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A Treatise of Specters

Bromhall, Thomas

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Of the Dreams, Visions, Revelations, and other such kind of Legerdemanes
and mockeries of Evil Spirits

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Of the Dreams, Visions, Revelations,
and other such kind of Legerdemanes
and mockeries of Evil Spirits.

Agamemnon, leader of the *Greeks* against *Troy*, when he had taken *Briseides* from *Achilles*, *Thetis* interceding *Jove* for her son, that he would subject the *Græcians* to the *Trojans*, till they really perceived, and found by wofull revenge, what losse, trouble and vexation they had caused to *Achilles*, by their injurious dealing with him: *Jupiter* sends a dream to *Agamemnon*, wherein he commands him to draw out his Army, *νῦν δὲ κἄν ἔλοι πάλιν εὐρυδύμνον Τροίαν*, for now he should take *Troy*. *Jove* cannot lye, (that he till well knew) yet he well saw that he could not take the City that day: *Jupiter* plaid or sported with him by the abstruse meaning of the word; for the adverb *νῦν*, signifies in the Greek, not onely present, but instant; and hath that latitude, that it signifies past, and not much past; and to come, and not far off; *Jupiter* therefore meant by *τὸ νῦν*, the tenth year, which was then present, which was not long from the destruction of *Troy*. But *Agamemnon* interpreting, or construing his Dream to mean the present day, he drew out his Army immediately, and received a great overthrow: *Iliados. β.*

Cyrus King of the *Persians*, leading an Army against the *Massegetians*, being at rest, dreamed, that he saw *Darius* the eldest son of *Hystaspes*, having two wings, with the one whereof he overshadowed *Asia*; and with the other, *Europe*. This *Darius* being twenty years of Age, at this time was left by his father at *Arifstimentum* in *Persia*; *Cyrus* awakened out of his dream, and suspended with this nocturnal vision; and casting many wayes what should be the meaning thereof; at last said, That thereby was revealed to him from the gods, that *Hystaspes* and his son *Darius* did lye in wait to surprize him and his Kingdom, he used therefore his utmost endeavours to return into his own Countrey, the *Massegetians* being conquered, and leaves his son in his place; but that Vision foretold, That *Cyrus* should be shortly overthrown, and that ere long *Darius* should obtain his Kingdom: which came to passe, after a short reign of *Cambyses*, which came betwixt this and *Darius* his Conquest. *Sabellicus, lib. 6. Ennead. 2.*

Socrates

3. **S**ocrates foresaw in his dreams, that his Scholler *Plato* would be an excellent Orator and Philosopher; for the day before (he being brought to him by his father) *Socrates* in his dream saw a white Swan fly into his bosome, which by his muscally striking of his wings, filled the Ayr; which Dream, as soon as *Plato* was brought to him, he declared. *Pausanias in Atticis.*
4. **H**ippocrates in his Epistle to *Philopomenes*, relates his Dream thus; That meditating solicitously of *Democritus*, (to whom being called to cure the *Abderitani*, he saith, that health would meet him in the morning). I saw, quoth he, *Esculapius*, and as we were both before and even at the ports of the *Abderitani*, *Esculapius* appeared not, as his pictures speak him, mild and gentle, but with squalid habit, and an horrid aspect; and there followed him Dragons, a fierce kind of creeping creatures, of huge length, hissing in deserts and lawnes; he had in his company likewise, men that followed him with boxes of medicaments handsomely closed up: immediately he reacheth forth his hand to salute me, which, God knowes, I most joyfully imbraced; I desired to wait upon him, and to serve him in his administering Physick; but he answered, for present 'twas not needful; for this goddess of mortals and immortals will conduct thee, being a stranger: Whereupon turning myself, I beheld a goodly fair Lady neatly and gloriously adorned, about whose eyes there appeared such a circle of shining splendour, that exceeded the glorious brightnesse of Stars. He thereupon departed, but the Lady taking me kindly by the hand, leads me on a grave pace through the City; and when we approached near a house, wherein I thought I should have been entertained, she departed like a ghost, saying, To morrow I shall find you with *Democritus*. To whom as she was going away, I said, Dear Lady who are you? and how may I call you? *Truth*, sayes she, but she that thou seest coming towards thee, (and presently another Lady not uncomely appeared to me, of a more bold aspect, and more fierce) whose name she told me was *Opinion*, and that she lived with the *Abderetani*. When I therefore awaked from my Dream, I conceived the interpretation of it to be, That *Democritus* needs not a Physitian, God departing from administering of Physick, when there is no matter or sicknesse which requires it; but that *Truth*, which alwayes dwelleth with *Democritus*, saith he, is in health; and that *Opinion* which saith he is sick, remaineth amongst the mad *Abderetani*.
5. **A**lexander was descended from *Hercules* by *Carinus*, and from *Eacm* on his Mothers side by *Neoptolemus*, as it was verily thought. It is reported, that when *Phillip* King of *Macedon* first courted *Olympiades*, taken with her beauty, (by the help of her brother *Arybba*, whom *Diodore* in his sixteenth book calleth *Arymba*) whose friendship he obtained, he stole her away from her Parents,

rents, and married her, and that the night before they enjoyed nuptial rights, in a dream he thought he saw *Jove* touch his belly, being descended from Heaven in thunder; whereupon there was a huge fire which arose, and presently dispersed it self into flames all about. The same *Philip*, a short time after his marriage, dreamed, That he sealed his Wives belly, and that the sculpture of the seal, as it seemed to him, was the Image of a Lyon; which vision he declaring to some that took upon them the interpretation of dreams, they advised him to set a strict Watch or Guard upon his Wife; but *Telemesus* said, She would bring a Lyon-like child, for that no vain thing is to be sealed; therefore the dream signified, that she would have a child of perfect animosity and courage. *Plutarchus, in Alexandro.*

Sophocles did often dream, that *Hercules* speaking to him by name, called him thief, because he had stolln a golden vessel out of his Temple. And that being detected and brought before the State, he confessed himself guilty of the theft whereof *Hercules* accused him; wherefore from that time ever after, the Temple was called by the name of *Hercules* his Temple. *Fulgosus, lib. 1. cap. 5.* 6.

Anneus *Seneca*, a Senator of *Rome*, being commanded by *Claudius*, the Emperour, to undertake the Tutorship of *Nero*, as yet a child hopefull, by a towardsly genius; the night after he received him, (as 'tis reported) he dreamed, that he had to his Scholler *Caligula*, whose famous cruelty had appeared to the World: Not long after the conditions and manners of *Nero* changing, or rather being detected, appearing, he proved himself to have a soul void of humanity; infomuch, that it was admired, because he was so like *Caligula*, how it could otherwise come to pass, but by the transmigration of *Caligula*, his soul out of Hell, into *Nero*. *Petrarcha ex Suetonio & Dione.* 7.

Eudemus a *Cyprian*, a familiar friend of *Socrates*, travelling into *Macedonia*, cometh to *Phera*, a rich and famous City of *Thessaly*, but oppressed and brought somewhat low, by the inhumane tyranny of one *Alexander*, he was there taken with such heavy sickness, that Physicians despaired of his health; who thus afflicted, dreams, that he saw a gallant young man, who coming to him, assured him of three things to come, That he, though now extremely sick, should shortly recover his health; That the Tyrant of that City should dye within a few dayes; And that he within five years should go to his own Country. And the two first did manifestly come to passe accordingly; for he beyond all hopes recovered his health; the Tyrant was slain by his Wives brothers; the third was somewhat more obscure; for about the end of the fifth year, as he was going from *Sicily*, where he then lived, to *Cyprus*, he was taken out of this World by Wars at *Syracusa*: we find, that Interpreters of Dreams excuse the not coming of *Eudemus* home accord-

ing to the dream, by saying, That by death his soul was delivered from the bonds of his body, and returned to her Countrey. *Petrarcha.*

