*
Next, the Celestiall Maid, *not knowne by man:*
Libra *comes after, who (least Time should faile)*
Weighes out the Nights and Dayes in equall Skale;
And calls the Scorpion *on, who in his trayne*
Beares a bright fulgent starre, at which (in vaine)
The Centaure *(with his string drawne to his eare)*
Aimes his keene shaft: the Goat doth next appeare,
That's Capricornus *call'd, who oft-times lowres,*
Because to quench his starre, Aquarius *powres*
His Lauer forth: next after him, are plac't
Pisces, *that of the twelue Signes are the last.*

And now whilest mine eyes are yet fixt vpon the starres, let it appeare no vnprofitable digression, to speake something concerning Astronomie. *Atlas* for his skill in that Art, the Poets fabled him to support Heauen on his shoul-

shoulders; and *Endimion* for obseruing the course of the Moone, was therefore sayd to be her friend and louer. The Babylonians are reported to bee the first obseruers of the Starres and Planets, by whom the Grecians being instructed, found out the two Poles, deuised the Dyall, and distinguished the Day and the Night into foure and twentie houres. *Zoroastres* that flourished in the time that *Ninus* raigned in Assiria, was in this Art famous. *Palamides* the sonne of *Nauplius* and *Climene*, was the first amongst the Greekes that accommodated the Weekes, Moneths, and Yeares, and proportioned them to the true course of the Sunne; hee obserued the terrible eclipse of the Sunne, and taught it to be a meere natural cause and not prodigious, as it was then feared. *Philostratus in Heroicis.* *Thales Milesius* one of the seuen wisemen of Greece, applyde himselfe to this studie, and as *Calimachus* witnesseth of him, was the first that disputed vpon *Vrsa maior*, as *Eudemus* predicted the Eclips of the Sunne to the Ionians, which happened in the time that *Haliattes* was king of Lidia, and fought a great and terrible battaile against *Aiaxaris* king of the Medes, *Herodotus in Clio. Laertius, Lib.* 1. *Anaximander Milesius* the scholer of *Thales*, first taught that the Moone shined only by a borrowed Light, and that the Sunne equalled in bignesse the compasse of the whole frame of the Earth, and was the purest fire; he made the first Sun-dyall in Lacedemon, and placed it where it might best giue a shaddow from the reflection of the Sunne; he obserued the Æquinoctiall, and made Spheres and Horoscopes, *Laert. lib.* 2. *Anaxagoras Clazimonius* taught, That the Sunne was a fire perpetually burning, greater in the Circumference than the Island of Peloponessus; hee called it a fierie Stone; he predicted that a stone should fall from the Orbe of the Sunne, which happened neere to Ægos a flood in Thrace in the second yere of the seuentie eight Olimpiad. This made *Euripides* his scholer in *Phaetontide*, to call the Sunne a golden Turfe; and that the Moone conteined within her Sphere, Houses, and Dwellings, Hills, Valleys, Forrests, Beasts, and People. Hee affirmed the Galaxia or Milkie-path to be a meere reflex of the Sunne, and no inter-light arising from the Starres; Commets he taught to bee a concourse of the wandering Starres, and the flames or beards which proceed from them loose sparkes shaken by the Ayre: Being asked to what end he was borne into the world, hee answered, Onely to haue inspection into the Sunne, the Moone, and the Planets, *Laert. li.* 2. *Plin. lib.* 2. *cap.* 60. In this were eminent *Parmenides Eleates* the scholer of *Xenophon*, *Leucippus Eleates*, *Democrates Abderites*, *Xenocrates Chalcidonius*, who writ six bookes *de Astrologia*, as *Laertius* witnesseth *lib.* 4. *Eudoxus Guidius*, *Theophrastus Erisius*, *Oenopides Chius*, *Meton Lacedemonius* (both remembred by *Ælianus*) *Protagorus Astrologus*, with infinite others: and among these *Hyppatia* a learned woman of Alexandria, daughter of *Theon* the famous Geometrition, and wife to the Phylosopher *Isiodorus*, shee writ of Astronomie, kept schoole in Alexandria, where she was frequented by many worthie schollers, shee flourished in the time of *Arcadius* the Emperour, and was after by such as enuied her fame in learning pittifully slaine and massacred. From the professors of this Art I come to the effects therof. It is related of *Meton* the expert Astrologian, when the Athenian forces were to be shipped into Sicily to fight against the Syracusans, hee foreseeing by his Art the lamentable successe of that battell, which after proued accordingly, to auoid the danger thereof, being a man of especiall imployment in that businesse, and to come off without suspision of feare or cowardise, hee counterfeited

Hyppatia.

mad-

madneſſe; which the better to confirme, hee fired a Summer-houſe of his owne which ſtood neere Pyceta, by which act he was iudged to be diſtracted in his ſences, and for that reaſon diſmiſt from his charge, *Plutarch* in *Alcebiad.* *P. Nigidius Figulus* was of the Pythagorian Sect, excellent both in the Mathematickes and Phyſicke, of whom *Lucian, lib.* 1.

At Figulus cui cura deos ſecretaq; mundi
Noſſe fuit

But Figulus, *whoſe cheife care was to find*
And know the gods, with ſecrets from mankind
Conceald, &c.

Hee flouriſhed in the time of *Cæſar*, hee was skilfull in the reuolutions of the Heauens aboue all that liued in his time: amongſt other notable effects of his Art, hee predicted to *Auguſtus* beeing an infant, the Imperiall Purple. *Xiphilin. in Auguſto.* *Scribonius Mathematicus* told *Lyuia*, the mother of *Tiberius Cæſar* being with child, that ſhee was great with a male infant, not a female, adding (wherein his Art failed) *Verum ſine diademate*, i. *But without a Diademe*, as ignorant then to what height the maieſtie of the *Cæſars* were to aſcend, *Sabellicus, lib.* 1. *cap.* 1. It is reported of the Aſtrologian *Thraſillus* that when *Tiberius* was baniſhed by *Auguſtus* into the Iſland of Rhodes, and in his greateſt mellancholly and diſcontent had beene often comforted by *Thraſillus* his ſchoole-maiſter, as promiſing him ſome ſpeedie good newes apprehended from his Art. But on a time they two walking together vpon the bankes of the Sea, *Tiberius* ſtill fretting and chafing inwardly with himſelfe that he had beene ſo long fooled with vaine and idle promiſes, by the Mathematician his maiſter, he rated him with bitter and harſh tearmes, reuiling his Art, and was readie to haue caſt him headlong (in this extremitie of rage) from the promontorie: when *Thraſillus* intreating his patience but a few houres, eſpyed a ſhip with full ſayles making towards the harbour, when ſuddenly reioycing, Be of good comfort *Tiberius* (ſaith he) for in yon ſhip is brought thee what thou moſt deſireſt; which prooued accordingly, for they attending their landing, letters were deliuered to *Tiberius* from *Auguſtus* and *Lyuia*, of his repeale from exile, and his calling backe to Rome; at which time was layd the foundation of his Empire. *Fulgoſ. lib.* 8. *cap.* 11. *Dion in Auguſt.* reports it thus, *Tiberius* walking with *Thraſillus*, and priuately intending to caſt him from the rocke, without any appearance of anger, on the ſudden he grew wonderous melancholly and ſad, vpon which *Tiberius* demanding the cauſe, *Thraſillus* anſwered, becauſe I find there is now a preſent miſchiefe intended againſt me; vpon which words the purpoſe of *Tiberius* was altered, and the others preſcience by him much commended. Euen *Tiberius* himſelfe was ſtudious and expert in Aſtrologie, Aſtronomie, and other myſticall and hidden Arts, inſomuch that he cauſed many noble gentlemen of Rome to be innocently put to death, for no other reaſon than that by calculating vpon their natiuitie, hee preſuppoſed them dangerous to the ſtate; he obſerued the carriage and conditions of all men, and whoſoeuer excelled others in vertue, or entred into the leaſt popular loue, him hee cut off. It is ſayd, that meeting with *Galba* vpon his marriage day, he caſt a ſtedfaſt looke vpon him, and withall vttered theſe words, *Et tu aliquando Principatum deguſtabis*, *i.* And thou alſo ſhalt in time attaine vnto the Principalitie.

cipalitie. The Emperour *Hadrianus* was not onely industrious in the attaining to the height of perfection in the knowledge of all other generall learning, but also in the Mathematicks, in so much that *Marius Maxim.* affirmes of him, That hee assuredly knew all things that were spoken of, or by him; he writ downe euerie morning with his owne hand the chances and successes that should follow the same day, and thus hee continued to the houre of his death. He was often heard to say of *Verus* whom he had adopted,

Ostendent terris hunc tantum fata, nec vltra
Esse sinent, &c.

The fates will to the Earth but shew him, then,
Ere fully seene, snatch him away agen.

Volaterran. Anturo, lib. 23. saith, That he continued the writing downe daily of those predictions, euen to the last moneth of the yeere in which he dyed, and then gaue ouer; speaking openly, that within the compasse of that moneth he should be gathered to his fathers, *Fulgos. lib.* 8. *c.* 11. *Seuerus Pertinax* hauing buried his wife *Martia*, made choise of a second called *Iulia*, borne of obscure parents; for no other reason, but that by the inspiration into those Starres that were predominant at her birth, he found that she was borne to participate of Imperiall honours. *Volaterran. lib,* 23. An Astrologian in the court of *Frederick* the second, Emperour, with great ceremonie and diligence obserued *Rodulphus* Earle of Hausburch (a plaine gentleman of meane fortunes and lesser hopes, and one whom all the other courtiers despised) and still he was mocked when he had neglected others of great place and office, to be only obsequious to him: this being told to the Emperor, he commanded the Artist before him, demanding the reason of his so doing; to whom he answered, Because ô *Frederick*, in this *Rodulphus* I see a succeeding Emperour, who when thy issue shall faile must repaire the dignitie of the *Cæsars*, and his noble memorable acts fill all Christendome with condigne praises: neither was this presage friuolous or vainely spoken, for in the yeere of our redemption 1273, in the Kalends of October, this *Rodulphus* was by the Princes of Germanie confirmed in the Imperiall dignitie, and crowned at Frankefort: *Caspinianus in Cæsaribus*. *Marullus* speakes of one *Byliotus* an Astronomer, who died with eating of Mushroms, or such as we call Toadstooles, his words be these:

Dum cauet Astrologus prituris sidera amicis
Dum sibi Boletos non cauet ipse perit.

Whil'st to foresee his friends mishaps,
His skill the Artist tryde:
His owne sad fate he could not find,
But eating Mushroms, dyde.

Rare effects of this Art were showed in *Guido Bonatus foro liuiensis*, who liued vnder *Martin* the fourth, who sent to *Guido* Earle of Mountferrat, that if such a day and at such an houre he would issue out of the citie, and by stratagem inuade his enemyes, posteritie should remember him in that honourable victorie, in which he should giue them a strange defeate and assuredly ouercome, and himselfe receiue a dangerous wound in the thygh. The Earle

at

at the day appointed issued from the citie, and assaulted them, prouiding himselfe of all things necessarie about him for a wound. Hee winnes the day, followed the victorie, was hurt in the same place, and after healed. *Fulgos. Lib.*8. *cap.* 11. *Egnat. Lib.*8. *cap.* 11. *Paulus tertius*, Pope *Farnesius* was miraculously skilfull in Astrologie: He sent to his sonne *Peter Aloysius* (who at that time with great crueltie vsurped in the Dukedome of Parma and Placentia) and warned him to beware and take heed of his owne safetie the tenth day of September, in the yeere of Grace 1547. for that day was malignant to his life, and opposite to his good aboue all others. The father (as my Author saith) had power to fore-warne his sonne, but the sonne had not grace to preuent the danger; for the same day predicted, hee was slaine in his owne Castle by *Augustinus Landus* and *Iacobus Scotus*, two Earles of Placentia, who pretended priuate conference with him. Being dead, hee was deliuered vp to the long afflicted people; who first hanged him vp by the priuie parts, and after (without all humane pitie) tore him limbe from limbe, to satisfie their malicious vengeance. *Sleidanus*, *Lib.* 19. *Comment.* I feare I haue stayed too long amongst the Starres, and conferred so much amongst those Men, that some may feare I haue forgot the Women: but it is otherwise, for I now proceed with them. And first,

Of Women Orators, that haue pleaded their owne Causes, or others.

STrange and admirable is the efficacie and force of Eloquence. It is writ of the Poet *Tyrtæus*, That when the Lacedemonians had beene in three sundrie battailes defeated, and were in despaire for euer reobtaining their pristine honours and dignities; in this lowest of their deiectednesse, hee with his excellently eloquent Verses so kindled and awaked their dull and drowsie courages, that they the fourth time opposed the Messenians, their enemies; and wearing about them the names of their noble ancestors (whose braue exploits hee in his Poemes had celebrated) they reassumed their former forces and courages, with such an addition and encrease of fortitude, that they after grew vnresistable. Answerable to the facunditie and eloquence of the Poet *Tyrtæus*, was that of *Amesia*, a modest Roman Ladie, who being of a great crime accused, and readie to incurre the sentence of the Prætor, shee in a great confluence stept vp amongst the people, and without any Aduocate pleaded her owne Cause so effectually and strongly, that by the publique Suffrage shee was freed and acquit from all aspersions whatsoeuer: Which shee did with such a manly yet modest constancie, that from that time forward shee was called *Androgine*. *Valer. Maxim. Lib.* 8. *cap.* 3. Equall to her was *Hortensia*, the daughter of *Q. Hortensius*: shee, when the Roman Matrons had a grieuous fine imposed vpon them by the Tribunes, and when all the Lawyers and Orators were afraid to take vpon them the patronage of their Cause; this discreet Ladie in person pleaded before the Triumuirate, in the behalfe of the women; which shee did boldly and happily, for

Amesia.

Hortensia.

as one hereditarie to her fathers eloquence, ſhee preuailed ſo farre that the greateſt part of the mulct impoſed vpon them was inſtantly remitted.

Caia Affrania. Differing from their Modeſties, was that of *Caia Affrania*, the wife of *Lycinius Bructio*, a woman prompt and apt for all contention and diſcord, and in all troubles and controuerſies ſtill pleaded her owne Caſes before the Prætor: Not that ſhee wanted the helpe of an Aduocat, but rather to expreſſe her owne impudence; whoſe common rayling and loquacitie before the Bench, grew to that ſcandall that it almoſt ſtretcht to the iniurie of the whole Sex: inſomuch, that if any woman were iuſtly taxed with boldneſſe or irregularitie, ſhee (in the way of a Prouerbe) was branded with the name of *Affrania*. Her ſpleene extended euen to *Caius Cæſar Tertius*; as likewiſe to *M. Seruilius* the Conſull. My Author leaues her with this Character, *That it is much better to enquire when ſuch a Monſter dyed, than curiouſly to be inquiſitiue when or of whom ſhe was borne. Val. Max. Lib. 8. cap. 3.*

From Orators I come to Sophiſts, and from Declamers to Diſputants.

Cæcilia. It is reported of *Cæcilia*, the chaſt Roman Virgin (being married againſt her will to a noble gentleman, called *Valerianus*) when they were left together in the Bride-chamber, ſhee with her ſtrong reaſons and prompt arguments diſcourſed and diſputed with him in the patronage and defence of her Virginitie, prouing vnto him from the Scriptures, how iuſtly vowed Chaſtitie is more acceptable in the eyes of the great Maker, than Marriage: inſomuch, that notwithſtanding his heat of youth, meeting with a tempting and prouoking beautie, the conuenience of opportunitie, time, and place (with the lawfulneſſe of the act, eſtabliſhed by the Ceremonies of the Church) yet he (at her interceſſion) not onely abſtained from that time to offer her any force or violence, but euer after both betwixt themſelues vowing laſting Virginitie. She, likewiſe when *Tiburtius* (the brother to *Valerianus*) contended with her in diſputation, refuted the Opinions then generally held, concerning the idolatrous worſhip of the falſe Pagan gods; ſo that hauing conuinced him with vndenyable Propoſitions, hee turned

Catherina Alex. a zealous Conuertite to the true Chriſtian Faith. *Catherina Alexandria*, vnder the Tyrannie of *Maxentius*, argued with all the beſt and cunningeſt Sophiſts of thoſe dayes, ſtoutly and conſtantly maintaining the Faith of the Goſpell, and ſillogiſtically refuting all their ſchiſmaticall Opinions, cauſing many of them to deliuer vp their names to the ſincere profeſſion of Chriſtianitie. In her appeared how the wiſedome of the world gaue place and ſubmitted to the Diuine knowledge; inſomuch, that notwithſtanding all the Sillogiſticall cunning, and Sophiſticall Dilemmaes (in which they were elaborately practiſed) they were forced to yeeld and ſubmit to the authoritie of a plaine Virgins tongue, her wit and reaſon being illuminated with Diuine knowledge from aboue. *Marull. Lib. 5. cap. 6. Guido Bit.* in his Catalogue of Philoſophers, reports *Diodorus Socraticus* to haue had fiue daughters, all Diſputants, and skilfull in Lo-

Hypparchia. gicke. *Hypparchia*, the ſiſter of *Megocles* and wife to *Crates Cynicus*, ſhee with one Sophiſme put to ſilence *Theodorus* (ſurnamed Ἄθεος) *Quod faciens Theodorus non diceretur iniuſte facere, idem ſi faciat Hypparchia non diceretur iniuſte facere, i.* That which *Theodorus* doing, he is not ſaid to doe vniuſtly; If *Hypparchia* doe the ſame, ſhee is not ſaid to doe vniuſtly. To which when hee granted, ſhee added this: But *Theodorus* beating himſelfe, is

not

not ſaid to doe vniuſtly; *Ergo*, If *Hipparchia* beat *Theodorus*, ſhee cannot doe vniuſtly. To this *Theodorus* made no anſwere, but in ſnatching vp his Cloake, and leauing the place, hee taunted her in a Greeke Iambicke Verſe, which was to this purpoſe, Why ſhee being a woman, would trouble her ſelfe with ſuch Diſciplines as are ſolely appertaining vnto men? thus ſaying, *Radios apud Telas reliqui femina*. To whom ſhee replyed; *Thinkeſt thou I haue beene ill counſailed, if that time which I might haue paſt vpon the Loome, or Diſtaffe, I haue ſpent in the attaining of the liberall Arts and Diſciplines?* Of *Debora* of the Tribe of *Ephraim*, her wiſedome, and her Propheſies (in which ſhe excelled) the holy Scriptures giues ample teſtimonie; as likewiſe of *Mary* the ſiſter of *Moſes*, *Anna* the Propheteſſe, and others. I proceed to ſuch as haue beene ſtudied and practiſed as well in Theologie, as Philoſophie.

Of Women ſtudious in Diuinitie.

Fabiola.

Fabiola a Roman matron was verie laborious in the reading and vnderſtanding of the ſacred Scriptures, ſhe was frequent in the old Prophets, the Goſpells, and the Pſalmes of *Dauid*, which ſhee had almoſt *ad vnguem* and by roat, her continuall reading practiſed her in a more perfect knowledge; ſhee was of that reuerent reſpect amongſt the learned, that Saint *Ierome* vouchſafed to dedicate a booke vnto her, intituled *de Veſta Sacer dotali*.

Marcella.

Marcella Romana for her induſtrie in the Scriptures, in which ſhe was zealouſly trauelled, was in many of Saint *Ieromes* Epiſtles ſaluted by name: Hee writ a booke to her *De mundi Contemptu, i.* Of the contempt of the world; another of the ten names by which God is called amongſt the Hebrewes; a third, of our Faith, and the doctrine of the Heretikes; a fourth, of Blaſphemie againſt the holie Ghoſt; a fifth, of the ſtudie of *Theophilus* biſhop of Alexandria, with diuers others. The ſame Saint *Ierome* witneſſeth of *Euſtochium* the daughter of one *Paula* a Roman matron, who was excellently practiſed in the Greeke and Latin Dialects, as alſo in the Hebrew Charracter, in ſo much that ſhee in her time was called, *The new Prodigie of the World*: ſhe gaue her ſtudie cheefly to meditation vpon the Scriptures, in ſo much that ſhee read the Pſalmes of *Dauid* familiarlie, and without the leaſt heſitation.

Euſtochium

Anaſtatia.

Anaſtatia the ſcholler to *Criſogonus* the Martyr, and wife of *Publius Romanus* (who faining a counterfeit diſeaſe, ſequeſtred himſelfe from her and quite abandoned her bed) ſhee writ certaine Epiſtles to her Maiſter and Tutor *Criſogonus*, in which ſhee complained that all her meanes and ſubſtance was conſumed and waſted by her impious and ſacrilegious husband, who moſt vnnaturally deteined her in priſon. This deuout woman for the Faith and miniſtring to the Saints, was arraigned and condemned to the fire, where ſhee publikely ſuffered a moſt glorious Martyrdom: of her *Volateran.* makes mention.

Giliberta Anglica.

Giliberta Anglica was borne in Maguns or Mens in Germanie, where ſhee was beloued of a young ſcholler, for whoſe ſake, and leaſt their priuat and mutuall affection ſhould at length come to the eares of her parents, all virginall modeſtie and womaniſh feare ſet aſide, ſhe put her ſelfe into a yong mans habit, fled from her fathers houſe, and with her deere friend and paramour came into England, where as well as to his obſeruance and loue, ſhee gaue her ſelfe to the

practise of the Arts, and to attaine to the perfection of Learning. At length the young man dying (finding her selfe entred into some knowledge, and desirous to bee further instructed, as one hauing a wondrous prompt and acute braine) shee still continued her habite, and withall her laborious studie, as well in the Scriptures as other humane Learnings. At length comming to Rome, shee read publiquely in the Schooles, where shee purchased her selfe a great and frequent Auditorie: And besides her singular wisedome, shee was much admired and beloued for her seeming sanctitie and austeritie of life, and after the death of *Leo* the fift elected and confirmed in the Papall Dignitie, for thus writes *Volaterran*, *Sigebertus*, *Platina*, and others that haue writ the Liues of the Roman Bishops: shee is remembred likewise to this purpose by *Boccatius* in his booke *de Claris Mulieribus*. But *Sabellicus*, *Lib.* 1. *Æneadis*, calls her *Ioanna Anglica*, *i. Ioane Englisb*, who in her minoritie dissembled her Sex; and so habited, trauailed as farre as Athens, and there studied with infinite gaine and profite: insomuch, that comming to Rome, few or none could equall her in Disputation, or Lectures; which begot her such reuerence and authoritie with all men, that shee was by a generall Suffrage elected into the Papacie, and succeeded *Leo* the fourth. *Rauisius in Officina*, *tit.* 6. Others will not allow, that euer any such woman was Pope, and excuse it thus: There was one Bishop of Rome, who was a decrepit and weake old man: He (by reason of age) not being well able to manage his temporall affaires, and domesticke businesse, receiued into his Pallace as a guide and gouernesse, a woman called *Ioanna*, his sister or neere kinswoman: this woman tooke vpon her great pride and state, and vsurped vpon the infirmitie of her brother: insomuch, that hauing the command of all things, and being auaricious by nature, no businesse was dispatched but by her, nor any thing concluded without her, for which shee was both hated and scorned; and therefore vpon her that vsurped the authoritie of the Pope, they likewise bestowed his stile, and nick-named her Pope *Ioane*. This I haue not read, but I haue heard some report it. From her I come to *Rosuida*, borne in Germanie, and by Nation a Saxon: shee liued vnder *Lotharius* the first, and was of a religious place called Gandresenses, in the Dioceese of Hildesemensis; shee was facundious in the Greeke and Roman Tongues, and practised in all good Arts: shee composed many Workes, not without great commendation from the Readers, one especially to her fellow Nunnes and Votaresses, exhorting them to Chastitie, Vertue, and Diuine worship. Shee published six Comedies, besides a noble Poeme in Hexameter Verse, of the Bookes and Heroicke Acts done by the *Otho Cæsars*. Shee writ the Liues of holy women, but chiefely a Diuine Worke of the pious and chast life of the blessed Virgin in Elegeicke Verse, which began thus, *Vnica spes Mundiem*. *Cranzius*, *Lib.* 6. *cap.* 20. *Metrapoleos*. *Fulgos. Lib.*8. *cap.* 3. *Elizabetha*, Abbesse of Schonaugia, zealously imitated the practise and studies of this *Rosuida*, which shee professed in the citie of Triers. Shee writ many things in the Latine Tongue, of which shee was diuinely admonished and inspired from aboue, besides many persuasiue Epistles to her Couent of Sisters, and others, full of great conceit and elegancie: A Booke also, that was entituled, A path to direct vs the way to God; besides, a Volume of many learned Epistles, full of great iudgement and knowledge. *Fulgos. Lib.*8. *cap.* 3. and *Egnat. ibidem.*

Rosuida.

Elizabetha Abatista.

Constantia

Constantia, the wife of *Alexander Sforza*, is deseruedly inserted in the Catalogue of women, famous and excellent in Learning: Shee from her child-hood was so laborious in the best Disciplines, that vpon the suddaine, and without any premeditation, she was able sufficiently to discourse vpon any argument, eyther Theologicall or Philosophicall; besides, shee was frequent in the Workes of S. *Hierome*, S. *Ambrose*, *Gregorie*, *Cicero*, and *Lactantius*. For her extemporall vaine in Verse, shee was much admired; in which shee was so elegantly ingenious, that shee attracted the eares of many iudicious schollers to be her dayly Auditors. And this facilitie is reported to be innate and borne with her, as proceeding with such smoothnesse, and without the least force or affectation. Her daughter *Baptista* succeeded her both in fame and merit, beeing accepted and approoued for one equally qualified with her mother *Constantia*: Therefore *Politianus* in *Nutricia* doubts not to ranke her amongst the best learned and most illustrious women. *Baptista Prima*, the daughter of *Galeatinus Malatesta*, Prince of Pisauria, and after the wife of *Guido Montefeltrensis*, Earle of Vrbin, made many commendable proofes of her wit and learning; for shee held many disputations euen with those that were best practised and grounded in the Arts, from whence shee came off with no common applause. Shee writ a Volume in Latine, which shee titled, The Frailetie of mans Life; with other prayse-worthie bookes, *De vera Religione*, *i.* Of true Religion. *Fulgos. Lib.*8. *cap.*3. *Isota Nauarula Veronensis* deuoted her life wholly to the studie of all humane knowledge, and withall, to the contemplation of Diuine Mysteries, to which shee added the honour of perpetuall Chastitie. Shee writ many eloquent Epistles to Pope *Nicolaus Quintus*, as also to *Pius* the second, being sufficiently seene as well in Theologie as Philosophie. Amongst other Workes, shee composed a Dialogue, in which it was disputed which of the two of our Parents *Adam* and *Eue*, sinned first, or more offended in the beginning. *Egnat.* and *Fulgos. Lib.* 8. *cap.* 3. *Alpiades* a Virgin (who much desired to be instructed in the true Faith) was inspired from aboue with a miraculous knowledge in the Scriptures. *Rauis. in Offic.*

Constantia.

Baptista.

Baptista Prima.

Isota Nauarula.

Of Women excellent in Philosophie, and other Learning.

FRom Theologie I descend to Philosophie. *Nicaula* Queene of Saba trauelled from the farthest part of Æthiopia vp to Hierusalem, to prooue the wisedome of *Salomon* in darke Problemes and hard Questions: which when he had resolued, and satisfied her by his diuine wisedome, inspired into him from aboue, she returned into her countrey richer by her gifts, more benefited by her knowledge, and fruitfull, as bearing with her in her wombe a child begot by *Salomon*. *Lycosth. in Theat. Human. vitæ*, *Lib.*1. *cap. de Femin. doctis*. *Adesia*, a woman of Alexandria (a neere kinswoman to the Philosopher *Syrianus*) both for her Chastitie and Learning is commemorated by *Suidas*, *Vata. Lib.*13. *cap.*3. *Antrop.* *Nicostrata* (by some called *Carmentis*) helped to make vp the number of the Greeke Alphabet: shee is also said to haue added to our Roman Letters. *Hermodica* was the wife of *Midas*, king of Phrygia: shee is not

Nicaula.

Adesia.

Nicostrata.

Hermodica.

onely celebrated for her rare feature and beautie, but for her wisedome: shee was the first that euer stamped Money, or made Coyne amongst the Cimenses. *Heraclides.* *Numa* was the first that made Money amongst the Romanes, of whose name it was called *Nummus.* *Isiodor. Lib.* 16. *cap.* 17. It is likewise called *Pecunia*, of *Pecus*, which signifies Cattell: for the first that was made to passe currant betwixt man and man, was made of the skinnes of beasts stamped with an impression. It hath beene currant amongst our English Nation; part of it may at this day be seene (as an antient Monument) in the Castle of Douer. *Saturne* made Money of Brasse, with inscriptions thereon; but *Numa* was the first that coyned Siluer, and caused his name to be engrauen thereon, for which it still retaines the name in the Roman Tongue, and is called *Nummus.* *Aspasia* was a Milesian Damosell, and the beloued of *Pericles:* shee was abundantly skilled in all Philosophicall studies; shee was likewise a fluent Rhetorician. *Plutarchus in Pericles.* *Socrates* imitated her in his *Facultas Politica*, as likewise *Diotima*, whom he blushed not to call his Tutresse and Instructresse. Of *Lasthenea*, *Mantinea*, *Axiothæa*, and *Phliasia* (*Platoes* schollers in Philosophie) I haue before giuen a short Character. *Themiste* was the wife of *Leonteius Lampsacenus*, and with her husband was the frequent Auditor of *Epicurus*: of whom *Lactantius* sayth, That saue her, none of the ancient Philosophers euer instructed any woman in that studie, saue that one *Themiste.* *Arete* was the wife of *Aristippus* the Philosopher, and attained to that perfection of knowledge, that shee instructed her sonne in all the liberall Arts, by whose industrie hee grew to be a famous professor. Hee was called *Aristippus*, and shee surnamed *Cyrenaica.* Shee followed the opinions of that *Aristippus*, who was father to *Socrates.* Shee (after the death of her father) erected a Schoole of Philosophie, where shee commonly read to a full and frequent Auditorie. *Genebria* was a woman of Verona, shee liued in the time of *Pius* the second, Bishop of Rome: Her Workes purchased for her a name immortall. Shee composed many smooth and eloquent Epistles, polished both with high conceits and iudgement: shee pronounced with a sharpe and lowd voyce, a becomming gesture, and a facundious suauitie. *Agallis Corcyrua* was illustrious in the Art of Grammar; *Cælius* ascribes vnto her the first inuention of the play at Ball. *Leontium* was a Grecian Damosell, whom *Gallius* calls a strumpet, shee was so well seene in Philosophicall contemplations, that she feared not to write a worthie booke against the much worthie *Theophrastus.* *Plin. in Prolog. Nat. Histor.* *Cicero, lib. de Natur. Deorum.* *Dama*, the daughter of *Pythagoras*, imitated the steps of her father, as likewise his wife; *Theano* her husband, the mother and the daughter both prouing excellent schollers. *Laert.* *Themistoclea*, the sister of *Pythagoras*, was so practised a student, that in many of his workes (as he himselfe confesseth) hee hath implored her aduise and iudgement. *Istrina* Queene of Scythia, and wife to king *Aripithes*, instructed her sonne *Scythes* in the Greeke Tongue, as witnesseth *Herodotus.* *Plutarch in Pericle* saith, That *Thargelia* was a woman whom Philosophie solely illustrated: as likewise *Hyparchia Greca. Laert.* *Cornelia* was the wife of *Africanus*, and mother to the noble Familie of the *Gracchi*, who left behind her certaine Epistles most elaborately learned. From her as from a Fountaine, flowed the innate eloquence of her children, therefore *Quintil.* thus sayth of her: *Wee are much bound to the Mother or Matron* Cornelia, *for the eloquence of the* Gracchi, *whose*

Aspasia.
Diotima.
Themiste.
Arete.
Cyrenaica.
Genebria.
Agallis.
Leontium.
Dama.
Theano.
Themistoclea
Istrina.
Thargelia.
Cornelia.

whose vnparaleld learning in her exquisite Epistles she hath bequeathed to posteritie. The same Author speaking of the daughters of *Lælius* and *Quint. Hortensius* vseth these words, *The daughters of* Lælius *is sayd in her phrase to haue refined and excelled the eloquence of her father; but the daughter of* Q. Hortensius *to haue exceeded her Sex in honor.* So likewise the facundity of the two *Lyciniaes* flowed hereditarily from their father, *L. Crassus*, as the two daughters of *Mutia* inherited the learning of either parent. *Fuluia* the wife of *M. Antonius* was not instructed in womanish cares and offices, but as *Volater. lib.* 16. *Antrop.* reports of her, rather to direct Magistracies and gouerne Empires: she was first the wife of *Curio*. *Statius Papinius* was happie in a wife called *Claudia*, excellent in all manner of learning. *Amalasuntha* Queene of the Ostrogothes, the daughter of *Theodoricus* king of those Ostrogothes in Italie, was elaborately practised in the Greeke and Latine Tongues, shee spake distinctly all the barbarous Languages that were vsed in the Easterne Empires. *Fulgosius, lib.* 8. *cap.* 7. *Zenobia* (as *Volaterran.* speakes from *Pollio*) was Queene of the Palmirians, who after the death of *Odenatus* gouerned the kingdome of Syria vnder the Roman Empire: shee was nominated amongst the thirtie Tyrants, and vsurped in the time of *Gallenus*; but after beeing vanquished in battaile by the Emperour *Aurelianus*, was led in triumph through Rome, but by the clemencie of that Prince, she was granted a free pallace scituate by the riuer of Tyber, where shee moderately and temperatly demeaned her selfe: shee is reported to be of that chastitie, that she neuer entertained her husband in the familiar societie of bed, but for issues sake and procreation of children, but not from the time that shee found her conception, till her deliuerie: shee vsed to bee adored after the maiesticke state and reuerence done to the great Sophies of Persia. Beeing called to the hearing of any publique Oration, shee still appeared with her head armed and her helmet on, in a purple mantle buckled vpon her with rich jems: she was of a cleare and shrill voice, magnanimous and haughtie in all her vndertakings, most expert in the Ægyptian and Greeke Tongues, and not without merit numbred amongst the most learned and wisest Queenes. Besides diuerse other workes, she composed the Orientall and Alexandrian Historie. *Hermolaus* and *Timolus* her two sonnes in all manner of disciplines shee liberally instructed, of whose deaths it is not certaine, whether they dyed by the course of nature, or by the violent hand of the Emperour. *Olimpia Fulaia Morata* was the ornament and glorie of our latter times, the daughter of *Fulu. Moratus Mantuanus*, who was tutor in the Arts to *Anna*, Prince of Ferrara, shee was the wife of *Andreas Gunthlerus*, a famous Physitian in Germanie; shee writ many learned and elaborate workes in either tongue; at length in the yeare of our Lord 1555 in the moneth of October, being of the age of twentie nine yeares she dyed in Hedelburgh. Saint *Helena* may amongst these be here aptly registred, for thus *Stow*, *Harding*, *Fabian*, and all our moderne Chroniclers report of her: *Constantius* a great Roman Consull, was sent into Brittaine to demaund the tribute due vnto Rome; immediately after whose ariuall, before he could receiue an answer of his Embassie, *Coill* who was then king dyed, therefore the Brittaines the better to establish their peace, dealt with the Roman Embassador to take to wife *Helena*, the daughter of the late deceased king, a young Ladie of an attractiue beautie, adorned with rare gifts and indowments of the Mind, namely, Learning & Vertue; the motion was no sooner made but accepted,

Fuluia.

Claudia.

Amalasuntha.

Zenobia.

Olimpia Fulu. Morata.

S. *Helena.*

so

so that *Constantius* hauing receiued the Brittish tribute returned with his new bryde to Rome, and was after by the Senat constituted chiefe ruler of this kingdome. After twentie yeares quiet and peacefull gouernement (which was thought her wisedome) *Constantius* dyed and was buried at Yorke: in his time was Saint *Albon* martyred at Verolam, since called Saint Albones, as *Iohn Lidgate* Monke of Burie testifies, who in English heroicall verse compiled his Historie: *Constantius* (sayth hee) the younger succeeded his father *Constantius*, as well in the kingdome of England as diuers other Prouinces, a noble and valiant Prince, whose mother was a woman religious and of great sanctimonie; this young Prince was borne in Brittaine and prooued so mightie in exploits of warre, that in time hee purchased the name of *Magnus*, and was stiled *Constantine* the Great, a noble protector and defender of the true Christian Faith. In the sixt yeare of his raigne he came with a potent armie against *Maxentius*, who with greeous tributes and exactions then vexed and oppressed the Romans: and being vpon his march, hee saw in a Vision by night, the signe of rhe Crosse shining in the Ayre like fire, and an Angell by it, thus saying, *Constantine in hoc signo vinces*, i. *Constantine* in this signe thou shalt conquer and ouercome; with which beeing greatly comforted, he soone after inuaded and defeated the armie of *Maxentius*, who flying from the battaile was wretchedly drowned in the riuer Tiber. In this interim of his glorious victorie *Helena* the mother of *Constantine* being on pilgrimage at Ierusalem, there found the Crosse on which the Sauiour of the world was crucified, with the three nayles with which his hands and feete were pierced. *Ranulphus* amplifies this storie of *Helena*, somewhat largelier after this manner, That when *Constantine* had surprised *Maxentius*, his mother was then in Brittaine, and hearing of the successe of so braue a conquest, shee sent him a letter, with great thankes to heauen, to congratulate so faire & wished a Fortune; but not yet being truely instructed in the Christian Faith, she commended him that he had forsaken idolatrie, but blamed him that hee worshipped and beleeued in a man that had beene nayled to the Crosse. The Emperour wrote againe to his mother, That she should instantly repaire to Rome, and bring with her the most learned Iews and wisest Doctors, of what faith or beleefe so euer, to hold disputation in their presence concerning the Truth of religion. *Helena* brought with her to the number of seuenscore Iewes and others, against whom Saint *Siluester* was only opposed. In this controuersie the misbeleeuers were all nonplust & put to silence. It hapned that a Iewish Cabalist among them spake certain words in the eare of a mad wild Bull that was broke loose and run into the presence where they were then assembled; those words were no sooner vttered but the beast sunck down without motion and instantly dyed, at which accident the iudges that sat to heare the disputation, were all astonished, as wondering by what power that was done. To whom *Siluester* then spake, What this man hath done is onely by the power of the deuill, who can kill but not restore vnto life, but it is God onely that can slay and make the same bodie reuiue againe; so Lyons and other wilde beasts of the Forrest can wound and destroy, but not make whole what is before by them perished: then (saith hee) if hee will that I beleeue with him, let him rayse that beast to life in Gods name, which hee hath destroyed in the Deuils name. But the Iewish Doctor attempted it in vaine, when the rest turning to *Siluester*, said, If thou by any power in Heauen or Earth canst call backe

againe the life of this beast which is now banished from his bodie, wee will beleeue with thee in that Deitie, by whose power so great a miracle can be done. *Siluester* accepted of their offer, and falling deuoutly on his knees, made his prayers vnto the Sauiour of the world, when presently the beast started vp vpon his feete; by which *Constantius* was confirmed, *Helena* conuerted, and all the Iewes and other Pagan Doctors receiued the Christian Faith, and were after baptised: and after this, and vpon the same occasion, *Helena* vndertooke to seeke and find out the Crosse. *Ambrose* and others say she was an Inne-keepers daughter at Treuerent in France, and that the first *Constantius* trauailing that way, married her for her beautie; but our Histories of Brittaine affirme her to be the faire, chast, and wise daughter of king *Coil*, before remembred. The perfections of the minde are much aboue the transitorie gifts of Fortune, much commendable in women, and a Dowrie farre transcending the riches of Gold and Iewels. Great *Alexander* refused the beautifull daughter of *Darius*, who would haue brought with her kingdomes for her Dower, and infinite Treasures to boot, and made choyse of *Barsine*, who brought nothing to espouse her with, saue her feature, and that shee was a Scholler; and though a Barbarian, excellently perfect in the Greeke Tongue, who though poore, notwithstanding deriued her pedigree from kings: And vpon that ground, *Licurgus* instituted a Law, That women should haue no Dowers allotted them, that men might rather acquire after their Vertues than their Riches, and women likewise might the more laboriously imploy themselues in the attaining to the height of the best and noblest Disciplines. It is an argument that cannot be too much amplified, to encourage Vertue and discourage Vice, to perswade both men and women to instruct their Mindes more carefully than they would adorne their Bodies, and striue to heape and accumulate the riches of the Soule, rather than hunt after Pompe, Vaine-glorie, and the wretched Wealth of the world; the first being euerlastingly permament, the last, dayly and hourely subiect to corruption and mutabilitie. *Horace* in his first Epistle to *Mecanas* sayth: *Barsine.*

Vitius Argentum est Auro, virtutibus Aurum.