9. *Aspasia*, the daughter of *Hermotimus*, after her Mother *Phocensis* dyed in labour, together with her child, being educated in penury, and want of a Parent, yet modestly and handsomely she often dreamed, that she saw one, who told her, that her fortune should be such, that she should be married to a gallant and honest Gentleman; it chanced to the Maid, that a swelling rose upon her very chin, most ugly to behold, which was a cause of much grief both to her father and her: whereupon her father brought her to a Physitian, who undertook to cure her, upon condition that he should give him three *Staters*, (which is worth seven shillings of our English coyn) for his pains; When the father said, 'Twas more then he had, the Physitian dismissed the young Maid uncured, who thereupon was most grievously tormented, so that she ate nothing; that night, an opportune sleep seizing upon her, she had a Vision, wherein she heard these words. *Be of good courage, and trouble not your self with Physitians, but take a Rose of Venus, and beating it together into a salve, apply it to your swelling.* Which when she awaked, she accordingly performed, and her swelling was clean taken away, and *Aspasia* so far transcended all the Ladies of her time, in glorious beauty, vertuous life, and incomparable carriage, that *Cyrus* King of the *Persians*, enamoured with her excellencies, first married her, and after his death *Artaxerxes* took her to Wife. You may read the Story elegantly set forth by *Ælianus de varia historia, lib. 12. à principio.*
10. **I**N the time of *Plinius*, the Mother of a certain Souldier who served in the Prætorie, dreamed, that she ought to send to her son the root of a wild Rose-Tree, or Sweet-brier, which she had seen and observed in a Grove the day before by reason of its beauty, to drink in milk; This happened in *Laretania*, being the nearest part of *Spain*. And it came to passe, that this Souldier having been bitten with a mad-dog, whereby he grew so ill, that he began to fear the waters, and shew many symptoms of his infirmity; he received a Letter from his Mother, wherein she desired him to make use of the Medicine which was shewed her in his Vision; which he observing, and performing, became presently free from the misery he was in; and not onely he, but any that afterwards upon like occasion, made use of that medicine. *Plinius, lib. 25. cap. 2.*
11. *Æsculapius* of *Athens* prescribed by Oracle to *Plutarch* an *Athenian*, and *Domnius* a *Syrian*, who bruised by I know not what chance, did spit blood, that they should be filled with Swines-flesh; but *Plutarch*, though by the Law of his Nation he was not forbidden Swines-flesh, and therefore might have made use there-

of

of according to the prescription, utterly refused it, and awakened from sleep, stretching forth his arms in his bed, and beholding the Statue or Image of *Esculapius* (for he lay in the porch or entry of the Temple) he said, Why didst thou prescribe this cure to an Hebrew or Jewish Lord? for neither hadst thou bid him to be filled with Swines flesh. Which words when this man had spoken, *Esculapius* (a most sweet sound being uttered out of the Image) prescribed him another way of curing the disease. But *Domininus*, having followed the dream otherwise than the instructions of the *Syrians*, do lead unto, not the example of *Plutarch*, he both then and ever afterwards ate that flesh: and it is reported, if at any time it had ceased one day, the disease to have waxed worse, untill they were fullfilled. *Suidas*.

A Certain *Persian*, *Epixyes* by name, a Noble Lord of the upper *Phrygia*, laid wait for *Themistocles*, going down unto the Sea by reason of businesse pertaining to *Greece*, after that he fled to *Xerxes*, *Pisidians* being long since provided, who in the Town, which they call [*Leontocephalon*] (that word signifieth the heads of Lyons) that they might kill him, walking in the night. To whom they say, the Mother *Idea* being set before him by a dream, to have said; O *Themistocles*, avoid thou the head of Lyons, least thou run into the Lyon. For this thing therefore I require from thee the hand-maid *Mnesiptolema*. From whence *Themistocles* being overwhelmed with fears, the goddesse, being worshipped, declined the Kings way, and being gone past that place, he now sat down with others in the night. But when one of the beasts which carried his Tent, had slidden into the River, the servants of *Themistocles* opened the arris hangings, being made wet, to dry them. In the mean time the *Pisidians* run to them with their Swords. But when they could not sufficiently see through those things that were dried, unto the Moon; They thought they were the Tents of *Themistocles*, and that they should find him resting within; when as now going nearer privily, they carried away the Arries, the servants being intentive, flew upon them, and quickly took them. So he having rid himself of the danger, in reverence of the goddesse, which had been presented before him, he built the Temple of *Dyndimena* at *Magnesia*, of whom he made his daughter *Mnesiptolema* a Nun. *Plutarch*, in *Themistocles*.

L. *Lucullus* going to *Hellepont*, built or fitted a Navy for the *Mithridatick* war. Being brought to *Troas*, he turned aside in the Idoll Temple of *Venus*. Being asleep in the night, he seemed to see the Goddesse standing by him; who said,

*Why sleepest thou, couragious Lion here,
When num'rous Dogfish is next present there.*

He arising, his friends being called unto him, put forth the dream,

it being as yet night. Some of *Troy* were also present, who shewed him, that there were five of the King's Gallies with Oars at the Haven of the *Achaians*, thirteen which bent their course into *Lemnos*. Therefore he presently lets loose, and obtained these; he killed their Lievetenant or chief Commander. *Isidore, &c. Plutarch in Lucullus.*

14. **M**. *Arcorius*, a Physitian of *Augustus Caesar* (when two Armies of the *Romans* had stood in the fields of *Philippi*, here the Army of *Octavius* and *Anthony*, there of *Brutus* and *Cassius*, and the next day they were to joyn battell) received a Dream from *Minerva*, that he should warn *Octavius* labouring with a grievous disease, least by reason of health being against, he should not be present in the next battell. The which when *Caesar* had heard, he commanded him to be brought in a horse-litter into the battell, in the which while (for the getting glory) he had watched and warded above his strength, he was freed of his disease, and was freed from the Souldiers of *Brutus*, thinking of his murder, and robbing his Camps, and striking thorow the empty Horse-Litter with Arrowes and Darts. *Cicero, Book 3. Of Divining, in Augustus.*

15. **S**eleucus was the son of *Antiochus*, who was one of *Alexanders* Captains. He had *Laodice* for Wife; who, that night in which she conceived *Seleucus*, it seemed to her, being at rest, that she lay together with *Apollo*, from whom she had received a ring ingraven with the shape of an Anchor, and that he was found in the bed, and to be kept with diligence. *Laodice* gave him unto *Seleucus* (being well taught concerning his birth) going with *Alexander* into *Asia*. It is added, that *Seleucus*, and those begotten by him, had their thigh marked with a naturall Anchor.

16. **W**hen the *Romans* being once shut up in difficult places by the *Sannites*, were greatly pressed upon; *P. Decius*, then Tribune of the Souldiers, he saw himself in his sleep, to lye between most thick wedges, dying with much glory. By which dream, the most valiant man, most thirsty after glory, yet not so much affrighted, as encouraged unto the desire of his promised end, began to decline no kind of danger: and being admonished by friends, that he should fight the more warily, he opened unto them his dream and purpose. Then notwithstanding being (beyond thought) unhurt he brought the army out safe from the jaws of their enemies. But after three years passed between, the late truth was brought to sleep. For in the *Latine War*, himself being Confull, sacrificed himself for the Common-wealth; and being brought into the middle of the enemies Armies, he dyed with such glory, that he stirred up his son unto the like desire of an hereditary death. These almost after this manner, are both written in the *Annals of Rome*, and related by *Tully*.

C. Gracchus

C. *Gracchus* saw the shape of his brother *Tiberius* (who was killed in the sedition of the field Law) in his sleep, saying. He might delay as much as he would, yet he must perish with the same death, by which he had died. Which also happened. For when after most destructive Lawes published, he had possessed the Mount of *Aventine* with an armed multitude, by *Lucius Opimius* he was slain. *Cicero* in Book 1. Of Divination. *Plutarch*, in the life of the *Gracchians*. 17.

C *Alpurnia* the Wife of *Julius Caesar*; saw in her rest, that night which was the last he lived on the Earth, that he was slain with many wounds, laying in her bosome: and being exceedingly affrighted through the cruelty of the dream, ceased not to intreat him, that the next day he would abstain from the Court. But he not moved with a Womans dream, thought to do that, he earnestly desired to go to the Senate, in which the hands of *Parricides* were brought on him; where, by *Brutus* and *Cassius* he was slain. *Valerius*, Book 1. chap. 3. 18.

L. *Cornelius Sylla*, not onely foresaw his death, but also wrote somewhat of it: For in the twenty second Commentary of deeds done by him, two dayes before he deceased, he set to the last hand; and saith, the *Chaldeans* foretold him, That where he had famously lived, he was to depart in the flower of happiness. He telleth also, That his son, who had dyed a little before *Metella*, was seen in a dream to stand by him in an unusual garment, and to have prayed his father, that he would lay aside cares, and would go forward with him to his Mother *Metella*, there with her to live in rest. *Plutarch*, in *Sylla*. 19.

A Beholder of Playes, who standing in the place of beholding, had mused in his sleep, that he was slain by a sword-player who seemed to be present; by and by he told the sitters by, that he had seen the Dream; so being killed by him with an Eel-spear, he taught by experience, the vain dream to be true, by a miserable issue. *Alexander*, book 3. chap. 26. 20.