Siluer is more base and cheape than Gold, and Gold than Vertue.

To encourage which in either Sex, *Plautus in Amphit.* thus sayes:

Virtus præmium est optimum, virtus omnibus
Rebus anteit profecto, &c.

Vertue's the best reward, and before all
Iustly to be preferr'd. That which we call
Libertie, Life, our Parents, Children, Wealth,
Our Countrey, Reputation, Honor, Health,
By this are kept (though by the bad despis'd)
All that is good, in Vertue is compris'd.

Moreouer, all that are Noble, Vertuous, Learned, Chast, and Pious, haue their places allotted them aboue; when on the contrarie, their soules are buried lower in the locall place of torment, than their soules that are layd to sleepe in the graue. At the blessednesse of the good, and future glorie

glorie assigned vnto them, *Lucan* most elegantly aymed at, *Lib. 9. de Bello Ciuili*, where hee thus writes:

Ac non in Pharia manes iacuere fauilla,
Nec cinis exiguus tantam compescuit vmbram, &c.

Which I thus English:

In th' Pharian flames, the bright Soule doth not sleepe,
Nor can so small a Dust and Ashes keepe
So great a Spirit: it leapes out of the fire,
And leauing th' halfe-burnt members, doth aspire
And aymes vp to the place where Ioue *resides,*
And with his power and wisdome all things guides.
For now no ayre his subtile passage barres,
To where the Axle-tree turnes round the starres,
And in that vast and emptie place which lyes
Betwixt vs and the Moone (the visible Skyes)
Th' halfe-godded Soules inhabite: such are nam'd
There, whom bright fierie Vertue hath inflam'd,
And were of pious life: their hopes are faire,
Made Citizens and Free-men of the Aire,
And such redeem'd from all that was infected,
Are now within th'eternall Orbes collected.

This somewhat more illustrated by the Tragicke Poet *Seneca in Hercule Oeteo*, thus saying:

Nunquam Stigias fertur ad vndas
Inclita Virtus, &c.

To the darke and Stigian shades,
Vertue (when it seeming fades)
Is neuer borne. Then, O you chast
And valiant, though your yeeres may wast,
No limit (Time) to that can giue,
It Death suruiues; then euer liue.
The cruell Fates can clayme no due,
Nor the blacke Stigian waues in you:
But when wasted Age hath spent
The vtmost minute Time hath lent,
Then Glorie takes in charge the Spirit,
And guides it to the place of Merit.

Let these serue for an encouragement to Vertue, and the attayning vnto all commendable Arts and Disciplines, by which the Bodie is honoured, and the Soule glorified. And thus I take leaue of the Female Students in Theologie and Philosophie, and now consequently come to the Poetesses: may the Muses be fauourable to me in their relation.

Of

Of Poetrie.

Horace sayth, *Et prodesse solent & delectare Poetæ*, In Poets there is both pleasure and profit, who are for the most part (I meane the best) studious for the pleasingest phrase and most mooving eloquence. From hence it grew that those of the first age, first introduced common ciuilitie, and humane moralitie amongst men, reducing them from irregular and bruitish conditions, into a mutuall and well gouerned societie: for by pleasant and delightfull language refined from the vulgar Barbarisme, they first drew the eares of the ruder people to attention, from attention to instruction, and by instruction to practise; so that in processe of time, by their smooth and gentle persuasions, illustrated with facunditie and eloquence, they brought them from voluptuousnesse to temperance, from the fields into houses, from liuing in villages to build walled cities, and by degrees from edifying of houses for themselues, to erect Temples to the gods; by whose adoration it impressed a reuerent feare to offend them: and so consequently reduced them from rudenesse to a more formall regularitie. They were the first that taught them shame, and feare; shame, to seeme bruitish to humanitie; feare, to appeare inhumane before a deitie. They moderated the ferocitie of their mindes, by smooth orations, profitable documents, and learned writings; and the more to insinuate into their dull vnderstanding, when prose seemed vnto them lesse delightfull, they deuised verse, and still as one kind grew stale or common they apprehended new; and thus that eloquence that before lay loose and skattered, was first contracted within feet and number. Then when the vulgar seemed lesse capable of deepe Sophismes tending to moralitie and ciuile gouernement, and therfore their grauer doctrines appeared to their eares harsh and vnpleasant, they dealt with them as carefull fathers vse to doe with their vntoward children; when things profitable will not still them, they seeke to please them with toyes: so the Poets, when wholesome foode would not tast their mouths, they deuised sweet meates to realish their pallats, finding out merrie and delightfull tales, best agreeable with their itching eares: comprehending notwithstanding, golden truths in leaden fables. They after instituted good & wholesome laws, to incourage the good, and deiect the bad; to raise the vertuous and well disposed to honor, and to punish the euill doer either with pennance or shame: then came the industrious man to bee first distinguished from the sloathfull, and the thriftie from the prodigall: things were no more made common, euerie man eate of his owne labour, and what he earned he might call his owne: Hence first grew Industrie, without which no common-weale nor publike state can stand. And these and much greater were the first fruits of Poetrie, now in this age so much despised; the vse whereof was antient, the apprehension diuine, the practise commendable, and the name reuerent. There is a sympathie and correspondence betwixt Poetrie and Rhetoricke: *Appollo* is god of the first, and *Mercurie* the *Mecenas* of the second; which the ancient writers the better to signifie vnto vs, say, That *Apollo* acquainted *Mercurie* with the Muses, and *Mercurie* in requitall first inuented the Harpe and gaue it to *Apollo*, being the instrument to which the Muses most delighted to sing; as if they more plainely would haue

haue sayd, A Poet cannot be excellent vnlesse he be a good Rhetorician, nor any Rhetorician attaine to the heigth of eloquence, vnlesse he hath first layd his foundation in Poetrie. They are two excellencies, that cannot well exist one without the other: Poetrie is the elder brother, and more plaine in his condition; Rhetorick the younger, but more craftie in his profession: hence it comes Poets are so poore, and Lawyers so rich; for they haue made a younger brother of the elder, and possesse all the land. Besides, as much as *Apollo* is excellent aboue *Mercurie*, as being God of Light, of Musicke, of Physicke, of Arts, &c. and the other God of Bargaining, Buying, Selling, of Cousening, Theeuing, and of Lyes; so farre doth the first claime due prioritie aboue the second. They may be thus distinguished: Poets in that which outwardly appeares fabulous, colour and shaddow golden truths, to their owne painefull studies and labour, and to the pleasure and profit of others: But many Orators, vnder seeming truths, apparrell scandalous fictions, aymed onely to their owne benefit, to the impouerishing of others, and many times stripping them out of a faire inheritance: I speake of some, not all; and I honour the Law, because I liue vnder it. Poets, they were the first teachers and instructers; the people held them to bee inspired from aboue, and to speake as from the mouthes of the gods: some were Holy, as *Ennius*; some Diuine, as *Homer*; others Prophets, as hauing the name of *Vates* conferred vpon them: and amongst these, may bee numbred the *Sybills*, the Priests of *Apollo*, and such as belonged to all the other Oracles. Of the Poets there were many sorts, and such as writ in diuerse kinds, yet all these imitated at least (if not equalled) by women. There were such as were called *Physiologi*, that Poetised in Physicke, as *Palephatus Athenienſis*, *Pronopides*, *Xenophanes*, *Coliphonius*, and others; there were *Poetæ Mathematici*, that writ of the Mathematickes, as *Ma. Manilius*, *Thales Mileſius*, *Aratus*, *Solenſis*, *&c.* *Poetæ Medici*, as *Thaletas Cretenſes*, *Damocrates*, *Seruilius*, *Andromachus Cretenſis*, *&c.* *Poetæ Vates*, or Prophets, as *Moyſes*, *Dauid*, *Hieremias*, *Iſaiah*, *&c.* *Poetæ Theologi*, as *Salomon*, *Dantes*, *Alegerius Florentinus*; and amongst the Heathens, *Linus Chalcedenſis*, *Pyerius*, *Thamyras*, *Amphion*, *Orpheus*, *&c.* There are besides *Ethici*, *Impudici*, *Hiſtorici*, *Mechanici*, *Epici*, *Heroici*, *Eliogeographai*, *Satyrici*, *Epigrammatographi*, *Comici*, *Tragici*, *Mimographi*, *Hiſtrionice*, *Melopæi*, *Lyrici*, *Meliſi*, *Iambici*, *Himnographi*: and amongst these, not any whom some ingenious women, in one age or other, hath not facetiously imitated. I am loath to dwell too long in the Proeme, I will now giue you their names, with a particular of their workes, who haue beene in many or most of these eminent.

Poetriæ, *or Women Poets.*

Theanæ tres

OF the *Sybills*, the Muses, Priests, and Propheteſſes (included amongst those whom wee called *Vates*) I haue alreadie spoken at large; I now proceed to others. *Theano Locrenſis* was so called, as borne in the citie of Locris: she writ Hymnes and Lyrick Songs; she was also a Musicall Poeteſſe, such as were called *Melicæ*. There was a second of that name, the wife of *Pithagoras*, a Poeteſſe; besides a third, called *Thuria* or *Metapontina*, daughter of the Poet *Lycophron*, a Pythagorist, and wife of *Cariſtius*, or *Brantinus Crotoniata*, *Teſte Suida*.

Nicoſtrata, or *Carmentis.*

Nicoſtrata was otherwise called *Carmentis*, skilfull both

both in the Greeke and Latine Dialect; of a quicke and nimble wit, and conuersant in diuerse kinds of Learning. *Sulpitia* liued in the time of the Emperour *Domitianus*, her husbands name was *Galenus*, or *Gadenus*, with whom shee liued in most conioyned wedlocke for the space of fifteene yeeres. Some fragments of her Poetrie I haue read, inserted amongst the Workes of *Ausonius*. Of her, *Martial* in one of his Epigrams, *Lib.* 10. thus writes:

Oh molles tibi quindecim Calene
Quos cum Sulpitia tua iugales
Indulsit Deus & peregit annos, &c.

O those soft fifteene yeeres, so sweetly past,
Which thou Calenus *with* Sulpitia *hast*
In iugall consocietie (no doubt
A time by the Gods fauoured, and pickt out)
O euerie Night, nay Houre, mark'd by thy hand
With some rich stone, fetcht from the Indian strand,
What warres, what combats haue betwixt you beene
(But to your Bed, and Lampe) not knowne or seene
Of any. Happie Bed, and Tapers grace,
Made of sweet Oyles, whose smoake perfumes the place.
Thrice fiue yeeres thou hast liu'd (Calenus) *thus,*
Reckoning by that account thine Age to vs:
So to compute thy yeeres, is thy great'st pride,
No longer to haue liu'd than with thy Bride.
Were Atropos *at thy entreats content*
To giue thee backe one day so sweetly spent,
Thou at a higher rate would'st prise that one,
Than foure times Nestors *Age, to liue alone.*

This Epigram hath expressed the loue of *Calenus* to *Sulpitia*, the husband to the wife: but in 35. of the same booke, her pious Loue, chast Muse, and Beautie, the same Author hath most elegantly illustrated, his words be these,

Omnes Sulpitiam legant puellæ
Vno quæ cupiunt viro placere,
Omnes Sulpitiam legant mariti,
Vnæ qui cupiunt placere nuptæ, &c.

All women reade Sulpitia, *such as can,*
In their desires betake them to one man;
All husbands reade Sulpitia, *such whose life*
Can be contented with one single wife.
Shee neuer spake of mad Medeas *sinne,*
Nor why Thyestes *Banquet was seru'd in;*
It neuer with her pure thoughts could agree,
A Scilla *or a* Biblis *there could bee:*
Saue chast and pious Loues she did not write,
Yet mixt with modest pleasures and delight.

Her Verſes who ſhall reade, and reade againe,
And ſift them well, ſhall find them without ſtaine.
Such were the words diuine Egeria *ſpake*
(The wife of Numa*) when ſhee did betake*
Her ſelfe to ſollitude. Had Sapho *beene*
Tutor'd by her, her Poems read and ſeene,
More chaſt ſh' had beene, with greater Art endu'd:
Or had rude Phaon *theſe together view'd,*
And both their beauties well obſerv'd and noted;
He that left her, had on Sulpitia *doted, &c.*

Michaele. *Seneca* ſpeakes of one *Michaele*, a ſhee Centaure, who in an Elegant Poem inſtructed the Theſſalians in the Remedie of Loue, whom *Ouid* in his *Remedium Amoris* is ſaid to haue imitated. *Ariſtophanes* (as alſo *Suidas*) ſpeake of one *Charixena*, the Author of many excellent Workes: amongſt others, ſhee writ a Poeme, called *Crumata*. *Cælius, Lib.8. cap.1.* ſpeakes of *Muſæa* an Epigrammatiſt, in which kind ſhee was eminent; beſides ſhee compoſed ſundrie Lyrickes. *Textor* remembers vs of one *Mæroe*, who (beſides her other Workes) is moſt celebrated for a Hymne to *Neptune*. *Manto* was the daughter of *Tyreſia*, the Propheteſſe; of her, the famous cittie Mantua tooke name: ſhee was not onely a Poeteſſe, but famous for her Diuinations, for by the entrailes of beaſts ſhee could predict and fore-tell things to come. *Textor*. *Cornificia* was the ſiſter of the Poet *Cornificius*, and famous for many excellent Epigrams. *Luccia Mima* (as *Plinie* reports of her) was a writer of Comedies, in which practiſe ſhee continued no leſſe than an hundred yeeres. Amongſt the Poets, *Caſſandra* the Propheteſſe (daughter to *Priam* and *Hecuba*) is alſo numbred. *Archilas Hermonaicus* (as *Camelion* ſaith) writes of a Poeteſſe called *Megaloſtrate*, beloued of the Poet *Alcman*, hee that firſt deuiſed the amatorious Verſe, in which was expreſſed all laſciuious intemperance (which ſome attribute to *Thamyris*, as their firſt inuentor:) ſhee, *Amatores vel ipſis colloquijs ad ſe trahere potuit, i.* Shee with her verie diſcourſe could attract louers: ſhee was tearmed *Flana Megaloſtrate*. *Athenæ. Lib.13. cap.16.* *Polla Argentaria* was wife to the famous Poet *Lucan*, and hath a merited place in this Catalogue; of whom *Martial* thus ſpeakes:

Charixena. *Muſæa.* *Mæroe.* *Manto.* *Cornificia.* *Luccia Mima.* *Caſſandra.* *Megaloſtrate.* *Polla Argentaria.*

Hæc eſt illa dies, quæ magni conſcia partus
Lucanum populis, & tibi Polla dedit.

This day of that great birth made conſcious is,
Which gaue him to the world, and made thee his.

Shee was reputed to be of that excellent learning, that ſhee aſſiſted her husband in the three firſt bookes, entituled *Pharſalia*. Her, *Statius, Lib.2. Sylu.* thus remembers:

Hæc Caſtæ titulum decuſq; Polla.

Shee likewiſe writ excellent Epigrams. As much as *Statius* of her, *Plin. Secundus* ſpeakes of his wife *Calphurnia*. *Fulgoſ. Lib.8. cap.3.* *Aſpaſia Mileſia*, the beloned of *Pericles*, as ſhee was otherwiſe learned, ſhee is likewiſe numbred amongſt the Poets; ſome of whoſe Verſes are remembred by *Athe-*

Calphurnia. *Aſpaſia Mileſia.*

næus.

næus. *Hedyle* was the mother of *Hedylogus Samius* (who by the same *Athenæus, Lib. 4. Dypnoph.* hath allotted him a place amongst the Poets) shee was the daughter of *Moschina Attica*, that writ Iambickes. This *Hedyle* composed a Poeme, inscribed *Scilla*; shee made another, called, The Loues of *Glaucus*. *Sosipatra* (as *Eugapius apud Volaterran.* relates) was a woman practised in many kinds of Disciplines, and so excellent in all her studies, that shee was said to be educated by the gods. *Thymele* was a Poetesse that first introduced Dances into the Scene, which the Greekes from her call θυμέλη. The place which is onely free for the Actors. Of her, *Martial* thus speakes:

Quæ Thymele spectas derisoremq; Latinum.

Suidas writes, That *Thymele* was an Altar frequently vsed in the Theatres, which from her borrowed the name. *Hildegardis Moguntina* was eminent both for Learning and Pietie; insomuch, that from her verie childhood shee seemed inspired from aboue. *Eugenius* the third, in the Councell held at Tryer (where Doctor *Bernard* was then present) approoued her Workes: shee flourisht in the yeere of Grace, 1188. Of *Clitagora Lacedemonia*, *Aristophanes* speakes much; but *Strabo in Homerica Iliade*, more of *Hesteia Alexandria*. *Auyle* writ Epigrams against *Themistocles*, with Verses vpon Birds, which are read vnto this day. *Myrtis Authedonia* in a Poeme expressed the death of the Damosell *Ochne*, who had beene before the destruction of the Heroe *Ennostus*. *Praxilla Syconia* flourished in the 32 Olympiad, whom *Antipater Thessalus* giues the first place vnto amongst the nine Lyricke Poets: Shee writ *Dithycambi*, and a Worke which was called by her *Metrum Praxillium*. Shee called *Adonis* from Hell, to demand of him what was most beautifull in Heauen: who answered, The Sunne, the Moone, Figges, Apples, and Cucumbers: That and such like was the subiect of her Poeme; of which grew a Prouerbe against Lunatikes and mad men, euery such was called *Praxillaes Adonis*. *Nossis* the Poetresse was the composer of Greeke Epigrams, and is by *Antipater* numbred with *Praxilla* amongst the Lyrickes. *Myro Byzantia* shee writ Elegies, and such as the Greekes call *Melæ*, or Musicall Poemes: shee is said to be the mother of *Homer*, and reckoned one of the seuen *Pleiades*, the daughters of *Atlas*: shee was the wife of *Andromachus*, an illustrious Philosopher. *Pamphilus* her Statue was erected, which (as *Facianus* witnesseth) was made by *Cephisiodotus*. *Damophila* was the wife of the Philosopher: shee was a friend to *Sapho*, and louer, whom in all her Poemes shee striued to imitate. Her Hymnes were sung at the sacrifices which were celebrated to *Diana Pergæa*, after the manner of the Æolians and Pamphilians. Shee writ moreouer certaine bookes, which shee titled, *Libri Amatorij*.

Hedyle.
Moschina.
Sosipatra.
Thymele.
Hyldegardis
Clitagora.
Hesteia.
Auyle.
Myrtis Anthedonia.
Praxilla Siconia.
Nossis.
Myro Byzantia.
Damophila

Of Minerua, &c.

MInerua, the daughter of *Iupiter*, was for no other reason numbred amongst the gods, but for her excellencie and cunning in Poetrie and other good Arts, of which shee is said to be the first inuentresse. From her the antient Athenians haue borrowed the immortalitie of their name. Next her, wee reckon the *Corinnaes*. There were three of that name: The first, called *Corinna Thebana*, or *Tanagræa*; shee was the daughter of *Archelodorus* and *Procratia*, and scholler to *Myrtis*: shee in seuerall contentions fiue sundrie times bore away the Palme from *Pindarus*, Prince of the Lyricke Poets:

Minerua.
Corinnæ tres.
Megalostrata Poetria Athenæus, lib. 13. cap. 26.

Poets: shee moreouer publiſhed fiue bookes of Epigrams: of her *Propertius* ſpeakes. The ſecond was called *Corinna Theſpia*, ſhee is much celebrated in the bookes of the antient Poets, eſpecially by *Statius*. The third liued in the time of *Auguſtus*, and was to *Ouid* much indeered: but of her wantonneſſe than her Muſe, there is more memorie extant. I come to ſpeake next of *Erinna* who was ſirnamed *Teia*, or (as ſome will haue it) *Telia* of the Iſland *Telos* not farre diſtant from Gnidon, ſhee flouriſhed in the time of *Dion* of Syracuſa, and publiſhed an excellent Poem in the Doricke tongue, compriſed in three hundred Verſes, beſides diuerſe other Epigrams, her ſtile was ſayd to come neere the maieſtie of *Homers*, ſhe dyed when ſhe was but ninteene yeares of age. *Damophila* was a Greeke Poeteſſe and the wife of *Pamphilus*. ſhee was Couſin-german and companion with *Sapho*, *Lyrica Poetria*, ſhee writ many Poems that were called *Poemata Amatoria*, becauſe their argument was meerely of loue: one Poem ſhee writ in the praiſe of *Diana*, for ſo much *Theophraſtus* in the life of *Appolonius* remembers of her. *Hyppatia* was a woman of Alexandria, the daughter of *Theon* the Geometritian, and wife to *Iſidorus* the Philoſopher, ſhee flouriſhed in the time of the Emperour *Arcadius*, ſhee writ certaine bookes of Aſtronomie, and was frequent in diuerſe kinds of Poetrie: ſhee purchaſed her ſelfe much fame for her learning, in ſo much that ſhee ingroſſed a great confluence of Auditors in the citie of Alexandria where ſhe profeſſed, *Suidas apud Volaterran.*

Lib. 3. Silu.

Erinna.

Proper. lib. 2.

Damophila.

Hyppatia.

Sapho.

Elian. lib. 12. Plato. Suidas.

Elianus affirmes her to be the daughter of *Scamandronius*; *Plato*, of *Ariſton*; *Suidas* and other Greeke writers deliuer to vs that there were two of that name, the one called *Erixia*, a much celebrated Poeteſſe) who flouriſhed in the time of the Poet *Alcæus*, of *Pittachus*, and *Tarquinius Priſcus*) who firſt deuiſed the vſe of the Lyre or Harpe with a quill; ſome giue her the honor to bee the inuentor of the Lyricke verſe: the other was called *Sapho Mitelæna* long after her who was a ſinger and a ſtrumpet, ſhee publiſhed many rare and famous Poems amongſt the Greekes, and therefore had the honour to bee called the tenth Muſe, the reaſon why ſhe fell in loue with *Phaon*, *Pliny* attributes to the vertue of an hearbe, but *Babtiſta Egnatius* a later writer and exquiſite both in the Greeke and Latin tongues, in transferring this fable from the originall into the Romon tongue, as likewiſe others of his opinion, conclude, that *Phaon* was of the profeſſion of ſuch as get their liuing by tranſporting paſſengers from one ſide of a riuer vnto another, a plaine Ferrie-man, and that it happened vpon a time that *Venus* comming to the place where he kept his paſſage, without demaunding any hyre he gaue her a free tranſportage, not knowing to whom it was hee did that courteſie, no way ſuſpecting ſhe had beene a goddeſſe: This, *Venus* tooke ſo gratefully, that ſhee thought to requite his freeneſſe, with a bountie farre tranſcending the value of his paines. Shee therefore gaue him an Alablaſter box full of a moſt pretious vnguent (teaching him how to apply it) with which he no ſooner annoynted his face, but hee inſtantly became of all mortall creatures the moſt beautiful, of whom the Lesbian damſels grew inamoured, but eſpeſially hee was ardently and moſt affectionately beloued of *Sapho*. *Phaon* hauing occation to paſſe from Lesbos into Cicilie, ſhee was tortured in ſoule for his abſence, intimating that it was done in deſpight

Plin. lib. 23. Babtiſt. Egnat.

or

or disgrace of her; first purposed to cast herselfe from Leucate, a high promontorie in Epyre, downe into the Sea, which she after did; yet before she would attempt it, she first in an Epistle thought by all the allurements of a womans wit, to call him backe againe into his countrey; which *Ouid* in her behalfe most feelingly hath expreſt. And since it lies so fitly in my way for the opening of the Historie, I thus giue it English,

Ecquid vt aspecta est, &c. — *Ouid. Epist. Sapho Phaoni.*

Ist possible as soone as thou shalt see
My charracter, thou knowst it comes from mee?
Or else not reading of the authors name,
Could'st thou haue knowne from whence this short worke came?
Perhapes thou maist demand, Why in this vaine
I court thee, that professe the Lyricke straine?
My lou's to be bewept, and that's the reason:
*No * Barbit number suits this tragicke season.* — * *Barbitos, id est, Carmen Lyricum.*
I burne as doth the corne-fields set on fire,
When the rough East winds still blow high and higher,
Now Phaon *the Typhœan fields are thine,*
But greater flames than Ætnaes are now mine.
No true disposed numbers flow from hence,
(The emptie worke of a distracted sence.)
The Pirhian gyrle, nor the Methimnian lasse
Now please me; not the Lesbians who surpasse.
Vil's Amithon, *vile* Cidno *too, the faire,*
So Atthis *that did once appeare most rare,*
And hundreds more, with whom my sinn's not small:
Wretch, thou alone inioyest the loues of all.
Thou hast a face, and youth too, fit for play,
Oh tempting face that did'st mine eyes betray.
Take Phœbus *Faith vpon thee, and his bow,*
And from Apollo *who can* Phaon *know?*
Take hornes, and 'bout thy temples wreaths of vine,
What's he can say but th'art the god of Wine?
Phœbus *lou'd* Daphne, Bacchus Gnosis *bright,*
Yet neither she, nor she, could Lyriskes write.
The nine Muse-sisters of my verse dispose,
And what my numbers are the whole world knowes,
Nor can my countrey-man Alcæus *more* — * *Alcæus, a Lyrick Poet of Mitelene.*
Than I, though he in age stand rank't before:
Nor though his name sound louder, can he raise
Or from his Lyre, or Country, greater praise.
If niggard Nature haue denide things fit,
Yet what I want in shape, I haue in wit:
My statur's low, but know my name is high,
And bruited through all regions farre and nigh.
I am not faire, what therein doe I lacke?
Andromida *pleas'd* Perseus, *yet she blacke.*
The whitest Doues with mingled colours make,
And the blacke Turtle will the Greene-bird take.

If none can be thought worthie of thy loue,
But ſuch as ſhall thy like in beautie proue,
Young man deſpaire, thou art for euer free,
None ſuch ere was, none ſuch ſhall euer bee.
When firſt thou readſt my Verſes, thou didſt ſay
I onely pleas'd, and I was faire that way,
That I became my phraſe (and none ſo well)
Then did I ſing (wee louers, all muſt tell;)
And I remember, thou ('tis ſtill my pride)
At euery Note didſt on my lippes diuide.
Nay, euen thoſe kiſſes pleas'd thee wondrous well.
But moſt of all, when I beneath thee fell,
My wantonneſſe contented thee 'boue meaſure,
My nimble motion, and words apt for pleaſure.
Then when in confus'd rapture we both lay,
Fulneſſe of ioy depriu'd all vſe of play.
Now the Sicilian girles are thy new ſpoyle,
Ile be of them, and leaue the Lesbian ſoyle.
*You * Niſean mothers, and faire daughters, bred*
In Sicilie: let him be baniſhed
From forth your earth, nor let the many Lyes
The ſmoothneſſe of his falſe tongue can deuiſe,
Beguile your ſimple truth; what to you he
Speaks now, h'hath ſpoke a thouſand times to me.
And goddeſſe Erecina, *thou that do'ſt*
The barbarous rude Sicania *honor moſt,*
Aduiſe thy Poeteſſe by thy wit diuine,
And giue me counſell, ſince thou know'ſt I am thine.
Can Fortune in this bitter courſe ſtill run?
Vowes ſhe to end thoſe Ills ſhe hath begun?
Six yeeres are paſt, ſince my abortiue grones
Mourn'd, and my teares wet my dead parents bones.
My needie brother (as a ſecond croſſe)*
Dotes on a ſtrumpet, ſuff'ring ſhame with loſſe,
Turn'd Pyrate, prooues the Seas with ſayle and oare,
And badly ſeekes wealth, loſt as ill before.
Becauſe my faithfull counſaile (that courſe rated)
My guerdon is, that I by him am hated.
And leaſt my endleſſe torments ſhould find eaſe,
*My yong irregular * daughter addes to theſe:*
The laſt and great'ſt cauſe why I thus miſcarrie,
Thou art; my Barke ſtill ſayles with winds contrarie.
Behold my erſt well-ord'red Locks miſ-plac'd,
And thoſe that in times paſt my temples grac'd,
Neglected are, as if they were not mine.
No precious gemmes vpon my fingers ſhine:
My habit's vile, my haire no Criſpin weares,
*Nor ſmell my Locks of ſweet Arabian * teares.*
Whom ſhould I ſeeke to pleaſe, ſince hee's abſent,
That was ſole author of mine ornament?

*Niſea, a mountainous countrey neere Ætna.

*Venus called ſo of Erix, a mountaine in Sicilie, where ſhee had a famous Temple.

*Choraxus, who doted on the famous ſtrumpet Rhodope, whome hee bought of Æſopus for a great ſumme of money.

*Cleis, a wantō daughter to Sapho.

*The teares of Mirrha, with which they vſed to perfume their haire.

My ſoft heart is with eaſie ſhafts impreſt,
There's ſtill new cauſe to lodge loue in my breſt,
Either becauſe the Siſters three, had force,
When I was borne, to ſpin my thread ſo courſe;
Or this, my ſtudies in the Arts conſtraine,
Since ſoft Thalia doth infuſe my braine.
What wonder if a youth of the firſt chinne
Surpriſe me? yeres which man to man might winne.
I was afraid leaſt faire Aurora thou
For Cephalus would'ſt ſteale him, and I now
Am ſtill in feare, for ſurely this had paſt,
But that thy firſt loue holds thee ſtill ſo faſt.
If Phœbus (that ſpyes all things) thee had ſeene,
Phaon in laſting ſlumbers caſt had beene.
Venus had rapt him into heauen by this,
But that ſhe fear'd Mars would haue made him his.
Thou, that no child, and yet ſcarce man appeares,
(Beſt age) the pride and glorie of thy yeares,
Returne vnto my boſome, ſince of thee
I beg not loue, but that thou lou'd would'ſt bee.
Lo as I write, teares from mine eyes amaine
Still drop, behold how they my paper ſtaine.
Thy parting had beene gentler (in words few)
Had'ſt thou but ſayd, Sweet Leſbian laſſe adue.
Thou took'ſt with thee no parting kiſſe, no teares,
I little dream't I was ſo neere my feares.
Of thine, ſaue wrong, I nothing haue, no more
Thou (let that mooue thee) all my loue doſt ſtore:
I gaue thee no command, nor had that day,
Vnleſſe ſome ſuch, Do not forget me pray.
By Loue that neuer can forſake that breſt,
By our nine ſacred ſiſters I proteſt,
He's gone, when ſome (but who I know not) ſayd,
For a long ſpace both words and teares were ſtayd.
Mine eyes had baniſh't teares, and greefe my tongue,
Through cold, my heart vnto my ribs was clung,
(My greefe retyr'd) I gan to beat my breſt,
To teare my haire, nor bluſh to walke vndreſt;
Like carefull mothers, who with loude exclaimes
Beare their dead children to their funerall flames.
Charaxus walkes by laughing too and fro,
And from my extaſie his pleaſures grow,
And (which more ſhame vnto my ſorrow giues)
Askes why this woman weepes, her daughter liues?
But Shame and Loue are two, the people ſtare
To ſee my garments torne and breſts vnbare,
Thou Phaon art my care, and my dreames ſtay,
Thee fled (you dreames that haue made night my day)
I find thee there, though abſent many a mile,
But ô, my dreames laſt but a little while.

Oft

Oft thinke I that thy armes my necke infold,
As likewiſe theſe two are with thine like bold.
I know thy kiſſes, thy tongue-ſport I know,
Which thou waſt wont to take, and to beſtow.
More pleas'd ſometimes, words (like to truth) I ſpake,
And to thy forme, my ſences are awake.
What's more, I ſhame to tell, and bluſh to write,
Dreaming all done, may perfect our delight.
No ſooner Titan *dons his golden beames,*
And with them all things ſees, I curſe my Dreames:
Deſarts and Dennes I then ſeeke, as if they
Could profit me (once guiltie of our play)
Madly, like her whom mad Erictho *beares,*
I thither runne, my haire s falne 'bout mine eares.
I ſee the Cauernes with rough Grauell ſtrew'd,
To me they like Mygdonian Marble ſhew'd.
The ſhades I find, that gaue vs oft our reſt,
And friendly Herbage, by our burthens preſt.
Thee (maiſter of thoſe Groues and me) no place
Can ſhew me, therefore they appeare moſt baſe.
I knew the very flowers where wee haue line,
Our weights haue made their vpright heads decline:
Where thou haſt falne, I threw me in that place,
But firſt the gratefull flowers drinke from my face.
The boughes deſpoyl'd, a ſadneſſe ſeeme to bring,
And on their top-moſt branches no birds ſing,
Onely the * *Daulian bird her diſcontents*
Chaunts out aloud, and Itis *ſtill laments;*
Itis *the bird laments,* Sapho, *th' affright*
Of Loue forſaken: ſo we ſpend the night.
There is a perfect, cleare, and Glaſſe-like Well,
Sacred, and where ſome thinkes the gods doe dwell,
O're which the watrie * Lotos *ſpreads her bowes,*
The ground a ſoft and gentle Turfe allowes.
Here as I lay to reſt me (drown'd in teares)
One of the Nayades before m' appeares,
And ſtanding, thus ſpake: Thou that ſcortcht do'ſt lye,
In flames vnequall, to * *Ambracia flye;*
Hence Phœbus from on high ſurueyes the Sea,
Some, Actium calls the place, ſome Leucate.
Deucalion *from this Rocke his* Pyrha *craues*
(Firſt ſeene) and ſhe (vndanger'd) proues the waues.
Here Pyrha *proſtitutes to his deſires.*
Deucalion *here firſt quencht his amorous fires.*
The place the ſame law keepes: climbe Leucats *crowne,*
And from that high Rocke feare not to leape downe.
This ſpoke, ſhe vaniſht: I affrighted riſe,
Whileſt my wet cheekes are moiſtned by mine eyes.
Thither let's run Nymphs, till that Rocke appeare,
From Loue diſtracted we ſhould baniſh feare.

* *Philomela.*

* *Lothos*, the daughter of *Neptune*, turned into a Tree, ſo called.

Ambracia, a citie in Epire, ſo called of king *Ambraces.*

Proue how it can, much better than you see
It hath yet chanc'd, it needs must fall to mee.
And gentle Loue, to me thy feathers lend,
Still to support me, as I shall descend,
Least being dead, by my vntimely fall,
Leucadia *for my sake be curst of all.*
Then Phœbus, *Ile bequeath into thine hand*
My Harpe, and by it shall this Distick stand:
Sapho, thy gratefull Poetesse, doth assigne
This Lyre to thee, being hers as well as thine.
Why do'st thou send me to Actia hence,
When thou may'st call thy exil'd foole from thence?
Safer to me, than can those waters proue,
Thou mayest, so Phœbus *did he* Sapho *loue.*
Canst thou (O harder than the Rocks obdure)
It should be said, Thou didst my death procure?
Thy Sapho's *ruine? O, how better farre*
Were it these breasts, that now dis-ioyned are,
Should friendly meet, and mutually please,
Than mine alone be swallow'd in the Seas?
These are the breasts thou Phaon *once didst prayse,*
Which seene, they fire did from thy coldnesse rayse.
O would I were as eloquent as then,
But sorrow takes all fluence from my Pen,
So might my braine haue euerie ill withstood:
But now my passion makes nothing seeme good.
My Verse is of her first power destitute,
Silent's my Quill, my Harpe with sorrow mute.
You Lesbian Matrons, and you Lesbian young,
Whose names haue to my Lyre beene oft times sung.
You for whose loues my fame hath suffred wrong,
No more in troopes vnto my Musicke throng,
Phaon *hath stole all that you nam'd Diuine,*
I was (O wretch) about to call him mine.
Make him returne, my Muse shall then retire,
He dulls my wits, or can my braine inspire.
Can prayers preuaile? or such a stubborne mind
Be softened, or made rougher? Shall the wind
Disperse my words, as meerely spoke in vaine?
Would the same winds could bring thee backe againe,
That mocke my sighes, and make thy sayles to swell,
It were a worke that would become thee well.
If so thou mean'st, why do'st thou keepe away
From all those vow'd gifts that thy comming stay?
Why do'st thou with thy absence my breast teare?
Loose from the Hauen, set sayle, and doe not steare,
Shee's Sea-borne Venus *call'd, and therefore still*
Shee makes the waues calme to a louers will,
The gracious winds shall in thy course preuayle,
And bring thee safe when thou art vnder sayle,

Euen Cupid *at the Helme ſhall ſit and ſteare,*
He ſhall direct which way thy courſe to beare,
If ſo thou pleaſe thy Sapho *ſhun'd muſt be,*
Yet thou ſhalt find there's no iuſt cauſe in me:
At leaſt, thy cruell anſwer ſhe now craues,
To end her fate in the Leucadian waues.

From that Rocke, ſhee caſt her ſelfe headlong into the Sea, and ſo periſhed. For prepoſterous and forbidden Luxuries which were imputed vnto her, *Horace* calls her *Maſcula Sapho*; yet many are of opinion, this to be the ſame whom *Plato* tearmes the Wiſe: of her, *Antipater Sydonius* thus writes;

Dulcia Mnemoſine demirans carmina Saphus
Queſierit decima Pyeris vnde foret.

Mnemoſine,

When Sapho's *Verſe ſhe did admiring reed,*
Demanded whence the tenth Muſe did proceed.