Great *Sfortias*, the day before he departed from *Orthona* against *Braccius*, who besieged the City *Aquila*, in the year 1425, dreamed about the morning, That being overwhelmed with a deep heap of waters, was conversant in the greatest danger of his life, and to have beheld a man in a Gyant-like shape very like to *D. Christopher*, of whom even with a great and often repeated voyce, he besought help in vain. But he being nothing warned by his dream, departing by *Orthona*, in the crosse passage of the small River *Apernus*, (which at this day hath its name from the Town *Piscaria*) while he brought help unto a Lad, his Armour-bearer being in jeopardy, his right hand being stretched forth, pitching in the 21.

the muddy Foord, his horse, although famous, failed in his hinder legs, and so his armour weighing him down, he was drowned. *Jovius, in his Life.*

22. **M**alpaga, an Archer, was not an unacceptable servant unto *Galeatius Sfortias*, Duke of *Mediolum*, among his household-servants. This man, the day before that *Galeatius* was killed, he saw in the night, at the time of rest, as if himself had been present at the thing, him being thrust thorow with wounds made, to be put together with his father in the same Coffin. That which afterwards he waking beheld to be done, *Galeatius* being dead, while a proper coffin was made for him. Which sight, the same *Malpaga*, before the Duke was killed, being through fear astonished, had told unto his Earls. *Fulgosus, B. 1. ch. 5. Of Examples.*
23. **M**ark-Archon *Taurell*, Earl of *Guastella*, when he warred in the Kingdom of *Neapolis*, in that War which *Ferdinand* the Elder, King of *Arragon*, waged with *Renatus* King of *Andegavia*, in the standing Camps, which he had in the Country of the *Bruicians*; arising in the morning from his bed, he told those his Souldiers who had stood about him, that he saw in his sleep, that he was drowned in the water: and therefore decreed to abstain from swimming, to which he had accustomed himself. But when at noon-day after sleep, being cloathed with a Souldiers warlike garment naked from above, he had come to walk to the neighbouring Lake, and saw some of his Souldiers swimming, being unmindfull of his night-dream, and perchance the destinies so drawing him, letting himself down with some others into the Lake to swim, according to the dream that he had seen, he was drowned, when as none of his Souldiers could bring him help. *Fulgosus, bock 1. chap. 5.*
24. **H**orace *Perusine*, servant of the Feasts or Junkets unto *Alexander of Medices*, Duke of the *Florentines*, a little before that he was killed by *Lawrence of Medices*, was vexed with a Fever, from a vapour, as is meet to be believed, of black choler, he had a sight thrice in the night, in the which he beheld the Prince to be stabbed by *Lawrence*: Which images of things, drave the sick-man, that he told it to *Paschall* the Prince's Physitian, to be related to the Prince. But *Paschall*, carefully doing duty, found the Prince in that mind, that he said it was a fable of a dreaming sick man; admiring, why the whole house had conspired together for hatred of *Lawrence*: *The Supply of Sabellicus, book 22. out of Jovius.*
25. **B**aptista of *Cardanum*, studying at *Papia*, on a certain night, as soon as he arose, tryed to kindle a sparkle of fire. In the mean time he heareth this voyce, Go, my son, go to *Rome*. And he saw a great bright-esse, like a bundel of burning chaff. He being affrighted, his fire-light being laid aside, lay hid under the bed,

bed, untill his chamber-fellows returned out of the University. When they returned, thinking him to be sick, they knock at the door, he openeth it. Straightway, to them enquiring the cause, he answereth, He thought his Mother to be dead, and told what he had seen and heard, and also wept. They turned the thing into a jest; partly laughing at him, partly comforting him. The day following, when as yet he had not received a message concerning his Mothers sicknesse, he was certified of her death, that she breathed out her soul in that very hour, wherein he had perceived these things. The Town of *Cardanum* is absent from *Papia* forty two miles. *Cardane*, Of the variety of things, booke 15. chap. 84. tells this of his Kinsman.

Ulysses after his return into his Countrey, being affrighted with often contrary dreams, called together most skillfull Interpreters, telling, that a certain Image was seen by him, of a very laudable beauty, between the countenance of a man and a god, suddenly to be sent forth out of the same place. The which, to him desiring to embrace with the greatest desire, and stretching forth his hand; it was answered unto him in a man's voyce, That such a conjoyning was wicked, because it was of the same bloud and birth: for thereby the one would destroy the others work. And then to him more eagerly, asking it, and desiring to learn perfectly the causes of that thing, a certain sign arising from a male, came between his sight, and that second power or jurisdiction of his cast upon him, to have disjoyned both. Which thing, all who were present, pronounced to be destructive with one mouth, warning him to take heed of the layings in wait of his son. So, *Telemachus* by his fathers will, is banished into the fields which were in *Cephalenia*. He himself going apart into hidden and separated places, endeavoured to avoid the force of the Dreams. At the same time, *Telegonus*, whom being sprung from *Ulysses*, since had brought up at the Island *Acaea*, when he was of ripe years, going to search out his father, came to *Ithaca*, bearing in his hands a certin spear, whose top was armed with the bone of a Sea turtle, to wit, a token of honour of that Island, in which he had been brought up. Being instructed where his father *Ulysses* lived, by the keepers of the ground, being at his first passage more mistrusted, is forbidden, when as he more eagerly resisteth, he is on the contrary repulsed, he begins to cry out, It was an unworthy act that he should be forbidden from the embracement of his father. So *Telegonus* being thought to come to bring force on the King, he is more sharply resisted, for it was not certainly known to any, that *Ulysses* had also another son. But the young man when he saw himself the more exceedingly, and by force, to be repulsed, being raised up through grief, killeth, or being greatly wounded, weakeneth many of the keepers. Which things after they were known to *Ulysses*, he thinking the young man to have been sent by *Telemachus*, going forth of doors, casts the Lance which he had wont to carry for his own defence

26.

fence, against *Telegonus*. After that, the young man escaped this stroak, he sends a notable dart against his present father. When *Ulysses* fell down with the stroak, he gave thanks for his fortune, and confessed it was very well done by him, because being slain by the force of a strange man, he had freed *Telemachus*, a most dear son to him, from the wickednesse of parricide. And holding back the residue, he asketh the young man, who he was, and from what place risen, who durst kill *Ulysses* the son of *Laertes*, famous for counsel and war? *Telegonus* then knowing it was his father, tearing his head with both his hands, uttered a most lamentable weeping, being exceedingly tormented for the death brought by him on his father. *Didys*, in book 6.

27. **P**indare, a Lyrick Poet, his age being now finished, seemed to see *Persephone* to stand by him in his sleep, and to complain, That she onely of all the gods was not adorned with his verses. But when he had come unto her, he should also make an hymn on her. Indeed, a little after, and even before the tenth day from that dream, he finished the duties of life. There was at *Thebes* a certain old woman, joynd to *Pindare* by kin, and very much exercised in singing forth many of his songs. *Pindare* shewing himself to her at the time of rest, sung a song on *Persephone*. She being presently awakened, wrote down all things which she had heard *Pindare* singing, through a vision in her sleep. Truly in that song, amongst other surnames of the hell-goddes, is *Chrysenius*, to wit, from the golden rains; which thing, it is sufficiently manifest, to have served for the snatching away of *Proserpina*. *Pausanias*, in his *Bœoticks*.

28. **U**nto *Phayll* King of the *Phocians*, after the Temple of *Delphos* was spoiled, he scarce as yet having come to his command, such a thow by a dream, was set before him. Among the things offered to *Apollo*, there was a very old image of brass, of a man, whose flesh being consumed, his bones alone were left. They of *Delphos* said, it was dedicated by *Hippocrates* the Physitian. *Phayll* seemed to see himself made like to this. And a few dayes after, pining away with leanness, he fulfilled the issue of the dream. *Pausanias*, in his *Photicks*.

29. **A** little before the destruction of *Messena*, in the twenty first year of the War, *Aristodemus*, King of the *Messenians*, seemed at the time of rest, to see, when as now arms being taken up, he was to go forth to battle, the intrails of sacrifices being placed on a table, his daughter (whom six years before being sacrificed for the safety of his Country, he had slain with his own hands) standing by him in a black or mourning garment, and her breast being naked, shewing her wounds: and then the intrails being removed from the table, the weapons being withdrawn, her self to be endowed with that golden crown and white garments. He therefore thought this dream to betoken death unto him, because the *Messenians*

nians lift up the Nobles being crowned, and covered with a white garment. And without delay, when by the devoting of his daughter, he saw he could nothing profit his Country, at his daughter's Tomb he brought death on himself. *Plutarch. in Cleomenes.*

Alexander King of Macedonia, first knew by a dream, that the right hand of *Cassander* would prove mortal to him, before that in the end he felt it. For he thought himself to be killed by him, when as he had never seen him. At then, sometime coming between, after that he had come into view, the image of his night-fear being disclosed; as soon as he knew it to be the son of *Antipater*, a Greek verse being added, which raiseth up the truth of the dreams, he beat back the suspicion of poysoning now prepared against his head; whereby it is reported he was slain with the hand of *Cassander*. *Valerius Maximus, book 1. chap. 7. Sabellicus, book 6. Ennead. 4.* 30.

Alcibiades taking a sleep, thought himself in his sleep to be covered with the cloak of his Concubine. The truth whereof straightway followed. For *Critias*, when he saw *Alcibiades* very much to prevail in favour and authority, endeavoured to take him out of the midst of them. Therefore he sent *Tisimen* (or as others name him, *Susametes*) and *Bagous*, that they might kill him. He when he was with his Leamond, being killed in her bosom, and was cast away unburied, was covered with the garment of his Concubine. *Justine, book 5. Plutarch. & Probus, in his Life.* 31.