As likewiſe *Auſonius:*

Lesbia Pyerijs Sapho ſoror addita Muſis.

i. Lesbian *Sapho*, a Siſter added to the Pyerian Muſes. Her, *Papinius* and *Horace*, with many others, celebrate.

Of Cleobule Lindia, *and other Poeteſſes.*

Cleobulina, or *Eumite.*

SHee was the daughter of *Cleobulus Lindius*, one of the ſeuen wiſe men of Greece; ſhee was called alſo *Eumite*, and *Cleobulina*: in her writing, ſhee imitated her father. Shee was eminent for Ænigmaes, and Riddles; of which, this one is redeemed from obliuion, and remembred of her:

Eſt vnus genitor, cui vni ſunt pignora bis ſex,
His quoq; triginta natæ, ſed diſpare forma
Hæ niuiæ aſpectu, nigris ſunt vultibus illæ,
Sunt immortales omnes, moriuntur & omnes.

One father hath twelue children, great and ſmall,
They beget thirtie daughters, vnlike all,
Halfe of them white, halfe blacke, immortall made,
And yet we ſee how euerie houre they fade.

Helpis.

Helpis was wife of the famous Philoſopher and Poet *Boethius Seuerinus*, a Roman Patrician; ſhee was by Nation a Sicilian, of an elegant wit and capacious inuention. Many of her Hymnes to the Apoſtles are yet extant: one began, *Aurea Luce*; another, *Fælix per omnes mundi cardines*, *i.* Thou Feaſt that art happie in being celebrated through all the countries of the world. *Ranulphus* calls her the daughter to the king of Sicilie, and the beſt Writers conſtantly affirme theſe holy Songs to be hers, witneſſe *Gyraldus Dialogo* 5. *Hiſtor. Poet.* She writ her Epitaph with her owne hand, which was

was after inscribed vpon her Tombe, which I thus giue you in English, something neere to *Treuisaes*, as he translated it from *Ranulphus*.

AN EPITAPH.

Elpis *my name, me Sicilie first bred,*
A husbands loue drew me from hence to Rome,
Where I long liu'd in ioy, but now lye dead,
My soule submitting to th' Almighties doome:
And I beleeue this flesh againe shall rise,
And I behold my Sauiour with these eyes.

Eudoxia, or *Eudocia*, was the wife of the Emperour *Theodosius Iunior*: Shee was excellently qualified, and her chiefe delight was to be conuersant amongst the Muses, for which shee was stiled φιλοσοφος. Shee was the daughter of *Leontius*, of no higher degree than a Sophist of Athens: shee was first called *Athenais*, but after being married to the Emperour, hee caused her to be baptised by *Atticus* the great Bishop of Constantinople, and for *Athenais* gaue her the name of *Eudocia*, which much pleased the Emperour her husband. Some attribute a Centon vnto her, of Christ the Sauiour of the world; it was called ομηροκεντρα, which others would conferre vpon *Proba*. *Cyrus Panopolita* shee aduanced vnto the Prætorship. *Gyrald. ex 5. Dialog.* *Philenis* was a strumpet of Leucadia, her Verses were as impurely wanton as her life was immodest and vnchast: shee imitated *Elephantis*, if wee may beleeue *Suidas*, and they both *Astianassa*, one of *Hellens* maids, the wife to *Menelaus*. Shee was the first that deuised κατακλισεις in the Veneriall Trade, and left certaine bookes behind her of Veneriall Copulation. This you may reade in *Gyraldus in 30. Dialog. Histor. Poet.* *Bocho*, a penurious and needie woman of Delphos, who composed Hymnes and pronounced Oracles; shee is remembred by *Gyraldus, Dialog. 20.* *Elephantis*, or *Elephantina*, was a woman most wickedly wanton, and of notorious intemperance. Shee (as *Spinthria*) described the seuerall wayes and figures of Congresse and Copulation, from whose bookes *Lalage* presents a gift to *Priapus*, in *Priapæis Poematibus*: and *Tiberius Cæsar* builded that chamber, wherein were discouered the omnivarious shapes of beastly and prepostorous Luxuries, least any president of dishoneast Brothelrie should be left vnremembred. *Proba Valeria Falconia*, a Roman Matron (and wife to *Adelphus Romanus* the Proconsull, a man of noble and religious carriage) flourished in the reignes of *Honorius* and *Theodosius* the *Iunior*, Emperours. Shee composed a Diuine Worke, of the Life and Miracles of Christ, which shee entituled *Cento Virgilianum*: shee dedicated it to the Empresse *Eudocia*, wife of *Theodosius*. Shee also paraphrased vpon the Verses of *Homer*, and called the Worke *Homeroukentra*, which some would conferre vpon *Eudocia*. Her husband being dead, shee is said to haue inscribed vpon his Tombe this or the like Epitaph:

Eudocia.

Philenis.
Elephantis.
Astianassa.

Bocho.

Elephantis.

Spinthria.
Lalage.

Proba Valeria Falconia.

To God, to Prince, Wife, Kindred, Friend, the Poore,
Religious, Loyall, True, Kind, Stedfast, Deere,
In Zeale, Faith, Loue, Bloud, Amitie, and Store,
He that so liu'd, and so deceas'd, lyes heere.

Amongst these (and not vnproperly) are numbred the *Sibylls*: but I haue

haue ſpake of them in their place, therefore I proceede to others, and next of *Teleſilla*.

Teleſilla Poetria.

THis incomparable Ladie I know not where to equipage, or in what ranke to place, whether amongſt the women illuſtrious for Vertue, or amongſt the Warlike women, imitating the Amaſonians for their noble Courage and Valour, amongſt the Chaſt, the Faire, or the Wiſe, as beeing a moſt famous and learned Poeteſſe; her Hiſtorie I will giue you in briefe. Amongſt the memorable and remarkable acts attempted and atchieued by women, there is none more glorious or better deſeruing a Cronicle of Perpetuitie than that performed by the Argiue women againſt king *Cleomenes*, by the perſuaſion and incouragement of *Teleſilla* the Poeteſſe; ſhee was borne of a noble familie, and in her youth being ſubiect to many infirmities of the bodie, ſhe asked counſell of the gods concerning her health, anſwere was returned her from the Oracle, That ſhe ſhould apply her ſelfe to the ſtudie of the Muſes, and imploy all her induſtrie in verſe and harmonie. Not long it was ere recouering her health, ſhe grew to that perfection of Art, eſpecially in Poetrie, that ſhee was onely held in admiration amongſt all other women. *Cleomenes* king of Sparta, oppoſing the Argiues with all the rigor that hoſtilitie could make, and hauing ſlaine of them an infinite number almoſt incredible to relate (for ſo ſayth *Plutarch*;) in reuenge of this loſſe, a notable courage and an vnſpeakable boldneſſe inſpyred the hearts of theſe Argiue women, in ſo much that vnder the conduct of *Teleſilla*, whom they made their Generall, they tooke armes to maintaine their fortreſſes, guard and defend the walls, and iſſue out vpon the enemy, not without admiration and terror to the beſiegers, in ſo much that *Cleomenes* was repulſed with the loſſe of many of his ſouldiers. Another king (as *Socrates* ſayth) called *Demaratus*, who beſieged Pamphiliacum, they ſent thence with loſſe and infamous retreat. The citie thus by their valour preſerued, all ſuch women as fell in the conflict, the inhabitants honourably interred in a place cald *Via Argiua, i.* The Argiue way, and to the ſuruiuers as a memorable gratitude to their vertues & valours, they granted a famous ſolemnitie cald the dedication of *Mars*. This battaile was fought (as ſome ſay) in the ſeuenth day (others in the new Moone) of the month which is now cald the fourth, but by the Argiues was of old called *Hermæus* or *Merculialis*; as that day they yerely celebrat the great Feaſt ſtiled *Hybriſtica*, in which the women are habited like men, and the men are attired in veſtures of women: And to make good the loſſe of ſo many men that periſhed in the late combuſtions, the matrons did not (as *Herodotus* affirmes) match with their ſlaues and ſeruants, but they ioyned themſelues in marriage to the beſt and nobleſt of the next adioyning citties; vpon whom notwithſtanding they caſt ſuch a contemptible neglect, that they enacted a law which inioyned all married women ſtill to put beards vpon their faces, when they firſt went to bed to their husbands.

Lib. de Virtutib. Mulier.

Perhilla.

Perhilla was a young Roman ladie who liued in the time of *Auguſtus Ceſar*, it ſeemes of no great noble familie, nor extraordinarie riches, onely of an admirable wit and excellent facilitie in Poetrie, ſhe was ſcholler to *Ouid*, who enterchanged with her and ſhe with him many Elegies and Epigrams, ſhe flouriſhdd in the time of his baniſhment. Her workes it ſeemes neuer

came

came to light: but that ſhe was anſwerable to the character I haue giuen her, I referre you to his ſeuenth Elegie, in his third booke *de Triſtibus*, in which he giues her an approoued teſtimonie: the title is, *Mandat Epiſtolam vt Perhillam Adeat*, which the better to expreſſe of what condition ſhe was (and that ſpeaking of Poeteſſes, it will not bee amiſſe a little to Poetiſe) I thought thus to Engliſh:

Vade ſalutatum, &c. Ouid. lib. Triſt. 3. Eleg. 7.

My wandring Letter to Perhilla *goe,*
Greet her as one that doth my mind beſt know.
Find her thou ſhalt, or with her mother ſit,
Or 'mongſt her Bookes and Muſes, ſearching wit.
What ere ſhe be a doing, when ſhe knowes
Thee thither come, her worke away ſhe throwes,
And without leaſt delay, ſhe will enquire
Wherefore thou com'ſt, or what thou canſt deſire.
Tell her I liue, but ſo, as life bemoning,
Miſchiefes augment, but do not eaſe my groning.
Though by the Muſes harm'd, I loue their name,
And to euen numbers how my words to frame.
Still doe you to your common ſtudies cling,
And your learn'd Verſe to forraine faſhions ſing,
Nature that gaue you Beautie, thought it fit
To adde rare Gifts, chaſt Manners, and choiſe Wit.
I taught you firſt from Hellecon to write,
Leaſt ſuch a fertile Spring ſhould periſh quite.
I ſaw how farre in youth it did extend,
I was your Father, Captaine, and your Friend.
If the ſame fires within your breaſt ſtill liue,
To none ſaue Lesbian Sapho *the Palme giue.*
I feare my fate your forwardneſſe may ſlack,
And from your courſe my fortunes pluck you back.
The time was when your Lines to me were read,
And when by me your Muſe was cenſured,
'Twas lawfull then with both: and in thoſe dayes
You did me as your Iudge and Tutor prayſe.
Either vnto your Verſes I gaue eare,
Or made you bluſh when I forbore to heare.
Perhaps (by my example) ſince my Muſe
Hath done me hurt, that practiſe you'l not vſe;
And feare, becauſe I ſuffer in my Art,
That in my ruine you ſhall beare a part.
Feare not (Perhilla) *for no woman ſhall,*
Or man, by thy Muſe learne to loue at all.
Therefore (moſt learn'd) all cauſe of ſlouth adiorne
And to theſe ſacred and good Arts returne.
That comely fauour will in time decay,
And rugged furrowes in thy cheekes diſplay.
Age (without noyſe) will by thee ſtealing paſſe,
When ſome will ſay by thee, once faire ſhe was.

Thou then wilt grieue, thy faded front deſpiſe,
Or elſe complaining, ſweare thy Steele-glaſſe lyes.
Your Riches are not great (O worthie more:)
But ſay you Wealth had in the amplest ſtore,
Fortune beſtowes or takes at her owne pleaſure,
Hee's Irus *now, that late had* Creſſus *Treaſure.*
'Briefe, ſaue corrupt things, here we nothing gaine
Except the Treaſures of the Breaſt and Braine.
I, that my Houſe, my Countrey, and you, lacke,
In all they would take from me, ſuffred wracke.
My Braine I ſtill keepe with me to this howre,
For ouer that, great Cæſar *had no power:*
Who though in rage he doome me to be ſlaine,
When I am dead, my fame ſhall ſtill remaine.
Whil'ſt warlike Rome on ſeuen Hils lifts her head,
To o'relooke the conquer'd World, I ſhall be read.
And you (whom happier ſtudies ſtill inſpire)
Preſerue your name from the laſt comming fire.

Before many, or moſt of thoſe, I may iuſtly and without flatterie preferre the famous Queene *Elizabeth*. Of her Wiſdome and Gouernment, all the Chriſtian Princes that flouriſhed in her time, can giue ample teſtimonie: of her Oratorie, thoſe learned Orations deliuered by her owne mouth in the two Academies, in the Latine Tongue, beare record in her behalfe. In the Greeke Tongue ſhe might compare with Queene *Iſtrina*, before remembred amongſt the Linguiſts. In the French, Italian, and Spaniſh, ſhe needed no Interpreter, but was able to giue anſwere to ſuch Embaſſadours in their owne Language. Of whoſe pleaſant Fancies, and ingenious Ditties, I haue ſeene ſome, and heard of many. Others there haue beene likewiſe of our owne Nation, of whoſe elegancie in theſe kinds the World hath taken notice, and pittie it were their memories ſhould not be redeemed from obliuion: as the Ladie *Iane Grey*, daughter to the Duke of Suffolke, the vnhappie wife of as vnfortunate an husband, L. *Guilford Dudley*. Here likewiſe worthily may be inſerted the excellent Ladie *Arabella*, who had a great facilitie in Poetrie, and was elaborately conuerſant amongſt the Muſes; as likewiſe the ingenious Ladie, the late compoſer of our extant *Vrania*. For others, let me referre you to Sir *Iohn Harrington*, in his Allegorie vpon the 37. booke of *Arioſto*, where he commends vnto vs the foure daughters of Sir *Anthonie Cooke*, the Ladie *Burleigh*, the Ladie *Ruſſell*, the Ladie *Bacon*, and Miſtreſſe *Killegrewe*, giuing each of them in that kind a worthie Character. In the ſame place the Author commends vnto vs a great Italian Ladie, called *Vittoria*, who writ largely and learnedly in the praiſe of her dead husband: with whom (though not in that Funerall Elegeick ſtraine) I may ranke (if in the compariſon I vnderpriſe not) the beautifull and learned Ladie *Mary*, Counteſſe of Penbrooke, the worthie ſifter to her vnmatchable brother Sir *Philip Sydney*. But not to dwell too long on her prayſe (whom I neuer can commend ſufficiently) I will onely beſtow vpon her Muſe that Character which *Horace* bequeathed to *Sapho*:

Vittoria.

Viuuntque commiſsi Calores
Æolia fidibus Puella.

of

Of Witches.

IOhannes *Bodinus, Andegauensis lib.3.cap.3.de Magorum Demonomania* writes, That there is nothing which precipitates men or women to perdition, or more allures and incites them to deuote and giue themselues vp to the Deuill, than a sottish and meere Atheisticall opinion setled in them, That he hath power and will to giue to the needie, riches; to the afflicted, ease; to the weake, strength; to the deformed, beautie; the ignorant, knowledge; the abiect, honor; grace and fauour to them whom birth hath nobilitated; and meanes, and supplie, to such as aduersitie hath deiected: when on the contrarie, we see by common proofe than such miscreants none more miserably base, more penurious, more ignorant, more deboisht and contemned. *Plutarch* remembers vs that when *Olimpias* the wife of *Philip* king of Macedon, hearing that her husband was ensnared, and extreamely besotted with the beautie of a noble yong ladie, she much desired to see her: who being brought vnto her presence, and beholding a woman with all the accomplishments of nature so euery way graced, one of so exquisit feature, she hauing neuer beheld the like till then, she grew astonished, and without offring her the least discourteous violence, brake out into these tearmes, *This rare and incomparable beautie which hath bewitched my husband, is likewise of force to effacinate the gods.* Most certaine it is, nothing seemes fairely featured and beautifully composed within this large vniuerse, but it shewes to vs the glorie of the maker, who is the only true and perfect pulchritude; neither is there any thing louely or amiable, which proceeds not from his especiall grace and miraculous workemanship. But it was neuer found or knowne that euer any Witch could by exorsismes or incantations adde any thing to Nature, to make her selfe in any part appeare more comely. It is further obserued, that all such are for the most part stigmaticall and ouglie, in so much, that it is growne into a common Adage, *Deformis vt Saga*, i. As deformed as a Witch. Moreouer, *Cardanus* who was not held the least amongst the Magitians (as hauing his art, or rather diabolicall practise from his father hereditarie) confesseth, that in all his life time, in his great familiaritie and acquaintance amongst them, he neuer knew any one that was not in some part mishapen & deformed. The same Author (with whose opinion *Wierius, Hippocrates*, and others assent) affirms that all those Demoniacks, or Witches, after they haue had commerce and congresse with the Deuill, haue about them a continuall nastie and odious smell, of which (by the ancient writers) they were called *Fætentes*, by the Vasconians *Fetelleres, à Fætore*, i. Of stench; insomuch that women who by nature haue a more sweet and refreshing breath than men, after their beastly consocietie with Sathan, change the propertie of nature, and grow horrid, putred, corrupt, and contagious: For *Sprangerus* witnesseth (who hath taken the examination of many) they haue confessed (a thing fearefull to be spoken) to haue had carnall copulation with euil and vncleane spirits, who no doubt, beare the smell of the inuisible sulphure about them. Now concerning this Magicke, what reputation it hath beene in amongst men, (which in effect is no better than plaine Witchcraft in women) we may reade in *Nauclerus*, and *Platina*, That all the Popes inclu-

Lib.16. de Subtilit.

siuely from *Siluester* the second, to *Gregorie* the seuenth, were Magicians: but Cardinall *Benno*, who obserued all the Bishops that way deuoted, numbers but fiue, *Siluester* the second, *Benedict* the ninth, *Iohn* the twentieth, and one and twentieth, and *Gregorie* the seuenth. Of these, *Augustinus Onuphrius* one of the Popes chamber (that from the Vatican, and the Liues of the Popes there registred, made a diligent collection) speakes of two only, *Siluester* the second, and *Benedict* the ninth; one of them was after expelled from the Papacie. *Siluester* lying vpon his death bed, desired his tongue to be torne out and his hands to be cut off that had sacrifised to the Deuill, confessing that he had neuer any inspection into that damnable Art, till he was Archbishop of Rhemes. These are the best rewards that Sathan bestowes vpon his suppliants and seruants: how comes it else so many wretched and penurious Witches, some beg their bread, some die of hunger, others rot in prisons, and so many come to the gallowes or the stake. It is reported of a gentleman of Mediolanum, that hauing his enemie at his mercie, held his steeletto to his heart, and swore that vnlesse he would instantly abiure his faith, and renounce his Saniour, had he a thousand liues he would instantly (with as many wounds) despoile him of all; which the other for feare assenting to, and he hauing made him iterate ouer and ouer his vnchristianlike blasphemies, in the middle of his horrible abiuration stabd him to the heart, vttering these words, See, I am reuenged of thy soule and bodie at once; for as thy bodie is desperate of life, so is thy soule of mercie. This vncharitable wretch was an apt schollar to the grand Deuill his master, who in the like manner deales with all his seruants, who after he hath made them renounce their faith, blaspheame their maker, and do to him all beastly and abhominable adoration (such as in their owne confessions shall be hereafter related) he not only leaues them abiects from Gods fauour, whose diuine maiestie they haue so fearefully blasphemed, but deliuers them vp to all afflictions and tribulations of this life, and all excruciations and torments in the world to come. Horrible and fearefull haue beene the most remarkeable deaths of many of the professors of this diabolicall Art, for whom the lawes of man hath spared (as a terror to others) the hand of heauen hath punished: I will onely giue you a tast of some few. *Abdias Bab. Episcopus lib. 6. Certam Apostol.* writes, That *Zaroes* and *Arphaxad* (two infamous Magitians amongst the Persians) with their exorcismes and incantations deluding the people, in the houre when *Simon* and *Iude* suffered martyredome, were stroke with lightning from heauen, and so perisht. *Lucius Piso*, in the first booke of his Annals speakes of one *Cinops*, a prince amongst the Magitians, who at the prayer of S. *Iohn* the Euangelist was swallowed vp in a riuer. *Olaus Magnus lib. 2. cap. 4. de gentib. Septentrional.* tells vs of one *Methotis*, who by his prestigious iuglings had insinuated into the hearts of the people, and purchast that opinion and authoritie amongst them, that he was called, The high and chiefe Priest to the gods, who was after torne to peeces by the multitude: from whose scattred limbes such a contagion grew, that it infected the ayre, of which much people perished. *Hollerus* the Magitian was slaine. *Oddo* the Dane was (besides his skill in Magicke) a great pyrat, it is written of him *Wierius li. 2. ca. 4.* that without ship or boat he would make his transmarine passage ouer the Ocean, and by his Inchantments raise stormes to shipwrecke the vessells of his enemies: hee was after, notwithstanding, swallowed in the sea, and there

How the Deuil rewards his seruants.

The wretched ends of sundry Magitians.

there most wretchedly perished. D. *Iohn Faustus*, borne at Kuneling, a Village neere Cracouia, was found dead by his bed side, his face blasted and turned backward, in the Dukedome of Wittenberch, at which time the house wherein he died was shaken with a tempest and horrible Earthquake. The Earle *Matisconensis* (a practitioner in the same diuelliſh studie) sitting at Dinner amongst many Lords, Barons, Captaines, and others, was snatcht from the Boord by Deuils, and in the sight and view of all the people, three times hurried swiftly round about the citie, being heard to cry, *Succurrite, Succurrite, i.* Helpe, Helpe: of him, *Hugo Cluniacensis* writes more largely. A Priest at Noremberch searching for hidden Treasure in a place where the Deuill had directed him, found it guarded by a Spirit, in the semblance of a great blacke Dogge; in the search of which, the Earth fell vpon him, and buryed him aliue: And this happened in the yeere 1530. *Wierius*. A Magician of Salsburch vndertooke to call all the Serpents together within a mile of the place, and bring them into one Pit digged for the purpose: in the trayne of which, came (after the rest) a great Serpent (supposed to be the Deuill) and twining about him, cast him in amongst the rest, where they together perished. The like vntimely deaths wee reade of *Appion Grammaticus, Iulian Apostata, Artephius, Robertus Anglicus*: amongst the Heluetians, *Petrus Axonensis*, sirnamed *Conciliator, Albertus Teutonicus, Arnoldus de villa noua, Anselmus Parmensis, Pycatrix Hispanus, Cicchus Ascalus Florentinus*, and many others. Commendable therefore it was in the French king, who when one *Friscalanus Cenomannus* (a man excellent in this Science) came to shew diuerse prestigious feats and trickes before him, for which he expected reward; amongst others, he caused the Linkes of a Golden Chayne to be taken asunder, and remooued them to diuerse remote places of the chamber, which came of themselues to one place, and were instantly ioyned together as before: Which the king seeing, and being thereat astonished, he commanded him instantly from his sight, neuer againe to behold his face, and after caused him to be arraigned and iudged. And these are the Graces, Honors, and Aduancements, Offices, and Dignities, to which the Deuill exalts his liege people.

Of these seuerall sorts of Iuglings, with which the Deuill deludes his schollers (besides such as I haue before spoken of, amongst such as predicted of things to come) I will nominate some few. One thing which is vsed now amongst our cunning Women and Witches, is so antient, that it was before the age of *Lucian*, or *Theocritus*, it is called *Coskinomanteia, i. Cribri saltatio, i.* (as wee call it) The Syue and the Sheeres, and that is not shamed to be publiquely vsed. *Bodinus* himselfe sayth that hee saw in Lutetia a Boy in a Noblemans house, and before many honest and iudiciall spectators, by speaking of a few French words, make a Syue turne which way he pleased: but the same words vttered by another, could not make it to mooue at all. Another superstition is with a Knife or a Key. If any be suspected of Theft, reade but such a Psalme, and name the partie accused, if the Knife at the speaking of his name, mooue or stirre, hee is then held guiltie: and that practise is called *Axinomanteia*. That which is done by a Ring put ouer a Cruse of Water, is called *Daktuliomanteia*: And this is a famous Sorcerie, much in vse with the Witches of Italie. *Ioachimus Cameracensis* had a speaking Ring, in which was a Familiar, or a Deuill; that kind is called *Vdromanteia*, as also *Dactyliomanteia, i.* A Ring wherein Spirits are worne. Con-

Seuerall sorts of superstitious Iugling.

iectures made from Wells and Fountaines, were called *Idromanteia*: these, *Numa Pompilius* was said to be the first inuentor of, which *Varro* otherwise interpretes, *i.* Of a Boy employed by the Magicians to looke vpon Images in the water, one of which pronounced distinctly fiftie Verses of the warres of *Mithridates*, before any such rumor was spread, or purpose of the like businesse intended. *Æromanteia* is a superstitious prediction by the ayre; but most certaine, when the wind is South. Another was made from Meale or Chaffe, and was called *Alphitomanteia*, or *Aleuromanteia*, remembred by *Iamblicus*; but to what purpose it was, hee explaneth not: as likewise of *Lythomanteia*, which was practised by Stones. Diuination by Lawrell was called *Daphnomanteia*. The præscience which they gathered from the head of an Asse, *Kephaleomanteia*. *Puromanteia* and *Kapnomanteia* were coniectures from Fire. *Rabdomanteia* was vsed by a Physician of Tholosa, in speaking certaine mysticall words in a low and submisse voyce. The like vnto that, was *Zulomanteia*, with loose chippes of Wood, much practised in Illyria. But of all these diuellish and detestable practises, there is none (saith *Bodinus*) more Heathenish, irreligious, and dangerous, than that so commonly in vse now adayes, and by Witches continually practised, to the iniurie and wrong of new married women; it is commonly called *Ligare ligulam*, or to tye knots vpon a point; which as it is vsuall, so it is not new: For *Herodot. Lib.* 2. reports, That *Amasis* king of Ægypt was by the like Exorcisme bound and hindered from hauing any mutuall congresse with his wife *Laodice*, till those ligatorie Spells were after vncharmed. *Paulus Æmilius* in the life of *Clotharius* the second witnesseth, That king *Theodoricus* was by the like ligaments effascinated by his Concubines, from hauing lawfull consocietie with his wife *Hermamberga*. *Bodinus* reports, That he heard from the mouth of *Roileus*, Embassadour generall amongst the Blesenses, who affirmed, That at the marriage of a young couple, iust as they were to receiue the benediction from the Priest, a Boy was seene by him tying one of these Magicke knots in the Temple; whom thinking to haue deprehended, the Boy fled, and was not taken. *Bodinus* further addes, That in the yeere 1567. he then being Procurator in Patauia, the gentlewoman in whose house he soiourned (being it seemes a pregnant scholler in this Art) related vnto him in the presence of one *Iacobus Baunasius*, That there were fiftie seuerall wayes of tying this knot, to hinder copulation, either to bind the Husband, or the Wife onely, that one hating the others infirmitie, might the freelyer pollute themselues with Adulteries. Shee said moreouer, the man was often so charmed, the woman seldome, and difficultly: besides, this knot might be tyed for a day, for a yeere, for the present time, or for euer, or whilest the same was vnlooſed: That it might be tyed for one to loue the other, and not be againe beloued, or to make a mutuall and ardent loue betwixt them; but when they came to congression, to bite and scratch, and teare one another with their teeth and nayles. In Tholosia, a man and his wife were so bewitched, who after three yeeres being vncharmed, had a faire and hopefull issue; and which is more to be wondered at, in that time there appeared vpon some part of their bodies so many tumors, or swellings, like small knobs of flesh, as they should haue had children, if that impediment had not happened. Some there are that may be charmed before wedlocke, and some after, but those hardly. There are others, whom their effascinations can keepe from eiecting their Vrine; others, to make them that they cannot

Laodice.

Hermamberga.

restraine

reſtraine it at all: but of the firſt, diuerſe haue periſhed. Shee likewiſe told him ſundrie ſpeeches belonging to theſe Witcheries, the words whereof were neither Hebrew, Greeke, Latine, French, Spaniſh, Italian, nor indeed deriuing their Etimologie from any knowne Language whatſoeuer.

Eraſmus in his explanation of the Adage, *Paſcetis Semiobulus*, writes of ſome Witches that by their Incantations could commaund in any voyd roome, Tables on the ſudden to bee ſpread and furniſhed with meates and iunkets of all varieties to taſt the palat, and when the gueſts had ſufficiently fed and ſatisfied euerie man his owne appetite, with one word could likewiſe command all things away as if no ſuch thing had beene: others alſo that when they had bought any commoditie of any man, their backes were no ſooner turned but the money they layde out would inſtantly forſake the ſeller and returne into the purſe of the buyer. But to begin with the antient Poets, by their teſtimonies it is manifeſt that the practiſe of Witches and Witch craft hath beene ſo great, that by their Charmes and Spells they haue had the power to tranſhape men into bruit beaſts, to alter the courſe of the Planets, and Starres, haue changed the Seaſons, making the naturall courſe of the yeare prepoſterous: further, that their exorciſmes haue extended to Hearbes, Flowers, Fruits, and Graine, to infect men with Diſeaſes, and cattell with Murren, to delude the Eyes and weaken the Sences, bewitch the Limbes, binde the Hands, gyue the Feete, and benumbe the other Members, apoplex all the vitall Spirits, and raiſe vp dead bodies from their Sepulchres; nay more, to call the Moone downe from her Sphere, with other moſt ſtrange things, as miraculous to relate as difficult to beleeue, of ſuch in his firſt booke *Tibullus* ſpeakes,

Hanc ego de Cælo ducentem ſidera vidi:

—— *This Witch I did eſpy*
To call the Starres and Planets from the Sky.

Now, that women haue beene more addicted to this diuelliſh Art than men, is manifeſt by the approbation of many graue Authors: *Diodorus* in his fift booke *de Antiquorum Geſtis*, Speakes of *Hecate*, that ſhee was the firſt that euer tempered *Aconitum* (a venomous Hearbe, which ſome cal Libbards bane, others Wolues bane) applying her ſelf to confections of ſundry deadly poyſons. This was frequent among the Romans, nay euen among the nobleſt matrons, as their owne writers teſtifie. Of the like, Saint *Auguſtine* ſpeakes in his booke *de Ciuitate Dei*: ſo *Plinie* affirmes in his fiue and twentith booke and ſecond chapter, That women are moſt prone to theſe vnlawful Arts; for ſo we read of *Medea*, *Cyrce*, and others whom the Poets fabled to be goddeſſes, of whom we ſhall find occaſion to ſpeake of in their order. *Suidas* of women Witches cites an old prouerb, *Theſſala Mulier*, by which he notes all of that practiſe as peculiar to that Sex, and not to men. Therefore *Quintilian* ſpeaking of this argument, thus determines it, Theft (ſayth he) is much preuailing with men, and Witchcraft moſt familiar with the Sex of women.

Valer. lib. 2.

Lib. 3. cap. 17.

Lib. 5. Orat. Inſtit.

Of Cyrce, *and others remembred by the Poets.*

SHe was the daughter of the Sunne, and the Nymph *Perſa*, and was ſayd to be ſo exquiſitely cunning in theſe effacinations, that ſhe changed men into ſeuerall ſhapes of beaſts, and the companions and aſſociates of *Vliſſes* into

Virgill in Beucol.

to Swine. She inhabited not farre from Caieta a citie of Campania. The Marsians a people of Italie were sayd to bee linially descended from this *Cyrce*, who likewise succeeded her in that diuellish Art. *Gellius* writes of this nation, That they had skill in taming the most poysonus Serpents, and to make them gentle and seruile to their vse; their Charmes, Exercismes and Incantations, by which they had power in the transhapes of creatures, their mixtures of hearbes and tempering of drugges beeing to them left as hereditarie by her. Who would reade further of her, I referre him to *Ouid*, who in his *Metamorphosis* giues her a full and large character, so *Homer* in his tenth booke of his *Odisses*, the argument of which, for her better expression I thus English:

Lib. 16. cap. 11.

Æoliam ventorum agimor patriamque domuque.

Vlisses * *thence into Ætolia past,*
Where Æolus *the king of Windes then raign'd*
Who the foure brothers gaue him closed fast
In leatherne bags (for so they were constraind:)
With prosperous speed he sailes, and growing neere
His natiue Ithaca, whil'st he was sleeping,
His men suppos'd some wealth incloſed there,
Within those bags giuen to their maisters keeping,
And opening them, the imprisoned windes now free,
With aduerse gusts, despight his helme and glasse
Blow him quite backe, so he is forc't to see
* *Antiphates, and the Lestrigone's.*
Some ships there lost, he attaines the Cercian shore,
Where the most powerfull goddesse as she feasts,
Transhapes Eurilochus *with many more*
Of his companions, into sundrie beasts,
The wylie Greeke, by Mercuries *admonishment,*
Alone escapes the Witches transformation,
Who failing in her Art, bred both astonishment,
And of his many vertues, admiration:
His wisedome so preuailed, him Cyrce *ador'd,*
And to his mates their pristine shape restor'd.

* From the Island of the Cyclops, where hee thrust out *Polyphemus* his eye.

Ilands in the Sea so called.

Medea was the daughter of *Otes* and *Ispæa* king and queene of the Colchians, and sister to *Cyrce*: shee found out the vertues of many Hearbes, Plants, and Rootes, and tempered their juice to her diuellish purposes, growing to that height of cunning, that by her incantations shee tamed the mad Bulls that from their mouths and nosthrills breathed fire and bellowed terror, charming asleepe the euer-waking Serpent that kept the Golden fleece, least they should hinder *Iason* her beloued in the purchase thereof: for which courtesie hee tooke her to wife, and by long trauell arriuing in Thessaly, *Æson* the father of *Iason* now growne decrepit through age, shee restored to his former youth and strength: notwithstanding, her husband forgetfull of this great benefit done to his father, forsooke her bed, and married *Creusa* daughter to *Creon* king of Corinth; with which ingratitude *Medea* inraged (yet dissembling her malice) she after some insinuation presents *Creusa* with a glorious Mantle to the eye, which shee no sooner put on

Medea.

but

but her whole bodie was in a flame and she consumed vnto ashes : after the same sort perished king *Creon* with his queene. This done, she murdered her children had by *Iason*, and being openly hurried by winged dragons through the Ayre, she fled to Athens, and there was married to king *Ægeus*; whose sonne *Theseus*, when she attempted to haue poysoned in a cup of Gold tempered with Aconitum (gathered from an hearbe that grew from the fome of *Cerberus*) her treason being discouered and preuented, by her Magick skill shee shut her selfe within a cloud in which with her young sonne *Medus* (whose father *Ægeus* was) she escaped into Asia. Of her *Ouid* speakes, *Propertius*, *Valerius Flacchus*, *Pliny*, and many others.

Vitiæ were so called of an infamous Witch called *Vitia*, these (as some Authors write) haue power like the Basiliske to kill with the eye, especially all such on whom they cast an enuious and malicious looke : of the selfesame condition are a certaine people amongst the Tribullians and Illyrians *Textor in Officin.* *Vitia.*

Mycale is the name of a Witch in *Ouid*, likewise *Dipsas*; of the one hee writes thus : *Lib. 12.* *Micale.*

Mater erat Mycale quem deduxisse canendo
Sepe reluctantis, constabat cornua lunæ.

Her mothers name was Mycale,
Knowne to haue had the skill,
By spells, to pull the horned Moone
From heauen, against her will.

And of the other in the first booke of his Elegies :

Est quædam quicunque volet, &c.

Locusta is numbred amongst the rest, and remembred by *Cornelius Tacitus*, for making certaine venomous confections with which *Agrippina* poysoned her husband *Claudius*; from her many or the most of her diabolicall practise, are called *Locustæ*, shee is likewise spoaken of by *Iuuenall* in one of his Satyres. *Satyr. 1.* *Eriphila* was an inchantaresse of that diuelish condition that vpon whom soeuer she cast an enuious eye, that creature was sure to come to some extraordinarie mischiefe; of whom was raised a prouerbe, cast as an aspersion vpon all such kind of women, *Anus Eriphus* : *Textor in Officin. cap. de Venificis*. *Thracia* was a Nymph famous for her incantations, who for her skill in hearbes and cunning in exorcismes, was by some adored as a goddesse; of her came the people amongst whom she liued, to bee called by the name of Thracians. *Gyge* was the name of a beldame, who was a houshold seruant to *Parasatis* the mother of king *Cyrus*, and by the queene especially imployde in all her sorceries, *Herodotus*. *Canidia Neopolitana* was a confectioner of vnguents, a Witch, and practised in diuers kinds of sorceries, excellently discribed by *Horace*. *Erictho* was the name of a notorious Witch of Thessaly, deciphered by *Lucan*, whom who shall reade and desire plainely to be instructed in that horrible Art, he shall not find it more truely and punctually discouered by any of the Latine Poets. *Gunthrune* was a Witch of a strange diuelish condition, who by her incantations was the death of many creatures, as well beasts as men, yet beeing dead there was no wound or marke of death appearing about them. *Sagana*, *Veia*, and *Folia*, were professors of the selfesame diuelish Art, and are remembred by *Tacitus*, *Locusta.* *Eriphila.* *Thracia.* *Gyge.* *Canidia Neapol.* *In Epod.* *Erictho.* *Gunthrune.* *Sagana.* *Veia.* *Folia.*

Tacitus, Iuuenal, and *Horace,* these were said to haue had hand in the death of the noble child *Varus.*

A Witch of Scotland.

It shall not be amisse to insert amongst these, what I haue heard concerning a Witch of Scotland. One of that countrie (as by report there are too many) being for no goodnesse by the Iudges of Assise arraigned, conuicted, and condemned to be burnt, and the next day according to her iudgement brought and tied to the stake, the reeds & fagots placed round about her, and the executioner readie to giue fire (for by no persuasion of her ghostly father, nor importunitie of the sherifes, she could be wrought to confesse any thing) she now at the last cast, to take her farewell of the world, casting her eye a tone side spied her onely sonne, and calls to him, desiring him verie earnestly as his last dutie to her, to bring her any water, or the least quantitie of licour (be it neuer so small) to comfort her, for she was extreamely a thirst: at which he shaking his head, said nothing; she stil importuned him in these words, Oh my deere sonne helpe me to any drinke, be it neuer so little, for I am most extreamely drie, oh drie, drie; to whom the young fellow answered, by no meanes deere mother will I do you that wrong: *For the drier you are (no doubt) you will burne the better.*

Of Witches transported from one place to another by the Deuill.