That was an effectual Image of rest, which brake the courage of King *Cræsus*, first with the greatest fear, and then also with grief. For of his two sons, he thought that *Alys* the more excelling both in great nimbleness, and endowments of body, and ordained for the succession of the Empire, was taken away from him by the sword. Therefore whatsoever did belong to avoid the bitterness of a denounced slaughter, the father's care in no part ceased to turn away. The young man was wont to be sent to wage Wars; he was kept at home. He had an Armory filled with plenty of all kinds of weapons; that also he commanded to be removed. His Earls used to be girded with the sword; they were forbidden to come near. Yet necessity made way for mourning. For when a wild Boar of huge bignets wasted the tilled places of the Mountain *Olympus*, with often destruction of the Country-people; and help was humbly besought of the King against the unaccustomed evil, the son wrested by force from his father, that he might be sent to slay him, indeed so much the easier, because the cruelty not of the tooth, but of the sword, was laid up in fear. But while all were diligently bent on a sharp endeavour of killing the swine, a stubborn chance of a hovering force, turned the lance sent from *Adrastus*, that he might smite the wild beast, out of the right way into
H h him: 32.

him; and indeed would have that right-hand especially aspersed with the fault of a wicked murder, unto whom the defence of the son was committed by the father. *Valer. Maximus, book 1. chap. 7. & Herodotus, book 1.*

33. **P**olycratus, daughter of a Tyrant, of the *Samians*, she seemed to see at the time of rest, her father to be on high in the ayr; who should indeed be washed by *Jupiter*, but, anointed by the Sun. She being affrighted with this vision, warned her father, that he should not go to *Orates* the Governour of *Cambyfes* at *Sardis*. But he obeying not the saying, was fastned to a crosse by *Orates*. *Herodotus, book 1.*

34. **U**nto *Hipparchus* the son of *Pisistratus*, was presented in his sleep, the image of a tall man pronouncing these verses;

Τλῆθι, λέων, ἀτλήσι παδὸν τετλήσι θυμῷ,
Οὐδέτις ἀνθρώπων ἀδικῶν τίαν ἐκ ἀποτίει.

*Bear (Lyon) things unsufferable, suffer with bearing mind:
There is no wicked man, to whom hee'l not repay in kind.*

In the morning he would refer these words to the Interpreters of dreams. But straightway the Vision being despised, he neglected it, and went away into the solemn fight, where, by *Aristogiton*, and *Harmodius, Gephyreans*, he was killed. *Herodotus, book 5.*

35. **S**imon of *Athens*, when as he moved an expedition against the *Persians*, his Navy being now ready, he had such a dream. An angry Bitch seemed to bark at him, and to utter thereupon a voyce mixed of a man's voyce, and a dog's barking, in these words;

Be gone, thou art to be a friend
To me, and to my whelpish kind.

Astrophilus Posidoniates therefore, a divining man, and familiar friend of *Simon*, affirmed death to be foretold him, using this argument: The dog is an enemy to him whom he barks at: but to an enemy none is dear, or a friend, but when he dyeth. Moreover, the mixed voyce, sheweth the *Mede* an enemy, whose Armies are mixt of *Greeks* and *Barbarians*. The end proved the dream to have been true: for not much time after *Simon* dyed of a disease in the siege of *Citium*. *Plutarch, in his Life.*

When

When as a certain one had seemed to repeat a verse of *Homer's* unto *Socrates*; 36.

Ἡματι δὲ τρίτῳ φθὶν εἰσελάον ἴκοιο.

*Thou shalt indeed on the third day
To Phthia come, full fraught with clods of clay.*

He said to *Æschines*, I shall dye on the third day. *Phthia* was the Country of *Achilles*. And his friends endeavoured to persuade *Socrates*, that he should flee into *Thessaly*, because there he had good friends. But he drew φθν, from [φθω,] that is, to kill or corrupt. And the third day after, Hemlock being drunk in prison, he perished. *Laertius, in his Life.*

A *terius Rufus*, a Roman Knight, when a Sword-play was set forth by the *Syracusans*, he saw himself in the time of sleep, to be thrust thorow by the hand of *Retiarius*. And the next day he told it in the place of beholding unto the sitters by. Afterwards it fell out, that in the next place from the Knight, *Retiarius* was brought in by the Sword-player. Whose face, when he had seen the same man said, he thought he should be slain by that *Retiarius*, and forthwith he would depart thence. They, his fear being shaken off, by their speech, brought the cause of destruction to the miserable man. For the Sword-player being compelled into that place, and cast down while he endeavours to strike him lying along, kills *Atterius* being thrust thorow with his Sword. *Valerius Maximus, in the first Book, chap. 7.* 37.

J *ulius Caesar*, not much before he died, in his sleep sometimes he seemed to himself to fly above the Clouds, sometimes to joyn his right hand to *Jupiter*. Moreover in the same night, when he lay in his bed, all the dores of his Chamber, and likewise the Windows being set open, he was affrighted both with a noise and light, and the Moon shining bright, he marketh *Calphurnia* being fast asleep, to utter dark words, and undistinct sighings. She imagined that she lamented him whom she held thrust thorow, in her bosome. Others deny that sight to have been set before her. But when as a Pinnacle had been (by the decree of the Senate) adjoyned unto *Cæsars* house, as *Livy* is Author, as it were for an Ornament, and enlarging it, *Calphurnia* having imagined (at the time of rest that to have slidden down) she seemed to her self therefore to mourn and weep. But when light had approached, she asked *Cæsar*, if by any means it might be brought to passe, that he might not go forth, but might adjourn the Senate unto another time. But if he did esteem her dreams but as a lock of Wool, yet he should ask Counsell of the Soothsayers, and Sacrifices, concerning things hanging over his head; Whence there was some suspicion and fear set before 38.

fore him also, as it seemeth : For he took notice of no superstition before the woman was grieved or vexed for that thing which she then saw. But as soon as the Soothsayers told him, satisfaction could not be made, many sacrifices being now slain, he determined, *Anthony* being sent, to dismiss the Senate. In the mean time *Decius Brutus*, surnamed *Albine*, whom *Cesar*, for the trust which he had to him, had written amongst his second heirs ; seeing he was a companion of the conspiracy of the other ; *Brutus* and *Cassius* fearing lest if *Cesar* should passe away that day, the matter would have been told abroad, he mocked the Soothsayers, and reproved *Cesar* ; and being taken by the hand, led him forth. And so that day, in the Court, being thrust thorow, with many wounds he was wretchedly slain. *Plutarch.*

39. **C**esar being slain, the people diligently sought after the conspirators being hidden. *Helius Cinna* the Poet, one of *Cesar's* friends, had the night before, a fearefull dream. It seemed to him that he was invited by *Cesar* to supper ; but when he refused, he was led by the hand against his will, and struggling. This man, hearing the body of *Cesar* to be burnt in the Market-place, although he had his Vision mistrusted, and was also held with a Fever, came for the honours sake of him into the Market-place. As soon as he was seen one of the common people told his name to another which asked him, he to another : straightway it spread through all, that this man was one of *Cesar's* smiters. For there was among the Conspirators, another of his surname, *Cornelius Cinna* : whom because they thought this was he, by and by, a violent force being made, they in the very market-place, tore him in pieces. *Plutarch. in Cesar & Brutus.*

40. **N**ero (Provinces a little after falling off from him) was affrighted with evident signes of Dreams, and significations of things to come, and all things both old and new, he never wonting to dream before. At length his mother being killed, he saw at the time of rest, a Ship, the stern by violence wrested from him governing it, and to be drawn by *Octavia* his wife into the most narrow dark places. And by and by to be filled up with a multitude of winged Ants, sometimes to fetch a circuit from the Images of Nations dedicated to the Theatre or view of *Pompey*, and to be driven away in their progresse : an ambling Nag, in which he very greatly delighted, the latter part of his body transfigured into the form of an Ape, and onely his head being whole, to utter forth shrill neighings. *Suetonius.*

41. **G**alba the Emperour, a little before his death, had set apart out of his Treasure, a Jewell set forth with Pearls and pretious stones, to beautify his *Tusculane-Fortuna*. That on a sudden as more worthy of a famouser place, he dedicated unto *Venus* of or in the Capitoll. But the next night he saw *Fortune* complain in his

his sleep, of the Jewell being taken away: and in good earnest to threaten, that she would snatch away himself, and also those things which he had given. The Emperour being affrighted in the dream, most early in the morning, those being sent before, who should make ready the Divine thing, ran into *Tusculanum*: and he found nothing besides warm embers on the Altar, and an old man clad in black beside it, holding Frankincense in a Glasse dish, and unmixt Wine in an earthen cup. *Suetonius.*

Domitian dreamed that *Minerva* departed out of the holy place, denying that she could defend him further, because she had been disarmed by *Jupiter*. The same man dreamed, that a Countrey-man came to him with a Sword, and *Minerva*, who was placed in his Chamber, to have cast away her weapons, and the same to go down out of a Chariot, which was drawn with black Horses, into a great gaping of the Earth. He was presently slain by his layers in wait. *Xiphiline*, in his life. 42.