THe difference betwixt Witches, or to define what *Magæ* are and what *Lamiæ,* were but time mispent, the rather becausse it hath beene an argument so much handled in our mother tongue, I will onely rehearse vnto you some few particular discourses concerning Witches, out of *Danæus, Bodinus, Wierius, Grillaneus Italus,* and others: all agree, that some haue made expresse couenant with the deuill by Bond and Indenture sealed and deliuered; others by promise and oath onely: as likewise that all such haue secret markes about them in some priuate place of their bodies, some in the inside of the lip, some in the haire of the eye browes, some in the fundament, some in the inside of the thigh, the hollow of the arme, or the priuie parts. *Albertus Pictus* an Aduocate in the Parlement of Paris, reported he had seene one in the castle of *Theodoricus* who had a plaine marke vpon the right shoulder, which the next day was taken off by the Deuill. *Claudius de Fagus* the kings procurator, affirmed the like of one *Ioanna Heruilleria.* Concerning the transportation of Witches through the aire, *Paulus Grillandus* an Italian Doctor of the law, that writ the histories of many Witches, saith, That a countrie villager not far from Rome, vpon a night spying his wife daube her selfe with a certaine vnguent, and instantly leape out at the window, after her stay from him some three or foure houres, had prouided against her returne a good cudgell, with which he so soundly entertained her, that he forced her to confesse where she had beene, but would not grant her free pardon till she had made him promise to bring him to the sight of all these noueltics, and vnbeleeueable passages by her related: the match was concluded, she forewarned him that he must in no wise vse the name of God by the way, vnlesse it were in scorne or blasphemie, with other such horrible instructions. The night came, they were both annointed, when presently two rough goats appeared at the window, vpon which they being mounted, were instantly hurried through the aire into a place where were an infinit multitude of people, men and women, and in the middest one that seemed to be prince and soueraigne of the rest, to whom euery of them did

Io. Heruilleria.

obei-

obeisance and adoration, she bid her husband stand in a remote place till she had likewise done her worship, which she accordingly performed: This done, they all danced together in a circle or ring, not as our custome is face to face, but backe to backe, the rest may be coniectured, least if any should be apprehended one might appeach the other. After their dance was ended, the tables were couered and furnished, she calls to her husband to sit downe amongst the rest, and bids him welcome, he begins to feed, but finding the meat to haue no relish, in regard it was not well seasoned, he calls aloud for salt, and many times before it came, it was brought at length, which he seeing, before he tasted it, he thus said, *Hor laudato sui Dio per è venuto questo sale*, i. Now God be thanked that the salt is come: these words were no sooner spoken, but Men, Meat, Tables, Deuills, Witches, all were vanished in an instant, he was left alone naked, almost frosen with cold, ignorant in what place, or whether to trauel for shelter; day came, he spies sheepheards, and askes them where he is? they tell him in the principalitie of Beneuent, vnder the iurisdiction of the Pope, aboue an hundred miles from Rome. He was forced to beg rags to couer him, and bread to releeue him, being eight daies before he could reach to his cottadge; he accuseth his wife, she others, who were all after deliuered to the fire & burnt aliue. The like historie the same author relates of a young damosell inticed by an old Witch to this damnable assemblie, in the Duchie of Spoletum, in the yeare of grace 1535. The like confession of these assemblies, dances, and banquets, and after all, their common carnall societie, women with he-Deuills and men with she-spirits, was extorted from a Witch of Lochinum, another of Lions, both suffered by fire; and their arraignements, confessions, iudgements, and executions published by *Daneus* in the yere 1474. Of these meetings, banquets, dances, and congressions, *Friscalanus* the before named Magitian gaue ample testimonie to *Charles* the ninth king of France. *Saluertes* the President speakes of a Witch called *Beronda*; who being brought to the stake, accused a great ladie of France, for being one of that damned societie, but she obstinately denying it, the Witch thus said, Haue you forgot since our last meeting, when you were appointed to carrie the Challice of poison? *Olaus Magnus li.3.ca.11.* saith that many of these conuenticles are made in the North, and are frequent in the mount Atlas; as likewise *Mel.lib.3. Solinus lib.38.cap.44.* and *Plinie lib.5.cap.1.* Infinit are the Histories to this purpose. *Antonius de Turquemada* a Spaniard, saith, That a Magitian would needs persuade his friend to be a spectator of this wicked assemblie, all things being prepared for the purpose, in the middest of which confluence was an huge vglie goat, sitting vpon a sublime throne, whom euerie one came to kisse by turnes, *En la parte ma senzia que tenia*, those that vnderstand the Spanish know it to be a place which cannot modestly be named: which when his companion beheld, as detesting such a bestial adoration, he left all patience, & with an acclamation said to his friend, *Dios a mui grandes bozes*, i. Oh God with a loud voice; which was no sooner spoken, but all things vanished in a tempestious whirlewind, he was only left desolately forsaken, being three yeres before he could come to visit his owne fields and gardens. Of their exportation after their vnction, many authors testifie, as vpon a Goat, a Pegasus, a Night-crow, an inchanted staffe, &c. This puts me in mind of a discourse which was told by a great ladie, to haue happened at her being in the Brill, which was then one of the Cautionarie

Beronda.

A Spanish Magician.

A Witch of Brill.

narie townes in the possession of Q. *Elizabeth*, a Muscatier one night standing centinell vpon the walls, a little before day, he heard a great noise of tatling gossips, laughing and talking aloude, their voices (as he thought) came from the aire, when casting his eies about to knowe from whence this prodegie might proceed: he might perceiue a duskie cloud come sweeping close along by him, in which it seemed to him they sat that were so merrie; being first affrighted at the obiect, and after taking courage, he giues fire and shoots towards the cloud at randome, at the report of the musket the town is vp in armes, his officers leaue the court of guard and come to know the matter, he tells them an incredible discourse, which he spares not to confirme with a volley of oathes, they seeke further towards the place where he aimed his musket, and found an old woman with a bunch of keyes at her girdle and a bullet in her buttock, dropt out of the cloud, & the rest vanisht, they ceise her, she is after examined, & confesseth who had bin to make merrie in her companie, some of them prooued to be rich burgers wiues of the citie. The *L. Adrianus Ferreus* vicar generall amongst the Laodunenses hath left remembred, that one *Margarita Bremontia* the wife of *Noel Lauereti* confest vnto him that she with her mother *Marie* vpon a monday night, not long before her examination, came into a like assemblie at the mil called Franquisenum, which stands in the medow neere vnto Loginum, who bestriding a broom staffe, after some few words mumbled to her self, they were presently transported thither, where they found *Ioanna Roberta*, *Ioanna Guillemina*, *Marie* the wife of *Simon Agnes*, and *Gulielma* the wife of one *Grassus*, euery one mounted vpon the like wodden horse; there met them six spirits, or Deuills, according to their number, in humane shape, but in aspect horrible, &c. who after they had danced together, euerie Deuill singled out his mistresse, and had with them mutuall copulation; she saith the Deuill kist her twice, and had her companie for the space of halfe an houre. *Guillemina* confest the like, as also, *Perfrigidum semen ab eo Excreatum*. The song vsed in those dances was this; *Har, Har; Diabole, Diabole; Sali huc, Sali illuc; Lude hic, Lude illic*: Then answered the rest; *Sabaoth, Sabaoth, i.* The feast day of rest, &c. *Iohannes Megerus* the accurate writer of the Flanders Historie, relates that in the yeare 1459, a great number of men and women Witches were burned, who publickely confessed their vnguents, transuections, dances, feasts, and consocietie with Deuills: so likewise *Iacobus Sprangerus* of German Witches, in the cities and villages about Constantienses and Ratisbone, in the yeare 1485, reports the like. I could tire the reader with infinit examples, authors, testats, and adiurors, with the places, times, and circumstances, one or two at the most shall suffice. *Ioachimus Camarensis* in his booke *de Natura Demonum*, tells vs of a trauellor that passing by night through a forest, heard the like noise of musicke, mirth, dancing, and reuells, and approaching neerer to discouer the nouell, espied the like conuention, when on the sudden the Deuills and Witches all vanished, and left behind them certaine boules and cups of plate, with the names of the owners ingrauen vpon them, which he tooke and carried the next day to the magistrates, by which many of the Witches were knowne, these discouered others, all which were condemned to the stake. In the yeare 1564, *Saluertus* being President amongst the Pictauians, where he with *Dauentonius* his fellow President sate as Iudges, three men and one woman were conuicted, and after doomed to the fire, all these confest the ceremonies in the before

Margarita Bremontia.

named

named nightly meetings: as alſo, that there was a Goat placed in the middeſt of them, whoſe hinder parts they all kiſt, euery one holding a lighted Candle in their hand. At length, with theſe Lights the Goat was burnt to aſhes, of which euerie of them receiued a quantitie. This duſt they ſcattered vpon the threſholds of Houſes, Stable-doores, Oxe-ſtalls, or Sheepe-coates, to deſtroy either Children, Horſes, Sheepe, or ſuch Cattell of their enemies. This being diſtributed amongſt them, the Deuill cryed with a loud voyce, *Reuenge your ſelues of your enemies, or die your ſelues.* At the next meeting, euerie one was particularly examined of the miſchiefes they had done; and ſuch as could not giue iuſt account of ſome or other ill, were publiquely mocked and derided by the reſt, and after receiued ſo many ſtripes as were adiudged her by the Deuill; inſomuch that one Witch confeſſed ſhee could neuer reſt nor be at quiet in her owne thoughts, vnleſſe ſhee were doing ſome villanie or other; and if ſhee had no worſe worke in hand, ſhee muſt breake Pots, Glaſſes, plucke out the Spiggots and let the Beere runne out of the Barrells into the Cellar floores, to keepe her hand in vre. Of the power of Witches, and Witchcraft, *Virgil* (who was held not to be the leaſt amongſt the Magicians) ſpeakes in many places; but none more amply than *Ouid*, when he thus writ:

Quum volui, ripis ipſis mirantibus, amnes
In Fontes rediere ſuos, &c.

When I ſo liſt, I make the bankes admire
To ſee the flouds backe to their heads retire,
And ſtay them there: when ſtanding on the ſhore,
I ſtrike the Seas, I make the billowes rore,
And calme them being angrie, I beat backe
The ſtormie Clouds, or can command the Racke
To bring in ſweeping Tempeſts: the foure Winds
My Incantation doth let looſe, or binds.
I remoue Woods, ſhake Mountaines: when I ſpeake,
The Vipers iawes I by my Spells can breake.
When I but pleaſe, the Earth beneath me grones,
And Sepulchers from the corrupted Bones
Send forth their Ghoſts, before my face t'appeare.
I thee, ô horned Moone, call from thy Spheare, &c.

Much more might be cited out of the antient Poets, to illuſtrate theſe collected out of our moderne Hiſtories of later times, and almoſt euery day preſented before our eyes. But this one ſhall ſerue for many.

Of Witches that haue eyther changed their owne ſhapes, or transformed others.

WHether this be poſſible in Nature, or no, or whether it hath any time been ſuffered by the Diuine permiſſion, hath beene a Queſtion as well amongſt the Theologiſts, as the Philoſophers: It is no buſineſſe of mine at this preſent to reconcile their Controuerſies, my promiſe is onely to acquaint you with ſuch things as I haue eyther read, or heard related: which if they erre in any thing from truth, blame not me,

Lycantropia

but the Authors. Concerning *Lycantropia*, or men that change themselues into Wolues, Doctor *Bordinus* (generall Procurator for the king) relates, That a Wolfe setting vpon a man, hee shot him with an arrow through the thigh: who being wounded, and not able to plucke out the shaft, fled to his house, kept his bed, being found to be a man, and the arrow after knowne by him that shot it, by the Lycantropies confession. Those that are the diligent Inquisitors after Witches, report in a booke intituled *Malleum Maleficarum*, That a countreyman was violently assaulted by three great Cats, who in the defence of himselfe wounded them all dangerously; and these were knowne to be three infamous Witches, who were after found bleeding, and by reason of their hurts, in great danger of death. *Petrus Mamorius* in his booke *de Sortilegis*, affirmes that he saw the like in Sabaudia. *Henricus Colonienſis in Libello de Lamijs*, affirmes for an vndoubted truth, as also *Vlrichus Molitor* in his booke dedicated vnto *Sigismund Cæsar*, in a Disputation before the Emperour, confidently witnesseth, That he saw of these *Lycantropi* (which haue transhaped themselues) at Constantinople, accused, conuicted, condemned, and vpon their owne confession deliuered vnto death. These, the Germans call *Werwolff*; the Frenchmen, *Loups Garous*; the Picards, *Loups Warous*, *i.* diuerse Wolues: The Greekes call them *Lukanthropous*, or *Mormolukias*; the Latines (or the Romans) call them *Versipelles*, *i.* Turne-coats, or Turne-skinnes, as *Plinie* in these transmutations hath obserued. *Franciscus Phœbus Fecenſis Comes*, in his booke *de Venatione*, *i.* of Hunting, sayth, That by the *Garouz* is signified *Gardez vous*, *i.* Guard, or looke to your selues. *Pomponatius* and *Theophrastus* (the Princes of the Philosophers in their age) most constantly affirme the transmigration of Witches into Wolues. *Gasper Peucerus* (an approued learned man, and the cousin german to *Philip Melanchthon*) held these things to be meere fables, till by Merchants of worthie reputation and credit hee was better informed (from certaine proofes brought him from Liuonia) of such that for the same fault were (vpon their owne confessions) adiudged to death. These, and greater, are confirmed by *Languetus Burgundus*, Agent for the Duke of Saxonie, with the king of France; as also by *Herodotus Neurios*, who affirmes these conuersions and transhapes to be most frequent in Liuonia. In the Historie of *Iohannes Tritemius* you may reade, *Anno* 970. of a Iew called *Baianus*, the sonne of *Simeon*, who could transforme himselfe into a Wolfe at his owne pleasure. Of the like to these, *Herodotus*, *Homer*, *Pomponius Mela*, *Solinus*, *Strabo*, *Dionisius*, *Afer*, *M. Varro*, *Virgil*, *Ouid*, and many others haue written, long before these times; as likewise *Epanthes*, remembred by *Plinie*, and *Agrippas* in his *Olimpionicis*, who speakes of one *Demænetius Parrhasius*, translated into a Wolfe. Or who so would be better confirmed, let him reade *Olaus Magnus*, of the Nations of Pilapia, Narbonia, Fincladia, and Augermania; or else *Saxo Gramaticus*, *Fincelius*, and *Gulielmus Brabantius*. And therefore those things are not altogether incredible, which *Ouid* speakes of *Lycaon* (who included much truth in many Fables) who in his Metamorphosis thus sayes:

Lycaon, who was transformed into a Wolfe.

Territus ipse fugit, nactusque silentia ruris
Exululat frustraque loqui conatur, &c.

Frighted he flyes, and hauing got
The silence of the shades,

Thin-

Thinking to ſpeake he howles, and then
The neighbour flockes inuades.

So much for monſterous Wolues, I come now to meere Witches. Saint *Auguſtine* in his booke *de Ciuitate Dei, Lib.* 18. *cap.* 17. and 18. tells of diuers hoſteſſes or Inkeepers practiſed in theſe diabolicall Arts, who put ſuch confections into a kind of Cheeſe they made, that all ſuch trauellers as gueſted with them and eate thereof, were preſently metamorphoſed into labouring beaſts, as Horſes, Aſſes, or Oxen, all which they imployde either in drawing or bearing of burdens, or elſe let them out for Hackneyes to gaine profit by their hyre, and when their worke was done and they had made of them what benefit they could, they reſtored them to their priſtine ſhape; *Ranulphus* and *Willielmus de Regibus lib.* 20. relates a Hiſtorie of two ſuch Witches that liued in the road-way to Rome. A Minſtrell or Pyper trauelling that way, taſted of this cheeſe and was preſently changed into an Aſſe, who notwithſtanding hee had loſt his ſhape, ſtill retained his naturall reaſon, and (as one Bankes here about this citie taught his Horſe to ſhow trickes, by which he got much money) ſo this Aſſe being capable of what was taught him, and vnderſtanding what he was bid to doe, ſhowed a thouſand ſeuerall pleaſures (almoſt impoſſible to be apprehended by any vnreaſonable creature) to all ſuch as came to ſee him and payde for the ſight; inſomuch that he was ſold by theſe Witches to a neighbour of theirs, for a great ſumme of money, but at the deliuerie of him ſayth one of the Witches, Take heede neighbour (if you meane to haue good of your beaſt) that in any caſe you leade him not through the water: The poore tranſhaped Pyper this hearing, apprehends, that water might be the meanes to reſtore him to his former humane figure, purpoſing in himſelfe to make proofe thereof at his next beſt opportunitie. Carefull was the new merchant of the charge giuen, and watered him ſtill in a paile, but would neuer let him drinke from the riuer; but the maiſter trauelling by the way and to eaſe his beaſt alighting, and leading him in his hand: the Aſſe on the ſudden broke his bridle, ran out of ſight, and leaped into the next riuer he came neere, where leauing his ſaddle and furniture behind, he waded out in his owne ſhape: the man purſues him with all the ſpeede he can, and followes him the way he tooke, the firſt hee meetes is the Pyper, and askes him if he ſaw not ſuch a kind of beaſt, and deſcribes him to a haire. The fellow acknowledgeth himſelfe to haue beene the ſame Aſſe he bought of the Witch; the maiſter wondereth, and relates this to his Lord, his Lord acquaints this nouell to *Petrus Damianus* a man of approoued knowledge and wiſedome, and numbred amongſt the greateſt ſchollers of his age; he examines the Maiſter, the Pyper, the Witches, and ſuch as ſaw him leape into the riuer a Beaſt and returne a Man, and informes Pope *Leo* the ſeuenth thereof. All their examinations and confeſſions were taken, and a diſputation of the poſſibilitie thereof held in the preſence of the Pope, before whom the truth thereof was acknowledged and recorded. The ſame Hiſtorie is told by *Viacentius in Speculo lib.* 3. *cap.* 109. and *Fulgentius lib.* 8. *cap.* 11.

A ſtrange Witch-craft.

Wee reade in *Gulielmus* Archbiſhop of Tyrus, whom *Sprangerus* the great Inquiſitor cites to the ſame purpoſe: An Engliſh ſouldier being in Cyprus, was by a Witch transformed into an Aſſe, and when all his mates went on ſhip-board, hee following them as loath to looſe their fellowſhip, was by

Miraculous Transformations.

his owne friends and countrey men that gaue him loſt, beaten backe with clubs and ſtaues. They put to Sea without him, and he hauing no other owner, returned backe to the Witches houſe that had tranſhaped him, who imployde him in all her drudgeries; till at length hee came into the Church when the Biſhop was at diuine ſeruice, and fell on his knees before the Altar, and began to vſe ſuch deuout geſtures as could not bee imagined to proceede from a bruit beaſt, this firſt bred admiration, and then ſuſpition. The Witch was called before the Iudges, examined and conuicted, after condemned to the ſtake; hauing before reſtored him to his former ſhape after three yeares transformation. Anſwerable to this we reade of *Ammonius* the Philoſopher, of the Sect of the Peripatetickes, who hath left recorded, That an Aſſe came vſually into his ſchoole at the time of reading and with great attention liſtened to his Lecture. Merchants haue deliuered, that nothing is more frequent in Ægypt than ſuch tranſhapes, in ſo much that *Bellonius* in his obſeruations printed at Luteſia, ſayth, That hee himſelfe in the ſubburbes of Caire (a great citie in Ægypt) ſaw a Commedian that deſired conference with the Aſſe that he himſelf rode on, who wondering what he then intended gaue him libertie of free diſcourſe; where they ſeemed to talke with great familiaritie (as hauing bin before acquainted) where the Aſſe by his actions & ſignes ſeemed to apprehend whatſoeuer was ſpoken to him; when the one proteſted with the hand vpon his breſt, the other would ſtrike the ground with his foote and when the man had ſpoke as if hee had told ſome ieaſt, the Aſſe would bray aloude as if hee had laughed heartily at the conceit, appearing to him, not onely to apprehend and vnderſtand whatſoeuer was ſpoken, but to make anſwere to ſuch queſtions as were demanded him. Theſe things haue been ſo common, that Saint *Auguſtine* himſelfe, as he will not affirme the transformation of *Apuleius*, ſo he doth not denie it, but leaues it as a thing poſſible to be done by Witch-craft; *De Ciuitate Dei, lib.* 18. *cap.* 18. Of the like opinion is *Paulus Ægenita, Theophraſt. Paracethus, Pomponalius* and *Fernetius*, the excellenteſt Phyſitions of their age, *Fern. lib. de abditis rerum cauſis*, You may reade in the Hiſtorie of Saint *Clement*, That *Simon Magus* transformed *Fauſtinianus* into his owne ſhape, inſomuch that he was not onely vnknowne to familiar friends, but denied and abiured by his own wife & children. This *Simon* came likewiſe to *Nero*, and told him if hee cut off his head hee would within three dayes appeare to him aliue; which *Nero* hauing cauſed to bee done in a great confluence of people, he came to him after according to his promiſe, for which *Nero* cauſed a ſtatue to be erected to his honour, and inſcribed vpon the ſame, *Simoni Mago deo, i.* To *Simon Magus* the god. From which time *Nero* wholely applyde himſelfe to that diuelliſh Art. But *Simon*, as the Hiſtorie relates, had deceiued the eyes of the Emperour with the multitude, and had cauſed a Goat to be beheaded in his ſhape. The like *Apuleius* relates of himſelfe, who when he thought he had ſlaine three ſundrie men with his owne hand, found them after, three Goats skinnes effacinated by the Witch *Pamphila*. Among theſe Witches, it ſhall not be amiſſe to inſert a ſhee-diuell or two.

Simon Magus.

Franciſcus Picus Mirandulanus in his booke *de Prænotione* tells of a Prieſt who was a Witch, called *Benedictus Berna*, of the age of foureſcore yeares, with whom he had conference, hee confeſſed vnto him that for the ſpace of fortie yeares and vpward he had carnall conſocietie with a ſhe-Spirit, who called her ſelfe *Hermione*, who continually attended on him, but viſible to no man

She-Diuels.

Hermione alias *Hermelina.*

man ſaue himſelfe. He further confeſt that he had ſucked the bloud of many infants, with other moſt horrid and execrable commiſſions; and in this *Wierius* and *Bodin* (though in many opinions they were Antagoniſts) agree. They relate a further hiſtorie confirmed by *Cardanus de varietat. lib.* 15. *cap.* 80. of one *Pinnetus* who liued to the age of ſeuentie yeares and vpward, and exerciſed the like congreſſion with a Spirit in a feminine ſhape, who called her ſelfe *Florina*, and continued their familiaritie and acquaintance for the ſpace of fortie yeares. How true or falſe I know not, but I haue heard the like (not many yeares ſince) by an Engliſh gentleman, whoſe name I am loath to vſe, who had the like companie of a Spirit, who called her ſelfe *Cadua*; the circumſtances I cannot diſcouer without offence, though they be worthie both relation and obſeruation.

Florina.

Cadua.

Of Witches that haue confeſt themſelues to haue raiſed tempeſts in a moſt ſerene Skie, with other things of no leſſe admiration.

IN the booke of Inquiſitors, *lib.* 4. *de Malific.* it is recorded, that *anno Dom.* 1488 in Conſtantienſis, there were terrible tempeſts, prodigious haile and ſtormes, the like not ſeene before, and theſe within the compaſſe of foure miles: but the aire or temperate heauens beyond that ſpace ſeemed no way diſturbed; vpon which the villagers laid hands vpon all ſuch ſuſpected women as were thought to be of that Deuilliſh practiſe: amongſt which were two, the one called *Anna de Mindele*, the other *Agnes*, who firſt obſtinately denyed themſelues to be ſo addicted; but after being called before the magiſtrats, and ſtrictly examined apart, they confeſt, that the one vnknowne to the other, went into the fields, where either of them made a pit in the earth, into which they poured a certaine quantitie of water, ſomewhat before noone, and by vttering certaine words not fit to be named, and inuoking the name of the Deuill, they were no ſooner got home to their cottages, but thoſe miraculous ſtormes and tempeſts happened. The ſame author ſpecifies the confeſſion of another Witch of the ſame place, who ſeeing all her neighbours and acquaintance inuited to a ſolemne wedding, where after dinner in a faire and temperate day, all the gueſts diſpoſed themſelues into the fields to ſport and dance, according to the cuſtome, ſhe cauſed her ſelfe to be tranſported into the aire by the Deuill (in the open day and ſight of certaine ſheepheards) to a certaine hill neere vnto the village, where becauſe ſhe had no water readie, ſhe notwithſtanding digged a pit, and for neceſſitie (becauſe it is a ceremonie vſed in all theſe diabolicall practiſes) ſhe made water, which ſtirring in the ſame pit, and ſpeaking ſome blaſphemous words, inſtantly the aire and skie which was then cleere and vnclouded, was filled with ſtormes, haile, and tempeſt, which poured with ſuch vehemencie vpon the gueſts of the village, and vpon them alone, that they were pittiouſly wet and weatherbeaten, till they had not any of them a drie thred about them; all imagined this to be done by Witchcraft: the ſame woman was accuſed by the ſheepheards, who confeſſing the fact, was adiudged vnto the ſtake. In this is to be obſerued that the fruits, the graine, nor vines were blaſted, though there is a law extant in the twelue tables, *Qui fruges incantaſſit pœnas dato, i.* They that ſhall inchant or blaſt the fields let them be puniſhed. There was another edict which prohibited any man from drawing

Anna de Mindele. Agnes.

the fertilitie and harueſt of another mans field into his owne ground, in theſe words, *Ne alienam ſegetem pellexeris incantando*, & in another place, *Ne incantanto ne agrum defraudanto*, which hath reference to the former. By the authoritie of theſe Roman ordinances ſpecified in the twelue tables, *Turnius* was accuſed by *Spurius Albinus*, becauſe when there was a dearth in the countrie, his fields were onely aboundant and plentifull, and where other mens cattell died of the rot and murren, his were fat, faire, and in good plight and liking: vpon this accitement he cauſed his horſes, his oxen, his teemes, cattell, and ſeruants all to appeare with him before the Senate, and there pleaded that the maſters eye made the cattell fat, and his care and induſtrie the ſeruant thriuing, ſightly, and in good liking, proteſting he knew no other inchantments; and for that anſwere was acquited by the Senat. Notwithſtanding this, wee may reade in *Sprangerus* of *Hyppones* and *Strādlinus*, two famous Magitians of Germany, who confeſſed that they could at any time, ſteale the third part of the croppe out of anothers field at their pleaſure; when by the moſt authenticke iudgements it is aprooued that no Witch or Coniurer was euer knowne to inrich himſelfe the value of one mite by his Magick documents. The like I could produce out of *Pontanus* and other Authors, with that antient verſe borrowed by all the Magitians from *Virgill*:

Lib.5.

Flectere ſi nequeam ſuperos Acheronta mouebo.

If to my prayers the gods will not incline
I will ſollicit Hell, and make that mine.

Boetius lib.2.

In the Scottiſh-Cronicle it is related of king *Duffus* to be troubled with a ſtrange diſeaſe, that he could eate well, drinke well, and in the conſtitution of his bodie found no imperfection at all, onely he could not ſleepe, but ſpent the tedious night in faint and cold ſweats, inſomuch that there was deſpaire of the kings health and ſafetie. There was at length a rumor publiſhed, That the Morauians (certaine inhabitants of Scotland, once great rebells and enemies of the king, but ſince made regular, and reconciled to their faithfull obeyſance) had hyred certaine Witches to deſtroy king *Duffus*, vpon which report, one *Douenaldus* was made Prefect to enquire after this buſineſſe, and had authoritie to paſſe into Morauia, and if he found any ſuch malefactors, to puniſh them according to their offences; he being carefull of the charge impoſed on him, had ſuch good intelligence, and withall vſed ſuch prouidence, that hee came iuſt at the inſtant when certaine Witches were roſting of a Picture called by the name of the king, and baſted it with a certaine liquor: *Douenaldus* ſurpriſing them in the act, examined them, who confeſſed the treaſon, and were condemned to the ſtake; at which inſtant, by all iuſt computation, the king recouered and was reſtored to his priſtine reſt and health. After the ſame manner it ſeemes *Meleager* was tormented by his mother, the Witch *Althæa*, who in the fatall Brand burned him aliue, as it is expreſſed at large by *Ouid* in his *Metamorph.* The like effacinations wee haue had practiſed in our memorie euen vpon the perſon of Queene *Elizabeth*.

Althæa.

A Tale of a Witch.

A woman of good credit and reputation, whom I haue knowne aboue theſe foure and twentie yeares and is of the ſame pariſh where I now liue, hath often related vnto me vpon her credit with manie deepe proteſtations (whoſe

(whose words I haue heard confirmed by such as were then passengers with her in the same ship) That comming from the Landsgraues Court of Hessen (where shee had beene brought a bed) to trauaile for England, and staying something long for a passage at Amsterdam (either her businesse or the wind detaining her there somewhat longer than her purpose) an old woman of the towne entreated her to lend her some money of a Kettle; which she did, knowing it to be seruiceable for her, to keepe a Charcoale fire in at Sea, to comfort her and her child. When the wind stood faire, and that she with her seruants had bargained for their passage, and they were readie to go aboord, she sent for this woman, to know if shee would redeeme her pawne, for shee was now readie to leaue the towne, and depart for her countrey. The old woman came, humbly entreating her she would not beare away her Kettle, notwithstanding she had as then no money to repay of that she had borrowed, but hoped that she was a good gentlewoman, and would proue her good mistresse, &c. she answered her againe, That she had lent her so much mony, and hauing a pawne sufficient in her hand, finding it necessarie for her purpose, she would make the best vse of it she could a shipboord. The old woman finding her resolute, left her with these words, Why then (saith shee) carrie it away if thou canst. Marry and I will trie what I can doe, replyed she againe; and so they parted. The Maister called aboord, the wind stood faire, the Sea was calme, and the weather pleasant: but they had not beene many houres at Sea, when there arose a suddaine, sad, and terrible tempest, as if the winds and waters had beene at diffention, and the distempered ayre at warre with both. A mightie storme there arose, insomuch that the Maister protested, that in his life time he had not seene the like, and being in despaire of shipwracke, desired both Saylers and passengers to betake themselues to their prayers. This word came from them that laboured aboue the Hatches to those that were stowed vnder: their present feare made them truly apprehend the danger, and betake themselues to their deuotions; when suddenly one casting vp his eyes, espyed an old woman sitting on the top of the maine Mast: the Maister saw her, and all those that were aboue, being at the sight much amased. The rumor of this went downe; which the gentlewoman hearing (who was then sitting with her child in her Cabbin, & warming it ouer a Charcoale fire made in the Kettle) O God sayth she (remembring her former words) then the old woman is come after me for her Kettle; the Maister apprehending the businesse, Marrie and then let her haue it, saith he, and takes the Kettle, coales and all, and casts them ouer-boord into the Sea. This was no sooner done, but the Witch dismounts her selfe from the Mast, goes aboord the Brasse Kettle, and in a moment sailes out of sight: the Ayre cleared, the Windes grew calme, the tempest ceased, and she had a faire and speedie passage into England: and this the same gentlewoman hath often related. Nor is this more incredible than that which in Geneua is still memorable. A young wench instructed in this damnable science, had an Iron Rod, with which whomsoeuer she touched, they were forced to dance without ceasing, til they were tired, & lay down with wearinesse. She for her Witchcraft was condemned to the fire, to which she went vnrepentant with great obstinacie: and since which time (as *Bodinus* saith, who records this historie) all dancing in memorie of her is forbidden, and held euen till this day abhominable amongst those of Geneua. Our most learned writers are of opinion, that these Inchantresses can bewitch some, but not all, for there are such ouer

A Witch of Geneua.

Another kind of Witchcraft.

ouer whom they haue no power. The ſame Author teſtifies, That he ſaw a Witch of Auerne, in the yere 1579, who was taken in Lutetia, about whom was found a Booke of a large Volume, in which were drawne the hayres of Horſes, Oxen, Mules, Swine, and other beaſts, of all colours whatſoeuer: She (if any beaſts were ſicke) would vndertake their cure, by receiuing ſome number of their hayres, with which ſhe made her Spells and Incantations; neither could ſhe helpe any beaſt, by her owne confeſſion, but by transferring that diſeaſe or maladie vpon another; neither could ſhee cure any creature, if ſhe were hyred for money: therefore ſhe went poorely, in a coat made vp with patches. A nobleman of France ſent to one of theſe Witches, to cure a ſicke Horſe whom he much loued: ſhee returned him anſwer, That of neceſſitie his Horſe or his Groome muſt die, and bid him chuſe whether: The nobleman crauing ſome time of pawſe and deliberation, the ſeruant in the interim died, and the Horſe recouered; for which fact ſhe was apprehended and iudged. It is a generall obſeruation, That the Deuill (who is a deſtroyer) neuer heales one creature but by hurting another, and commonly he tranſmits his hate from the worſe vnto the better: For inſtance, if a Witch cure a Horſe, the diſeaſe falls vpon one of higher price; if ſhee heale the wife, ſhee harmes the husband; if helpe the ſonne, ſhe infects the father. Of this I will produce one or two credible inſtances: The firſt, of the Lord *Furnerius Aurelienſis*, who finding himſelfe mortally (as hee thought) diſeaſed, ſent to a Witch to counſaile with her about his recouerie; who told him, there was no hope of his life vnleſſe he would yeeld that his yong ſonne (then ſucking at the Nurſes breaſt) ſhould haue his mortall infirmitie confirmed vpon it. The father to ſaue his owne life, yeelds that his ſonne ſhould periſh: of which the Nurſe hearing, iuſt at the houre when the father ſhould be healed, is abſent and conceales the child. The father is no ſooner toucht, but helped of his diſeaſe; the Witch demands for the child, to transferre it vpon him; the child is miſſing, and cannot be found: which the Witch hearing, broke out into this exclamation, *Actum eſt, de me, puer vbinam eſt? i.* I am vndone, where is the child? when ſcarce hauing put her foot ouer the threſhold to returne home, but ſhe fell downe ſuddenly dead, her body being blaſted, and as blacke as an Æthiope. The like remarkable Iudgement fell vpon a Witch amongſt the Nanuetæ, who was accuſed of bewitching her neighbour: The magiſtrates commanded her but to touch the partie diſtempered with her Inchantments (which is a thing much vſed by all the German Iudges, euen in the Imperiall Chamber it ſelfe) the Witch denyed to doe it: but ſeeing they began to compell her by force, ſhee likewiſe cryed out, I am then vndone; when inſtantly the ſicke woman recouered, and the Witch then in health, fell downe ſuddenly and died, whoſe bodie was after condemned to the fire: And this, *Bodinus* affirmes to haue heard related from the mouth of one of the Iudges who was there preſent. In Tholoſa there was one skilfull in Magicke, who was borne in Burdegall: hee comming to viſit a familiar friend of his (who was extreamely afflicted with a Quartane Ague, almoſt euen to death) told him he pitied his caſe exceedingly; and therefore if he had any enemie, but giue him his name, and he would take away the Feauer from him, and transferre it vpon the other. The ſick gentleman thanked him for his loue, but told him, there was not that man liuing whom he hated ſo much, as to puniſh him with ſuch a torment: Why then (ſaith he) giue it to thy ſeruant; the other anſwering, That he had not the conſcience ſo to reward

The Lord *Furnerius.*

Example of the like.

ward his good ſeruice: Why then giue it me ſayth the Magician; who preſently anſwered, With all my heart take it you, who it ſeemeth, beſt knowes how to diſpoſe it. Vpon the inſtant the Magician was ſtroke with the feauer, and within few dayes after dyed, in which interim the ſicke gentleman was perfectly recouered. *Gregorie Turonenſis lib.6.cap.*35. ſayth, That when the wife of king *Chilperick* perceiued her young ſonne to bee taken away by Witch-craft, ſhee was ſo violently incenſed and inraged againſt the verie name of a Sorcereſſe, that ſhe cauſed diligent ſearch to be made, and all ſuch ſuſpected perſons vpon the leaſt probabilitie to be dragged to the ſtake, or broken on the wheele, moſt of theſe confeſſed that the kings ſonne was bewitched to death, for the preſeruation of *Mummo* the great Maſter, a potent man in the kingdome: this man in the middeſt of his torments ſmiled, confeſſing that he had receiued ſuch inchanted drugs from the Sorceriſts, that made him vnſenſible of paine: but wearied with the multitude of torments, he was ſent to Burdegall, where he not long after died. I deſire not to be tedious in any thing: for innumerable Hiſtories, to theſe purpoſes, offer themſelues vnto me at this preſent; but theſe few teſtimonies proceeding from authenticke Authors, and the atteſtations of ſuch as haue beene approouedly learned, may ſerue in this place, as well as to relate a huge number of vnneceſſarie diſcourſes from writers of leſſe fame and credit. Neither is it to any purpoſe heare to ſpeake of the Witches in Lap-land, Fin-land, and theſe miſerable and wretched cold countries, where to buy and ſell winds betwixt them and the merchants, is ſaid to be as frequent and familiarly done amongſt them as eating and ſleeping.

Witches called Extaſiſts.

There is another kind of Witches that are called *Extaſiſts*, in whoſe diſcouerie I will ſtriue to be briefe. A learned Neapolitan (in a Hiſtorie not long ſince publiſhed, that treates altogether of naturall Magicke) ſpeakes of a Witch whom he ſaw ſtrip her ſelfe naked, and hauing annointed her bodie with a certaine vnguent, fell downe without ſence or motion, in which extaſie ſhe remained the ſpace of three houres; after, ſhe came to her ſelfe, diſcouering many things done at the ſame time in diuers remote places, which after inquirie made were found to be moſt certaine. Anſwerable to this, is that reported by the Preſident *Turetranus*, who in the Delphinat ſaw a Witch burned aliue, whoſe ſtorie he thus relates: She was maidſeruant to an honeſt citiſen, who comming home vnexpected, and calling for her, but hearing none to anſwere, ſearching the roomes, he found her lying all along by a fire which ſhe had before made in a priuate chamber; which ſeeing, he kickt her with his foot, and bid her ariſe like a laſie huſwife as ſhe was and get her about her buſineſſe: but ſeeing her not to mooue, he tooke a tough and ſmart wand and belabored her verie ſoundly; but perceiuing her neither to ſtirre nor complaine, he viewing her better, and finding all the parts of her bodie vnſenſible, tooke fire and put it to ſuch places of her bodie as were moſt tender, but perceiuing her to haue loſt all feeling, was perſuaded ſhe was dead, and called in his next neighbours, telling them in what caſe he found her, but concealing vnto them the ſhrewd blowes he had giuen her: the neighbors left the houſe, the maſter and miſtreſſe cauſed her to be laid out, ſo left her and went to their reſt; but towards the morning, hearing ſome bodie to ſtir and groane in the chamber, they found their ſeruant remooued, and laid in her bed, at which the good man much amaſed, asked her in the name of God, being late dead, how came ſhe ſo

A ſtrange kind of Witchcruft.