Anthonj *Caracalla*, Emperour, a little before that he was thrust thorow by *Martial*, Tribune of the Souldiers, and prepared a setting forward out of *Antioch*, his father *Severus* stood by him with a Sword in his sleep; and saith, Even as thou hast slain thy brother *Getas*, so will I kill thee. *Anthony* therefore awaking out of sleep, never doubted the end of his cruelty, and life to be at hand when as before also the Diviners had foretold the like things. *Dion. Nycaen.* 43.

Dionysius of *Syracusa*, as yet containing himself within a private habit, a certain woman *Hymerea*, of no obscure stock; while she took rest, in her opinion climbed up to Heaven, and there the seats of all the gods being viewed, she takes notice of a mighty man, of a yellow colour, a freckled face, bound with Iron chains, covered underneath with the Throne and feet of *Jupiter*. And the young man being asked what Captain, the favour of beholding heaven had used, who he was? She heard that he was a cursed destiny unto *Sicily* and *Italy*, and that being loosed from bonds he was to be a destruction unto many Cities. The which dream she the day after by speech divulged. And then, after that fortune, an enemy to the liberty of the *Syracusans*, and hatefull to the lives of guiltlesse ones, cast *Dionysius*, being freed from his heavenly custody, as it were a certain Thunderbolt, into idleness and rest, as soon as *Hymerea* beheld him entring the walls among a dissolute rout, for the honouring and beholding of him, she called out, this is he whom she had seen in her sleep. That thing being known, made the Tyrant carefull to take the woman out of the way. *Val. book 1. chap. 7.* 44.

When

45. **W**hen Cicero followed Julius Caesar into the Capitoll, and told him, the last night Jupiter was seen by him, who with a Golden chain had let down a little boy of a wonderfull towardnesse from Heaven, unto the Gate of the Capitoll, unto whom he had afterwards given a whip in his hand: *Octavius* being then beheld whom *Caesar* had brought into the Capitoll for paying a vows sake, he knew that to be him whom he had seen in his sleep: His triumphs and Son, being truly a scourge to the too much proud Nobility of *Rome*, made *Cicero* his dream certain. *Fulgosus*, book 1. chap. 5. & *Xiphil.* in *Augustus*.

46. **Q**uintus *Catulus*, the Capitoll being dedicated, at the time of his rest, he saw Jupiter to have chosen one out of many children cloathed in Purple robes, to whom he had given the *Roman* ensigns to be carried in his hand, and the night following, when sleeping, he would drive away that very child out of Jupiters bosome, Jupiter said, that he should not remove the child, because he kept him for the safeguard of the *Roman* Commonwealth. On the morning following, he by chance lighting on *Octavius*, by his shape and garment knew, that that was he, whom he had seen at the time of sleep. *Fulgosus*, book 1. chap. 5. & *Xiphilin*.

47. **S**leep shewed unto *Vespasian* the father, his own Royall office; and of his sons. For when he was as yet a private man in *Achaia* with *Nero*, he saw it told him (at his rest) by an unknown person, that his happinesse shall begin when a tooth should be taken away from *Nero*. Therefore being awakened, he on whom he first happened, was a Physitian, who shewed him a tooth that he had pulled out of *Nero*. Therefore not much after the death of *Nero* followed, likewise of *Galba*, and after them the discords of *Otho* and *Vitellus*, yielded the first beginnings and strength to *Vespasian* for rule. *Fulgosus*, book 1. chap. 5. Moreover *Nero* himself saw (at rest) Jupiters Chariot to be sent into the house of *Vespasian*: which words when they wanted interpreting, *Josephus* the Jew said they did betoken the *Roman* Empire to *Vespasian*. *Xiphiline* in *Vespasian*.

48. **J**ulian being chosen Emperour by the Souldiers in *France* against his will, said to some of his more dear friends; On that night which had gone before the day of his being declared Emperour, a certain likenesse (was seen by him) of some Genius or Paynim, which said these words unto him in a chiding manner: Ere while (*O Julian*) I attend at the porch of thy house, hiddenly much delighting to increase thy dignity, but as often as being repulsd, I have departed: and (the opinion of many agreeing) neither now indeed am I received, I will go cast down and sorrowfull; yet that I will keep in remembrance in my heart, that I will dwell no longer with thee. *Cuspinian*.

Neptune

N Neptune seemed unto *Stipo* the Philosopher in his sleep, to be angry: because he had not offered [*Hecatombē*] that is, the sacrifice of an hundred beasts, as the custome was. But the Philosopher being nothing disturbed at this sight, answered: What sayest thou, *Neptune*? Dost thou so come hither as a boy with thy complaint, because money being mutually taken, I have not filled the City with a favour? But according to the bignesse of a familiar thing, I have sacrificed unto thee some very small fishes. At these words *Neptune* smiling, he seemed, his right hand being plucked to him, to have said unto him: For thy great favour, I will bestow on the City of the *Megarians*, plenty of [*Apues*] or very small fishes. The which also they deliver to have happened. 49.

Unto *Hippias* the son of *Pisistratus*, while being a banished man he ambitiously seeks after Kingly Authority, at *Maratho*, a night-shape of his mother, with whom he seemed to copulate, at the time of rest, was brought before him. For which thing the interpreters answered him, that Authority Royall was largely signified unto him, and he being put in mind thereof by his dream, and full of hope, not long after enjoyed the dominion of *Athens*. *Herodotus*, book 6. 50.

The Mother of *Dionysius* of *Syracusa*, when she had conceived him in her womb, she seemed to bring forth a Satyr; and an Interpreter of wonders; being consulted with, she knew with a certain issue, that he was to be the most famous and most mighty of the *Grecian* blood. *Valerius*, book 1. chap. 7. 51.

Astyages *Cyrus* his grandfather by the Mother side, the birth of *Cyrus* having respect unto the Empire of all upper *Asia*, two dreams of his being fore-messengers of it, endeavoured in vain to shake off *Mandanes* his daughter, because he had seen in his sleep, her urine to have overflowed all the Nations of *Asia*, not to a most excelling man of the *Medes*, lest the glory of the Kingdom should be passed over into that family, but by assigning her unto *Cambyfes*, a man of a mean fortune of the *Persians*, and by commanding her son *Cyrus* to be put out; because he (times being quiet) likewise had thought, through the off-spring of *Mandanes*, the vine sprung forth would have increased so far, untill it would over-shadow all parts of his dominion: but truly he was disappointed, by endeavouring, through man's counsels, to hinder the happinesse of his Nephew, appointed unto him by the judgment of the heaven-lies. *Valerius*, book 1. chap. 7. *Herodotus*, book 1. 52.

They

53. **T**hey report, That *Cyru*, King of the *Assyrians*, dreamed, the eldest of Prince or Duke *Hystaspes* his sons, with two wings to overshadow, with the one, *Asia*; with the other, *Europe*. Therefore after his son *Cambyses*, *Darius* the eldest son of *Hystaspes* having obtained the Kingdoms, subdued *Europe* and *Asia*. *Herodotus*, book 1. & *Justin*.

54. **M***itbridates* the sonne of *Ariobarzanes* was a companion to *Demetrius* son of *Antigonus*, and his equal, and had *Antigonus* in reverence, a man evill neither in deed, nor in the opinion of others. An unlucky suspicion happened to *Antigonus*, concerning him by reason of a vain dream. For (at his rest) it had seemed to him, to have set a wide field with branches of gold, from thence first grew golden corn. A little after, he, when he had returned thither, found nothing but stubble; and when he was very greatly grieved, he heard the voyce of a certain one, who said, *Mitbridates*, the golden corn being mowed down, went away into the *Euxine* Sea. He being much troubled, opened that sight to his son, being first brought to an oath of silence: and that thing also, that he determined by any means to kill *Mitbridates*. *Demetrius* (this thing being known) was grievous sorrowfull, and when as he being a youth, according to his manner, being at leisure, had come to him, not daring for the eye of the oath, to warn him by words, drew him apart by degrees from friends; and when they were alone, his Spear being turned upside down, he wrote, he beholding him, Flee *Mitbridates*: and he, the matter being understood, fled away by night into *Cappadocia*. But destiny proved the foolish Dream of *Antigonus* to be true, by and by: for *Mitbridates* possessed a large and good Country, and was the author of the Kingdom of *Pontus*, which the *Romans* under about the eighth King, overthrew. *Plutarch*, in *Demetrius*.

55. **A***ctia*, the Mother of *Augustus* *Cesar*, sleeping in the Temple of *Apollo*, she seemed to be co-mingled with a Dragon, and the moneths for bringing forth being fulfilled, she brought forth. Moreover, before she brought forth, she dreamed, that her bowels were carried on high into Heaven, and were powred forth into the whole World. The same night, *Octavius* saw in his sleep, that he sprang out of his mother's womb. When the Infant was now born, *Nigidius Figulus*, a Senatour, presently foretold unto the Father, the highest royall authority unto his son. *Xiphilin*. & *Sueton*, in *Augustus*.