ſoone

soone recouered? to whom she answered, Oh master, master, why haue you beaten me thus? the man reporting this amongst his nighbours, one amongst the rest said, if this be true she is then doubtlesse a Witch, and one of these Extasists: at which the Master growing suspitious, vrged her so strictly that she confessed, though her bodie was there present, yet her soule was abroad at the assemblie of diuers Witches, with many other mischiefes, for which she was held worthie of death, and iudged. At Burdegall in the yere 1571, when there was a decree made in France, against the strict prosecution of Witches, an old Sorceresse of that place, amongst many horrid and feare-full things confessed by her, she was conuicted and imprisoned, where *D. Boletus* visited her, desiring to be eye-witnesse of some of those things be-fore by her acknowledged: to whom the Witch answered, That she had not power to do any thing in prison. But desirous to be better satisfied con-cerning such things, he commanded her for the present to be released and brought out of the Gaole to another lodging, where she in his presence hauing annointed her bodie with a certaine vnguent, from the crowne to the heele naked, fell into a sodaine apoplex, appearing to them as dead, de-priued of all sence or motion: but after fiue houres returning to her selfe, as if she awaked out of a dreame, she related many things done neere and farre off in that interim; of which sending to know the truth, they found her to erre in nothing: this was confirmed to *Bodinus* by an Earle of great honour, who was then present when this thing was done. *Olaus Magnus* in his historie, saith, That those things are common in the Northren parts of the world, and that the friends of those Extasists diligently keepe and safe-guard their bodies whileſt their Spirits are abroad, either to carrie rings, tokens, or letters to their friends though neuer so farre off, and bring them answers backe againe, with infallible tokens of their being there. Many I could here produce to the like purpose, I will end with *S. Augustine lib. de Ciuitate Dei* 18. who affirmes the father of *Prestantius* hath confest him-selfe to haue beene transported with such extasies, that when his Spirit hath returned to him againe, he hath constantly affirmed that he hath beene changed into an horse, and in the companie of others carried prouision in-to the campe, when in the meane time his bodie was knowne to lie at home in his chamber breathlesse, and without moouing, and this hath reference to *Liranthropia, i.* The changing of men into beasts. So much spoken of by the antient writers, and now so frequent in the Orientall parts of the world. Some obserue, as *Strangerus Danæus*, and others, that no Witch can weepe or shed a teare. Others (as the Germans in some parts) that a Witch can-not sinke, nor drowne in the water, and therefore to trie them being sus-pected, they cast them into moates and riuers. They can do nothing in pri-son, neither will they confesse any thing till the Deuill hath quite forsaken them (I meane in his power to helpe them, not in his couenant to inioy them.) They are all penurious and needie, neither haue they the least power of the Iudges: they haue art to hurt others, but none any way to benefit themselues. There is not any of them but weares the Deuills marke about her. They neuer looke any man or woman stedfastly in the face, but their eyes wander of the one side or other, but commonly they are deiected downward: they answer pertinently to no question demanded them. They all desire to see the Iudges before they come to their arraignement, being of a confident opinion, that if they behold them first, the Iudges haue no

Things obser-ued in Witch-es.

power

power to condemne them: but if they be first brought to the place, all their Sorceries are vaine and of no validitie. Others are remembred by *D. Adamus Martinus*, Procurator of Laodunum, prooued vpon the famous Witch *Beibrana*, whom hee sentenced to the stake. But these shall suffice for this present, for CALLIOPE now pluckes me by the elbow, to remember her. *Beibrana.*

Explicit Liber Octauus, Inscriptus
VRANIA.

THE NINTH BOOKE,
Inscribed CALLIOPE:
Intreating of Women in generall, with the Punishments appertaining to the Vitious, and Rewards due to the Vertuous.

WHEN I enter into a true consideration of how many seuerall Affections, Dispositions, Actions, and Passions in Women I haue had occasion to speake; of the Good and Bad, Famous and Infamous, Vertuous and Dishonest, Illustrious and Obscure; next, of all Ages, from the Cradle to the Graue; the Swathband to the Winding sheet; then, of all Estates, Degrees, and Callings, from the Empresse in the Court to the Shepheardesse in the Village: when I next ponder with my selfe, that all these are gathered to the Earth from whence they came; and that wee (who are yet breathing) doe but hourely tread vpon our Graues, lingring and prolonging a few vncertaine minutes, and must necessarily follow; and that our liues are but a Circular motion, or a Circle drawne by a Compas, ending where it first began, being but as the wheeles of a Clocke wound vp, and (as we mooue in the passage of our life) like the Hand of a Dyall, point first to one houre, then a second, so to a third, still shewing our yeeres in our growth, that any man may reade what a Clocke it is with vs by our Age: but when the Plummets and Weights haue forced our Wheeles so often about, till there is no more Lyne left, then wee cease both motion, noyse, and being: Next, that all know they

they must die, but none the time when they shall die, and that as *Seneca in Hercule Furente* sayth:

Prima quæ vitam dedit hora carpsit.

i. That the first houre of our life, takes an houre from our life. These considerations of humane frailetie (as that there is but one Life, but many wayes to destroy it; but one Death, yet a thousand meanes to hasten it) mooues me to persuade all, as well men as women, young as old, noble as base, of both Sexes, and of what calling or condition soeuer, to doubly arme themselues with constancie to abide it, and courage to entertaine it: For as *Ausonius in Periandri Sententiæ* saith, *Mortem optare malum, timere peius, i.* As it is ill to wish death, so it is worse to feare it: besides, as it is base Cowardise dishonourably to shun it, so it is meere Pusillanimitie despairingly to hasten it. It is obserued, such as liue best, dread it least. Let this then persuade you vnto Vertue; since to the Vicious onely it seemes terrible, why should we feare the Graue? since there the modest and chast Virgin lyes feareless and secure, though by the side of the libidinous Adulterer; there the true man may rest, and though he haue twentie Theeues about him, sleepe soundly, and neuer dreame of Robbing; there the poore Tenant is not afraid of his oppressing Landlord; nor trembles the innocent, to lye next the wicked and corrupt Iudge; the Handmaid is not frighted with the tongue of her proud and curst Mistresse, nor quakes the young scholler at the terrible voice of his Maister. There is no Brawling, but all Peace; no Dissention, but all Concord, Vnitie, and Equalitie: which *Propertius* in his third booke, *Eleg.5.* elegantly illustrates.

Haud vllas portabis opes Acherontis ad vndas,
Nudus ad Infernus stulte vehere rates, &c.

No Wealth thou canst beare with thee (O thou foole)
All naked thou must passe the Stigian Poole:
There is no strife in Weapons, or in Wits,
But now the vanquisht with the Victor sits.
The Captiue Iugurth *hath an equall place*
With Consull Marius, *now in eithers face*
Shines Loue and Amitie. There is no Throne
For Lydian Crœsus, *he is now all one*
With poore Dulichian Irus: *no regard*
Of persons there; he dies best, dies prepar'd.

Then, since all things acquire and pursue their ends, that no earthly thing hath beene made, that shall not be destroyed; why should we not with as much cheare and alacritie welcome our newest and last houre, as the Labourer desires to rest, or the wearie Traueller to come to his Inne? To this purpose *Seneca* speakes in his Tragedie of *Agamemnon:*

Qui vultus Acherontis atri
Qui Stigia tristem non tristis videt,
Audetq; vitæ ponere finem
Par ille Regi, par superis erit.

Feareless

Feareles who dare gaze vpon
Blacke and griesly Acheron?
He that merrily dare looke
On the gloomie stygian Brooke.
Who so beares his spirit so hye
That he at any houre dares dye,
A king he is in his degree,
And like the gods (in time) shall bee.

Some may wonder why I haue tooke this occasion to speake of death, I am willing to giue them this satisfaction, The Muse CALIOPE vnder whom I patronise this last book, being no other than a redundance of sound, or one entire Musicke arising from eight seuerall Instruments, and therefore as shee participates from euerie one, so she exists of all; therefore in this succeeding tractate, I purpose by the helpe of the diuine assistance, to take a briefe suruey of what hath passed in the eight former bookes, to show you the punishments belonging to all such vices as I haue discouered in the frailtie of the Sex, to deterre the Vicious, and expose vnto the eyes of the Noble, Chast, and Learned, the honour and reward due to their excellent gifts, thereby to incourage the Vertuous. Then since besides the Shame or Honour in this life, the one is punished and the other glorified in the life to come, what more necessarie meditation than (that wee may liue the better) hourely to thinke of death, and that is the scope I ayme at: but before I can arriue so farre, I purpose to deliuer vnto you the dispositions, conditions, and quallities of diuerse sorts of women by me not yet remembred.

Of Women Rauished, &c.

Marpissa, Perhibæa. Europa. Auge. Phœbe. Ilairia.

MArpissa the daughter of *Euenus* was rauished by *Apollo*, shee was the wife of *Idas*. So *Proserpine* the daughter of *Iupiter* and *Ceres*, by *Pluto*, therefore hee is called by *Claudian*, *Ouid*, and *Sylus*, *lib*, 14. the infernall Rauisher. *Perhibea* by *Axus* the sonne of *Oceanus*, as *Europa* by *Iupiter*, and *Auge* by *Hercules*. *Castor* and *Pollux* who for their valour were called *Dioscuri*, which imports as much as the issue of *Iupiter*; they from Messene raped the two daughters of *Leucippus*, *Phœbe* and *Ilaira*, whom they after married: of *Pollux* and *Phœbe* was begot and borne *Mnesilius*; of *Castor* and *Ilaira*, *Anagon*. They with their associats, *Idas* and *Lynceas*, the sons of *Aphareus*, had driuen away a great prey of cattell; when they came to diuide the bootie, a motion was made that an Ox should be diuided into foure, according to the number of the brothers, with this condition, that he which could deuoure his quarter first should haue the one halfe of the cattell, and hee that had next made an end of his part, should possesse the remainder. This was no sooner agreed vpon, but *Idas* suddenly eate vp his owne portion, and presently deuoured that which belonged to his brother, by which hee claimed the whole heard, and being stronger in faction than the *Dioscuri* draue the prey backe to Messene. With which iniurie the two brothers incensed, they leuied fresh forces, inuaded Messene, and tooke from thence a much greater bootie than the former: the spoile being safely disposed off, *Castor* and *Pollux* awaited the pursuers, ambushed themselues beneath a broad

ſpreading Oake, quick-ſighted *Linces* eſpying *Caſtor* ſhowed him to his brother, whome *Idas* ſlew with an arrow; whom *Pollux* purſuing, tranſpierſed *Linceus* with his iaueline, and vnaduiſedly chaſing, *Idas* was brained by him with a ſtone; for which *Iupiter* ſtroke *Idas* with a Thunder-bolt, and tranſlated the two princely brothers (the *Dioſcuri*) into ſtarres. Of theſe *Propert. lib.* 1. thus ſayth: *Apollod. lib. 3.*

Non ſic Leucippi ſuccendit Caſtora Phœbe
Pollucem cultu, non Ilaira ſoror.

Faire Phœbe *did not ſo inflame*
Her Caſtor *with deſire,*
Nor Ilaira Pollux *breſt*
Deckt in her beſt attire.

Theſeus rapt *Ariadne* daughter of king *Ninus*, as alſo *Hellen* the daughter of *Tindarus* and *Læda*, a nd ſiſter to *Caſtor* and *Pollux*, long before *Paris*, but returned her backe vnuitiated. *Achilles* forced *Diomeda* the daughter of *Phorbas* from Lesbos, as *Boreas* the faire *Orithea* daughter of *Eriſicthon* from Athens; *Hercules* rauiſhed the nymph *Pyrene* of Bebritia, from her the Pyrenæan Mountaines tooke name, of whom *Syllius*: *Ariadne.* *Diomeda.* *Orythea.* *Pyrene.*

Nomen Bebricia duxere à virgine colles
Hoſpitis Alcidæ crimen, &c.

From the Bebrician maid theſe hills tooke name,
Of her gueſt Hercules, *the fault and blame.*

Pyrhus ſirnamed *Neoptolemus* the ſonne of *Achilles* and *Deiadamia* rap't *Laniſſa* the niece of *Hercules*, *Aiax* the ſonne of *Telamon* did the like to *Tecmeſſa*, of whom *Horace*: *Laniſſa.* *Tecmeſſa.*

Mouit Aiacem Telemone ſatam
Forma captiuæ dominum Tecmeſſæ.

Captiue Tecmeſſas *beautie gaz'd vpon,*
Inſnar'd her lord, the ſonne of Telamon.

Aiax Oilæus rauiſhed *Caſſandra*, *Neſſus* the Centaure *Deineira* the wife of *Hercules*, ſiſter to *Meleager*, and daughter to *Oeneus* and *Althea* king and queene of Calidon. *Tleoptolemus* ſtole *Axiothia* from Ephira a citie of Peloponeſſus, hee was the ſonne of *Hercules* and *Aſtioche*, he was firſt a ſuitor to *Hellen*, and came to the ſiege of Troy with nine ſhippes, and was after ſlaine by the hand of king *Sarpedon*. *Hypodamia* the daughter of *Atracius* and wife of *Perithous*, ſuffered the like violence by the Centaures, being heated with Wine and Luſt, eſpecially by *Euritus*, of whom *Ouid lib.* 12. thus ſpeakes, *Axiothia.* *Aſtioche.*

Euritus, Hyppodamea, alij quam quiſque probabat
Aut poterat rapiunt ——

Euritus *rap't* Hyppodame, *and after him, the reſt*
By his example did the like, and ſnatcht where they lik't beſt,

The great enmitie betwixt the Grecians and Barbarians, though it might ſeeme

seeme to arise by reason of the distance of countries and difference of manners; yet most probable it is that their inueterate hate and irreconsilable malice, tooke first originall from diuerse rapes committed on either part: for first the Phœnician Merchants, exposing their commodities to publique sale in the citie of Argis, when *Iö* the kings daughter amongst other damosells came downe to the Key to take view of what marchandise she best liked, to furnish her selfe according to her womanish fancie, the Merchants beeing extreamely surprised with her beautie, seised both her and the rest of her attendants, and stowing them vnder hatches, hoised saile and transported them into Ægypt. Not long after, the Cretenses awaiting the like opportunitie, stole away *Europa* the daughter of the king of the Tyrians and bore her into Creet, in requitall of the former rape. The Heroes of Greece next, sailed in the great Argoes to Cholcos, pretending their iourney for the golden fleece, and raped thence *Medea* the daughter of *Areta*; after who sending Embassadors into Greece to redemand his daughter, they returned him answere, That the barbarous Phœnicians had made no restitution nor satisfaction at all for the rape of *Io*, neither would they for *Medea*. After that, *Paris* the son of *Priam*, rather to reuenge the iniurie done to his Aunt *Hesione*, than for any loue or affection to Spartan *Hellen*, stole her from Lacedemon and brought her to Troy in Asia. The Princes of Greece redemanding her, answere was returned, That since they made no restitution of *Europa*, nor of *Medea*, nor *Hesione*, neither would they of *Hellena*: which was the originall of that memorable siege of Troy, and the destruction of that famous citie; *Herodotus, Lib.* 1. *Thrasimenes* being enamored of the faire daughter of *Pisistratus*, and his affection dayly more and more encreasing, he gathered to himselfe a societie of young men, and watching the Ladie when shee came with other young damosells to offer sacrifice (according to the custome of the countrey) by the Seaside, with their swords drawne they set vpon the companie that attended her, and hauing dispierced them, snatched her vp and hurrying her aboord, sailed with her towards Ægina. But *Hyppias* the eldest sonne of *Pisistratus*, beeing then at Sea to cleere those coasts of Pyrats, by the swiftnesse of their Ores imagining them to be of the fellowship of the Sea robbers, pursued them, boorded them, and tooke them; who finding his sister there, brought her backe with the rauishers. *Thrasimenes* with the rest of his faction being brought before *Pisistratus*, not withstanding his knowne austeritie, would neither doe him honour nor vse towards him the least submission, but with bold and vndaunted constancie attended their sentence, telling him, That when the attempt was first proposed, they then armed themselues for death and all disasters. *Pysistratus* admiring their courage and magnanimitie, which showed the greater in regard of their youth, called his daughter before him, and in the presence of his nobilitie, to recompence his celsitude of minde and spirit freely bestowed her vpon *Thrasimenes*; by which meanes he reconciled their opposition, and entertained them into new faith and obedience, no more expressing himselfe a Tyrant but a louing and bountifull father, and withall a popular citisen. *Polinæ lib.* 5. The daughters of king *Adrastus* were rauished by *Acesteneutrix*, as *Statius lib.* 1. hath left remembred. *Euenus* the sonne of *Mars* and *Sterope* married *Marpissa* daughter to *Oenemaus* and *Alcippa*, whom *Apharetas* espying as she daunced amongst other Ladies, grew innamoured of, and forcibly rapt her from her companie, *Plutarch. in Paral.*

Io.

Medea.

Hesione.

The daughter of *Pissistratus.*

Marpissa.

Herſilia. *Herſilia*, with the Sabine Virgins, were likewiſe rap't by *Romulus* and his ſouldiers, at large deſcribed by *Ouid. Lib. de Arte Amandi, 1.* *Lucrece*, the chaſt Roman Matron, was ſtuperated by *Sextus Tarquinius*: of whom, *Seneca in Octauia* thus ſaith:

Nata Lucreti ſtuprum ſæui paſſa Tyranni.

Eudoxia. *Eudoxia* being left by *Valentinianus*, was baſely rauiſhed by the Tyrant *Maximus*, who vſurped in the Empire: for which, ſhee inuited *Genſericus* out of Africke, to auenge her of the ſhame and diſhonour done vnto her. *Sigebertus in Chronicis.* The ſame Author tells vs of *Ogdilo*, Duke of Boiaria, who forced the ſiſter of king *Pepin*: for which iniurie done to her, the king oppreſt him with a cruell and bloudie warre.

Of Handmaids, Nurſes, Midwiues, and Stepdames.

Plecuſa. PLecuſa was a Handmaid to *Diana*, whom *Martial. Lib. 1.* thus remembers:

Et cecidit ſectis Icla Plecuſa Crinis.

Lagopice. *Cibale.* *Phillis.* *Ocriſia.* *Gyge.* *Threſſa.* *Rhod. Thracia.* *Elos.* *Lardana.* *Titula.* *Proconneſia* *Lathris.* *Cypaſis.* *Lagopice* is another, *Lib. 7.* remembred by the ſame Author. *Cibale* was the maid-ſeruant to a poore man called *Similus*, remembred by *Virgil in Morete.* *Phillis Troiana* was the Handmaid to *Phoceus*, as *Briſeis* was to *Achilles.* *Plinie, Lib. 36. cap. 27.* makes *Ocriſia* the Damoſell to the Queene *Tanaquil*: ſo *Horace* makes *Caſſandra* to *Agamemnon.* *Gyge* (as *Plutarch* relates) was ſuch to *Paryſatis* Queene of Perſia, and mother to *Cyrus.* *Threſſa* was maid-ſeruant to *Thales Mileſius*, who (as *Theodoricus Cyrenenſis* affirmes) when ſhee ſaw her maiſter come home durtie and myrie, as being newly crept out of a Ditch, chid him exceedingly for gazing at the ſtarres to finde thoſe hidden things aboue, and had not the foreſight to ſee what lay below at his feet, but hee muſt ſtumble. *Herodotus in Euterpe* calls *Rhodope* (the famous Ægyptian ſtrumpet) the Handmaid of *Iadmon Samius*, a Philoſopher. *Elos* was a Damoſell to king *Athamas*, from whom a great citie in Achaia tooke denomination, and was called Ælos. *Lardana* (as *Herodotus* affirmes) was at firſt no better than a ſeruant, from whom the noble Familie of the *Heraclidæ* deriue their firſt originall. *Titula* (otherwiſe called *Philotis*) was a Roman Virgin of the like condition, and is remembred for ſuch by *Plutarch in Camillo*, as alſo by *Macrob. Lib. 1. Saturnalium.* *Proconneſia* is remembred by *Plinie*, who in one day brought forth two children, the one like her maiſter, and the other like another man with whom ſhe had had companie; and being borne, deliuered either child to his father. *Lathris* was the Handmaid to *Cinthia*, ſo much ſpoken of by *Propert.* as *Cypaſis* was to *Cerſinna* the miſtreſſe of *Ouid*: of whom he thus writes, *Eleg. Lib. 2.*

Commendis in mille modis præfecta capillis
Comere ſed ſolas digna Cipaſſe Deas.

She rules her miſtreſſe hayre (her skill is ſuch)
A thouſand ſeuerall wayes, to her deſires:
O, worthie none but Goddeſſes to touch,
To combe and decke their heads in coſtly Tyres.

Chionis

Chionia was Handmaid to the blessed *Anastasia*, so likewise was *Galanthis* to *Alcmena*, the mother of *Hercules*; of whom, the same Author *Lib. 9.* thus sayes: *Chionia.* *Galanthis.*

Vna ministrarum media de plebe Galanthis
Flaua comas aderat faciendis strenua iussis.

Amidst them all Galanthis *stood,*
With bright and yellow haire,
A wench that quicke and nimble was,
Things needfull to prepare.

From Handmaids I proceed to Nurses: *Annius* vpon *Berosus*, and *Calderinus* vpon *Statius*, nominate *Caphyrna* or *Calphurnia*, the daughter of *Oceanus*, to haue beene the Nurse of *Neptune*, as *Amalthea* and *Melissa* were to *Iupiter*, who fed him with the Milke of a Goat in his infancie, when hee was concealed from his father. Hence it came, that the Poets fabled how *Iupiter* was nursed by a Goat, for which courtesie hee was translated amongst the starres: Others say he was nursed by *Adrastea* and *Ida*, the two daughters of king *Melisæus*; for so *Erasmus* teacheth in the explanation of the Adage, *Copiæ Cornu*. *Ino* was the Nurse of *Bacchus*, as *Ouid* witnesseth in *Ib.* where he likewise calls her the Aunt to *Bacchus*, in this Verse: *Caphirna.* *Amalthea.* *Melissa.* *Adrastea.* *Ida.* *Ino.*

Vt teneri Nutrix eadem Matertera Bacchi.

Of the same opinion with him is *Statius, Lib. 2. Silu.* But *Ammonius Grammaticus* makes *Fesula* the woman that gaue him sucke: *Plinie* calls her *Nisa*, and saith shee was buried neere to the citie Scythopolis. *Polycha* was the Nurse of *Oedipus*, who fostered him when his father *Laius* cast him out in his infancie, because the Oracle had fore-told he should perish by the hand of his sonne. *Barce* was the Nurse to *Sychæus*, the most potent and rich king of the Phœnicians, and husband to *Dido*: Her *Virgil* remembers, *Ænead. Lib. 4.* *Charme* was Nurse to the Virgin *Scilla*: of whom the same Author in *Syri* thus sayes: *Fesula.* *Policha.* *Barce.* *Charme.*

Illa autem, quid nunc me inquit Nutricula torques?

i. Why, ô Nurse, doest thou thus torment me? *Beroe Epidauria* was Nurse to Cadmeian *Semele*, the mother of *Bacchus*, as *Aceste* was to the daughters of *Adrastus. Stat. Lib. 1. Theb.* *Eupheme* is memorated to be the Nurse to the Muses: shee had a sonne called *Erotus*, who inhabited the Mountaine Pernassus, and was wholly deuoted to Hunting, and the Chase. *Spaco* was Nurse to *Cyrus*, who because that word in the Median Language signifies a Bitch, *Cyrus* was said to be nursed by a Brache; for so saith *Herodotus in Clio.* *Archimorus* (the sonne of *Licurgus*, king of Thrace) whose Nurse was called *Hypsiphile*, being left by her in the fields, was fed by a Serpent: *Teste Statio.* *Ericlia*, or *Euriclia*, was the Nurse to *Vlysses. Homer. in Odyss.* and *Ouid. in Epist.* *Caieta* was Nurse to *Æneas, Lib. 7. Ænead.* *Beroe.* *Aceste.* *Eupheme.* *Spaco.* *Hypsiphile.* *Euriclia.* *Caietà.*

Tu quoque littoribus nostris Æneia Nutrix
Æternam moriens famam Caieta dedisti.

And thou Æneas *Nurse,* Caieta,
Vnto our Shores hast left

A neuer dying fame, becauſe
(There) of thy life bereft,

Amicla. *Alcibiades* had a Nurſe, whoſe name was *Amicla*, or as ſome would haue it *Amida*; his ſchoolemaſter was *Zopyrus*, ſo ſaith *Plutarch in Lycurg. & Alcibiad.* *Hellanice.* *Hellanice* was the Nurſe to *Alexander* the great, witneſſe *Qu. Curtius.* *Acca Lauentia.* *Acca Lauentia* was Nurſe to *Romulus*, ſo ſaith *Plinie li.* 18. *ca.* 2. ſo *Statius li.* 1. *Sil.* in this Diſtican.

Iam ſecura parens Thuſcis regnabat in agris,
Ilia, portantem laſſabat Romulus Accam.

Ilia the mother of *Romulus.*
Our parent Ilia *now ſecure*
The Tuskan waters keepes,
The whileſt in Accaes *wearied armes*
Young Romulus *faſt ſleepes.*

Lupa. Yet *Liuie*, and almoſt all the Roman Hiſtoriographers write, that *Romulus* and *Remus* were nourſt by *Lupa*, wife to the ſheepeheard *Fauſtulus*; ſhe was ſo called becauſe ſhe proſtituted her ſelfe for gaine: they were caſt out by the king *Amulius*, and were found by the bounds of Tiber. *Plinie* calls her *Acca Laurentia.* *Philix.* *Philix* was Nurſe to the Emperor *Domitian*, who when he was ſlaine, and his corſe lay derided and neglected, tooke vp his bodie and putting it in a common Beare, cauſed it by ordinarie and mercinarie bearers to be carried to the ſuburbs wherein ſhe liued, and interred it in the Latine highway, Author *Sueton.* *Macrina.* *Macrina* was a pious and religious woman, the diſciple and ſcholler of *Gregorie Neocæſarienſis*, ſhe was Nurſe and ſchole miſtreſſe (in the firſt foundation of Chriſtian religion) to the great *Baſilius*, as he himſelfe witneſſeth in an Epiſtle to the Neocæſarienſes. From Nurſes, a word or two of Midwiues.

Phanarite. *Phanarite* was one, the mother of *Athenean Socrates*, ſhe is remembred to be the firſt that diſputed of Morality (that which we cal Ethick Inſtructions) and taught the myſticall Philoſophie of the Starres and Planets, how it might be made familiar and haue correſpondence with our humane and terreſtriall actions. The ſonne imitated the mother, and prooued as happie a Midwife of the mind, as ſhe of the bodie, both helping into the world ripe, timely, and fruitfull iſſues. *Volateran lib.* 19. *Laertius in eius vita*, and *Valerius Maxim. lib.* 3. *cap.* 4. *Plinie lib.* 28. *cap.* 7. ſpeakes of two Midwiues, the one called *Sotyra*, the other *Salpe*, whoſe opinions and rules he obſerueth in the cures of many diſeaſes; of *Salpe* he ſpeakes more largely, *lib.* 32. *cap.* 6. *Lycoſthenes* ſpeakes of one *Philippa* Midwife to *Iolanta*, who indured many diſtreſſes and changes of fortune.

Sotyra. *Salpe.* *Philippa.*

Of Stepmothers I will only name ſome few and ſo paſſe them ouer, becauſe where they be can be expreſt nothing but malice and vnnaturall crueltie in women. The hiſtories muſt of force appeare harſh and vnpleaſant, beſides, ſome of their bloodie acts I haue touched before vnder another title. *Ino* was Sepmother to *Phrixus*, and *Helles* the daughter of *Athamus*; *Hyppodamia* to *Chriſippus*; *Stratonice*, to *Antiochus Soter*; *Iulia*, to *Anton. Caracalla*; *Gedica*, to *Cominius*; *Iuno*, to *Hercules*; *Opæa*, to *Scylis* king of Scithia; *Eribæa*, to *Mercurie*; *Alphriga*, to *Edward* the ſecond of that name before the Conqueſt, king of England; *Martina, to Conſtantinus Heraclius* who ſhe ſlew by poiſon, &c.

of

Of Women for their Pietie and Deuotion remembred in the sacred Scriptures.

I Desire to leaue nothing vnspecified, or not remembred in this worke, that might not make the excellencie of good Women oppose in all contradiction, the excesse of the bad; and to draw (if it were possible) the worst to the imitation of the best. *Hanapus c.* 125. commemorates these: *Rebecka*, who when she saw the seruant of *Abraham* at the Well where she came to draw water, and desiring to drinke; answered cheerefully, and without delay, Drinke sir, and I will also draw water for thy Cammells till they haue all drunke their fill, *Genes.* 24. The Midwiues feared God, and did not according to the command of *Pharaoh* king of Ægypt, but preserued the male-children whom they might haue destroyed, *Exodus* 1. The daughter of *Pharaoh* comming downe to the riuer to wash her selfe (with her handmaid) and finding the young child *Moses* in the arke amongst the bulrushes, she had compassion on the infant, and said, Surely this is a child of the Hebrewes; so caused him to be nursed, brought vp in her fathers court, and after adopted him her sonne, *Exod.* 2. *Rahab* the strumpet, when she knew the spies of *Iosua* to be pursued, and in danger of death, concealed them, and returned them safe to the armie, *Iosh.* 2. The messengers that were sent to *Dauid* in the wildernesse, to informe him of the proceedings of his sonne *Absolon*, were by a woman hid in a Well which she couered, and by that meanes deluded their pursuers, *Kings* 2. 17. When two common Women contended before *Saloman*, about the liuing and dead infant, the one had a tender and relenting breast and could not indure to see the liuing child to perish, *Kings* 3. 3. The widdow woman of Zerephath entertained *Eliah* as hir gueste, and by her he was relieued, *Kings* 3. & 17. The Shunamitish woman, persuaded with her husband, that the Prophet *Elisæus* might haue a conuenient lodging in her house, to go and come at his pleasure, *Kings* 4. & 2. When wicked *Athalia* had giuen strict command to destroy all the Kings seed, *Iosaba* the daughter of King *Ioram* tooke *Ioas*, one of the Kings children, and by hiding him out of the way preserued his life, *Kings* 4. & 11. *Esther* hauing commiseration of her people (when a seuere Edict was published to destroy them all, and sweepe them from the face of the earth) she exposed her selfe (with the great danger of her owne life) to the displeasure of King *Ahashueroth*, purchasing thereby the freedome of her nation, and her owne sublimitie, *Esther* 4. 5. Women ministred to the Sauiour of the world in his way as he went preaching to the townes and cities, *Luk.* 8. when he walked from place to place, preaching and teaching, he is said neuer to haue had more free and faithfull welcome, than in the house of *Martha* and *Marie*, *Luke* 10. *Iohn* 12. When the Scribes and Pharisees blasphemed at the hearing and seeing the Doctrine and Miracles of Christ, a certaine woman giuing deuout attention to his words, as extasied with his diuine Sermon, burst forth into this acclamation: *Blessed bee the wombe that bore thee, and the brests that gaue thee sucke, Luke* 11. Christ being in Bethania, in the house of *Simon* the leaper, as he sate at the table, there came a woman with a box of ointment of Spicknard, verie costly, and she brake the box, and poured it vpon his head; and when some said, disdaining,

Rebecka.

Rahab.

Iosaba.

Esther.

Martha.
Marie.

ning, To what end is this waſt, for it might haue beene ſold for more than * 300 pence, and giuen to the poore: Ieſus ſaid, Let her alone, ſhe hath wrought a good worke on me, &c. and proceeded, *Verily I ſay vnto you, whereſoeuer this Goſpell ſhall be preached throughout the whole world, this alſo that ſhe hath done ſhall bee ſpoken in remembrance of her.* The woman of Canaan was ſo full of naturall pittie and maternall pietie, that ſhe counted her daughters miſerie and affliction her owne, when ſhe ſaid to Ieſus, *Haue mercie vpon me oh Lord the ſonne of* Dauid, *for my daughter is vexed with an euill Spirit, Math.* 15. The women ſtood by to ſee the Lord ſuffer, and followed the croſſe when he was forſaken of his Apoſtles, *Luke* 23. *Iohn* 19. they were carefull likewiſe to viſit him in his ſepulchre, *Math.* 28. *Luke* 24. The wife of *Pilat* had more compaſſion of Chriſt, and more vnwilling that he ſhould ſuffer vpon the croſſe, than any man of whom the Scripture makes mention, *Math.* 27. *Marke* 16. *Iohn* 20. For deeds of charitie, and dealing almes to the poore and needie widdowes and orphans, they intreated *Peter* (weeping) that he would viſit *Tabitha* being dead; who mooued with their teeres, kneeled and praied, at whoſe interceſſions ſhe was reſtored to life, *Act. Apoſt.* 9. *Herod* hauing ſlaine *Iames* the brother of *Iohn* with the ſword, and ſeeing that it pleaſed the people, he proceeded further to take *Peter*, and put him in priſon, deliuering him to the charge of foure quaternions of ſouldiers to be kept: but the Angell of the Lord appeared to him in the night, tooke off his double chaines, and led him out of priſon, who hauing paſt the firſt and ſecond watch, the yron gate opened to the Angell and him; and finding that which he thought to be a viſion, to be a reall truth, he came to the houſe of *Marie* the mother of *Iohn*, whoſe ſirname was *Marke*, where many had ſeperated themſelues to praier. *Peter* knocking, a maide (whoſe name was *Rhode*) came to the doore, who hearing and knowing *Peters* voice, the Scripture ſaith, ſhe opened not the doore for gladneſſe, but ran in and told them that *Peter* ſtood without at the entrie. In which are to be obſerued two memorable women for their zeale and pietie, namely *Rhode* the handmaid, whoſe ioy was ſo great at the verie voice of *Peter*, releaſed from the priſon of *Herod*: and *Mary* her miſtreſſe, who was a deuout harboreſſe, and one that gladly entertained the Diſciples of Chriſt into her owne houſe (notwithſtanding the perſecution) to performe their zealous and religious exerciſes, *Act. Apoſt.* 12. *Lydia* a dier of purple, beleeuing the goſpell which *Paul* preached, was baptiſed with her whole houſehold, after which ſhe intreated them in theſe words, If thou thinke me worthie (ſaith ſhe) to be a faithfull ſeruant to my Lord and God, vouchſafe to enter my houſe, and abide there, and ſhe compelled vs, as *Luke* ſaith. By which is concluded, that women haue beene the readie, willing, and deuout hearers of the word of God, *Act. Apoſt.* 16. Many (no queſtion) zealous and religious women haue to their power ſtriued to imitate thoſe with their beſt of induſtrie. Amongſt others I might inſtance one, now of a great age, as hauing much paſt that number by which *Dauid* reckons the yeares of man, yet from her youth hath lead a life without any noted ſtaine or blemiſh, deuout in her zeale, remarkeable in her charitie, beloued of all, hated of none, a Phiſitian to the ſicke, and Chirurgion to the wounded, who with her owne hands hath ſent more lame and diſeaſed perſons from her gate whole and ſound, than *Lazarus* had ſores about him when he lay at the rich mans gate vnrelieued, ſhe feeding with loaues, when that purple glutton

* Which is ſix pound Engliſh

Tabitha.

Rhode.

Lydia.

glutton would not spare his crummes, she doing this out of a widowes mite when he would not doe any thing out of a *Mammons* treasure; happie be her resurrection, as her byrth was hopefull, whose name at the Font was a future prediction to her blessednesse aboue; Felicitie she is called on Earth, Eternall Felicitie may she inioy in Heauen.

Peter de Loyre a Frenchman in his booke of Specters, Sights, and Apparitions, hath verie well obserued, that the Syrens and Muses may bee in some sort compared together: for as there are three sorts of Nymphs, namely, of *Ayre*, *Water*, and *Earth*, so there are of the Muses, some that take their being from the continuall moouing and stirring of Waters; a second, made by the agitation of the Ayre engendring sounds; a third from the Earth, which is called Voice, or distinguishable words spoken to the capacitie of the hearer. So of the Syrens, *Parthenope* presented with a womanish, amiable, and inchanting face, importeth the Voice, and proceedeth from the Earth, as of the three the most materiall and weightie. *Ligia* denoteth Harmonie, arrising from the melodious sounds of the Ayre. And *Leucosia*, called *Alba dea*, or the white goddesse, is the Hierogliphick of the ebbing and flowing of the Sea, which begetteth the white froth or some, of which *Venus* is said to be ingendred: so that by these three, the Nymphs, the Muses, and the Syrens are comprehended: the art of Musicke existing of three things, Harmonie, Rythme, and Number; Harmonie proceeding from the Ayre; Number from the Sea, bounded within his compasse, yet as wee see in Hexamiter and Pentamiter and other verse, ebbing and flowing, according to the growth and wane of the Moone. To these is added the Voice, which the Greekes call Λογος, the French Romans *Dictier*. To Harmony are appropriated Sounds; to Number or Rythme, Dances; and to the Voice, all kind of Verse. But to come to my present purpose, all these including one generall musicke, and *Calliope* as she participates from euerie one, so comprehending all, I thinke it not impertinent, as in a consort many Instruments make but one melodie, so in this booke to recollect my selfe and giue you a tast of many or the most heads discoursed of in the former, the better to put you in minde of the penaltie due to the Vicious, and the guerdon and reward stored for the Vertuous, and that in compendious Historie. The Goddesses, Nymphs, Graces, Muses, Sybills, Vestalls, &c. I omit, as sufficiently spoken of, and apply my selfe to things more familiar and necessarie to instruction. I begin with the bad, because my desire is to end with the best, and of Incest first.

Parthenope.

Ligia.

Leucosia.

The fister of Leucippus,

The fister of Leucippus.

I Insist not of the seueral sorts of Incest, neither purpose I to stand vpon the multiplicitie of Historie, let this one serue to remember you of the former. *Leucippus* the sonne of *Xanthius*, who deriued his genealogie from *Bellerephon*, he was excellent both in strength and valour aboue all that liued in his dayes, not in priuat contentions onely but in forreine combustions, he demeaned himselfe with such discretion and courage, that hauing subdued the Lycians, and awed all the neighbour nations about him, hauing no enemie to inuade, nor opposite people to lift vp a rebellious hand against him, hee retired himselfe into his countrey, and laying aside his victorious armes which woon him fame and honour abroad, hee abandoned himselfe to ease and the priuat pleasures of his fathers house, and now wanting

other

other imploiment(as idleneſſe is the greateſt corrupter of vertue) he began to intertaine ſuch vnuſuall flames,and vnaccuſtomed cogitations, as before he had no time to feele,or leaſure to thinke on; for now he caſt his inceſtuous eye vpon his ſiſter. His paſſions much troubled him, at the firſt, and all poſſible meanes he vſed to ſhake them off,but in vaine: he liued in the ſame houſe with her, they dieted at one table,had libertie of vnſuſpected conference, and he hauing nothing elſe to do, had only leaſure to meditate on that which was fearefull to apprehend, but horrible to enterpriſe. To this purpoſe *Ouid* with great elegancie *in remed. Amor. lib.*1. ſpeaking of *Ægiſtus*, who in the abſence of *Agamemnon* adulterated his queene *Clitemneſtra*,thus writes:

Queritur Ægiſtus quare ſit factus adulter?
In promptu cauſa eſt, deſidioſus erat,&c.

Doth any man demand the reaſon why
Ægiſtus an adulterer was? Lo I
Can tell,Becauſe that he was idle,when
Others at Troy were fighting, and there men
Laid ſtoutly on: to which place were accited
The Gretian Heroes with a force vnited.
He no imploiment had: There was no war,
In Argos where he liued (from Troy ſo far)
No ſtrife in law, to which being left behind,
He carefully might haue imploid his mind,
That which lay plaine before him,the man proou'd,
And leaſt he ſhould do nothing,therefore lou'd.

As *Ouid* of *Ægiſtus*, ſo may I ſay of *Leucippus*, whom reſt, and want of action, in a ſtirring braine, and bodie, wrought this diſtemperature. Aſhamed he was to court his ſiſter, firſt becauſe he knew her modeſt; a ſecond impediment was, ſhe was elſewhere diſpoſed, and contracted to a gentleman of a noble familie: beſides,ſhe was his ſiſter,to whom he wiſht all good, and then to corrupt her honor, he could deuiſe for her no greater ill: he conſidered that to perſuade her to her owne vndoing, would ſhew ill in a ſtranger, but much worſe in a brother. In theſe diſtractions, what ſhould he doe, or what courſe take? the thing he apprehended was prepoſterous, and the meanes to compaſſe it was moſt prodigious; for he came to his mother,told her his diſeaſe, and beſought her of remedie: his words as they were vttered with feare,ſo they were heard with trembling, for they feauered her all ouer.Being in to the knees, hee cared not now to wade vp to the chinne, and proceeded, That if ſhe would not be the meanes for him to compaſſe his ſiſter, notwithſtanding all obſtacles what ſoeuer, he would by ſpeedie and ſudden death rid himſelfe out of all his miſeries, deſiring her ſpeedie anſwer, or with his naked poniard in his hand,he was as readie for execution, as ſhe to deny her aſſiſtance. I leaue to any mothers conſideration but to imagine,with what ſtrange ambiguities,his words perplexed her, and what conuulſions it bred in her boſome, euen to the verie ſtretching of hir heart ſtrings: but as ſhe knew his courage to dare, ſo ſhe feared his reſolution to act, therefore more like a tender hearted mother,than a vertuous minded matron,rather deſiring to haue wicked

wicked children, than none at all, she promised him hope, and assured him helpe, and after some persuasiue words of comfort, left him indifferently satisfied. What language the mother vsed to the daughter to inuite her to the pollution of her bodie, and destruction of her soule, is not in me to conceiue: I only come to the point, by the mothers mediation the brother is brought to the bed of his sister, she is vitiated, and his appetite glutted, yet not so, but that they continued their priuate meetings, in so much that custome bred impudence, and suspition certaine proofe of their incestuous consocietie. At length it comes to the eare of him that had contracted her, with attestation of the truth thereof: he, though he feared the greatnesse of *Leucippus* his knowne valor, and popular fauour, yet his spirit could not brooke so vnspeakeable an iniurie; he acquaints this nouell to his father, and certaine noble friends of his, amongst whom it was concluded by all iointly, to informe *Xanthius* of his daughters inchastitie: but for their owne safetie (knowing the potencie of *Leucippus*) to conceale the name of the adulterer. They repaire to him, and informe him of the businesse, intreating his secrecie till he be himselfe eye-witnesse of his daughters dishonor. The father at this newes is inraged, but armes himselfe with inforced patience, much longing to know that libidonous wretch who had dishonoured his familie. The incestuous meeting was watcht and discouered, and word brought to *Xanthius* that now was the time to apprehend them; he calls for lights, and attended with her accusers, purposes to inuade the chamber: great noise is made, she affrighted rises, and before they came to the doore, opens it, slips by, thinking to flie and hide her selfe; the father supposing her to be the adulterer, pursues her, and pierceth her through with his sword. By this *Leucippus* starts vp, and with his sword in his hand, hearing her last dying shreeke, prepares himselfe for her rescue, he is incountred by his father, whom in the distraction of the sodaine affright, he vnaduisedly assaulted and slew. The mother disturbed with the noise, hasts to the place where she heard the tumult was, and seeing her husband and daughter slaine, betwixt the horridnesse of the sight, and apprehension of her owne guilt, fell downe sodainely and expired. And these are the lamentable effects of Incest, the father to kill his owne daughter, the sonne his father, and the mother (the cause of all) to die sodainely without the least thought of repentance. These things so infortunately happening, *Leucippus* caused their bodies to be nobly interred, when forsaking his fathers house in Thessalie, he made an expedition into Creet, but being repulst from thence by the inhabitants, he made for Ephesia, where he tooke perforce a citie in the prouince of Cretinæa, and after inhabited it. It is said that *Leucophria* the daughter of *Mandrolita* grew inamored of him, and betrayed the citie into his hands, who after maried her, and was ruler thereof. This historie is remembred by *Parthenius de Amatorijs, cap.* 5. Of incest betwixt the father and daughter, *Ouid lib. Metam.* speakes of, whose verses with what modestie I can, I will giue you the English of, and so end with this argument.

Leucophria

Accipit obscœno genitor sua viscera lecto,
Virgineosque metus leuat Hortaturque timentem &c.

Cynarus & Mirha.

Into his obscene bed the father takes
His trembling daughter, much of her he makes,

Who

Who pants beneath him; bids her not to feare,
But be of bolder courage, and take cheare.
Full of her fathers sinnes, loath to betray
The horrid act, by night she steales away
Fraught, that came thither emptie; for her wombe
Is now of impious incest made the Tombe.

The punishment of incest.

Next to the sinne I will place the punishment. *Iacob* blessing his children, said to *Reuben*, Thou shalt be poured out like water, thine excellencie is gone because thou hast defiled thy fathers bed, *Genes.49.* *Absolon* went in to his fathers concubines, and soone after was slaine by the hand of *Ioab*, *Kings* 2.16.& 18. Of later times I will instance one *Nicolaus Estensis*, Marquesse of Ferrara, who hauing notice that his sonne *Hugo* (a toward and hopefull young gentleman) had borne himselfe more wantonly than reuerence and modestie required, in the presence of his stepmother *Parisia*, of the familie of *Malatestæ*; and not willing rashly either to reprooue or accuse them, he watcht them so narrowly by his intelligencers and spies, that he had certaine and infallible testimonie of their incestuous meetings, for which setting aside all coniugall affection, or paternall pittie, he caused them first to be cast in strict and close prison, and after vpon more mature deliberation, to be arraigned, where they were conuicted, and lost their heads, with all the rest that had beene conscious of the act, *Fulgos.lib.6.cap.1.* I will borrow leaue to insert heare one remarkable punishment done vpon a Iew at Prague in Bohemia, in the yeare 1530, who being taken in adulterie with a Christian woman, they compelled him to stand in a tonne pitched within, they boared a hole, in which they forced him to put in that part with which he had offended: iust by him was placed a knife without edge, blunted for the purpose, and there he stood loose, saue fastened by the part aforesaid; fire being giuen, he was forced through the torment of the heat, with that edgelesse knife to cut away that *pars virilis* and ran away bleeding, after whom they set fierce mastifes, who worried him to death, and after tore him to peeces, *Lychost. in Theatro Human.vitæ.*

Parisia.

Of Adulterie.

The wife of *Argento Coxus.*

THe wife of *Argento-Coxus Calidonius*, being tanted by *Iulia Augusta*, because it was the custome of their countrie for the noble men and women promiscuously to mixe themselues together, and to make their appointments openly without blushing; to her thus answered, I much commend the custome of our countrie aboue yours, we Calidonians desire consocietie with our equals in birth and qualitie, to satisfie the necessarie duties belonging to loue and affections, and that publickely; when your Roman Ladies professing outward temperance and chastititie, prostitute your selues priuatly to your base groomes and vassals. The same is reported to haue beene spoken by a Brittish woman, *Dion Nicæus Xiphilin.in vita Seueri.* Her words were verified (as in many others that I could heere produce) so in the French Queene *Fredigunda*, who though she infinitly flattered the King *Chilpericus* her husband outwardly, yet she inwardly affected one *Laudricus*, to whom she communicated her person and honour: these in the Kings absence were scarce to be found asunder, in so much that *Chilperick* himselfe could not more freely command her person by his power, than

Fredigunda.

the

the other by his loose and intemperate effeminacies. It happened, the king being on hunting, and leauing the Chase before his houre, stole suddainely vpon his Queene, and comming behind her as shee was taking her Prospect into the Garden, sportingly toucht her vpon the head with the Switch hee had then in his hand, without speaking: shee not dreaming of the kings so suddaine returne, and thinking it had beene her priuate friend, (without looking backe) Well sweet-heart *Landricus* (saith shee) you will neuer leaue this fooling; and turning towards him withall, discouered the king, who onely biting his lippe, departed in silence. Shee fearing the kings distaste, and consequently his reuenge, sends for *Landricus*, and as if the king had beene the offendor, betwixt them two conspired his death, and within few dayes effected it (for seldome doth Adulterie but goe hand in hand with Murther.) From the Sinne, I come to the Punishment.

The punishment of Adulterie.

Amongst the Israelites, it was first punished with Fines, as may be collected from the historie of *Thamar*: who being with child by *Iudas*, hee threatened her to the stake, and had accordingly performed it, had shee not shewed by manifest tokens that he himselfe was the author of her vnlawfull issue: *Genes.* 38. The Ægyptians condemned the Adulterer so deprehended to a thousand Scourges, the Adultéresse to haue her Nose cut off, to the greater terror of the like Delinquents: *Diodor. Sicul. Lib.*2. *cap.*2. *Cæl. Lib.*21. *cap.*25. By *Solons* Lawes, a man was permitted to kill them both in the act, that so found them: *Rauis.* In Iudæa they were stoned to death. *Plat. Lib. 9. de Legibus* punisheth Adulterie with death. The Locrenses (by tradition from *Zaluces*) put out the Adulterers eyes. The Cumæi prostituted the Adultéresse to all men, till shee died by the same sinne shee had committed: *Alex. ab Alex. Lib.*4. *cap.*1. It was a custome amongst the antient Germans, for the husband to cut off his wiues haire so apprehended, to turne her out of doores naked, and scourge her from Village to Village. One bringing word to *Diogenes*, That a fellow called *Dydimones* was taken in the Act: Hee is worthie then (saith hee) to be hanged by his owne name; for *Didymi* in the Greeke Tongue are *Testiculi*, in English the Testicles, or immodest parts. By them therefore (from whence he deriued his name, and by which he had offended) he would haue had him to suffer: *Laert. Lib.6. Hyettus* the Argiue slew one *Molurus*, with his wife, apprehending them in their vnlawfull congression: *Cælius. Iulius Cæsar* repudiated his wife for no other reason, but because *P. Clodius* was found in his house in womans Apparrell. And being vrged to proceed against her, hee absolutely denyed it, alledging, That hee had nothing whereof to accuse her: but being further demanded, Why then hee abandoned her societie? hee answered, That it was behoofefull for the wife of *Cæsar*, not onely to be cleare from the sinne it selfe, but from the least suspition of crime: *Fulgos. Lib. 6. cap.*1. *Augustus* banished his owne Daughter and Neece (so accused) into the Island called Pandateria (after into Rhegium) commanding at his death, That their bodies (being dead) should not be brought neere vnto his Sepulchre. To omit many, *Nicolaus* the first Pope of that name, excommunicated king *Lotharius* (brother to *Lewis*, the second Emperour) because hee diuorced his wife *Therberga*, and in her roome instated *Gualdrada*, and made her Queene. Besides, he degraded *Regnaldus*, Archbishop of Treuers, and *Gunthramus* Archbishop of Collen, from their Episcopall dignities, for giuing their approbation to that adulterate Marri-

Therberga. *Gualdrada.*

age. And ſo much for the puniſhment: I will conclude with the counſaile of *Horace, Lib. 1. Satyr. 2.*

Deſine Matronas ſectarier, vnde laboris
Plus haurire mali eſt, quam ex re decerpere fructum eſt.

Ceaſe Matrons to purſue, for of ſuch paine
Thou to thy ſelfe more miſchiefe reap'ſt than gaine.

Sisters that haue murdred their Brothers.

Fratricides.

AFter the vntimely death of *Aydere*, his brother *Iſmael* ſucceeded him in the Perſian Empire, who arriuing at Casbin was of his ſiſter receiued with ioy, and of the people with loude acclamations: and beeing now poſſeſſed of the Imperiall dignitie, the better (as hee thought) to ſecure himſelfe, hauing power anſwerable to his will, after the barbarous cuſtome of the Turkiſh tyrannie, he firſt cauſed his eight younger brothers to be beheaded, ſtretching his bloodie malice to all or the moſt part of his owne affinitie, not ſuffering any to liue that had beene neere or deere to his deſeaſed brother; ſo that the cittie Casbin ſeemed to ſwimme in blood, and ecchoed with nothing but lamentations and mournings. His crueltie bred in the people both feare and hate, both which were much more increaſed when they vnderſtood hee had a purpoſe to alter their forme of religion (who with great adoration honour their prophet *Aly*) into the Turkiſh ſuperſtition; his infinite and almoſt incredible butcheries concerne not my proiect in hand, I therefore leaue them and returne to his ſiſter whoſe name

Periaconcona.

was *Periaconcona*, who when this Tyrant was in the middeſt of his ſecurities, and the ſiſter (as hee imagined) in her ſiſterly loue and affection; vpon a night when he was in all diſſolute voluptuouſneſſe ſporting amidſt his concubines, ſhe into whoſe truſt and charge he had eſpecially committed the ſafetie of his perſon, hauing confederated with *Calilchan, Emirchan, Pyrymahomet*, and *Churchi Baſſa*, the moſt eminent men in the Empire, admitted them into the Seraglio in womans attyre, by whom with her aſſiſtant hand in the middeſt of his luxuries hee was ſtrangled: an act though happily beneficiall to the common good, yet ill becomming a ſiſter, vnleſſe ſuch an one as ſtriued to paralel him in his vnnaturall cruelties, *Turkiſh Hiſtor.*

Quendreda

Equall with this was that of *Quendreda*, who after the death of *Ranulphus* king of Mercia, his young ſonne *Kenelme*, a child of ſeuen yeares of age raigning in his ſtead, whoſe royall eſtate and dignitie beeing enuied by his ſiſter, ſhee conſpired with one *Heskbertus*, by whoſe treacherous practiſe the king was inticed into a thick forreſt, & there murdered and priuatly buried; his bodie long miſſed and not found, and the conſpirators not ſo much as ſuſpected: But after, as *Willielm. de regib. li.* 1. and *de Pontificibus lib.* 4. relates, a Doue brought in her bill a ſcroule written in Engliſh golden letters, and layde it vpon the Altar of Saint *Peter*, which being read by an Engliſhman contained theſe words (by which the place where the bodie lay was diſcouered) *At Clent in Cowbach Kenelme Keneborne lyeth vnder Thorne, heaued by weaued*, that is in plainer Engliſh, At Clent in Cowbach vnder a thorne *Kenelme* lyeth headleſſe ſlaine by treaſon. Some ſay it was found by a light which ſtreamed vp into the Ayre from the place where his bodie lay couered. His hearſe being after borne towards his ſepulchre, to be a ſecond time

inter-

interred, with solemne Dyrges sung by the Churchmen. *Quendreda* sitting then in a window with a Psalter in her hand, to see the funerall solemnely passe by, whether in skorne of the person, derision of the ceremonie, or both, is not certaine, but she began to sing the Psalme of *Te Deum laudamus* backeward; when instantly both her eyes dropped out of her head, with a great flux of blood which stained her booke, and it was after kept as a sacred relique in memorie of the diuine iudgement. What need I trouble you with citing antiquities how this sinne ought to be punished on earth, when we see how hatefull it is in the eyes of Heauen; besides, to insult vpon the bodies of the dead is monstrous, and euen in things senceleſſe to be punished. *Ausonius* remembers vs of one *Achillas*, who finding a dead mans skull in a place where three sundrie wayes deuided themselues, and casting to hit it with a stone, it rebounded againe from the skull and stroke himselfe on the forehead, his words be these:

The punishment of Fratricides.

Abiecta in triuijs inhumati glabra iacebat
Testa hominis, nudum iam cute caluicium,
Fleuerant alij, fletu non motus Achillas, &c.

Where three wayes parted, a mans skull was found,
Bald, without haire, vnburied aboue ground:
Some wept to see't, Achillas *more obdure,*
Snatcht vp a stone, and thinkes to hit it sure;
He did so, At the blow the stone rebounds,
And in the face and eyes Achillas *wounds.*
I wish all such whose impious hands prophane
The dead mans bones, so to be stroke againe.

Of Mothers that haue slaine their Children, or Wiues their Husbands, &c.

Parricides, &c.

Medea, the daughter of *Oeta* king of Colchos, first slew her young brother in those Islands, which in memorie of his inhumane murther still beare his name, and are called Absyrtides; and after, her two sonnes, *Macareus* and *Pherelus*, whom she had by *Iason*. *Progne*, the daughter of *Pandion*, murthered her young sonne *Itis* (begot by *Tereus* the sonne of *Mars*) in reuenge of the rape of her sister *Philomele*. *Ino* (the daughter of *Cadmus*) *Melicertis*, by *Athamas* the sonne of *Æolus*. *Althea* the daughter of *Theseus*, slew her sonne *Meleager*, by *Oeneus* the sonne of *Parthaon*. *Themisto* (the daughter of *Hypseus*) *Sphincius*, or *Plinthius*, and *Orchomenus*, by *Athamas*, at the instigation of *Ino*, the daughter of *Cadmus*. *Tyrò* (the daughter of *Salmoneus*) two sonnes, begot by *Sysiphus* the sonne of *Æolus*, incited thereto by the Oracle of *Apollo*. *Agaue* (the daughter of *Cadmus*) *Pentheus*, the sonne of *Echion*, at the importunitie of *Liber Pater*. *Harpalice*, the daughter of *Climenus*, slew her owne father, becauſe he forcibly despoyled her of her honor. *Hyginus in Fabulis.*

These slew their Husbands. *Clitemnestra* (the daughter of *Theseus*) *Agamemnon*, the sonne of *Atreus*. *Hellen* (the daughter of *Iupiter* and *Læda*) *Deiphebus*, the sonne of *Priam* and *Hecuba*; hee married her after the death of *Paris*. *Agaue*, *Lycotherses* in Illyria, that she might restore the kingdome to her father *Cadmus*. *Deianira* (the daughter of *Oeneus* and *Althea*) *Hercules*,

the ſonne of *Iupiter* and *Alcmena*, by the Treaſon of *Neſſus* the Centaure: *Iliona* (the daughter of *Priam*) *Polymneſtor*, king of Thrace; *Semyramis* her husband *Ninus*, king of Babylon, &c. Some haue ſlaine their Fathers, others their Nephewes and Neeces; all which being of one nature, may be drawne to one head: And ſee how theſe prodigious ſinnes haue beene puniſhed.

Martina. *Martina*, the ſecond wife to *Heraclius* (and his Neece by the brothers ſide) by the helpe of *Pyrrhus* the Patriarch poyſoned *Conſtantinus*, who ſucceeded in the Empire, fearing leaſt her ſonne *Heraclius* ſhould not attaine to the Imperiall Purple, in regard that *Conſtantinus* left iſſue behind him two ſonnes, *Conſtantes* and *Theodoſius*, which he had by *Gregoria*, the daughter of *Nycetas* the Patritian: notwithſtanding, hee was no ſooner dead, but ſhee vſurped the Empire. Two yeeres of her Principalitie were not fully expired, when the Senate reaſſumed their power, and called her to the Barre; where they cenſured her to haue her Tongue cut out, leaſt by her eloquence ſhee might perſuade the people to her aſſiſtance: her ſonne *Heraclius* they maimed of his Noſe, ſo to make him odious to the multitude; and after, exiled them both into Cappadocia. *Cuſpinianus in vita Heraclij.*

Gregoria.

Brunechildis. A more terrible Iudgement was inflicted vpon *Brunechildis*, whoſe Hiſtorie is thus related: *Theodericus*, king of the Frenchmen, who by this wicked womans counſaile had polluted himſelfe with the bloud of his owne naturall brother, and burthened his conſcience with the innocent deaths of many other noble gentlemen, as well as others of meaner ranke and qualitie; was by her poyſoned and depriued of life: for when he had made a motion to haue taken to wife his Neece, a beautifull young Ladie, and the daughter of his late ſlaine brother, *Brunechildis* with all her power and induſtrie oppoſed the Match, affirming that Contract to be meerely inceſtuous, which was made with the brothers daughter; ſhee next perſuaded him, that his ſon *Theodebertus* was not his owne, but the adulterate iſſue of his wife by another: at which words he was ſo incenſed, that drawing his ſword, hee would haue inſtantly tranſpierſt her; but by the aſſiſtance of ſuch Courtiers as were then preſent, ſhee eſcaped his furie, and preſently after plotted his death, and effected it as aforeſaid. *Trittenhemius de Regib. Francorum*, and *Robertus Gaguinus*, *Lib.* 2. Others write, that hee was drowned in a Riuer, after hee had reigned eighteene yeeres. *Auentinus* affirmes, That preſently after hee had ſlaine his brother (entring into one of his cities) hee was ſtrucke with Thunder. *Annal. Boiorum*, *Lib.* 3. But this inhumane Butchereſſe *Brunechildis* (after ſhee had beene the ruine of an infinite number of people, and the death of ten kings) at length mooued an vnfortunate warre againſt *Lotharius* (to whom ſhee denyed to yeeld the kingdome) ſhee was taken in battaile, and by the Nobilitie and Captaines of the Armie condemned to an vnheard of puniſhment: She was firſt beaten with foure Baſtoones (before ſhee was brought before *Lotharius*) then all her Murthers, Treaſons, and Inhumanities were publikely proclaimed in the Armie; and next, her Legges and Hands being faſtened to the tayles of wild Horſes, pluckt to pieces, and diſſeuered limbe from limbe, *Anno* 1618. *Sigebertus Trittenhemius*, *Gaguinus*, and *Auentinus*. And ſuch bee the earthly puniſhments due to Patricides and Regicides. Touching Patricides, *Solon* (when hee inſtituted his wholeſome Lawes) made no Law to puniſh ſuch, as thinking it not to be poſſible in nature to produce ſuch a Monſter. *Alex. Lib.* 2.

Puniſhment due to Regicides.

Lib.2. cap.5. *Romulus* appointing no punishment for that inhumanitie, included Patricides vnder the name of Homicides, counting Manslaughter and Murther abhorred and impious, but the other impossible: *Plutarch. in Romulo.* *Marcus Malleolus* hauing slaine his mother, was the first that was euer condemned for that fact amongst the Romans; his Sentence was to be sowed in a Sack, together with a Cock, an Ape, and a Viper, and so cast into the Riuer Tiber: a iust infliction for such immanitie. The Macedonians punished Patricides and Traitors alike, and not onely such as personally committed the fact, but all that were any way of the confederacie. *Alex. ab Alex. Lib.3. cap.5.* and all such were stoned to death. The Ægyptians stabbed them with Needles and Bodkins, wounding them in all the parts of their bodie, but not mortally; when bleeding all ouer from a thousand small orifices, they burnt them in a pyle of Thornes: *Diodor. Sicul. Lib.2. cap.2. de rebus antiq.* The Lusitanians first exiled them from their owne confines, and when they were in the next forraine ayre, stoned them to death. *Nero* hauing slaine his mother *Agrippina* by the hand of *Anicetes*, had such terror of mind and vnquietnesse of conscience, that in the dead of the night he would leape out of his bed horribly affrighted, and say, (when they that attended him, demanded the cause of his disturbance) That he heard the noyse of Trumpets, and charging of Battailes, with the groanes of slaughtered and dying men, from the place where his mother was interred. Therefore he often shifted his houses, but all in vaine, for this horror still pursued him, euen to his miserable and despairing end; for so *Xiphilinus* testates, the Abbreuiator of *Dion. in Nerone.*

The perfidiousnesse of Husbands to their Wiues hath been thus punished. By the Law *Iulia*, all such were condemned as rioted and wasted the Dowries of their wiues. The Romans did not onely hold such, impious and sacrilegious, that prophaned their Temples, and despised the Altars of the gods, but those also that were rudely robustious, and layd violent hands vpon their wiues and children; in such a reuerent estimation they held fatherly loue and coniugall pietie. *Alex. Lib.4. cap.8.* *Almaricus* hauing married the sister of the French king, and vsing her most contumeliously and basely (for no other reason, but that she was a faithfull follower of the true Religion, and quite renounced Arrianisme) was by her brother *Chilbertus* vexed and tormented with a bloudie and intestine warre. *Michael Ritius, Lib.1. de Regib. Francorum.* *M. Valer. Maximus* and *Cai. Iunius Brutus* being Censors, remoued *L. Antonius* from the Senate for no other reason, but that without the aduice and counsaile of his friends he had repudiated a Virgin, to whom hee had beene before contracted. *Val. Maxim. Lib.2. cap.4.* So *Tiberius Cæsar* discharged an eminent Roman from his Quæstorship, for diuorcing his wife the tenth day after he had beene married; accounting him meerely void of faith, or constancie, that in a businesse so weightie, and of so great moment, in so small a time expreſt himselfe variable and inconstant. *Alex. Lib.4. cap.8.* *Rhodulphus Veromandorum Comes* forsooke his wife, to marrie the sister of the Queene *Petronilla*, for which he was excommunicated by the Church of Rome; and the Bishop *Laudunensis*, *Bartholomæus Noniocomensis*, and *Simon Peter Syluanectensis*, that were assistants to the Earle *Rhodulphus* in that vniust Diuorce, were all suspended by the Pope. *Robertus Abbas in Chronicis.* The reuenge of these libidinous insolencies was most apparant in the Emperour *Andronicus*, who after the death of *Emanuel* (who

Punishments of vniust Diuorce.

preceded him) cauſed his ſonne (the immediate heire to the Empire) to be ſowed in a Sacke and caſt into the Sea. And being now ſecurely inſtalled in the Conſtantinopolitane Principalitie, beſides a thouſand Butcheries, Slaughters, and other inſufferable Cruelties, he addicted himſelfe to all luxurious intemperance, as vitiating Virgins, corrupting Matrons, contaminating himſelfe with ſhamefull Whoredomes and Adulteries, not ſparing the religious Nunneries, but forcing the Cloyſters, rauiſhing thence whom hee pleaſed to glut his greedie and inſatiate luſt, and when his owne deſires were qualified, would deliuer them vp to be ſtuperated by his groomes and vaſſales. With whoſe vnbridled appetites, and inſufferable madneſſe, the people being vexed and tyred, they inuited *Iſacius* to the Empire, and beſieging the Tyrant, tooke him and preſented him before the Emperour elected; who, becauſe he had ſo maliciouſly treſpaſſed againſt euerie man, deuiſed for him a puniſhment that might giue ſatisfaction to all: hee therefore firſt cauſed him to put off his Imperiall Robes, and to appeare no other than a priuate man, ſuch as he had maliciouſly offended; next, cauſed one of his eyes to be pluckt out (the puniſhment deuiſed by *Lycurgus* for Adulterers;) hee mounted him vpon an Aſſe, with his face towards the tayle, which being forced to hold in his hand, and putting a Garland of Deriſion about his temples, commanded him to be led through all the ſtreetes of the citie, allowing all men and women to ſpeake againſt him what opprobry they pleaſed, without limitation, and doe him all outrages that ſtretched not to deſtroy his life. Thus was the Tyrant conducted along through an implacable multitude, entertained by the way with Clamors, Shouts, Raylings, Curſes, and all manner of Contempts and Deriſions, ſome ſpitting, others caſting ſoyle and durt, the women emptying vncleanely Veſſels vpon his head; inſomuch, that no diſgrace or abiect vſage could be deuiſed, of which he was not then in ſome kind ſenſible. This done, he was carried to the common place of execution, and there like a Felon hanged vpon the gallowes. *Guido Bituricenſis.* And this which was done to him, vndoubtedly belongs to all ſuch ſhameleſſe, barbarous, and brutiſh women, who with braſen impudence hauing abandoned all grace and goodneſſe, expoſe themſelues to the profeſſion of all impuritie and abhominable diſhoneſtie, making their corrupt bodies no better than Sinkes of Sinnes, and Spittles of Diſeaſes; not onely pleaſed in their owne ruines, without the deſtruction of others, till their Soules be euerie way as leprous as their infected Bodies: nay more, ſince the Maladies and Aches of the one is but momentarie, and for them the Graue is a Bed of Reſt, and Death the Surgeon; but the other are permanent and endleſſe, namely, thoſe of the Soule; of which, Hell is the Priſon, and the Deuill the Tormentor. From theſe greater, I now proceed to leſſe; and though not in that meaſure, yet in ſome kind puniſhable.

Whoredome puniſhed.

Of Loquacitie and Exceſſe, and how they haue *beene puniſhed.*

BEcauſe I deſire Women to entertaine nothing, either to the preiudice of themſelues, or others, I could ingeniouſly wiſh, by taking away the cauſe to remooue the effect, and by ſuppreſſing the temptation, to cut off all occaſion that might allure men to offend. Two things there are,

are, that be great corrupters of Modestie, and prouokers to Sinne; namely, Wanton and vnbridled Discourse, and vaine and fantasticke prodigalitie in Attyre: I will speake a little of the due reprehension belonging vnto these, ere I begin with others. If then the tongue be the Orator of the heart, and by our words our minds are specially signified, how much care ought women to haue what they speake, and with what modestie to gouerne the Organ of their thoughts, since corrupt words arise from corrupt apprehensions, and nothing but what is pure and irreprouable should proceed from a heart that is without staine and blemish. Besides, too much Loquacitie I could wish you to forbeare, with which many of your Sex hath beene vnsparingly branded. Many also haue accused you to be so open breasted, that you cannot conceale any secret committed vnto your trust. I aduise you to be counsailed by *Horace, Lib.* 1. *Epistol. ad Sæuam.*

Sed tacitus pasci si posset Corvus, haberet
Plus dapis & rixæ multo minus inuidiæque.

Would the Crow eat in silence, and not prate,
Much better she might feed, with much lesse hate.

Punishment of Loquacitie.

It is reported of *Theocritus Chius*, being taken in battaile, that in the way as the souldiers conducted him, with purpose to present him before the king *Antigonus*, they perswaded him when hee appeared before the eyes of the Conqueror, to beare himselfe with all submisse humilitie, and no doubt but he should find the Prince royall. He rather willing to hasard his life, than lose his ieast (notwithstanding his bonds and captiuitie) thus answered: *If I cannot be assured of safetie till I be brought before the eyes of your king* Antigonus, *he hauing but one eye* (for he had lost the other in battaile) *what then shall become of me?* At which words *Antigonus* being enraged, caused him instantly to be slaine; who had he kept his tongue, might haue beene sent home safe and ransomelesse. *Fulgos. Lib.*8. *cap.*1. *Plautus in Asinaria* thus reproues your verbositie:

Nam multum loquaces merito habemur omnes
Nec mutam profecto repertam vllam esse
Hodie dicunt mulierem, illo in seculo.

Great praters all we women are, they say,
And full of words: there's not amongst vs found
Any that can keepe silence, but betray
Our selues we must (and seeke the whole world round.)

Punishment of Lying.

If then Loquacitie be so reproueable in your Sex, how ill then would Lyes (which women tearme Excuses) appeare in your mouthes? For who will beleeue the chastitie of your Liues, that finds no truth in your Lippes? It is reported of two Beggars, who watching *Epiphanius* (a zealous and charitable man) as he came forth of his gates, to gaine of him the greater almes, the one of them fell prostrate vpon the earth, and counterfeited himselfe dead, whilest the other seemed pittiously to lament the death of his companion, desiring of *Epiphanius* something towards his buriall: The good man wished rest to the bodie diseased, and drawing out his Purse, gaue

gaue bountifully towards his Funerall, with these words; *Take charge of his Corse, and cease mourning my sonne, for this bodie shall not presently rise againe*; and so departed: who was no sooner gone, but the Beggar commending his fellow for so cunningly dissembling, iogges him on the elbow, and bids him rise, that they might be gone; but he was iustly punisht for his dissimulation, for he was strucke dead by the hand of Heauen: which his fellow seeing, ran after *Epiphanius* with all the speed he could make, desiring him humbly to rayse his companion againe to life: to whom he answered, *The Iudgements of God once past, are vnchangeable; therefore what hath happened beare with what patience thou canst. Zozomenus, Lib.7. cap.26.* Therefore *Plautus in Mercatore* thus sayth:

Mihi scelus videtur me parenti proloqui mendacium.

Punishment of Periurie.

i. It appeares a heynous thing to me, to lye to my father. If Lying be so detestable, what may we thinke of Periurie? The Indians vsed to sweare by the water Sandaracines (a floud so called,) and who violated that Oath, was punished with death, or else they were curtailed of their Toes and Fingers. In Sardinia was a Water, in which if the Periurer washt his eyes, hee was instantly strucke blind, but the innocent departed thence purer in his fame, and more perfect in his sight. *Alex. Lib.5. cap.10.* Miraculous are those Ponds in Sicilia, called Palici, neere to the riner Simethus, where Truths and Falsehoods were strangely distinguished: The Oathes of men and women being written in Tables, and cast in them, the Truths swum aboue water, and the Lyes sunke downe to the bottome. All such as forswore themselues, washing in these waters, dyed not long after, but others returned thence with more validitie and strength. The sinne of Periurie was hatefull amongst the Ægyptians, and the punishment fearefull. All Periurers had their heads cut off, as those that had two wayes offended, in their pietie towards the gods, and in their faith to men. *Diodor. Sicul. Lib.2. cap.2. de rebus antiquis.*

Aristotle calls this Fountaine Acedinus.

From instructing your Tongues, I come next to your Attyres: but hauing touched it elsewhere, I will onely speake of the iust Taxation, luxurious Habite, or prodigalitie in Apparrell hath been branded with in all ages, and reproued in all persons, especially in such whose garments exceed their estates, which argues apparant pride; or such as pretend to be meere Fashion-mongers, pursuing euery fantasticke and outlandish garbe, and such may iustly be reproued of folly: but since they are both so common in our Nation, to discouer both too plainely, I should but contend against custome, and seeking to please few, offend many. There was a Law amongst the Grecians, That all such as vainely spent their patrimonie, either in riotous excesse, or prodigalitie in attyre, as well women as men were not suffered to be buried in the sepulchres of their fathers. *Alex. Lib.6. cap.14.* So hatefull was spruceneſſe in habite, and effeminacie amongst the Macedonians, that *Philip* (the father of *Alexander*) depriued a Nobleman of Tarentum of all his Honours and Offices, because hee but delighted in warme Bathes, thus reproouing him: *It seemes thou art neither acquainted with the customes nor manners of the Macedonians, amongst whom thou hast not once heard of a woman (though great with child) that euer washt but in cold water.* I see not how that which is so reproouеable in men, can be any way commendable in women. What shall we thinke then of those affected pleasures

now

now adayes so much in vse, as Riots, Reuels, Banquets, Pride, Surfets, Vinocitie, Voracitie: which as in men (I meane being vsed in excesse) they appeare odious, so in young Virgins, in whom should be nothing but affected Modestie; in married Wiues, that ought to be presidents of Chastitie; and temperate and graue Matrons, that should be the patternes and imitable obiects of sincere Vertue, they cannot but shew abhominable. The inconuenience of these Excesses, *Silius Italicus* well obserued, *Lib.* 15. *de Bello Punici*, when he thus said:

Punishment of Prodigalitie and Excesse.

——Inde aspice late
Florentes quondam luxus quas vertit vrbes
Quippe nec Ira Deum tantum, nec tela, &c.

——Thence looke abroad and see
How many flourishing Cities ruin'd bee,
Famous of old, since neither the Gods Rage,
The hostile Weapon, nor the Enemies strage,
Hath ruin'd Man in that abundant measure,
As Riot hath, mixt with vnlawfull pleasure.

These are the sinnes that punish themselues, who as it is said of Lust, carrie their owne whips at their girdles. I was bold in some part of this Worke (presuming on the goodnesse of your Sex) as to say, There was no excellent gift in man, which was not in some sort paralleld by one woman or other. Therefore if any of you haue beene or are still addicted to these enormities, I entreat them but to remember what is writ of *Themistocles*, who in his youth was so wholly giuen ouer to all dissoluteneſſe, namely these two excesses, Wine and Women, that his father banished him his house, and his owne mother through griefe strangled her selfe. *Valer. Max. Lib. 6. cap.* 11: But after *Miltiades* was made Generall, and fought that memorable battaile at Marathon, in which (against infinite oddes) hee defeated the Barbarians, there was neuer any thing seene or knowne in him, which was not modest and comely. And being demanded, how hee came so suddainely changed, *Militia inquit, &c.* The thought of Warre (saith hee) will admit neither slouth in me, nor wantonnesse: *Plutarch. in Grecor. Apotheg.* Would you but entertaine into your thoughts as settled an enmitie against all Vices (your publike enemies) as hee did against the Persians (the forraine inuaders) you shall vndoubtedly (after the Battaile of the Mind, constantly fought against all barbarous temptations) be ranked equall with him in all his triumphs. It is likewise recorded of *Isæus*, an Assyrian Sophist, who in his youth being giuen to all voluptuousnesse and effeminate delicacies, but comming to riper vnderstanding, assumed to himselfe a wonderous continencie of life, and austeritie in all his actions: insomuch, that a familiar friend of his seeing a beautifull young woman passe by, and asking him, If shee were not a faire one? To him hee answered, πέπαυμαι ὀφθαλμιῶν, *i. Desij laborare de oculis, i.* I am no more sicke of sore eyes. To another that demanded, What Fish or Fowle was most pleasant to the taste? hee replyed, πέπαυμαι ταῦτα ἀπονδάζειν, *i.* I haue forgot to looke after them; and proceeded, I perceiue that I then gathered all my Fruits out of the Garden of *Tantalus*: insinuating vnto vs, that all those vaine Pleasures and Delights, of which Youth is so much enamored,

mored, are nothing elſe but ſhadowes and dreames, ſuch as *Tantalus* is ſaid to be fed with.