56. **O***ctavius*, when he led an Army thorow *Thracia*, and had asked counsel of the Oracle of *Bacchus* concerning his son *Augustus*; the night following he presently seemed to see his son more sumptuous than in a mortal shape, with a thunder-bolt and Scepter, and the

the spoils of *Jupiter* the most excellent great, and a chariot covered over with a shining crown of Bay, twelve horses of an exceeding whiteness drawing it. *Q. Catulus*, after the dedication of the Capitol, for two nights together dreamed; in the first, The most excellent great *Jupiter*, many boyes in robes of purple playing together about the *Alar*, separated one, and to have laid into his bosom the singe of the Common-wealth which he carried in his hand; and in the night following, to have observed, that he, the same child being in the lap or bosome of *Jupiter Capitolinus*, when he had commanded to be withdrawn, was forbidden by the warning of the god, as though he should be brought up for the safeguard of the Common-wealth. And the next day beholding *Augustus* meeting him, not without admiration, he said, he was most like to the Lad of whom he had dreamed. Some unfold the first dream of *Catulus* otherwise, as though *Jupiter*, many boyes together cloathed in purple robes, requiring a defender from him, had shewn one among them, unto whom they should bring back all their desires, and had brought his kifs untouched with his fingers, unto his mouth. *Marcus Cicero* having followed *C. Julius Caesar* into the Capitol, he by chance told the dream of the foregoing night unto his familiar friends: a boy of a free countenance, let down from heaven by a golden chain, to have stood at the doors of the Capitol, and *Jupiter* to have delivered unto him a whip. And then suddenly *Augustus* being seen, whom as yet unknown to most, his Uncle *Caesar* had brought to sacrifice, he affirmed him to be he, whose likenesse at the time of sleep was presented before him. *Suetonius*.

IT is agreed amongst all, That *Vespasian* the Emperour was so sure alwayes of the off-spring of him and his, that after daily conspiracies against him, he dared to affirm to the Senate, Either his sons were to succeed him, or none. It is said also, that he saw a certain ballance (at rest) placed in the middle part of the Porch of the Palatine-house, with an equall beam, when as in the one scale, *Claudius* and *Nero* stood; in the other he and his sons. Neither did the thing deceive, when as both commanded so many years, and with the like space of time. They say, *Nero*, in his sleep, was in his last dayes put in mind, that he should bring forth the Chariot to the most excellent great *Jupiter* out of the Vestry, into the house of *Vespasian*, and into the Circle.

A *Drian*, the day before he was ordained Emperour, saw at *Antioch* of *Syria*, in his sleep, a fire to fall from Heaven on the left part to his neck or throat, straightway to creep on the right; with which fire, he seemed to himself to be neither sore afraid, nor hurt. *Dion. of Nicæa, & Xiphiline in Adrian*.

59.

Alexander, while he assaulteth the City of Tyre for 7. months, with Bullwarks, Engines, and two hundred oar-gallies on the Sea side, saw *Hercules*, at his rest, stretching out his hand to him from the wall, and inviting him. *Apollo* seemed to say to many of the *Tyrrians* in the dreams, that they should passe over unto *Alexander*, for neither should those things which should be done in the City be effected by them. But they as traytors of the wickedness found out, bound the Image of *Apollo* with chains, and fastned him to the foot of a pillar with nails, calling him a favourer of *Alexander*. Another shape was set before *Alexander* in the night. A Satyre was offered to him. The which when he endeavoured quickly to take, it withdrew it self; at length, after many intreaties and runnings about of his, it came into his hand. The diviner, the name being divided afunder, not absurdly answered, *Saturus*. Tyre shall be thine, because [*Sa*] with the Greeks, signifieth thine. They shew a spring, at which next after sleep, he saw the Satyre. *Plutarch. Alexander.*

60.

Eumenes, when he thought *Neoptolemus* and *Crater* to move against him, and provided to move by night; by and by being overcharged with sleep, a wonderful Vision was offered to him. He seemed to see two *Alexanders* at a battle joyned between themselves, and both to lead all the wings: hence, to the one came *Minerva*; to the other *Ceres*, for help. A sharp conflict being begun, that being scattered for whom *Minerva* stood, *Ceres*, ears of corn being divided afunder, weaved a crown for the Conquerour. This being seen, he conjectured it was the second to him, who for a very good field, and at that time having a famous ear of Corn in the knop of a Rose, did fight. For it was full of sown seed, and pease yielded a bright shew, the fields having long grafs in great plenty. He was now more raised up; after that he understood *Minerva* and *Alexander* to be a sign of battle to the enemies. He therefore gave also *Ceres* and *Alexander* a sign to his Souldiers, that they should redeem their head and weapons with the Crown made of ears of Corn. A battel being joyned, he slew *Neoptolemus* and *Crater*. *Plutarch. in Eumenes.*

61.

Timoleon, chief Commander of the *Corinthians*, a Navy being prepared for help of the *Sicilians*, against *Dionysius* the Tyrant, and all things being delivered or supplied, which an Army had need of, the Priests of *Proserpina* seemed to see *Ceres* and *Proserpina* to go far from home, adorning themselves, and with *Timoleon*, saying, They were to sayl into *Sicily*. Wherefore they provided an holy Galley with oars of *Corinth*, named *Drabus*. He had seven *Corinthian* ships, The *Leucadians* afforded the tenth, when he loofeth from these parts; when it was late in the night, and he was carried with a prosperous wind, on a sudden, the Heaven seem-

ed

ed to him to be cleft, and a plentiful and clear flame to have been powred forth upon the ship. From thence a Torch lifted up, that was proper to the mysticall or hidden things, and accompanying and holding the same course, what part of *Italy* the Governours moit especially desired, it was brought into that. The Prophets affirmed this shew to agree with the Dreams of the Priests, and that the goddesles were at hand in this voyage, and to shine before them with this shining brightnesse. For *Sicily* was holy to *Proserpina*, for there they fable she was allured, and that this Island was given her for a nuptial gift. And truly after this manner was the Navy confirmed. *Plutarch. in Timoleon.*

AS the Dream of *Hannibal*, Captain of the *Carthaginians*, was detestable to the Roman blood; so, of a certain foretelling whose not onely wakings, but also very sleep was ominous unto the *Roman* Empire. For he drew forth an Image agreeable to his purpose, and desires; and he thought a young man more noble than in a mortal shape, to be sent unto him from *Jupiter*. By whose warning, at first, his eyes following his steps into no part, straightway a ready will of keeping an humane wit being feared, looking behind him, he perceiveth a Serpent of a huge greatnesse, with a stirred force, treading every thing whatsoever he had met with under feet: and after him, showres breaking forth with a great noyse of heaven, and the light rolled up within very obscure darkness. And then being astonished, he asked, What that Monster was, what it might betoken? This is a Captain; thou see'st (saith he) the desolation of *Italy*; therefore be silent, and leave other things unto silent destinies. *Valer. Max. in book. 1. chap. 7.*

A *Mandatus* is a servant from *Mardonius* unto the Oracle of *Amphiarus*, to enquire about those things which they should execute. But he thought, in his sleep, a servant of the god was standing by him, at first indeed to drive him back by word, as if the god had been absent: but straightway, as lesse obeying, to thrust him also with his hand. Last of all, to him stubbornly abiding, to have dashed a great stone in his head. Ταυτα εστιν αμαρτιας αριζωνα ης παρρητων. That is, But these things were mis sounds of things to come. For *Mardonius* was overcome at *Plataea* in a great battel, and being smitten with a stone, was slain. *Celius, book 19. chap. 15. out of Plutarch.*

Xerxes, the son of *Darius*, King of the *Perians*, was about to bring war on the *Greeks*; *Artabanus* son of *Hystaspes*, the Uncle of *Xerxes*, exceedingly withstood it. *Xerxes* although fretting, yet he had purposed to obey *Artabanus*. But the destinies urging him, he had the same dream twice. He saw a man in a noble likeness, chiding him, because he deferred to bring War on *Greece*. The thing being talked of with *Artabanus*, he constrained *Artabanus* clothed with the King's garments, to take a sleep in the King's Throne.

Throne. The same resemblance was also presented before the eyes of *Artabanus*: Therefore he incensed *Xerxes* unto the Warr of *Greece*, with no less diligence than before he had withstood: indeed the evil fate of *Xerxes* so urging it, that the most proud King might pay the punishments of his rashness and pride. The same *Xerxes* seemed to himself to be crowned with an Olive-grass, with the boughs of which Olive the whole Earth was overwhelmed, and presently the Crown, tyed fast about his head, vanished: This dream was more famous and sure than the former. *Xerxes* had affrighted the world with Warlike preparation, and now seemed to triumph over *Greece*, *Athens* being taken, when as he was by the diligence of *Themistocles* broken, he was forced by a shamefull flight to shift for his life. *Herodotus*, book 7.