Of ſeuerall degrees of Inchaſtities, and of *their Puniſhments.*

PHilip of Macedon making warre againſt the Thebans, *Æropus* and *Damaſippus*, two of his cheefe captaines, had hyred a mercenarie ſtrumpet and kept her in one of their tents; which the king hearing, he not onely caſhiered them from their commaunds, but baniſhed them his kingdome: *Polynæus, lib.4.* In Germanie Chaſtitie and Modeſtie is held in that reuerent reſpect, that no meane Artificer though of the baſeſt trade that is, will entertaine a Baſtard into his ſeruice or teach him his ſcience: neither in the Accademies will they permit any ſuch to take degree in ſchooles; though it be a ſtrange ſeueritie againſt innocent children, who gaue no conſent to the ſinnes of their parents, yet it is a meane to curbe the liberties of men and women, deterring them from the like offences. *Æneus Siluius, lib.1. of the ſayings and deeds of king Alphonſus*, tells vs of one *Manes Florentinus*, who being taken in forbidden congreſſion with a ſtrumpet, was adiudged to pennance, which was not altogether as our cuſtome in England is, to ſtand in a white ſheete, but naked all ſaue a linnen garment from his waſt to his knees, after the faſhion of Baſes; the Prieſts comming to ſtrip him in the Veſtrie, would haue put vpon him that roabe to couer his ſhame, which hee no way would admit, but was conſtantly reſolued to ſtand (as our phraſe is) ſtarke naked: but when the church officers demanded of him, If he were not aſhamed to ſhew his virile parts in ſuch a publike aſſemblie (eſpecially where there were ſo many Virgins, married Wiues, and widow Women?) he anſwered, *Minime gentium, nam pudenda hæc quæ peccauerunt, ea potiſſimum dare panas decet, i.* By no meanes, quoth he, moſt fit it is that thoſe ſhamefull things that haue offended and brought me to this ſhame, ſhould likewiſe doe open penance. *Pontius Offidianus*, a knight of Rome, after he had found by infallable ſignes his daughters virginitie to be diſpoyled and vitiated by *Fannius Saturnius* her ſchoole-maiſter, was not content to extend his iuſt rage vpon his ſeruant, and puniſh him with death, but hee alſo ſlew his daughter, who rather deſired to celebrat her vntimely exequies, than follow her to her contaminated Nuptialls. *Val. lib.6. cap.1. Pub. Attilius Philiſcus*, notwithſtanding in his youth hee was compelled by his maſter to proſtitute his owne bodye to vnnaturall luſts, for bruitiſh and vnthriuing gaine, yet after prooued a ſeuere father; for finding his daughter to haue corrupted her virginall chaſtitie, hee ſlew her with his owne hand. How ſacred (then) may wee imagine and conceiue puritie and temperance was held in Rome, when ſuch as had profeſſed baſe proſtitution in their youth, became iudges and puniſhers therof euen vpon their owne children, in their age? *Val. Max. lib.6. c.1. Appius Claudius Regillanus*, the moſt eminent amongſt the *Decemviri*, ſo doted on *Virginia* the daughter of *Virginius* a Centurion, who was then in the campe at Algidus, that he ſuborned a ſeruant of his to ſeiſe her & claim her as his bondwoman, and bring the cauſe to be decided before him: needs muſt the buſineſſe paſſe on his ſide, beeing both the accuſer and the iudge. The father being certified of theſe proceedings by *Icilius* a hopefull young gentleman before contracted vnto her, leauing his charge abroad, repaires

Virginia.

to

to the citie and appearing before the iudgement seat, sees his owne lawfull daughter taken both from himselfe and betrothed husband, and conferred vpon another as his slaue and bondwoman. The iudgement being past, he desires leaue to speake with his daughter apart, it was granted him by the Court, who slew her with his owne hand: then taking vp her bodie and lifting it vpon his shoulders, posted with that lamentable burden to the campe, and incited the souldiers to reuenge: *Liuie, Volater. lib.* 14. *cap.* 2. *Antropol. Quintus Fabius Seruilianus* hauing his daughters chastitie in suspition, first deliuered her to death, and after punished himselfe with voluntarie banishment. The punishment of these inchastities is by the Poets to the life illustrated in the fable of *Titius* the sonne of *Terra*, who intending to stuperate *Latona*, was by *Apollo* slaine with an arrow, and being thrust down into Hell and chained to a rocke, his Liuer and Heart is perpetually tyred on by a rauenous Vulture, who still renewes his inceasible torments. *Virgill lib. Æneid.* 6. vnder the person of *Titius*, would pourtray vnto vs the vnquiet conscience, which though sometimes it may be at a seeming peace, yet the torment by beeing still renewed, dayly increaseth and gnawes the heart-strings of all such persons as to themselues are guiltie.

Of Witches and the Punishment due to them.

Punishment of Witchcraft.

VIncentius cites this following Historie from *Guillerimus* in *Specul. Histor. lib.* 26. *cap.* 26. which also *Iohannes Wyerius, Ranulphus*, and others, commemorats; an English woman that dwelt at a towne called Barkley in England, being a Witch, yet not being much suspected, liued in indifferent good opinion amongst her neighbours, and beeing feasting vpon a time abroad and wonderous pleasant in companie, shee had a tame crow which she had brought vp, that would be familiar with her and sit vpon her shoulder and prate to her in the best language it could: she at this feast (the Table being readie to be drawne) sported with her, which spake to her more plainely than it vsed some wordes which shee better than the rest of the companie vnderstood, at which suddenly her knife dropped out of her hand, her colour changed, the blood forsooke her cheekes, and shee looked pale, readie to sinke downe, and fetching some inward suspires and grones, shee at length broke forth into this language, Woe is mee, my plow is now entred into the last furrow, for this day I shall heare of some great losse which I must forciblly suffer. The rest wondring at her sudden change from myrth to passion, next at her alteration of looke, and lastly at her mysticall language, when her words were scarce ended, but a messenger rushed hastily into the roome, and told her that her eldest sonne with all the whole familie at home were found suddenly dead: which she no sooner heard but ouercome with sorrow she fainted, and beeing recouered and conducted to her owne house she tooke her bed, and presently caused the onely two children she had liuing to be sent for, the one a Monke the other a Nunne, who presently came to visit her and know her pleasure, to whom with a pensiue and destracted heart, the teares running from her eyes, she thus speake: Alas my children behold me your mother, and commiserat my wretched and distressed estate, whose fate hath beene so maleuolent and disastrous, that I haue hetherto beene a wicked professor of diabolicall Witchcraft, hauing beene a mistresse of that Art, and a great persuader to those abhominations; now, all the refuge I haue to flie to is your religious zeale, and pietie, in this

this deſpaire, for now is the time that the Deuils will exact their due. Thoſe that perſuaded me to this miſchiefe, are readie to demand their Couenant. Therefore by a mothers loue I charge you, and by your filiall dutie I coniure you, ſince the Sentence of my Soules perdition is irreuocable, that you will vſe your beſt endeuour and induſtrie for the preſeruation of my Bodie. This therefore I enioyne you, in ſtead of a Winding-ſheet, ſowe my Bodie in the skinne of a Hart, or Bucks Leather, then put me in a Coffin of Stone, which couer with Lead, and after bind it with Hoopes or Barres of Iron, to which faſten three ſtrong Chaynes: If my Bodie thus coffin'd, lye three dayes quiet, burie me the fourth day, though I feare the Earth for my manifold Blaſphemies will ſcarce giue entertainment to my Bodie. For the firſt two nights together, let there be fiftie Pſalmes ſung for me, and as many Maſſes for ſo many dayes; which ſaid, ſhee gaue vp her laſt breath. Shee dead, the brother and ſiſter were carefull to performe the mothers laſt Will, and did all things accordingly. The firſt two nights, when the Quires of Church-men ſung Pſalmes about the Bodie, the Deuils with much eaſe broke open the Church doores, which were bolted, barr'd, lockt, and propt, and broke two of the Chaynes by which the Coffin was faſtened, but the third remained ſtedfaſt. The third night, about the time when the Cocke begins to crow, the foundation of the Temple ſeemed to ſhake with the noyſe of the Deuils who clamoured at the doore: one of the reſt, taller in ſtature and more terrible in countenance than his fellowes, knocked with more violence than thoſe which attended him, till hee had broken the doore to ſhiuers; when ſtalking to the Coffin, he called the woman by her name aloud, and bad her ariſe and follow him: to whom the dead bodie anſwered, I cannot for theſe Chaynes. To whom he anſwered, Thoſe ſhall be looſed to thy miſchiefe; when tearing them aſunder as they had beene Linkes made of Ruſhes, hee ſnatched vp the Coffin, and carried it to the Church doore, where ſtood readie a blacke Sumpter-horſe, loudly neighing, whoſe hooſes were diuided like Eagles tallons, vpon which he layde the bodie, hurried it away with ſeeming ioy, whileſt all the Quirriſters looked on, and ſo vaniſhed: Her ſhrikes and eiulations were heard foure miles off. Let this one ſuffice for many: I come now to Temporall Puniſhments.

The Iudges called *Areopagitæ*, when they deprehended a Witch, and were to deliuer her to death, if ſhee were with child, ſtayed the execution till ſhee were deliuered of her Infant, becauſe they would not puniſh the innocent with the delinquent: *Ælian. de var. Hiſtor. Lib.* 5. The Law to puniſh Witches amongſt the Perſians, was to bring them to a place where their heads were beaten to pieces betwixt two Rockes: So ſuffered *Gyge*, the handmaid to *Pariſatides*, the mother of *Cyrus*: *Plutarch. in Artaxerxes. Charles* the ſeuenth, king of France (or the Frenchmen) cauſed Prince *Egidius de Raxa*, Marſhall of France, to be firſt hanged, then burnt, becauſe hee confeſſed himſelfe to be a Witch, and profeſſor of Magicke; and withall, to haue beene the death of an hundred and twentie children, and women great with child. A Witch of Auerne was burnt aliue, for killing young infants, and ſalting their fleſh and putting them into Pyes, and baking them for publike ſale: *Fulgoſ. Lib. 9. cap. 2. Ioharnes Bodinus, Lib. Mag. Demonomaniæ 4. cap.* 5. tells vs, That there is a Law ſacred in France, That if any Magician, or Witch, or Soothſayer, or Mathematician, (that ſhall goe beyond

yond the true rules of Astrologie) or expounder of Dreames, shall frequent the Court, be he neuer so great in fauour, or potent in office, he shall be immediately degraded from all his honours, and put to the racke and torture. And this Law is fitting (saith he) to be writ in golden characters vpon euery Court gate, because there is no greater Pest extant either to Prince or people, than this viperous brood: therefore (aboue our Christian Princes) hee commends the Ethnick kings. In the time of *Marius*, an Inchantresse (whose name was *Martha*) who pretended to fore-tell to the Roman Senat the successe of the Cimbrian warre, was banished: *Plutarch. in Mario.* *Claudius Cæsar* condemned a knight of Rome to death, and forfeited all his goods to the people, because he wore about him a Cocks egge, as a Charme to dispence with Religion, and that all the causes which hee had in controuersie, should (in despight of the Iudges) passe of his side. Euen fellowes that were scarce of any name or opinion in the world, that were but suspected of Negromancie, were condemned to death vnder *Tiberius Cæsar*. The Emperor *Caracalla* adiudged all such as but vsed inchanted hearbes to the curing of Agues and Feauers: *Spartian. in Caracalla.* The Scripture saith, Thou shalt not suffer a Witch to liue. *Bodinus* (contrarie to *Wyerius*, who will scarce beleeue there be any such, accounting all those Iudges as condemne them to the Stake, or Gallowes, no better than Executioners and Hangmen) hee shewes diuerse probable Reasons why they ought not to liue. The first is, Because all Witches renounce God and their Religion; now the Law of God saith, Whosoeuer shall forsake the God of Heauen, and adhere to any other, shall be stoned to death; which punishment the Hebrewes held to be the greatest could be inflicted: *R. Maymon, Lib.* 3. The second thing is, That hauing renounced God and their Religion, they curse, blaspheme, and prouoke the Almightie to anger. The Law saith, Whosoeuer shall blaspheme, their sinne shall remaine with them; and whosoeuer shall take his name in vaine or in contempt, shall be punished with death. The third thing is, That they plight faith, and make couenant with the Deuil, adore him, and sacrifice vnto him; as *Apuleius* testifies of *Pamphila Larissana*, a Witch of Thessalie; as likewise a Witch in the Laodunensian suburbes, in the month of May, 1578. who blushed not to doe the like before many witnesses: now the Law saith, Who that shall but incline or bow downe to Images (which the Greekes call εἰδωλα) shall be punished with death. The Hebrew word *Tistaueh*, and the Chaldæan *Fisgud*, (which all our Latine Interpreters translate *Adorare*) imports as much as to incline, or worship: now these Witches doe not onely incline vnto him, but inuoke and call vpon him. A fourth thing is (which many haue confessed) That they haue vowed their children to the Deuill; now the Law saith, God is inflamed with reuenge against all such as shall offer their children vnto *Moloch*; which *Iosephus* interpretes *Priapus*, and *Philo*, *Satanus*: but all agree, that by *Moloch* is signified the Deuill and malignant spirits. A fifth thing is (gathered out of their owne confessions) That they haue sacrificed Infants not yet baptized, to the Deuill, and haue kild them by thrusting great pinnes into their heads. *Sprangerus* testifies, that he condemned one to the fire, who confessed, that she by such meanes had been the death of one and fortie children. A sixt thing is, That they doe not only offer children in the manner of sacrifice (against which the Holy Ghost speakes, That for that sinne alone God will extirpe and root out the people) but they vow them in the wombe. A seuenth is, That they are not themselues blasphemers and Idolaters only,

Martha. *Tacit.* *Plin. Lib.29. cap.3.* Some say, a Serpents egge.

Reason 1. *Deut.* 13.

2. *Leuit.24.*

3. *Exod.20.32.* *Deut.13.27.* *Numb.25.*

4. *Leuit.21.* *Deut.18.*

5.

6. *Deut.18.*

7.

but they are tied by couenant with the Deuill, to allure and perſuade others
Deut. 13. to the like abhominations; when the Law teacheth, That whoſoeuer ſhall
perſuade another to renounce his Creator, ſhall be ſtoned to death. An
8. eight is, That they not onely call vpon the Deuill, but ſweare by his name;
Ierem. 5. 12. 9. which is directly againſt the Law of God, which forbids vs to ſweare by any
9. thing ſaue his owne Name. A ninth is, That adulterous Inceſts are frequent
amongſt them, for which in all ages they haue been infamous, and of ſuch de-
teſtable crimes conuicted; ſo that it hath almoſt growne to a Prouerbe, No
Magician or Witch, but was either begot and borne of the father and daugh-
ter, or the mother and ſonne: which *Catullus* in this Diſtick expreſſeth;

Nam Magus ex Matre, & gnato gignatur oportet
Si vera eſt Perſarum impia Relligio.

Intimating, that if the impious Religion of the Perſians were true, Witches
of neceſſitie ſhould be the inceſtuous iſſue of the mother and ſonne, or elſe
10. *è contra.* A tenth, That they are Homicides, and the murtherers of Infants;
which *Sprangerus* obſerues from their owne confeſſions, and *Baptiſta Porta*
the Neapolitan, in his booke *de Magia*: Next, That they kill children before
their Baptiſme, by which circumſtances their offence is made more capitall
11. and heinous. The eleuenth, That Witches eat the fleſh of Infants, and com-
monly drinke their blouds, in which they take much delight. To which *Ho-
race* ſeemes to allude, when he ſaith:

Neu pranſæ Lamiæ vinum pueruum extrahat Aluo.
Nor from the ſtomacke of a Witch new din'd,
Plucks he a yet 'liue Infant——

If children be wanting, they digge humane bodies from their ſepulchres, or
feed vpon men that haue been executed. To which purpoſe *Lucan* writes:

——Laqueum nodoſque nocentes
Ore ſuo rupit, pendentia corpora carpſit,
Abraſit cruces, &c.

The Felons ſtrangling Cord ſhe nothing feares,
But with her teeth the fatall Knot ſhe teares:
The hanging bodies from the Croſſe ſhe takes,
And ſhaues the Gallowes, of which duſt ſhe makes, &c.

Apuleius reports, That comming to Lariſſa in Theſſaly, he was hyred for
eight pieces of Gold to watch a dead body but one night, for feare the Wit-
ches (of which in that place there is abundance) ſhould gnaw and deuoure
the fleſh of the partie deceaſed, euen to the very bones, which is often found
amongſt them. Alſo, Murther by the Lawes of God and man is puniſhable
Deut. 19. with death: beſides, they that eat mans fleſh, or deliuer it to be eaten, are not
12. worthie to liue: *Cornel. Lib. de Sicarijs.* A twelfth is, That they kill as oft by
Poyſons, as by Powders and Magick Spells: now the Law ſaith, It is worſe
13. to kill by Witchcraft than with the Sword: *Lib. 1. de Malific.* A thirteenth
is, That they are the death of Cattell; for which, *Auguſtanus* the Magician
14. ſuffred death, 1569. A fourteenth, That they blaſt the Corne and Graine, and
bring barrenneſſe and ſcarcitie, when there is a hoped plentie and abundance.
15. A fifteenth, That they haue carnall conſocietie with the Deuill, as it hath

beene

beene approued by a thousand seuerall confessions. Now all that haue made any compact or couenant with the Deuill, if not of all these, yet vndoubtedly are guiltie of many, or at least some, and therefore consequently not worthy to liue. And so much for the Punishment of Witches, and other knowne malefactors: I come now to the Rewards due to the Vertuous, and first of some noble Ladies, for diuerse excellencies worthie to be remembred.

Of Tirgatao Mœotis, Comiola Turinga, *and others.*

Tirgatao Mœotis.

Tirgatao, a beautifull and vertuous Ladie, was ioyned in marriage to *Hecatæus*, king of those Indians that inhabite neere vnto the Bosphor, which is an arme of the Sea, that runneth betwixt two coasts. This *Hecatæus* being cast out of his kingdome, *Satyrus* the most potent of these kings, reinstated him in his Principalitie; but conditionally, That he would marrie his onely daughter, and make her Queene, by putting *Tirgatao* to death. But he (though forced by the necessitie of the time, and present occasion) yet louing his first wife still, would not put her to death, according to the couenant, but caused her to be shut in his most defenced Castle, there to consume the remainder of her life in perpetuall widowhood. The Ladie comforted with better hopes, & borne to fairer fortunes, deceiued the eyes of her strict keepers, and by night escaped out of prison. This being made knowne to the two kings, the sonne in law and the father, they were wonderfully perplexed with the newes of her flight, as fearing if shee arriued in her owne countrey, she might accite the people to her reuenge. They therefore pursued her with all diligence and speed, but in vaine: for hiding her selfe all the day time, and trauelling by night through pathlesse and vnfrequented places, at length she arriued amongst the Ixomatæ, which was the countrey of her owne friends and kindred. But finding her father dead, she married with him that succeeded in the kingdome: by which meanes now commanding the Ixomatæ, she insinuated into the breasts of the most warlike people inhabiting about Mœotis, and so leuied a braue Armie, which she her selfe conducted. She first inuaded the kingdome of *Hecatæus*, and infested his countrey with many bloudie incursions; she next wasted and made spoyle of the kingdome of *Satyrus*, insomuch that they both were forced with all submisse entreaties, by embassadours to sue vnto her for peace; to which she assented, hauing before as hostage of their truce, receiued *Metrodorus*, the sonne of *Satyrus*. But the two kings falsified to her their faith and honor: for *Satyrus* dealt with two of his subiects (whom hee best trusted) with whom he pretended hainous displeasure; for which, flying and retiring themselues to her for refuge, they there attend a conuenient opportunitie, to insiderate her life. They submitting to her, her Court becomes their sanctuarie. *Satyrus* sends to demand the offendors: shee by her Letters entreats and mediates their peace and pardon. These attend their next occasion: the one pretends priuate conference with her, and bowing submissely to her, as she enclines her bodie to attend him, the other inuades her with his Sword; her fortunate Belt kept the Steele from entring: Clamor is made, her seruants enter, the traytors are apprehended, and confesse all that before had passed betwixt *Satyrus* and them: Therefore shee commands his sonne *Metrodorus* (the Hostage) to be slaine, and the two conspirators with him; gathers another Armie, and inuades the Bosphorean Tyrant: Shee punisheth his perfidiousnesse with Rapes, Murthers, Combustions,

and all the calamities of warre, till *Satyrus* himselfe (oppressed with miseries and surcharged with griefe) expired, whom *Gorgippus* his sonne succeeded in the Principalitie, but not with any securitie, till he had acknowledged his Crowne as giuen to him by her, and with many costly and rich gifts compounded for his peace: *Polyb. Lib.* 8. This Ladie hath a merited name for an inuincible courage and a masculine spirit.

Comiola Turinga.

No lesse worthie to be remembred, is *Comiola Turinga*; her historie is thus reported: In that great Nauie which *Peter* king of Sicilie sent against *Robert* king of Naples, in the aid of the Lyparitanes, with other Princes and Noblemen, there was in that fleet one *Roland*, bastard brother to king *Peter*. The Sicilians being defeated by the Neapolitans, *Roland* (amongst many other gentlemen) was surprised and cast into prison. Now when the friends and kinsmen of all such captiues had beene carefull of their release, and almost all of them were ransomed thence, king *Peter* blaming the slouth and cowardise of his subiects the Sicilians, neglected his brother, and would entertaine no discourse that tended to his redemption. Whereupon he was put into a more close prison, no better than a Dungeon, where he was debarred the benefit of light, and shortened of his diet, where he spent his time in discontent and miserie. This extremitie of his (with the Dukes slacknesse in his release) comming to the eare of a beautifull young widow of Messana, who had a large Dower from her parents, and was left infinitely rich by her husband: shee pittying his distressed estate, and withall being somewhat enamored of his person, sent to him priuately by such as she best trusted, to know of him, If he would accept her as his wife, if she did instantly pay downe his ransome. The motion being made, he seemed ouerioyed, thanked the Heauens for their diuine assistance, and with great willingnesse accepted of the motion. They are contracted by Proxie, and shee payes readie downe two thousand ounces of Gold for his freedome. This done, and *Roland* comming backe to Messana, he was so farre from acknowledging the Contract, that he would not so much as see her, or confesse himselfe obliged vnto her in the smallest courtesie, who (had it not beene for her charitable loue and pietie) might haue languished in an vncomfortable durance all the dayes of his life. *Comiola Turinga* at this ingratitude much grieued; for she had not onely payd downe so great a summe, but that which most afflicted her, was, that the fame of her marriage being all ouerspread, the Contract being denyed, and by *Roland* abiured, must at least redound to her perpetuall scorne, if not to the disparagement of her fame and vertue. To salue both, with what conuenience she could she was aduised to accite him into the Ecclesiasticall Court by Processe, and to plead the forenamed Contract, and (which shee could easily doe) prooue it by witnesse. Which the friends and kindred of *Roland* hearing, persuaded him (to shun the common fame which went of his ingratitude) to reconcile the tongues of euill speakers, and to preuent all controuersies and troubles in Law, to accept of her as one that best deserued him. With much adoe he accepts of the motion. A publike confluence of friends and kindred at an appointed day are assembled, where when the bastard expected to heare her and her friends sollicite him concerning the mariage, she in that publike conuention first ript vp her courtesies, and with what a charitable and chast purpose she had done them; next she laid open his barbarous ingratitude, not to acknowledge them; and lastly, his corrupt and dishoneſt heart, in lying to God and her, by denying

ing a contract past in the presence of so many witnesses: therefore shee told him, shee now renounced both contract, clayme, or interest in him, accounting it a dishonor vnto her to cast her selfe away vpon one perfidious and a coward. As for marriage, she had now contracted her selfe to single chastitie; and all the wealth shee had, shee vowed to the seruice of God and his Church: and so left him with a kind of noble disdaine, being by all that saw and heard her constant resolution, as much commended for her courage, as he condemned for his mutabilitie and cowardise: *Fulgos. Lib.5. cap.3.* If *Lucius Æmulius Regillus* in a Nauall fight hauing defeated *Hannibal* (then Generall for the king *Antiochus*) was brought into the Temple of *Apollo* by the Senate; where first hauing all his braue seruice rehearsed by the Herald, or Cryer, with how puissant a Nauie he had fought, how many of the enemies shippes hee had foundred in the Sea, and how many taken, and brought to Rome; for which, by the consent of the Fathers, hee was graunted a Triumph: *Liu. Lib.8. de Bello Macedon.* and *Volater. Lib.13. cap.3. Anthrop.* If *Aurelius Alex.* Emperor, for fighting against the Persians, and vanquishing the king *Artaxerxes* (whom *Herodian* in his Historie calls *Artaxaces*) for this Act alone (after a large and learned Encomiastick Oration, made of the excellencie of his Valour) had likewise a publike Triumph allowed him by the Senate: *Volater. Lib.23.* If *Leocritus* the Athenian, and sonne of *Protarchus* (being but a priuate souldier vnder the Generall *Olimpiodorus*) at the assault of Pyræum (then guarded and defenced by *Demetrius*, the sonne of *Antigonus*) becausse hee was the first that mounted and broke into the Rampier, then called Musæum, in entring which, hee was slaine; yet for this onely braue Act of Resolution had all Militarie Honours done to his Bodie, his Shield with his name engrauen thereon, with his valiant Enterprise inscribed, as a thing sacred to perpetuall memorie, and dedicated to *Iupiter* the Deliuerer: *Pausan. Lib.1.* What prayse, what admiration, and condigne Honours may this magnanimous Queene *Tyrgatao Meotis* clayme, who not in one, but many battailes, opposed two potent and puissant kings; whose martiall valour righted her owne iniuries in person, met them, braued them, and beat them in field, and after many victorious defeats vassalled their insolent pride, and subiected them to her owne Heroicall mercie? If amongst the Romans, he that in battaile had saued but the life of one citizen, and bestrid him in battaile, and in the same conflict had slaine an enemie, was honoured with a Ciuicke Crowne and Garland; to which, the Golden Honours, the Murall, and those Wreathes of Dignitie that either belonged to the Campe or the Pulpit, gaue place: which as hee was tyed perpetually to weare, so all the people were enioyned to giue him way, and doe him honour; insomuch, that if hee came late to be a spectator of the Sports in the Theatre, at his first appearance in the * *Orchestra*, all the Princes and Senators arose, from the highest to the lowest, and offered him place: How shall we celebrate the euer to be admired magnanimitie of the Amazons, *Marpesia, Lampedo, Orythea, Antiope, Pentheselea*, and others of that masculine Vertue and courage? The Archduke *Agamemnon*, becausse *Aiax* had but fought with *Hector* (though not vanquisht him) caussed an Oxe to be sacrificed vnto him, rewarding him with the hinder Loynes and the Hornes: *Homer. Lib.7. Iliad. & 10.* What Immolations then deserued *Menalippe*, for combatting *Hercules*; or *Hippolite*, who hand to hand encountred *Theseus*?

Honour and Reward to Fortitude.

* *Orchestra*, a place in the Theatre onely for the Nobilitie.

The ſame Generall preſented *Achilles* for his valour, becauſe he ſlew *Hector* (though, as ſome write, with the oddes of baſe aduantage) with ſeuen three-footed Pots of Braſſe, twentie Cauldrons, ten Talents of Gold, twelue Steeds, and ſeauen beautifull Lesbian Damoſels: *Idem.* How would he haue guerdoned the magnanimitie of *Teuca*, the wife of *Argon*, and Queene of Illyria, who not onely led valiant men in perſon to the field, but oppoſed the Roman Legions in all their might and flouriſhing time of their Empire, obtaining from them many glorious Victories? The ordinarie ſouldiers in Rome (euen for priuate and common ſeruices) were guerdoned ſome with Obſidionall, Nauall, and Ciuicke Garlands; others, with Lances headed with Gold; ſome with Iuorie Chayres; others with Staues of Iuorie; figured Gownes, called *Veſtes Palmatæ*, which were wrought or embroidered all ouer with Palme trees (ſuch Conquerors vſed in Warre, and Conſuls in the time of Peace:) blew Enſignes, for Sea-conqueſt; golden Chaynes, double Corne, double ſtipendarie Wages, or Pay; and ſometimes, with the dignitie of ciuile Magiſtracie and Office. Others were preſented with Rings, Bracelets, Flags or Pendants, Coats of Mayle, and golden Veſſels: ſome were allowed Ouations, others Triumphs, with Laudations, Acclamations, Gratulations, &c. If theſe things were allowed to men, onely borne for action, What Celebrations, Dignities, Prayſes, and Encomiums, what rich Chaynes of Pearles, and Carkanets of Diamonds, nay Crownes embelliſhed with Carbuncles, what Pictures, Statues, Sepulchers, and Monuments to eternize their memorie (if it were poſſible) beyond all poſteritie) merits *Hypſicratea*, the wife of *Mithridates*; *Artemiſia*, of *Manſolus*; *Tomyris*, Queene of the Scythians; *Zenobia*, of the Palmirians; *Amalaſuntha*, of the Gothes, who haue changed their ſoft effeminacies into noble Virilitie, and their feminine weakeneſſe into maſculine Valour; in which by following, they haue got the ſtart, and by imitating, excelled. I now proceed to the honor due to Modeſtie and Temperance, lately expreſſed in *Comiola Turinga*.

Honor due to Temperance.

Otho the fourth, Emperour, being in Florence, and amongſt many other beautifull young Damoſels (then in the flower of their age) caſting his eye vpon one *Galdrata Bertha*, daughter to a Florentine citizen, whoſe name was *Bellincionus*, he ſpake liberally of her beautie in the preſence of her father; inſomuch, that his words ſauored of great loue and affection towards the Virgin: which apprehended by *Billincionus*, he told the Emperour, That if his fancie were that way addicted (and in the preſence of the Damoſell) that hee might freely kiſſe and embrace her at his will and pleaſure: To whom ſhee inſtantly replyed vpon his words (firſt deſiring the Emperours pardon) That ſhee had made a Vow, that ſhee would neuer kiſſe any man, ſaue him whom ſhee aſſuredly knew ſhould futurely be her husband. Which anſwer the modeſt Prince tooke in ſuch good part, as that he purpoſed her vertue ſhould not paſſe without reward: who asking, If ſhee were yet contracted to any? and ſhee anſwering, No; Then (ſaith the Emperour) giue me leaue to prouide thee of a husband: when calling to him one *Guido Germanus*, a noble young gentleman, and one in his eſpeciall fauour, to him hee preſently contracted her (a man, as hee was approued in Armes and Vertue, ſo hee was eminent in his Stocke and Familie, being nobly deſcended) and gaue her for her Dower all that large Valley which lyes beneath the Hill Caſentinus, in the fields that are called Aretini Agri, and made it an Earle-

Galdrata Bertha.

dome,

dome, which Title he bestowed on him. And from them two proceeded the famous Familie of the Earles *Guidons*, whose eminence endured many hereditarie successions: *Fulgos. Lib.6. cap.1.* I could amplifie the Reward due to Temperance, and illustrate it with as many modest and chast women, before remembred, as I haue Magnanimitie in the Heroike Queenes and Warlike Ladies: But to auoid prolixitie (which I labour to shun) let this one suffice for many.

The reward due to Fertilitie, or many Children, with such as haue restored their decayed Families.

THere was a law amongst the Spartans, that whosoeuer had three sonnes that familie should be quit from watching and warding and such common seruice; but he that had stored the common weale with fiue, hee claimed immunitie in all publique offices, *Ælian. lib.6. de Var. Histor.* Amongst the Persians those that had the most numerous offspring, were capable of the most honours, to whome the king yearely sent rich presents, *Herodot.lib.1.* What merited honours then deserued *Regina* the daughter of *Mastinus Scalliger* and *Thadæa Carrorienſis*, who beeing married to Prince *Barnabonus* Viscount of Mediolanum, had by him foure sonnes and twelue daughters: The first and eldest was married to *Peter* king of Cyprus; the second to *Lewis* Dolphin and first borne sonne to the French king; the third to the Duke of Bauaria; the fourth to the Duke of Austria; the fifth to Vicount *Gallentius*; the sixth to *Leopoldus* of Austria, grandfather to *Frederick* the third Emperour; the seuenth to another Duke of Bauaria; the eighth to *Frederick* king of Sicilia; the ninth to *Frederick Gonzage*; the tenth to Duke *Ernestus Monachus*; the eleuenth to *Frederick* his younger brother; the twelfth and last to the Earle of Kent, eldest sonne to the king of great Brittaine, from whose generous offspring most of the royallest houses of Christendome (such as still flourish in their pristine honours) claime their descent, so that this fruitfull queene may bee called a *Cibele* or mother of the gods, *Bernardus Scardeonus lib.3. Histor. Pat. Plinie* confers great felicitie vpon a Lacedemonian Ladie called *Lampedo*, because she was the daughter of a king, the wife of a king, and mother to a king; when a certaine rich Ladie of Ionia came to Lacena, and with great boasting and pride shewed her, her pretious iewells and rich garments, shee pointed to her foure faire children whom shee had liberally and vertuously educated, and sayd, These are treasures onely in which modest and discreet women ought to glorie. *Plutarch in Apotheg. Luconic. Eumele* the wife to *Basilius Helenopontanus* of Pontabus (as *Nazianzenus* testifies) had by him fiue sonnes of which three at one time were learned bishops and stout champions for the Gospell, namely, *Gregorius Nissenus*, *Basilius Magnus Cæsarienſis*, and *Petrus Sebasta*, then I blame not *Epaminondas*, who in all his noble exployts and prosperous successes in warre, was often heard to say, That nothing was so pleasing and delightfull to him, as that both his parents were yet aliue to participate with him in his honours: hee in the great battaile called Leuctricum, had a glorious victorie ouer the Lacedemonians, *Plutarch in Grec. Apotheg.* So *Basilius Magnus* Bishop of Cesaria, gloried of nothing so much (with dayly thankes to God) as that hee was borne of Christian parents, namely *Helenopoatanus* his father and schoole-maister, and *Eumele Capadoce* his

Regina.

Lampedo.

Eumele.

Macrina. his mother, and that hee was nourced by *Macrina*, who had beene a zealous and frequent auditor of *Gregory Næocæ Sorienſis*, his grandfather in that bloodie perſecution, vnder the Emperour *Maximinus*, with his kinſmen and familie retyred himſelfe into a Caue in a moate, where with bread onely hee miraculouſly fed himſelfe and the reſt for the ſpace of ſeuen yeares, and after for the Faith of the Goſpell ſuffered a bleſſed and glorious Martyrdom, *Licoſck. in Theat. Human. Vitæ.* Saint *Hierom* commends *Paula* the religious Roman matron for her nobilitie of byrth, as being begot by *Rogatas* a Gretian, who deriued himſelfe from *Agamemnon* king of Mecene, and royall Generall of thoſe famous expeditious againſt Troy, and borne of *Bleſilla Romana*, of the antient familie of the *Scipioes* and the *Gracchi*, and was married vnto *Toxilius*, illuſtrous in his blood, as claiming his deſcent from *Æneas* and the *Iulian* pedegree: but nobility of byrth not being our owne but our anceſtors, it is not my purpoſe to inſiſt of it any further. It followes that I ſhould ſpeake ſomething of ſuch as haue beene the reſtorers of antient and decayde Families, euen when they were at the laſt gaſpe and readie to periſh and be as it were ſwept from the face of the Earth.

Bleſilla.

Vitalis Michael duke of Venice returning with his weather-beaten Nauie out of Greece, where almoſt for the ſpace of two yeares together without ceſſation he had oppoſed Prince *Emanuel Conſtantinopolitanus*, beeing ſo exhauſted, that ſcarce Commanders, Marreners, or any nauall protection ſufficiently accommodated was left to bring backe his fleete; whether by a peſtilentiall mortallitie, or that Prince *Manuell* had poyſoned the Springs and Fountaines, where the Venetian ſouldiers furniſhed themſelues with freſh water is not certaine, but moſt ſure it is, beſides many other diſaſters and diſcommodities, that which hee held to be the greateſt, was, that there was not any of male iſſue of the *Iuſtinian* Familie left aliue, but all of them in that infortunate expedition periſhed to one man, not any of that noble ſtocke ſuruiuing, by whom the memorie thereof might bee reſtored to poſteritie: This the Duke *Michaell* often pondering with himſelfe in great ſadneſſe and ſorrow, at length he bethought him of one *Nicholaus*, a young man, who had deuoted himſelfe to a ſequeſtred and religious life, and was of the order of the Benedictan Fryers; he had beſides, one onely daughter whoſe name was *Anna*, her he had a great deſire to conferre vpon *Nicholaus*, ſo he could any way admit a diſpenſation from *Alexander* then Pope: therefore to that purpoſe hee earneſtly petitioned him, and made great friends to ſollicite him in that behalfe, who willing to repaire the ruines of ſo noble a familie now altogether ſpent and waſted, gaue approbation touching the marriage, which was accordingly publikely and with great pompe ſolemniſed. Theſe two, now the onely hopes of that future poſteritie, had faire and fortunate iſſue, males and females, who were no ſooner growne to any perfection and diſpoſed of to liberall and vertuous education, but (which is remarkable in two ſo yong) they conferd together to this purpoſe, that ſince Heauen had bleſſed them with that for which marriage was ordained, and the purpoſe for which the diſpenſation was granted (namely iſſue, and to reuiue a dying familie) that they would with an vnanimous conſent, againe enter into religious vowes and orders, This motion was betwixt them reſolued, and hauing nobly diſpoſed of their children, hee tooke vpon him holy orders, and retyred himſelfe to the monaſterie of Saint *Nicholas*; his wife *Anna* erected a Nunnerie not far from Torcellus, which ſhee made

Anna Veneta.

ſacred

sacred to Saint *Adrian*, how great and almost miraculous was their abstinence and Pietie, that abandoning all worldly pleasures and delights, when they flowed about them in all aboundance, euen then vowed themselues to solitude and heauenly meditations, in which profession they both in a faire and full age deseased, *Egnat. lib. 4. cap. 3.* and *Marullus in Vita Vitalis.* Not much different from this is that which wee reade of *Pharon Melienſis* a noble Prelat, who with his wife after some yeares of affectionate consocietie passed betwixt them, made by a vnited consent a strict vow of future chastitie; shee betooke her selfe to a Nunnerie, hee to a Monasterie: but after seuen sollitarie winters passed, hee was still troubled in his thoughts, for often calling to remembrance the beautie of his wife, he repented himselfe of his former vow, and often sollicited her for a priuat meeting, which shee still denying, and he more and more importuning, at length shee yeelded to giue him visitation; but the prudent and chast Ladie had her face couered, her eyes deiected, and presented herselfe in a base and sordid garment, where with her intreaties mixt with teares, she so farre preuailed with him that without breach of their promise made to Heauen they tooke their lasting leaue, he still remaining in his Couent, and shee repairing to her Cloyster, *Marul. lib. 4. cap. 7. Volateran.* writes of *Petrus Vrseolus* duke of Venice, who after he had one sonne by his wife, by their vnanimous consent, they vowed perpetuall abstinence from all venerall actions. So likewise *Aloysius de Caballis* a noble Venecian with his wife (a Ladie deriued from the blood of the Patritians) these two agreed together neuer to haue carnall congression but onely for issue sake, neither would they suffer any motion, temptation, or any word, looke, or gesture that might tend to the least prouocation, in so much that (if we may beleeue report) the verie linnen which they wore next them, was so interwoauen and disposed about them, that when they lay together, with great difficultie one might touch the others naked bodie, *Egnat. lib. 4. cap. 3.* Now what meede these deserue I am not able to iudge, I leaue it to his wisedome who is the rewarder of all goodnesse and is the searcher of the hearts and reines, and knowes who are Hippocrites, who true professors, who pretend deuotion meerely for deuotion sake, and who professe it for sincere zeale and religious pietie.

Of Beautie and the reward thereof.