65. **T**He *Spartans*, *Callicratidas* being Captain, were to fight at *Arginusa* in a Sea-battell with the *Athenians*, the diviners on both sides disswading them. For the head of a sacrificed beast lying on the shore, dispersed the *Lacedemonians*, being drawn through the rage of a wave; the Soothsayers shewed, all these things betokened that the Pretor of the Navy was to perish in that combat. Which thing being heard, they say *Callicratidas* answered, he should withdraw nothing from the *Spartane* worthinesse, if by fighting he should fall. But unto *Thrasibulus* the *Athenian*, who being then Pretor, led the Navy, and to whom that day, the top of Royall Authority had come by lot, by night this dream appeared. It seemed to him, together with six other Pretors, to act the Tragedy of *Euripides*, whose title is inscribed, [*Phœnissus*] in the common Theatre. But it seemed his adversaries acting the Tragedy, whose name is [*Supplices*], the *Cadmean* Victory to have happened to them, and all to have perished, by imitating the Captains, who had pitched their Tents for the assaulking of *Thebes*. These things being heard, a Prophet being called to interpret, they so expounded it, that seven Captains were to fall in that battell. But the holy things otherwise openly promising Victory, he bade the Captains, that it may be shewed unto their companions alone concerning every ones death, but that they divulge a Victory (betokened by those very holy things) throughout the whole Army. A battell being joyned, *Callicratidas*, some Ships of the Enemies being first overcharged, dyed; the conquest remained in the power of the *Athenians*, 25. Ships being lost, 77. of the Enemies sunk. They fought on both sides, with little lesse than four hundred Ships, and that battell is mentioned to be the greatest of all, which indeed *Greeks* with *Greeks* ever fought. *Diadore*, in Book 13.

66. **U**nto *Pyrrhus* King of the *Epirots* besieging *Sparta*, such a dream was offered. All *Lacedemon* being stricken with a Thunderbolt, seemed to him thereby to be set on fire, and he thereupon to leap for joy. He being stirred up with gladnesse, commands his Captains, that they set the Souldiers in order, and expoundeth the dream

dream to his friends; as if he was to vanquish the City. Unto which thing when as others wonderfully agreed, the fight pleased not *Lysimachus*. He saith, he feared, least as the places that were blasted with Thunderbolt, remain inaccessible, so the god signified to *Pyrrhus*, that he was not to enter the City: When as *Pyrrhus* answered this man, Those were meer delusions, and full of uncertainty, but that every man holding weapons in his hands, ought to bring into his remembrance.

Optimum id augurium, pro Pyrrho exponere vitam.

*Of Divination that's the chief,
For Pyrrhus to adventure life.*

In the first of the morning he sets upon the City. But the *Lacedaemonians* not sluggishly and beyond their strength, defending themselves, he was constrained to loose the siege. *Plutarch. in Pyrrhus.*

CN. Pompey, having followed King *Mithridates* unto *Euphrates*, fell by night. At which time it is blazed by report, that *Mithridates* saw a resemblance in his sleep, which foreshewed him things to come. It seemed to him to sail in the *Pontick* Sea, with a prosperous wind, and now to foresee *Bosphorus*, and courteously to speak to those that were carried together with him, as who rejoiceth in his sure and undoubted safety: but suddenly he was found forsaken by all, and tossed in a small broken piece of a Ship. His friends standing by, stirred him up, being busied with those troubles and Images, shewing that *Pompey* was at hand. A fight therefore (instead of a bulwark) being begun, he was overcome. Far more then ten thousand were slain, and the Camps were taken; *Mithridates* himself with a draught of eight hundred Horsemen with him brake through the *Romans*. By and by the rest sliding away, he is left alone with three, among whom was the Harlot *Hispicratia*, who had alway been of a manly boldnesse: Wherefore the King called her *Hispicratia*. But then she being cloathed with a man's *Persian* garment, and carried on a Horse, neither seemed she to be weary in body from the tediousnesse of the flight, neither the Kings body and horse being taken care of, was he tired untill they came unto the Towre or Castle *Inor*, where the Kings Money and Treasures were heaped up. Thence *Mithridates* took his pretious stones, which he distributed unto those that assembled unto him out of the flight. Moreover he gave a deadly poyson to a certain friend of his to be carried with him, lest any one should come into the enemies hands. From thence he strives to go into *Armenia* to *Tigranes*. Which thing, when he forbade him, and had pronounced a hundred talents on his head, the Springs of *Euphrates* being passed by, he bends his flight through *Colchis*. *Plutarch in Pompey.*

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68. **B**Efore the *Pharsalian* fight, it seemed to *Cn. Pompey* by night in his sleep, he entering into the Theatre, the people to applaud him; and that he adorned the Temple of *Venus* the Conqueresse with many spoils. This sight partly raised him up, partly made him carefull, fearing somewhat, least Grace and famousnesse should come from him unto *Cesars* family chanting on *Venus*, and some Panick fears awakened him out of sleep: In the fourth watch over *Cesars* Camps, where all things were quiet, a great light shined out. A flaming Torch kindled thereby, was brought into *Pompey's* Camps. *Cesar* himself said he saw this, while he went about the Watches. The same Author, in the same place.
69. **H**ecuba being great with young, she seemed to bring forth a burning Torch, which burned *Asia* and *Europe*. She not long after brought forth *Paris*, by whose unchast loves, the country of *Troy* being destroyed, their forces being wasted, *Greece* was consumed by a long war, and undone. *Sabellicus*, book 1. ch. 1. *Volaterran*. book 18. *Anthropol.*
70. **C**anbyfes King of *Persians*, saw *Smerdes* (in his sleep) sitting in the Kings Throne, to touch the Heaven with his Crown. He for that thing, fearing lest his Brother *Smerdes* should possess the kingdome; sent *Prexaspes* to kill him. Neither yet could he avoid even this by his brother-killing Murther; whereby *Smerdes* the Magitian, who feigned himself to be the true *Smerdes* Son of *Cyrus*, should the lesse invade the Kingdome. *Canbyfes* going up to horse, being wounded in the Thigh with a Sword, died. *Herodotus*, Book 3.
71. **D**arius had moved out of *Susa* against *Alexander*, being supported with a multitude of Armies (for he had six hundred thousand Souldiers under his Ensigns) trusting to a certain dream, the which (the Magitians flattering him) had interpreted more than according to the likenesse of truth. The troop of the *Macedonians* seemed to shine together with a great brightnesse of fire. But *Alexander* to wait on him in the habit wherewith he had been cloathed, when he was [*Ascandes*] that is, a Messenger, or [*Ascantes*] that is Chamberlain to the King: And when he had entred into the Temple of *Belus*, to have been withdrawn from before his eyes. By these things (in my opinion) God foreshewed that the *Macedonians* were to carry on honourable and famous matters, and *Alexander* to obtain *Asia*; as *Darius* had enjoyed it, being of a Messenger or Chamberlain, made King, but in a short time to lay down his life with his glory. *Plutarch*. in *Alexander*. *Curtius* hath delivered, that the King imagined the Camps to shine with a great brightnesse. *Sabellicus*, Book 4. *Ennead*. 4.

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They report, *Domitian* to have dreamed that a bunch sprang out from him behind a Golden neck; and to have had it for certain, that a more blessed and joyfull condition of the Commonwealth was foreshewn to be after him. As indeed it so fell out in a short time, through the abstinence and moderation of following Princes. *Sueton.*

72.

Ezeline, surnamed *Monk*, a bloody and most cruel Tyrant, at his rest saw the fortune of his sons, that night in which he first came together with his wife, who was by name *Adela*, a *Tuscan*, of the stock of the ancient Earls of *Montaion*. For he seemed to himself to see a little hill, in which a *Roman* Town was (in the *Patavine* field) placed (the which he commanded, and was thence called *Romanus* or a *Roman*) so to be carried up and exalted, that it touched heaven with its top, and the same a little after, to be melted as Snow, and so to be let down, that it could no more stand up. The chances of his sons brought this effect: For the elder Son, and he *Ezeline* by name, possessed the rule of *Verona*, *Patavium*, *Vincenia*, *Feltrium*, and *Cividal*, and *Marchia*. But the younger, *Alberick*, entred on the Kingdom of *Tarvisium*, and other places. But afterwards, fortune changing, in the two hundred fifty and sixth year, above the thousandth of salvation, when as the Pope and the *Guelphians* together, had moved war against *Ezeline* his son, he lost *Patavium*, with the whole land. But when he trusted that he should possess the City of *Mediolum* by craft, and for that thing had passed over the River *Abdua*, being besieged by his enemies, overcome in battell, a wound being received, being taken nigh to *Sonsinum*, in that very same place he died, and was buried. His brother *Alberick* being stricken with fear by this chance, when as he distrusted that he could keep *Tarvisium*, he betook himself into the Castle of *Saint Zeno*. Where, in the year of Salvation, 1200. being betrayed by his own Souldiers, he came into the power of his enemies. There having beheld six sons to be killed before him, and his wife *Margaret* with two young maids to be burnt, he himself being cut through all his limbs by piece-meal, he saw (as his father had in his dreams) his *Roman* stock, or nation, to be ended. *Fulgosus*, book 1. chap. 5.

73.

The Mother of *Phalaris* saw *Mercury* (whose Image holding a goblet in his hand, she worshipped at her own house, among the shapes of gods) in her dreams to sprinkle blood on the ground out of that goblet, and being dashed on the pavement, to bubble back, untill by little and little it overflowed all the house up to the top. That which was seen in one, the bloody cruelty of her son made true in many houses. *Ponticus Herachidus* is the Author of this Vision, a learned man, as saith *Tully*, and Scholler of *Plato*. *Petrarcha*.

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75. **A** Milcar Captain of the Carthaginians, besieging Syracuse, seemed to hear in his sleep, that the next day after he should sup within the walls of the besieged City. By that thing being turned to a hope of Conquest, he being chearfull, set the Army in order in the morning to besiege the City. Unto him considering and attempting such enterprises, as often comes to passe, a great uproar arose in the Camps, the Carthaginians and Sicilians disagreeing among themselves. The Townes-men laying hold of the occasion, come suddenly forth of the Gates, and their enemies being scattered, the Conquerours take their Captain, desiring to succour their ranks being disturbed, and therefore neglecting himself. And so being brought into the City, sleeping in fetters, he understood what a false expounder of the dream he had been. *Valer. Max.* Book 1. chap. 7. and *Cicero*, Book 1. Of Divination. *Artemidore* writeth, a shew was presented to a certain one in his sleep, as that he should sup with Saturn; and it so happened, that the day following, he was cast into Prison. *Calim*, Book 13. chap. 21. Of Book of Antiq.

76. **J**upiter commanded *T. Latinus*, a man of the common people, in his sleep, that he should tell the Consuls that he was not pleased with the neighbouring *Circean* playes, of the leaders of the dance, which thing, unlesse being heeded, it were satisfied by the renewing of sports, no small danger of the City was to follow. He fearing least with some disprofit unto his Religion, he should extoll the highest command, kept silence. And straightway his Son, being taken with the sudden force of a disease, died. He also at the time of sleep, being asked by the same, whether he had sufficiently weighed the great punishment of his royall command neglected, continuing in his purpose, was recompenced with a weakness of his body. And then at length by the counsell of his friends, being brought in a horse-litter, unto the Consuls Judgment-seat, and from thence to the Senate, the order of his whole chance being explained, with the great admiration of all, the strength of his members being recovered, he returned home on his feet. *Valerius*, in book 1. chap. 7. *Cicero*, in book 1. Of Divination. And *Livy*, book 2. *Decad.* 1.

77. **T**he Tartars inhabit beyond the Mountain *Belgia*, the Sea lying between. *Changius*, or their first Emperour, saw again a white horseman, who had foretold unto him the Empire, in his sleep, that it was the will of the immortal god, That in the Mountain *Belgia* being passed over, they should go forward into the West, and subdue all Kingdoms. But as soon as they had come to the Mountain *Belgia*, in that part which the Sea floweth on the Mountain, that they should go down, and their faces being turned toward the East, they with nine bowings of the knee, worship the immortall

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immortal God. *Changius* obeyed, and all his people being led out, he compelled them to continue all night in prayers. The morning being come, he saw the Sea to have went back from the Mountain, nine feet, and on that side he led his whole Army on dry ground thorow the waste wildernesses into *Asia*. *Haithon* the *Armentan* in his book of the *Tartars*.

H*annibal*, Captain of the *Carthaginians*, had decreed to carry away a golden pillar, being found in the Temple of *Juno Lucina*. But being not sure, whether it was of sound gold, or whether it was gilded with gold nigh the superficies, by solemnizing an assembly, he tryed it, and being made sure, that it was all of gold, he was confirmed in his purpose of snatching it away; unto whom the shape of *Juno* seemed to be present, while he dreamed: she admonished him, that he should abstain from covetous and sacrilegious enterprizes; threatening, if he proceeded, that she would deprive him of one eye wherewith he should see the ground, or the Sun; with which sleep, the Captain otherwise cruell, and who feared no god, there was no Religion, as was written of him, yet it is delivered, being moved, he daring to move nothing out of the place of that very gold, which had fallen out of a hole while he tryed it, he took care to have a warlike Engine made, and to be placed on the top of the pillar. *Petrarcha*.

78.

V*alens*, Emperour, in his sleep, saw a certain man, saying these words unto him;

79.

*Be gone with haste unto great Mimas: thee the grievous force
Of destiny, dreading thy self, shall from thy life divorce.*

He being awakened out of sleep, asked the standers by, What place was called *Mimas*? And when at length, a certain one of the *Grammarians* or *Oratours*, who follow the Kings Court, had said, *Mimas* was a Mountain of *Asia*, of which *Homer* had made mention in his *Ulysses*: And to airy *Mimas*. The Emperour laughing, answered, What necessity entorceth me of seeing this place, and seeking a lot? But when, fighting against the *Alanians*, the Emperour was burnt in a little cottage about *Adranopolis* of *Thracia*, the *Barbarians* departing from thence, some *Souldiers* of *Valens* diligently searched out his dead carcass. In that cottage where he perished, was found an old grave of a certain ancient man, with this Inscription, *Mimas* a Governour of the *Macedonians*, was here laid. Therefore that dream of *Valens* was fulfilled. *Cuspinian*.

That which was once set before *Julius Cesar* in his sleep, before that he had moved into neather *France*, and brought offensive weapons on the City, when at his rest, it seemed to him, he ravish-

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ed his mother: By which dream, the expounders stirred him up unto a most large hope, having interpreted, That the rule of the world should be given him. The same dream they mention, was offered to *Hippias*, son of *Pisistratus*, with no unlike issue, who being his succeder in tyranny, used his Country more cruelly. For a night resemblance of his Mother, with whom he seemed to copulate, is said to be set before him at the time of sleep; for which thing the Interpreters answered, That rule was largely betokened unto him. And he being put in mind by his dream, and full of hope, not long after he enjoyed the dominion of *Athens*. For this is that *Hippias*, who having attempted a tyrannical power, not without cruel wickedness, was more outrageous and unbridled than his father, when as being a banished man, he had changed his soyl, he moved wicked arms against his Country. At last conspiring with *Darius*, being slain in the *Marathonian* fight, he yielded punishments to his Country and household gods. But another son of the same *Pisistratus*, *Hipparch*, who exceeded the cruelty of many Tyrants, when as he oppressed his Country and Citizens with a cruel Lordliness, a conspiracy being made against the life of the Tyrant, he was, by *Armodius* and *Aristogiton*, most valiant young men, not without the safety of all, slain: whose names being devoted to freedom, lest at any time it should be lawfull to institute servants, the *Athenians* established with an open abhorrencey. *Alexander*, book 3. chap. 26.

81. *S*Abacus, King of *Ethiopians*, possessed the Kingdom of *Egypt* fifty years, which being finished, the god, which is worshipped at *Thebes*, was seen to say unto him, His reign over the *Egyptians* should not be happy, nor of long continuance, unless, the Priests of *Egypt* being all slain, he should passe thorow the midst of their dead carcases with his. This dream being often set before him, he called together all the Priests on every side, and what things he had received through the dream being told them: He would not, he saith, build a remaining destruction for any one in *Egypt*, but had rather abstain from the Kingdom of *Egypt*, being pure and free of all wickedness. *Diodore the Sicilian*, & *Herodotus*, book 3.

82. *S*Eithon, King of *Egypt*, Priest of *Vulcan*, when as he despised the *Egyptians*, he made use of a forreign Souldier, and stripped the *Egyptians* of their fields. For this wrong, it came to pass, that after *Sennacherib* King of *Arabians* and *Assyrians* had invaded *Egypt* with a great Army, the *Egyptians* would not help him. Then the chief Priest, void of counsel, betook himself into the Garret or Chamber of his House, and there bewailed before the Image, how much he was in danger. Therefore while he was lamenting, sleep crept on him, and while he slept, the god seemed to stand by, exhorting him, that he was to suffer no hurtfull thing, if he went to meet the Army of the *Arabians*, for he would send him helpers.

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The Priest trusting to these dreams, those that were willing of the *Egyptians* being taken, Merchants, or Factors, and handycraftsmen or labourers, he pitched his Tents in *Pelasium*; for, in this, is the *Egyptian* invaded. When he had come thither, in the night, a great multitude of field-Mice suddenly arising, gnawed asunder both the quivers, bowes, and also the rains of the bucklers in the Camps of their enemies; so that the next day, the enemies being naked of weapons, made flight, many being lost. And now in that Temple of Vulcan, the King stands in stone, holding a mouse in his hand, and by letters saying these words; *who so looketh on me, let him be godly.* Herodotus, book 2.

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