TO the great & solemne marriage betwixt *Peleus* (the father of *Achilles*) and *Thetis*, all the gods and goddesses weae inuited, sauing *Eris*, *i. Discord*, who taking it ill, that she alone of the immortall deities, should either bee forgotten or neglected in that high and solemne conuention, and was not admitted to the banquet; shee casts in amongst them a golden Ball or Apple with this inscription, *Detur pulcherrimæ*, *i.* Let this be giuen to the faireſt. This was no sooner done, but vp start the then most potent goddesses euerie one assuming to themselues the excellencie of Beautie, in so much that snatching at the Ball, it had almost come to blowes, till *Iupiter* was by them intreated to end the controuersie. But knowing how it would offend his wife to bestow it vpon either of his daughters, and againe, if on the one, hee must of force distast the other; hee therefore rather than to sentence partially, willing to bee no iudge at all, commanded *Mercurie* to conduct them to the mount Ida, and there this dissention to bee ended by *Paris* the sonne of *Priam*, who then was a Neateheard and kept cattell in the mountaines.

Higinus lib. 1. Fab.

taines. These suddenly appearing before him, and the young man abashed, *Mercurie* cheered him vp, told his message from *Iupiter*, and withall deliuered him the golden prise to bee disposed of at his pleasure, to whome the bashfull Neateheard thus answered, How can I (ô *Mercurie*) that am but a mortall man and brought vp in all rusticie bee a iust and equall censurer of such diuine Beauties, such causes ought to bee decided by those that haue bin trained vp in the vrbanitie of walled townes or the delicacies of Courts, to both which euen from my infancie I haue beene an alien and meere stranger, I (alas) haue onely iudgement to distinguish this shee-goat from that, and which heighfer or the other is the fairer; but for these cœlestiall beauties, in my eyes they are all infinitely absolute and alike equall, in so much that I looke not vpon one but my sight dwells vpon her; and if I transferre mine eyes vpon a second, though I be refresht yet I am not benefited; and if vpon a third, I am cloyed with varietie, not disparigning any, but still applauding the present: if I cast mine eye vpon her, she is faireſt; if vpon her, she appeares no lesse; if on the last, she equalls both the other; and stil that which is neereſt seemes the best, as if succession bred excellencie. And now I could wish my selfe like *Argus*, to bee eyes all ouer, that the pleasure which I receiue from two, might by taking these miraculous obiects from an hundred, at once bee multiplied vnto me according to the number, to make my now facietie a surfeit. Besides, the one is *Iuno* the wife and sister of *Iupiter*, the other are *Minerua* and *Venus* his two daughters, so that of necessitie in gaining one vncertaine friend, I shall purchase two most constant enemies; therefore (sayth he) I intreat you (ô *Mercurie*) so farre to mediate for me to these goddesses, that since but one can conquer, the two vanquished will not bee offended with me, but rather to impute my errour (if any be) to the weakenesse of my humane sight, than to any premeditated and pretended spleene or malice. To which euerie one (trusting to their own perfections) willingly assented, when *Paris* thus proceeded. Only one thing I desire to know, whether it be sufficient for me being a iudge to censure of these features as they are apparelled, or more accuratly to prie into euerie linement of their bodies, it be behouefull for mee to see them naked. To whom *Mercurie* replyde, You being iudge, and they now standing at the barre of your censure, haue power to commaund them at your pleasure: then (sayth *Paris*) for my better satisfaction I desire to see them naked. *Mercurie* then sayd, Strippe your selues to your skinnes, ô you goddesses, for it behooues him to see, that iudges: for mine owne part I am neither one that sits vpon the bench to censure, nor stand at the barre for witnesse, therfore whileſt you show all, I will see nothing, but turne my face and looke another way. At this *Iuno* first began, Tis right, ô *Paris*, and see (as most presuming) I first vnlace my selfe, and behold these are small and slender fingers, blew vayned wrists, white armes, and faire and delicat shoulders, looke vpon my round yuorie brests, proportioned waſt, smooth and soft skinne; nor doe I onely boast the splendor of my amiable face, and cleere and piesent eyes, for the lower thou lookeſt thou wilt the more commend my feature, for know I am queene and goddesse of marriage, totally, equally, and vniformely faire all ouer. This sayd, *Paris* bad *Venus* expose herselfe to his free view, to which *Minerua* replyde, Not, ô *Paris*, before shee haue vnlooſed and cast aside that golden and embossed gyrdle; for she is a Witch, & it is not fit that thou being a iudge shouldst be effacinated by her, neither

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ought shee to haue come to this place so neately accommodated, nor so painted and plastered with colours, temptations rather beseeming a strumpet than a goddesse, when in the deciding of so weightie a contention it is fitting that all our lineaments should bee exposed without addition, simplie and of themselues. To whom *Venus* replyde, If I be compelled to put off my virginall gyrdle, that which all young married men vse to vnloose from the wasts of their fresh and flourishing brides, before they can enter into the new Elisium, and of virgins make them women; why doest not thou then *Minerua* lay by thy helmet, by which (it may bee) thou hopest to seeme terrible to the iudge, and so awe him to thy will: thou oughtest to shew thy head and forehead bare as mine is, but perhaps thou thinkest with thy broad and threatening burgonet, to shaddow thy faint and blew eyes, which to thy pretended beautie will appeare no small or ordinarie blemish. Then satih *Minerua*, There lyes my helmet; & *Venus*, And there my gyrdle; and so they presented themselues before him all three, naked: at which sight *Paris* beeing extaside, broke foorth into this acclamation, Oh *Iupiter*, thou monster-maker, and tamer, what spectacle is this? what pleasure? what delight? what pulchritude? what beautie is this in her? what regall state and maiestie? In the second, what affright? what terrour? yet withall, what amiableness in honour? and what sweetness in victorie? In the third, what tempting lookes and alluring smiles? what inticing effeminacies and bewitching blandishments, able to melt yron and soften marble? ô who shall then be vanquished, when euerie one is worthie to ouercome? I haue enough of felicitie, for I swim in a vast and boundlesse ocean of rapture, and surfeit in a riot of superaboundant delacies. When no longer able to conteine himselfe from satiating his heigthned appetite with one of them at least (or had it been possible, withall) he desired that they would singly appeare vnto him, as not knowing how iustly to determine, when his two eyes were distracted three wayes at once. It was then ordered by *Mercurie*, that *Minerua* and *Venus* should depart for the present, and *Iuno* haue the first hearing, who thus began. Thou hast beheld me (ô *Paris*) from the crowne to the heele, neither in all my bodie canst thou find the least blemish, then iudge me the faireſt; Scepters, Crownes, & Kingdomes, Potentates, Empires and Dominions are in my gift: I will first make thee Emperor of all Asia, of which thy father hath but a nooke or corner; and if that satisfie not thy ambition, Lord and Ruler of the world. Who told her, he would consider of what she had sayd, but till he had heard all he could not determine of any thing, and so dismissed her (assured of the prise, for selfe loue is euer confident.) *Minerua* next appeared, and thus accosted him: ô thou faire Phrigian swaine, doe mee this honour, in all Tumults, Conflicts, and Combustions thou shalt euer returne victorious and neuer vanquished, thy brother *Hector* thou shalt excell in fame, and thy father *Priam* in honour, in all Combats thou shalt ouercome, and in all battails triumph; of a Shepheard I will make thee a souldier, and to command more armies than thou keepest heards. Farther shee was proceeding, when he interrupted her thus; I haue no neede (*Minerua*) of martiall discipline or militarie prowesse: Asia is in peace, Phrigia & Lydia without disturbance, my fathers Empire feareless of hostilitie, nor doe I despise your great and godlike offers, nor would I haue you to despaire, but you may now put on your helmet, for I haue sufficiently beheld you all ouer. She departed, and smiling *Venus* lastly presented herselfe with

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an amorous looke & moouing affabilitie, thus saying, Behold me *Paris*, looke on me consideratly, and view me in all and euerie part exactly, let not thine eyes wander loosely but stedfastly dwell and insist vpon euerie lineament with iudgement. This Face, these Eyes, this Necke, these Armes (and spread them wide, in which hee could not chuse but wish himselfe lockt) these Paps, this Wombe, this &c. and what thy eyes see not, let thy thoughts feelingly apprehend. Hast thou not perused me ynough? yet consider mee further; what are kingdomes but cares? or thrones but troubles? what are battailes but bloodsheds? or victories but triumphs ouer slaughter? To loue and be beloued is content, and that conteines a kingdome in it selfe; to war and here to vanquish, combat and thus to come off, is honour without harme, and conquest without crueltie: nor is this feature on which thy eyes dwell with such admiration, the guerdon proposed thee for my victorie: but a Face fairer, Eyes brighter, Hands whiter, Flesh softer, Skinne purer, Hayre more imitating gold, and Lippes more liuely resembling rubies. Thinke on such kisses *Paris*, *Hellens*, *Hellens* of Sparta, she is the daughter of *Leda*, whom *Iupiter* in the shape of a Swanne deflowred; white therfore she must needes bee, and tender, as hatched by so beautifull a byrd. This is that *Hellen* whom *Theseus* thought worthie of a rape, and royall *Menelaus* of the *Pelopidan* familie, his Hymenæan contract: if thou feareſt and doubtest to attaine to this superaboundance of happinesse, loe I haue two children, *Amabilitie* and *Loue*, these I will deliuer vnto thee, who shall be captaines of thy Voyage, vnder thee their generall, *Cupid* my eldest shall inflame her, & *Amabilitie* shall make thee gratious and amiable in her eyes; I will moreouer intreate the *Graces* to be companions with thee in thy iourney. These words were so sweetly deliuered by her, and so inflamedly apprehended by him, that by giuing the golden apple to her, she had the glorie to be esteemed the faireſt and worthieſt. Now what greater reward for Beautie than to be preferred before Wisedome and Potencie: Therefore *Iohannes Sambucus Tyrnabiensis*, in his argument to *Lucians* twentith Dialogue inscribed *Deorum Iuditium* thus writes:

Reward of Beautie.

Matris Acidaliæ iuvenis deceptus amore
Non curat reliquas, (Cæcus) habere Deas
Pallade quid melius Iunone potentius ipsa,
Preferimus Cipridos munera praua tamen.

The Phrigian youth with Venus *loue surpris'd,*
Tooke of the other goddesses no care:
Pallas, *and potent* Iuno, *he despis'd,*
Leauing the good, and great, to chuse the faire.

The Beautie of a woman is especially seene in the face, by which we may coniecture the excellencie of the other hidden lineaments of the bodie; and therein is many times the pulchritude of the minde illustrated, as in the bashfull eye, modeſt looke, and shamefaced countenance; therefore doth the face deseruedly challenge the first seat of Beautie, the Head being the nobleſt part of the bodie, the Will, the Mind, the Memorie, the Vnderstanding haue their place & residence, where they exersise their diuerse effects and quallities, therefore though they bee in the other parts of the body excellently featured, though they be Wise, Learned, irreproouable in Life and

and conuersation, vnblemished in their reputation, and euerie way laudable, yet the Face is the first thing contemplated, as noble aboue the rest, and from which all other excellencies are approoued; for when all the rest are masked and hidden, that onely is continually visible, and layde open: and that may be the reason why most women that are not borne faire, attempt with artificiall beautie to seeme faire: Beautie therefore being a Dower of it selfe, is a Reward in it selfe.

Of Bountie, Charitie, Pietie, and other Vertues in *Women, with their Rewards.*

Bertà.

ONe *Berta*, a Countrey maid, of the Village of Montaguum, in * Patauia, who hauing spunne an exquisite fine thread, which was so curiously twisted, that it was not to be matched by the hands of any: and offering it in the cittie to publike sale, when none would reach to the price at which shee valued her paine and skill, shee thinking it a gift worthie an Empresse, presented it to *Bertha*, the wife of *Henry* the fourth, Emperour, who at that time soiourned in Patauia. Shee both admiring the excellencie of the Worke, and willing with her royall bountie to encourage the plaine Wench that wrought it, commanded her steward to take the Yearne, and goe with the maid to Montaguum, and out of the best soyle there, to measure so many acres of ground as that thread (stretched out in length) would compasse: by which her royall bountie, poore *Berta* grew suddainely rich, and from a Dowerlesse Virgin became a Match enquired after by the best men of the Countrey: insomuch, that from her flowed the illustrious Patritian Familie in Padua, which deriue themselues from Montaguum. This the women of neighbour Villages seeing, they all began to striue to equall (if not exceed) *Berta*, at their Wheeles and Spindles, and hoping of the like reward, troubled and oppressed the Empresse with multiplicitie of presents; who causing them all to appeare before her at once, shee thus spake to them: *If not in Art, yet* Berta *was before you in time; I thanke your loue, and commend your skill, but shee hath preuented you of the blessing.* Which saying of hers is still remembred as a Prouerbe in all that Countrey: for when any thing is done vnseasonably, or not in due time, they say, *Non è pui quel tempo, che Berta filaua, i.* You come not in the time when *Berta* spunne: or as our English Prouerbe is, You come a day after the Faire. *Bernard. Scardeonus, Lib.* 3. *Histor. Patau.* In which, the Empresse expressed great wisedome; who as shee shewed a rare bountie (in which men and women come neereſt the Gods, who are the free giuers of all good things) so shee knew how to dispose it; namely, to her that came to tender her loue: not such as auariciously presented their Offerings meerely for lucre and benefit, for such come but like faire weather after Harueſt. And how could the Empresses Vertue bee better rewarded, than to haue her Bountie outlast her Death, and her Wisedome suruiue her Dust?

* The Prouince belonging to Padua.

Bountie rewarded.

Touching Charitie, *Bruson. Lib.*2. *cap.*21. relates, That a poore begger desiring an almes of *Lacon*, hee thus answered him: *If I giue thee any thing, I make thee a greater begger, and thou mayest curse him that first gaue thee, for it was hee that made thee one.* Amongst the Lacedemonians,

nothing was more ſhamefull than to begge, being an induſtrious Nation, hating ſlouth, and contenting themſelues with little. Notwithſtanding, Charitie is commendable in all, and reckoned amongſt the beſt Theologicall Vertues: neyther is it any fault in ſuch, if their goodneſſe and bountie be not a meanes to encourage idleneſſe and ſlouth in bad people, who make a pretence of want and penurie: therefore commendable it is in any man that is apt to giue, to know vpon whom hee doth beſtow. King *Archelaus* being at a banquet, where ſuch as hee vouchſafed to ſet at his Table, were wonderous pleaſant about him; amongſt others, one that had great familiaritie with him, demaunded as a gift, a great ſtanding bole which the king had then in his hand: which hee had no ſooner ſpoken, but the king called to one that waited at his elbow, to whom hee ſayd, Hold, take this bole and beare it to the Poet *Euripides*, and tell him I beſtow it on him as my free gift. The other demanding the reaſon thereof, *Archelaus* anſwered, *Thou indeede art onely worthie to aske, but not receiue, but* Euripides *is worthie to receiue without asking*. In which hee nothing abated of his kingly bountie, onely hee apprehended how moſt worthily to diſpoſe it: *Plutarch. in Regum Apotheg.* But how this Charitie in women is rewarded, I will onely inſtance *Tabitha*, ſpoken of in the Acts; who beeing dead, was thought worthie for her former Charitie (in relieuing Widowes and Orphants) to haue *Peters* knees and prayers, to reſtore her againe to life.

Charitie rewarded.

Now of the reward of religious Pietie, in which many Matrons and godly martyred Virgins (amongſt ſuch as haue ſuffered ſtrange deaths) may be included, as ſome by the Sword, ſome by Fire, others ſuffocated by Smoake, ſtifled in Iakes, ſhot with Arrowes, tortured vpon Wheeles, ſcourged with Whips, ſeared with Irons, boyled in Caldrons, &c. their Crownes are glorie, their Rewards neither to bee expreſſed by penne, tongue, or apprehenſion of man.

Looſeneſſe of life firſt conuerted, and the conuerſion *rewarded, in a home-bred Hiſtorie.*

A Conuertite rewarded.

A Ciuile gentleman (within memorie) in the heat of Summer hauing beene walking alone in the fields, contemplating with himſelfe, and returning backe not the ſame way hee went out, but through another part of the Suburbes, to which hee was a meere ſtranger, and finding himſelfe extreamely athirſt, hee ſtepped into the firſt houſe that fairelyeſt offered it ſelfe to him, and called for a Cup of Beere, ſeating himſelfe in the firſt Roome next to the ſtreet. He had not well wiped the ſweat from his face with his Handkerchiefe, but two or three young Wenches came skittiſhly in and out the Roome; who ſeeing him a man of faſhion, and therefore likely to be of meanes, they thought to make of him ſome bootie, being (it ſeemes) ſet on by the Grandam of the houſe, for as it prooued, it was a common Brothelhouſe. The youngeſt and handſomeſt amongſt the reſt was put vpon him: who entreated him, not to be ſeene below, where euerie Porter, Carman, and common fellow came to drinke, but to take a more conuenient and retyred Roome. The gentleman ſuſpecting the place (as it was indeed) to be no better than it ſhould be, and being willing to ſee ſome faſhions,

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tooke her gentle proffer, and went with her vp the stayres: where they two being alone (and a Bed in the Roome) Beere being brought vp, shee began to offer him more than common courtesie, being so farre from modestie, that shee almost prostituted her selfe vnto him. Which hee apprehending, asked her in plaine tearmes, If these were not meere prouocations to incite him to Lust? which shee as plainely confessed. To whom he replyed, That since it was so, he was most willing to accept of her kind proffer; onely for modestie sake, hee desired her to shew him into a darker roome. To which she assented, and leads him from one place to another; but hee still told her, that none of all these was darke enough: insomuch, that shee began at length somewhat to distaste him, because in all that time hee had not made vnto her any friendly proffer. At length shee brought him into a close narrow roome, with nothing but a Loope-hole for Light, and told him, Sir, vnlesse you purpose to goe into the Coale-house, this is the darkest place in the house: How doth this please you? To whom he answered, Vnlesse (thou strumpet) thou canst bring me to a place so palpably tenebrious, into which the eyes of Heauen cannot pierce and see me, thou canst not persuade me to an act so detestable before God and good men: For cannot he that sees into the hearts and reines of all, behold vs here in our wickednesse? And further proceeding, told her the heynousnesse of her sinne towards God, that her prostitution was in sight of him and his Angels, and the euerlasting punishment thereto belonging. Or if (irreligious as shee was) shee held these but Dreames and Fables, hee bad her consider her estate in this world, and what her best could be; a Whore: the name odious, the profession abhominable; despised of the indifferent, but quite abandoned of those confirmed in Vertue: That shee was in her selfe but a meere Leprosie, to destroy her selfe, and infect others, a Sinke of Sinne and Diseases. Or if her extraordinarie good fortune were such, to escape the Spittle and the Surgeon, yet shee was a continuall vassall to euerie Constable and Beadle, neuer certaine of her Lodging, if not in the Stocks, in the Cage, but the chiefest of her hopes in Bridewell, &c. To conclude, hee read vnto her so strict and austere a Lecture, concerning her base and deboshт life, that from an impudent Strumpet, hee wrought her to be a repentant Conuertite. Her Brasen forhead melted at his fierie zeale, and all those skales of Immodestie (like a Maske plucked off) fell from her face, and shee appeared to him in her former simple and innocentious life. When further questioning with her of her birth and countrey, shee freely confessed vnto him, That shee was borne in the North countrey, her father a gentleman, once of faire Reuenue; but being impouerished by peeuish Suites in Law, her mother first, and hee (whether by age, or griefe, shee knew not) soone after died. Shee being an Orphant, and left distressed, loth to begge of those whom her Parents had before relieued, finding charitie there cold, and willing rather to appeare base any where, than where shee was knowne, sold such small things as shee had, to come vp to London with the Carriers: where shee was no sooner allighted at her Inne, but shee was hyred by this Bawd (altogether vnacquainted with her base course of life) who by degrees trayned her to such base prostitution: but withall protested with teares, that course of life was hatefull vnto her; and had shee any friend, or kinsman, that could propose her any meanes to relinquish that Trade,

which in her ſoule ſhe deteſted, ſhe would become a new woman, deſiring that one moneth of her leaudneſſe might be forgot, for from that houre ſhee proteſted Chaſtitie all her life time after. Her apparant teares and ſeeming penitence much perſwading with the gentleman, he proteſted, If it lay in him, he would otherwiſe diſpoſe of her according to her wiſhes; and withall charging her, That if hee ſent vnto her within two or three dayes with money, to acquit her of the houſe, that ſhee would attyre her ſelfe as modeſtly as ſhee could poſſibly, not bringing with her any one ragge that belonged to that abhominable houſe, or any borrowed garment in which ſhe had offended, but inſtantly to repaire vnto him, at his firſt ſending: and this being agreed betwixt them, for that time they parted. The gentleman wonderous carefull of his vndertaking (becauſe ſhee was now his new creature) came to a Matron-like gentlewoman, a kinſwoman of his afarre off (with whom and her husband hee had familiar acquaintance, and by that meanes daily acceſſe to the houſe, who had prettie fine children, and were of a faire reuenue) and told her there was a ciuile maid (a kinſwoman of his, lately come out of the countrey) who wanted a ſeruice, whom if ſhee pleaſed to entertaine, it might prooue a great good to her, and no leſſe courteſie to him. Briefely, the motion was accepted, ſhee ſent for, according to appointment, and (after he had tutored her in all things which ſhee ſhould anſwere) accepted, and entertained. Her modeſt behauior and faire carriage, with her tender loue and diligence about the children, woon her in ſhort time a good opinion of her maiſter, a greater affection from her miſtreſſe, and a generall loue of the whole houſehold; inſomuch, that within leſſe than a yeere ſhee was rayſed from a Chambermaid, to be Waiting-gentlewoman, and the onely boſome friend of her miſtreſſe: who falling ſicke, euen to death, readie to expire her laſt, ſo much doted on her new ſeruant, that ſhee ſent for her husband, and beſought him (if it ſtood with his good liking ſo to diſpoſe of himſelfe) after her deceaſe to make that woman his wife, and mother to his children; for one more louing and carefull hee ſhould not finde, and ſearch England thorow and thorow. The gentlewoman ſoone after dyes, hee is left a widower, and the charge of the whole houſe committed to our new Conuertite, with the bringing vp of his children. Which ſhee executed with ſuch fidelitie, that hee caſting a more curious eye vpon her youth and beautie, and withall remembring his wiues laſt words, not knowing for the preſent how better to diſpoſe of himſelfe (Time, Place, and Opportunitie, all things furthering her preferment) hee contracted himſelfe vnto her, and they were ſoone after married. But before any of theſe late paſſages happened, I muſt remember you, that inſtantly vpon the preferment of this young woman, the gentleman who brought her this fortune, aduentured all his meanes vpon a Voyage, which miſcarryed (for the ſhippe wherein hee ſayled, was taken by the Spaniard, and hee almoſt a twelue moneth kept priſoner in Lisbone.) But at length (by what meanes I know not) being ranſomed, he came for his countrey, but ſo poorely and deiected, that hee was aſhamed to ſhew himſelfe to any of his friends: for hauing tryed ſome, and finding their charitie cold, hee was loth to make proofe of the reſt; inſomuch, that hee walked by Owle-light, without a Cloake, and ſcarce had honeſt ragges to couer him from nakedneſſe, or hide him from ſhame. It happened, that iuſt vpon his returne the old gentleman died too,

and

and left her possessed of eight hundred a yeere during the minoritie of the children, but the thirds howsoeuer: and withall (so great and good opinion he had of her) that he made her full Executor. Now iust as shee followed the Herse to the Church (hauing diuerse suitors before her husbands bodie was scarce cold) this gentleman by chance comming by, like the picture of the Prodigall (as I before related him to you) shee casting her eye aside, had espyed him, and presently apprehended him to be the man he was, and whispering a seruant in the eare (willing to be truly satisfied) bad him to fall into discourse with him, to enquire his name, his Lodging, with other questions, as she directed him, and so proceeded to the Funerall; but in any case to speake nothing as from her. The seruant fell off from the Trayne, and did as he was commanded, and without suspition of him that was questioned, brought her true word how all things stood. The next morning (by her appointment) came a gentleman very early to his Lodging (shee hauing taught him his Lesson before hand) who desired to speake with him, and first asked him his name, which (though loth) he told him: the other proceeded, that if he were the same man he pretended, he had heard of his worth and noble qualities, and withall, of his casualties at Sea; and not willing that any gentleman should groane beneath so great a burthen, told him there was a hundred pounds, bad him furnish himselfe with apparrell and other necessaries, and so was readie to take his leaue. The other extasied with so great a courtesie from a stranger, whom hee had not seene before, enforced him backe, to know what reason he had to be so charitable, entreating him to consider what hope he had of future satisfaction, or at least to resolue him what securitie he demanded. The other answered, That for the first, his courtesie was grounded vpon his worth; his satisfaction, was in his acknowledgement; and his securitie, in that he knew him honest, and told him some three dayes after he would call vpon him, when hee was habited like himselfe, to entreat his further acquaintance, and so presently left him. But troubled in his mind aboue wonder, to receiue such bountie from a man vnknowne, when all his kindred and familiar friends were ashamed of his acquaintance; yet tooke the benefit of the present occasion, and suited himselfe according to his former, not his present fortunes. When the gentleman came according to promise, he seemed glad to see this present alteration, and withall entreated him to walke abroad with him to dinner: hee (who could not denie him any thing) seemed willingly to assent, not once demanding whither. In the meane time, the late widow had prouided a great Feast, whither shee had inuited all her suitors (who were not few) this gentleman whom shee had imployed (and knew no further of her mind) being one of the chiefest. Meat was vpon the Table, the guests readie to sit downe; now the last that came in, were the two new friends late remembred: In comes the widow, to bid them all welcome. This new made vp gentleman ignorant of whatsoeuer had before happened, demanded of his friend, If it were not such a woman? who briefely told him all: How shee came a stranger to the house, and what a fortune by her good demeanure shee had in a short time purchased; That shee was now a widow, had such and such meanes left, and all or most of those gentlemen (and himselfe amongst the rest) were suitors, and that their hope was, this day shee would make choyse of a husband. Whatsoeuer he thought, he said nothing for the present.

The widowes turne was to place euerie man according to his degree, or at leaſt to our owne fancie: this new gentleman was neglected, and the ſtooles being furniſht, left ſtanding at a bay window: She tooke place at the tables end only, leauing her husbands chaire emptie, when ſuddenly ſtarting vp, Me thinks ſaith ſhe, ſome one in this roome might be well ſpared, for we haue more gueſts than ſtooles. The gentleman at theſe words bit his lip, and was intreated to ſit downe by his friends, but whileſt they were ſtraining curteſie, ſhe proceeded, Is this a ſuitor too? no queſtion ſome that either hath borrowed his clothes, or ingaged all his credit for this one new ſuit, in hope to gaine the widdow; but women are now adaies growne more wiſe. By whoſe acquaintance came he hither? Mine, anſwered his friend: then ſaith ſhe, perhaps he wants a dinner, and hath not mony to pay for his ordinarie: Well, he may ſit downe amongſt the reſt; ſome of you there make him ſome ſmall elbow roome. Theſe words made him wiſh himſelfe againe priſoner in Lisbone, or any where, ſaue where he was. This was ſport to the reſt, but torture to him, who much blamed her ingratitude, yet arming him with patience (the rather for his friends ſake who brought him thither) he ſate downe ſilent with an ill ſtomack, eating as little as he ſpake. All were merrie at the table, ſome of them making him their mirth the rather to pleaſe her. A Health went round to the widowes next husband: All pledged it gladly, hee enforcedly. At length riſing from her ſtoole: Me thinkes (ſaith ſhe) we are all merrie, onely that gentleman at the lower end of the Table is melancholy: but I know the reaſon, it is perhaps becauſe he is placed ſo low; but if that be his diſeaſe, I haue for it a preſent remedie: when walking to him where he ſat, ſhe pluckt him by the ſleeue, deſiring him to remooue, for ſhe had another place for him. Who deſiring her to torment him no further, refuſed to riſe: but ſhee would needs enforce him, the reſt likewiſe perſuading, as wondering what further ſport ſhee would make with him. Well (ſaith hee) I am this day yours, but will be mine owne euer hereafter: And ſo being drawne by her to the vpper end of the chamber like a Beare to the ſtake, where her late husbands Chayre ſtood emptie: Now Sir (ſaith ſhee, with a more ſerious countenance than before) my new husband, ſit here in my old husbands Chayre, and bid theſe your gueſts welcome. Still hee fretted, and they laught, as before: when ſhe crauing pardon for ſo abuſing his patience, openly proteſted, That this meeting was meerely for his ſake, and to make them witneſſes of their preſent contract: for if hee refuſed her to wife, ſhee vowed neuer to haue other husband; acknowledging, that all her fortunes (next to the Diuine Prouidence) came by his goodneſſe (omitting the former circumſtances) and that ſhe knew no way better to expreſſe her gratitude, than to conferre them on him, by whom they firſt came. Thus the cloſe proued better than the beginning, and the banquet of Sweet-meats made amends for the harſh Feaſt, for they found this laſt (of all the other paſſages) to be only ſerious. They were there contracted (the ſuitors witneſſes) and ſoone after married. And thus his vertue and her conuerſion had one ioint Reward.

Cura.

ONe woman I had almoſt forgotten, but better remember her at laſt than not at all; and ſtrange it is I ſhould doe ſo, ſince ſhe is ſtill preſent with the King in his Throne, with the Generall in the Campe, the Trades-

Tradesman in his Shop, and the Plowman in his Cottage, shee is with the Scholler in his Studie, and the Statesman in his Closet, shee is still at the elbow of euerie Father or Mother, and no Familie can exist without her. In this my worke shee hath rise earely with mee in the Morning, and againe sat vp with me till past Midnight, shee will leaue no man Waking, nor forsake him till she see him fast Sleeping. This womans name is *Care*, the grandmother of Feares and Doubts, who passing a riuer, and finding a veine of bittuminous and clammie Clay (being full of thoughts) shee began to fashion a part thereof to the true semblance and shape of a man, and deliberating with her selfe what she had done, and being enamoured with her late workemanship, and casting how best to dispose of it, *Ioues* Herald (*Mercurie*) comming that way by accident, saluted her, whome shee intreated to be an interceffor to *Iupiter* in her behalfe, to giue that picture life. Hee at *Mercuries* intreaties, did so. There was then question made how to name it, *Cura* would haue it called after her owne name, *Care*; but *Iupiter* would not agree to that, but giue it his; next, vp start *Tellus*, *i.* The Earth, and pleaded the name belonged to her, because from her it first proceeded. The deciding of this controuersie was put to *Saturne*, who thus ended it: You *Iupiter* shall take charge of it, and after death receiue the Spirit backe that first gaue it; *Care*, because she first fashioned it, *Care* shall all the life time possesse it. But because the difference is about the name, *Homo vocetur quia ex humo factus esse videtur*, *i.* Let it bee called man because made of the Earth: And therefore with great elegance *Tibull lib.*3. *Eleg.*3. thus writes:

Nam graue quid prodest pondus mihi diuitis auri?
Aruaque si findant pinguia mille boues, &c.

What profit golden heapes weigh'd by the pound?
Or if a thousand Oxen plow my ground?
What profits me my house? although it stand
On Phrigian collumns, wrought by curious hand,
Dig'd first, and fetcht from the Tenarian Mine,
Or else Caristus *whether brought from thine?*
Or woodes, beneath my roofe planted for state
Which seeme the sacred groues to imitate?
My golden beames and floores with marble pau'd,
Or my Pearle-shinning vessalls so much crau'd
From th' Ericthraan shores? what all my pryde
In wooll, that's in Sydonian purple dyde?
Or what besides, the vulgar sets on fire,
Who still most ennie where they most admire.
These but the temporall gifts of Fortune *are,*
And 'tis no pompe can free my thoughts from Care.

Rewards due to Philosophers, Orators, and Poets.

IN what honour all Philosophers haue beene of old with Princes and Emperours, lyes next in me to speake of, as *Agathe Pithagoricus* with *Arcesilaus* king of Macedon, *Plato* with *Dionisius*, *Aristotle* with *Philip* & *Alexander*, *Xeno Citteius* the sonne of *Mnasenus* with the Athenians, *Theophrastus* honoured by *Demetrius*, *Psaleræus* with golden statues, *Posidonius* entyred to

Cneius

Cneius Pompeius Magnus, Ariſton to *Iulius Cæſar, Zenarchas* to *Auguſtus, Apollonius Tyanæus* to *Bardoſanes* king of Babylon, *Dion Pruſienis* to the Emperour *Traianus*, *Arrius* to *Alexander*, *Heliodorus* to *Adrianus*, *Sopater* to *Conſtantinus Magnus*, with infinite others, of which it is not neceſſarie now to inſiſt. *Plutarch* remembers vs in the life of *Alexander*, That hee hauing taken ten of theſe Gymnoſphiſts, that were the cauſe of the falling off of the Sabbea a people of Arabia, who had done many outrages to the Macedonians, becauſe they were eſteemed Phyloſophers, and famous for their readie and accute anſweres, he therfore to thoſe ten propounded ten ſeuerall queſtions, with this condition, that hee who anſwered the worſt of them ſhould bee firſt ſlaine, and ſo in order the reſt; and of this hee made the eldeſt iudges. Of the firſt he demanded, Whether in his iudgement he thought there to be more men liuing or dead? who anſwered, *Liuing, becauſe the dead are not.* The ſecond, Whether the Earth or the Sea harboured the greater Monſters? Reſp. *The Earth, becauſe the Sea is but part thereof.* The third, What beaſt of all creatures was the moſt craftie? Reſp. *That which to man is beſt knowne.* The fourth, Why did the Sabbæ reuolt from Macedon? Reſp. *That they might either Liue well, or Dye ill.* The fifth, Whether the day was before the night, or the night before the day? Reſp. *The day, for one day was before another.* The ſixth, What was the beſt way to make a man generally beloued of all? Reſp. *To be the beſt man and no tyrant.* The ſeuenth, How might a man bee made a god? Reſp. *By doing that which a man is not able to doe.* The eigth, Whether is Life or Death the ſtronger? Reſp. *Life, becauſe it beareth ſo many diſaſters.* The ninth hee demanded, How long hee thought a man to liue? Who anſwered, *Iuſt ſo long as he deſired not to ſee Death.* When the king turning to the iudge, bad him giue iuſt ſentence; hee ſayd that one had anſwered more impertinently than another: then ſayth the king, thou art the firſt that oughteſt to die for ſo iudging. But he replyde, Not ſo ô king becauſe it was your owne condition, that he ſhould ſuffer firſt that made the worſt anſwere. This ſayd, the king diſmiſſed them bounteouſly and royally rewarded. If then for ambiguous anſweres to ſuch ſlight and yet doubtfull queſtions, *Alexander* thought them worthie of ſuch gifts and preſents; with what Memories, what Praiſes, what Crownes, Collumnes, and Statues ought we to dignifie and celebrate the names of queene *Zenobia? Amalaſuntha, Aſpatia, Fuluia, Morata*, and others? This *Salomon* the wiſeſt (not only of kings) but of men, well knew, when hauing made proofe of the wiſedome of *Nicaulis* Queene of Æthiopia, he ſent her backe into her countrey ſo liberally furniſhed and ſo royally rewarded. What I haue ſpoke of theſe may be pertinently applyde to our women ſtudious in Diuinitie, Oratorie, and Sophiſtrie, and laborioufly practiſed in all other liberall Arts and Sciences; Nor can I more fitly in my mind conclude this worke, than as I begun with goddeſſes, ſo to end with good women: Onely of the honour due to Poeteſſes, becauſe it belongs ſomething to mine owne profeſſion, I will borrow my concluſion from *Ouid* in his laſt Elegie of the firſt booke *Amorum*, the title is *Ad iuuidos quod fama poetarum ſit perennis:*

So called of Sabbea cheefe citie of Arabia.

Quod mihi liuor edax ignauos obijcis annos?
Ingeniq ue vocas carmen inerte meum?
Why (eating Enuie) doſt thou as a crime,
Obiect vnto me Sloath, and miſpent time?

Tear-

Tearming the Muse and sacred Numbers vaine,
The fruitlesse issue of an idle braine.
I am not woon to spend my youth in warre,
By which our predecessors famous are:
It tempt's not me to search the brabling laws,
Or at the barre to quarrell in a cause:
These studies mortall are, and transitorie,
When mine shall purchase me eternall glorie.
Whil'st Ida stands, or Tenedos hath name,
Or Symois streames shall run, so long thy fame
(Meonides) *shall liue, whil st graine shall grow,*
Which men with sythe or sicle, reape or mowe:
Whilst vineyards grapes, and these grapes yeeld vs wine,
Famous Ascræus, *euen so long shall thine.*
Battiades, *the whole world shall impart,*
For what he wants in wit he hath in art.
No losse can chance to thy Cothurnate straine,
Oh Saphocles: *nor* Aratus *thy vaine.*
The honours by the Muses you haue wunne,
Shall last, if not outlast both Moone and Sunne.
Whil'st ther's a craftie Seruant, or hard Sire,
Fat Bawde, or merrie Whoore, men shall admire
Menander *thee;* Ennius, *although obscure,*
And weightie Accius, *you shall both indure.*
All shall reade Varro *that but heare of Greece;*
In him, the first ship lancht to fetch the fleece.
Then shall, Lucretius, *thy bright fame decay,*
When all the world shall perish in one day.
Whil'st Rome triumphant o're the world shall bee,
So long, ô Maro, *shall the world reade thee.*
Whil'st Cupid *shall beare shafts or amorous fire,*
So long Tibullus *shall thy Muse respire.*
Gallus *in the East, and* Gallus *in the West,*
With faire Lycoris *whom he loued best,*
Shall both be famous. Whil'st theres Tree, or Stone,
Or Plant, or Hearbe, or Ground to tread vpon,
When Flints consume, and when the Plow shal wast
And be forgot, yet Numbers still must last.
Vnto the Muse, euen Monarchies must yeeld,
And glorious Tpiumphs purchast in the field:
To her yeeld Tagus with thy golden shine,
You Terrhene are, and onely she diuine.
Let then the vulgar, what is vile admire,
That nothing else saue earthie drosse desire.
Gold-hair'd Apollo *with full hand shall bring*
My flowing cup fill'd from the Muses spring.
And crown'd with myrtle, I shall now be sung,
And be made frequent in each louers tongue.
Enuie the liuing sole detracts, but Fate
Concluding life, she likewise ends her hate,

And

And then her rancour is no longer fed,
When liuing Honor ſhall maintaine vs, dead:
And when my Funerall Rites their laſt fires giue,
Then ſhall the greatſt part of my ſelfe ſtill liue.

And this perpetuitie of Fame, which *Ouid* in giuing to others, likewiſe attributes to himſelfe, is that which all the truly Noble, Chaſt, Wiſe, Vertuous, Learned, and Religious Virgins, Wiues, and Matrons haue propoſed as their iuſt Reward; who lift their thoughts vpward, and deſpiſing the Frailties, Vncertainties, and Vanities of the Earth, ayme their Meditations, Contemplations, and Pious Actions at the ſublimities of Heauen.

Opus Excogitatum, Inchoatum, Explicitum, Et a Typographo excuſum, inter ſeptemdecem ſeptimanas.

LAVS DEO.

a/c